

MOON



THEISM



YOEL NATAN

Copyrighted material

Moon-o-theism

Religion of a War and Moon God Prophet

Volume I of II

By Yoel Natan



Allah (Arabic: *aUll*) in the crescent of a finial in front of windows with a star-field motif. *Al-Aksa Mosque*, Temple Mount, Jerusalem.¹

Yoel Natan is the author of:
The Jewish Trinity,
The Jewish Trinity Sourcebook,
Baptism &
Lutheran Eschatology
Web site: www.Yoel.Info

Edition 1.0
Copyright © 2006 by Yoel Natan.
All Rights Reserved.

Without limiting the rights under copyright reserved above, no part of this publication may be reproduced, stored in or introduced into a retrieval system, or transmitted, in any form or by any means (electronic, mechanical, photocopying, recording, or otherwise), without the prior written permission of both the copyright owner and the publisher of this book.

¹ Figure 00-01 (doubles as Figure 12-18). *Allah* (Arabic: *aUll*) in crescent in front of *Mosque* windows with a star field motif. Caption for the source picture is: "The '*alam* (finial [*sic*]) of the small dome above the entrance to the *Aqsa Mosque* [at the temple mount]" (Nuseibeh & Grabar. *Dome*, pp. 175-176). For more information on the association of the name *Allah* with crescent finials, see the *Lahut* and *Turkish Blessing* entries in the Index.

Table of Contents (ToC)

Volume I of II

MAPS OF MIDEAST WORSHIP CENTERS	5
MIDEAST MILEAGE.....	7
TABLE OF ANCIENT PLANETARY DEITIES FOUND IN THE MIDEAST.....	8
CHRONOLOGY OF THE KORAN'S SURAS (CHAPTERS) AND WAR VERSES.....	9
THE <i>MAKKAN</i> AND <i>MADINAN</i> SURAS SORTED BY <i>SURA</i> NUMBER.....	9
THE ORDER IN WHICH SURAS WERE WRITTEN, SORTED BY <i>SURA</i> NUMBER...	10
THE ORDER THE SURAS WERE WRITTEN, SORTED FIRST TO LAST.....	11
CHRONOLOGICAL LIST OF SURAS INTERSPERSED WITH NOTES ON <i>JIHAD</i>	12
THE KORAN'S 164 WAR VERSES IN CHRONOLOGICAL ORDER (SUMMARY).....	14
SUMMARY OF EACH CHAPTER.....	16
PREFACE.....	20
GOAL OF THIS <i>MOON-O-THEISM</i> BOOK.....	20
TWO BASIC QUESTIONS THIS <i>MOON-O-THEISM</i> BOOK ANSWERS	24
CHAPTER 01: MOON-O-THEISTIC WAR-GOD RELIGION.....	26
ALLAH AS A WAR-GOD.....	26
THE CONSEQUENCE OF ISLAM BEING A BIBLICIZED WAR-AND-MOON-GOD RELIGION.....	33
ISLAM WAS A RELIGION OF A WAR-GOD FROM ITS VERY INCEPTION.....	35
THE CHRONOLOGY OF VIOLENCE IN ISLAM.....	39
THE <i>JIHAD</i> MEANS INNER STRUGGLE SHAM.....	41
THE LESSER VERSUS GREATER <i>JIHAD</i> SHAM.....	44
KHIDR-SECOND LAMECH LOGIC: A PRESCRIPTION FOR ANTEDILUVIAN VIOLENCE.....	52
THE HIGH CRIME AND INCARCERATION RATES OF MUSLIMS.....	283
ISLAMISTS STILL DREAM OF MAKING INFIDELS INTO <i>DHIMMIS</i> AND SEX- SLAVES.....	287
<i>JIHAD</i> CONTAINMENT AROUND THE WORLD.....	289
ISLAMIST AUTONOMOUS REGIONS.....	299
LET'S YOU AND HIM FIGHT: DECEPTIVE TRIANGULATION.....	302
THE COVENANT OF SECURITY.....	320
CHAPTER 02: MOON-O-THEISTIC MIDEAST.....	323
ALLAH AS A MOON-GOD.....	329
SOUTHERN ARABIAN AND ABYSSINIAN MOON-GODS THAT DOUBLED AS WAR- GODS.....	333
CRITIQUE OF THE REVISIONIST VIEW ON THE SUN- AND MOON-GODS IN SOUTHERN ARABIA.....	338
CHAPTER 03: MOON-O-THEISTIC PROSELYTIZING.....	360
IMPORTANT <i>SOLA SCRIPTURA</i> ISLAMIST SCHOLARS.....	361

<u>ALLAH'S IDENTITY THEFT AGAINST YAHVEH</u>	364
<u>SOME WORDSMITHS THAT MUHAMMAD HAD</u>	370
<u>ASSASSINATED OR LATER APPROVED OF THEIR ASSASSINATION</u>	370
<u>THE PSYCHOLOGY OF DHIMMITUDE AND THE VIOLENCE-INDUCED</u>	
<u>CONVERSION SYNDROME (VCS)</u>	396
<u>WHAT GIVES ISLAM ITS ALLURE AND SEEMING SUCCESS</u>	400
CHAPTER 04: MOON-O-THEISTIC SCRIPTURE	429
<u>SOME MAKKAN ASTRAL AND PAGAN SURAS</u>	429
<u>MARRYING ONE'S OWN RELATIVES</u>	438
<u>SABEAN AND SABIAN USED AS SYNONYMS IN KORAN</u>	451
<u>THE KORAN'S TWENTY-NINE MENTIONS OF THE MOON</u>	485
<u>THE LUNAR MONTH CYCLE FOR READING THE KORAN</u>	488
<u>KORANIC MYSTICAL LETTERS THAT MAY STAND FOR TITLES OF ALLAH</u>	491
<u>THE KORAN'S SEEMINGLY NONSENSICAL LETTERS (SUMMARY)</u>	492
<u>KORAN CHAPTERS DEDICATED TO SIN THE MOON-GOD</u>	492
CHAPTER 05: MOON-O-THEISTIC HARAN CONNECTION	501
CHAPTER 06: MOON-O-THEISTIC CHRISTIAN CONNECTION	531
Volume II of II	
CHAPTER 07: MOON-O-THEISTIC JEWISH CONNECTION	609
<u>SUMMARY OF MUHAMMAD'S GENEALOGY AND JEWISH EXTRACTION</u>	613
CHAPTER 08: MOON-O-THEISTIC TEN COMMANDMENTS	629
THE MOON-GOD RELIGION BEGETS DOUBLE PREDESTINATIONISM	646
THE MEANINGS OF THE ISLAMIC MONTHS' NAMES	667
THE IDEAL ALIGNMENT OF THE JEWISH ZODIAC & ISLAMIC MONTHS.....	674
HUMAN SACRIFICE AT THE KAABA IN THE PRE-ISLAMIC ERA	676
MUSLIMS VIEW THE SLAUGHTER OF INFIDELS AS HUMAN SACRIFICES.....	679
HUMAN SACRIFICE AT THE KAABA DURING THE ISLAMIC ERA	689
CHAPTER 09: MOON-O-THEISTIC KAABA	746
THE VULVIFORM BLACK STONE WITH ITS SILVER CASING.....	752
THE SECOND AUSPICIOUS STONE AT THE KAABA DEDICATED TO ALLAT'S	
NIPPLES	761
A THIRD AUSPICIOUS STONE AT THE KAABA DEDICATED TO MANAT	762
HUBAL AS BAAL	768
CHAPTER 10: MOON-O-THEISTIC VENUS ALTARS	776
THE RAKAH CRESCENT-ORB ORANT POSITION (THE RAISING OF THE HANDS).....	799
WHETHER THE ORANT POSITION IS BIBLICAL OR NOT	801
CHAPTER 11: MOON-O-THEISTIC MOSQUES	852
CHAPTER 12: MOON-O-THEISTIC TEMPLES	863
CHAPTER 13: MOON-O-THEISTIC PILGRIMAGES	915
CHAPTER 14: MOON-O-THEISTIC PROPHET	931

CHAPTER 15: MOON-O-THEISTIC DRUG	950
CHAPTER 16: MOON-O-THEISTIC RELIGIOUS CULTURE	991
THE KORAN'S SEEMINGLY NONSENSICAL LETTERS (DETAILED).....	998
HALAL FOOD IS FOOD SACRIFICED TO DEMONS.....	1020
APPENDIX: MOON-O-THEISTIC COINS	1038
NUMISMATIC METAL ABBREVIATIONS.....	1063
SELECTED ISLAMIC COIN REFERENCES.....	1064
BACK MATTER.....	1065
18 ETHNIC-CLEANSING VERSES IN THE KORAN.....	1065
THE KORAN'S 164 WAR VERSES (DETAILED).....	1067
ABBREVIATIONS.....	1094
<i>Bible Book Name Abbreviations</i>	<i>1094</i>
<i>Other References (Also see the Selective Bibliography)</i>	<i>1095</i>
GLOSSARY.....	1098
<i>English-Arabic Who's Who.....</i>	<i>1098</i>
<i>English-Arabic Glossary Index.....</i>	<i>1099</i>
<i>English-Arabic Glossary.....</i>	<i>1099</i>
<i>The Five Stages of the Dreaded PC-AIDS and PC-ASS Diseases</i>	<i>1121</i>
SELECTIVE BIBLIOGRAPHY.....	1144
THUMBNAIL GALLERY.....	1157
ABOUT THE BOOK COVER.....	1162
INDEX.....	1163

Maps of Mideast Worship Centers

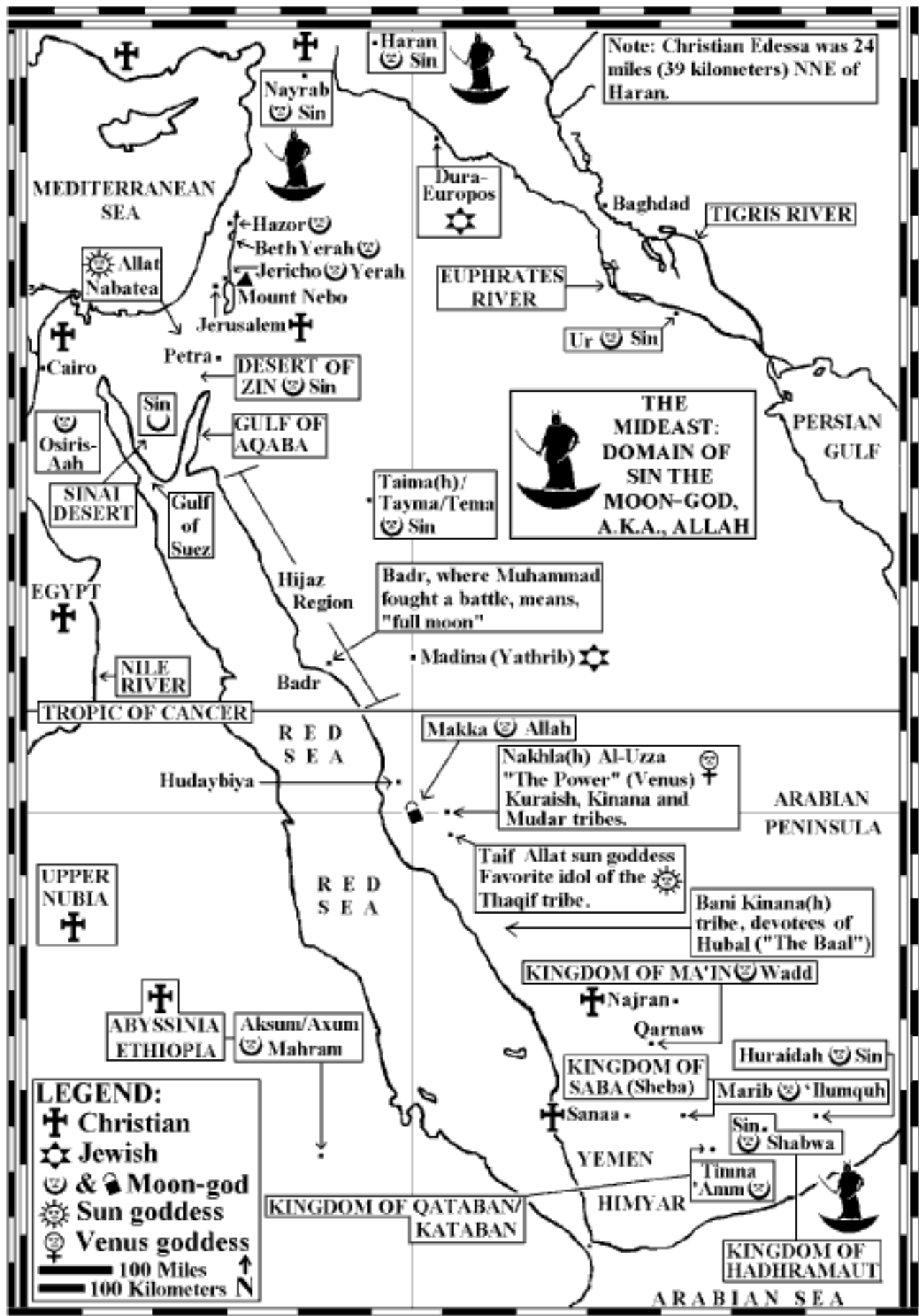


Figure 00-02. Notable moon-god worship centers in the Mideast (less detailed map).²

² A sampling of ancient and modern cities is provided for bearings.

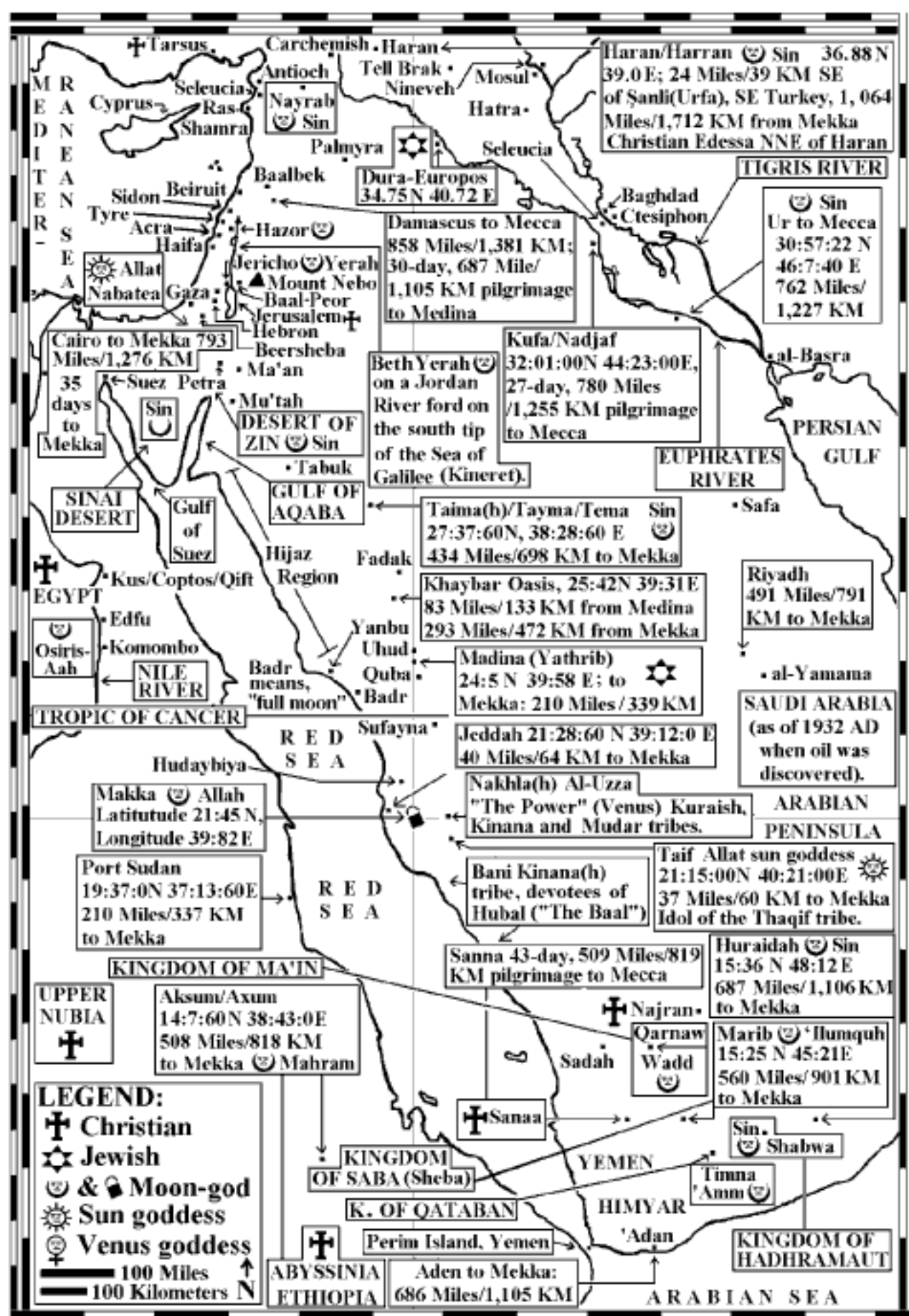


Figure 00-03. Notable moon-god worship centers in the Mideast (more detailed map).³

³ Maps used to compile the two above maps include: Peters. *Hajj*, p. xxv (the same map is found in Peters. *Makka*, p. xxv); Lings. *Sources*, p. 346; Newby. *Arabia*, the page opposite the title page;

Mideast Mileage

Table of Straight-line Distance Between Various Cities in the Fertile Crescent

<i>Dura-Europos</i>	328 M 527 KM				
<i>Haran, Turkey</i>	347 M 559 KM	176 M 283 KM			
<i>Hazor</i>	31 M 49 KM	329 M 529 KM	333 M 536 KM		
<i>Jericho</i>	84 M 135 KM	387 M 623 KM	427 M 688 KM	110 M 176 KM	
<i>Ur</i>	632 M 1,016 KM	409 M 658 KM	578 M 930 KM	649 M 1,045 KM	644 M 1,036 KM
Miles/ KM	<i>Beth Yerah</i>	<i>Dura-Europos</i>	<i>Haran</i>	<i>Hazor</i>	<i>Jericho</i>

Note: *Ur* and *Dura-Europos* are in Mesopotamia, *Hazar*, *Jericho* and *Beth Yerah* are in Palestine and *Haran* is in Southeast Turkey. These can be located on the maps, above.

Table of Straight-line Distance Between Jerusalem and Various Cities in Arabia and Abyssinia

<i>Aksum, Ethiopia</i>	929 M 1,495 KM				
<i>Huraydah, Yemen</i>	1,047 M 1,685 KM	635 M 1,021 KM			
<i>Jerusalem, Palestine</i>	345 M 556 KM	1,233 M 1,985 KM	1391 M 2,239 KM		
<i>Marib, Yemen</i>	959 M 1,544 KM	450 M 725 KM	185 M 298 KM	1304 M 2,098 KM	
<i>Makka, Arabia</i>	434 M 698 KM	508 M 818 KM	687 M 1,106 KM	765 M 1,231 KM	560 M 901 KM
Miles/ KM	<i>Tema, North Arabia</i>	<i>Aksum, Ethiopia</i>	<i>Huraydah Yemen</i>	<i>Jerusalem, Palestine</i>	<i>Marib, Yemen</i>

Abbreviations:

KM = kilometers

M = miles

Conversion Factor:

1 KM = 0.62 M

1 M = 1.6 KM

Table of Ancient Planetary Deities Found in the Mideast⁴

English	Sun	Moon	Mercury	Venus
Roman	<i>Sol</i>	<i>Diana/Luna</i>	<i>Mercurius</i>	<i>Venus</i>
Greek	<i>Helios/Apollo</i>	<i>Selena/Artemis</i>	<i>Hermes</i>	<i>Aphrodite</i>
Arabian	<i>Allat Shams</i> , meaning “The goddess sun.” ⁵	<i>Allah Taala, Sin</i> , meaning “The most high god <i>Sin</i> .” ^{6 7}	<i>Almustari</i> <i>Asad/</i> <i>Atarid/</i> <i>Utarid</i> ⁸	<i>Uzza/</i> <i>Zuhra/</i> <i>Zuhara</i>
Hebrew	<i>Shemesh</i>	<i>Yareah/Yareach</i>	<i>Nebo</i>	<i>Helil</i>
Canaanite	<i>Shapash</i>	<i>Yarah</i>	<i>Astarte</i>	<i>Resheph</i>
Babylonian	<i>Shamash</i>	<i>Sin</i>	<i>Nabu</i>	<i>Ishtar</i>
Akkadian	<i>Shamash</i>	<i>Sin</i>	<i>Nabu</i>	<i>Ishtar</i>
Sumerian	<i>Utu</i>	<i>Suen/Nanna</i>	<i>Nabu</i>	<i>Inana</i>

English	Mars	Jupiter	Saturn
Roman	<i>Mars</i>	<i>Iupiter</i>	<i>Saturnus</i>
Greek	<i>Ares</i>	<i>Zeus</i>	<i>Kronos/Rephan</i> (LXX Amo 05:26; Act 07:43)
Arabian	<i>Merrikh</i> ⁹	<i>Hubal, or</i> <i>Hubal Al</i> <i>Mushtari</i> . ¹⁰ <i>Hubal's personal</i> <i>name was Ghanm</i> . ¹¹	<i>Zuhal/Kaiwan</i> ¹²
Hebrew	<i>Nergal</i>	<i>Baal</i> ¹³	<i>Kiyyun (MT Amo 05:26)</i>
Canaanite	<i>Baal</i>	<i>El</i>	<i>Ashtaroth</i>
Babylonian	<i>Nergal</i>	<i>Marduk/Bel/Baal</i> ¹⁴	<i>Ninib/Ninurta</i>
Akkadian	<i>Nergal</i>	<i>Marduk</i>	<i>Ea/Bel</i>
Sumerian	<i>Nergal</i>	<i>Enki</i>	<i>Nanna</i>

⁴ Sources include: 1) Wherry. *Commentary*, vol. i, section i, p. 38, 2) *Institute for Biblical & Scientific Studies*, “Genesis 1:14-19 Day 4 Wandering Stars,” bibleandscience.com, accessed 20 Dec 2003 and 3) Stobart, J.W.H. *Islam and its Founder*, p. 32, as quoted by Siddiqui. *Life*, Ch. 1: *Arabia before Islam: Religion of the pre-Islamic Arabs*.

⁵ The *Nabateans* in northern Arabia worshipped *Nasr*, meaning “Eagle” or “Vulture,” both of which were considered solar-god animals.

⁶ Wherry. *Commentary*, vol. i, section i, p. 36.

⁷ *Muhammad's* titles were *YaSin* (O *Sin*) (*K* 036 title) or *IYaSin* (meaning “My God is *Sin*”) (*K* 006:085; 037:123, 130). See the “*Koran* Chapters Dedicated to *Sin* the Moon-god” section.

⁸ *Almustari* is Arabic for “running god,” and refers to Mercury’s quick pace. The *Nabateans* in northern Arabia worshiped Mercury as *Aktab-Kutbay*.

⁹ Mars (Arabic: *Merrikh*) is not mentioned much in Arabian pagan sources since his “war” function had been assigned to the Arab national moon-gods instead.

¹⁰ *Habaal, or Hubal Al Mushtari*, literally meaning “The lord Jupiter.”

¹¹ Guillaume wrote: “[*Hubal*] is the reading of *Al-Kalbi* [*Book of Idols*], but all [*Sirat Rasul Allah*] manuscripts have *Ghanm*, a deity unknown. Confer also Yaq. iii. 665.8” (*Ishaq. Sirat*, p. 100 & fn).

¹² *Kaiwan* is Arabic for “steady,” and refers to the planet Saturn’s slow pace along the ecliptic.

¹³ The Romans equated *Baal* with Jupiter, and the Greeks equated *Baal* with *Zeus* (*ISBE*, “Jupiter,” entry 5183, authored by Burton Scott Easton).

¹⁴ In Babylon, “*Marduk's* [*Bel* or *Baal's*] star was Jupiter” (*EB*, accessed 20 Aug 2004, *Marduk* entry). *Baal* (or *Bel*) at *Palmyra*, Syria, and at *Baalbek-Heliopolis*, Lebanon, was Jupiter in the Classical and Late Antique eras (*Ness. Astrology*, Ch. 3).

Chronology of the *Koran's Suras* (Chapters) and War Verses

The <i>Makkan</i> and <i>Madinan Suras</i> Sorted by <i>Sura</i> Number				
<i>Sura(s)</i>	Consensus	Nöldeke ¹⁵	Yusuf Ali ¹⁶	Maududi ¹⁷
1	<i>Makkan</i>	BH	No mention	BH
2-5	<i>Madinan</i>	AH	AH	AH
6-7	<i>Makkan</i>	BH	BH	BH
8-9	<i>Madinan</i>	AH	AH	AH
10-17	<i>Makkan</i>	BH	BH	BH
18	<i>Makkan</i>	BH	No mention	BH
19	<i>Makkan</i>	BH	BH	BH
20	<i>Makkan</i>	BH	AH	BH
21	<i>Makkan</i>	BH	BH	BH
22	<i>Madinan</i>	AH	BH/AH	BH/AH
23	<i>Makkan</i>	BH	BH	BH
24	<i>Madinan</i>	AH	AH	AH
25-32	<i>Makkan</i>	BH	BH	BH
33	<i>Madinan</i>	AH	AH	AH
34-46	<i>Makkan</i>	BH	BH	BH
47-49	<i>Madinan</i>	AH	AH	AH
50-56	<i>Makkan</i>	BH	BH	BH
57-66	<i>Madinan</i>	AH	AH	AH
67-97	<i>Makkan</i>	BH	BH	BH
98	<i>Madinan</i>	AH	AH	BH or AH
99	<i>Makkan</i>	BH	BH or AH	BH
100-106	<i>Makkan</i>	BH	BH	BH
107	<i>Makkan</i>	BH	BH	AH
108-109	<i>Makkan</i>	BH	BH	BH
110	<i>Madinan</i>	AH	AH	AH
111-114	<i>Makkan</i>	BH	BH	BH

Summary: The consensus view of Noeldeke, Yusuf Ali and Maududi is that the twenty-four *Madinan Suras* are: 002-005, 008-009, 022, 024, 033, 047-049, 057-066, 098 and 110. The other ninety *Suras* are all *Makkan*.

Legend:

- ☉ The bolded AH/BH means there is no consensus on the date of the *Sura*,
- ☉ AH, or often just H, is the abbreviation for *Anno Hijri*, indicating a *Madinan Sura*,
- ☉ BH, or often BAH, is the abbreviation for “Before (*Anno*) *Hijri*,” indicating a *Makkan Sura* in the above list,
- ☉ *Anno* is Latin for “year.”
- ☉ The *Hijri*, Arabic for “migration,” occurred when *Muhammad* and his *Muslim* followers migrated from *Makka* to *Madina* in 622 AD/1 AH. There is no zero-year.

¹⁵ Nöldeke, Theodor. *Geschichte des Qorans* (see Sell, *Quran*, pp. vii-viii).

¹⁶ Yusuf Ali. *Meanings*, compiled from Yusuf Ali's 114 *Sura* Introductions.

¹⁷ Maududi. *Meaning*, compiled from “Chapter Introductions to the *Quran*.”

The following two tables follow Theodor Nöldeke's chronology from *Geschichte des Qorans*.¹⁸ The twenty-four *Madinan Suras* are bolded.

The Order in Which <i>Suras</i> Were Written, Sorted by <i>Sura</i> Number											
<i>K</i>	#	<i>K</i>	#	<i>K</i>	#	<i>K</i>	#	<i>K</i>	#	<i>K</i>	#
1	48 th	21	65 th	41	71 st	61	98th	81	27 th	101	24 th
2	91st	22	107th	42	83 rd	62	94th	82	26 th	102	8 th
3	97th	23	64 th	43	61 st	63	104th	83	37 th	103	21 st
4	100th	24	105th	44	53 rd	64	93rd	84	29 th	104	6 th
5	114th	25	66 th	45	72 nd	65	101st	85	22 nd	105	9 th
6	89 th	26	56 th	46	88 th	66	109th	86	15 th	106	4 th
7	87 th	27	68 th	47	96th	67	63 rd	87	19 th	107	7 th
8	95th	28	79 th	48	108th	68	18 th	88	34 th	108	5 th
9	113th	29	81 st	49	112th	69	38 th	89	35 th	109	45 th
10	84 th	30	74 th	50	54 th	70	42 nd	90	11 th	110	111th
11	75 th	31	82 nd	51	39 th	71	51 st	91	16 th	111	3 rd
12	77 th	32	70 th	52	40 th	72	62 nd	92	10 th	112	44 th
13	90 th	33	103rd	53	28 th	73	23 rd	93	13 th	113	46 th
14	76 th	34	85 th	54	49 th	74	2 nd	94	12 th	114	47 th
15	57 th	35	86 th	55	43 rd	75	36 th	95	20 th		
16	73 rd	36	60 th	56	41 st	76	52 nd	96	1 st		
17	67 th	37	50 th	57	99th	77	32 nd	97	14 th		
18	69 th	38	59 th	58	106th	78	33 rd	98	92nd		
19	58 th	39	80 th	59	102nd	79	31 st	99	25 th		
20	55 th	40	78 th	60	110th	80	17 th	100	30 th		

¹⁸ Chronologies by Jalalu'd-Din as-Syut, Noeldecke and Muir can be found in Sell, *Quran*, pp. 203-204. However, of the three chronologies, only Theodor Noeldecke's chronology agrees with Maududi and Yusuf Ali's reckoning of which *Suras* are *Makkan* and which *Suras* are *Madinan*. Sell writes that Noeldecke's chronology is "the best and most authoritative" (Sell, *Quran*, p. viii).

The following table and previous table follow Theodor Nöldeke's chronology from *Geschichte des Qorans*.¹⁹

The Order the Suras Were Written, Sorted First to Last											
#	K	#	K	#	K	#	K	#	K	#	K
1 st	96	21 st	103	41 st	56	61 st	43	81 st	29	101 st	65
2 nd	74	22 nd	85	42 nd	70	62 nd	72	82 nd	31	102 nd	59
3 rd	111	23 rd	73	43 rd	55	63 rd	67	83 rd	42	103 rd	33
4 th	106	24 th	101	44 th	112	64 th	23	84 th	10	104 th	63
5 th	108	25 th	99	45 th	109	65 th	21	85 th	34	105 th	24
6 th	104	26 th	82	46 th	113	66 th	25	86 th	35	106 th	58
7 th	107	27 th	81	47 th	114	67 th	17	87 th	7	107 th	22
8 th	102	28 th	53	48 th	1	68 th	27	88 th	46	108 th	48
9 th	105	29 th	84	49 th	54	69 th	18	89 th	6	109 th	66
10 th	92	30 th	100	50 th	37	70 th	32	90 th	13	110 th	60
11 th	90	31 st	79	51 st	71	71 st	41	91 st	2	111 th	110
12 th	94	32 nd	77	52 nd	76	72 nd	45	92 nd	98	112 th	49
13 th	93	33 rd	78	53 rd	44	73 rd	16	93 rd	64	113 th	9
14 th	97	34 th	88	54 th	50	74 th	30	94 th	62	114 th	5
15 th	86	35 th	89	55 th	20	75 th	11	95 th	8		
16 th	91	36 th	75	56 th	26	76 th	14	96 th	47		
17 th	80	37 th	83	57 th	15	77 th	12	97 th	3		
18 th	68	38 th	69	58 th	19	78 th	40	98 th	61		
19 th	87	39 th	51	59 th	38	79 th	28	99 th	57		
20 th	95	40 th	52	60 th	36	80 th	39	100 th	4		

¹⁹ Chronologies by Jalalu'd-Din as-Syut, Noeldecke and Muir can be found in Sell, *Quran*, pp. 203-204. However, of the three chronologies, only Theodor Noeldecke's chronology agrees with Maududi and Yusuf Ali's reckoning of which *Suras* are *Makkan* and which *Suras* are *Madinan*. Sell writes that Noeldecke's chronology is "the best and most authoritative" (Sell, *Quran*, p. vii).

Chronological List of <i>Suras</i> Interspersed With Notes on <i>Jihad</i> Subdivided by period of prophethood according to Noeldeck's reckoning ²⁰	
1st Makkan Period (612-617 AD) 1 st to 5 th year of writing the <i>Koran</i>	
[610 AD received call to prophethood at cave in Mount <i>Hira</i> (Ishaq. <i>Sirat</i> , p. 111)] <i>Koran</i> 096 (order: 1 st) ["Read!...Read!" (K 096:001, 003)] 074 [Ishaq. <i>Sirat</i> , p. 122, note 1] [Muhammad tells the <i>Mekkans</i> "I will bring you slaughter" (Ishaq. <i>Sirat</i> , p. 133)] 111, 106, 108, 104, 107, 102, 105, 092, 090, 094	
[612 AD received <i>Sura</i> 093 after 3-year hiatus in receiving revelation (Ishaq. <i>Sirat</i> , p. 111-112)] 093 (order: 13 th <i>Sura</i>) ["Your lord has not forsaken or hated you" (K 093:003)] 097, 086, 091, 080, 068, 087, 095, 103, 085, 073 [War Verses Count=1], 101, 099, 082, 081, 053, 084, 100, 079, 077, 078, 088, 089, 075, 083, 069, 051, 052, 056, 070, 055, 112, 109, 113, 114, 001	
2nd Makkan Period (617-619 AD) 5 th to 6 th year of writing the <i>Koran</i>	
[Social boycott at <i>Mekka</i> begins in 617 AD (Ishaq. <i>Sirat</i> , p. 159)] <i>Koran</i> 054 (order: 49 th <i>Sura</i>), 037, 071, 076 [War-verse Count=2], 044, 050, 020, 026, 015, 019, 038, 036, 043, 072, 067, 023, 021, 025 [War-verse Count=3] 017, 027, 018 [K 018 is "The Cave" <i>Sura</i> (Ishaq. <i>Sirat</i> , pp. 133, 137)]	
[Social boycott at <i>Mekka</i> ends in 619 AD (Ishaq. <i>Sirat</i> , p. 172)]	
3rd Makkan Period (619-622 AD) 7 th to 13 th year of writing the <i>Koran</i>	
<i>Koran</i> 032 (order: 70 th <i>Sura</i>), 041, 045, 016 [War-verse Count=4] 030, 011, 014, 012, 040, 028, 039, 029 [War-verse Count=6], 031, 042 [War-verse Count=7], 010, 034, 035, 007, 046, 006, 013	
Madinan Period (622-632 AD) 13 th to 23 rd year of writing the <i>Koran</i>	
[Migration to <i>Madina</i> in 622 AD] <i>Koran</i> 002 (order: 91 st <i>Sura</i>) [War-verse Count=17] ["Fighting is prescribed for you and though you may hate it, it is best for you" (K 002:216)] 098, 064 [War-verse Count=18], 062, 008 [War-verse Count=52], 47 [War-verse Count=55] ["When a <i>Sura</i> mentioning <i>Jihad</i> is revealed, the hypocrites (who have a spiritual disease) swoon as in death" (K 047:020).]	
[Battle of <i>Badr</i> in 624 AD] <i>Koran</i> 003 (order: 97 th <i>Sura</i>) [War-verse Count=80], 061 [War-verse Count=83], 057, 004 [War-verse Count=101] ["As soon as fighting is prescribed, those who fear men more than they fear God say 'O Lord, why hast thou prescribed fighting for us?'" (K 004:077)], 065 [Battle of <i>Uhud</i> in 625 AD] [Muhammad swore at the Battle of <i>Uhud</i> that every martyr "would like to return and fight for god and be killed a second time" (Ishaq. <i>Sirat</i> , p. 400).] <i>Koran</i> 059 (order: 102 nd <i>Sura</i>) [War-verse Count=107]	
[Battle of the Trench in 626 AD] <i>Koran</i> 033 (order: 103 rd <i>Sura</i>) [War-verse Count=115] ["The hypocrites (who have a spiritual disease) say <i>Allah</i> and his messenger promised us only a delusion" (K 033:012)], 063 [War-verse Count=116], 024 [War-verse Count=118], 058, 022 [War-verse Count=121]	
[Treaty of <i>Hudaybiya</i> of 628 AD] <i>Koran</i> 048 (order: 108 th <i>Sura</i>) [War-verse Count=131], 066 [War-verse Count=132], 060 [War-verse Count=133]	
[Conquest of <i>Mekka</i> in 630 AD] [During <i>Mekka's</i> conquest, Muhammad said	

²⁰ Sources: W. M. Watt's *Bell's Introduction to the Quran*, and *The 1911 Edition Encyclopedia*, "Mahommedan Religion," 48.1911encyclopedia.org.

“Stop this killing!...Refrain from killing...for there has been too much killing even if there were profit in it.²¹]

[**Muhammad gave his Farewell Sermon at Hajj in 631 AD**] *Koran* 110 (order: 111th *Sura*), 049 [War-verse Count=134], 009 [War-verse Count=161] [“When a *Sura* involving *Jihad* is revealed, the rich ask to be exempted from *Jihad*” (*K* 009:086), 005 [War-verse Count=164] (order: 114th *Sura*)

[**Muhammad died in ~632 AD**]

²¹ Ishaq. *Sirat*, pp. 554-555.

The <i>Koran's</i> 164 War Verses in Chronological Order (Summary)					
Period of Sura	Order of Sura	Ch.	The <i>Koran's</i> 164 War Verses (7 <i>Makkan</i> Verses Bolded) ²²	# Per Sura	Running Count
1st Makkan 612-617 AD	23rd	73	020 <i>Shakir</i> : "fight in Allah's way"	1	1
2nd Makkan 617-619 AD	52nd	76	008 <i>Shakir</i> : Muslims feed captives	1	2
2nd Makkan 617-619 AD	66th	25	052 <i>Palmer</i> : "fight strenuously with" unbelievers "in many a strenuous fight"	1	3
3rd Makkan 619-622 AD	73rd	16	110 <i>Yusuf Ali</i> : "who thereafter strive [<i>jahadoo</i>] and fight for the faith"	1	4
3rd Makkan 619-622 AD	81st	29	006 "whoever strives [Arabic: <i>jahada</i>], he strives [Arabic: <i>yujahidu</i>]" 069 "(as for) those who strive hard [Arabic: <i>jahadoo</i>] for Us"	2	6
3rd Makkan 619-622 AD	83rd	42	039 "...who, when an injury is done them, avenge themselves..."	1	7
Early <i>Madinan</i>	91 st	2	178-179, 190-191, 193-194, 216-218, 244	10	17
<i>Madinan</i>	93 rd	64	014	1	18
<i>Madinan</i>	95 th	8	001, 005, 007, 009-010, 012, 015-017, 039-048, 057-060, 065-075	34	52
<i>Madinan</i>	96 th	47	004, 020, 035	3	55
<i>Madinan</i>	97 th	3	121-126, 140-143, 146, 152-158, 165-167, 169, 172-173, 195	25	80
<i>Madinan</i>	98 th	61	004, 011, 013	3	83
<i>Madinan</i>	100 th	4	071-072, 074-077, 084, 089-091, 094-095, 100-104, 144	18	101
<i>Madinan</i>	102 nd	59	002, 005-008, 014	6	107
<i>Madinan</i>	103 rd	33	015, 018, 020, 023, 025-027, 050	8	115
<i>Madinan</i>	104 th	63	004	1	116
<i>Madinan</i>	105 th	24	053, 055	2	118
<i>Madinan</i>	107 th	22	039, 058, 078	3	121
<i>Madinan</i>	108 th	48	015-024	10	131

(Table header and data continued on next page)

²² Compare this table with the "164 War Verses" and "18 Ethnic-cleansing Verses" tables.

(Table continued from previous page)

The <i>Koran's</i> 164 War Verses in Chronological Order (Summary)					
Period of <i>Sura</i>	Order of <i>Sura</i>	Ch.	The <i>Koran's</i> 164 War Verses (7 <i>Makkan</i> Verses Bolded)²³	# Per <i>Sura</i>	Running Count
...					
<i>Madinan</i>	109 th	66	009	1	132
<i>Madinan</i>	110 th	60	009	1	133
<i>Madinan</i>	112 th	49	015	1	134
<i>Madinan</i>	113 th	9	005, 012-014, 016, 019-020, 024-026, 029, 036, 038-039, 041, 044, 052, 073, 081, 083, 086, 088, 092, 111, 120, 122- 123	27	161
<i>Madinan</i>	114 th	5	033, 035, 082	3	164

²³ Compare this table with the "164 War Verses" and "18 Ethnic-cleansing Verses" tables.

Summary of Each Chapter

Summary of Chapter 01: Moon-o-theistic War-god Religion

This chapter addresses the “So What?” question as to why non-*Muslims* ought to care whether *Islam* is a glorified pagan war-god religion before delving into the proofs going back to nascent *Islam*. The also chapter takes on *Islamic* and non-*Islamic* apologists for *Islam* who say that *Islam* is a Religion of Peace.TM

The chapter concludes with several tables summarizing how *Islam* still is a war-god religion, the lengthy one being the Khidr-Second Lamech Logic table.

Summary of Chapter 02: Moon-o-theistic Mideast

Some may find that the idea of *Allah* being a moon-god sounds farfetched, until one studies the religious context of the Mideast. This chapter includes brief descriptions of moon-god worship centers in the Mideast. These can be located on the accompanying map and in the Index:

- **Moon-gods:** *Allah*, ‘*Amm*, *Ilumquh*, *Mahram*, *Osiris* (or *Osiris-Aah*), *Sin/Syn*, *Wadd*, *Yerah*
- **Moon worship centers:** *Aksum*, *Beth Yerah*, *Haran*, *Hazor*, *Huraydah*, *Jericho*, *Marib*, *Makka*, *Nayrab*, *Qarnaw*, *Shabwa*, the *Sinai Desert*, *Tema*, *Timna*, *Ur* and the *Desert of Zin*.

The vicious god that the *Koran* depicts is consistent, not with the God of the Bible, but with a South Arabian war-and-moon-god. Hans Kraus wrote:

...the main god, the national god of war...this is in all South Arabian, yes, nearly in all Semitic monuments, a sure identifying mark of the moon-god.²⁴

This chapter ends by examining and ultimately rejecting the minority view that is now challenging traditional archeological assumptions made about *Yemen* in the last century.

Summary of Chapter 03: Moon-o-theistic Proselytizing

Islam’s apologetics are forceful and usually bulldoze the truth into one corner to make way for *Islam*. *Islam*’s proselytizing results in many forced conversions around the world, and often relies on violence and *Jihad* terrorism to “shock and awe” people into believing in *Allah* and his prophet, *Muhammad*. The chapter concludes with an analysis of what it is about *Islam* that appeals to certain people.

Summary of Chapter 04: Moon-o-theistic Scripture

Muhammad was not able to start *Islam* from a clean slate free of astral religion elements. *Muhammad* mistakenly thought that *Allah* the moon-god was *Yahveh* of the Bible all along. So in the end *Muhammad* just mixed a few Judaistic concepts into the moon-god religion that he grew up with and knew well.

Muhammad was forty before he posed as a prophet of *Allah*. So nearly two-thirds of his life, *Muhammad* was an astral worshipper. *Muhammad* always remained a moon-god worshipper at heart and this affected and defined *Islam*’s development.

²⁴ Nielsen, 1912, pp. 593-594, as translated in Krause, “*Haram-Harimat*.”

Summary of Chapter 05: Moon-o-theistic Haran Connection

Haran was a major moon-god center of worship. *Haran* also had a thriving Ibrahimic pilgrimage business. *Muhammad* went on camel caravans and may have toured *Haran* at some point. *Muhammad* may have also heard of *Haran* indirectly through the "Religion of *Ibrahim*" pilgrims who toured *Haran*.

These *Hanifs* would have passed along the claim of the *Haranians* that *Ibrahim* was a polytheist moon-god worshipper. The *Hanifs* of course would deny that *Ibrahim* was a polytheist but accepted the claim that *Ibrahim* was a moon-god monotheist.

Summary of Chapter 06: Moon-o-theistic Christian Connection

Muhammad wrongly believed that the Jewish and Christian belief systems imitated the polytheism of ancient pagan religions. He said: "They imitate what the unbelievers of old used to say" (K 009:029). This chapter will document how *Muhammad*:

1) Came to think that the Christian Trinity was comprised of *Allah* the moon-god, Mary was *Allah*'s cohort and wife (K 072:003), and Jesus the sun-god (K 005:116). Incidentally, *Muhammad* thought Jews worshipped *Allah* the moon-god, along with Ezra as a sun-god (K 002:259-260; 009:030).

2) By making Jesus and Ezra out to be sun-gods, was able to cast the *Muslim* dispute against Jews and Christians as being pro-lunar and anti-solar in nature, as well as being just pro-monotheistic and anti-polytheistic. This was a devious move by *Muhammad* since priests and followers of different gods often clashed in the Mideast and brought down at least one empire.

How *Muhammad* came to believe that Jews and Christians were polytheistic was based on Jewish and Christian artwork that included sun and moon symbols. Jews incorporated mosaic zodiac circles with sun and moon imagery in their synagogues well into Byzantine times. Astral imagery could be found on Jewish coins and in the temple until 70 AD.

Muhammad knew that Jews continued to practice astrology and even sorcery to his day. Christians recycled Egyptian *Isis* and *Horus* statues and even used Egyptian *Ankh* symbols as crosses.

Besides the artwork with the moon and sun symbols, Jews followed a solilunar calendar and the Christians used a solar calendar. This led *Muhammad* to believe that Christians and Jews worshipped sun-gods in addition to the moon-god *Allah*.

Jews and Christians intercalated days and months to account for the sun's movement and the seasons, a practice *Muhammad* banned (K 009:036-037). *Muhammad* thought that Jews worshipped Ezra as a sun-god and *Muhammad* believed that Christians worshipped Jesus as a sun-god.

The pagan *Makkan* intercalators adjusted a solilunar calendar out of deference to the moon and sun-gods, and even the Four Seasons deities, all at the expense of *Allah* the moon-god. So based on the Christian solar and Jewish solilunar calendars and other artwork, *Muhammad* automatically figured that Jews and Christians were giving undue deference to the sun and Four Seasons, all at the expense of *Allah* the moon-god.

Summary of Chapter 07: Moon-o-theistic Jewish Connection

Besides investigating the connection between Jewish synagogue zodiac circles and the doctrine and practice of *Islam*, this chapter investigates how *Muhammad's* family was intermarried with *Madinan Jewry*.

Summary of Chapter 08: Moon-o-theistic Ten Commandments

This chapter reveals that the zodiac circle served as *Muhammad's* own set of Ten Commandments tablets, so to speak, and thus zodiac circles affected *Islamic* doctrine and practice.

Summary of Chapter 09: Moon-o-theistic Kaaba

This chapter details the moon's connection to the *Kaaba* and the moon's influence on pre-*Islamic* pagan rites, as well as later *Islamic* doctrine and practice.

Summary of Chapter 10: Moon-o-theistic Venus Altars

Mosque Mihrabs are Venus altars. The Black Stone at the *Kaaba* was a *Mihrab* Venus altar.

Summary of Chapter 11: Moon-o-theistic Mosques

Venus-altar *Mihrabs* were incorporated into *Mosques*. *Mosques* are places of astral worship.

Summary of Chapter 12: Moon-o-theistic Temples

Besides the many moon-o-theistic *Mosques*, there were at least three moon-o-theistic temples: the *Kaaba*, the Dome of the Rock and a moon-god temple built at *Haran*. The *Haran* temple lasted from the seventh through the twelfth centuries. The *Muslim* conqueror of *Haran* built the moon temple that *Saladin* later tore down.

Summary of Chapter 13: Moon-o-theistic Pilgrimages

Many previous treatments on *Islam* comment in passing on the obviously pagan aspects of the *Hajj*. This chapter however examines the specifics, and highlights the pro-lunar, anti-solar rites of the *Hajj*, showing beyond a doubt that *Islam* is a Judeo-pagan religion.

Summary of Chapter 14: Moon-o-theistic Prophet

The *Koran* reveals that *Muhammad's* initial revelations and his first "miracle" involved sightings of the moon and various Moon illusions.

Summary of Chapter 15: Moon-o-theistic Drug

Pagan temples often doubled as pharmacies since people looked to the gods for healing and a "spiritual experience." Such healing today would be considered holistic healing or quackery, depending on whether the potion worked. Such drug-induced spirituality today would be dubbed a mere psychedelic experience that is almost certainly more detrimental than beneficial.

The ancient priest and priestess revelators relied on drugs as well. An unvarnished reading of *Muslim* tradition reveals that in nascent *Islam*, *Muhammad* and *Muslims* relied on drugs, but were prohibitionists when it came to alcohol use.

Summary of Chapter 16: Moon-o-theistic Religion and Culture

Some have said that *Allah* may have been a pre-*Islamic* moon-god, but *Muhammad* so thoroughly reformed the system that only vestiges of the lunar religion remain. This book however shows that *Islam* was, and remains to this very day, a moon-god religion at its core, despite the constant denials on the part of *Muslims*. The doctrines and practices imported into *Islam* from Judaism and other sources are merely cosmetic and not integral to *Islamic* doctrine or practice.

Summary of the Appendix: Moon-o-theistic Coinage

Many *Islamic* coins dating from the beginning of *Islam* to the present sport crescents. These constitute additional evidence that early *Muslims* knew *Allah* as a moon-god.

Preface

Goal of This *Moon-o-theism* Book

Some people may not like this unflinching book because they believe that it is best to not debate touchy subjects like religion and politics. People who advance this notion mostly come in two flavors:

- The **aggressive** types believe so strongly in universalism, ecumenicalism or cultural relativism that they would not mind reversing the Enlightenment and bringing back the Inquisitions for people who dare to question another faith. These people would make good *Islamists* since they agree with *Muhammad* who said, "Sacred things demand retaliation" (K 002:194).
- The **passive** types do not want anyone to be impolite or cause offense. These are the sort of people that totalitarian dictators, heretic burners and *Islamists* love to have around since they do not give them any troubles. The passive types would make good *Muslims* since they do not ask hard questions—an activity *Muhammad* said leads to hell (K 005:101-102).

Those who counsel silence in the face of *Islam* for whatever reason ought to answer this question: What are the alternatives to criticizing *Islam*? More centuries of *Jihad* and eternal vigilance by counter-terrorism forces? Yet more expensive and deadly wars on terrorism every few years when terrorism rears its ugly head?

Criticism is necessary now since every day that goes by the freedom to criticize *Islam* is diminished. Besides, the lack of assertive criticism is what allows totalitarian systems to grow the monstrosities in the first place, but criticism eventually proves to be their downfall, too.

Some will say that criticism of *Islam* is valid since *Islam* is not monolithic. This is just a stealth variant of the tired old relativist's argument that no criticism is valid since nothing is absolute—a self-contradicting statement by the way. Other variants of the relativist's argument use words like "stereotype," "over-generalization," "sweeping generalization," "tar them all with the same brush" and "pot calling the kettle 'black.'" Stealth relativists can be summarily dismissed out of hand since no book critical of *Islam* would ever make them happy.

The observations in this book hold true for most *Muslims* since the observations are mostly about the *Koran* and *Hadith* that most *Muslims* believe in. Besides, there is no major school of moderate *Islamic* thought. Poll after poll show that a substantial number of *Muslims* agree with *Islamic* terrorists—enough to make terrorism unstoppable in the foreseeable future especially given the fact that bombs can be made in the kitchen from household ingredients. Moreover, considerable number of *Muslims* want *Sharia* law implemented—enough to make it happen in a lot of places.

Some people may allege this book is "too negative" to do any good and some may even allege that it is hate-speech. This book is not hate-speech, but it is **about** the hate-speech contained in the *Koran*, *Hadiths* and *Sira*, as well as derivative literature that has been judged to "pose a grave threat to non-*Muslims* and to the *Muslim* community itself."²⁵

When one wants to free *Muslims* from their war-and-moon-god religion, one must investigate the hateful war propaganda "as is" and not just the vaunted beautiful side of *Islam*, a side of *Islam* that came at the expense of non-*Muslims* anyway.

²⁵ Pipes, Daniel. "Saudi Venom in U.S. Mosques," *DP*, 1 Feb 2005.

This approach to *Islam* is similar to how one must talk about the evils of drug addiction to counsel drug addicts, and not just discuss the euphoric effects of drugs and the camaraderie among drug users who share needles. When one wants to free Communists who have been brainwashed by propaganda, one must talk about the mental hospitals and gulags and not just the glorious art in the Hermitage museum.

This book is in line with biblical polemics ever since the days of Jonah (Jon 03:04) and John the Baptist (Mat 03:07; Luk 03:07). This book is in the genre of Christian polemics on the market that are described by Daniel Pipes:

As a summary puts it: '*Islam* is a caustic blend of regurgitated paganism and twisted Bible stories. *Muhammad*, its lone prophet, conceived his religion solely to satiate his lust for power, sex and money. He was a terrorist.' Strong stuff, to be sure, but also part of a Christian polemical legacy going back to the very origins of *Islam*.²⁶

This book is about plowing the soil so seed will grow (Mat 13:08, 23; Mar 04:08, 20; Luk 08:08, 15). Some Christians however only like evangelistic books that sow, plant, water and harvest seedbeds (1Co 03:08; 2Co 09:10). Without the plow though, these feel-good books would only serve to water weed beds.

Unlike many other books on *Islam* that are outside the Christian tradition, this book goes to the root of the problem which is *Islam*. *Muhammad* found a way to combine the power of the pen with the power of the sword in *Islam*. The text of the *Koran* incites its readers to *Jihad* Holy War in order to spread the faith.

I believe that this book is the type of approach that Daniel Pipes calls for. He wrote:

Ending terrorism requires more than targeting terrorists, their leaders or their organizations. It requires recognizing and defeating the body of ideas known as militant *Islam* or *Islamism*. The war cannot be won until politicians and others focus on this ideology rather than on terrorism, which is merely its manifestation.²⁷

Daniel Pipes, quoting from the 9/11 Commission report issued on 22 July 2004, wrote that the committee determined...

...*Islamist* terrorism is 'the catastrophic threat facing the US'...[the] US strategy, therefore, must be to...prevail over 'the ideology that gives rise to *Islamist* terrorism.' In other words, 'the US has to help defeat an ideology, not just a group of people'...[*Islamists*]...have 'hostility toward us and our values [that] is limitless...'²⁸

The root of the problem is the *Koran*, because the natural reading of the *Koran* promotes violence. In fact mental gymnastics and verbal contortionism are required to make the *Koran*'s 164 War verses read as anything other than incitement to kill.

The *Koran* serves as the ultimate recruiting manual for terrorists since over a billion *Muslims* have been taught that God inspired the *Koran*. *Imams* can easily use the *Koran* to show that their violent brand of *Islam* is the pure and pristine form of *Islam* exactly because, as history shows, the violent brand of *Islam* IS the original and authentic form of *Islam*. Robert Spencer wrote on the subject:

The *BBC* has a story about how young *Muslims* in Britain are turning...toward what is described as 'pure *Islam*': i.e. that of fanaticism and

²⁶ Pipes, Daniel. "Weblog: Censure Anti-Islamic Books?" *DP*, 22 Nov 2004.

²⁷ Pipes, Daniel. "Capturing *Osama*," *jewishworldreview.com*, 9 Mar 2004.

²⁸ Pipes, Daniel. "The 9/11 Report's Straight Shooting on *Islamist* Terror," *FPM*, 27 Jul 2004.

violence. It is precisely because *Imams* like *Abu Hamza*, whom I profile in *Onward Muslim Soldiers*, are able successfully to characterize their version of the religion as 'pure *Islam*' that they are able to win recruits. And they will continue to do so...²⁹

The purpose of this *Moon-o-theism* book is to explain and thereby dampen the warmongering and persecuting power of the *Koran*.

This *Moon-o-theism* book is the first full-length book on the subject of *Allah* being a war-god and a moon-god. Some Christian ministries might object to this book on the grounds that this *Moon-o-theism* book is not an apologetics book, nor a lovey-dovey missionary outreach manual. This author makes no apologies for this critical study and polemical treatment on *Islam*. The polemical genre has a long and storied history in Christianity going back to the Church Fathers. Besides, no one is making touchy-feely people buy this book.

Christians have a right not only to evangelize but also to protect themselves and others. Perhaps not initially but in the long term, a critical analysis of *Islam* will increase the overall safety of "Jews, women, gays, civil libertarians, *Hindus*, Evangelical Christians, atheists and scholars of *Islam*, among others..."³⁰

Evangelism books that soft-pedal the Gospel have their time and purpose, but a hard-hitting, critical treatment of *Islam* is what is needed at the moment. Here my thinking parallels *Ali Dashti's*, who said about his critical study of *Islam*:

Had the *Shah* [the ruling dynasty of *Iran*] allowed books like this to be published and read by the people, we would never have had an *Islamic* revolution.³¹

The *Shah* was risk-averse and riot-averse when it came to critical scholarship (called "blasphemy" on "the Arab street"). Censorship did not bring peace and prosperity nor any appreciation of the *Shah's* regime, but merely empowered uncritical thinkers who then fomented the *Islamic* revolution of 1979.

Now, these same *Iranian* revolutionaries are threatening *Israel* with nuclear annihilation. Because they have never read a critique on the *Koran* like *Moon-o-theism*, at least one *Mullah* is willing to sacrifice 100 million *Muslims* in order to rid the Mideast of the nation of *Israel*.³²

With *Islam*, an ounce of information is worth a pound of retaliation and a stitch in time saves nine. Unfortunately, both the "ounce" and "stitch" never came, so now a pound of retaliation and nine stitches are in order. Military intervention is inevitable because books critical of *Islam* are rarely published in any *Muslim* country. For instance, the crown prince of *Saudi Arabia* announced on *Saudi* national television:

This country will never accept anybody, whoever he may be, to hurt the *Islamic* faith, in the name of freedom of opinion or any other name.³³

Even more alarming is the fact that it is getting harder and harder even for Westerners to say or write anything critical of *Islam*. *Islamists* have many "useful idiots" and fellow-traveler *Dhimmi* sympathizers living in the West who accuse critics of *Islam* of racism and bigotry.

²⁹ Spencer, "Britain: why young *Muslims* turn radical, *JW*, 7 Mar 2004.

³⁰ Pipes, Daniel. "A French lesson for Tom Harkin," *WND, DP*, 5 Jan 2004.

³¹ Warraq. *Why*, p. 5.

³² Amir, *Taheri*. "Recipe for Disaster: Asking the right *Iran* questions," *NRO*, 14 Nov 2003.

³³ Ghafour, P.K. Abdul. "Freedom of Expression Not at Cost of *Islam: Abdullah*," *arabnews.com*, 15 Jan 2004.

Most Western *Dhimmis* have never read or even heard about the many kill commands in the *Koran* and in *Islamic* texts. They are blithely unaware that *Islamists* hope to impose *Sharia* law in the West, if not in this generation, then the next.

Western *Dhimmis* are in denial over the fact that if *Islamists* win out, Western *Dhimmis* will live (or die) as unequals, women will be subjugated, and anyone doing anything remotely un-*Islamic* will suffer draconian punishments.

Once the West is conquered for *Islam*, non-*Muslims* in the West will be worse off than *Dhimmis* in the Mideast are now since there will be no one left who will look out for the interests of *Dhimmis* under *Muslim* rule.

As it is now, publishers and authors need to ignore death threats coming from *Islamists* and legal challenges lodged by Western *Dhimmis* and *Islamists* alike. In fact an octogenarian French Catholic priest cannot even send out a newsletter to parishioners with criticisms of *Islam* without being fined. As *Al-Jazeera* (*JihadTV*) reported, the priest...

...was fined 800 *Euros*...and was found guilty of 'provoking discrimination, hatred or violence' for comments he made in a letter to his parishioners in the northern town of *Domqueur* at the end of 2002. 'The Asiatics proliferate and invade our land, bringing with them an ideology that threatens the whole world,' he wrote. 'Indeed I would add there is no such thing as 'moderate' *Islam*. All the populations infected by the *Muslim* religion are indoctrinated by the *Quran*—a holy book which is the manual for the extension of the kingdom of the devil at the expense of the kingdom of Christ,' he said. [The priest] was also ordered to give a symbolic one *Euro* in damages to the League of Human Rights, which brought the case, and to pay for the judgment to be published in two local newspapers.³⁴

So the priest cannot warn his flock against a people who seek to make *Sharia* law the "Law of the Land," not even in words that are innocuous when compared to the 164 ethnocidal and genocidal war verses found in the *Koran*.

Thus *Muslim* advocacy groups have managed to impose censorship and self-censorship on the West, as *Ibrahim* Nawar from *Arab Press Freedom Watch* laments:

...censorship is now taking place in liberal, Western countries like the UK. These countries should instead be setting an example to the oppressive Arab regimes that violate freedom of expression on a daily basis.³⁵

To complicate the situation, in the West the threshold for what constitutes incitement to violence gets lower every day. Alexis Amory wrote about how the head of the *Commission for Racial Equality* reported Kilroy-Silk to the police:

He [Trevor Phillips] said that although there was no incitement of any kind to violence in Kilroy-Silk's article, 'some people may read it that way.' So now we have a new definition of 'incitement to racial violence': How some dimwits might interpret a newspaper article.³⁶

So now a UK critic of *Islam* must defend himself against a baseless charge that could land him in prison for seven years. Government censorship's worst effect is that it leads to more and more self-censorship.

³⁴ "French priest fined for anti-*Muslim* comments," *aljazeera.net*, 19 Jan 2004 (*DW*, 19 Jan 2004).

³⁵ Nawar, *Ibrahim*. "Kilroy-Silk is right about the Middle East, say Arabs," *telegraph.co.uk*, 1 Nov 2004 (*LGF*, 11 Jan 2004).

³⁶ Amory, Alexis. "The PRAVDA BBC," *FPM*, 16 Jan 2004.

Two Basic Questions This *Moon-o-theism* Book Answers

This book answers two basic questions:

- ☪ Was *Allah* always the God of the Bible, or was *Allah* a pre-Islamic Arabian war- and moon-god? and
- ☪ If *Allah* was a pre-Islamic war- and moon-god, should *Islam* still be considered a moon-god religion despite *Muhammad*'s Biblicizing reforms?

Concerning the question of whether *Allah* was a moon-god, this book analyzes the available evidence. Most currently known moon-god evidence fits these categories:

- ☪ **Geography:** The region around *Makka* was heavily into moon-god worship.
- ☪ **Apologetics:** *Muslim* arguments against *Allah* being a moon-god are diversionary or beg the question, while arguments for *Allah* being a moon-god become stronger the more the subject is studied.
- ☪ **Traditions:** The *Hadiths* evidence moon-god worship, rites, thinking and doctrine.
- ☪ **Scripture:** The *Koran* is basically a moon-god scripture with a biblical stories repetitiously added in as filler material. A close reading peels back the biblicized, pious interpretation of the *Koran* and reveals its **anti-solar, pro-moon-god** religion origin. The *Koran* complements the *Hajj*, which is an **anti-solar, pro-moon-god** rite that became popular due to the oppressive heat of the sun in Arabia. Here are a few illustrative examples:
 - ★ *Zulqarnain* was a good *Muslim*. *Zulqarnain* means "two-horned one" and refers to a king with a crescent crown who worships the Moon-god. *Zulqarnain* watches the sun set in a mud puddle (K 018:083). Gibb and Kramers say about *Zulqarnain*: "The two horns go back to an old mythological idea. *Naram-Sin* was for example represented as *Adad* with two horns (on the stele of *Susa*; cf. *Fouilles a Suse*, i., pl. x).³⁷
 - ★ *Allah* guided *Muhammad* and *Ibrahim* by the sky (K 002:144; 006:075, 077), and on another occasion *Allah* used the sun to guide those who took refuge in a cave (K 018:017). *Ibrahim* indicated his preference for northerly stars that spin around the north celestial pole but do not set below the horizon (K 006:076). *Ibrahim* then called the moon "my lord" (K 006:077). Finally, *Ibrahim* saw the sun and said that of the sun, moon and stars, the moon was greatest of the three (K 006:078).
 - ★ After calling the moon "my lord" (K 006:077), *Ibrahim* said the moon-god created the sky and earth (K 006:079, see also 007:054, etc.) This is similar to other Mideast and Mediterranean astral creation myths that say a high god created the stars and planets, then assigned the deities to each and finally chose an astral body for his perch and symbol. In astral creation myths, no astral body is eternal, nor is any astral body the deity itself, but the astral bodies serve as thrones and symbols of the deity.
- ☪ **Rites:** The *Hajj* especially, and other moon-god rites, suggest moon-god worship. The *Koran* and *Hajj* were anti-solar, not because of any incipient monotheism, but because the sun's heat was so oppressive in Arabia. Karen Armstrong wrote:

³⁷ Gibb & Kramers. *Encyclopedia*, p. 76, *Dhu'l-Karnain* entry.

The *Hajj* itself was originally an Autumn[al] rite apparently persecuting the dying sun to bring on the winter rains.³⁸

- ☪ **Architecture:** The *Hatim* Wall by the *Kaaba*, the Dome of the Rock, historic and modern *Mosques* and other buildings suggest moon-god worship.
- ☪ **Interior Worship Fixtures:** The *Mihrab* Venus altars and other architectural aspects of *Mosques* suggest the astral origin of *Islam*.
- ☪ **Religion and Culture:** The shape of the Arabic alphabet, word usage, artwork, symbols on coinage and the like, all suggest that *Islam* still is a modified version of an ancient moon-god religion.
- ☪ **The Ensuing Set of Evils:** Certain evils are characteristic only of certain sets of religious beliefs. Slight nuances in doctrine can have dramatic effects on society and history. The evils of *Islam* are characteristic of a war-and-moon-god religion.

Concerning the question of whether *Allah* **still** ought to be considered a moon-god, the evidence overwhelmingly indicates that *Islam* is a moon-god religion that unconvincingly masquerades as being the unadulterated form of Judaism and Christianity.

Muslims themselves would agree that *Allah* is not the God of the Bible as it now reads, but only as it once supposedly read in its uncorrupted form. *Muslims* themselves also agree that *Allah* is not the Christian Trinity. In the final analysis, one can safely conclude that the crescent finial found above *Mosques* is an accurate indicator of the nature of the religion practiced within.

³⁸ Armstrong. *Biography*, p. 62.

Chapter 01: Moon-o-theistic War-god Religion

Allah as a War-god

Allah of the *Koran* is consistent with a South Arabian war-and-moon-god. *Merriam-Webster's Encyclopedia of World Religions* (2000) states:

Most of the gods of the Arab tribes were sky gods, often associated with the heavenly bodies (chiefly the sun and moon), and to them were ascribed powers of fecundity, protection, or revenge against enemies (p. 70).

Ditlef Nielsen wrote:

...the main god, the national god of **war**...this is in all South Arabian, yes, nearly in all Semitic monuments, a sure identifying mark of the **moon-god**.³⁹

Incidentally, that South Arabian and Abyssinian high-gods were moon-gods is taken up in the chapter on Mideast Moon-gods.

Egerton Sykes wrote that *Allah* "seems to have been preceded by *Almaqah* [aka *Almaqah*] the [*Sabean*] moon-god,"⁴⁰ who ultimately was modeled on the Mesopotamian *Sin*. The *Sabean* kingdom was a theocracy much like an *Islamic* caliphate. Simpson wrote:

The *Sabeans* were principally defined by their allegiance to the god 'Almaqah. They were 'the progeny [wld] of 'Almaqah, bound together by common sanctuaries, rituals, festivities and ruler.⁴¹

Similar to *Islam*, the alliances *Sabeans* entered into always had a religious component, and the wars the *Sabeans* fought were religious wars, as Breton explains:

As the influence of *Saba* spread throughout South Arabia, the cult of *Almaqah* was imposed upon tribal groups who already had pantheons of their own....As the *Sabean* state expanded, the cult of *Almaqah* spread to the conquered and even the allied territories. A king of *Kamna* who built the towers of the high-wall of *Nashq* dedicated these structures to *Almaqah*, the kings of *Maryab* (*Mar'rib*) and *Saba*. When the *Sabeans* seized the city of *Nashshan*, they forced its inhabitants to build a temple to *Almaqah* within the city walls as a sign of their subjection to *Sabaeen* power. When the Highland tribes became allied with *Saba*, they either built their own sanctuary to *Almaqah* or made a pilgrimage to the shrine of this divinity. A number of such sanctuaries were built throughout the lands of the *Bakil* tribe near *Amran* and *Rayda*, northwest of *Sana*....The integration of various tribes into a single political body was underpinned by their common recognition of *Almaqah* as a patron god...the sovereign would offer a ritual feast to the entire tribal assembly...to pronounce measures of collective security and other decrees...⁴²

This forced syncretism reminds one of how *Muhammad* told *Muslims* to fight until "all religion is for *Allah*" (*K* 002:193; 008:039). So when *Muslims* conquered a territory, they imposed *Allah* worship on pagans on pain of death, but they did not kill or forcibly convert Christians and Jews who supposedly already worshiped *Allah*.

The fact that the main god of each of the several South Arabian kingdoms was a moon- and war-god rather than a lesser god meant there was constant warfare between the kingdoms. This is similar to the prevailing condition of *Islamdom* the

³⁹ Nielsen, 1912, pp. 593-594, as translated in Krause, "Haram-Harimat."

⁴⁰ Sykes, *Mythology*, p. 7, *Allah* entry.

⁴¹ Simpson, *Sheba*, p. 68.

⁴² Breton, *Felix*, p. 117....120....131.

last 1,400 years, as Samuel Huntington said: “*Islam’s* borders are bloody and so are its innards.”⁴³ Since *Allah* is a moon- and war-god, *Muslims* cannot turn to another god to trump *Allah* or appease *Allah*. The only thing *Muslims* can do is ask “*Allah*, why have you ordained fighting for us?” (*K* 004:077; also see *K* 002:216; 009:086; 033:010-012; 047:020). Of course the Christian God is not a war-god, so his scriptures do not demand that his followers fight like the *Koran* does. Simpson wrote about the constant warfare between South Arabian kingdoms occasioned by their all having war-gods for high-gods:

Most Middle *Sabaeen* [110 BC-300 AD] dedicatory inscriptions are motivated by the hope that the deity will help with some problem or they offer thanks for favor shown. There are two topics mentioned very often, victory in war and childbirth. Since the Middle *Sabaeen* period was a time of **constant war** between the South Arabian states, it was quite natural that people expressed their gratitude for their return from the battlefield or for obtaining booty...All major deities were asked for oracular decisions in almost all circumstances of human life, such as when people **started a war** or when they hoped for children.⁴⁴

Reading about the *Sabean* moon- and war-god *Almaqah’s* religion from temple inscriptions is enlightening about *Almaqah’s* successor, *Allah*, and about *Islam*:

- A 250 AD inscription excerpt reads: As for their servant Kawkab, he has thanked the power and glory of ‘*Almaqah Thahwan* [i.e. the bull] because He has granted him to remain safe and unscathed in all those campaigns and battles, and because He has granted him to return with honour, with spoils of [thirty-two] slaughtered enemies and with booty which has delighted his heart.⁴⁵
- A 1st C BC inscription excerpt reads: Rabib Ya’zam of the tribe *Akhraf* of *Hirran* has dedicated this inscription to ‘*Almaqah* of *Hirran* because...’*Almaqah* has granted him trophies, spoils and captives...and because He saved his servant Rabib in the battle in which he faced the Arabs in the region of *Manhat*...⁴⁶
- Karib’il Watar, son of Dhamar’ali (~ 8th C. BC) inscribed on a massive stone in *Almaqah’s* temple at *Sirah* his exploits that included winning “control of the incense route [and] crushing the kingdoms of *Awsan* and *Nashan*.”⁴⁷

Statues are also informative not only about *Alumqah*, but ultimately about *Allah*:

The famous bronze statue of the dedicant *Ma’dikarib* from *Almaqah’s* temple of *Awwam* has an inscription that shows it is dedicated to *Alumqah*. The man is a warrior as indicated by the lion skin cape with four paws showing, he has a curved dagger like a *Jambiya* fastened to his belt,⁴⁸ and his right closed fist is held out and has a hole that probably once held a sword. The curved dagger suggests that *Alumqah* is a war- and moon-god.

Plaques are nearly as informative about *Allah* as they are about his predecessor *Alumqah*:

- The *Bar’an* temple is two kilometers south of *Almaqah’s* main temple at *Marib* which is anciently called *Awwam* but now is called *Mahrem Bilqis*.

⁴³ Huntington. *Clash*, p. 258.

⁴⁴ Simpson. *Sheba*, p. 164 + figure 59.

⁴⁵ Simpson. *Sheba*, pp. 62-63 + figure 30.

⁴⁶ Simpson. *Sheba*, p. 63 + figure 31.

⁴⁷ Simpson. *Sheba*, p. 69.

⁴⁸ Phillips. *Sheba*, p. 287.

"An inscription on one of the six monolithic pillars mentions "*Almaqah* of *Bar'an*." A 5th C BC bronze plaque fragment from the *Baran* temple shows two ibexes, an Assyrian-styled tree of life between two winged bulls and six warriors in procession, each carrying bows and a trophy—the severed hand of the defeated enemy.⁴⁹ The ibexes and bulls are moon-god symbols and the warriors with severed hands show that *Almaqah* was a war- and moon-god. The severed hands reminds one of punishments set forth in the *Koran* (K 005:033) and the *Koran* says to cut off finger-tips and heads (K 008:012).

- There are plaques dedicated to a moon- and war-god—judging from the bucranium—that show devotees raising their right hand and holding swords in their left—one with a crescent-shaped pommel.⁵⁰ There are also bronze statues dedicated to the moon- and war-god *Alumqah*, and many of them seem to have been holding swords or spears judging from the holes in their closed fists. An inscription on one bronze statue says it is the fourth bronze warrior dedicated to *Alumqah* from a certain devotee.⁵¹ Since *Allah* was a war- and moon-god, the feature of holding swords was carried on in *Islam*, as Zwemer wrote:

There seems to be no question that the staff or sword was a necessary adjunct of the preacher from the earliest times. Jahiz [776-868 AD] is quoted as saying 'As far as I am concerned, the preacher can mount the pulpit naked but he must have a turban and a staff.'⁵²

There are many indications that *Muhammad* was a war-god prophet. For instance, his only prophecy recorded in the *Koran* involved predicting who would win a war—the *Byzantines* or the *Sassanian Persians* (K 030:002-004).

The religion that *Muhammad* founded did not revolve around the deity of the messiah and doctrinal matters, but instead formulated manuals of war that included *Dhimmitude* for the vanquished and *Sharia* law with draconian punishments for all.

The fact that *Allah* was a war-god can be seen from the fact that *Allah* is seen as the protector of believers (K 002:107, 120, 257, 286; 003:068, 122, 123), while idols protect unbelievers (K 002:257). Thus in *Muslim* thinking the entire world is zoned into two perpetually warring camps, the *Dar al-Islam* and *Dar al-Harb* (the Territory of War).

Dhimmis, meaning "protected ones," are Christians and Jews who must pay a *Jizya* poll tax, acknowledge the superiority of *Islam* and are to be in a state of subjection to *Muslims* (K 009:029). Thus everyone allowed to remain alive in the *Dar al-Islam* must either be protected by *Allah* himself, or by *Allah's* followers.

The vicious, vindictive god that the *Koran* depicts is not consistent with the God of the Bible. The *Koran* is full of references to a fire and brimstone hell, yet the Bible does not dwell on hell and only gives it infrequent mention.

The Bible also does not tell Christians to fight, yet *Muhammad* said that *Muslims* should fight until "all religion is for *Allah*" (K 002:193; 008:039). *Islam* also is a supersessionist faith (K 003:067) and a supremacist belief system (K 003:139; 005:056; 008:030; 009:029, 033; 048:028; 061:009).

⁴⁹ Simpson. *Sheba*, pp. 60-61 + catalog 26 (5th C BC bronze plaque).

⁵⁰ Simpson. *Sheba*, catalog 124 (1st C BC-1st C AD alabaster plaque showing devotee with raised right hand and crescent-shaped pommel in left), catalog 125, (1st C BC-1st C AD plaque), p. 117.

⁵¹ Simpson. *Sheba*, catalog 24 (6th C BC 4th of 4 bronze warriors), catalog 25 (7th-6th C BC bronze statue), pp. 59-60.

⁵² Zwemer. *Heirs*, ch. 4, p. 37.

By contrast to warlike *Allah*, *Yahveh* did command some fighting when the Hebrews were taking over and defending the Promised Land. Certainly there is no Biblical command for believers to fight until the very Last Day, or until all religion is for *Yahveh*. Instead, *Yahveh* said he would make it so no other nation would covet *Israel's* land and attack *Israel* (Exo 34:24; 2Ch 17:10). *Yahveh's* ideal is national peace and rest—not warfare (1Ch 22:09; Isa 66:12).

Male moon-gods in the Mideast often are pictured with scimitars due to the scimitar-shape of the crescent moon. Thus moon-gods were natural warrior gods. This fact seems to have been recognized by *Gilgamesh*. *Gilgamesh* seems to credit *Sin* for his ability to take an ax and a sword to kill and scatter a pride of lions on the prowl at night.⁵³

Among the many ways to know that *Allah* was a war-god in pre-Islamic times is the fact that when the *Makkans* were about to have a civil war, war oaths were taken inside the *Mosque* next to the *Kaaba*. The oath takers then dipped their hands in scent and “rubbed their hands on the *Kaaba* strengthening the solemnity of the oath.”⁵⁴ Moreover, the one who controlled access to the *Kaaba* and *Mosque* also was the caretaker for the standards of war, as Ibn Ishaq wrote:

...access to the *Kaaba*, the standard of war, and the assembly house should belong to the ‘*Abdu'l-Dar* as before.⁵⁵

The *Kaaba* was known as the House of *Allah*, so these war activities connected with the *Kaaba* suggest that *Allah* was the war-god. Similarly, the martial side of *Mosques* was seen in medieval Spain where the army standards were kept in the *Cordoba Mosque* until the troops went out to battle.⁵⁶

The *Islamic* traditions and the continual warlike history of *Islam* show that *Allah* was a pre-Islamic war god. The *Koran* has many instructions about treaties (*K* 002:177; 004:090, 092; 008:056, 058; 008:072; 009:001, 003-004; 009:007-008, 012).

The 164 War verses in the *Koran* are a dead giveaway that *Allah* is a war-god. *Allah* repeatedly said that he “loves” his followers who “fight,” for instance:

Surely, *Allah* **loves** those who **fight** in His way in [battle] ranks as if they were a firm and compact wall (*Shakir K* 061:004; also see *K* 003:146; 005:054; 049:009; 061:004).

Leading *Islamist* Sheikh Yousef Al-Qaradhwai said:

When the *Muslims*, the Arabs and the Palestinians enter a war, they do it to worship *Allah*. They enter it as *Muslims*.⁵⁷

Usama bin Laden said in a video making the rounds of Canadian *Muslims* in 2006:

Therefore each individual from amongst the *Muslims* should come forth to kill the Jews and Americans, for killing them is foremost of obligations and the greatest form of worship.⁵⁸

The chest-thumping *Allah* was so interested in war all the time that his followers complained about it, saying “Our Lord! Why hast Thou ordained fighting for us?” (*K* 004:077; also see *K* 002:216; 009:086; 033:010-012; 047:020). The fact that *Islam* is

⁵³ *The Epic Of Gilgamesh*, 16:4 “The Search for Everlasting Life.”

⁵⁴ Ishaq. *Sirat*, p. 56.

⁵⁵ Ishaq. *Sirat*, p. 57.

⁵⁶ Nicolle. *Moors*, p. 10.

⁵⁷ “Leading *Islamist* Sheikh Yousef Al-Qaradhwai...” memri.org, 28 Feb 2006, no. 1102, *JW*.

⁵⁸ “*Jihadist* video aimed at *Muslim* youth,” *CBC News*, cbc.ca, 20 Jun 2006. copyrighted material

a *Jihad* fighting machine explains why the punishment for apostasy is death. Apostasy is akin to deserting the army during a battle.

Another way to know that *Allah* was a war god is the fact that *Harb* means “war” and is related to the Arabic root meaning “fight” (*hrb*), “spear” (*Harba*) and *Mihrab*. The *Mihrab* altar is always on the *Kiblah* line at a *Mosque* and points to the *Kaaba* at *Makka*. So every *Muslim* at a *Mosque* prays through a war-oriented *Mihrab* altar to the war-god and moon-god *Allah*. Also, an *Umayyad*-era coin dated 695-698 AD has a *Mihrab* and spear.⁵⁹ The *Ayatollah* Khomeini spoke on the purpose of *Mihrabs* in a 1981 speech celebrating *Muhammad*’s birthday:

Mihrab means the place of war, the place of fighting. Out of the *Mihrabs* wars should proceed. Just as all the wars of *Islam* used to proceed out of the *Mihrabs*. The prophet has [had a] sword to kill people. Our [Holy] *Imams* were quite military men. All of them were warriors. They used to wield swords; they used to kill people. We need a *Khalifa* who would chop hands, cut throat, stone people. In the same way that the messenger of God used to chop hands, cut throats, and stone people. In the same way that he massacred the Jews of *Bani Qurayza* because they were a bunch of discontent people. If the Prophet used to order to burn a house or exterminate a tribe that was justice.⁶⁰

Yet another way to know that *Allah* was a war god is by looking at the many *Mosques* built like impregnable fortresses. The four *Minarets* remind one of watchtowers. The four tall, thick stone or brick walls surrounding many *Mosques* are so tall that anyone standing outside the compound can only see the dome of the *Mosque*.

In these high-walled *Mosques*, clerics write *Fatwas* making the blood of heretics and apostates licit, and plan the violent *Islamization* of the inhabitants outside the windowless walls. There is where *Imams* incite ranks of *Muslims* with fiery sermons and imprecatory prayers. There is where *Muslims* are primed to form vigilante mobs whenever they hear of an infraction of *Sharia* law, such as a *Koran* being desecrated.

These heavily-built *Mosques* remind one of the *Ribat* castles that *Jihadist* volunteers used to man on the frontiers of *Islam*, and from whence *Jihad* campaigns were organized and commenced. This association comes to mind especially when one reads say, how *Muslims* are constantly killing Christians and burning churches in *Nigeria*. Thirty *Nigerian* churches were burned in the 2006 Cartoon riots alone!⁶¹

While the churches burn, *Muslim* clerics may be sitting comfortable in their unassailable and nearly unburnable brick fortresses, such as the main *Mosque* in *Abuja*, the capital of *Nigeria*. Perhaps they even climb the *Minarets* to view the smoke rising from dozens of churches off in the distance.

That *Islam* is a war-god religion can be seen from the fact that **some** consider the sixth pillar of *Islam* to be *Jihad*, and a corollary is that the entire world is split between the *Dar Al-Islam* (Territory of *Islam*) and the *Dar Al-Harb* (Territory of War). Notice the *Harb* root which common between *Dar Al-Harb* and *Mihrab*, discussed just above.

⁵⁹ *Mihrab* coins are discussed and illustrated in the Venus Altar chapter.

⁶⁰ “Khomeini’s speech on the day of celebration of the birth of *Muhammad*: 1981,” faithfreedom.org, accessed 24 May 2006.

⁶¹ “Nigeria: *Muhammad* cartoon protests spark attacks on Christians,” alertnet.org, 20 Feb 2006.

The reason that the *Mihrab* is named after a spear is that the outdoor version of a *Mihrab* is a spear stuck in the ground—what the traditions call a *Sutra*. *Muhammad's* use of a *Sutra* is discussed elsewhere in this book.

One cannot pass off the *Mihrab*-equals-“spear” equation as a meaningless quirk of etymology when one considers the fact that for most of *Islam's* history, the *Imam* held a sword during sermons which he gave in the *Minbar* pulpit that usually stood a few feet to the right of the *Mihrab*. Riccoldo da Montecroce wrote in 1300 AD:

...when they [*Muslims*] come together to be taught the *Koran* by their religious leaders, the one in charge draws a sword, holding it in his hand while teaching or placing it in full view in order to terrorize the hearers.⁶²

In 1917 John Buchan wrote in Chapter One of his novel *Greenmantle*:

Islam is a fighting creed and the *Mullah* still stands in the pulpit with the *Koran* in one hand and a drawn sword in the other.

Zwemer wrote in 1946 that *Imam's* held swords during sermons everywhere:

It is not generally known that in every *Mosque*, according to orthodox tradition, from West Africa to Western China, a sword or staff is kept near or in *Minbar*, and it is required that the *Khatib* hold it when preaching the Friday sermon. In some cases it is made of wood—but the symbol is always present.⁶³

Another way to know that *Islam* is a war-god religion is the fact that riots tend to occur right after Friday Prayers everywhere in *Islamdom*, especially in *Israel*. Goel reports on the experience of India in this matter:

In the history of *Islam* in India, Friday 'sermons result in working up the feelings of the *Namazis* [observant *Muslims*], and saber-rattling and street riots generally take place on Friday after the afternoon prayers.'⁶⁴

The reason Friday Prayers get *Muslims* all riled up is the *Imam* reads and preaches out of the *Koran* with its 164 War verses at Friday Prayers. This shows that *Allah* is much different from *Yahveh* since his weekly day is a Day of Rest—not war (Exo 16:23; Lev 23:24, 39). Incidentally, *Muhammad* burned down the houses of those who failed to show up for Friday prayers.⁶⁵

Not only does the *Koran* make *Islam* warlike but so does *Sharia* law, as Goel wrote:

It [*Islam*] looks too much like a military machine to pass as a peaceful society. The rules laid down by the *Shariat* [*Sharia* law] read like a manual compiled for use in military barracks—waking up every morning to the call of a bugle, rolling up the bed...One is amazed as well as amused when this mechanical conformity to a set pattern of external exercises is presented by the spokesmen of *Islam* as the very essence of universal spirituality and morality.⁶⁶

Count Keyserling wrote about how *Islam* is a big war machine and how *Allah* is a “warlord”:

This militarization of everyday *Muslim* life was noticed with keen interest by Count Keyserling (1880-1946 CE) during his travels in *Islamic* countries. He summed up his overall impression in his *The Travel Diary of a Philosopher*. ‘*Islam* is a religion,’ he wrote ‘of absolute surrender and submissiveness to

⁶² Montecroce, *Crucible*, p. 79.

⁶³ Zwemer, *Heirs*, ch. 4, pp. 42-43.

⁶⁴ Lal, K. S. *Theory and Practice of Muslim State in India*. Aditya Prakashan, New Delhi, 1999, as quoted by Goel, *Calcutta*, ch. 8.

⁶⁵ *Sahih Bukhari*, vol. 1, bk. 11, nos. 617, 626; vol. 9, bk. 89, no 330; *Muslim* 4:1370.

⁶⁶ Goel, *Calcutta*, ch. 8.

God—but to a God of a certain character—a **warlord** who is entitled to do with us as he will and who bids us stand ever in line of battle against the foe...The ritual of this belief embodies the idea of discipline. When the true believers every day at fixed hours perform their prayers in serried [squeezed in] ranks in the *Mosque*, all going through the same gestures at the same moment, this is not, as in *Hinduism*, done as a method of self-realization, but in the spirit in which the Prussian soldier defiled [i.e. lined up in formation] before his Kaiser. This military basis of *Islam* explains all the essential virtues of the *Mussulman*. It also explains his fundamental defects—his unprogressiveness, his incapacity to adapt himself, his lack of invention. The soldier has simply to obey orders. All the rest is the affair of *Allah*.⁶⁷

While *Muhammad* figured that his moon- and war-god was the God of the Bible, Christians know that *Allah* is a malevolent entity (Deu 32:17; Psa 106:37). The “*Allah*” demon diabolically tried to masquerade both as the God of the Bible (2Co 11:13-15) and as a war-and-moon-god consistent with the *Koran*.

After many people realized that the Bible and *Koran* are irreconcilable, *Muhammad* claimed that Christians and Jews suppressed (K 002:140, 174; 005:014-015, 061) and ignored (K 005:044) those parts of the Bible that have not been corrupted beyond recognition (K 004:046). Moreover, *Muhammad* said that Jews and Christians added their own verses and sold the Bible as though it were a commodity (K 002:079). *Muhammad* said Jews and Christians do this because they are cursed (K 002:088-089, 159; 004:047; 005:064, 078).

Someone might ask “How can *Muslims* profess to have a great respect for the Bible, including the New Testament, yet still be not be pacific?” *Muslims* treat the Bible like they do the *Koran*. *Muslims* believe all the peaceful verses in the *Koran* were abrogated by the Sword Verse (K 009:005). The contrivance called *Tahrif* and *Tabdill*, i.e. the *Muslim* belief that the Bible has been altered,⁶⁸ serves to abrogate all the peaceful verses in the Bible along with any other passage that cannot be construed to be *Islamic*.

One might ask “How can *Muslims* profess to have a great respect for Bible personages, including Jesus, and still not be irenic?” The answer?

☛ *Muslims* only respect the *Muslim* version of Bible characters. For instance, *Muslims* say...

...if David and Solomon were to return to life, these [Zionist] criminals would fight them and they would fight back. David and Solomon were among our ranks. If Solomon had a temple, we would be worshipping *Allah* in it. We would not be worshipping idols and polytheism in it, like they do.⁶⁹

☛ *Muslims* do not ask WWJD? (What **W**ould **J**esus **D**o?) but rather WWMJD? (What **W**ould the *Muslim* **J**esus **D**o?) The Saved Sect in London published a Web site in 2006 with a WWMJD message:

We can envisage that, if alive in the UK today, Jesus would undoubtedly have supported *Jihad* in Afghanistan and *Iraq*, as opposed to the capitalist-driven US-led alliance...and would also have been no

⁶⁷ Goel. *Calcutta*, ch. 8.

⁶⁸ Gibb & Kramers. *Encyclopedia*, pp. 560-561, *Tahrif* entry.

⁶⁹ “Jordanian Professor/Terrorist on Saudi *Al-Majd* TV,” MEMRI, 22 Nov 2005, #1030 DW.

doubt interned [jailed] under the Home Secretary Mr. Clarke's new terrorism laws, thereby languishing in Belmarsh Prison.⁷⁰

- *Muslims* believe what *Muhammad* said about Jesus' return at the end of the world...

Jesus...He will descend (to the earth)...[and] He will fight the people for the cause of *Islam*. He will break the cross [i.e. end Christianity], kill swine [i.e. Jews (K 002:065-066; 005:060; 007:166)]...⁷¹

So, using the same ruse that *Muslims* use about Jesus, infidels could say that they respect *Muhammad* if infidels believed that *Muhammad* was going to rise from the dead, shake off 1350-years' worth of dustballs and cobwebs, and then come clean by admitting that he had conspired with a demon to create *Islam*.

The Consequence of *Islam* Being a Biblicized War-and-moon-god Religion

Allah gained a few redeeming qualities when he was biblicized but he retained most of the damnable character traits he had as an ancient war-and-moon-god. Not surprisingly, *Islam* tends to be a cruel religion that proves lethal for many *Muslims* and non-*Muslims* alike. A comparison of the *Koran* and the Bible bears these points out. For instance:

- *Yahveh* says "love your enemies" (Mat 05:44) but *Allah* says be merciful to *Muslims* but harsh toward non-*Muslims* (K 009:073, 123; 048:029; 066:009).
- *Yahveh* sent his only Son to die for sinners (Rom 05:08) but *Allah* would have his followers use the sword to convert others to *Islam* and kill or subdue those who refuse to convert (K 009:029; *Sahih Muslim* bk. 19, no. 4294).

Only the New Testament has the example of the Good Samaritan. This helps to explain why Christian charity dwarfs *Islamic* charity. For instance, the *Saudis* were able to raise 150 million USD for the families of Palestinian suicide-bombers but only a fraction of that amount for the Boxing Day 2004 Tsunami relief fund.⁷²

Westerners raised much more money even though most of the Tsunami victims and survivors were *Muslims* and the remainder was nearly all non-Christians.⁷³ The Tsunami shows everyone's priorities quite well, as Paul Wolfowitz said:

There's been very little generosity so far from parts of the *Muslim* world that are big on talking about *Jihad* and other things, but when 200,000 people—all of them *Muslim* in the case of Indonesia—died in this catastrophe, there's not much help forthcoming...I hope those people might think a little bit about what they've done and what they haven't done,' Mr. Wolfowitz said.⁷⁴

Reuters reported the lack of philanthropy in *Islamdom*:

⁷⁰ Woolcock, Nicola & Sean O'Neill. "Once a friendly Christian, he now backs the bombers," timesonline.co.uk, 24 Apr 2006, *JW*.

⁷¹ *Sunan Abu-Dawud*, "Bk. 37: Battles (*Kitab Al Malahim*)," no. 4310. See also *Sahih Bukhari*, vol. 3, bk. 34, no. 425; vol. 3, bk. 43, no. 656; vol. 4, bk. 55, no. 657; *Sahih Muslim*, bk. 001, nos. 287+289.

⁷² Hanson, Victor Davis. "The Disenchanted American: Are we growing world-weary?" *NRO*, victorhanson.com, 7 Jan 2005.

⁷³ Siemon-Netto, Uwe. "Are there *Muslim* Samaritans?" washtimes.com, 4 Jan 2005, *DW*.

⁷⁴ "US criticises *Muslim* aid," *Sydney Morning Herald*, smh.com.au, 12 Feb 2005.

Despite their oil wealth, the Gulf states have had little tradition of donating overseas aid.⁷⁵

The West, through private individuals, charities and non-governmental agencies such as UNICEF and the World Health Organization (WHO), has provided nearly all the funds to fight polio.⁷⁶ Meanwhile, oil revenues fund *Jihad* rather than health initiatives, even though most cases of polio originate in, ravage and emanate from, *Islamdom*, as AP reported:

The WHO campaign to fight polio has cost \$4 billion so far, but states of the Organization of the *Islamic* Conference have contributed just \$3 million [USD], even though recent outbreaks of polio have occurred mostly in *Islamic* countries, said spokeswoman Linda Muller.⁷⁷

Sometimes, conspiracy theories are to blame for the epidemics, as AP reported:

The *Yemen* cases all stem from an outbreak in Nigeria two years ago, which occurred after *Islamic* clerics urged parents to boycott the vaccine for fear it was part of an American anti-Muslim plot. The polio that then erupted in Nigeria spread first to *Chad*, then to nearby *Sudan*—and then across the Red Sea into *Saudi Arabia* and *Yemen*. In some cases, the virus was carried by job-seekers and in others by *Muslim* pilgrims. ‘The *Islamic* world took a real beating because of what the clerics did in northern *Nigeria*,’ said Bruce Aylward...of WHO.⁷⁸

The West even supports the Palestinians with humanitarian and developmental aid while the Arab League remains delinquent except for providing cash to charities that are front groups for terrorists, such as *Hamas*, as *The New York Times* reported:

Gulf governments have reaped tens of billions in extra oil profit over the past two years but have failed to meet even the minimal commitment of \$55 million a month in aid to the PA. (World Bank officials say only \$9 million a month has arrived.) In total, Arab League...owe[s] the PA \$891.8 million.⁷⁹

Because *Allah* has no Son, *Muslims* have no Savior (1Jo 04:14). Even if *Allah* were *Yahveh* and not a war-and-moon-god, *Yahveh* the Father still would not accept *Muslims* into heaven for many reasons. They include:

- ☉ *Muslims* think of *Allah* as being a slave master and to call *Allah* their spiritual father would be blasphemous.
- ✠ Whoever does not believe that Jesus is *Yahveh* the Son is not accepted by *Yahveh* the Father (1Jo 02:23; 2Jo 01:09).
- ✠ *Muslims* believe that the Spirit is actually the demon who masqueraded as the angel Gabriel. This is tantamount to saying that the Spirit is a demon, which is a sin against the Holy Spirit (Mat 12:31; Mar 03:29). It is known that the *Muslim* Gabriel was a demon since the *Muslim* Gabriel taught doctrines of demons (1Ti 04:01). Also, *Muhammad* said that among the angels, Gabriel was the foremost enemy of Jews.⁸⁰ Saint Paul loved Jews and prophesied that the Jewish elect would be saved before the Last Day (Rom 09:03-05, 25-26; 11:01-02, 14-15). Only demons are enemies of the elect.

⁷⁵ “Britain to ask Arab world to help Africa-paper,” reuters.com, 4 Jun 2005, DW.

⁷⁶ “Poor, Young Battle Polio in Yemen,” news.yahoo.com, 4 Oct 2005, DW.

⁷⁷ “WHO Asks *Islamic* Nations for Polio Funds,” asia.news.yahoo.com, 9 May 2005, C&R; also see Pipes, D. “A Conspiracy Theory Spreads Polio,” DP, 24 May 2005.

⁷⁸ “Poor, Young Battle Polio in Yemen,” news.yahoo.com, 4 Oct 2005, DW.

⁷⁹ Makovsky, David. “Gaza: Moving Forward by Pulling Back,” nytimes.com, 12 May 2005.

⁸⁰ *Sahih Bukhari*, vol. 5, bk. 55, no. 546; vol. 5, bk. 58, no. 275; vol. 6, bk. 60, no. 7. Copyrighted material

Islam Was a Religion of a War-god From Its Very Inception

The pagan Roman Empire was so warlike partly because the Romans believed their empire's mythical founders, *Romulus* and *Remus*, were the twin sons of Mars, the Roman god of war. All over the former Roman Empire there were statues of two naked babies, *Romulus* and *Remus*, looking up to drink the milk of the she-wolf.

Similarly, the politico-religious entity that is *Islam* never was at any time "a Religion of Peace"TM—even at its very inception since *Allah* was a centuries-old South Arabian war-and-moon-god. War-god prophets only create warlike religions.

Muhammad's so-called peace only came after everyone surrendered to *Muslims* and there were no longer any religions with a god other than *Allah*, as *Muhammad* said:

Fight with them until there is no persecution and religion should be only for *Allah*, but if they desist, then there should be no hostility except against the oppressors (*Shakir K 002:193*).

This is how the peace of *K 002:193* was understood by *Islamic* scholars, as *Shaykh Al-Islam Ibn Taymiya* wrote:

Everyone who hears the call of the Messenger of *Allah*...to the religion of *Allah* with which he was sent and does not respond to it must be fought so that there will be no *Fitnah* [i.e. civil strife, war, riots] and so that submission will all be for *Allah*.⁸¹

Muhammad believe that *Allah* the moon-god was the God of the Bible, and said:

God hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the *Koran*: and who is more faithful to his covenant than God? then rejoice in the bargain which ye have concluded: that is the achievement supreme (*K 009:111*).

Since *Muhammad* apparently thought that even the New Testament promised heaven in exchange for martyrdom during battle, he believed that *Jihad* fighting was the will of *Allah* from the very start at *Mekka* in 610 AD.

Scholars try to say that *Islam* is a Religion of PeaceTM nowadays, or at least initially until *Muhammad* came to *Madina*. This assertion goes against *Muhammad's* assertion that *Allah's* methods of dealing with humans does not change (*Rodwell K 048:023*; see also *K 033:062*). The real reason the Religion of PeaceTM claims are pressed are so *Muslims* can say that:

G Non-*Muslims* are the culprits who turned *Islam* into a war machine and thus they deserve *Jihad*-inflicted violence.

G *Muhammad* was a man of peace and was not a brigand-at-heart who liked to engage in crimes due to his moral turpitude and criminal mentality.

Even before *Muhammad* was kicked out of *Makka*, he told the *Makkans*:

Will you listen to me, O *Quraysh*? By him [*Allah*] who holds my life in His hand I bring you [*Makkans*] slaughter.⁸²

Muhammad made this alarming threat, as recorded in the traditions, when the as yet incomplete *Koran* only contained about seven War verses in six *Makkan Suras*.⁸³ About 157 verses dealing with War were later added at *Madina*.

⁸¹ *Majmu' al-Fatawa* 28/249; see O'brien, Patrick D. "What is *Jihad*?" C&R, 15 Oct 2004.

⁸² *Ishaq. Sirat*, p. 131.

Alarmingly, *Muslim* clerics in all four *Sunni* schools of thought say that the *Koran* and the traditions' War verses apply to *Muslims* today.⁸⁴ The 164 War verses transform the *Koran* into something more than mere incitement to commit mass murder or "slaughter," as *Muhammad* phrased it. They transform the *Koran* into incitement to commit genocide.

Muhammad added to the kill commands the troubling elevation of the Arabic language and culture in the *Koran* (K 012:002; 013:037; 016:103; 020:113; 026:195; 039:028; 041:003; 042:007; 043:003; 046:012). The War verses combined with Arabization of other cultures makes *Islam* both a genocidal and ethnocidal culture-killing machine, and drags every country that it dominates back to the seventh century, undoing all progress that has been made since then.

The murderous *Koran* has ensured that paganism is dead in the Mideast, unless of course one is referring to the paganism inherent in and inextricable from *Islam* itself. Judaism has been greatly diminished. Christianity is an endangered species in the Mideast—even in the Holy Land. After suffering a terrible genocide in the twentieth century at the hands of *Muslims*, Armenians were still taunted in the street by *Muslim* children jeering "*Armeni, Armeni-dog, sweeper of hell are you!*"⁸⁵

Every form of religion besides *Islam* is all but extinct in Arabia. *Hindus* are a despised minority along their namesake river, the *Indus*, which flows through *Muslim Pakistan* and *Muslim-Sufi Kashmir*. *Buddhism* is extinct in India, the land of its birth. *Buddhism* is extinct in central *Afghanistan* where in 2001 the *Taliban* destroyed two 35-meter tall, fifth- or six-century AD *Buddha* statues at *Bamiyan*.

One can read why there are about 20,000 Zoroastrians left in the world:

In *Sharifabad* the dogs distinguished clearly between *Muslim* and Zoroastrian and...would flee as before Satan from a group of *Muslim* boys...*Muslims* found a double satisfaction in tormenting dogs since they were thereby both afflicting an unclean creature and causing distress to the infidel [Zoroastrianism] who cherished him. There are grim...stories from the time (i.e. into the latter half of the 19th century) when the annual poll-tax (*Jizya*) was exacted, of the tax gatherer tying a Zoroastrian and a dog together, and flogging both alternately until the money was somehow forthcoming, or death released them.⁸⁶

The 164 War verses and the elevation of Arabic culture and language, together constitute incitement to commit ethnocide against non-*Muslim* cultures and religions. The *Koran* is a manual for war and propaganda to commit genocide.

Islam has wiped out hundreds of cultures and what has the world received in return? Not much when compared to what the world has lost in terms of spirituality, technology, freedom, personal and national security, kindness, love, charity, tolerance and peace.

I do not know any civilized person who does not agree that war is the worst man-made curse ever visited on our unhappy planet, and *Islam* has given us thirteen

⁸³ Seven War verses in six *Makkan Suras* (K 016:110; 025:052; 029:006, 069; 042:039; 073:020; 076:008). See the tables that list the *Koran*'s 164 War verses in *Sura* and chronological orders.

⁸⁴ Spencer, *Onward*.

⁸⁵ Soroudi, Sorour. "The Concept of Jewish Impurity and its Reflection in Persian and Judeo-Persian Traditions" *Irano-Judaica* 1994, Vol. III, p. 155 (footnote 33), as quoted by Bostom, Andrew G. "The Real Roots of *Muslim* Hatred," *FPM*, 3 Jun 2004.

⁸⁶ Boyce, M. A Persian Stronghold, pp. 141-142, as quoted by Bostom, Andrew G. "The Real Roots of *Muslim* Hatred," *FPM*, 3 Jun 2004.

centuries of it. Incessant, uninterrupted, aggressive war, with unprovoked murder, mayhem, mutilation, torture, famine and slavery.

Muhammad's biographer, *Ibn Ishaq*, states that *Muhammad* received permission to fight (not an order to fight) just before emigrating to *Madina*.⁸⁷ However, as the table provided earlier in this book shows, Noeldeke, Maududi and Yusuf Ali all agree that *K* 016, 029 and 073 are *Makkan Suras*. This suggests that *Muhammad* already wrote a "fight" verse during his earliest "ministry" at *Makka* (*K* 073:020).

In Maududi's introduction to *K* 073, he states that commentators are unanimous about *K* 073:001-019 being *Makkan*. However, in keeping with the theory that *Islam* only turned violent at *Madina*, Maududi assigns the very last verse of *K* 073—verse 20, to the *Madinan* period. Maududi wrote:

About the second section (v. 20), although many of the commentators have expressed the opinion that this too was sent down at *Makkah*, yet some other commentators regard it as a *Madani* [*Madinan*] Revelation, and this same opinion is confirmed by the subject matter of this section. For it mentions fighting in the way of *Allah* and **obviously, there could be no question of it at *Makkah***; it also contains the Command to pay the obligatory [charity poll tax] *Zakat*, and it is fully confirmed that the *Zakat* at a specific rate and with an exemption limit (*Nisab*) was enjoined at *Madina*.⁸⁸

Just as *Muhammad* surely enjoined charity both in *Makka* and *Madina*, he must have also encouraged *Jihad* fighting at *Makka*. Why would the *Koran* be peaceful and tolerant during the *Makkan* period while the traditions have *Muhammad* telling the *Makkans* under oath that he would slaughter them?⁸⁹ If *Islam* were peaceful from the start, why would the *Makkans* meet *Muhammad* and tell him:

Our conscience is clear. By God, we will not leave you and our treatment of you until either we destroy you or you destroy us.⁹⁰

Ibn Ishaq relates that *Muhammad's* threat of slaughter occurred right before Hamza accepted *Islam* in 616 AD.⁹¹ The meeting where the *Makkans* acknowledge *Muhammad's* threat and tell him they are willing to fight to the death occurred in the same year. Six years later *Muhammad* traveled to *Madina* in 622 AD.

Islam was a fighting religion from the start and that is why there are six *Makkan Suras* contain seven War verses (*K* 016:110; 025:052; 029:006, 069; 042:039; 073:020; 076:008; see the chart on the chronology of the *Suras*).

The first blood to be shed between the *Makkans* and *Muslims* was, not surprisingly, drawn by a *Muslim* in 613 AD, almost immediately after *Muhammad* began his public ministry. In Guillaume's translation of *Ishaq's* biography of *Muhammad*, *Muhammad's* public ministry begins on page 117 and a *Muslim* draws first blood on page 118, the very next page! *Ibn Ishaq* wrote:

...Sa'd [a *Muslim*] smote a polytheist with the jawbone of a camel and wounded him. This was the first blood to be shed in *Islam*.⁹²

Sita Ram Goel wrote about the *Makkan* period of *Islam*:

⁸⁷ *Ishaq, Sirat*, p. 212.

⁸⁸ Maududi, Syed Abu-Ala'. *Chapter Introductions to the Quran* (online).

⁸⁹ *Ishaq, Sirat*, p. 131.

⁹⁰ *Ishaq, Sirat*, p. 134.

⁹¹ *Ishaq, Sirat*, p. 131.

⁹² *Ishaq, Sirat*, p. 118.

The curses were soon backed by street brawls which his boisterous *Muslims* managed to provoke. He had a real tough lot on his side, apart from his ideology which animated the lowest passions in human nature.⁹³

Margoliouth wrote about early *Islam*:

The hands of all alike were tied by fear of bloodshed; but in the case of humble converts they were ready to come very near that limit [i.e. bloodshed]. The persons whose accession to *Islam* was most welcomed were men of physical strength, and much actual fighting must have taken place at *Makkah* before the Flight; else the readiness with which the *Muslims* after the Flight could produce from their number tried champions would be inexplicable. A tried champion must have been tried somewhere: and no external fights are recorded or are even the subject of an allusion for this period. The Prophet himself is said on one occasion after reciting *Sura xxxvi* (*K 036 Ya Sin* [meaning "Oh [moon-god] *Sin*"]) to have flung dust on the heads of his opponents.⁹⁴ And the wise principle of hitting back when hit appears to have characterized the new religion from its start and to have been the cause of its speedy success.⁹⁵

It is hard to believe that the fight verses in *Makkan Suras* were all of *Madinan* origin. Maududi's late dating of *K 073:020* is just another worn-out ruse whereby *Muslim* commentators try to make it seem as though *Islam* was "a Religion of Peace"TM at its inception, but only turned violent in self-defense. Maududi even states that he did not even consider the possibility that a "fight" verse in the *Koran* could have come from the *Makkan* period. Maududi states:

...obviously, there could be no question of it at *Makkah*.

Many *acaDhimmis* have based their historical timeline for the development of *Islam* on the pious fictions that *Muslims* have about *Islam*—that *Islam* was peaceful at first. The pious fiction goes that the *Makkans*, and then later the Crusaders, are at fault for *Islam*'s turning into a slave-catching war machine.

Based on this pious fiction, commentators argue that many *Makkan Suras* are peppered with *Madinan* verses, merely because these verses speak of fighting and charity. The fact however that *Allah* was a war-and-moon-god suggests that *Islam* was violent from the very start.⁹⁶

The only reason *Muhammad* held back at *Makka* is that *Muslims* were the weaker party in the conflict, so they had to build their strength and confidence (*K 003:149*; *086:017*). *Sura 086* incidentally is a *Makkan Sura* and it says ominously:

So give a respite to the disbelievers. Deal thou gently with them for a while (*K 0086:017*).

So when dating the chapters and verses of the *Koran*, one must avoid artificial distinctions based on historical contrivances. One must not let pious fictions and propaganda rewrite history and determine chronology. Just as *K 073:001-019* are *Makkan*, so the last verse (*K 073:020*) is *Makkan*, even though it mentions *Jihad* and the *Zakat*.

Noeldeke, and also Maududi in his *Sura* introductions, figure that *K 016* and *029* were written during *Muhammad*'s early "ministry" at *Makka*. Thus four "fight"

⁹³ Goel. *Calcutta*, ch. 3.

⁹⁴ Wakidi (W.), 51, as reference by Margoliouth. *Rise*, p. 154 & fn. 3; also see Ishaq. *Sirat*, p. 222, where Ishaq says *Muhammad* said "*Ya Sin*," and sprinkled dust.

⁹⁵ Margoliouth. *Rise*, pp. 154-155.

⁹⁶ Nielsen, 1912, pp. 593-594, as translated in Krause, "*Haram-Harimat*."

verses were written early in *Muhammad's* career as a prophet (K 016:110 and 029:006, 069; 073:020).⁹⁷ The rest of the ethnocide and genocide verses were written at *Madina*.

So the “peace and tolerance” verses of the *Koran* were not *Allah's* final word for very long. Not long after their inclusion in the *Koran*, the “peace and tolerance” verses were abrogated and nullified by “fight” verses even BEFORE *Muslims* were chased out of *Makka* to *Madina*.

This shows that *Muhammad* considered *Allah* to be a typical south Arabian war-and-moon-god who never lacks a *casus belli* (cause for war). The demon *Allah* would have his followers fight at the slightest provocation and flimsy pretext, even against overwhelming odds (K 002:249; 033:015) and even if it meant expulsion, exile or certain death (K 003:143; 004:074; 033:023).

This table lists briefly what was discussed above.

The Chronology of Violence in Islam	
610 AD	<i>Muhammad</i> receives his call. Is choked by the angel Gabriel three times. <i>Muhammad</i> keeps his ministry private for three years.
610-614 AD	In his 23 rd Sura (K 073:020) <i>Muhammad</i> wrote: “...fight in <i>Allah's</i> way.”
610-614 AD	In his 52 nd Sura (K 076:008) <i>Muhammad</i> wrote that <i>Muslims</i> feed the captives.
610-614 AD	In his 66 th Sura (K 025:052) <i>Muhammad</i> wrote that <i>Muslims</i> ought to “fight strenuously with” unbelievers “in many a strenuous fight.”
613 AD	<i>Muhammad</i> began his public ministry. Almost immediately a <i>Muslim</i> attacked a pagan <i>Makkan</i> with the jawbone of a camel.
615 AD	Some <i>Muslims</i> emigrated to Abyssinia to avoid the pagan <i>Makkans</i> .
616 AD	<i>Muhammad</i> told the <i>Makkans</i> that he was going to bring them slaughter. Shortly thereafter, the <i>Makkans</i> tell <i>Muhammad</i> that either the <i>Makkans</i> would destroy him, or he would destroy the <i>Makkans</i> .
616-622 AD	In his 73 rd Sura (K 016:110) <i>Muhammad</i> wrote that <i>Muslims</i> “thereafter strive and fight for the faith and patiently persevere.”
616-622 AD	In his 81 st Sura (K 029:006, 069) <i>Muhammad</i> wrote “strives hard [in <i>Jihad</i>], he strives only for his own soul” and “(as for) those who strive hard [in <i>Jihad</i>] for Us.”
616-622 AD	In his 83 rd Sura (K 042:039) <i>Muhammad</i> wrote “...who, when an injury is done them, avenge themselves...”
622-632 AD	<i>Muhammad</i> fled to <i>Madina</i> where he wrote 157 more War verses. The seven War verses written at <i>Makka</i> plus these <i>Madinan</i> War verses equal 164 War verses.

How *Muhammad* Was Able to Implement His “Religion of Peace”™ Propaganda Coup d'état

Muslim historians like to say that *Islam* started out as a Religion of Peace,™ but then was forced to be warlike in order to survive the persecution of the *Makkans*.

⁹⁷ Nehls & Eric. *Islam*, “The Books of Islam: The Quran.”

Muslims say that the early *Muslims* were trying to be good neighbors but were forced to liquidate their persecutors. The persecutors brought on their own demise by being shortsighted and spiritually stubborn.

This makes for great reading—almost like a Greek tragedy. Just how fictional this version of events is can be seen by how the same excuse has been used by *Muslims* down to the present day.

Somehow, *Muslims* always deem themselves to be persecuted in some way, form or fashion, even in democracies that allow for freedom of religion. Then they say that since democracies do not allow for funding terrorism, that this is religious persecution. Then *Muslims* say that it is persecution, rather than the vicious *Koran* and *Hadiths*, that bring out the martial nature of *Muslims* and *Islam*.

Muhammad was able keep the violent nature of *Islam* under wraps for a long time at *Makka* by employing the unethical *Islamic* un-principle called “sanctified lying” (*Takiya*-speak).

Early *Muslims* used the *Takiya* un-principle to keep the *Koran* from all pagans, unless it was felt that the pagan was about to convert, as *Ibn Ishaq* reported. Umar came to a house where he overheard *Khabbab* reading the *Ta Ha* chapter (*K* 020) out loud, though when Umar came in, they hid the sheet. When Umar asked to see the sheet, *Fatima* replied:

My brother, you are unclean in your polytheism and only the clean may touch it.⁹⁸

This was how *Muhammad* was able to keep the seven *Makkan* War verses a secret from the *Makkans* (see previous section or the chart for citations).

Not only did *Muhammad* hide the violent nature of *Islam* for years at *Makka* but he used *Takiya*-speak to hide his prophetic mission, as an encyclopedia notes:

Muhammad himself was known to have used *Takiya* when he kept his prophetic mission hidden for three years from the *Quraish* during their prolonged hostility toward *Muslims*. As a result, the *Islamic* religion prospered in *Makkah* and many lives were spared, making emigration to *Madina* possible during that time.⁹⁹

Incidentally, *Muslims* take *Muhammad*’s example to heart and try to hide their *Jihad* mission as long as possible. Otherwise, they would be put under law enforcement surveillance and it would be harder to support or engage in *Jihad*. For instance, an *Imam* producing the radio show “Radio *Islam*,” in Chicago, USA, said:

Islam does not condone terrorism; *Islam* is not at war with the West; and your *Muslim* neighbor is your friend.¹⁰⁰

The problem with statement is that it contradicts the *Koran* and the traditions of *Islam*, and the producer’s assumed name is “*Imam Abdul Malik Mujahid*,” which means “Leader, Slave, King, Holy Warrior.” If *Muhammad*’s example and the example of countless other *Muslims* means anything, it is only a matter of time before this *Muslim* leaves *Makka*, makes his personal *Hegira* to *Madina* and then wages *Jihad*.

⁹⁸ *Ishaq, Sirat*, p. 157.

⁹⁹ *Wikipedia*, fact-index.com, *Taqiyya*, 22 Jun 2004.

¹⁰⁰ Johnson, Charles. “Radio *Islam*: A SoundVision Production,” *LGF*, 5 Oct 2004. Copyrighted material

The *Jihad* Means Inner Struggle Sham

Often when there is a discussion of *Jihad*, an apologist for *Islam* will bring up the tired cliché about how *Jihad* means “struggle,” as in “inner spiritual struggle.” The idea is to say that *Islam* and *Jihad* are not about killing but self-improvement.

Unfortunately, *Muhammad*’s sanctification and self-help advice for *Muslims* involves predation on non-*Muslims*. Informed non-*Muslims* know what they see and read and that is: *Jihad* = Legalized Killing + Loot + (Sex)Slaves + *Houris* + Paradise.

From reading history and about current events, one can gather that when all the hate and War verses of the *Koran* and *Hadith* are turned inward, a *Muslim*’s vaunted “inner spiritual struggle” is mainly about the inner *Jihadist* killing the inner honest nice guy. The “inner spiritual struggle” is about killing the fear of dying on the battlefield!

Once the “inner nice guy” is killed, the inner *Jihadist* becomes THE *Muslim* self. The inner *Jihadist* has no regrets and pangs of conscience over killing the inner honest nice guy, much as Cain did not fret over Abel. The bottom line is that whenever the *Koran* is internalized, the resultant inner spiritual struggle leads to more hatred of non-*Muslims*, and more *Jihadist* sympathy, support and activity.

The confusion about *Jihad* is similar to how many Westerners think *Fatwa* is the same as a death sentence or a bounty reward. *Muslims* will state that a *Fatwa* is in fact a legal opinion or ruling issued by an *Islamic* scholar. Technically, this is correct but a *Fatwa* may also condemn an apostate or blasphemer to death. Thus the clarification about the meaning of *Fatwa* is an attempt to obfuscate how *Fatwas* are sometimes used to incite murder.

The reason that apologists for *Islam* have been able to tell many non-*Muslim* English speakers that *Jihad* means only “struggle” is none of the major English translations of the *Koran* use the word *Jihad* to translate the Arabic word *Jihad* and its various forms. If they had, people would have seen from the context exactly what was meant by the Arabic word *Jihad*.

The “*Jihad* means “struggle”” argument backfires when one discusses the Arabic *Koran* or a transliteration of the Arabic of the *Koran*. Why? Because “‘strive hard’ in Arabic is *Jahidi*, a verbal form of the noun *Jihad*.”¹⁰¹

Some words translated as “struggle” are: *Wajahadoo* (K 002:218), *Jahadoo* (K 016:110; 029:069), *Jahada*, *Yujahidu* (K 029:006) and *Almujahideena*, *Walmujahidoona* (K 004:095). So it is apparent that many of the words translated as “struggle” in fact mean *Jihad* and *Mujahideen*—a common word meaning *Jihadists*.

Worse still is the fact that when *Jihad* warfare is meant or implied, some *Koran* translations use the word “struggle” rather than “fight,” much less “*Jihad*.” The fact that “struggle” often refers to *Jihad* can be seen from its use in the *Koran* where the context suggests Holy War (e.g. K 002:218; 004:095; 009:019-020, 081, 086, 088; 016:110). Here are a few examples where one translation will use a form of “fight” while another uses a form of “struggle”:

- C K 002:218 [Arabic: *Wajahadoo*]
 ★ *Yusuf Ali*: suffered exile and **fought** (and strove and struggled)
 ★ *Shakir*: fled (their home) and **strove** hard in the way of *Allah*
- C K 003:142 [Arabic: *Jahadoo*]
 ★ *Yusuf Ali*: **fought hard** (in His Cause)
 ★ *Pickthall*: **really strive**

¹⁰¹ Spencer, Robert. “*Jihadism* and the *Qur’an*,” *FPM*, 8 Dec 2005.

- C K 004:095 [Arabic: *Waalmujahidoona...Almujahideena...Almujahideena*]
 - ★ Yusuf Ali: **strive** and **fight** in the cause of God...strive and fight...strive and fight...
 - ★ Sher Ali: **strive** in the cause of Allah...strive...strive...
- C K 005:035 [Arabic: *Wajahidoo*]
 - ★ Khalifa: **strive** in His cause
 - ★ Sale: **fight** for his religion
- C K 005:054 [Arabic: *yujahidoona*]
 - ★ Yusuf Ali: **fighting** in the way of God
 - ★ Arberry: **struggle** in the path of God

A preliminary examination suggests that Sale (1734 AD) and Yusuf Ali (1934 AD) are more true to the spirit of the *Koran* in that they **tend** to use a form of the word “fight” where other English translations use a form of the word “struggle” in the attempt to make the *Koran* seem less threatening to non-Muslims.

The *Hadith* quote the *Koran* and often mention the circumstances during which the *Koran* verse was “revealed.” Comparison of these *Hadith* and *Koran* translations show that where *Koran* translations say “struggle,” the correlating *Hadith* specifically mentions *Jihad*. Here are two examples:

- C *Sahih Muslim*, bk. 20, no. 4638, relates the circumstances when K 009:020 (*Sura ix.20*) was revealed and specifically mentions *Jihad* (“*Jihad* in the way of Allah is better...”). By contrast, all the major *Koran* translations of the verse have “struggle” or “stroke.”
- C *Sahih Muslim*, bk. 20, no. 4676 relates the circumstances when K 004:095 (*Sura iv.95*) was revealed and specifically mentions *Jihad* (“those who go out for *Jihad* in the way of Allah are not equal”). Pickthall, Shakir, Sher Ali, Khalifa, Arberry, Palmer, Rodwell and Sale only have “struggle” or “strive” and such, while Yusuf Ali has “strive and fight in the cause of God.”

Some Muslims may actually think of *Jihad* as being a mere “struggle” and *Fatwas* as being mere “religious rulings,” but they are not concerned about the fact that *Jihad* and *Fatwas* have proven lethal to non-Muslims. On the other hand, Muslims may be engaging in *Takiya*-speak (sanctified lying) in order to put infidels at ease so they do not work to defend themselves from *Jihad* and *Fatwas* until it is too late.

The difference in perspective on *Jihad* and *Fatwas* may result from whether a person is on the giving or receiving end of *Jihad* or *Fatwas*. The baseball is going to think about a bat differently than the batter will, and the farmer is going to think about breakfast differently than farm animals. *Jihad* and *Fatwas* are statistically more deadly for non-Sunnis than for Muslims who engage in *Jihad* and issue the *Fatwas*.

Non-Muslims need to know that the innocuous sounding “struggle” definition of *Jihad* is every bit as threatening as the “Holy War” definition. For instance, Hitler’s *Mein Kampf* is often translated into English as “My Struggle.” That book resulted in millions of murders meant to speed up the survival of the fittest evolution to the nth degree. Similarly, Muhammad’s “*Mein Koran*” and Muhammad’s “struggle” has resulted in many millions of murders in the cause of Allah over fourteen centuries in order to speed along *Dawa* proselytizing and the forced conversion of the human race.

The reason that knowledgeable apologists for *Islam* bring up the *Jihad*-struggle distinction is they either want to spiritualize or hide all the many fight commands in the *Koran*. Apparently, translators of the *Koran* want to do this too since some major

English translations do not even mention the words “*Jihad*” or “Holy War,” even when the word *Jihad* is found in the Arabic. Instead, they mention “strive,” “struggle” or, at most “fight.”

Even when War verses are considered in isolation, often the fact that “struggle” refers to a military expedition becomes obvious, for instance:

Whenever a chapter is revealed, saying: Believe in *Allah* and strive hard along with His Apostle, those having amplex of means ask permission of you and say: Leave us (behind) that we may be with those who sit [and not go on *Jihad*] (*Shakir K 009:086*).

The history that goes along with the *Koran* shows that *Jihad* means “terrorism” and “military expeditions” rather than an “inner struggle.” When did *Muhammad* ever engage in an “inner struggle” to say, curb his sexual appetites or curb his lust for blood in battle?

Muhammad’s history is a clue as to what *Jihad* in the *Koran* means. Sita Ram Goel wrote:

Biographers of *Muhammad* have listed as many as eighty-two expeditions which he mounted against various tribes of Arabia and the neighboring lands, in a brief span of ten years between his migration to *Madina* in 622 CE and his death in 632 CE. The average comes to two expeditions every three months. Twenty-six of these, we are told, were led by him in person. After he had reduced *Makka* and the rest of Arabia, he started planning expeditions against the Byzantine and the Persian Empires. It was only his death which stopped him from waging more wars.¹⁰²

It is ironic that *Muslims* claim that the “Greater” *Jihad* (*Jahada Nafsa*) is about controlling oneself, and the lesser *Jihad* is about controlling non-*Muslims* through Holy War. What does *Islam* have to do with self-control—especially controlling one’s lust? As Professor Jadunath Sarkar stated:

It is not necessary that he should tame his own passions or mortify his flesh; it is not necessary for him to grow a rich growth of spirituality. He has only to slay a certain class of his fellow beings or plunder their lands and wealth, and this act in itself would raise his soul to heaven.¹⁰³

Islam is all about indulging one’s lust with four wives who can be replaced at will, and sating one’s sexual appetites with an unlimited number of concubines and sex-slaves (*K 004:003, 023-024; 023:005; 033:050; 070:030*). Even in the afterlife *Muslims* will have no restriction on their sex drive. *Muslims* think that even now the countless *Jihadists* who died in *Islam*’s Holy Wars are copulating non-stop with up to seventy-two *Houris*. Little do they suspect that this would be hell, not heaven.

Muslims talk about the Greater *Jihad* as being an inner spiritual battle to become a more pious *Muslim*, and to memorize more and more of the *Koran*. *Muslims* and *Muslim* apologists think that this is laudatory and admirable but in fact it is abominable and horrendous.

A *Muslim* who memorizes the 164 War verses in the *Koran* is making himself into an *Islamic* terrorist. Even if *Muslims* only memorize the first nine chapters, they’ve memorized 117 of the 164 War verses.¹⁰⁴ Most terrorists in the world are

¹⁰² Goel. *Calcutta*, ch. 3.

¹⁰³ Goel. *Calcutta*, ch. 8.

¹⁰⁴ See the Contents section to locate the table on the *Koran*’s 164 War verses.

Islamists, so there is a statistically significant correlation between reading the *Koran* and becoming a terrorist.

It is well known that many *Islamists* and *Jihadists* have memorized part or all of the *Koran*. In fact while in jail many *Jihadists* try day and night to memorize the *Koran*. The “American Taliban” John Walker Lindh memorized a large part of the *Koran* before going on *Jihad*, and “Abdulaziz Al-Muqrin, *Al Qaeda*’s chief of operations for the Arabian Peninsula,” was released from jail in 1997 as a reward for having memorizing the *Koran* while in jail.¹⁰⁵

The Greater *Jihad*, therefore, is rather like a *Ninja* assassin training his body and mind to make the kill. In fact the *Sufi* Al-Junayd imagines that if he can just master his own personal demons, this will facilitate his mastery of Christians and other non-*Muslims* in battle:

Those who have striven against their desires and repented for our sake, we shall guide them to the ways of sincerity, and one cannot struggle against his enemy outwardly (i.e. with the sword) except he who struggles against these enemies inwardly. Then whomever is given victory over them will be victorious over his enemy, and whomever is defeated by them, his enemy defeats him.¹⁰⁶

So one can see that the fact that *Jihad* means “struggle” in addition to “Holy War” does not help the *Muslim* cause much, except in the minds of those who are easily beguiled.

That *Jihad* is mostly about an inner spiritual struggle is about as laughable as the idea that *Islam* is a Religion of Peace™ because *Islam* comes from the root word, *Salaam*, which means “peace.” The fact that the word *Muslim* means “he who has submitted” indicates that, at best, *Islam* is an imposed and enforced peace.

Yet another related sham is that *Jihad* is a “mercy,” as one *Muslim* put it:

Jihad is actually considered a *Rahma* (mercy) in *Islam*. If there is an oppressor and there is *Jihad* to stop his oppression, it is a mercy on him (the oppressor).¹⁰⁷

The Lesser Versus Greater *Jihad* Sham

Muslims talk about the Greater *Jihad* of an inner personal struggle versus the Lesser *Jihad* of battling with infidels. Non-*Muslims* get the false impression that the militaristic side of *Islam* pales in comparison to the deeply spiritual side of the religion. In fact:

- Going on a *Jihad* adventure is **the** highest form of spirituality in *Islam*—greater than going on a *Hajj* pilgrimage by far.
- In the *Reliance of the Traveler* manual of *Sharia* law, there are only two sentences dedicated to *Jihad* as an inner spiritual struggle (Greater *Jihad*), and eight pages dedicated to *Jihad* as holy war (Lesser *Jihad*).¹⁰⁸
- Yashiko Sagamori states his assessment of *Islam*:

Islam...without *Jihad*...is nothing but a set of meaningless rituals.¹⁰⁹

¹⁰⁵ Stakelbeck, Erick. “Rattling Riyadh,” nypost.com, 15 Jun 2004, *JW*, 18 Jun 2004.

¹⁰⁶ Ibn Qayyim Al-Jawziyya, *Al-Fawa'id*, ed. Muhammad Ali Qutb, Alexandria: Dar Al-da'wa, 1412 AH/1992 AD, p. 50.

¹⁰⁷ Mirza, Zaigham Ali. “Muslim society ‘has lost ability to strategise,’” khaleejtimes.com, 3 Nov 2004, *JW*.

¹⁰⁸ O'Brien, Patrick D. “*Jihad*: The Misunderstood Infidel Murder & Conquest Word,” C&R, 29 Aug 2005.

One verse that is used to talk about how the Greater *Jihad* is non-violent is: "...kill not your own people" (K 004:029). This verse does not apply to *Jihad* however because *Jihad* is not against *Muslims*. The *Islamists* do not consider any *Muslims* they target to be true *Muslims*.

And here is yet another verse, excerpts of which are quoted to talk about how the Greater *Jihad* is non-violent:

...whosoever kills a human being...it shall be as if he had killed all mankind, and whoso saves the life of one, it shall be as if he had saved the life of all mankind (K 005:032).¹⁰⁹

This verse is often said to mean that *Islam* is a non-violent religion. This interpretation is contradicted by the 164 War verses, two of which immediately follow K 005:032 (K 005:033, 035). Another reason that K 005:032 does not preach non-violence is K 005:032 is highly conditional, as the full-text shows (see bolded excerpt):

We [Allah] ordained for the Children of *Israel* that if any one slew a person—**unless it be for murder or for spreading mischief in the land**—it would be as if he slew the whole people; and if any one saved a life, it would be as if he saved the life of the whole people (Yusuf Ali K 005:032).

This rather ambiguous phrase "spreading mischief in the land," basically allows *Muslims* to kill anyone they please, whenever they please. It seems *Muhammad's* definition of "mischief-making" was quite loose. He taught that at least six animals ought to be killed on sight because they were "mischief-makers":

the mouse, the scorpion, the kite [a hawk], the crow, the dog and the salamander (*Sahih Bukhari*, vol. 3, bk. 29, nos. 55, 57; vol. 4, bk. 54, nos. 525-527, 532; vol. 4, bk. 55, no. 579).

One could surmise that most non-*Muslims* would be considered mischief-makers worthy of death, at least by *Islamists* and terrorists.

The *Koran* says that all pagans, Christians and Jews are considered worthy of death even if they are not mischief-makers. The only thing that keeps the Jewish and Christian *Dhimmi*s alive is the *Jizya* tax they pay. If however anarchy prevails and there is no *Muslim* leader to collect the tax, the *Jihad* against non-*Muslims* is resumed by a *Muslim* populace or army driven on by outrage or by a quest for loot.

Furthermore, K 005:032 does not even apply to *Muslims* because the context indicates that *Muhammad* was talking about the *Israelites* under Moses. The passage that *Muhammad* quotes comes not from the *Pentateuch* but from the Babylonian *Talmud*, *Tractate Sanhedrin*, 37a.

Muslims of course do not follow the Mosaic law code, nor Mosaic *Kosher* laws (K 003:050, 093; 004:160; 006:146), or the Jewish *Sabbath* (K 002:065; 004:047, 154; 007:163; 016:124). *Muslims* surely will not follow this "do not kill" verse (K 005:032) instead of the 164 War verses which command much killing and conquering, especially since two War verses (K 005:033, 035) follow K 005:032!

Study of *Islamic* terrorism shows that generally only the most devout *Muslims* are recruited to be *Jihadists* and terrorists, especially for martyrdom operations involving suicide attacks. Often converts are recruited, because in any movement, it is often the converts, a.k.a. "new blood," who are the most fervent. This shows that

¹⁰⁹ Sagamori, Yashiko, "Peacemongers and *Jihadeers*, Part II," middleeastfacts.com, 10 Jan 2005.

¹¹⁰ Standring, Peter. "Koran a Book of Peace, Not War, Scholars Say," *National Geographic Today*, nationalgeographic.com, 25 Sep 2001.

Jihad is actually the highest form of spirituality in *Islam*, as one who is not fooled by feel-good propaganda might suspect!

Muhammad admitted that Holy War was the ultimate expression of spirituality when he said “that the Lord gave the *Muslims* the *Hajj* and Holy War in exchange for [instead of] monasticism.”¹¹¹ Only the most outwardly spiritual persons of any religious persuasion would become monks and nuns. This shows that *Muhammad* thought *Jihad* and *Hajj* were activities for the most devout and spiritual *Muslims*.

Muslims also talk about Lesser and Greater *Jihads* as though they had equal authority and footing in the *Koran* and the traditions. As it turns out, the concept of the Greater *Jihad* is NOT spelled out in the *Koran*, and the Greater *Jihad*’s basis in the traditions is tenuous to the extreme and has no credence among most *Muslims*.

Apparently, the whole idea of Greater and Lesser *Jihad* came from the mention of “the Greatest *Jihad*” in K 025:052. Here *Muhammad* was saying that instead of just mustering enough forces for a **battle**, *Muslims* ought to rouse themselves and mobilize for full-blown **war** against infidels.

Despite the obvious reading of K 025:052, some *Muslims* have read into the verse that there are two types of *Jihad*, a Greater spiritual type and a Lesser warrior type. How this is done: *Muslims* interpret and even translate K 025:052 as though “the *Koran*” is in the original Arabic text, as though *Muslims* are supposed to fight with words alone.

The reader can check the original Arabic for K 025:052, or a transliteration of the Arabic, and he or she will find that there is no word for *Quran* (*Alqur-anu*, *Alqur-ana* or *Waalqur-ani*) in the verse. Even so, translators have translated as though *Quran* is in the Arabic, for instance:

- ☉ Yusuf Ali translated: “...strive against them with the utmost strenuousness, with the (*Quran*).”
- ☉ Sher Ali translated: “...strive against them by means of the *Quran* with a mighty striving.”
- ☉ Rodwell translated: “...but by means of this *Koran* strive against them with a mighty strife.”

Thus if one scratches the surface of the arguments, one find he cannot substantiate that: 1) there are two types of *Jihad* from the *Koran*, or 2) the warrior-type of *Jihad* is of lesser importance than spiritual *Jihad*.

The traditions are not much more helpful than the *Koran* in establishing that there are two types of *Jihad*. *Jihad* theorists such as Hassan Al-Banna and Abdullah Azzam consider all the traditions that mention the Lesser-Greater *Jihad* distinction to be “weak” *Hadiths*.¹¹² The strong traditions are those found in the respected *Hadith* collections: *Sahih Bukhari*, *Sahih Muslim*, *Sunnan Abu-Dawud*, or Malik’s *Muwatta*.

Incidentally, *Muslims* often pull quotes from weak traditions to make *Islam* look tolerant even though these weak traditions mean nothing to *Islamists*. The fact that *Muslims* must resort to weak traditions or *Hadith* to show that *Islam* is tolerant shows the true nature of *Islam*. Examples *Muslims* offer, most often without any citation to hide the fact that they are not from the respected *Hadith*, are that *Muhammad* said:

- ☉ “Whoever harms a *Dhimmi* has harmed me.”

¹¹¹ Grunebaum. *Festivals*, p. 44, as quoted in Stortroen. *Makka*, p. 20.

¹¹² Spencer. *Onward*. “Singapore: Book aims to...,” *JW*, 25 Sep 2004.

- C “The one who kills a *Mu’ahid* (people with whom the state has treaties) without right he will not smell the fragrance of *Jannah* (heaven) even if its smell was forty years traveling distance” (*Hadith* book Ahmed).

Even more damning is the fact that the Lesser-Greater *Jihads* traditions were promulgated, if not invented, by the *Sufis*, a heretical sect that *Sunnis* and other *Muslims* tended to persecute and slaughter. Patrick Hughes wrote:

Sufi writers say that there are two *Jihads*: *Jihad Akbar*, or ‘the greater warfare,’ which is against one’s own lusts; and *Jihad Asghar*, or ‘the lesser warfare,’ against infidels. **The duty of religious war (which all commentators agree is a duty extending to all time)...**¹¹³

It would seem *Sufis* wanted to de-emphasize *Jihad* among *Muslims* in order to save themselves from the sword of traditional *Muslims*. What the *Sufis* did is similar to how some non-*Muslims* today spread the “Islam is peace” message in the attempt to pacify *Muslims*. The problem with doing this is the *Jihadists* and *Islamists* are not convinced, but too many non-*Muslims* start believing the propaganda that *Islam* is peaceful when *Islam* is decidedly not.

Someone might ask why *Muslims* talk of Greater and Lesser *Jihad* today. Knowledgeable *Muslims* do not believe in the distinction between Lesser and Greater *Jihad*, and they know that this is merely *Takiya*-speak in order to calm the apprehensions of non-*Muslims*. Basically, by bringing up meaningless distinctions between lesser and greater *Jihad*, *Muslims* try to sell the idea that the 164 War verses in the *Koran* do not constitute one big credible death threat against non-*Muslims*, but merely 164 trivial death threats that non-*Muslims* can brush aside.

A similar *Islamic* ruse is—in order to dodge the misogynist label—*Muslims* use *Takiya*-speak to claim that *Muhammad* said not to beat wives with anything bigger than a toothbrush (*Miswak*). Unfortunately, this is a late, weak tradition at best that is not found in the main *Hadith* collections (*Sahih Sittah*).

Like the Greater-lesser *Jihad* distinction, the toothbrush gloss on K 004:034, where *Muhammad* commanded the beating of wives, is a sham meant only for Western consumption.¹¹⁴

The so-called “Lesser *Jihad*” is often called “The *Jihad* of the Sword” (*Jihad Bi Al-Saif*), and the “Greater *Jihad*” is often called “The *Jihad* Against One’s Baser Instincts” (*Jihad Al Nafs*).

Sunni Muslims consider the whole Lesser-Greater *Jihad* dichotomy to be a *Sufi* heresy, and *Sunnis* officially believe only in the *Jihad* of the Sword. *Sunnis* might engage in *Takiya*-speak and say that *Jihad* is an inner spiritual struggle though.

Sunnis and others believe that the *Jihad* of the Sword can be offensive, defensive or pre-emptive, as *Sheikh* Dr. Abdul-Qādir Ibn ‘Abdul-‘Azīz wrote:

‘*Jihad At-Talab*’ is when you seek the enemy and battle them within their state. And ‘*Jihad Ad-Dafa*’ is the fighting against the enemy, which initiated the fighting with the *Muslims*.¹¹⁵

¹¹³ Hughes, *Dictionary*, p. 243, *Jihad* entry.

¹¹⁴ Glazov, Jamie. “Symposium: Gender Apartheid and *Islam*,” *FPM*, 31Dec 2004; see also bible.ca/*Islam/Islam-wife-beating-toothbrush*.htm, accessed 31 Dec 2004.

¹¹⁵ ‘Abdul-‘Azīz, *Sheikh* Dr. Abdul-Qādir Ibn. *Fundamental Concepts Regarding Al Jihaad*. *Muslimcreed.com*, JW, 20 Sep 2004.

Some say that the *Sufis* were peaceful and tolerant but just as *Sufis* were indefatigable proselytizers for *Islam*. *Sufis* also promoted both draconian *Sharia* law and “Holy War with Sword (*Jihad bi Al-Sayf*) all over *Islamdom*.¹¹⁶

In modern times, *Sufis* still uphold *Sharia* law. For instance, Sultanhussein Tabandeh was a *Sufi* leader who in 1966 wrote *A Muslim Commentary on the Universal Declaration of Human Rights*.¹¹⁷ Tabandeh’s draconian prescriptions for dealing with non-*Muslims* became public policy in the *Islamic Republic of Iran*.¹¹⁸

The imposition of *Sharia* law is not trivial since it is a slow-motion *Jihad* against non-*Muslims* that after a short while manages to take far more land and lives than the original *Jihad* conquest did. For instance, Bat Yeor wrote:

In 1662, the vizier Fazil Ahmed Koprulu Pasha (1661-1676 [AD]) was persuaded by a *Sufi* that his indulgence toward Christians was causing a plague and fires and had halted Ottoman victories. He therefore ordered the churches to be demolished and the head carpenter and mason to be strangled, accusing them of having engaged the workers for these constructions.¹¹⁹

The *Sufi* involvement in the repression of *Dhimmis* and in *Jihad* could fill volumes but here is a sampling:

- The *Chechens*, well known for *Jihad*, are mostly *Naqshbandi Sufis*.
- *Sufi* scholar Abu-Hamed Muhammad Al-Ghazali (1058-1127 AD). Ghazali wrote that *Muslims* ought to go on *Jihad* at least once per year. Ghazali wrote that *Muslims* may use catapults against, or set fire to, a fortress filled with non-*Muslim* women and children.¹²⁰
- David Nicolle wrote about *Sufis* during the Second *Taifa* period (1145-1147 AD) in *Andalus*:
Sufi ‘mystical’ *Islamic* religious brotherhoods were another feature of this troubled time, providing militias in several parts of *Andalus*.¹²¹
- *Sufis* orders helped conquer *Byzantium* in 1453 and then stayed and built a presence there. *Jelveti Sufi Sheikh* Aziz Mahmud Hudayi gave the first Friday sermon, or *Khutba*, in the Blue Mosque (i.e. *Sultan Ahmed Mosque*) that was built from 1609 to 1616 not far from *Hagia Sophia*.¹²²
- Goel wrote about the *Sufis* who operated in India until the British colonization:

A study of this literature leaves little doubt that *Sufis* were the most fanatic and fundamentalist elements in the *Islamic* establishment in medieval times. *Hindus* should go to this literature rather than fall for latter-day *Islamic* propaganda. The ruin of *Hindus* and *Hinduism* in *Kashmir* in particular, can be safely credited to *Sufis* who functioned there from the early thirteenth century onwards.¹²³

- Timur, a.k.a. Tamerlane (~1336–1405 AD), was a *Sufi* who slaughtered hundreds of thousands of infidels and many lukewarm *Muslims*. Rene

¹¹⁶ Bostom & Spencer. “*Sufism* w/o Camouflage (Beyond Stephen Schwartz),” *JW*, 6 Feb 2005.

¹¹⁷ Spencer, Robert. “Australian Muslim lawyer: hey, *Sharia* isn’t so bad,” *DW*, 1 Mar 2006.

¹¹⁸ Bostom, Andrew G. “Confused *Islamic* Apologetics,” *FPM*, 10 Aug 2004.

¹¹⁹ Yeor. *Dhimmitude*, p. 85.

¹²⁰ Bostom, Andrew G. “*Sufi Jihad*?” *americanthinker.com*, 15 May 2005.

¹²¹ Nicolle. *Moors*, p. 24 & chronology on p. 5.

¹²² wikipedia.org, *Istanbul* entry, accessed 4 July 2005.

¹²³ Goel. *Calcutta*, ch. 7.

Grousset wrote: "It is the *Koran* to which he continually appeals, the *Imams* and [*Sufi*] dervishes who prophesy his success."¹²⁴

- *Sufis* also had a *Talibanizing* streak, for instance: *Al-Maqrizi* records in his chronicle, *Khitat*, that a *Sufi* iconoclast named Sa'id Al-Su'ada damaged the nose, face and ears of the *Sphinx* in 1378 AD (780 AH).¹²⁵ The *Sphinx* was built by Pharaoh Khafre (ruled ~2575-2465 BC). Tellingly, the *Sphinx* remained largely intact for 3,843 years, but could not outlast a few hundred years' worth of *Sufis*.

Another point is that the Greater *Jihad* would seem to call for patient, non-violent struggle with oneself and with the world. All such verses have been abrogated in favor of the Lesser *Jihad*-type of verses that advocate violence. Thus if there ever was a Greater *Jihad*, it may have been entirely abrogated by the war verses. This would explain why, of all the sects in *Islam*, only the *Sufis* emphasize ethics and morals, but non-*Muslims* find even *Sufi* ethics and morality scary.

When one looks at how the sermons in *Mosques* were presented, one could tell that the *Jihad* of the Sword was the Greater *Jihad*, despite what weak traditions say. One reason is the *Imam* held a sword during sermons, as Riccolodo da Montecroce wrote in 1300 AD (as was quoted several pages back in reference to the *Mihrab*):

...when they [*Muslims*] come together to be taught the *Koran* by their religious leaders, the one in charge draws a sword, holding it in his hand while teaching or placing it in full view in order to terrorize the hearers.¹²⁶

In 1917 John Buchan wrote in Chapter One of his novel *Greenmantle*:

Islam is a fighting creed, and the *Mullah* still stands in the pulpit with the *Koran* in one hand and a drawn sword in the other.

Zwemer wrote in 1946 that the Friday Sermon situation was the same everywhere:

It is not generally known that in every *Mosque*, according to orthodox tradition, from West Africa to Western China, a sword or staff is kept near or in *Minbar*, and it is required that the *Khatib* hold it when preaching the Friday sermon. In some cases it is made of wood—but the symbol is always present.¹²⁷

Another reason one can tell that the *Jihad* of the sword was the Greater *Jihad* despite what any weak traditions say, was by the content of the sermons. The preacher had to work hard to convince *Muslims* to go off to war, which must mean it was the greatest work. For instance, here is a tenth-century (fourth-century AH) sermon by a preacher named *Ibn Nubata*:

How long, you men, will you hear warning and heed not? And how long will you abide the whipping and stir not? Your ears shake off the Preacher's words. Or are your hearts too haughty to hear? The Fiend has roused up those others to fight for his lies, and they rise up and follow, while the Omnipotent summons you to His Truth, and you ignore His call. Beasts fight for mate and cub; birds will die for their nests; yet Prophet and Revelation have they none [the implication is that *Muhammad* and the *Koran* incite violence]. But you who

¹²⁴ Grosset, Rene. *The Empire of the Steppes*, translated by Naomi Walford, Rutgers University Press, New Jersey, 1970, pp. 416-417, as quoted in Bostom, Andrew G. "Killing from Koranic Piety: Tamerlane's Living Legacy," americanthinker.com, 1 Oct 2005.

¹²⁵ Haarmann, Ulrich. "Regional Sentiment in Medieval Islamic Egypt," *Bulletin of the School of Oriental and African Studies*, 1980, 43:64, citing *ibn 'Abd Al-Salam*, Fayd, folio 52a-b, mycopticchurch.com, 2002.

¹²⁶ Montecroce. *Crucible*, p. 79.

¹²⁷ Zwemer. *Heirs*, ch. 4, pp. 42-43.

understand and have the [*Sharia*] law and wisdom, scatter away like startled camels before their foes. God claims your faith and steadfastness; God promises His Help and Victory again. Do you really trust Him? Do you doubt His Justice or His Goodness? Give your soul, man, wholly up to Him unto Whom it doth belong. Put no trust in prudence; your prudence will not put off your appointed term to die [K 003:154; 004:078]. War! War! Ye men of heart! Victory! Sure Victory! Ye resolute! Paradise! Paradise for you who march on! And hell! hell for you who fly! [flee]. Victory's reward in this world and the martyr's in the Next; and of these two how much the sweeter is the last! Then stand by God; for 'Him who helpeth [helps] God, will God most surely help' ([K 0]22:40).¹²⁸

When one looks at the prayers that *Muslims* school children had to recite every day, one can see that the Greater *Jihad* dealt with warfare and not morality and ethics. Here is a nineteenth-century *Jihad* prayer recited by school children in Cairo, Egypt:

I seek refuge with God from Satan the accursed. In the name of God, the Compassionate, the Merciful. O God, aid *El-Islam* and exalt the word of truth and the faith, by the preservation of thy servant and the son of thy servant, the *Sultan* of the two continents (Europe and Asia), and the *Khakan* (Emperor or monarch) of the two seas [the Mediterranean and Black Seas], the *Sultan*, son of the *Sultan* (Mahmood) Khan (the reigning *Sultan* when this prayer was composed). O God, assist him and assist his armies and all the forces of the *Muslims*: O Lord of the beings of the whole world. O God, destroy the infidels and polytheists, thine enemies, the enemies of the religion. O God, make their children orphans and defile their abodes, and cause their feet to slip, and give them and their families and their households and their women and their children and their relations by marriage and their brothers and their friends and their possessions and their race and their wealth and their lands as booty [loot] to the *Muslims*: O Lord of the beings of the whole world.¹²⁹

Whether *Islam* Is Still a Moon-god Religion

The evidence presented in this *Moon-o-theism* book clearly shows that *Islam* is a moon-god religion. Moon-gods were not the moon itself but were associated with the moon. The evidence shows that *Allah's* main symbol in *Islam* is the moon.

Someone who dismisses the idea of *Islam* being a modified pagan moon-god religion undoubtedly holds misconceptions about the nature and beliefs of pagan moon-god religions.

One common misunderstanding about astral religions is that pagans thought the sun, moon and stars were gods and goddesses. The pagans believed the bright objects in the sky were in fact inanimate objects that were created and controlled by intelligent beings.

In astral religions, the heavenly objects serve as symbols and lofty perches for the astral deity who is rather like a divinized person. For instance:

- ☉ The astral religion worshippers from *Tyre* and *Sidon* called King Herod a god (Act 12:22).

¹²⁸ Glassé. *Encyclopedia*, p. 210.

¹²⁹ Lane, E.W. *Modern Egyptians*, p. 575, as quoted by Bostom, Andrew G. "The Real Roots of Muslim Hatred," *FPM*, 3 Jun 2004.

- Ⓒ Though sun worshippers bowed toward the sun, they still figured the sun was a human charioteer (2Ki 23:11; Eze 08:16).
- Ⓒ The Old Testament astral worshippers (Deu 04:19; 17:03; Jer 19:13) made images of their gods and often placed them in temples (2Ki 17:16; Amo 05:26; Act 07:43).
- Ⓒ At *Lystra* in Asia Minor, the crowd thought that Paul and Barnabas were planetary deities come down to earth in human form (*Acts* 14:12-13). The Lycaonians thought that:
 - ★ Barnabas was *Zeus*-Jupiter.
 - ★ Paul was *Hermes*-Mercury.

It might now be taught that *Allah* is located in heaven, or above the heavens, or everywhere and nowhere. Nonetheless, *Allah*'s symbol is the moon and the religion of *Islam* is a modified moon-religion. Thus *Allah* is a moon-god and is not *Yahveh*, the God of the Bible.

Muslim Polemics Regarding the Identity of Allah

Some *Muslims* admit that pre-Islamic Arabs thought of *Allah* as being a moon-god, but assume that *Muhammad* stripped away these pagan notions. This book will show that *Allah* retains the symbols of a moon-god but also his character is still that of a pre-Islamic moon-god. *Allah* is not the God of the Bible since he has no son.

Other *Muslims* would like to disabuse anyone of the correct idea that *Allah* was ever known to be a moon-god. The Institute of *Islamic* Information states:

In chapter four he [Robert Morey] claims that *Allah* is the name of 'a moon-god', which renders *Muslims* moon worshippers and pagans, the worst lie anyone has ever created against *Islam* in the last fourteen centuries. The lie that *Allah* is 'a moon-god' has been picked up by several other anti-*Islam* organizations that are publishing tracts, flyers and brochures by the tens of millions and distributing them in the entire English-speaking world.¹³⁰

This book also deals with *Muslim* polemics concerning the identity of *Allah*. For instance, *Muhammad* assures the *Koran* reader that *Allah* and the God of the Bible are the same (*K* 002:062; 003:064; 005:059; 006:107; 016:035; 021:108; 029:046, 061-063; 039:003).

The idea that *Allah* is *Yahveh* is quite absurd since *Allah* is not even a triad, much less the Trinity of the Bible. Also, the deity's character and actions in the *Koran* are totally different from the character and actions of the God of the Bible.

Besides, *Muhammad* did not know what he was talking about. *Muhammad* taught that:

- ✧ Jews worshipped Ezra as the Son of *Allah* (*K* 002:259-260; 009:030).
- ✧ The persons of the Christian triad were *Allah the Father*, Jesus the Son and Mary the mother (*K* 004:169; 005:077, 116).

Moreover, *Muhammad* said that these other religions worshipped *Allah* too:

- Ⓒ Arabian astral paganism (*Sabianism*, also spelled *Sabeanism* and *Sabianism*)
- Ⓒ Zoroastrianism (*Magianism*)
- Ⓒ Religion of *Ibrahim* (*Hanifism*) (*K* 002:062, 135; 005:069; 022:017).

¹³⁰ "An Anti-Islam Book Review," The Institute of *Islamic* Information & Education (III&E), iiie.net/Articles/AntiIslamBookReview.html, accessed 1 Jan 2004.

So in order to accept the idea that *Islam's Allah* is the God of the Bible, one would need to be a near-Universalist who believed that the deity of the Christians, Jews, *Islam*, astral paganism, Zoroastrianism and the *Hanifs* were the same person.

Khidr-Second Lamech Logic: A Prescription for Antediluvian Violence

Table of Contents: I. 31 Active Ingredients (Contents) (page 52); II. Medicinal Use (p. 52); III. Medicinal Effectiveness (p. 57); IV. Inert Ingredients (p. 76); V. Intake Directions (p. 78); VI. Overdose Warning (p. 78); VII. Overdose Remedy (p. 81); VIII. Dark Side-effects (p. 81); IX. Labeling (p. 82); X. Cocktail Copyright (p. 82); and XI. 31 Active Ingredients (Discussion) (p. 83).

I. 31 Active Ingredients of the Khidr-Second Lamech Logic (Contents)

A. Psychological Conditioning to Kill:

Ingredient: 1. Apocalyptic Thinking (p. 83), 2. Born to be *Muslim* (p. 85), 3. Present Life Not Meaningful or Fun (p. 86), 4. Death-wish (p. 87), 5. An Abusive Religion (p. 88).

B. War-god Religion Mindset:

Ingredient: 6. The Right to Seethe With Outrage (p. 90), 7. Code-of-Silence (p. 95), 8. Externalizing Blame (p. 104), 9. Khidr-Second Lamech-style *Lex Talionis* (p. 129), 10. License-to-Deceive (p. 196), 11. Gangland Uniforms (p. 202).

C. Weaponized War-god Religion:

Ingredient: 12. 164 War Verses (p. 208), 13. Command to Ethnic Cleanse (p. 212), 14. Irredentist Turf Wars (p. 212), 15. Warrior Hall of Fame (p. 250), 16. Sworn to Die Fighting (p. 254).

D. Incentives for Going on *Jihad*:

Ingredient: 17. Seductive Afterlife (p. 255), 18. Riches in the Afterlife (p. 257), 19. Looting on a Commission-basis (p. 258), 20. Polygamy and *Harem* (p. 259), 21. Rewards for the Homeless and Travelers (p. 259), 22. Plenary Absolution of Sins (i.e. skip purgatory) (p. 259).

E. Disincentives Against the Live-and-Let-Live Attitude:

Ingredient: 23. *Jihad* Shirkers are Damned (p. 265), 24. Death-to-Deserters (p. 266).

F. Dehumanization and Demonization of Non-Muslims:

Ingredient: 25. Dehumanization of Infidels (p. 266), 26. Infidels Are of the Devil's Party (p. 276).

G. War-god Gives Muslims a License-to-Kill

Ingredient: 27. *Jihadists* are Allah's Grim Reapers (p. 276), 28. Infidel Blood is *Halal* (p. 278), 29. Blasphemers and Mischief-Makers' Blood is *Halal* (p. 279), 30. Heretics, Apostates and Collaborators' Blood is *Halal* (p. 281) and 31. Excommunicated Muslims' Blood is *Halal* (p. 283).

II. Medicinal Use: The *Koran* is a manual for (Plan A) *Dawa* proselytizing and (Plan B) *Jihad* war, forced conversion of pagans upon pain of death, and the utter subjugation of conquered Christians and Jewish *Dhimmi*s who suffer from confiscatory taxation, and alternately from state terror and *Islamist* mobs.

A *Koran*-reading public usually spawns terrorist-supporting states, states propped up by terrorists, or states who turn a blind eye to terrorists with a list of foreign targets since—as Plato said—a people usually get the government they deserve.

The *Koran* gives all the reasons why Muslims ought to be *Jihadists* and then

asks the rhetorical question of each of its readers:

Why then should **you** not fight in the cause of God and in the cause of those who, being weak, are ill-treated (and oppressed)?—Men, women and children whose cry is: ‘Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!’ (K 004:074-075).

US President George Bush has repeatedly said in the past that “*Islam* is a Religion of Peace.”¹³¹ While Bush touted *Islam* as being peaceful, a poll showed that 45 percent of Bush’s beloved *Iraqis* “believe attacks on US and British troops are justified,” 82 percent object to the presence of foreign troops, and only one percent of *Iraqis* believe foreign troops enhance security there.¹³¹

These statistics explains why *Iraqis* in *Fallujah* on the *Tigris* River killed, burned and mutilated four contractors in 2004, and why in *Duluiya* on the *Tigris* in 2005 a contractor was shot and another contractor was doused with petrol and set alight while “barefoot children, yelping in delight, piled straw on to the screaming man’s body to stoke the flames.”¹³²

In an online poll at a *Jihadist* site, 546 *Muslims* were asked “What [first] acquainted you with *Jihad*?”¹³³ The response was:

- o Reading the *Koran* and Authentic *Hadith*: (125 votes) 22.9 percent
- o Resistance in *Chechnya*: (114) 20.9 percent
- o *Kafir* [infidel] torture of *Muslims* in their lands: (49) 9 percent
- o My environment: (49) 9 percent
- o TV and Internet *Jihad* Videos: (47) 8.6 percent
- o The 9/11 Attack (blessed Usama and Azzam): (46 votes) 8.4 percent
- o My choice isn’t listed: (39) 7.1 percent
- o Resistance in Palestine: (24 votes) 4.4 percent
- o I’m not yet acquainted with it: (23) 4.2 percent
- o Learned people, *Sheikhs*: (14) 2.6 percent
- o I can’t remember: (12) 2.2 percent
- o School religion and morality textbooks: (4) .07 percent

Some say that the *Koran* is the basis for a Religion of Peace.¹³⁴ A rejoinder to this notion is that if it is insane to keep doing the same thing while expecting different results, then it is insane to think that a book that commands, and has inspired, *Jihad* against pagans, Jews and Christians for fourteen hundred years will ever produce anything but a non-stop global *Jihad* against non-*Muslims*.

Some *Muslims* argue that the phrase “holy war” (*Qital* or *Harb Muqaddasah*) is not found in the *Koran*, so *Muslims* who engage in Holy War are hijacking *Islam* for their own ends.¹³⁴ This is an argument based on the technicality that *Jihad* literally means “struggle” and only “holy war” in certain contexts. This argument is as silly as saying that:

- ☉ Since the word “behead” is not in the *Koran*, the *Koran* does not encourage beheading, even though it has the command: “strike the neck” (K 008:012; 047:004).
- ☉ Since the word “Trinity” is not found in the Bible, most Christians do not

¹³¹ “Poll shows *Iraqis* back attacks on UK, US forces,” *heraldnewsdaily.com*, 22 Oct 2005, *JW*.

¹³² Blomfield, “US troops fighting losing battle for *Sunni* triangle,” *telegraph.co.uk*, 22 Oct 2005.

¹³³ “Another Poll—*Qur’an* Teaches to Kill,” *onlinejihad.blogspot.com*, 5 Sep 2005, *JW*.

¹³⁴ Spencer, Robert. “I am not rich,” *JW*, 22 Mar 2005.

believe in the Trinity!

Islamists are indeed hijacked and radicalized by *Islam*—not the other way around. This explains why, of the 42 terrorist groups notorious enough to make the US State Department list of terrorist groups, 29 (or 69 percent) are based in *Islamdom*.¹³⁵ Since only a fifth of the world is *Muslim*, that means *Islamdom* has 3.45 times as many terrorists per capita.

One cannot say *Islamic* terrorism is just a manifestation of socio-economic or a region's political problems because:

- ☉ Wherever *Islam* sets down roots, terrorist sympathizing and terrorism spring forth.
- ☉ Regardless of a revert's (*Muslims* prefer the term "revert" over "convert to *Islam*") upbringing, culture and socio-economic status, "conversion to *Islam* substantially increases the probability of a person's involvement in terrorism," as Daniel Pipes noted.¹³⁶

¹³⁵ 29 notable terrorist groups in *Islamdom*: Algeria: GIA, GSPC; Egypt: Gama'a Al-Islamiyya, Islamic Jihad Group, Al-Jihad; Indonesia: JI; Iran: Hizballah, MEK; Iraq: Al-Qaida in Iraq; Kurdistan: KGK; Lebanon: Asbat Al-Ansar; Libya: LIFG; Pakistan: HUM, JEM, LT, Lashkar i Jhangvi; Morocco: GICM; Palestine: ANO, Al-Aqsa Martyrs Brigade, HAMAS, PLF, PIJ, PFLP, PFLP-GC; Philippines: Abu Sayyaf Group; Saudi Arabia: Al-Qa'ida; Turkey: DHKP/C; Uzbekistan: IMU (Foreign Terrorist Organizations (FTOs), state.gov, 11 Oct 2005), C&R.

¹³⁶ Pipes, Daniel. "Converts to Terrorism," *DP*, 6 Dec 2005.

¹³⁷ Spencer, Robert. "Bush... Says Muslim Leaders Must Denounce Terrorism," *JW*, 20 Oct 2005.

¹³⁸ *Jihad* will last until the Day of Resurrection (*Bukhari*, vol. 4, bk. 52, no. 104).

¹³⁹ Fight Jews down to the Last Day: *Sahih Muslim*, bk. 041, nos. 6981-6985; also see *Sahih Muslim*, bk. 041, nos. 6981-6985, as well as *Sahih Bukhari*, vol. 4, bk. 52, nos. 176-177, and *Sahih Bukhari*, vol. 4, bk. 56, no. 791.

¹⁴⁰ Hughes, *Dictionary*, p. 243, *Jihad* entry.

¹⁴¹ Nasr, Octavia. "Al Qaeda in Iraq issues virulent manifesto: Group calls for violence, destruction of 'American empire,'" *cnn.com*, 26 Aug 2005, C&R.

¹⁴² Moore, Charles. "Where is the Gandhi of *Islam*?" *telegraph.co.uk*, 9 Jul 2005.

¹⁴³ *Jihad*=path of Allah: K 002:190, 218, 244, 246, 003:146, 167; 004:074-076, 084, 089, 094-095; 008:074; 009:081, 111; 047:004; 049:015; 057:010; 061:004, 011.

¹⁴⁴ Muslim Brotherhood Movement, *ummah.org.uk/ikhwan*, accessed 27 Mar 2005.

¹⁴⁵ Director of London's Al-Maqreze Centre for Historical Studies Hani Sibai: There are No 'Civilians' in Islamic Law; Memri.org, Dispatch No. 932, 12 Jul 2005, *JW*.

¹⁴⁶ Bostom, Andrew G. "Sufi Jihad?" *americanthinker.com*, 15 May 2005.

¹⁴⁷ Five "holy war(s)" mentions: *Bukhari*, vol. 4, bk. 56, no. 792; vol. 5, bk. 57, no. 1; vol. 6, bk. 60, no. 139; and *Sahih Muslim*, bk. 19, nos. 4294, 4327.

¹⁴⁸ One "holy military expeditions" mention: *Bukhari*, vol. 4, bk. 53, no. 353.

¹⁴⁹ 26 "holy battle(s)" mentions: *Bukhari*, vol. 1, bk. 2, no. 35; vol. 1, bk. 6, no. 321; vol. 1, bk. 12, no. 812; vol. 2, bk. 14, no. 64; vol. 2, bk. 21, nos. 279, 281; vol. 2, bk. 22, no. 302; vol. 2, bk. 24, no. 559; vol. 3, bk. 29, no. 84; vol. 3, bk. 40, no. 559; vol. 3, bk. 42, no. 616; vol. 3, bk. 44, no. 666; vol. 3, bk. 46, no. 724; vol. 4, bk. 52, nos. 58, 134, 170, 210; vol. 4, bk. 53, nos. 358, 382, 412; vol. 7, bk. 62, nos. 9, 13a, 16; vol. 8, bk. 77, no. 607; vol. 8, bk. 78, no. 681; and vol. 9, bk. 90, no. 332.

¹⁵⁰ *Sahih Muslim*, bk. 37, no. 6670; Spencer, R. "I am not rich," *JW*, 22 Mar 2005.

¹⁵¹ Goel. *Calcutta*, ch. 3.

¹⁵² Pipes, Daniel. "The Ugly History of Jihad," *FPM*, 31 May 2005.

¹⁵³ Windhoek. "Arab Slavery of Africans," *New Era*, *newera.com.na*, 26 Sep 2005, *allafrica.com*.

¹⁵⁴ Fregosi. *Jihad*, p. 329.

¹⁵⁵ Ecott, Tim. "A side order of couscous: Giles Milton's remarkable tale of 18th-century slavery, White Gold," *books.guardian.co.uk*, 21 Aug 2004.

¹⁵⁶ Elst, Koenraad. "Was There an Islamic 'Genocide' of Hindus?" *sarvadharm.org*, accessed 23 Jun 2004.

Holy War is a major part of the essence of *Islam* that *Muhammad* says will never fizzle out. *Muhammad* said that:

- ☪ *Muslims* should fight until “all religion is for *Allah*” (K 002:193; 008:039). *Tafasir-i-Husaini* explains K 008:039 as “Fight them till all strife be at an end,” that is, until “no polytheists remain of the pagans or Jews or Christians” (vol. i, p. 239).¹³⁷
- ☪ *Jihad* would last until the Day of Resurrection.¹³⁸
- ☪ *Muslims* would chase and kill Jews in a genocidal fashion down to the Last Day.¹³⁹
- ☪ Unbelievers “will not cease fighting with you until they turn you back from your religion, if they can” (K 002:217; also see K 002:120).

The *Jihad* entry in Hughes’ *Dictionary of Islam* notes:

The duty of religious war...all commentators agree is a duty extending to all time.¹⁴⁰

The *Koran* and the traditions are why *Al-Qaeda* states:

The call for *Jihad* goes on until doomsday, whether there is an *Imam* calling for it or not.¹⁴¹

Thus it is as Charles Moore wrote:

From time to time, perhaps, he [an *Islamist*] will kill for a specific reason—to take power in one country, to drive foreign troops out of another—but, in principle, there is no end to his killing until everyone who does not share his particular version of truth is exterminated.¹⁴²

The fact that *Jihad* warfare extends to the last day (discussed above) puts to rest the notion that all the War verses in the *Koran*:

- ☪ Are not prescriptive for today but are merely descriptive of events that occurred 1350 years ago when *Muhammad* was building a *Caliphate*.
- ☪ Apply only during a time of war. This idea is disingenuous in that *Islam* is in a permanent state of war with infidels, and non-*Muslims* states are considered to be in the *Dar al-Harb* (the Territory of War).

Some “all religions are alike” skeptics say that commands like the War verses can be found in the Old Testament:

- ☪ Sometimes this assertion is part of a *Tu Quoque* argument, i.e. the critic alleges that Christianity is as violent as *Islam*.
- ☪ Other times apologists for *Islam* try to say that—like the war verses in the Bible—the War verses are merely descriptive of events long ago but are not prescriptive for today.

The skeptics and apologists for *Islam* are wrong in that there are no verses in the Bible like the War verses in the *Koran*. It is a stretch too far to say that Bible verses such as “Choose some of our men and go out to fight the Amalekites” (Exo 17:09) could incite Christians to fight non-Christians. By contrast, it is immediately apparent how the many open-ended *Jihad* commands such as:

- ☪ “Fight the pagans wherever you find them” (K 009:005).
- ☪ “Fight Christians and Jews until they pay the *Jizya* tax in submission” (K 009:029).
- ☪ Fight those of the unbelievers who are near to you and let them find in you hardness (K 009:123).

could till the end of time incite *Muslims* to fight pagans, Christians and Jews.

Muhammad asserted that the *Torah*, the Gospels and the *Koran* each promise heaven in exchange for dying in battle (K 009:111). Neither the Old Testament or

New Testament contain any such promise, nor do they contain any verses urging the reader to fight non-believers. The New Testament has no fighting language whatsoever that is not obviously metaphorical and spiritual.

Some of the differences between the Old Testament war commands and the *Koran's* War verses are:

- 1) The OT does not promise heaven and fleshly rewards in the afterlife for the fallen as does the *Koran*.
- 2) The OT war commands had a limited land objective (the Holy Land) and a limited timeframe, and after a brief war *Yahveh* was to give *Israel* peace with its neighbors (Exo 34:24; 2Ch 17:10). By contrast, the *Koran* says *Muslims* should fight until "all religion is for *Allah*" (K 002:193; 008:039), and *Muhammad* said *Jihad* would last to the Last Day (see citations above in this section).
- 3) The *Koran's* open-ended fight commands target all non-*Muslims* until the end of the world, namely pagans (e.g. K 009:005), Jews and Christians (e.g. K 009:029-030). The Old Testament targets only extinct Bronze Age tribes that no longer exist: the *Canaanites*, *Hittites*, *Amorites*, *Perizzites*, *Hivites*, *Jebusites*, *Midianites* and *Amalekites* (Exo 23:23, 32-33; Deu 20:17; 25:19; Num 25:16-18; 31:13-18; 1Sa 15:03).
- 4) Incidentally, someone might argue "the Old Testament prescribes capital punishment for "breaking the *Sabbath*" and adultery, yet Jews and Christians interpret these passages differently, so also *Muslims* can dull the sharp edges off the *Koran*." This argument actually tends to prove that *Islam* can never moderate itself for very long when left to its own devices. Just as *Islam* has not reformed itself—absent Western pressure—in regard to the *Koran's* or *Sharia* law's capital punishments for adultery, homosexuality, habitually skipping *Salat* and Friday Prayers and such, it remains unreformed—absent Western pressure—when it comes to the *Koran's* *Jihad*, ethnic cleansing and *Khidr-Second Lamech* Logic passages.

Holy War is sacrosanct in *Islam* as set forth in the *Koran* and *Hadith*:

- ☛ *Muhammad* said that *Allah* loves followers who fight battles as "if they were a firm and compact wall" (*Shakir* K 061:004; also see K 003:146; 005:054; 049:009; 061:004).
- ☛ *Muhammad* said that those who go on *Jihad* fight in the cause (or way or path) of *Allah* (or God).¹⁴³ These passages are the basis for the *Muslim* Brotherhood's slogan:

Allah is our objective. The Messenger is our leader. *Quran* is our law. *Jihad* is our way. Dying in the **way** of *Allah* is our highest hope.¹⁴⁴

- ☛ *Muslims* are told that:
 - ★ *Allah* "hates" non-*Muslims* (K 002:190, 205, 276; 003:032, 057, 140; 004:036, 107, 148; 005:064; 035:039; 061:003).
 - ★ *Allah* considers non-*Muslims* to be "enemies" (K 002:098; 008:060; 009:114; 041:019, 028).
 - ★ *Allah* will engender hatred and enmity in non-*Muslims* until the Last Day, especially on account of *Islam* (K 005:014, 064; 048:029).
 - ★ There are no "civilians" in the *Koran* or *Sharia* law, meaning that *Muslims* are free to kill non-combatant men, women and children.¹⁴⁵

The *Sufi* scholar *Abu-Hamed Muhammad Al-Ghazali* (1058-1127

AD) wrote that *Muslims* may use catapults against, or set fire to, a fortress filled with non-*Muslim* women and children.¹⁴⁶

- ☉ *Muslims* are told to hate non-*Muslims* for the sake of *Allah*, for instance:
 - ★ The best of the actions is to love for the sake of *Allah* and to hate for the sake of *Allah* (*Sahih Muslim*, bk. 40, no. 4582).
 - ★ Hatred exists between *Muslims* and all non-*Muslims* forever until non-*Muslims* revert to *Islam* (K 060:004).
- ☉ The opponents of *Islam* are consistently described as being servants of Satan (K 004:076), as unbelievers (K 002:191; 008:012; 009:005; 047:004), and as being cursed by *Allah* (K 009:030). *Muslims* are supposed to fight Christians and Jews until they pay the *Jizya* tax since everyone must either willingly submit to *Allah* (i.e. become a *Muslim*), or unwillingly submit to *Muslims* (K 009:029).
- ☉ The *Hadiths* mentions *Jihad* often. Bukhari mentions “holy war(s)” three times, and *Muslim* mentions “holy war(s)” twice,¹⁴⁷ Bukhari mentions “holy military expeditions” once¹⁴⁸ and Bukhari mentions “holy battle(s)” twenty-six times.¹⁴⁹ Some of these “holy war” references are in passages where *Muhammad* spoke of battles in the indefinite future, but mostly raids during the last decade of *Muhammad*’s life (622-632 AD). *Muslims* only engaged in one defensive battle (the Trench), and even that was a police action brought on by *Muhammad*’s *Makkan* caravan-raiding habit. *Muhammad* led twenty-six raids, and sent his men out on fifty-six more raids including the purely offensive raid against the Byzantines at *Tabuk*, Syria,¹⁵⁰ for a total of eighty-two offensive raids.¹⁵¹ This averages out to about nine *Jihad* raids per year, or one *Jihad* campaign every five or six weeks for nine years.¹⁵²

Muhammad said that those who subscribe to Khidr-Second Lamech Logic would become homicidal maniacs who would kill pagans wherever they found them (K 009:005). Each wild-eyed *Muslim* scarecrow would chase ten non-*Muslims* crows who have no knowledge of Khidr-Second Lamech Logic and thus are mystified as to why exactly *Muslims* are chasing after, killing and enslaving infidels (K 008:065).

All this explains why *Muslims* have been continuously involved in slavery and *Jihad* from 622 AD down to the present, and have:

- ☉ Enslaved more people than anyone else (e.g. 17 million Africans by Arabs in last 1350 years,¹⁵³ 3 million Hungarian Catholics between 1574 and 1681 AD by *Ottomans*,¹⁵⁴ 1 million Europeans by *Moroccans* between the 16th and 17th centuries,¹⁵⁵).
- ☉ Killed more people than anyone else except the Communists (e.g. millions of Christians and pagans, upwards of 50 million *Hindus*, etc.).¹⁵⁶

III. Medicinal Effectiveness: A Mr. Khidr-Second Lamech persona is created in nearly every *Muslim* just by reading or hearing the *Koran*.¹⁵⁷ One Egyptian *Muslim* said:

In the head of almost every one of us [*Muslims*] is something of Dr. Jekyll and something of Mr. Hyde: a mind simultaneously demented and wretched.¹⁵⁸

¹⁵⁷ Bukay, David. *Muhammed’s Monsters*, Bookworld Services, 2004.

¹⁵⁸ “Reform in the Arab and Muslim World,” MEMRI, no. 576, 21 Sep 2003. Copyrighted material

Many *Muslims* have “a darker outlook on the wider world.” In 2006 a Beeston, Leeds, UK, *Muslim* described how he considered his life to be short and worth nothing compared to that of the afterlife, and how he contemplated suicide-bombing like the 7/7 (2005) London bombers:

The western mind and the *Muslim* mind are two different psychologies. The *Muslim* mind will see that this life means nothing unless I sacrifice myself for Allah...My life means nothing, you know...I would give up this evil, two-seconds of a life.¹⁵⁹

Nabil Abdel Fatah of the *Al Ahram* centre for Political and Strategic studies in Cairo spoke about the creeping *Islamization* in Egypt:

We are seeing an increase of conservative, *Islamist feeling*. The *Islamization* of Egyptian society is happening from the bottom up, and now it has reached the middle classes—the doctors, the lawyers. Over the next few years political *Islam* will grow and grow. The duality between secular and religious is very dangerous and will lead to a very serious conflict in Egyptian society. We are already seeing terror attacks. And we will see new radical groups who will want to change the state in the most basic way—by suicide bombs and assassination.¹⁶⁰

A moderate *Muslim* is a social drinker of Khidr-Second Lamech logic and will not report fellow heavy drinkers to authorities, but will scoff at people who make the connection between *Islam* and terrorism as though they were party-poopers.

There is no telling when a moderate *Muslim* might gulp down Khidr-Second Lamech logic to the dregs and become a terrorist—as authorities are now finding out. The *Financial Times* reported in 2006 that a UK parliamentary committee stated:

The police and security services were startled by the speed with which citizens turned to violent extremism that was manifested in the July 7 attacks in London.¹⁶¹

They were startled because, as British Home Secretary John Reid said, “there was little in their background that marked ‘them out as particularly vulnerable to radicalization.’”¹⁶² The parliamentary report stated that “the consequence of the finding that people could turn rapidly to violent extremism ‘means the window of opportunity for identifying and disrupting threats could be very small.’”¹⁶³

The commission found that “Their motivation appears to have been a mixture of anger at perceived injustices by the West against *Muslims* and a desire for martyrdom.”¹⁶⁴ Of course, Christians and others religionists value martyrdom and are angry over persecutions, but yet they did not suicide-bomb the Communists or *Muslims*. Because Khidr-Second Lamech Logic is known only to *Islamists* who closely read and cross-reference *Koranic* verses, *The Financial Times* report that:

The [UK parliamentary] report called for a better understanding of the process of radicalisation though there was no simple *Islamist* extremist profile. It quoted Andy Hayman, assistant commissioner of the Metropolitan

¹⁵⁹ “Focus: Undercover on planet Beeston,” *The Sunday Times*, timesonline.co.uk, 2 Jul 2006, JW.

¹⁶⁰ de Quetteville, Harry. “Statue attack fuels fears of an *Islamist* Egypt,” telegraph.co.uk, 18 Jun 2006.

¹⁶¹ Fidler, Stephen. “Agencies ‘startled by speed of conversion from citizen to killer,’” *Financial Times*, ft.com, 12 May 2006, DW.

¹⁶² Conger, George. “Report: UK bombers wanted martyrdom,” jpost.com, 12 May 2006.

¹⁶³ Fidler, Stephen. “Agencies ‘startled by speed of conversion from citizen to killer,’” *Ibid*.

¹⁶⁴ Conger, George. “Report: UK bombers wanted martyrdom,” jpost.com, 12 May 2006.

police, as saying: 'We were working off a script which has actually been completely discounted from what we know as reality.'¹⁶⁵

Islam has historically unleashed a beast inside *Muslims*, as Andrew Bostom wrote:

The 13th century chronicler, *Bar Hebraeus* (died 1286 AD), provided this contemporary assessment of how the adoption of *Islam* radically altered *Mongol* attitudes toward their Christian subjects:

And having seen very much modesty and other habits of this kind among Christian people, certainly the *Mongols* loved them greatly at the beginning of their kingdom, a time ago somewhat short. But their love hath turned to such intense hatred that they cannot even see them with their eyes approvingly, because they have all alike become *Muslims*, myriads of people and peoples.¹⁶⁶

The Wall Street Journal editorial page noted that Khomeini unleashed a monster:

Something horrible was unleashed in *Iran* by Khomeini—a divinely sanctioned fanaticism that made decent people into monsters. The aftershocks of that event still torment and inspire *Muslims* worldwide.¹⁶⁷

Militant leader Aminu Tashen-Ilimi was a moderate *Muslim* until it dawned on him what the *Koran* and *Islam* are really all about. He described his experience:

When I repented and discovered the true faith, understood the true words of *Allah*, I left everything behind: my family, my job, and migrated...*Allah*, the almighty Lord, has authorised every *Muslim* to fight and establish an *Islamic* government over the world. One day it will happen in *Nigeria* and everywhere....I'm ready to take up arms...Those who fought in *Kanama* and *Gwoza* are only *Muslims* who performed their holy duty.¹⁶⁸

The Moderate-Muslim-to-Islamist transmogrification has happened quickly:

J. Stephen Tidwell, assistant director in charge of the Los Angeles field office, said the homegrown threat has increased as terrorist groups have spread their ideology overseas through propaganda. He said one of the suicide bombers in the July attacks on London's public transit system was a citizen who had been radicalized in a year. 'Now, it's an idea,' he said. 'That's why you've got radicalized homegrown entities picking up the sword ... that gives us pause.'¹⁶⁹

In modern times, many people have seen the scary effects of conversion to *Islam* or *PrIslam* (Prison *Islam*). Olivier Guitta wrote:

The usual scenario goes like this: either the rioters end up in jail and are easily converted right there to Radical *Islam* or an *Imam* from the *Banlieue* [French housing projects in the exurbs] convinces them to join the *Jihad*. At first, family, friends and cops find the transformation almost miraculous. From a drug trafficker, alcohol-drinking, girl-chasing individual, the thug becomes religious, even reserved, adopts a quieter lifestyle and no longer gets in trouble with the police. But this is a transfer of violence: instead of burning cars, the youngster focuses his hatred on the West and becomes a *Jihadi*. It is no

¹⁶⁵ Fidler, Stephen. "Agencies 'startled by speed of conversion from citizen to killer,'" *Ibid*.

¹⁶⁶ *The Chronography of Bar Hebraeus*. Translated from Syriac by Ernest A. Wallis Budge, Oxford University Press, Vol. 1, 1932, p. 354, as quoted in Bostom, Andrew G. "Killing from *Qur'anic* Piety: Tamerlane's Living Legacy," americanthinker.com, 1 Oct 2005.

¹⁶⁷ Gerecht, Reuel Marc. "Radical *Islam*'s Eruption," opinionjournal.com, 3 May 2006.

¹⁶⁸ "Nigerian Taliban plots comeback," news24.com, 11 Jan 2006, *C&R*.

¹⁶⁹ Marquez, Jeremiah. "Interview: FBI's LA boss says homegrown terrorists top concern," *The Modesto Bee*, modbee.com, 19 Jan 2006, *JW*.

coincidence that scores of French citizens are in *Iraq* fighting coalition troops (at least half a dozen Frenchmen have died in this fashion).¹⁷⁰

Walid Phares wrote about Lebanese Assem Hammoud who was caught plotting a bombing in an internet chat room in 2006. Hammoud's mother has pictures of him "with quasi naked women" from Europe and tells about her prodigal son's lavish lifestyle. This is more proof of the theory that most *Jihadists* are low-budget versions of play-boys who want sex-slaves or *Houris* without having to pay for diamonds, drinks and furs. Hammoud's family history of being *emirs* [rulers] in *Andalusia* [Muslim Spain] may have enticed him, too, since a door attendant reported...

...a sudden change in his personality occurred lately...he started to wear the white *dashdasha*...on Fridays, started to go to prayers, and wears it when he comes back from work. He stopped bringing women when he visited the area.¹⁷¹

The transition from wayward drug-addled *Muslim* to observant sober *Muslim* can turn out to be chilling since, instead of following a 12-step program to healthy living, recovering *Muslims* often follow a 13-step program—the 13th-step being *Jihadism*, as Gareth Harding reported:

...most European *Jihadis* are well-educated *Muslims* who have experienced a personal psychological trauma—such as drug or alcohol addiction—before becoming born-again *Islamists*.¹⁷²

Mohammed Reza Taheri-azar is typical of the from the frying pan (addiction) into the fire (*Jihadism*) phenomenon. Daniel Pipes says Taheri-azar is an example of the Sudden *Jihad* Syndrome (SJS) where, without any warning, normal everyday *Muslims* become mass-murders or would-be mass murderers.¹⁷³

While attending college in North Carolina, Taheri-azar's *Sig Ep* fraternity brothers noted he was "a frequent marijuana smoker and 'most always high' and that he drank heavily as well."¹⁷⁴ Then, not long before March 2006, he "gave up his heavy marijuana and alcohol use and became more religiously observant."¹⁷⁵ Taheri-azar's parents "married in *Iran* in 1972 and were divorced in 2003,"¹⁷⁶ and in the same year as the divorce, Taheri-azar took up reading the *Koran*. He wrote:

I live with the holy *Koran* as my constitution for right and wrong and definition of injustice....I've read all 114 chapters about 20 times since June of 2003 when I started reading the *Koran*.¹⁷⁷

By reading the *Koran*, Taheri-azar learned of his supposed "right of violent retaliation" and that

...Allah gives permission in the *Koran* for the followers of Allah to attack those who have raged [*sic*; waged] war against them, with the expectation of eternal paradise in case of martyrdom.¹⁷⁸

¹⁷⁰ Guitta, Olivier. "France's lost territories," counterterror.typepad.com, 9 Nov 2005.

¹⁷¹ Phares, Walid. "Amir Andalousi: Casanova or a *Jihadi* on a mission?" counterterrorismblog.org, 8 Jul 2006, hotair.com.

¹⁷² Harding, Gareth. "Analysis: EU, U.S. at odds on threat," upi.com, 6 Mar 2006.

¹⁷³ Pipes, Daniel. "Sudden *Jihad* Syndrome (in North Carolina)," *DP*, 14 Mar 2006.

¹⁷⁴ "Background on Mohammed Reza Taheri-azar," terrorismunveiled.com, 6 Mar 2006.

¹⁷⁵ Spencer, Robert. "Tarheel *Jihad*," *FPM*, 8 Aug 2006, terrorismunveiled.com.

¹⁷⁶ "Family: Alleged UNC campus crasher a 'kind, gentle soul,'" *Picayune Item*, picayuneitem.com, 25 Mar 2006.

¹⁷⁷ Pipes, Daniel. "More on the North Carolina *Jihadi*, Mohammed Taheri-azar," *DP*, 14 Mar 2006.

¹⁷⁸ Spencer, Robert. "Killing for Allah," *FPM*, 29 Mar 2006.

Taheri-azar's 13th-Step involved trying to run over nine people with a sport-utility vehicle (SUV) "to spread the will of Allah."¹⁷⁹

The transition from moderate *Muslim* to observant *Muslim* can be scary even without any prior abuse of illegal drugs. Extremists report feeling all-consuming seething anger and hatred as though they had an Intermittant Explosive Disorder (IED) like "road rage." They feel they can attack anyone because the *Koran* and derivative literature have primed them to act on *Jihad* commands and their exaggerated feelings of victimization. *CBC News* reported from Toronto:

Heft says a lot of young *Muslims* are angry and extremism is prevalent in the Toronto area. They get upset when they hear of alleged atrocities overseas in places like *Iraq*. 'People get emotional. Imagine if somebody came into your house and raped your family, or by mistake just blew up your family, you'd get a little angry.' Heft knows personally about the road to religious extremism. He says when he was in the thick of it, **he would have killed his own parents** had they come between him and his newly chosen religion [*Islam*].¹⁸⁰

Newhouse News reported similarly about extremists' anger. A student, Tawfik Hamid, attended a *Mosque* at the University of *Cairo* and heard *Koran* verses like:

Truly, Allah loves those who fight in his cause...as if they were a solid cemented structure (K 061:004).

Slay the idolaters wherever you find them. Arrest them, besiege them and lie in ambush everywhere for them (K 009:005).

The ex-*Islamist* Tawfik Hamid later recounted:

'You feel you belong to a powerful group [*Islamists*]...and the verses we read and the talks, they were very powerful in stimulating the feelings of **anger**—that others are your enemy and you must join with other *Muslims* to **fight** the infidels...I felt **evil**—thinking of killing non-*Muslims*, of raping their wives—because all of it was justified in the books I was reading. Hatred developed gradually. I became very extremist. I became fanatical...In just a few months, I became like a beast...Every time I went to lectures or to prayers at the *Mosque*, I felt the burning of wanting to be a martyr, to kill infidels.¹⁸¹

What saved Tawfik Hamid from becoming a suicide-bomber is...

...he remembered reading the Bible on his own in high school, and the words that had so moved him. 'Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called sons of God [Mat 05:07-09].'¹⁸²

Though Tawfik still considers himself a *Muslim* in 2005, he joined the ranks of other ex-terrorists influenced by the Bible such as Walid Shoebat, Zak Anani, Ibrahim Abadallah¹⁸³ and Taysir (Tass) Abu-Saada.¹⁸⁴ Tawfik said...

...When my conscience started to come back, I had contradictory feelings...They [e.g. "his abiding belief in the sanctity of life"] were very faint,

¹⁷⁹ "Driver at UNC Cites Vengeance for *Muslims*," *washingtonpost.com*, 7 Mar 2006, mypetjawa.

¹⁸⁰ "Man who knew some plot suspects says *Islamic* 'anger' prevalent," *CBC News*, *cbc.ca*, 16 Jun 2006, LGF.

¹⁸¹ Nutt, Amy Ellis. "What Makes a Terrorist?" *newhousenews.com*, 23 Dec 2005, C&R.

¹⁸² Nutt, Amy Ellis. "What Makes a Terrorist?" *newhousenews.com*, 23 Dec 2005, C&R.

¹⁸³ "Princeton U. Says Campus Event Against Terrorism is 'too inflammatory,'" *DW*, 5 Dec 2005.

¹⁸⁴ Abu-Saada, Taysir (Tass). "Ex-*Fatah* fighter for Yasser Arafat asks forgiveness," *Maoz Israel Ministries*, *maozisrael.com*, 1 Feb 2006.

very deep in me, and after a period of time they grew and I had to reject those other [*Jihadist*] beliefs.¹⁸⁵

After *Jihadists* retire, they often consider coming out of retirement, as one said:

‘It’s difficult to forget the time I was a combatant,’ says Abang Syamsuri, a former *Mujahideen* who fought during both the conflicts in *Sulawesi* and *Maluku*. ‘I stopped fighting in 2001, but had a discussion with myself until 2005. I would think, ‘Should I be a combatant or live a normal life in *Poso*?’¹⁸⁶

Another retired *Jihadist*, Khalid, said that even though his father was against his going on *Jihad* from the start, and even though the *Yemeni* authorities offered him money not to go on *Jihad*, the draw of *Jihad* might prove to be irresistible.

But Khalid can see no way to escape from his past. Like many veterans, he looks back on his years of fighting with nostalgia—the thrill of battle, the feeling of brotherhood, the steadfast devotion to a cause. But on some days, it feels as if he has no place in the world. He lives in *Sanaa*, but it no longer seems like home....if he stays in *Yemen*, the brothers will keep trying to draw him back into the struggle...they come over to his house and try to rally him for a mission to *Iraq* or *Sudan*...Even his fiancée’s younger brother tried to enlist his aid to join the insurgency in *Iraq*.¹⁸⁷

The director of the Brussels-based European Strategic Intelligence and Security Centre said that *Jihadists* often come out of retirement after less than a decade:

Twenty years ago, following Russia’s retreat from *Afghanistan*, a lot of people returned to their home countries, and behaved relatively calmly. But 10 years later they were the ones found, more or less systematically, to be involved in the networks that were dismantled between 2001 and 2005.¹⁸⁸

Often, it is hard to tell when *Jihadists* have come to town—or come out of retirement. The only indications may be an increase in mysterious fatal accidents, unsolved stabbings, random shootings, pipe bombings, mortar and rocket attacks, stone throwing, lobbing rocks at moving vehicles, and train derailments.

If the *Jihadists* have big ambitions but no financial supporters, they might rob guns from gun stores and even police stations, rob banks, run drugs, sell black market cigarettes, re-label and sell food that is beyond its expiration date and such. The spike in the crime rate could easily be mistaken for a crime spree. For instance, in 2006 on the island of *Poso*, there are...

...continuing incidents of ‘mysterious’ attacks [such as] the beheading of three girls walking to a Christian school in October’ [2005,] ‘and an ineffectual bomb blast near a church Monday. Most of the attacks since the accord have appeared to target Christians.’¹⁸⁹

A *Muslim* described the attitudes of many of his *Muslim* friends in the UK who would probably call themselves “moderate” simply because they are amateurs who deign to leave the killing of infidels to the professionals, i.e. the *Jihadists*:

Most worryingly, my research opened up my eyes to the fact that people whom I know very well—friends, family and colleagues—possess opinions that are enough to send shivers down the spines of most people. These are ordinary

¹⁸⁵ Nutt, Amy Ellis. “What Makes a Terrorist?” newhousenews.com, 23 Dec 2005, C&R.

¹⁸⁶ Unmacht, Eric. “A religious conflict tamed,” *Christian Science*, csmonitor.com, 11 Jan 2006.

¹⁸⁷ My bloody career, *The Guardian*, observer.guardian.co.uk, 23 Apr 2006.

¹⁸⁸ Moutot, Michel. “Europe faces threat from *Iraq* jihadists,” kuwaittimes.net, 15 May 2006.

¹⁸⁹ Unmacht, Eric. “A religious conflict tamed,” *Christian Science*, csmonitor.com, 11 Jan 2006.

people who have well-paid jobs, are educated and seem very pleasant in conversation....[Their attitude was]....whether it be through a bomb on a train or a natural disaster...*Muslims* are always happy to see the enemies of *Allah* being killed...¹⁹⁰

Compass Direct reported on the general mindset of *Pakistani Muslims*:

Editor Najam Sethi decried vandalism as a national 'reflex action' whenever anyone was accused of committing blasphemy. Sethi fingered semi-literate clerics for issuing 'mini-Fatwas' over TV channels or the Internet, holding them responsible for 'brainwashing the nation into a colossal vandalizing mob.' One such 'on-line *Fatwa* factory' is actually run by a federal state minister, Sethi noted.¹⁹¹

Mamoun Fandy, a senior fellow of Middle East and *Islamic* politics at Baker Institute at Rice University, stated:

I have talked with many *Muslims*, especially in the West, who in public condemn violent acts but in private conversations say 'The West deserves this.' In public, they will say it is a revenge for Palestine and *Iraq*, but in private I hear blind hatred, a virus that is taking over too many *Muslim* minds.¹⁹²

Muslim Khaled Kishtainy describes the attitude of most moderate *Muslims*:

Most of the people we contacted were of the opinion that the Westerners are sons of dogs who understand only force, and that the *Muslims* have no choice but to strap on their weapon and fight.¹⁹³

Just having a *Koran* collect dust around hotels, hospitals or houses is unsafe since, as a UK intelligence report noted in 2005:

Islamist terrorists include 'a significant number' who come from 'liberal, non-religious *Muslim* backgrounds' or who converted to *Islam* in adulthood.¹⁹⁴

Muslims constantly warn that their, or other *Muslims*', emotions may boil over and with the result that they cannot help but commit monstrous deeds against those who have only themselves to blame for provoking *Muslims* to violence. For instance, *Ynet* reported from *Hebron*:

One resident told *Ynet* local residents were 'boiling' over the perceived slight, and said signs reading '*Muhammad* is a pig' were driving people to the point of insanity.¹⁹⁵

When a Christian newspaper reprinted caricatures of *Muhammad*, *Islam Online* said:

Editors should not take free speech as an excuse to insult a certain religion; otherwise they risk an extremist response from the offended, which carries grave consequences.¹⁹⁶

¹⁹⁰ Hoque, Aminul. "Islamic pride and prejudice," independent.co.uk, 12 Apr 2004, *AllahPundit.com*, 16 Apr 2004.

¹⁹¹ "Pakistan: Muslim Mob Attacks Christian Homes: Police do nothing as homes are ransacked," compassdirect.org, 13 Sep 2005, C&R.

¹⁹² Fandy, Mamoun. "For *Muslims*, a role in the war on terror," usatoday.com, 11 Aug 2005, JW.

¹⁹³ "Arab Liberal [Khaled Kishtainy]: Most *Islamic* Ideologues, Organization Leaders Advocate Violence," MEMRI, no. 696, 16 Apr 2004.

¹⁹⁴ Pipes, Daniel. "The Next London Bombing," DP, 11 Jul 2005.

¹⁹⁵ Waked, Ali. "Anti-*Muslim* graffiti in *Hebron*," ynetnews.com, 1 Jun 2005, C&R.

¹⁹⁶ Maher, Ahmad. "Norwegian *Muslims* Blast Magazine Over Prophet Cartoons," *Islam-online.net*, 11 Jan 2006.

Every true *Muslim* will act out his or her Mr. Khidr-Second Lamech persona in one way or another because *Jihad* is a communal obligation (K 009:122). It takes a village to create a terrorist, after all. Alyssa Lappen wrote:

....when one group of *Muslims* assumes responsibility for *Jihad* warfare—the only righteous kind of war, in the *Islamic* view—the rest of the *Umma* (*Muslim* community) is relieved of this *Fard*, or religious duty. Thus if radical *Muslims* believe they act on behalf of all *Islamdom*, *Islamic* traditions also confirm that they do.¹⁹⁷

As soon as one terrorist dies or retires, another *Muslim* must take his or her place (*Reliance of the Traveler*, *Jihad* o9.1, def. c3.2). It is incumbent on every *Muslim* to either go on *Jihad* or support *Jihad*:

Those who believe in God and the Last Day ask thee for no exemption from fighting with their goods and persons. And God knoweth well those who do their duty (*Yusuf Ali K* 009:044).

The *Muslim* historian, Tabari (839–923 AD), does not deny that *Islam* is a killing machine, for he records this incident without any comment:

Among them were many Christians who had accepted *Islam* but when dissension [a conflict] had developed in *Islam* had said ‘By God, our religion from which we have departed is better and more correct than that [*Islam*] which these people follow. Their religion [*Islam*] does not stop them from shedding blood, terrifying the roads and seizing properties.’¹⁹⁸

The famous Jewish philosopher Maimonides wrote ~1200 AD about *Muslims*:

No matter how we suffer and elect to remain at peace with them, they stir up strife and sedition...¹⁹⁹

The transformation from an easygoing Dr. Jekyll who merely ascribes to a murderous, totalitarian ideology, i.e. *Islam*, to a Mr. Hyde who actually acts out what the *Koran* prescribes, can happen quickly without any change in a person’s overall temperament. Daniel Pipes wrote:

Taking up the *Islamist* cause, even to the point of sacrificing one’s life for it, usually happens in a discreet manner, quite unobservable even to a person’s closest relatives.²⁰⁰

An example of what Pipes refers just above is Mohammed Taheri-Azar. He read the *Koran* 20 times between June 2003 and March 2006—the month he tried to run over nine people with an SUV.²⁰¹ He became enthralled by numerology and wrote:

I know that the *Koran* is a legitimate and authoritative holy scripture since it is completely validated by modern science and also mathematically encoded with the number 19 beyond human ability.²⁰²

Of course what Taheri-Azar here sees as proof of the *Koran*’s divine origin, others would see as proving the *Koran*’s demonic origin if it were not for the fact that the scholarship behind the number 19 numerology is fatally flawed.²⁰³ Anyway, even as

¹⁹⁷ Lappen, Alyssa A. “The Legacy of *Jihad*,” *FPM*, 9 Sep 2005.

¹⁹⁸ Al-Tabari, *The History of Al-Tabari (Ta’rikh Al-rusul wa’l-muluk)*, State University of New York Press, New York, 1993, pp. 187-188, 191-192.

¹⁹⁹ Yeor, *Dhimmi*, pp. 351-352.

²⁰⁰ Pipes, Daniel. “The California Suicide Bomber,” *FPM*, 4 Apr 2005.

²⁰¹ Pipes, Daniel. “More on the North Carolina *Jihadi*, Mohammed Taheri-azar,” *DP*, 14 Mar 2006.

²⁰² “Mohammed Taheri-Azar’s letter to police,” *The Herald-Sun*, heraldsun.com, 24 Mar 2006.

²⁰³ Nehls & Eric. *Christians Answer Muslims*, “The Mysterious 19 in the *Quran*” chapter. Copyrighted material

Taheri-Azar contemplated a terrorist attack, he continued to act normally for two years and only planned the specifics of the attack in the last two months.²⁰⁴

How effective is the *Koran* in changing *Muslims* into viewpoint *Islamists*?

- Ⓒ There are 200,000 terror-related suspects listed in the US National Counterterrorism Center (NCTC) database, most of whom are *Muslim*. This suggests that 1.5 percent of 1.3 billion (1 out of 65) *Muslims* are documented terrorism suspects, and the list of suspected terrorists “continues to grow.”²⁰⁵
- Ⓒ A University of Amsterdam “study found 40 percent of the Moroccan youth in the Netherlands reject western values and democracy. Six to seven percent are prepared to use force to defend *Islam*. The majority are opposed to [the practice, if not the theory of] freedom of speech for offensive statements, particularly criticism of *Islam*.”²⁰⁶
- Ⓒ According to Daniel Pipes, between one out of eight or ten *Muslims* (i.e. ten to fifteen percent) hold an *Islamist* viewpoint.²⁰⁷ Pipes also notes that even after 9/11, half of the world’s *Muslims* “sympathize more with Osama bin Laden and the *Taliban* than with the United States, and 65 percent of Palestinians would support an *Al-Qaeda* attack in the US and EU.”²⁰⁸
- Ⓒ In 2006, a Pew poll revealed 23 percent of Turks, 30 percent of Indonesians, 44 percent of Egyptians, 45 percent of Jordanians, and 52 percent of Pakistanis favor *Iran* developing nuclear weapons. “At the same time...more than six-in-ten in Jordan (65 percent) and Egypt (61 percent) say that if *Iran* develops nuclear weapons, it would be likely to attack Israel; about half of Turks (51 percent) and Indonesians (49 percent) agree.” The same poll showed that 87 percent of Pakistanis, 76 percent of Egyptians, 68 percent of Jordanians, and 61 percent of Indonesians feel that the hard-line *Islamist* party, *Hamas*, coming to power would benefit the Palestinians.²⁰⁹
- Ⓒ Sympathy for terrorists is widespread in *Islamdom*: In 2006, a poll revealed that 56.2 percent of Palestinians supported suicide bombings against Israel.²¹⁰ Rediff.com reported in 2006: “Most polls indicate that 45% to 60% of *Pakistani* adults support *Jihadi* terror, Osama bin Laden, [and] open hatred for other religions.”²¹¹ Daniel Pipes noted that when UK *Muslims* were asked about the 7/7 (2005) subway bombers, “A whopping 56 percent can see ‘why some people behave in that way.’”²¹²
- Ⓒ In 2006, a poll of Indonesians, one of the most moderate *Islamic* nations, revealed that “11.2 percent believed suicide bombings were justifiable on occasion while 0.5 percent said the method could always be justified to defend *Islam* from its enemies....8 percent support masterminds of past suicide bombings....almost half the respondents back stoning as a

²⁰⁴ “Disappointed With Outcome,” wral.com, 7 Mar 2006, michellemalkin.com.

²⁰⁵ Pincus, Walter & Dan Eggen. “325,000 Names on Terrorism List,” washingtonpost.com, 15 Feb 2006, A01, The Jawa Report, mypetjawa.mu.nu.

²⁰⁶ “Centre for extremist studies established,” expatica.com, 14 June 2006, LGF, C&R.

²⁰⁷ Pipes, Daniel. “Protecting *Muslims* while Rooting out *Islamists*,” DP, 14 Sep 2001.

²⁰⁸ Pipes, D. “Are the Palestinians the World’s Most Radicalized Population?” DP, 22 Dec 2005.

²⁰⁹ “Allies Share U.S. Concerns Over *Iran*, *Hamas*,” pewglobal.org, 13 Jun 2006, tigerhawk.

²¹⁰ “JMCC Poll of Palestinians: 56.2% support suicide bombing operations against Israeli civilians,” Independent Media Review Analysis, imra.org.il, 20 Feb 2006, C&R.

²¹¹ “The threat in the North East,” in.rediff.com, 27 Apr 2004.

²¹² Pipes, Daniel. “Trouble in Londonistan,” DP, 11 Jul 2006.

punishment for adulterers while support for other extreme elements of *Islamic Sharia* was also significant....11 percent agreed with causes advocated by the Indonesian *Mujahidin* Council (MMI) of Abu Bakar Bashir...the leader of *Jemaah Islamiyah*.²¹³

Thus Khidr-Second Lamech Logic is as effective at creating passive view-point *Islamists* as marijuana is at creating a psychological dependency in those who sample it (sample/addiction rate: 15 percent). Khidr-Second Lamech Logic is even more effective at creating passive view-point *Islamists* than are meth (5 percent), heroin (3 percent), crack (8 percent), painkillers (10 percent)²¹⁴ and illegal stimulants (10 percent)²¹⁵ at creating addicts.

It is impossible to create a profile for *Islamic* terrorists since they have different temperaments and skills and come from all walks of life.²¹⁶ For every *Muslim* who gives himself wholly over to Khidr-Second Lamech logic and becomes a career terrorists or *Jihadist*, there are nice, law-abiding *Muslims* who are abstainers, experimenters and casual abusers of Khidr-Second Lamech logic—just as is the case with every ideology or drug.

The only factor that all *Islamists*, *Jihadists* and terrorists have in common is the *Koran* with its Khidr-Second Lamech logic, but unfortunately, most *Muslims* hold to Khidr-Second Lamech too. Thus *Muslims* are like popcorn in that each kernel looks similar to the next until the batch is popped. *Muslims* may seem well adjusted until they have a personal, spiritual or existential crisis and then they either singe or pop. Many have notice this *Muslim* popcorn phenomenon:

- ☉ *Muslims* themselves constantly express disbelief their sons, daughters, siblings, relatives, friends and colleagues have turned to *Islamic* terrorism even when the evidence is overwhelming and incriminating. The refrain is often heard, “He’s innocent. He’s [a] very humble, peaceful brother.”²¹⁷

- ☉ Daniel Pipes wrote about *Muslim* popcorn:

Individual *Islamists* may appear law-abiding and reasonable but they are part of a totalitarian movement, and as such, all must be considered potential killers.²¹⁸

- ☉ In the London police arrested 520 *Muslims* between 9/11/2001 and mid-2004, which is one out of every 1,346 *Muslims* in London.²¹⁹ By June 2006 police across the UK made “about 1,000 wrongful anti-terrorist arrests since 9/11,”²²⁰ yet they were unable to identify in time the four 7/7/2005 “Tube” subway and bus bombers and the four 7/21/2006 would-be subway bombers.

- ☉ German federal prosecutor Kay Nehm said about *Muslim* popcorn:

I have the impression we’re sitting on a powder keg. The attacks on Madrid and London showed that dissatisfied migrants living in a

²¹³ “One in 10 Indonesians back suicide bombings,” alertnet.org, reuters, 16 Mar 2006, C&R.

²¹⁴ Tierney, John. “Debunking the Drug War,” nytimes.com, 9 August 2005.

²¹⁵ Aldhous, Peter. “Prescribing of hyperactivity drugs is out of control,” newscientist.com, 31 Mar 2006, windsofchange.net, 11 Apr 2006.

²¹⁶ Reynolds, Paul. “Seeking out the suicide bombers,” news.bbc.co.uk, 29 Apr 2006, DW.

²¹⁷ Campion-Smith, Bruce & Michelle Shepherd. “Plan to ‘behead’ PM,” Toronto Star, thestar.com, 7 Jun 2006, JW.

²¹⁸ Pipes, Daniel. “Sudden *Jihad* Syndrome,” DP, 14 Mar 2006.

²¹⁹ “Cops foil terrorists,” Online Sun, thesun.co.uk, 25 Jul 2004.

²²⁰ Laville, Sandra & Hugh Muir. “Secret report brands *Muslim* police corrupt,” guardian.co.uk, 10 Jun 2006, JW.

country can become radicalised without the threat they pose being recognised in time.²²¹

- The Canadian Security Intelligence Service comments on *Muslim* popcorn:

They'd been born in country...They had all of the slang and comfort with the culture that you and I have, and yet, boom, here they are committing terrorist acts...It's a huge challenge to the police and the security forces to find them, to have a broad enough net to catch them. And so far I haven't heard anyone give us a good handle on how they can deal with it.²²²

- Europeans are finding out about *Muslim* popcorn too:

Senior security officials across Europe warned in interviews with The Associated Press that the relative ease and low cost of an attack, combined with the anger and isolation felt by *Muslim* populations, mean more bloodshed is almost inevitable. The officials painted a picture of a diverse group of militants with competing agendas, vastly different social and educational backgrounds and a litany of gripes that makes it difficult to predict their next move....'There is no profile; they come from everywhere,' said Manfred Murck, deputy director of the German Office for the Protection of the Constitution... 'You can't concentrate on certain targets, you can't concentrate on certain persons...Everything is possible, anything goes, and you just have to try and be as close as you can to the whole group.'²²³

Newt Gingrich estimates that one out of 25 or 33 *Muslims* are *Islamists*—probably meaning *active Islamists* rather than just *Muslims* with an *Islamist* outlook.²²⁴ *Islamists* either are *Jihadists*, or aid and abet *Jihadists* by giving them moral, financial and rhetorical support.

Estimates of the percent of *Islamists* among *Muslims* are derived from:

- Surveys of *Muslims* that ask about their beliefs and opinions, and whether they would elect *Islamists* candidates to political office if given the chance.
- The fact that elections must be manipulated in *Islamic* countries so *Islamist* candidates for parliament are largely excluded. Otherwise, *Islamists* would win on a plurality or better as has occurred in: Algeria (National Liberation Front: 1991), *Iraq* (2006), *Kuwait* (2002), *Morocco* (Justice and Development Party: 2002) and the West Bank/Gaza (*Hamas*: 2006).^{225 226}
- Facts gleaned from investigations, arrest, conviction and deportation records. For instance, from 9/11 to May 2005 (a little over 3.5 years), one out of 258 *Muslims* were involved in terror-related activities in the US, and that does not include those *Muslims* whose terrorist activities went undetected.²²⁷
- The desecration of *Korans* in prisons, the publications of cartoons of *Muhammad* in newspapers, and terrorist acts against *Muslims*, all have occasioned mass protests around *Islamdom*, and even among the *Muslim*

²²¹ Hall, Allan & Michael Lynch. "On the defensive," theage.com.au, 19 May 2006.

²²² "Domestic terrorists exist in Canada: CSIS," CTV.ca News, 29 May 2006, C&R.

²²³ Haven, Paul. "Europe tries to prevent the next attack," news.yahoo.com, 29 May 2006, Hot Air.

²²⁴ "With *Islamists* in mind, Gingrich mulls 2008 presidential run," news.yahoo.com, 9 Jan 2005 (quote from Gingrich's *Winning The Future*, 2005) JW.

²²⁵ Pipes, Daniel. "The *Hamas* electoral victory: Democracy's bitter fruit," DP, 27 Jan 2006.

²²⁶ Spencer, Robert. "Boston on the *Islamic* concept of freedom, DW, 2 Mar 2006.

²²⁷ Seper, Jerry. "Terrorists will fail," washtimes.com, 5 May 2005, DW, 12+21 May 2005.

diaspora. Yet tellingly, no terrorist act done in the name of *Islam* **against non-Muslims** has ever outraged “the Arab Street” enough to spark anything more than a tiny protest to denounce the perpetrators and to get the word out that these acts are un-Islamic. The same could be said for the issues of slavery, FGM, endemic wife-beating, mysogeny and other troublesome aspects of *Islam*.

- G How “the Arab street” is readily given over to rioting and violent protests since the start of *Islam*. Throwing and sling-shotting stones and Molotov Cocktails shows a criminal disregard for human life.²²⁸ “The Arab Street” gives frequent expression to the callous and murderous spirit inculcated in *Muslims* by *Islamic* scripture and teachings.

An *Islamist* is one who, by reading and hearing the *Koran* (i.e. the Khidr-Second Lamech Logic) becomes willing to kill, or at least to support killers, in order to set up an *Islamic* society, state or *Caliphate*. The *Muslim* Brotherhood was established to avenge the fallen *Caliphate* and re-establish it. *The Washington Post* reported:

When Osama bin Laden called the Sept. 11 attacks on the World Trade Center and the Pentagon ‘a very small thing compared to this humiliation and contempt for more than 80 years,’ the reference was to the aftermath of World War I, when the last *Caliphate* was suspended as European powers divided up the Middle East.²²⁹

The triggering event that sends a person down the path toward becoming a *Jihadist* is often a personal, family or career setback, calls for *Jihad* read in pamphlets or heard in the *Mosque* or on television, a desire for deeper spirituality, or being convinced beyond a doubt that the *Koran* is from *Allah*, and then acting on the *Koran*’s commands—like Mohammed Taheri-Azar (discussed above). Often *Muslims* interviewed after a terrorist act will say the perpetrator recently became “very religious” and “prayed five times per day.”²³⁰

The rest of *Muslims* who subscribe to Khidr-Second Lamech Logic turn into moderates who try to shirk the duty of *Jihad* the *Koran* imposes on them (*K* 002:216), and say “*Allah*, why have you ordained fighting for us?” (*K* 004:077; also see *K* 002:216; 009:086; 033:010-012; 047:020).

Moderate *Muslims*:

- G Present themselves as Second *Muhammads* who seek to re-interpret *Islam* for the masses though most *Muslims* will only accept the First *Muhammad*.
- G With varying degrees of sincerity, engage in historical negationism while presenting decoy *Islams* that fool non-*Muslims* into complacency about the threat that *Islam* poses to Westerners and Western civilization.
- G Are silent about *Jihad*, see no evil in *Jihad*, and attack anyone as a racist or an ignorant bigot if he or she sees *Jihad* for what it is—an evil.²³¹ At other times, moderates engage in doublespeak in order to sound as though they are condemning terrorism while in fact they only condemn counter-terrorism efforts—what moderates often refer to as “state-terrorism.”

²²⁸ Weiss, Efrat & Roe Nahmias. “Border policeman dies of wounds,” ynetnews.com, 3 Jul 2005.

²²⁹ Vick, Karl. “Restoration of *Caliphate* resonates with mainstream *Muslims*,” washingtonpost.com, 14 Jan 2006, DW.

²³⁰ Grossbongardt, Annette. “Turkey: Fear Prevails after Priest’s Murder,” spiegel.de, 12 Apr 2006.

²³¹ Mowbray, Joel. “*Islamic* Hall of Shame,” *FPM*, 30 May 2005.

- Ⓒ Pretend that *Jihadists* are misguided folk in their midst, but among themselves moderates often think of *Jihadists* as being heroes of the faith whose address their concerns (K 004:075). Saying that the extremists are a “tiny minority” implies that alarmists exaggerate the dangers of *Jihad* and *Islamization*.
- Ⓒ Play down reports about *Imams* in America who advocate for *Jihad* against *Israel* and America in their sermons by saying that particular *Imam* is more of “a political figure than a religious figure” and “the congregation itself might not hold the same beliefs” but just attend Friday Prayers there since it happens to be the nearest *Mosque*.²³² All the while there is no admission that without these type of fiery sermons, there would be fewer *Jihadist* terrorists.
- Ⓒ Attack non-Muslim experts on *Islamic* terrorism who are well informed about the awful, ugly truth about *Islam* by saying that they are ignorant of *Islam*, and calling them *Islamophobes*. Moderates then lay down a rhetorical smokescreen by presenting a whitewashed and bowdlerized form of *Islam*.

Moderate *Muslims* from *Muhammad's* day down to our day only present arguments easily overcome by those who recruit for *Jihad* such as “The weather is too hot to go on *Jihad*” (K 009:081).

Moderate *Muslims* have never mounted any serious *Koranic* or theological challenge to *Islamists* and in fact moderate *Muslims* are often transformed into *Jihadists* by Khidr-Second Lamech Logic. It is just as a *Muslim* who regretted converting from Christianity said (whose words the historian Tabari (839–923 AD) recorded):

Their religion [*Islam*] does not stop them from shedding blood, terrifying the roads and seizing properties.²³³

Some say that “most *Muslims* have allowed the extremists to take control of the religion, more or less without a fight.”²³⁴ *Muslims* have not offered any meaningful arguments against *Islamism* beyond mere slogans such as “No to terrorism.”

Many *Muslims* actually **agree with** and **support** *Islamists*.²³⁵ Just how strong support for *Islamists* is can be ascertained from the fact that many *Muslims* believe apostates deserve death, in keeping with *Sharia* law, as the *BBC* reported in 2006:

...an overwhelming number of ordinary *Afghans* appear to believe Mr. Rahman [an *Afghan* Christian convert from *Islam*] has erred and deserves to be executed.²³⁶

One 2006 study showed that...

...each increase of 1 percent in the percentage of *Muslims* in the population the level of freedom goes down by 0.031 points on a scale of 7.²³⁷

A February 2005 poll conducted in the Mideast found:

Asked whether *Shari'a* should be the only source of legislation, one of the sources of legislation, or not be a source of legislation, most *Muslims* believed it

²³² Barakat, M. “Activist *Imam* puts politics into sermons,” *washingtontimes.com*, 6 Jul 2005.

²³³ Al-Tabari, *The History of Al-Tabari (Ta'rikh Al-rusul wa'l-muluk)*. State University of New York Press, New York, 1993, pp. 187-188, 191-192.

²³⁴ Mowbray, Joel. “Moderate *Muslims* blaze new path,” *washingtontimes.com*, 24 May 2005, Jawa Report, *mypetjawa.mu.nu*.

²³⁵ Pipes, Daniel. “British Opinion Surveys from an *Islamist* Hell,” *DP*, 25 Jul 2005.

²³⁶ Majumder, Sanjoy. “Mood hardens against *Afghan* convert,” *news.bbc.co.uk*, 24 Mar 2006, *JW*.

²³⁷ “Statistics Show Strong Correlation Between *Islam* and Authoritarianism,” The Jawa Report, *mypetjawa.mu.nu*, 7 Feb 2006.

should at least be a source of legislation. Support was particularly strong in Jordan, Palestine and Egypt, where approximately two-thirds of *Muslim* respondents stated that the *Shari'a* must be the only source of legislation; while the remaining third believed that it must be 'one of the sources of legislation.' By comparison, in Lebanon and Syria, a majority (nearly two thirds in Lebanon and just over half in Syria) favored the view that *Shari'a* must be one of the sources of legislation.²³⁸

In the UK in 2005 and 2006 support for *Sharia* and *Jihad* was strong. Polls found:

Muslims widely state that *Sharia* should reign in Britain. 40 percent approve of *Sharia* being applied in predominantly *Muslim* areas, and 61% want *Sharia* courts to settle civil cases among *Muslims*. All of 58% want those who criticize or insult *Islam* to face criminal prosecution. Schools should be prohibited from banning female pupils from wearing the *Hijab*, say 55%, while 88% insist that schools and work places should accommodate *Muslim* prayer times....Some 37% consider Jews in Britain 'legitimate targets as part of the ongoing struggle for justice in the Middle East,' and 16% state that suicide bombings can be justified in Israel. (Among 18- to 24-year-olds, that number rises to 21%.)²³⁹

A March 2004 poll by *The Guardian* of *Muslims* in the UK revealed:

13 per cent of British *Muslims* believed that *Al-Qaeda* attacks on the US were justified.²⁴⁰

The *Muslim* diaspora supports *Islamists*—and to a frightening extent. A *YouGov* poll sampled British *Muslim* and found that in July 2005:

- 32 percent think that "Western society is decadent and immoral and *Muslims* should **seek to bring it to an end**,"
- 27 percent would **not** "inform the police if they believed that someone they knew or knew of might be planning a terrorist attack."
- 30 percent feel **no** "duty to go to the police if they 'see something in the community that makes them feel suspicious.'"
- 53 percent would **not** "go to the police if they believed an *Imam* or other religious person was trying to radicalize young *Muslims* by preaching hatred against the West."²⁴¹

A July 2005 poll of *Muslims* for UK's *Sky News* found:

- 46 percent agreed that "*Muslim* clerics who preach violence against the West are...[in] touch with mainstream *Muslim* opinion."²⁴²

A July 2005 poll of *Muslims* for UK's *The Guardian* found:

- 8 percent say "ordinary *Muslims* should **not** do more work with the police to root out extremists from the *Muslim* community."
- 36 percent say the 7/7 London bombings had nothing to do with "the *Muslim* community for not doing more to root out extremists."

²³⁸ "Revisiting the Arab Street: Research From Within," Center for Strategic Studies, U. of Jordan, Amman, Feb 2005, p. 52 + figure 1V2; also Kramer, Martin. "Poll That Hid *Hamas*," *sandbox.blog-city.com*, 26 Jan 2006; "Strong support for *Sharia* in Jordan, PA...", *JW*, 9 Feb 2006.

²³⁹ Pipes, Daniel. "Trouble in Londonistan," *DP*, 11 Jul 2006.

²⁴⁰ Masood, Ehsan. "A *Muslim* Journey," *prospectmagazine.co.uk*, Aug 2005, Rogier van Bakel (*Nobody's Business* blog).

²⁴¹ King, Anthony. "One in four *Muslims* sympathises with motives of terrorists," *telegraph.co.uk*, 23 Jul 2005, *JW*.

²⁴² Survey Reveals Beliefs," *Sky News*, *sky.com*, 22 Jul 2005, *C&R*.

- Ⓒ 38 percent say “foreign *Muslims* who incite hatred should be ... allowed to live in the UK.”²⁴³

A December 2005 *Populus* poll in the UK found that:

- Ⓒ Only 52 per cent think that the state of Israel has the right to exist, with 30 per cent disagreeing, a big minority.²⁴⁴

A 2006 *Populus* survey of UK *Muslims* just before the anniversary of the 7/7 (2005) London Tube subway attacks found that:

- Ⓒ 13 percent of British *Muslims* think that the 7/7 bombers are “martyrs.”
- Ⓒ 7 percent agree that suicide attacks on civilians in the UK can be justified in some circumstances, rising to 16 percent for a military target.
- Ⓒ 16 percent would be “indifferent” if a family member decided to join *Al-Qaeda* and two per cent would be proud.²⁴⁵

Concerning the above 2006 *Populus* poll results, Trevor Phillips, the chairman of the UK Commission for Racial Equality, said:

These results show that there are people within the *Muslim* communities who...think that they are at war with the rest of the community.²⁴⁶

In the above polls, 7 percent of UK *Muslims* believe attacks on civilians in the UK can be justified, and 37 percent of UK *Muslims* believe that UK Jews are legitimate targets. This explains how, as Daniel Pipes commented, an “extremely large”²⁴⁷ number of UK *Muslims* (i.e. one percent or 16,000 persons) are engaged in terrorist activities even while the government conducts seventy terrorism investigations simultaneously and police say ever more are in the offing.²⁴⁸

Many moderate *Muslims* would agree with radical *Muslims* in that “‘a lot of killing’ is unavoidable if the world is to come under the banner of *Islam*” and that terrorist attacks “wouldn’t necessarily be the wisest thing to do but it wouldn’t be un-Islamic.”²⁴⁹

In the *Koran* and *Islamic* jurisprudence, *Jihad* is a communal obligation except in a defensive war (*K* 009:122). Thus most *Muslims* feel that *Jihad* is the duty of some other *Muslims* who may feel that higher calling just as they feel someone else, and not them, ought to be an *Imam*. *Muhammad* described this sentiment thus:

He [*Muhammad*] proclaimed that the Lord gave the *Muslims* the *Hajj* and Holy War in exchange for monasticism.²⁵⁰

For everyone to be a *Jihadist* would be logistically impossible, anyway. Still, many *Muslims* are in the recruitment pool for *Jihad* or pocketbook *Jihad*.

Moderate *Muslims* may try to disassociate themselves from terrorists but this is mainly out of self-interest and does not indicate they necessarily want the terrorists

²⁴³ Dodd, Vikram. “Two-thirds of *Muslims* consider leaving UK,” guardian.co.uk, 26 Jul 2005; “*Muslim* Poll,” icmresearch.co.uk, Jul 2005; and Pipes, Daniel. “More Survey Research on British *Muslim* Attitudes,” *DP*, 26 Jul 2005.

²⁴⁴ Riddell, Peter. “Poll shows voters believe press is right not to publish cartoons,” timesonline.co.uk, 7 Feb 2006, *JW*.

²⁴⁵ Frean, Alexandra & Rajeev Syal. “*Muslim* Britain split over ‘martyrs’ of 7/7,” *The Times*, timesonline.co.uk, 4 Jul 2006.

²⁴⁶ Frean, Alexandra & Rajeev Syal. “*Muslim* Britain split over ‘martyrs’ of 7/7,” *The Times*, timesonline.co.uk, 4 Jul 2006.

²⁴⁷ Pipes, Daniel. “The Next London Bombing,” *DP*, 11 Jul 2005.

²⁴⁸ Phillips, Melanie. “State of denial,” melaniephillips.com, *Daily Mail*, 5 Jul 2006.

²⁴⁹ Millward, David. “Radical *Muslim* questions tactics of bombers,” telegraph.co.uk, 30 Jul 2005.

²⁵⁰ Grunebaum. *Festivals*, p. 44, as quoted in Stortroen. *Makka*, p. 20. Copyrighted material

apprehended. Experience has shown that *Muslim* terrorists can move and operate unimpeded among *Muslims* without much fear of being turned in.

Another reason that moderate *Muslims* are not desirable citizens is they are missing a whole range of behaviors and attitudes instilled in Christians by the Bible, which values, such as the sanctity of human life, have been absorbed by osmosis by Westerners as a whole. The *Koran* however counters these Christian values with Khidr-Second Lamech Logic values where only *Muslim* life is sacred, and Mideasterners absorb these terrible values by osmosis.

Many naïve secularists want critics of *Islam* to say that *Islam* and moderate *Muslims* are not dangerous but only *Islamism* and *Islamists* are dangerous. This distinction without a meaningful difference is as misleading as saying gasoline is not dangerous until it happens to catch on fire.

Many moderate *Muslims* are merely one repetition of Khidr-Second Lamech Logic away from being terrorists. The newspapers are littered with stories of moderate-*Muslims*-turned-terrorists, as Dexter Filkins of *The New York Times* lamented:

In a two-hour interview in his home, Mr. Banna [a rich *Muslim*] described a son unlikely to harbor extreme religious or political views, or to even pick up a gun. In a way, Mr. Banna's tale contained echoes of those told by many Middle Eastern parents, of sons who had once looked on the West with great hope and enthusiasm, endured some alienating experience, then turned to violence against the very place they had coveted for so long.²⁵¹

Mr. Banna's son killed himself and 179 *Iraqis* in 2005 using a car-bomb in *Iraq*. After a suicide-bombing in *Qatar*, the newspapers were full of statements such as:

He was a decent man and a moderate pious *Muslim* who never talked about politics or even thought about having a beard...This is unbelievable. He was an ordinary person and never sounded like an extremist or someone who has a different religious or political ideology...He had everything he wished for: A nice Palestinian wife born in *Qatar*, three cute kids and a job with a very good salary...He was also very happy when he got a baby last month...My son sounded very normal in the [last] phone call and was giving me details of his next trip... he was planning to visit Egypt this summer so that I will be able to see the baby...If he had any intentions of carrying out the attack I would have noticed something and he would have tried to say goodbye indirectly. But it was just a normal call like all the calls he made during the past 18 years...I am shocked...It is impossible that he could have done that because he had no motivations and his history is as clean as snow...²⁵²

Moderate *Muslims* can still be terrorist sympathizers, supporters and apologists. They can also be wife-beaters (*K* 004:034), serial divorcers via temporary marriages and quick-and-easy divorce, polygynists with up to four wives, and slavers who have an unlimited number of sex-slaves (*K* 004:003, 023-024; 023:005; 033:050; 070:030). *Muslims* can even be pimps who are assured of *Allah's* forgiveness if they force their unwilling slaves into prostitution (*K* 024:033).

²⁵¹ Filkins, Dexter. "Tortuous Trail: From a Bombing in *Iraq* to Fury at a Family in Jordan," *nytimes.com*, 15 Mar 2005, *natashatynnes.org*.

²⁵² Said, Summer. "Qatar Bomber's Action Baffles Family, Friends," *Arab News*, *arabnews.com*, 25 Mar 2005.

Moderate *Muslims* are experts in *Kitman* and *Takiya*-speak, *Tu Quoque* (You do it too!) and Turnspeak arguments—all forms of lying sanctioned by the *Koran* (see *Kitman* in the Glossary).

The reasons that moderate *Muslims* are experts in these forms of lies is, first of all, the lies work the same for moderate *Muslims* as they do for *Islamists*, as Michael Ledeen wrote:

The terror masters have the same contemptuous vision of us. And if you look at the way they deal with our governments, you will see a mixture of contempt and bemusement, as they repeatedly get us to go for the same tricks and deceptions.²⁵³

Secondly, moderate *Muslims* lie because they feel that they:

- ⊙ Must offer excuses as to why they do not reject such a vile and violent religion as *Islam* even though they are not willing to kill to impose *Islam* on others by force.
- ⊙ Need to explain away why they do not condemn *Islamic* terrorists without adding on copious qualifications to their condemnation.
- ⊙ Need to explain somehow that *Jihad* is mostly about an internal spiritual struggle or else Infidels might take counter-terrorism measures against both *Muslims* and *Islam*.²⁵⁴

Beth Goodtree wrote that according to William P. Welty, “*Al-Takiya...is...falsehoods told to prevent denigration of Islam...*”²⁵⁵ *Takiya* lies that are told so *Islam* is not denigrated include:

Islamic tradition does not have a notion of holy war. *Jihad* simply means to strive hard or struggle in pursuit of a just cause.²⁵⁶

...the actions of Osama bin Laden and *Al-Qaeda* do not follow the teachings of *Islam*’s holy book.²⁵⁷

Other examples include: “*Islam* is a Religion of Peace,”TM “*Islam* did not spread by the sword,” “*Islam* is not inherently violent,” “Violence in *Islam* is a recent phenomenon,” Violence is sporadic and does not ebb and flow throughout *Islam*’s history from the days of *Muhammad* on down,” “Terrorists misunderstand *Islam*,” “*Islam* does not sanction beheading, ethnic cleansing and genocide.”

Moderate *Muslims* do not necessarily stay moderate their entire lives. Where else do *Islamic* terrorists come from other than the pool of all *Muslims*—especially *Muslims* named *Muhammad*. Recall that the...

...the leader of the 9/11 plotters? Mohammed Atta. The British *Muslim* who self-detonated in a *Tel Aviv* bar? Asif Mohammed Hanif. The gunman who shot up the *El Al* counter at LAX? Heshamed Mohamed Hedayet. The former US Army sergeant who masterminded the slaughter at the embassy bombings in *Kenya* and *Tanzania*? Ali Mohamed. The murderer of Dutch filmmaker Theo van Gogh? Mohammed Bouyeri. The notorious *Sydney* gang rapist? Mohammed Skaf. The Washington [D.C.] sniper? John Allen Muhammed.²⁵⁸

²⁵³ Ledeen, Michael. “Very Different Playbooks: Them vs. us,” *NRO*, 19 Apr 2004.

²⁵⁴ “Spanish *Muslims* issue *Fatwa* against *Al-Qaeda*’s Osama Bin Laden [& say the U.S. response to 9/11 was disproportionate],” uk.biz.yahoo.com, 10 Mar 2005, *LGF*.

²⁵⁵ Goodtree, Beth. “Deceit, Thy Name Is *Islamism*,” *Isralert.com*, Mar 2005.

²⁵⁶ “What ever happened to Khaled *Abou El Fadl*’s reputation?” *DW*, 2 Jun 2005.

²⁵⁷ Bowman, Quinn. “Religion in Our Community: *Islamic* Center proud of its ethnic, national diversity,” athensnews.com, 2 Jun 2005, *JW*: “What is important is how the *Quran* is judged...”

²⁵⁸ Steyn, Mark. “Toon-deaf Europe is taking the wrong stand,” *suntimes.com*, 12 Feb 2006.

Moderate *Muslims* are not willing to use violence to impose *Sharia* law or rush a *Caliphate* into existence when these objectives can be met through democratic means, e.g. protest marches and the vote. Nevertheless, Khidr-Second Lamech Logic affects moderate *Muslims* since the *Koran* tends to instill in all its serious readers a moral turpitude, if not a criminal mentality. The evidence for this is:

- Ⓒ A normal person who read the *Koran* would flee *Islamdom* and warn others against *Islam* and the *Koran*, but moderate *Muslims* were mostly born into *Islam*, and so they try to defend the indefensible against critics of *Islam*. It is mainly apostates from *Islam* who risk telling others about the true nature of *Islam*, while moderate *Muslims* sit back and take no risks.
- Ⓒ Some say moderate *Muslims* are afraid of the extremists but even in America and other comparatively safe places, moderate *Muslims* do not rise to the occasion to confront and face down the extremists, but they never miss an opportunity to: 1) obfuscate about the true nature of *Islam* and 2) apply the *Islamophobe* label to those who tell the truth about the nature of *Islam*.
- Ⓒ Many moderate *Muslims* do not uphold the idea of religious and political pluralism, nor do they agree with the principle of equality under the law for all, nor the Voltairian principle: "I disapprove of what you say but I will defend to the death your right to say it."²⁵⁹ For instance:

★ During the Cartoon Riots of 2006, *Pakistani* President Musharraf said:

The **most** moderate *Muslim* will go to the street and talk against it because this hurts the sentiments of every *Muslim*...Whether an extremist or a moderate or an ultra-moderate, we will condemn it.²⁶⁰

★ Walid el-Sallab, 23, the student-union president of the relatively liberal American University in *Cairo* led a rally against the cartoons and said:

The word *Islam* is derived from peace. You cannot just go and attack people...But honestly, I feel that if I were to see the Danish Prime Minister, I might kill him myself without thinking.²⁶¹

★ Adel Hamouda, 55, the editor of *al-Fagr*, a liberal *Cairo*-based weekly that ran the cartoons early on said:

We attacked the cartoons and said that this deepens the culture clash and does not resolve it.²⁶²

What use are moderate *Muslims* to the West in battling *Islamists* when even the moderate *Muslims* wish to suppress free speech rights and enforce a *de facto Sharia* law on the West?

Muslims often say they are "terrorized" by threat-profiling and counter-terrorism measures, *Globe & Mail* reported one *Muslim* involved with drafting statements condemning terrorism for a *Muslim* organization said:

You have no idea how **terrified** the *Muslim* community feels—following 9/11 when we found our *Mosques* under surveillance by police and CSIS and Bill C-36 [Canadian anti-terrorism legislation] was passed.²⁶³

Globe & Mail also reported a...

²⁵⁹ This sentence is not by Voltaire, but by a biographer of Voltaire who coined it in 1906.

²⁶⁰ "Tear gas fired at 7,000 protesting cartoons," *msnbc.msn.com*, 13 Feb 2006.

²⁶¹ Ratnesar, Romesh. "Fanning the Flames," *time.com*, 12 Feb 2006, Big Pharaoh blog.

²⁶² Ratnesar, Romesh. "Fanning the Flames," *time.com*, 12 Feb 2006, Big Pharaoh blog.

²⁶³ Jimenez, Marina & Michael Valpy. "Groups wrestle with reacting to acts of terror committed by those claiming to represent *Islam*," *theglobeandmail.com*, 16 Jul 2005.

...Toronto *Imam* [Aly Hindy] warned Public Safety Minister Anne McLellan at a closed-door meeting to stop '**terrorizing**' Canadian *Muslims*. 'If you try to cross the line I cannot guarantee what is going to happen. Our young people, we can't control,' [said] Aly Hindy, the head of Scarborough's *Salaheddin* [*Saladin*] *Islamic Centre*....The *Imam* said six or seven young men have approached him to discuss 'fighting overseas' in places such as *Iraq* and *Afghanistan*.²⁶⁴

The same *Imam*, Aly Hindy, also sent out a flyer to various *Mosques* that read:

We believe CSIS [Canadian Security Intelligence Service] should stop **terrorizing** us...²⁶⁵

The Canadian legal system is known for its liberality and Canada has no death penalty, so saying that Canadians terrorize *Muslims* does pass the laugh test.

This mischaracterization of Canadian law enforcement purposely makes *Muslims* angry and justifies future terror attacks via a moral equivalency argument, i.e. they terrorize *Muslims*, so *Muslims* should terrorize them back. In fact after the 7/7 London bombings, a poll commissioned by *The Guardian* revealed that "nearly two-thirds of *Muslims* identify racist and *Islamophobic* behavior as a cause" of the suicide-bombing attacks on London's "Tube" subways and a double-decker bus.²⁶⁶

In the West, moderate *Muslims* and *Islamists* work hand-in-glove to defeat non-*Muslims* by whitewashing the evils of the *Koran* and *Islam*. Moderate *Muslims* repeat the eyewash mantra that *Islam* is a Religion of Peace,TM and that any talk otherwise is hate-speech.

Moderate *Muslims* try to lull, distract, embarrass, cow, browbeat and shame non-*Muslims* into dropping their guard so *Jihadists* and *Islamic* terrorists can blindside and sucker-punch their victims. After a terrorist attack, moderate *Muslims* have been known to cheer and defend the *Jihadists*, and jeer the victims by blaming them for their own destruction.

There are some non-*Muslim* narco-terrorists and terrorists with nationalistic motives (e.g. IRA, ETA), but there are hardly any non-*Muslims* who fight for their faith and are willing to kill in order to set up a theocratic empire.

Comparing *Muslim* to non-*Muslim* terrorists is like comparing apples and oranges. For instance, the entire IRA vs. Loyalist conflict in Ireland killed 3,600 over several decades but *Al-Qaeda* almost matched that number in one morning.²⁶⁷

There is no scripture of any major religion besides that of *Islam* that tells its readers to kill people who exist today. The *Koran's* 164 War verses calls for 1.2 billion *Muslims* to wage *Jihad* on five billion people (Christians, Jews and pagans) until there is no more persecution and "until all religion is for *Allah*" (*K* 002:193; 008:039).

The *Koran* is the only Scripture that creates theo-terrorists who kill over creedal differences, and bomb more often during religious holidays (e.g. *Ramadan*, Christmas, New Year's, Valentine's Day, Easter, Passover, *Yom Kippur*, *Hanukka*).

Theo-terrorists kill more people on a per bomb and per year basis, commensurate to their global and eternal objectives. By contrast, political-minded terrorists limit their bombings commensurate to their limited political and material objectives.²⁶⁸

²⁶⁴ Freeze, C. "Imam warns Ottawa to back off Muslims," theglobeandmail.com, 25 Jul 2005, C&R.

²⁶⁵ Freeze, C. "Imam warns Ottawa to back off Muslims," theglobeandmail.com, 25 Jul 2005, C&R.

²⁶⁶ Dodd, Vikram. "Two-thirds of Muslims consider leaving UK," guardian.co.uk, 26 Jul 2005.

²⁶⁷ "Irish nationalists clash with police at rally," news.yahoo.com, 25 Feb 2006.

²⁶⁸ Miller, Rory. "The Difference Between Islamic Terrorists and Others," techcentralstation.com, 16 Feb 2005.

If the 4.7 billion non-*Muslims* became terrorists, or had a terrorist mindset, at the same rate *Muslims* become *Islamists* (10-15 percent), there would be 470 to 705 million non-*Muslim* terrorism supporters and terrorists. Daniel Pipes wrote:

With the exception of the Oklahoma City bombing of 1995, notes *Al-Qaeda* authority Rohan Gunaratna, all major terrorist attacks of the past decade in the West have been carried out by...[*Muslims*]...Of the 212 suspected and convicted terrorist perpetrators during 1993-2003, 86 percent were *Muslim* immigrants and the remainder mainly converts to *Islam*.²⁶⁹

Since *Muslims* form only one percent or so of the West's population, this shows that *Muslims* are 212 times as likely to commit terrorist acts—and not for any other reason than *Muslims* subscribe to the *Koran* and Khidr-Second Lamech Logic.

A study of UK universities tallied 23 *Islamist* groups, 10 ultra-nationalist groups (BNP) and 1 animal rights extremist group. Police say these groups may engage in subversive activities and may “pose a serious threat to national security.” *Muslims* are only 2.7 percent (1.6 million) of the UK's population (60.4 million), so if one assumes that these groups have about the same number of members on average, a *Muslim* in the UK is 77 times as likely as a non-*Muslim* in the UK to belong to a subversive group that potentially endangers national security.²⁷⁰

Muslims are also much far more likely to commit crime and go to jail than non-*Muslims* wherever a draconian system of law is not enforced like *Sharia* law that includes amputations for minor to mid-level crimes such as shoplifting, adultery and selling drugs (see “The High Crime and Incarceration Rates Among *Muslims*” table).

So anecdotal data and statistics show that Khidr-Second Lamech Logic is highly effective in transforming *Muslims* into criminals and would-be or real theo-terrorists, though the exact dosage necessary for the transformation varies by the individual's temperament and circumstances.

IV. Inert Ingredients: Between the one percent of “good” verses in the *Koran* that have mostly been abrogated the Sword Verse, and the twenty-one percent of verses that are of objectionable character, 78 percent of the *Koran* is inert filler material—like fizz in a carbonated drink.²⁷¹

The reason the filler material was necessary at all was *Muhammad* discovered that if he put the 1280 evil verses to rhyme and included some tales, he could say dreadful things without losing his all-too-receptive audience. H.A.R. Gibbs wrote:

Mohammed's utterances were delivered in a sinewy oracular style cast into short rhymed phrases...a loose rhyme or assonance marking the end of each verse.²⁷²

Some have said the rhyme at the end of many *Koran* verses makes the verse ring like a bell. Thus the *Koran*'s insinuating itself into the culture of the Mideast is similar to how horrendous political ditties became nursery rhymes in the last several centuries in the West.²⁷³

²⁶⁹ Pipes, Daniel. “No American *Muslim* Terrorists?,” *DP*, 12 Dec 2005.

²⁷⁰ Taylor, Matthew & Rebecca Smithers. “Extremist groups active inside UK universities, report claims,” *The Guardian*, education.guardian.co.uk, 16 Sep 2005.

²⁷¹ *The Skeptic's Annotated Quran*, skepticsannotatedbible.com/quran/index.html, “Ibn Warraq on How to Debate a *Muslim*, Part III” plus comment, *DW*, 11 Dec 2004, updated 28 Nov 2005.

²⁷² Gibb, *Survey*, p. 36.

²⁷³ For instance, “Mary, Mary, quite contrary” is about Queen Bloody Mary's graveyard, and torturing and beheading Protestants, “Jack and Jill” is about a king and queen being beheaded, and

The singsong quality of the *Koran* embeds its message in the brain, so that *Muslims* are constantly thinking or dreaming violent thoughts. The *Sira* histories reveal that *Muhammad* and his fighters dreamt about *Jihad*. *Muhammad*

- Received a dream before the Battle of *Uhud* that showed the outcome of the battle. *Muhammad* saw himself wearing a coat of mail while riding a ram. He also held a bent sword and saw some of his cattle sacrificed.²⁷⁴
- Interpreted the dreams of two of his fighters who dreamt before the Battle of *Uhud* that they would be martyrs. The two dreamers were Khaythamah of the *Aws* tribe and 'Abd Allah Ibn 'Amr of the *Bani Salimah*, a clan of the *Khazraj* tribe.²⁷⁵

Modern *Muslims* also dream about fighting and killing. For instance, *Asia News* reported:

A Christian convert from *Islam* was killed for his faith. Ziwar *Muhammad* Isma'il, who worked as a taxi driver in *Zakho* in the autonomous *Kurdish* region of northern *Iraq*, was shot dead by *Abd al-Karim Abd al-Salam* at a taxi station early on the morning of February 17. *Abd al-Salam* approached Ziwar and told him to return to *Islam*. When Ziwar refused he opened fire with an automatic rifle. *Abd al-Salam* fled but was chased by other taxi drivers who, after apprehending him, turned him over to the police. *Abd al-Salam* claims that **the prophet *Muhammad* appeared to him in a dream and told him to kill the Christian.**²⁷⁶

Erik Schechter of *World Press* wrote about the dreams of Palestinian children:

Like their older siblings, children are exposed to the same religious slogans in the *Mosques*; they see the same pro-martyrdom posters in the streets...Even pre-teens have been found to fantasize about *Shahada*, or Martyrdom. 'I have studied the dreams of 300 Palestinian children from ages 10-12 and I would say that **15 percent of them dream of being suicide-bombers,**' notes Shafiq Masalha, a clinical psychologist who teaches at Tel Aviv University's education program.²⁷⁷

Robert Fisk wrote about the dreams of miniskirt-chasing suicide-bombers:

You know, I [*Abu Ali*] was told by the survivor of another bombing that he saw the suicider with the bomb in his shirt actually dancing in the street and singing a silly song, a verse about beautiful angel women. Think of it, he was dancing. He was in a trance, thinking of the women who would reward him in a few seconds' time in paradise. I think about the word 'trance' and remember the inspiration of dreams among the *Sunni Wahhabis*, how *Mullah Omar* of the *Taliban* announced he had led his militia into battle after a dream that he must end corruption in *Afghanistan*, how *Al-Qa'ida* men told me they discussed their dreams. Did not the Prophet Mohammed receive his message from God in dreams? **'It [i.e. dreaming] is an obsession with the**

a "Ring around the Rosies...A tissue!...We all fall down" is about a bubonic plague welt, sneezing and dying ("Nursery Rhymes—lyrics and origins!" famousquotes.me.uk, accessed 20 Feb 2005).

²⁷⁴ Lings, *Sources*, pp. 173, 181.

²⁷⁵ Lings, *Sources*, pp. 174-175.

²⁷⁶ "Iraq: Christian convert killed in Iraq," asianews.it, 19 Feb 2005, DW.

²⁷⁷ Schechter, E. "Child Suicide-bombers: The Children's Crusade," Worldpress.org, 29 Sep 2004.

²⁷⁸ Fisk, Robert. "Baghdad, the city that dreams of death," independent.co.uk, 3 Feb 2005.

²⁷⁹ My bloody career, *The Guardian*, observer.guardian.co.uk, 23 Apr 2006.

²⁸⁰ Pipes, Daniel. "Gitmo Recidivists," DP, 30 Sep 2004.

bombers.²⁷⁸

The *Koran's* Khidr-Second Lamech Logic is quite powerful by itself as is evidenced by the fact that *Islam* was a killing machine for two centuries before the *Hadith*, *Sira* and *Sharia* law were canonized and popularized.

The *Koran's* Khidr-Second Lamech Logic works in derivative works such as the *Hadith*, *Sira* and *Sharia* law manuals, and in distillations such as *Jihadist* manuals, tracts and sermons. *Jihadist* literature gets its convincing power entirely from the *Koran* since *Jihadists* often have "only a well-thumbed copy of the *Koran*"²⁷⁹ to read for extended periods such as during combat or while in prison, yet:

- Their *Jihadist* inclinations in no sense wanes in the absence of *Jihadist* literature, and many inmates go right back to *Jihad* upon release.²⁸⁰
- Even after reading the *Koran* by itself for a long while, *Jihadists* never come to the startling conclusion that they have been "had" and that the *Jihadist* literature is at variance with the spirit and letter of the *Koran*.

V. Intake Directions: The *Koran* is only about the size of the New Testament, so the *Koran's* evil brew is concentrated and potent. Its compact size allows *Muslims* to readily hear, memorize and internalize the cocktail. Even if a *Muslim* has only memorized the first nine chapters of the *Koran*, he has memorized 117 of the 164 War verses.

Once the *Koran* reaches medicinal strength in a *Muslim*, no further optic or aural intake is required. A *Muslim* can then simply recall the cocktail from memory to transform himself or herself from a moderate *Muslim* into, as the occasion requires, a wife-beater, serial divorcer, polygamist, fascist *Islamist*, terrorist sympathizer, terrorist supporter or terrorist.

VI. Overdose Warning: *Muslims* who adhere to Khidr-Second Lamech Logic too much, or are more sensitive to Khidr-Second Lamech Logic than average *Muslims*, will engage in behavior that is counter-productive as far as *Islam* is concerned, such as: 1) Beating one's wife black and blue or to death (*K* 004:034), 2) Carrying out terrorist attacks while *Muslims* are trying to enforce a cease-fire (*Hudna*) or lull (*Tahdiya*), and are even paying terrorists not to attack,²⁸¹ or 3) Suicidal *Jihadist* activity (e.g. suicide-bombings). In other words, they no longer just try to kill non-*Muslims* but they purposely kill themselves in order to kill and maim others.

The *Koran* is a loaded gun and naturally is even more dangerous when unstable madmen are acting on its precepts, or when read by *Jihadists* who are emotionally immature and impressionable teenagers. The thought that marrying one's own cousins has been very common in *Islamdom* for fourteen centuries gives no comfort in this regard either (see the ToC for the Marrying One's Own Relatives section).

When the *Koran* had only 110 of its 114 chapters, and only 133 of its 164 War verses, it already prompted so much indiscriminate killing during the conquest of *Mekka* that *Muhammad* remarked:

Stop this killing!...If anyone should say 'The apostle killed men in *Makka*,' say 'God permitted his apostle to do so but he does not permit you.'

²⁸¹ O'Sullivan, Arie. "IDF nabs *Hizbullah*-funded terrorist," jpost.com, 12 Dec 2005. copyrighted material

Refrain from killing...for there has been too much killing even if there were profit in it.²⁸²

What is especially shocking about this massacre is that many *Mekkan* pagans were acquaintances and relatives of the *Muslims* from childhood.

After the conquest of *Mekka*, *Muhammad* added another four chapters and 31 War verses. With its full complement of 164 War verses, the *Koran* inspired enough *Jihad* to kill, as some have estimated, 50 million people in fourteen hundred years, and the *Jihad* continues at a frightening rate.

Another example of how the *Koran* makes *Muslims* hyper and overreactive is reported by *The Times Online*. When a moderate *Muslim*...

...struck up an argument [and] threw a leaflet to the ground he was punched in the face. Up to seven members of the [Savior] sect jumped on the man and began kicking him as he lay on the floor...[until] his face [was] swollen and bleeding. Unabashed, one of group...shouted out to onlookers: 'You should not feel sorry for him. He is a *Kuffar* and deserves it.' One of the sect told the [undercover] reporter that 'the brothers' needed to calm down and stop attracting attention to themselves in public. 'They should have taken him round the corner and beaten him there,' he said.²⁸³

Overdosing on the *Koran* has been described as demon possession. "*Sheikh Abdul-Aziz Al Sheik*...the [*Saudi*] kingdom's grand *Mufti* said the greatest test to the nation of *Islam* came from its sons who were 'lured by the devil' to carry out acts of violence."²⁸⁴

Jihadists may or may not be demon-possessed as Judas was (Luk 22:03; Joh 13:27) but the Bible's descriptions of what demons **want** humans to do is exactly what the *Koran* **commands**! The demons want *Muslims* to:

- ☉ Commit honor-killings and wage *Jihad* (Jdg 09:23-24).
- ☉ Carry out terror attacks on the unsuspecting (1Sa 19:09-10).
- ☉ Commit suicide, especially in water and fire (Mar 09:22):
 - ★ Demons want *Muslims* to suicide-bomb (i.e. bombs are fiery) especially when Christians and Jews are the targets (Luk 22:03; Joh 13:02; Act 05:03).
 - ★ *Muhammad* says those who die in battle are martyrs (e.g. K 004:074). What is less well-known is that *Muhammad* said there are seven types of martyrs who die in different ways, e.g. certain diseases, drowning and

²⁸² Ishaq. *Sirat*, pp. 554-555.

²⁸³ "Focus: Undercover in the academy of hatred," timesonline.co.uk, 7 Aug 2005, *DP*.

²⁸⁴ "*Islam* 'does not mean killing,' says cleric," guardian.co.uk, 20 Jan 2005.

²⁸⁵ "Body of suspected British suicide bomber found," telegraph.co.uk, 19 May 2003.

²⁸⁶ Bernstein, Richard. "A death in Berlin reignites *Muslim* anger," *The New York Times*, iht.com, 11 May 2006.

²⁸⁷ Jacobs, Stevenson. "Official: Gitmo Prisoners Waging '*Jihad*,'" forbes.com, 27 Jun 2006, *JW*.

²⁸⁸ Selsky, Andrew. "89 *Gitmo* detainees on hunger strike," news.yahoo.com, 1 Jun 2006.

²⁸⁹ McGreal, Chris. "Prisoners protest at Israeli 'security,'" guardian.co.uk, 2 Aug 2003.

²⁹⁰ Rubinstein, Danny. "The hunger strike's resonance," haaretz.com, 23 Aug 2004.

²⁹¹ Zaman, Amberin. "*Muslims* are accused of killing 'unclean' dogs," telegraph.co.uk, 27 Mar 2006, *DW*.

²⁹² Alush, Zvi. "Israeli goat fights terror," ynetnews.com, 9 Jan 2006.

²⁹³ Geisler & Saleeb. *Answering*, p. 36.

²⁹⁴ Dickey, Christopher. "The Suicide Solution," msnbc.com, 6 Sep 2005.

²⁹⁵ Dickey, Christopher. "The Suicide Solution," *Newsweek*, msnbc.com, 6 Sep 2005.

burning (*Sahih Muslim*, bk. 20, nos. 4705-4709; *Sunan Abu-Dawud*, bk. 20, no. 3105; *Malik's Muwatta*, no. 16.12.36).

- ★ Because *Islamic* doctrine makes it easy to become a martyr (when compared to Christianity), and because of demons' promptings, *Jihadists* sometimes commit suicide soon after a suicide-attack has failed, or after they are jailed. Suicide by hanging or by hunger striking is a propaganda stunt that sometimes is more persuasive than suicide bombing. For instance: 1) In 2003 when a failed suicide-bomber turned up drowned on a *Tel Aviv* beach, *Muslims* said "To die through drowning is still an act of martyrdom, we believe."²⁸⁵ 2) In 2006 a *Muslim* who wanted to stab the editor-in-chief of *Die Welt* newspaper for reprinting *Muhammad* cartoons committed suicide in his jail cell.²⁸⁶ 3) In 2006 three *Jihadists* in jail at *Guantanamo Bay* staged their own hanging as part of their resistance.²⁸⁷ 4) *Jihadists* in prison go on mass hunger strikes and often are force-fed liquid food via nasotracheal intubation: a) 131 hunger strikers out of 460 *Jihadists* jailed at *Guantanamo Bay* in 2005—and 89 strikers in 2006,²⁸⁸ b) 500 strikers out of 6,000 *Jihadists* in Israel in 2003²⁸⁹—and 4,000 in 2004.²⁹⁰

- ☾ Kill pigs just as the demons did (Luk 08:32-34)—so now the Mideast is nearly pig-free.
- ☾ St. Paul warned that people would come preaching that certain foods were unclean as well as other doctrines learned from demons (1Ti 04:01-03).
- ☾ Kill most dogs. In Turkey in 2006 it was reported:

Pro-*Islamic* municipalities in Turkey are killing stray dogs, animal rights groups claim. Municipal workers are hunting, torturing and killing the animals by the hundreds...There is a myth among pious *Muslims* that dogs are unclean.²⁹¹

Dogs' "original sin" is that they devoured the demon's favorite earthly monarch, Queen Jezebel (1Ki 21:23-24; 2Ki 09:10, 36). Tellingly, the symbol both of *satyr* demons and unbelievers, namely the goat "is a very friendly animal and it is accepted in the *Muslim* world."²⁹²

- ☾ Collect the *Jizya* poll tax from Jews and Christians on pain of death, or on pain of *Jihad* warfare (K 009:029). The *Jizya* tax was paid to the *Umma* in the form of *Dinar* coins that sported crescents and *Islamic* doctrinal statements. This reminds one of how the spirits were said to play trick-or-treat and demanded food and offerings in the shape of a crescent or with a stamped image of Venus (*Astarte*), or else the sword and famine would follow close on (Jer 07:18; 44:17-19, 25).

Muslims believe exactly what the demons want them to believe concerning just about everything, which is not surprising since the *Koran* was composed by a demon masquerading as Gabriel (1Ti 04:01). The demons want to harden hearts and make *Muslims* unreceptive to the Gospel. For instance:

- ☾ *Muslims* are confident that they will enter heaven as long as they believe in one God and in *Muhammad* as their prophet, but demons (*Jinn*) are said to believe in *Muhammad* (K 046:029-032; 072:001-019),²⁹³ and demons believe in one God—same as *Muslims* do, yet Saint James says that the demons tremble (Jam 2:19).
- ☾ *Muslims* accuse Christians of polytheism similar to how Satan is accusing and slandering Christians (Job 01:09; 02:05; Zec 03:01; Luk 22:31; Rev

12:10).

- ☪ *Muslims* accuse Christians of changing the Bible similar to how Satan tempted Eve saying “Did God really say...?” (Gen 03:01-05).
- ☪ *Yahveh* offers peace in every way (2Th 03:16), yet *Muslims* want *Jihad* warfare in order to become martyrs to gain heaven and seventy-two *Houris*.
- ☪ *Yahveh* offers healing if you hear his word (Isa 06:09-10; Mat 13:14-15; Joh 12:39-40; Act 28:26-28) but *Muhammad* said that anyone who dies from disease is a martyr, thereby countering *Yahveh*’s offer. There are seven types of martyrs (*Sahih Muslim*, bk. 20, nos. 4705-4709; *Sunan Abu-Dawud*, bk. 20, no. 3105; *Malik’s Muwatta*, no. 16.12.36).
- ☪ Jesus said that those who had a tower fall on them were no more sinful than anyone else, so all ought to repent (Luk 13:01-05), but *Muhammad* nullifies Jesus’ appeal by saying any *Muslim* who is crushed by a wall is a martyr (see the *Hadith* listed above for the seven types of martyrs).
- ☪ *Muhammad* said:

He who is killed while protecting his property is a martyr, and he who is killed while defending his family or his blood or his religion, is a martyr (*Sunan Abu Dawud*, bk. 40, no. 4753; also see no. 4754; *Sahih Bukhari*, vol. 3, bk. 43, no. 660; and *Sahih Muslim*, bk. 1, nos. 259+260).

What *Muhammad* taught here encourages suicide-bombings because as long as a *Muslim* can convince himself that he is defending his nation (i.e. blood) or *Islam* (i.e. his religion), he feels assured his obituary will say “martyr” rather than “suicidal maniac.” Moreover, psychologists say that people are more readily inclined to commit suicide attacks against those they perceive to be occupiers of their homelands. Handlers convince *Muslims* that the *Umma* is their homeland, so if any part of *Islamdom* is under attack, *Jihadists* feel their homeland is occupied and their religion is being attacked. This makes suicide-bombings called for—in their mind. C. Dickey wrote:

Al Qaeda propaganda tells them that the *Umma*, the global nation of all *Muslims*, is under attack. ‘I am directly responsible for protecting and avenging my *Muslim* brothers and sisters,’ said Mohammad Sidique Khan in his video testament....²⁹⁴

‘We know that what we call ‘suicide contagion’ is particularly prevalent in the late teens and early adult age. There is a search for identity and for heroism.’ These are exactly the themes the suicide organizers exploit. They say suicide is no longer suicide, it is martyrdom. Among people who see themselves fighting a hopeless battle against occupation, ‘within their own in-group there’s a kind of veneration that contributes to the contagion effect,’ says Diekstra....And Pape goes further: ‘Once social disapproval for suicide weakens...then you see suicide contagions occur. What happens in suicide terrorism is that not only disapproval wanes but approval grows. The underlying factor that supplies it is the political goal: to expel the foreign occupation forces.’²⁹⁵

VII. Overdose Remedy: Implore Christians for an exorcism without delay!

VIII. Dark Side-effects: Many *Muslims* however for various psychological reasons, cannot handle the *Koran*’s mix of Khidr-Second Lamech Logic and hatred, incitement to violence, and commands to beat wives (K 004:034), pimp sex-slaves (K 024:033) and rape captives (K 004:023-024; 023:005; 033:050; 070:030).

While much *Jihad*-related killing baffles Westerners unfamiliar with the *Koran*-based sermons that *Muslims* hear on tape and in *Mosques*, some *Muslims* engage in erratic behavior that baffles even their coreligionists. For instance:

- ☉ In 2005 a British man was shot by *Muslim* proselytizers after they failed to convert him to *Islam*, though his sister and her friend converted.²⁹⁶
- ☉ A *Muslim* in Germany roped up four schoolgirls on a bus and held them hostage at knifepoint.²⁹⁷
- ☉ A *Muslim* telephoned threats in to the same synagogue ninety-two times in three days. Instead of blaming this behavior on *Koran* reading, it was said he had a “mental state may have been affected by cannabis or alcohol abuse” or “some kind of paranoid psychotic illness.”²⁹⁸
- ☉ An Egyptian stabbed a Hungarian man and woman because they were kissing near *Cairo*’s *Al-Hussein Mosque* even though they were in the main tourist bazaar, *Khan el-Khalili*, and even though *Mosques* are ubiquitous in *Cairo*. Rather than blame this Jack-the-Ripper episode on the *Koran*, the *Cairo* police blamed it on the perpetrators’ unemployment and depression.²⁹⁹
- ☉ A man killed his wife and four children as a sacrifice on *Muhammad*’s birthday. The police, struggling to make sense of the crime, said he suspected her of unfaithfulness.³⁰⁰
- ☉ An Arizona newspaper reported: “Ali Warrayat was deeply religious and had a *Koran* hanging from his rearview mirror...He said a swastika was once painted on the *Mosque* where he prays, so he had the mark tattooed in red and black on the bottom of his foot. In his religion, stepping on things is considered disrespectful. He also described trying to put the dog in his trunk to show it the *Koran*. He said dogs are ‘filthy’ and that was why the dog didn’t want to be in the trunk with the holy book.”³⁰¹

IX. Labeling: The *Koran* contains Khidr-Second Lamech Logic. Just as Lamech Logic made the world so violent that a Flood was called for, Khidr-Second Lamech Logic will hasten the end of the world. So the *Koran* should have a skull-and-crossbones poison symbol on its cover and a childproof lock.

X. Prescription Copyright Muhammad © 632 AD:

There is no error in the cocktail ingredients (*K* 004:082). The cocktail’s ingredients cannot be changed (*K* 006:034; 010:064) but the *Koran* can be concentrated or crystallized just as one can make brine or rock-salt out of the ocean saltwater.

The following *Sola Scriptura* pharmacists are famous for their *Reductio ad Jihad et Sharia et Dawa* (Reduction of the *Koran* to *Jihad*, *Sharia* law and Proselytizing) approach to the *Koran*: Mawardi, Ghazali, Maturidi, Taymiya, Wahhabi, Ilyas, Qutb and Maududi (see the ToC for the *Islamist Sola Scriptura* scholars table).

²⁹⁶ “Man ‘killed by Islamic zealots,’” news.bbc.co.uk, 7 Sep 2005, JW.

²⁹⁷ “Man releases German schoolgirls,” cnn.com, 12 Apr 2005.

²⁹⁸ “Insulted by a Jew,” sky.com, 25 Feb 2005, DW.

²⁹⁹ Egyptian stabs two Hungarian tourists who kissed outside *Cairo Mosque*,” news.yahoo.com, 29 Mar 2005.

³⁰⁰ “Pakistani says he sacrificed wife, four children for Muslim festival,” yahoo.com, 22 Apr 2005.

³⁰¹ Davis, Kristina & Katie McDevitt. “Crash into store was a personal statement,” eastvalleytribune.com, 29 Dec 2005, JW.

These scholar's distillations of Khidr-Second Lamech Logic mean *Muslims* reach medicinal levels quickly, making their *Jihad* more ruthless and instant, and their ethnic cleansing and *Dawa* proselytizing activities much more intimidating.

XI. 31 Active Ingredients of Khidr-Second Lamech Logic (Discussion)

Ingredient 1 (Apocalyptic Thinking): *Sunnis* believe that if they fight to set up a *Caliphate*, this will precipitate the coming of the *Dajjal* Antichrist who in turn would trigger the return of *Isa* (Jesus). Jesus would then kill the Antichrist, and end Christianity and Judaism. *Hadiths* have *Muhammad* saying that Jesus...

...will descend (to the earth)...[and] He will fight the people for the cause of *Islam*. He will break the cross [i.e. end Christianity], kill swine [i.e. Jews (*K* 002:065-066; 005:060; 007:166)]...³⁰²

Many *Muslims* have claimed to be a *Caliph* and have demanded the allegiance of all *Muslims*, and then went on the warpath with enthusiastic followers bent on hastening the coming of endtime events. These movements have nearly always led to disastrous consequences for all involved.

There has been speculation that Usama bin Laden or Mullah Omar of *Al-Qaeda* might anoint himself *Caliph*, especially because a *Caliph* can declare an offensive *Jihad* whereas ordinary *Muslims* can only call for defensive *Jihad*. This explains why terrorists usually couch their *Jihad* talk in terms of *Muslims* being victims defending themselves against aggressors, no matter how absurd it sometimes sounds.

Muslim eschatology mentions battles in Rome, Constantinople (*Istanbul*), *Mekka*, *Madina* and Jerusalem. Thus *Muslims* focus on taking or keeping these locales though *Jihad* or demographic warfare, and they feel assured that they will win these battles and eventually take over the entire world.³⁰³

Muslim eschatology gets a bit more involved when one discusses the *Mahdi*, the Guided One. The coming of the *Mahdi* is an official *Shiite* dogma, and is not found in *Sunni* systematic theology. The *Mahdi* is **not** mentioned in the two most authoritative *Hadith* collections: *Sahih Muslim* and *Sahih Bukhari*. Popular belief among some *Sunnis* has it that the last *Caliph* will be the *Mahdi*, but other *Sunnis* say Jesus will be the *Mahdi* when he returns.³⁰⁴

The *Mahdi* ushers in a short Millennial-type kingdom before the end of the world where *Muslims* are united in force of arms, in doctrine and in the application of *Sharia* law. After the *Mahdi* appears, comes the Antichrist and then Jesus' return.

The idea of the immanent return of the *Mahdi* inspires violence just as the idea of the revival of the *Caliphate* inspires violence, as does the expectation of reformers who come at the head of each century, for *Muhammad* said:

God will send to this community, at the head of every hundred years, one who will renew for it its religion.³⁰⁵

Gibb and Kramers wrote:

³⁰² *Sunan Abu-Dawud*, "Bk. 37: Battles (*Kitab Al Malahim*)," no. 4310. See also *Sahih Bukhari*, vol. 3, bk. 34, no. 425; vol. 3, bk. 43, no. 656; vol. 4, bk. 55, no. 657; *Sahih Muslim*, bk. 001, nos. 0287, 0289.

³⁰³ "Allah promise to us that we will win this holy war," *JW*, 26 Jun 2006.

³⁰⁴ Gibb & Kramers. *Concise*, *Al-Mahdi* entry, p. 311.

³⁰⁵ Ahmad ibn Muhammad ibn Hanbal, v. 34:1, as quoted in Lings. *Sources*, p. 330.

The more...the *Muslims* have felt themselves oppressed and humiliated, either by their own rulers or by non-*Muslims*, the more fervent has been their longing for this ultimate restorer of the true *Islam* and conqueror of the whole world for *Islam*. And as the need for a *Mahdi* has been felt, the [would-be] *Mahdis* have always appeared and *Islam* has risen, sword in hand, under their banner. It is impossible here to give the history of these risings. See for details upon them the article *Mahdi* by Margoliouth in Hasting's *Encyclopedia of Religion and Ethics*, viii, 336-340 and Goldziher, *Vorlesungen*, pp. 231, 268, 291.³⁰⁶

Cyril Glassé wrote similarly:

A number of political leaders have exploited these expectations for their own ends and claimed to be the *Mahdi*. Ibn Tumart (470-525/1077-1130) of the *Almohads*, and the *Mahdi* of the *Sudan*, *Muhammad Ahmad ibn 'Abd Allah* (1259-1303/1843-1885), are historical examples, but contemporary ones are not lacking.³⁰⁷

Thomas Patrick Hughes names another would-be *Mahdi*: "Saiyid Ahmad, who fought against the *Sikhs* on the northwest frontier of the *Panjab*, AD 1826..."³⁰⁸

In 2006 *Saudi Cleric Nasser bin Suleiman Al-'Omar* said that many *Muslims* are involved in *Jihad* and terrorism because they want to hurry the prophesied endtime battles where *Muslims* conquer the entire earth. He said:

The *Islamic* nation now faces a great phase of *Jihad*, unlike anything we knew fifty years ago. Fifty years ago, *Jihad* was attributed only to a few individuals in Palestine, and in some other *Muslim* areas. Following the events of *Afghanistan*, the nation has embraced *Jihad*. Young and old, men and women—everyone is talking about *Jihad*.

Whoever is familiar with the *Sunna* and the *Hadith* knows that a battle against the enemies of *Allah* awaits on the horizon, in which the *Muslims* will be victorious. This is confirmed by the reliable *Hadiths*, as well as by reality.

But some young people wish to expedite this, and because of their love for *Jihad*, get involved in things that are not *Jihad*. As I've said, all these minor battles, which took place in certain *Muslim* countries, only delay the victory. This diverts the strife and calamity into the lands of the *Muslims*, instead of aiming them directly at the enemies.

Yes, there are places where *Jihad* is proper—in *Afghanistan*, Palestine, *Iraq*, *Chechnya*, *Kashmir* and the Philippines. There are many places where *Jihad* is undoubtedly proper.³⁰⁹

³⁰⁶ Gibb & Kramers. *Concise, Al-Mahdi* entry, p. 313.

³⁰⁷ Glassé. *Concise, Al-Mahdi* entry, p. 247.

³⁰⁸ Hughes. *Dictionary, Al-Mahdi* entry, p. 305.

³⁰⁹ "Saudi Cleric Nasser bin Suleiman Al-'Omar," memritv.org, Clip No. 1122, 19 Apr 2006.

³¹⁰ See the Glossary for information on *Islam's* version of Purgatory.

³¹¹ See the Glossary for information on *Islam's* version of Purgatory.

³¹² *Mishkat Al Masabih* (also spelled *Messabih*), vol. 2, no. 5552, as quoted by Robert Spencer in Glazov, Jamie. "Symposium: *Islamic* anti-Semitism," *FPM*, 31 Oct 2003.

³¹³ *Sahih Muslim*, bk. 041, nos. 6981-6985; also see *Sahih Muslim*, bk. 041, nos. 6981-6985, as well as *Sahih Bukhari*, vol. 4, bk. 52, nos. 176-177, and *Sahih Bukhari*, vol. 4, bk. 56, no. 791.

³¹⁴ Reiss, Rabbi Moshe. "Jihad knocks on House of Saud's door," *Asia Times*, atimes.com, 7 Jul 2005, *JW*.

³¹⁵ Thomas, G. "Radical *Islam* Finds Fertile Ground on African Island," *cbn.com*, 24 Feb 2006.

Mideast popular culture complements and enhances apocalyptic thinking since it is all about blood and gore. *Al-Jazeera* plays *Jihadist* footage of firefights, bombings and videotaped beheadings and executions. Mideast TV also broadcast *Jihad* incitement and recruitment pitches, often in the guise of sermons and prayers said in *Mosques*.

Besides teachings about the *Mahdi*, the *Caliphate* and reformers, the *Muslim* mind is constantly being focused on judgment day and purgatory. One way to avoid purgatory fire, which is as hot as hellfire, is by going on *Jihad*. *Jihadists* are promised that they will not enter *Muslim* purgatory if they died during *Jihad*,³¹⁰ but they would instead go straight to the heavenly garden (*Janna*) (*K* 002:154; 003:169-170; 009:111).

Anyone who skips purgatory also gets to skip the “eye for an eye” retaliation period between purgatory and heaven where, evidently, *Muslims* will literally poke each others’ eyes out, knock out each others’ teeth, bite each other and such (read about Purgatory in the Plenary Absolution ingredient of this table).

An entry in the popular collection of traditions called the *Mishkat Al Masabih* has *Muhammad* saying that *Muslims* would be able to skip purgatory³¹¹ and gain immediate entrance into heaven if they only killed a Jew or Christian:

When judgment day arrives, *Allah* will give every *Muslim* a Jew or Christian to kill so that the *Muslim* will not enter into hellfire.³¹²

Muhammad said that even nature would help *Muslims* commit genocides when the last day was near:

The last hour would not come unless the *Muslims* will fight against the Jews and the *Muslims* would kill them until the Jews would hide themselves behind a stone or a tree, and that stone or a tree would say: *Muslim*, or the servant of *Allah*, there is a Jew behind me; come and kill him; but the tree *Gharqad* [box-thorn or salt-bush] would not say [it], for it is the tree of the Jews.³¹³

All this **apocalyptic thinking** has led to many murders, sometimes by *Muslims* with unstable personalities. *Rabbi* Moshe Reiss gives an example:

Recently, some have defined this ‘**apocalyptic thinking**’ to mean that every *Muslim* must **kill a Jew or Christian** to substitute for him in hell. This has (as noted by Richard Landes) been interpreted to mean that every *Muslim* has to kill a Jew or a Christian in order to be saved. A French-Arab youngster slaughtered and mutilated a Jew, his neighbor since childhood. He triumphantly announced to his parents, his hands still bloodied, ‘I’ve killed my Jew, I can go to paradise.’³¹⁴

Similarly, in *Zanzibar* a convert from *Islam* to Christianity related to a reporter:

The *Muslims* are teaching people to hate Christians, that if you behead a Christian you will go to heaven.³¹⁵

Ingredient 2 (Born to be Muslim): *Muhammad* mentally disarmed and duped his hearers by saying that everyone was born a *Muslim* (*K* 030:030), but non-*Muslim* parents raised their *Muslim* infants to become pagans, Jews and Christians.³¹⁶

³¹⁶ *K* 030:030; *Sahih Bukhari*, vol. 2, bk. 23, nos. 440, 441 & 467; vol. 8, bk. 77, no. 597; *Sahih Muslim*, vol. 4, ch. 1107, nos. 6423 & 6426.

Naturally, under *Sharia* law, non-*Muslims* are not allowed to adopt *Muslim* children, even if they are abandoned orphans.³¹⁷

From the *Muslim* perspective, converting to *Islam* is all about unlearning Christianity, Judaism or paganism, and just finding one's natal self and the natural religion of *Islam*. This is a main reason why *Islamic* terrorists see themselves as evangelists for *Islam*—they reason that they do not really have to teach *Islam*, but must just break the infidels' idols and scare infidels away from error, and then the infidels will naturally embrace *Islam* (see the ToC for the Violence-induced Conversion Syndrome (VCS) section).

In order to lose their individual identity and virtually become anonymous, *Muslims*, especially *Jihadists* and converts to *Islam*, take on aliases such as the name *Muhammad* and “the names of the prophet *Muhammad*'s companions.”³¹⁸

Muhammad used what was a lie before it became a cliché—that all religions are the same—a canard that overcame criticism of the most objectionable parts of his new religion, for instance:

- To those who claimed that the *Koran*'s *Allah* was not the same as *Yahveh* of the Bible, *Muhammad* instructed *Muslims* just to insist (with the sword of course) that *Allah* was *Yahveh* (K 002:135; 003:064), and that *Muslims* believe what Abraham believed while Jews and Christians corrupted their scriptures and became polytheists (K 003:065).
- To those who objected along the lines of “Their religion [*Islam*] does not stop them from shedding blood, terrifying the roads, and seizing properties,”³¹⁹ *Muhammad* said that the *Koran* was no different from: 1) the *Torah* in that Moses authorized killing over spreading corruption in the land” (K 005:032) and 2) the *Torah* and the Gospels in that both promised heaven in exchange for dying during *Jihad*, and besides, *Allah*'s mode of dealing with humans does not change (Rodwell K 048:023; see also K 033:062). Of course these are all lies in that Moses did not authorize individuals to commit terrorism, and the Old Testament does not promise heaven for dying in battle, and the New Testament does not speak of Christians fighting at all, much less promising heaven for dying in battle.

Ingredient 3 (Present Life Not Meaningful or Fun): *Muhammad* taught that this mortal life is not a meaningful gift from above but a mere “sport” and “play” provided by *Allah* (K 006:032; 029:064; 047:036; 057:020). Those who truly live life are the martyrs. *Muhammad* instructed *Muslims* to “Think not of those who are slain in *Allah*'s way as dead. Nay, they live” (K 003:169).

Muhammad said that *Muslims* should feel as though they are in jail, for “The world is a prison-house for a believer and Paradise for a non-believer” (*Sahih Muslim*, bk. 42, no. 7058). *Muhammad* said *Muslim* ought to be happy when killing heretics. *Muhammad* said:

Soon there will appear disagreement and dissension in my people; there will be people who will be good in speech and bad in work. They recite the

³¹⁷ Duin, Julia. “Christian orphans stuck in limbo in Iraq,” *washingtontimes.com*, 22 Dec 2004.

³¹⁸ “Focus: Undercover in the academy of hatred,” *timesonline.co.uk*, 7 Aug 2005, DP.

³¹⁹ Al-Tabari, *The History of Al-Tabari (Ta'rikh Al-rusul wa'l-muluk)*. State University of New York Press, New York, 1993, pp. 187-188, 191-192.

Koran but it does not pass their collar-bones. They will swerve from the religion...They are worst of the people and animals. **Happy is the one who kills them and they kill him.** They call to the book of *Allah* but they have nothing to do with it. He who fights against them will be nearer to *Allah* than them (the rest of the people).³²⁰

One can see from the above texts why the killjoy *Ayatollah* Khomeini said:

Allah did not create man so that he could have fun. The aim of creation was for mankind to be put to the test through hardship and prayer. An *Islamic* regime must be serious in every field. There are no jokes in *Islam*. There is no humor in *Islam*. There is no fun in *Islam*. There can be no fun and joy in whatever is serious.³²¹

Ingredient 4 (Death-wish): The *Koran* repeatedly states that *Muslims* should not love this life (*K* 003:152; 014:003; 016:107; 028:077; 075:020; 076:027), and *Muslims* ought to wish for death during *Jihad* in order to sell or exchange this life for the Hereafter (*K* 004:074; see also *K* 002:094-096; 003:142-143; 033:023; 062:006). The *Hadiths* record the same sentiment found in the *Koran*. *Muhammad* said:

- ☉ "O *Allah*! There is no life except the life of the Hereafter."³²²
- ☉ "O *Allah*! The real life is the life of the Hereafter."³²³
- ☉ "O *Allah*! There is no life worth living except the life of the Hereafter."³²⁴
- ☉ "O *Allah*, there is no good except the good of the Hereafter."³²⁵

The death wish has been, and is, a major motivator for *Jihadists*. For instance:

- ☉ Khalid Al-Walid (died 642), said in 634 AD when he called on the enemy to surrender:

If you refuse the *Jizya*, I will bring against you tribes of people who are more eager for death than you are for life. We will fight you until God decides between us and you.³²⁶

- ☉ *Al-Qaeda* and other *Jihadists* are fond of using the motto: "We love death while you love life."³²⁷
- ☉ In 2006 *Hizbullah* Secretary-General *Sheikh* Nasrallah stated:

Another weakness is that both as individuals and as a collective, they [Israeli Jews] are described by *Allah* as 'the people who guard their lives most' [*K* 002:096]. Their strong adherence to this world, with all its vanities and pleasures, constitutes a weakness. In contrast, our people and our nation's willingness to sacrifice their blood, souls,

³²⁰ *Sunan Abu-Dawud*, bk. 40, no. 4747.

³²¹ Spencer. *Unveiled*, p. 118.

³²² "No life except Hereafter" (*Bukhari* vol. 4, bk. 52, no. 208; vol. 5, bk. 58, nos. 139-141; vol. 5, bk. 59, no. 424; *Muslim*, bk. 019, nos. 4444 - 4446).

³²³ "Real life is Hereafter" (*Bukhari* vol. 5, bk. 59, no. 425).

³²⁴ "No life worth living except hereafter" (*Bukhari* vol. 8, bk. 76, nos. 422+423).

³²⁵ "No good except in hereafter" (*Bukhari*, vol. 4, bk. 52, no. 88; vol. 5, bk. 59, no. 426; *Muslim*, bk. 019, nos. 4447+4448).

³²⁶ Tabari. *The Challenge to the Empires*. Translated by Khalid Yahya Blankinship, SUNYP, New York, 1993, vol. 11, p. 4.

³²⁷ Pipes, Daniel. "Islamophobia?" *FPM*, 25 Oct 2005, *DW*.

children, fathers, and families for the sake of the nation's honor, life, and happiness has always been one of our nation's strengths.³²⁸

Ingredient 5 (An Abusive Religion): Overall the *Koran* has 529 verses of injustice, 386 of intolerance, 327 of cruelty and violence, 46 insults to women, and 9 of wicked family values—totaling 1,297 evil verses.

There are only 62 verses that espouse morally acceptable principles³²⁹ and no doubt some of these good verses have been abrogated and rendered obsolete by the Sword Verse. Abrogation and the awful *Hadith* are two topics never discussed when *Muslims* try to show that *Islam* is peaceful and tolerant!

Since there are 6,151 verses in the *Koran*, for each verse in the *Koran* that espouses good, there are twenty-one verses of pure evil, and seventy-eight neutral filler verses. So the *Koran* is 21 percent pure evil, one percent passable and 78 percent filler material.³³⁰

Moderate *Muslims* ascribe to the 79 percent of the *Koran* that is morally passable or filler material, but *Islamists* ascribe to the entire *Koran*, including the 21 percent of verses that espouse pure evil.

The *Koran* commands *Muslim* men to beat their wives (K 004:034), likens them to a field to be ploughed (K 002:223), says a woman's testimony is worth half that of a man's (K 002:282), allows men to marry four wives, allows men a quick divorce, allows men to have sex with his slaves (K 004:003), says a daughter's portion of the inheritance is half that of her brothers' (K 004:011) and such.

The *Hadith* are just as misogynistic as the *Koran*. *Muhammad* said that compared to men, women tend to lack common sense, fail at religion and rob others of wisdom (*Sahih Muslim*, bk. 1, no. 142). *Muhammad* even placed women in general on the same low category he placed Jews, pagans and pigs. *Muhammad* said that a woman, Jew, Magian (Zoroastrian), dog, donkey or a pig passing in front a praying *Muslim* closer than a stone's throw away annuls the *Muslim's* prayer.³³¹

All the misogynistic features of *Islam* have led to the rampant and systemic abuse of women in *Islamdom* starting already in *Muhammad's* time, as *Muhammad's* favorite wife Aisha said:

I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes! [i.e. from a beating her husband meted out] (*Sahih Bukhari*, vol. 7, bk. 72, no. 715).

The *Koran's* effect on *Islamic* society is grim. *The New York Times* reported that in Syria...

...nearly one married woman in four surveyed had been beaten...Many Syrians...do not believe that violence in the home 'counts' as violence....It all depends very much on education and income level, but many people see a

³²⁸ "Hizbullah Secretary-General Sheikh Nasrallah Speech on Al-Manar TV," memri.org, 26 May 2006, Special Dispatch No. 1176, solomonias.com.

³²⁹ *The Skeptic's Annotated Quran*, skepticsannotatedbible.com/quran/index.html, "Ibn Warraq on How to Debate a Muslim, Part III" plus comment, DW, 11 Dec 2004, updated 28 Nov 2005.

³³⁰ Rodwell's English *Koran* translation has 6,151 verses (Robertson. *Secrets*, p. 92).

³³¹ Women passing by annuls prayer: *Sahih Bukhari*, v. 1, bk. 9, nos. 490, 493; *Sahih Muslim*, bk. 4, nos. 1032, 1034, 1038; and *Sunan Abu-Dawud*, bk. 2, nos. 703-704.

woman who is beaten as being in a bad relationship; they don't see her as a victim of violence.³³²

The *Koran's* influence is not quarantined to *Islamdom*, though. When *Muslim* immigrants come to the West, sometimes they combine the worst of both worlds concerning the treatment of women, as Mark Steyn wrote...

...the *tournante* or 'take your turn'—the gang rape that's become an adolescent rite of passage in the *Muslim* quarters of French cities—and similar phenomena throughout the West: 'Multiculturalism means that the worst attributes of *Muslim* culture—the subjugation of women—combine with the worst attributes of Western culture—license and self-gratification.'³³³

The *Koran* says that fornicators are to receive 100 lashes (K 024:002), and adulterers are to receive house arrest until death "or God **ordain** for them some (other) way" (K 004:015). The way later "**ordained**" for adulterers was stoning, which still happens in parts of *Islamdom* not influenced by the West (*Sahih Muslim*, bk. 17, ch. 3, no. 4206; bk. 17, ch. 4, no. 4194; *Sharia* law manual *Reliance of the Traveler*, o12.0-o12.6).

Sharia punishments are carried out by *Sharia* courts, and extra-judicially by *Islamist* vice squads and by family members who carry out "honor-killings" on other family members.

The *Koran* commands, for various offenses, the amputation of hands (K 005:038; 012:031, 050) and the amputation of a hand and foot on opposite sides (K 005:033, 038; 007:124; 020:071; 026:049).

An amputation must occur even if the stolen object is an egg or rope (*Bukhari* 8:6799; *Muslim* 3:4185), or is worth the paltry sum of a quarter of a *Dinar* coin (*Bukhari* 8:6789; *Muslim* 3:4175-79). The amputation must occur even if the thief repents first (*Ibn Kathir*, 3:175-76; *Bukhari* 8:6800-6801; *Muslim* 3:4187 and 4188).³³⁴

In case *Sharia* courts are not empowered to exact draconian punishments, individual *Muslims* are permitted to take the initiative and kill anyone who spreads corruption in the land or fights against *Islam*, to include entire nations (K 005:033). For instance, *Imam Abu Hamza al-Masri*...

...called upon the faithful to murder female tourists in his native Egypt, saying: 'If a woman, even a *Muslim* woman, is naked and you have no way of covering her up, it is legitimate to kill her.'³³⁵

Of course "naked" to Hamza means a woman not wearing a *Hijab*. Hamza also said:

The first phase [of *Jihad*] is called the *Shawkat al-Nekaya*, it is called the needle of bleeding the enemy. Like you imagine you have one small knife and you have a big animal in front of you...You have to stab him here and there until he bleeds to death...This is the first stage of *Jihad*, destruction of the enemies of *Allah*. We ask *Muslims* to...bleed the enemies of *Allah*

³³² Zoepf, Katherine. "U.N. Finds That 25% of Married Syrian Women Have Been Beaten," nytimes.com, 11 Apr 2006, DW.

³³³ Steyn, Mark. "Early skirmish in the Eurabian civil war," telegraph.co.uk, 8 Nov 2005.

³³⁴ Arlandson, J. "Thieves, give Muhammad a hand!" americanthinker.com, 12 Apr 2005, DW.

³³⁵ "The Voices of Islam: What Muslims Hear at Friday Prayers," spiegel.de, 19 Apr 2006.

³³⁶ O'Neill, Sean. "Abu Hamza's video 'call to arms,'" timesonline.co.uk, 13 Jan 2006.

³³⁷ "Hamza 'had terrorism manual,'" thisislondon.co.uk, 12 Jan 2006, JW.

³³⁸ "Hamza attacks 'enemies of Islam,'" news.bbc.co.uk, 12 Jan 2006, JW

anywhere by any means. You can't do it by nuclear weapon, you have to do it by kitchen knife, no other solution. You can't do it by chemical weapons, you have to do it by mice poison.³³⁶

Hamza said targets included...“skyscrapers, ports, airports, nuclear plants and football stadiums and large congregations of people at Christmas,”³³⁷ and...

...every place of iniquity, every brothel, every video shop which is selling naked, for the victorious party is a target...Every court is a target and every brothel is a target and everybody who's endorsing that is a target and anybody who goes into these places to protect them, to invite people for them, is a target...Churches have become places of dancing, iniquity, business and black magic. You name it. Child prostitution—and every day there is evidence of that.³³⁸

Ingredient 6 (The Right to Seethe With Outrage): The *Koran* and *Hadith* teach *Muslims* to be outraged and grievously offended against any slight criticism of *Muslim* culture and religion. This behavior all too often climaxes in violence against those allegedly giving the offense, especially because *Muhammad* said that those who “spread corruption in the land,” i.e. undermine in any way *Islamic* culture and religion, ought to be killed (*K* 005:032; see the *Lex Talionis* section of this Khidr-Second Lamech table).

An example of the *Hadith* teaching intolerance, and how and when to seethe, includes *Muhammad's* teaching on daily prayers. While *Muslims* could forego some of the five daily prayers if they feared unbelievers (*K* 004:101), he also said:

He who misses the afternoon prayer, it is as though he has been deprived of his family and his property (*Sahih Muslim*, bk. 4, no 1306).

They diverted us from saying the middle prayer, i.e. the ‘*Asr* prayer. May *Allah* fill their houses and graves with fire (*Sahih Muslim*, bk. 4, no 1314).

Muhammad set the example for just how incensed *Muslims* ought to become when they are kept from prayers, or when other *Muslims* neglect organized prayer. He burned down the houses of those who failed to show up for Friday prayers at the *Mosque*.³³⁹ He attacked towns if he did not hear a *Muezzin* give the *Adhan* Call to Prayer in the morning.³⁴⁰ Regarding *Muslim* prayers, Samuel Zwemer wrote: his readers:

A curious tradition is given by *Abu Dawud* [bk. 2, no. 0704], on the authority of *Ibn Abbas*, who said ‘I think the Apostle of God said ‘If one of you prays without a *Sutra* (a thing set up by a praying person) before him, his prayer is apt to be annulled by a dog or an ass or a pig or a Jew or a *Magi* or a menstruating woman; if they pass before him [a *Muslim* praying] they ought to be punished on that account; with the pelting of stones.’³⁴¹

Another *Hadith* says someone who passes in front a praying *Muslim* ought to be forcefully resisted since there is “a devil in him.”³⁴²

The fact that *Muhammad* taught *Muslims* to be incensed whenever prayer is

³³⁹ *Sahih Bukhari*, vol. 1, bk. 11, nos. 617, 626; vol. 9, bk. 89, no 330; *Muslim* 4:1370.

³⁴⁰ *Sahih Bukhari*, vol. 1, bk. 011, no. 584, vol. 4, bk. 52, no. 193; *Sahih Muslim*, bk 4, no. 745.

³⁴¹ Zwemer. *Animism*, ch. 3 + fn 15: “Ad-Damiri’s *Hayat Al-Hayawan*, 3, v. i, p. 708”; a woman passing by annuls prayer: *Sahih Bukhari*, v. 1, bk. 9, nos. 490, 493; *Sahih Muslim*, bk. 4, nos. 1032, 1034, 1038; and *Sunan Abu-Dawud*, bk. 2, nos. 703-704.

³⁴² *Sahih Muslim*, bk. 4, no 1025, see also nos. 1023-1024 and *Sunan Abu Dawud*, bk 2, no. 718.

interrupted is a reason that *Muslims* tack this charge on to their other complaints, for instance:

- Ⓒ Arresting police officers are often accused of disrupting prayer times at home or in a *Mosque*, as the news outlet, the *Philippine Daily Inquirer*, reported in 2005:

They said some of the arrested men were in mid-afternoon prayers when the raiders barged in.³⁴³

- Ⓒ In 2005, 16 *Jihadist* inmates awaiting trial said that before the assistant superintendent of a *Pakistani* military jail, Tipu Sultan threw a *Koran* on the ground, he “forced them to stop their prayers.”³⁴⁴

Islamists do not believe in accommodating infidel sensibilities regarding dress,

³⁴³ Esguerra, Christian. “Bombs, guns in raid ‘planted,’ says group,” *Philippine Daily Inquirer*, p. A1, 11 Jan 2005, cross-posted at news.inq7.net, hinduvoice.net, and JW on 12 Jan 2005.

³⁴⁴ Shahzad, Saleem Syed. “Pakistan: Jihadis Allege Desecration of *Koran* in Jail,” adnki.com, 27 Dec 2005, JW.

³⁴⁵ Rosenthal, John. “What a Relief!: Relatively ‘Few’ *Islamic* Radicals Employed at French Airports,” Transatlantic Intelligencer, trans-int.com, 26 Apr 2006, solomonias.com.

³⁴⁶ “With war on terror, Blair losing battle for hearts of British *Muslims*: poll Monday,” uk.news.yahoo.com, 29 Nov 2005.

³⁴⁷ Pipes, Daniel. “Weblog: *Islamists* Infiltrate Law Enforcement,” DP, 24 Jan 2005.

³⁴⁸ Bennet, J. “Palestinians’ Big Plans for *Gaza*, With a Bit of Doubt,” nytimes.com, 27 Aug 2005.

³⁴⁹ Vidino, Lorenzo. “The *Muslim* Brotherhood and *Islamic* law in Europe,” counterterrorismblog.org, 30 Apr 2006.

³⁵⁰ Raab, David. “The Beleaguered Christians of the Palestinian-controlled Areas,” IMRA, imra.org.il, 10 Oct 2002.

³⁵¹ Yeor. *Dhimmitude*, pp. 179, 335.

³⁵² Hares, Walid. “New Targets for Suicide-bombers,” FPM, 7 Oct 2003.

³⁵³ “Iraqis protest Saturdays off,” jpost.com, 27 Feb 2005, DW.

³⁵⁴ “Iraqis protest Saturdays off,” jpost.com, 27 Feb 2005, DW.

³⁵⁵ “Islamic militants tell *Thais* to stop all work on Fridays,” gulf-times.com, 26 July 2005.

³⁵⁶ “Thai *Muslim* militants expand no-work order,” alertnet.org, 10 Aug 2005, C&R.

³⁵⁷ Moore, Charles. “Is it only Mr Bean who resists this new religious intolerance?” telegraph.co.uk, 11 Dec 2004, LGF, 12 Dec 2004.

³⁵⁸ Campbell, Lynn & Shirley Ragsdale. “*Muslims* condemn cartoon-sparked violence,” desmoinesregister.com, 7 Feb 2006, mychristianblood.blogspot.com

³⁵⁹ Campbell, Lynn & Shirley Ragsdale. “*Muslims* condemn cartoon-sparked violence,” *Idem*.

³⁶⁰ Fleming, John V. “First Amendment Riots, er, Rights,” dailyprincetonian.com, 6 Feb 2006.

³⁶¹ “Mushrooming cartoon clash provokes world debate,” monstersandcritics.com, 4 Feb 2006.

³⁶² “Palestinians die on ‘day of rage,’” news.bbc.co.uk, 6 Oct 2000.

³⁶³ “*Muslims* Plan Mass Prayers to Protest At Cartoons Slur,” *The Nation* (Nairobi), allafrika.com, 6 Feb 2006.

³⁶⁴ Moore, Charles. “Is it only Mr Bean who resists this new religious intolerance?” telegraph.co.uk, 11 Dec 2004, LGF, 12 Dec 2004.

³⁶⁵ Warraq. *Why*, p. 353.

³⁶⁶ Glazov, Jamie. “We Are All Souad,” FPM, 9 Jun 2004.

³⁶⁷ Dalrymple, Theodore. “The Suicide Bombers Among Us,” city-journal.org, Autumn 2005.

³⁶⁸ von Rohr, Mathieu. “Zacarias Moussaoui’s Mother Talks: ‘He Was Such a Nice Boy,’” *Spiegel Online*, spiegel.de, 27 Apr 2006, JW.

³⁶⁹ Khadim, Farhad. “Analogy of Zidane and the *Muslim Ummah*,” Article Ref: IV0607-3039, 13 Jul 2006, JW.

³⁷⁰ Waked, Ali. “Anti-*Muslim* graffiti in *Hebron*,” ynetnews.com, 1 Jun 2005, C&R.

³⁷¹ Waked, Ali. “Anti-*Muslim* graffiti in *Hebron*,” ynetnews.com, 1 Jun 2005, C&R.

³⁷² Weiss, Efrat. “J’lem stabbing—to ‘avenge pig in *Mosque*,” ynetnews.com, 11 Oct 2005.

³⁷³ “Are *Muslims* the Jews of Today?” fjordman.blogspot.com, 28 Nov 2005, DW.

work activities and religious rites. For instance:

- Ⓒ At two Paris airports at *Orly* and *Roissy*, there are forty known *Islamists* (*Salafists*) and 122 *Muslims* are under suspicion of being *Islamists*. Some refuse “to have any contact with female personnel,” grow their beards, wear a *Djellaba*, or demand that their schedules be adjusted “to accommodate their prayers.” “In *Lyon*, employees of the company *Servair* wrote pro *Bin Laden* slogans on the doors of a plane.”³⁴⁵
- Ⓒ A 2004 poll of UK *Muslims* revealed that:
 - ★ “Fifty-five percent said schools should not be allowed to ban pupils from wearing the *Hijab*, or *Islamic* headscarf, on the premises.”
 - ★ “Eighty-eight percent say schools and workplaces should accommodate *Muslim* prayer times as part of their normal day. Some 51 percent say they pray five times every day, 46 percent of men and 68 percent of women.”³⁴⁶
- Ⓒ *Muslims* in the US do not hesitate to sue their employers if they must work through any of the five daily prayers even if this means shutting down assembly lines and wasting the time of infidel workers.³⁴⁷

The five daily prayers occur at changing times during the day since they are astronomically determined (e.g. sunrise, sun just after zenith, sunset). Depending on the time zone and daylight savings time, the noon *Zuhr* prayer can occur at 11:34 AM or 12:57 PM. Variable start times means everyone working with observant *Muslims* must constantly refer to a prayer time chart and watch the clock, and provide prayer rooms.

Muslims also tend to want all work and business decision-making to cease during prayer times. In other words, *Muslims* are not happy unless everyone is praying. For example, *The New York Times* reported:

Yet grumbling over the Authority’s management has already begun. As part of a new outreach effort, Palestinian officials briefed municipal leaders on Sunday night about the receiving teams. **Late in the presentation**, the mayor of the central *Gaza* town of *Deir el Balah*, a *Hamas* member named Ahmed al-Kord **excused himself to pray** [for the *Maghrib* sunset or *Isha* night prayer time]. When he returned a few minutes later, he found that the meeting was breaking up. ‘I thought there would be a discussion group,’ he said to *Muhammad* Kafarna, another *Hamas* member, who is the mayor of the northern town of *Beit Hanun*. ‘They showed us the plan and left,’ Mr. Kafarna said. He added to a reporter, ‘To the media they’re talking about participation. But in practice it doesn’t exist.’³⁴⁸

In other words, *Salat* prayer times are perpetual grievance-producing machine that often ends up in litigation, if not *Jihad*-inspired terrorism.

While *Muhammad* could have chosen Saturday or Sunday for his day of prayer, he chose Friday so that *Muslims* would be working and selling while Christians and Jews were worshipping and resting, and *Muslims* would be in the *Mosque* on Friday and not buying anything from Christians and Jews. In effect, it was a two-day per week boycott of Christian and Jewish businesses.

Muhammad also sought to disrupt the Judeo-Christian workday by interposing five daily prayers at odd hours, which is more intrusive than three prayers at morning, noon and night (Psa 055:017; Dan 06:10, 13).

Muhammad’s boycott of the Judeo-Christian workweek and calendar is continued today whenever *Muslims* **demand** time off on Friday for prayer at the

Mosque, and time off for *Muslim* holidays. Sweden's largest *Muslim* organization, the Brotherhood-linked *Sveriges Muslimska Förbund* (SMF) sent a list of "demands" to all Swedish political parties. Two of the demands were:

Swedish *Muslims* should be given time off work for Friday prayers and *Islamic* holidays...³⁴⁹

What *Islamists* eventually will demand is that no one work on Friday, the *Muslim* Day of Prayer. Also, if there is to be a two-day weekend, *Islamists* will eventually demand that the weekend be on Thursday and Friday so as not to make any concessions to Jews or Christians regarding Saturday or Sunday.

Trying to change the weekend to Thursday-Friday is an attack on the Judeo-Christian weekend, and is alluded to in the *Jihadist* slogan:

First the Saturday people (Jews), then the Sunday people (the Christians) (Arabic: *Al Yom Al Sabt Wa Ghadan Al Ahad*).^{350 351 352}

When the *Iraqi* interim government proposed a Friday-Saturday weekend to replace the Thursday-Friday weekend, *Islamists* said that observing "the Zionist holiday" would be "depriving *Iraqis* of their identity" because "Thursday and Friday...were blessed in *Islam* and by *Sharia*."³⁵³ Notice that having Sunday off was not seriously considered though there are Christians in *Iraq*.

Muslims can be deadly serious about the Thursday-Friday weekend too:

In predominantly *Sunni Samarra* [in *Iraq*], the *Mutawakal* high school opened after insurgents threatened to kill its teachers if they took the day [Saturday] off.³⁵⁴

In southern *Thailand*, *Islamists* killed dozens of rubber plantation owners and workers. Then in July 2005 a leaflet was sent out demanding that *Thais* not work on Friday—the *Muslim* day of prayer. *Gulf Times* reported:

‘I have no idea who did this, but it was like magic. Everybody seems to be obeying,’ said 51-year-old Yarn Rattananiyom, another rubber farmer. ‘Definitely, I will not go out tapping on Fridays no matter how good rubber prices are,’ he said.³⁵⁵

Muslims then demanded that *Thais* not work on Thursday too so as to *Islamize* the area as well as undermine the *Thai* government which "marks Saturday and Sunday as the weekend," as *Reuters* reported:

Muslim militants, having scared many people in three southern *Thai* provinces into not working on Fridays, the *Islamic* holy day, have distributed a leaflet ordering a work-free Thursday as well.³⁵⁶

Charles Moore wrote of the theological reason why *Muslims* are so touchy:

In a religion [*Islam*] which, unlike Christianity, has no idea of a God who himself suffers humiliation, all insult must be avenged if the honour of God is to be upheld.³⁵⁷

Muhammad said that *Muslims* are to start a fight over any slight about *Islam* or *Muhammad* (K 009:012). All 1.2 billion *Muslims* are each supposed to treat a real or imagined insult against *Islam* as though the critic insulted his or her own mother or sister (K 033:006).

In 2006, when a Danish newspaper printed twelve caricatures of *Muhammad*, *Imam Ibrahim Dremali* from Des Moines *Islamic Center* in Iowa, USA stated in keeping with the spirit of K 033:006:

Muhammad and *Allah* are more valuable to us than our own lives, the lives of our children, mothers and fathers...So when someone comes along and publishes those pictures, they must know what they are doing. They are

testing *Muslims*, trying to see what we will do, how we will react. It is an insult to the prophet, God, *Muslims*, *Islam*, the *Quran* and all humanity.³⁵⁸

Mohamad Khan, an *Imam* at the *Muslim Community Center* of Des Moines, said:

When it first came out, some of the European press were making a lot of fun out of it...I knew it would cause great anger and that if there wasn't an apology, the people would show their outrage.³⁵⁹

Muslims even called for "an international day of rage" over the cartoons³⁶⁰ similar to other days of rage *Palestinians* have observed in the recent past during *Intifada II*.³⁶¹ They also called for group prayer to "express our love of the Prophet Muhammad."³⁶²

In 2004, Iqbal Sacranie of the mainstream *Muslim Council* of Britain said "any defamation of the character of the prophet Mohammed..." is a 'direct insult and abuse of the *Muslim* community.'³⁶⁴ Taking this perspective tends to magnify any slight, whether intentional or not, into a monstrous outrage deserving of jail-time or capital punishment. This goes a long way in explaining a tendency among *Muslims*, as Warraq noted:

We notice the double standards inherent in all such *Muslim* demands. While *Muslims* feel free to insult Christianity [with impunity], they themselves go into paroxysms [i.e. tantrums] of rage and violence at the slightest hint of criticism of *Islam*, which must be 'accepted uncritically as divine revelation by non-*Muslims* as well as by *Muslims*, and this must be reflected in the structure and conduct of the state and of society.'³⁶⁵

Jamie Glazov described the rage that *Islamists* often exhibit as being comparable to the scene that possessed persons make during demon exorcism.³⁶⁶

Theodore Dalrymple wrote on the subject on how *Muslims* handle insults:

The French-*Iranian* researcher Farhad Khosrokhavar, who interviewed 15 French *Muslim* prisoners convicted of planning terrorist acts, relates in his book, *Suicide Bombers: Allah's New Martyrs*, how some of his interviewees had been converted to the terrorist outlook by a single insulting remark—for example, when one of their sisters was called a 'dirty Arab' when she explained how she could not leave home on her own as other girls could...[Thus] an insult is understood not as an inevitable human annoyance, but as a wound that outweighs all the rest of one's experience.³⁶⁷

The rage that *Muslims* feel upon being called a name sometimes leads to *Jihad* and terrorism. For instance, the mother of Zacarias Moussaoui, the alleged "20th hijacker" in the 9/11 plot, said that her son started down the road to fundamentalism and terrorism because:

He couldn't stand being called a 'dirty Arab' on the street...That's how it started.³⁶⁸

Farhad Khadim described what sets some *Muslims* off on the path of terrorism:

And like the *Ummah* today, the provocation was too much for him. He snapped and did something uncharacteristic because he felt victimized. Perhaps he was called a 'dirty terrorist' as some report, or his sister or mother were called by some degrading name as others report. Whatever it was, he lost all sense of where he was, his legacy, his future and the difference he could have made to the game, and fell victim to the deliberate provocative assaults on his person.³⁶⁹

The rage that *Muslims* feel when *Muhammad* is insulted leads to violence. For instance, in 2005, when an unknown person scrawled the graffiti "*Muhammad* is

a pig,” on a *Hebron Mosque* wall, *Muslims* were “boiling over [at] the perceived slight.” This graffiti was “driving people to the point of insanity” and seven people had to be arrested.³⁷⁰

The *Hebron* mayor Arif Al-Jabari responded to the graffiti using the well-worn verbiage about how the victims will be responsible for any heinous act that *Muslims* may commit—in other words, mere graffiti disrespecting *Muhammad* excuses and justifies murder or mass-murder:

If the Israelis do not put an end to these extremists’ actions, we will consider them responsible for the escalation that will follow, given their acceptance and excusing of the extremists’ actions.’ Jabari also said the graffiti was not just an insult to Palestinian *Muslims*, but to *Muslims* everywhere. ‘We respect everyone, and only one side is responsible for this. *Israel* must act quickly to prevent a further escalation,’ Jabari said.³⁷¹

Later in 2005, as though on cue, a *Muslim* stabbed three Israelis in Jerusalem, killing one. The reasons he gave was someone tossed a pig’s head into a walled *Mosque* compound in *Tel Aviv*, and someone else drew a pig on a *Mosque* wall in *Hebron*.³⁷²

Some people afflicted with PC-AIDS and PC-ASS notice that *Muslims* often behave worse when criticized, so they suggest that *Muslims* and *Islam* not be criticized at all. Some PC critics compare critics of *Islam*, whom they call *Islamophobes*, to racists whose damaging criticisms contributed to societal woes.

The situation of today’s *Muslims* however hardly compares to that of any of yesterday’s downtrodden peoples, but compares rather well to that of yesteryear’s fascists!³⁷³ Not criticizing *Islam* neither helps *Muslims* nor non-*Muslims* since:

- ☉ *Islam* did not moderate itself at all over 1350 years in the near absence of serious criticism, so even if all the critics of *Islam* are silenced, the *Koran* and *Islamic* literature will continue to speak with deleterious effect.
- ☉ *Muslims*’ bad reactions to exposure to criticism are not a natural reflex response but are a result of learning and conditioning that can only be undone by steady doses of—or even a diet of—criticism.
- ☉ America was repeatedly attacked by *Islamists* even though nearly all Americans were blissfully unaware of *Islam* until after 9/11, and Jews in Europe have been attacked by *Islamists* regardless of whether they are critical of *Israel* and sympathetic to *Islam*’s cause in the Holy Land.
- ☉ Critics of *Islam* note that their criticisms are factually-based and are laced with direct quotes of canonical *Islamic* literature, while racist propaganda is based on an alloy of murky conspiracy theories, pseudo-science and forged documents, e.g. the Protocols of the Elders of Zion.

Ingredient 7 (Code-of-Silence): *Islamists* only believe in *Sharia* law³⁷⁴ and generally do not accept the validity of non-*Muslim* governments.³⁷⁵ Usman Badar, president of the University of NSW *Muslim* Students Association in Australia said:

Western values are not worthy of human subscription...Democracy sounds nice enough, (but) not to a *Muslim*...Sovereignty is for none but *Allah*...*Allah*

³⁷⁴ Do not obey any lawcode besides *Sharia* law: K 004:059-061, 065, 115; 005:044-45, 47, 50; 024:047-051; 028:050; 042:02; 058:020.

³⁷⁵ Do not obey any non-*Muslim* ruler: K 003:149; 025:052; 026:151; 033:001, 048; 068:008; 076:024; 096:019.

did not say...whatever the people want, we'll have this. [Secular society] relegates *Allah* to the margins of public life and places human beings above him. This, to put it blatantly, is as blasphemous as it gets.³⁷⁶

By contrast, Christians believe in paying taxes and rendering obedience both to Caesar and to *Yahveh* (Mat 22:21). Christians have nothing comparable to the draconian *Sharia* law code.

The *Koran* (e.g. K 004:092) and *Sharia* law were the driving force behind the expanding *Madinan* state that later became the *Islamic* empire, which explains why *Muslims* wish to implement *Sharia* law in autonomous neighborhoods, and why *Muslims* seek ever-expanding zone of influence within infidel lands. In fact,

...the European Council for *Fatwa* and Research, a *Muslim* Brotherhood front group led by Tariq Ramadan and *Sheikh* Yusuf *al-Qaradawi*, is working on a special constitution for European *Muslims*—that will be 'above national legislation.'³⁷⁷

While many *Muslims* are reticent to contact or cooperate with infidel police even in matters where *Sharia* law and civil law overlap, they are absolutely averse to contacting the infidel police whenever acts legal under *Sharia* law are criminalized under secular law. The UK's *The Globe and Mail* reported:

Thousands of young—mostly *Muslim*—women are thought to be subjected to forced marriages each year, although the true scale of the problem is hidden behind a code-of-silence.³⁷⁸

Islamists have a love-hate relationship with the civil courts, meaning they want it to serve their interests but not that of others:

• *MSNBC* reported that a top *Al-Qaeda* leader "rejected the authority of secular institutions," but "he once filed a libel lawsuit in a British court against the Arabic-language newspaper *Al-Hayat*."³⁷⁹

• *CAIR* sued the website Anti-*CAIR* but the suit was "dismissed with prejudice." *CAIR* wanted to avoid the discovery process so their organizational chart, funders and dodgy contacts could be kept secret.³⁸⁰

Islamists have the same love-hate relationship with law enforcement and the criminal legal system. *Islamists* sympathize with or support *Jihadism*, i.e. terrorism, and believe that infidels are unclean (*Najis*), so if they call 9-1-1 at all, it is definitely not because they are looking out for the safety and welfare of infidels, but rather only themselves and other *Muslims*. In deciding whether to call 9-1-1 for the police, *Islamists* run the scenario through their Us-Versus-Them filter first which has been summarized as:

Me and my brother against my cousin, me and my cousin against the world.³⁸¹

³⁷⁶ Bolt, Andrew. "Muslims here who say democracy is a no, no," *Herald Sun*, heraldsun.news.com.au, 14 Apr 2006.

³⁷⁷ Johnson, Charles. "A Muslim Constitution in Europe," *LGF*, 26 Jun 2006, "*Islamistisk forfatning i Europa*," dr.dk, 21 Jun 2006.

³⁷⁸ Hickley, Matthew. "Plans to outlaw forced marriages shelved," dailymail.co.uk, 7 Jun 2006.

³⁷⁹ Whitlock, Craig. "The architect of the new war on the West," washingtonpost.com, 22 May 2006.

³⁸⁰ Pipes, Daniel. "CAIR Backs Down from Anti-CAIR," *DP*, 21 Apr 2006.

³⁸¹ "Iraq and al Qaeda: Who's campaigning to deny the links?" *WSJ*, 25 Oct 2002; "Kid gloves syndrome," theaustralian.news.com.au, 28 Jan 2006.

Islamists have the same love-hate relationship with the emergency medical services, as Ynet reported in 2006:

...at the *Al-Ghurabaa* website, a reader sent in a question, asking: 'If a *Kaffir* (infidel) is about to die on the road, can we help him?' He was told that a dying 'infidel' could only be helped on the condition that he was called to *Islam*. 'If someone had Covenant of Security with the people he is living with, and the person was not at war with *Islam* and *Muslims*, it is allowed to help the person as part of his *Da'wah* (*Islamic* spiritual awakening) to show his good character. But he must call him to *Islam* by it, and not do it out of love, [i.e., *Muslims* are to hate infidels]' the site's web team answered.³⁸²

Because of their love-hate relationship with the police, *Islamists* accuse the police of racism if they profile based on culture, religion or race in the attempt to catch terrorists or crack down on *Muslim* gangs. Police are then afraid they will be fired (sacked) or made to "undergo courses in racism awareness and valuing cultural diversity."³⁸³ This allows *Islamists* to create autonomous zones where the *Koran* is the law of the land, for instance:

- ⊕ "The reluctance of police to tackle ethnic criminals has allowed gangs to operate with impunity in areas of Scotland, the north of England and parts of London" and UK Member of Parliament Mohammad Sarwar admitted that "some communities are being terrorized" by these gangs.³⁸⁴
- ⊕ Due to Arab recrimination, there is an "increasing police reluctance to operate in Arab communities" in *Israel* and a "lack of adequate police response" whenever Arabs are involved.³⁸⁵

Incidentally, *Islamists* often form autonomous zones where the police fear to tread, but this is covered in the Irredentist Turf section of this table.

Islamic leaders often refuse government requests to ask their people to report radicals, extremists and potential terrorists to police, something that they consider "spying."³⁸⁶ Sham reasons given for the refusal to cooperate include:

- ⊕ Syed Reza of Young *Muslims* of Canada "was offended by the assumption he would even have a close proximity to potential terrorists," as though the police must assume that there are no fewer degrees of separation (*a la* Kevin Bacon) between *Muslims* and *Islamic* terrorists than between the average Canadian and *Islamic* terrorists.
- ⊕ Karl Nickner, Executive Director of CAIR-Canada, said, "The community shouldn't have to apologize for 17 people who may have had extremist ideas...Do we ask the Italian community to apologize for the *Mafia*? No, we don't, and we shouldn't." Of course, this comparison is absurd because while Italians dread the *Mafia* and the *Mafia* relies on protection-money rackets to survive, *Muslims* willingly collect *Zakat* charitable money for *Islamic* terrorists, harbor terrorists, and elect *Islamists* as their leaders.³⁸⁷

Meanwhile, *Muslim* leaders encourage *Muslims* to report non-*Muslims* to the police:

³⁸² Lappin, Yaakov. "Lappin UK site: Can we help dying infidel?" ynetnews.com, 5 Jun 2006, JW.

³⁸³ Macaskill, Mark & Jim McBeth. "Sarwar: police too scared of Asian gangs," timesonline.co.uk, 8 Jan 2006, DW.

³⁸⁴ Macaskill, Mark & Jim McBeth. "Sarwar: police too scared of Asian gangs," *Idem*.

³⁸⁵ "Rioting in *Sakhnin*," jpost.com, 10 Jan 2006.

³⁸⁶ "Australian *Islamic* leader rejects call to 'spy' on *Muslims*," news.yahoo.com, 13 Nov 2005.

³⁸⁷ Clarkson, Brett. "Know your rights, *Muslims* urged," torontosun.com, 16 Jul 2006, LGF.

- Ⓒ *Muslims* agree to monitor the alleged hate speech of Christian pastors who warn against *Islamists*. In 2005, two Christian pastors in Australia stand to be fined and jailed under religious vilification laws.³⁸⁸ Tariq Ramadan advises *Muslims* to quickly sue over alleged hate speech:

We as *Muslims* in Europe should stand proud. If any one acts against *Islam* and *Muslims*, sue them immediately.³⁸⁹

- Ⓒ *Muslims* monitor around their *Mosques* so pranksters, vandals and trespassers are arrested outside *Mosques* while inside the very same *Mosques* sermons and prayers of incitement goes unreported.³⁹⁰
- Ⓒ *Islamist* groups advise *Muslims* to avoid the police if possible, and to not cooperate with, nor volunteer information to, the police.³⁹¹ If however *Muslims* are slighted or assaulted somehow by non-*Muslims*, they are to immediately seek out the police for legal recourse.³⁹²
- Ⓒ *Muslims* use civil libel and slander lawsuits to keep reporters at bay. The Sun reported on one such case:

That lawsuit, according to journalists and terrorism investigators, is part of a larger trend of litigation by *Muslim* groups that, they say, is having a 'chilling effect' on the ability to report domestic ties to terrorism.³⁹³

- Ⓒ In 2006³⁹⁴ a prominent *Muslim* filed a complaint that led to Alberta Canada's Human Rights Commission suing the *Western Standard* magazine over publishing the silly Danish *Muhammad* cartoons.
- Ⓒ In 1998 a *Muslim* FBI agent refused to tape-record conversations with a *Muslim* who was eventually put on trial for sending money to *Islamic Jihad* in Palestine, saying "A *Muslim* does not record another *Muslim*." He also tipped *Muslims* off that they were under FBI surveillance.³⁹⁵
- Ⓒ U.N. nuclear watchdog agency chief Mohamed El-Baradei, a devout *Muslim* from Egypt who was supposed to ensure that *Iran* does not create nuclear weapons (as *Pakistan* secretly did), warned *Israel*, which is fighting for its very existence in the face of *Iranian* leaders threats to "wipe *Israel* off the map," not to bomb *Iranian* atomic facilities saying:

'You cannot use force to prevent a country from obtaining nuclear weapons. By bombing them half to death, you can only delay the plans,' El-Baradei was quoted as saying by the respected *Oslo* newspaper *Aftenposten*. 'But they will come back and they will demand revenge.'³⁹⁶

Notice how El-Baradei's boosterism is pro-*Iran*, the very country he is supposed to inspect. El-Baradei also engaged in moral equivocation by

³⁸⁸ Sheehan, Paul. "Spreading the word of intolerance," smh.com.au, 4 Oct 2004; also Bolt, Andrew. "Let us all pray," *Herald Sun*, jimball.com.au, 14 Nov 2003.

³⁸⁹ Kucuk, Bahtiyar. "Media Responsible for *Islamophobia*," zaman.com, 2 Jul 2006, DW.

³⁹⁰ Munro, Ian. "Jews offer safety tips to *Muslims*," theage.com.au, 28 Nov 2005, israellycool.com.

³⁹¹ "Call to *Muslims* over police help," news.bbc.co.uk, 7 Jun 2006, JW.

³⁹² "CAIR's inconsistent Advice on Law Enforcement," DP, 4 Jul 2004.

³⁹³ Clyne, Meghan. "Treasury Department Tars Alamoudi, Founder of the *Islamic Society* of Boston," nysun.com, 9 Dec 2005, JW.

³⁹⁴ "W. S. sued for publishing cartoons," westernstandard.blogs.com, 29 Mar 2006, LGF.

³⁹⁵ Sperry, Paul. "Sami's Guardian Angel," FPM, 9 Dec 2005, JW.

³⁹⁶ "*Iranian* Ayatollah supports his president," jpost.com, 10 Dec 2005.

implying that the real problem is not that *Iran* might get nuclear weapons but that anyone has them:

...I believe nuclear weapons should have no place in our collective conscience...How do we create an environment in which all of us would look at nuclear weapons the way we look at slavery or genocide, as a taboo and a historical anomaly?³⁹⁷

El-Baradei even suggested that the US give *Iran* a guarantee that it would not attack *Iran*, even though *Iran* is an international terrorism-supporting state.³⁹⁸

Islamists are loath to ever contact the government about an *Islamic* terrorist. *Imam* Omar Bakri Mohammed, who wanted "to replace Britain's democratic government with a regime based on *Sharia*, *Islamic* religious law," stated:

I have said publicly, on the record, if I knew somebody was going to attack here...I would never tell the police. I am not working for the police. I would never, ever, tell the police about any *Muslim*. It is God-forbidden.³⁹⁹

Another reason that Bakri would not tip off the police is in many countries, a terrorist plotter could be jailed for a long while or receive the death sentence. *Muhammad* however said "No *Muslim* should be killed [suffer the death penalty] for killing a *Kafir* [an infidel] (*Hadith Sahih Al Bukhari*, vol. 9, bk. 83, no. 50; also vol. 1, bk. 3, no. 111). Also, *Al-Ghazali* (1058-1111 AD) wrote:

Speaking is a means to achieve objectives....when one conceals the whereabouts of a *Muslim* from an oppressor who asks where he is, it is obligatory to lie about him his hiding. Or when a person entrusts an article with one for safekeeping and an oppressor, wanting to appropriate it, inquires about it, it is obligatory to lie about its concealment. If one informs the oppressor about the article and he seizes it, then one is financially liable to the owner to cover the article's cost.⁴⁰⁰

Even if a *Muslim* found the criminal conduct of another *Muslim* objectionable, he might stay quiet if informing on the *Muslim* might lead to undesirable results under the *Islamic* principle "that stipulates 'silence about a despicable thing, if the result of its uprooting is liable to cause something even more despicable.'"⁴⁰¹

The above reasons explain why:

- Terrorists generally can work unhindered among *Muslims*, and why *Islamist* groups can establish a foothold among any *Muslim* population. For instance, Imran Khan of the *BBC* reported:

We asked Osman Abdullah, last years head of *Islamic* Society, why he did not inform the Union or the University about the activities of *Hizb Ut Tahrir* (*HuT*). He said 'What could we have done, tell me? You're telling us to go to the *Kaffir* against a *Muslim*, is that what you are saying we should have done?' *Kaffir* is Arabic for Infidel. This reluctance to sell out your brother or your sister is allowing groups like *HuT* to get in a real place in Britain.⁴⁰²

³⁹⁷ Krieger, Hilary L. "ElBaradei: Don't bomb *Iran*'s nuclear facilities," jpost.com, 11 Dec 2005.

³⁹⁸ "Bush administration rules out security guarantee for *Iran*," kvoa.com, 13 Dec 2005.

³⁹⁹ Isikoff, Michael & Mark Hosenball. "Transplanted *Jihadi*," msnbc.com, 17 Aug 2005, JW.

⁴⁰⁰ Misri. *Reliance*, section r8.2, page 745.

⁴⁰¹ Bar'el, Zvi. "When Danny Yatom meets Khaled Meshal," haaretz.com, 5 Feb 2006.

⁴⁰² "*Hizb ut Tahrir* (on Newsnight)," news.bbc.co.uk, 27 Aug 2003, hotair.com, 9 May 2006.

- C Whenever a terrorist is arrested, *Muslims inevitably* will tell reporters what a wonderful, law-abiding person the detained person is, and how the arrest was wrongful due to mistaken identity, bigotry, profiling or whatnot.

What Al-Ghazali wrote (see quotation above) explains why from 2003 to 2005, Coalition soldiers received limited cooperation from *Iraqis* in fighting terrorists, as when soldiers asked residents who fired a rocket-propelled anti-tank missile from their houses, "They heard nothing, they saw nothing, same as...usual." The *Telegraph* reported that "the mutual distrust between the Americans and the local community deepened just a little bit more."⁴⁰³

Muslims protect *Muslims* who take infidels hostage, and usually do not allow infidels to attack *Muslim* countries from *Muslim* lands. For instance, before Gulf War II the US asked to pass through Turkey to attack *Iraq* from the north, but Turkey made outrageous demands thereby blocking the move. *Muhammad* said:

The Last Hour would not come until the Romans would land at *Al-A'maq* or in *Dabiq*. An army consisting of the best (soldiers) of the people of the earth at that time will come from *Madina* (to counteract them). When they will arrange themselves in ranks, the Romans would say: 'Do not stand between us and those (*Muslims*) who took prisoners from amongst us. Let us fight with them;' and the *Muslims* would say: 'Nay, by *Allah*, we would never get aside from you and from our brethren that you may fight them.' They will then fight...(Sahih Muslim, bk. 041, no. 6924).

Of course the White House did not know about this *Hadith* before Gulf War II in 2003 because, as George Bush said on 17 Oct 2005, "for the first time in our nation's history, we have added a *Koran* to the White House Library,"⁴⁰⁴ so there probably was no *Hadith* collection in the White House library stacks either.

Muslims will hide and protect *Jihadist* terrorists since *Muhammad* said that *Muslims* have a "duty to" harbor *Jihadists* and give "asylum and aid in religion," e.g. safe-houses, and that those who do so "are the believers in truth, [and] for them is forgiveness and *Rizqun Karim* (a generous provision i.e. Paradise)" (*Hilali-Khan K* 008:072-074). Also, in the early Madinan Covenant between *Muslims* and Jews, *Muhammad* said:

A believer shall not slay a believer for the sake of an unbeliever, nor shall he aid an unbeliever against a believer.⁴⁰⁵

Due to the above-mentioned passages from the *Koran* and *Hadiths*, *Muslims* will generally not tip off the police before or even after a terrorist attack, nor assist infidel armies in attacks on rogue *Muslim* nations.

Islamists consider any government run by infidels to be based on man-made rules rather than on the divinely instituted *Sharia* law. *Islamists* think that following such a government is tantamount to polytheism (*Shirk*) since unbelievers fight for Satan and idols (*K* 004: 076, 119; 016:098-100; 034:020; 058:019).

Shirk is not the only reason *Islamists* would shun and avoid a government run by unbelievers, though. *Muhammad* made *Islamists* safe from government interference by instituting a *Muslim* code-of-silence backed up by eternal disincentives for would-be informers and whistle-blowers:

⁴⁰³ Blomfield. "US troops fighting losing battle for *Sunni* triangle," telegraph.co.uk, 22 Oct 2005.

⁴⁰⁴ "President Bush Hosts *Iftar* Dinner at White House," usinfo.state.gov, 17 Oct 2005.

⁴⁰⁵ Ishaq. *Sirat*, p. 232.

'The asylum granted by any *Muslim* is to be secured by all the *Muslims* even if it is granted by one of the lowest social status among them. And whoever **betrays** a *Muslim* in this respect will incur the Curse of *Allah*, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted.'⁴⁰⁶

'Every **betrayal** will have a flag which will be fixed on the Day of Resurrection, and the flag's prominence will be made in order to show the betrayal he committed.'⁴⁰⁷

For pious *Muslims*, there is no way around *Muhammad's* injunctions against whistle-blowers and informers while remaining true to *Islam*. One cannot, say, excommunicate (*Takfir*) a *Muslim* and then report his terrorist activities to authorities as though he were a non-*Muslim*. First, if a *Muslim* objects to terrorism at all, it is on grounds that it is politically counter-productive or it is merely *Haram* (impermissible) and not a damnable sin. Second, *Muhammad* forbade excommunication over deeds; one may only be excommunicated for holding to false doctrine. This is why most *Muslims* do not regard terrorism, suicide-bombing or inciting to violence as being damnable sins that makes the perpetrator an apostate or liable to be excommunicated from *Islam*:

- On 6 July 2005 "a major conference of 170 *Muslim* scholars from 40 countries meeting in *Amman*, Jordan gave an opinion" that "it is **not** possible to declare" that "those who issue *Fatwas* to kill innocent people in the name of *Islam*" are "apostates" and "not real *Muslims*."
- In 2005, "high-ranking *Muslim* clerics" confirmed "that those who carry out suicide bombings **cannot** be treated as apostates and remain *Muslims*."⁴⁰⁸
- In 2006 a high-ranking scholar, Dr. Mohammad Rafat Othman, of *Al-Azhar* seminary in Egypt stated: "Those using suicide bombing against the enemy, the land robbers, and the occupier of nations, are martyrs."⁴⁰⁹

Even after *Abu Musab Al-Zarqawi* had three hotels bombed in *Amman*, Jordan, killing 59 and injuring a hundred, most of whom were Palestinians at a wedding party, *Zarqawi's* tribe in Jordan could not excommunicate (*Takfir*) him. They merely came up with the ambiguous slogan, "If my son was a terrorist, I wouldn't hesitate to kill him"⁴¹⁰ that left in doubt whether they considered him a terrorist.

Zarqawi's tribe also "disown[ed] him until the Day of Judgment,"⁴¹¹ by which they meant only that all would be forgiven him in the afterlife. This is confirmed by the fact that after *Zarqawi* was killed in 2006, a sign was hung in his hometown saying "the wedding of the hero martyr *Abu Mousab Al Zarqawi*," and at the public "wedding party" that was videotaped via cell phones:⁴¹²

⁴⁰⁶ *Sahih Bukhari*, vol. 4, bk. 53, no. 404; vol. 3, bk. 30, no. 94; vol. 4, bk. 53, nos. 397 & 404; vol. 8, bk. 80, no. 747; vol. 9, bk. 92, no. 403.

⁴⁰⁷ *Sahih Bukhari*, vol. 4, bk. 53, no. 411; also see vol. 4, bk. 53, no. 410.

⁴⁰⁸ "Criticism of suicide bombers censored at the UN," International Humanist and Ethical Union, iheu.org, 26 July, 2005, DW.

⁴⁰⁹ Nahmias, Roee. "Islamic leaders: Suicide bombers go to hell," ynetnews.com, 30 Jun 2006, JW.

⁴¹⁰ "Al-Khalayleh tribe disowns al-Zarqawi," jpost.com, 20 Nov 2005.

⁴¹¹ "Zarqawi's family in Jordan disowns him," upi.com, 20 Nov 2005, natashatynes.com.

⁴¹² "A Video of *Abu Musab al-Zarqawi's* Wedding Celebration in the City of *Zara'a*, in Jordan, on the Occasion of His Martyrdom," SITE Institute, siteinstitute.org, 20 Jun 2006.

Veiled women weeping near the house were admonished by *al-Khalayilaht* who said 'Don't cry, but ululate, for he is a hero and a martyr.'⁴¹³

No repentance or forgiveness over deeds (even terrorism) is ever required to continue being a *Muslim*, as *Muhammad* said:

Three things are the roots of faith: to refrain from (killing) a person who utters, 'There is no god but *Allah*,' and not to declare him unbeliever whatever sin he commits, and not to excommunicate him from *Islam* for his any action (*Sunan Abu-Dawud*, bk. 14, no. 2526).

The three roots of faith that *Muhammad* numerates above are interrelated since:

- Ⓒ Excommunicating a *Muslim* is tantamount to robbing and killing him. In the *Koran* *Muhammad* said not to declare a *Muslim* a non-*Muslim* in order to make his possessions *Halal* (permissible) for *Muslims* to loot (*K* 004:094).
- Ⓒ Excommunication would mean a *Muslim* is an apostate, and *Muhammad* said that apostates and heretics (religious innovators) must be killed (*Sahih Al Bukhari* vol. 4, bk. 52, no. 260; vol. 9, bk. 84, no. 57).

Thus the situation regarding excommunication is as Alfred Guillaume described:

Provided that a man accepts the two fundamental assertions of *Islam*, the unity of God and the apostleship of *Muhammad*, any deviation from the right path is tolerated; though, it is only right to add, not approved. In any event the mortal sinner is guaranteed the prophet's intercession on the Day of Judgment.⁴¹⁴

Another major reason *Muslims* are reticent to excommunicate a *Muslim* is that if a *Muslim* declares another *Muslim* a non-*Muslim*, i.e. excommunicates him, all those *Muslims* who disagree with the excommunication believe the excommunicator has made himself into a non-*Muslim*. The vast majority of *Muslims* would consider whoever tried to excommunicate a terrorist to have instead just excommunicated himself.

Wrongful excommunication is taken as grounds for excommunication of the wrongful excommunicator. After all, *Muhammad* did say that not excommunicating *Muslims* over deeds is a "root of faith" (see quote above). Moreover, *Muhammad* explicitly stated that whoever wrongfully excommunicates another *Muslim* actually excommunicates himself (*Sahih Muslim*, bk. 1, no. 117).

That *Muslims* cannot excommunicate over deeds is why *Fatwas* or condemnations of terrorism generally do not mention any terrorist by name, nor by group affiliation (e.g. *Al-Qaeda*), nor by an attack (e.g. *Madrid 3/11*). Sometimes they slyly mean by "terrorist" so-called "state terrorists" like the US President or Israel or Russia, so such *Fatwas* do not condemn *Jihadists* at all!

The 2005 Spanish *Fatwa* against Usama Bin Laden is exceptional in that it does mention his name and group.⁴¹⁵ This *Fatwa* issues a conditional excommunication of Bin Laden—not over his deeds of terrorism, but rather because he justified terrorism as *Jihad* rather than as *Lex Talionis*. The text reads:

As long as Usama bin Laden and his organization defend the legality of terrorism and try to base it on the Sacred *Koran* and the *Sunna*, they are committing the crime of *Istihlal* and they have become *ipso facto* apostates (*Kafir Murtadd*), who should not be considered *Muslim* nor be treated as such.⁴¹⁶

⁴¹³ Karon, Tony. "How They Got Zarqawi," time.com, 8 Jun 2006.

⁴¹⁴ Guillaume. *Islam*, p. 115.

⁴¹⁵ Phares, Walid. "The Washington *Fatwa*," washingtontimes.com, 8 Aug 2005.

⁴¹⁶ "Spanish *Fatwa* Against Terrorism – 17 March 2005," theamericanMuslim.org, 19 Apr 2005.

This Spanish *Fatwa* seems to imply that if *Bin Laden* just changed his justification of terrorism from the rubric of *Jihad* to *Lex Talionis*, Spanish *Muslims* would embrace *Bin Laden* with open arms. The Spanish *Fatwa* and *Lex Talionis* are discussed further in the *Lex Talionis* section of this Khidr-Second Lamech table.

Because *Muslims* cannot and will not excommunicate terrorists, at least in any meaningful and practical sense, no *Muslim* can truly dissociate *Islam* or himself from terrorism. Therefore, every *Muslim* inextricably shares in the monstrous acts of his coreligionists, as radio talk-show host Michael Graham stated:

If the Boy Scouts of America [BSA] had 1,000 scout troops, and ten of them practiced suicide bombings, then the BSA would be considered a terrorist organization. If the BSA refused to kick out those ten troops, that would make the case even stronger. If people defending terror repeatedly turned to the *Boy Scout Handbook* and found language that justified and defended murder—and the scoutmasters in charge simply said ‘Could be’—the Boy Scouts would have been driven out of America long ago.⁴¹⁷

The *Muslim* Code-of-Silence is a main reason why *Usama Bin Laden* and other *Jihadists* have not be captured yet, as *WND* reported:

...*bin Laden* is protected by *Milmastia*—the *Islamic* code of hospitality that demands protection for fellow *Muslims* who seek shelter in their country—even if such protection means risking their lives. Believing *Muslims* know that the \$25 million reward comes with the price tag of apostasy and eternal damnation. Mercs point out that *Pakistani* soldiers and ISI officials are even unwilling to collar *Osama* and his cohorts when they appear in *Peshawar*. They do not want to go to hell for money or [president] *Musharraf*.⁴¹⁸

Another factor why *Muslims* do not turn in *Jihadists* is their misplaced loyalties...

...*Muslim* radicals routinely preach that *Muslims* should have no loyalty to non-*Muslim* states but only to fellow *Muslims*.⁴¹⁹

Thus an American-born *Muslim* said:

‘I did grow up there [America]. But that doesn’t mean my loyalty is with the Americans,’ said *Babar* in a November 2001 interview [just after 9/11 Incidentally]. ‘My loyalty will, has always been, is, and forever will be with the *Muslims*.’⁴²⁰

British secret agents describe the dual-loyalties of many *Muslims*...

...our *Muslims* cannot be trusted...Their first loyalty is to *Islam*, not to Britain. It is the same in the US...*Islam* poses such a powerful bond over its fellow believers that the problem of recruiting *Muslim* undercover agents is acute. Walk into a *Muslim* neighborhood and begin making inquiries about terrorists and you will hit a wall of silence....We’ve never had a security problem like this in England before. And it is getting bigger all the time...⁴²¹

Just because a *Muslim* is not a *Jihadist* or an *Islamist* does not mean the *Muslim* is a model citizen. If a *Muslim* believes what *Muhammad* said about the code-of-

⁴¹⁷ Bowden, James Atticus. “Moslems Censor American Speech,” *MichNews.com*, 31 Aug 2005.

⁴¹⁸ Williams, Paul L. “Where *bin Laden* is, why he’s still alive,” *WND*, 6 Aug 2005, *JW*.

⁴¹⁹ Spencer, Robert. “British policeman jailed for...,” *JW*, 5 Oct 2004.

⁴²⁰ “Unraveling the threads of terrorism: American-born *Al-Qaida* suspect in custody helps investigators,” *msnbc.com*, 11 Aug 2004, *JW*, 12 & 13 Aug 2004.

⁴²¹ Avner, Yehuda (former Israeli ambassador to St. James Court). “An athenaeum encounter,” *jpost.com*, 17 Mar 2005.

silence and that *Muslim* feels that *Jihad* is a supererogatory deed, naturally he or she will be disinclined to condemn *Islamic* terrorists, much less inform on *Jihadists* to the authorities despite any incentives or disincentives not to (i.e. carrots and sticks). A *Muslim* informing on a terrorist would be like a Christian turning in a priest or pastor or monk for giving charity to the poor.

The head of community policing in London described the situation there after the 7/7 bombing in 2005. He states that the many *Muslims* there were not helpful at all in identifying the “preachers of hate,” those “distributing the hate material” and those “who are radicalized.”⁴²²

The head of community policing in London, Tarique Ghaffur, who is a *Muslim*, stated that among the reasons for *Muslim* not helping police was the *Muslim* community was “in retreat from the ‘hysterical and hostile’ public reaction to the bombings,” even though the public mood in London did not even hint of any riot or mayhem.⁴²³ In fact, in places like Nottinghamshire northwest of London, 4,000 police officers are wearing green ribbons, the traditional color of *Islam*. Anyway, the head of London community policing, Ghaffur, also said...

...*Muslim* communities were unable to identify ‘the tipping point between right and wrong, where hate becomes a criminal offence.’⁴²⁴

In other words, *Imams* have always peddled hate, but *Muslims* never considered it wrong or illegal because the hatred is thoroughly *Islamic* in character.

Ingredient 8 (Externalizing Blame): When *Muslims* speak in public about issues such as paganism inherent in *Islam*, *Islamic* terrorism, torture, widespread poverty, endemic wife abuse, ubiquitous female genital mutilation (FGM) or *Islam*’s lengthy history of *Jihad*, they often opine that the root cause of these problems is never:

- ⊕ *Muslims* themselves but always a pre-*Islamic* culture, Christians or Jews.
- ⊕ *Islam* itself but a distortion of *Islam* brought about by *Islamophobia*, racism, discrimination, provocation, colonialism, capitalism, globalization, counter-terrorism profiling and such.

Examples of *Muslims* blaming anything that is wrong in *Islam* on non-*Muslims* include:

- ⊕ *Ibn Warraq* quoted the *Muslim* myth about the origin of *Islam*’s crescent:

The crescent, the emblem of *Islam*, was originally the symbol of sovereignty in the city of *Byzantium*.⁴²⁵

This is anachronistic since *Muslims* only conquered *Byzantium* in 1453 AD, but already in the eleventh century AD or before, *Muslims* put a crescent over a cross whenever they conquered a church, or replaced the cross with a crescent.⁴²⁶ The crescent came from *Allah*’s having been a moon-god.

- ⊕ *Ibn Warraq* quoted the *Muslim* myth about how “...the veil was adopted by the Arabs from the Persians.”⁴²⁷ However, the veil was in use for millennia

⁴²² Blitz, Roger. “*Muslims* accused of failing to help police,” *Financial Times*, news.ft.com, 10 Aug 2005.

⁴²³ Blitz, Roger. “*Muslims* accused of failing to help police,” *Financial Times*, news.ft.com, *Idem*.

⁴²⁴ Blitz, Roger. “*Muslims* accused of failing to help police,” *Financial Times*, news.ft.com, *Ibid*.

⁴²⁵ Warraq. *Why*, p. 194.

⁴²⁶ Newby. *Encyclopedia*, p. 81, *Hilal* entry.

⁴²⁷ Warraq. *Why*, p. 315; also see Brockelmann. *Peoples*, p. 27; and El Guindi, F. & J. Espisito (editors). *The Oxford Encyclopedia of the Modern Islamic World*, Vol 2, pp. 108-110, *Hijab* entry.

in the Mideast by *Muhammad*'s day. The 3,000-line, 2,000 BC *Babylonian* legend, *The Epic of Gilgamesh*, mentions a woman wearing a veil:

The tavern-keeper *Siduri*, who lives by the seashore, she lives...the pot stand was made for her, the golden fermenting vat was made for her. She is covered with a veil...*Gilgamesh* was roving about...wearing a skin...⁴²⁸

The veil is mentioned in the Bible often⁴²⁹ and the *Koran* mentions both the veil⁴³⁰ and *Purdah* seclusion curtains (*Shakir K* 024:031; 033:059). The *Hadith* say a woman ought to cover all but the face and hands (*Sunan Abu Dawud*, bk. 32, no. 4092).

C Amir Taheri wrote about *Islamic* iconoclasm in *The Wall Street Journal*:

There is no *Quranic* injunction against images, whether of *Muhammad* or anyone else. When it spread into the *Levant*, *Islam* came into contact with a version of Christianity that was militantly iconoclastic.⁴³¹

Taheri said "*Quranic*" because the *Hadiths* record how *Muhammad* "the perfect exemplar" was an iconoclast who prohibited images and smashed crosses and idols. Two of many such *Hadiths*⁴³² have *Muhammad* saying:

- ★ Angels (of Mercy) do not enter a house wherein there is a dog or a picture of a living creature (a human being or an animal) (*Sahih Bukhari*, v. 4, bk. 54, no. 448).
- ★ (Do not leave) a picture without obliterating it (*Sahih Muslim*, bk. 4, no. 2115).

Taheri's argument about images might fool non-*Muslims* but not *Muslims*, just as arguments about *Islam* being peaceful might fool non-*Muslims* but not *Muslims*. For instance:

- ★ In Minneapolis, USA, parents of *Muslim* children in Kindergarten prefer their children not draw humans or animals.⁴³³
- ★ Arrested *Al-Qaeda* Louai Sakka's jail cell in *Turkey* has magazines with all the pictures covered with tabs of paper because, as he explained:
Angels don't come where faces are pictured.⁴³⁴

C *Muslims* explain that the *Koran* teaches that the Christian Trinity is Jesus, Mary and *Allah*, and that the Jews worship Ezra as the Son of God, only because there were sects in Arabia that taught this at the time. So, some heretical sect is blamed for the discrepancy rather than *Muhammad*.

⁴²⁸ Acad. for Ancient Texts, Reno, Nevada, ancienttexts.org, *Gilgamesh*, Tablet. X.

⁴²⁹ Veils in the Bible: *Gen* 24:65; 38:14, 19; *Exo* 34:33-35; *Joh* 22:14; *Soi* 01:07; 04:01, 03; 06:07; *Isa* 03:19; 47:02; *Lam* 03:65; *Eze* 13:18, 21; *2Co* 03:13-16; 04:03.

⁴³⁰ Veils in the *Koran*: *K* 002:007; 006:025; 007:046, 054; 012:107; 013:003; 017:045-46; 018:011, 057, 101; 019:017; 024:030-031, 060; 033:032-033, 053, 059; 038:032; 039:006; 041:005, 022; 042:051; 050:022; 091:004; 092:001.

⁴³¹ Taheri, Amir. "Bonfire of the Pieties," *Wall Street Journal*, opinionjournal.com, 8 Feb 2006.

⁴³² *Muhammad's* Iconoclasm: *Sahih Bukhari*, v. 3, bk. 34, no. 428; v. 4, bk. 54, nos. 447-449, 539; v. 4, bk. 55, no. 570; v. 5, bk. 59, no. 338; v. 9, bk. 87, no. 165; v. 7, bk. 72, nos. 834, 836, 843, 846; *Sahih Muslim*, bk. 24, nos. 5246-5254, 5266, 5272; *Sunan Abu Dawud*, bk. 1, no 227; bk. 4, no. 2115; bk 32, no. 4140.

⁴³³ Belden, Doug. "The Art of Compromise," *Pioneer Press*, twincities.com, 17 Feb 2006, michellemalkin.com.

⁴³⁴ Vick, Karl. "A Bomb-Builder 'Out of the Shadows,'" washingtonpost.com, 20 Feb 2006.

Another example of externalizing blame is one *Muslim* said after the 7/7 London bombing that terrorism would cease if only President George Bush and Prime Minister Tony Blair would apologize for mistreating *Muslims* after 9/11.⁴³⁵ This *Muslim* obviously does not see terrorism as being a natural extension of *Islam's* 1350 years of violence.

Some *Muslims* blame objectionable cultural practices in *Islamdom* on pre-*Islamic* cultures, such as veil wearing, FGM and honor-killing. Even if this were the case, one must ask:

- ☛ Why are *Muslim* cultures so susceptible to absorbing and acculturating objectionable practices rather than resisting and reforming them?
- ☛ Why do other cultures evolve from century to century while *Islamic* cultures remain largely medieval at least in mindset, if not in behavior too?
- ☛ Why do evils that pass in the rest of the world find their fullest expression in *Islamdom*?

Islamists and apologists for *Islam* should ask themselves "How is it that *Islam* is better than the West just because..."

- ☛ Non-*Muslims* developed guns, cannons and car bombs when terrorism and warfare are constantly churning in *Islamdom*?
- ☛ There are small, isolated non-*Muslim* terrorist groups when everyone lives and dies by the sword in the Mideast?
- ☛ Non-*Muslim* armies operating in the Mideast occasional commit war crimes when *Muslim* travelers and immigrants are constantly plotting and carrying out terrorist attacks in the West on both people and infrastructure? For instance, in 2006 a *Muslim* planned to blow up Sydney's power grid.⁴³⁶
- ☛ Acid-splashing was invented in Southeast Asia when *Muslims* throwing bulbs and bottles of acid are commonplace in India, and when every women in the Mideast must wear a veil for fear of an acid attack?
- ☛ The *Hindu Tamil* Tigers of *Sri Lanka* adopted the suicide-bomb belt or vest, when other cultures never adopted it, and among those few that did, the bomb-belt proved to be a short-lived fad except among *Muslims*?
- ☛ Arsonists burned 260 cars and motor scooters in Rome during the summer of 2005,⁴³⁷ when *Muslims* in France burned 17,500+ trash bins and 28,000+ cars, and pelted 9,000+ police cars in 2005 alone?⁴³⁸
- ☛ Israeli settlers chop down some Arab olive orchards when *Islamists* do the same to Israeli trees, and when *Islamists* start one-third of forest fires in *Israel*?⁴³⁹ so that "two national forests have been laid to waste."⁴⁴⁰
- ☛ Israel occasionally assassinates terrorists when *Islamic* terrorists are shooting at cars, blowing up in buses and cafes, and even trying to poison the Israeli water supply?⁴⁴¹
- ☛ Westerners lampoon *Muhammad* when anti-semitic and anti-Christian cartoons are everywhere in the Mideast?

⁴³⁵ "London bomber's uncle defends nephew's 'sacrifice,'" *zeenews.com*, 17 Jul 2005, *JW*.

⁴³⁶ "Lodhi 'planned power grid bombings,'" *news.com.au*, 19 Apr 2006, *JW*.

⁴³⁷ Wingfield, Brian, "An Inferno of Vehicles Expands a City's Circle of Suffering," 5 Sep 2005; Pipes, Daniel, "Further Thoughts on the French *Intifada*," *DP*, 8 Nov 2005.

⁴³⁸ Guitta, Olivier, "The *intifada* comes to France," *weeklystandard.com*, 14 Nov 2005.

⁴³⁹ "Al-Qaida planned U.S. forest fires," *WND.net*, 27 Oct 2003.

⁴⁴⁰ Glick, Caroline, "Column One: Ilan Halimi and Israel," *jpost.com*, 24 Feb 2006.

⁴⁴¹ " Hamas leader: Jews control U.S. Christianity," *ynetnews.com*, 6 Apr 2006, *israellycool.com*.

- Ⓒ Non-Muslims disrespect women when Muslims in the West rape at a great rate than the average in the West,⁴⁴² and many Muslim women in the Mideast are treated as second-class citizens and even as virtual slaves?

While other cultures experience stints of anti-Semitism, virulent racism and fascism, these are enduring or reoccurring features of *Islam*. Anti-Semitic rhetoric and attitudes are rife everywhere in *Islamdom*, even amongst the Muslim diaspora. The Pan-Arab movement is racism to the extent that it goes beyond celebrating diversity, and Arab culture and language is forced on the unwilling such as the Maronites, Copts and Arameans. Arab racism is behind the ethnic cleansing of black Muslims in *Darfur, Sudan*, that started in 2003.

Even in the heart of the West, *Islam* retains its medieval laws and practices. Muslims in the West create autonomous zones where the *Koran* and *Sharia* law are the law of the land. These zones grow in size from a street corner, to a neighborhood, to suburb, to a city, until finally the country is partitioned along demographic lines.

Despite objections to the contrary, most objectionable practices in *Islam* can easily be traced back to *Muhammad*, the *Koran* and *Hadiths*. The reason the unpleasant practices are stubbornly persistent in *Islam* is Muslims follow *Muhammad's* example since:

- Ⓒ He is allegedly God's gift to Muslims—their “excellent exemplar” (Arabic: *Uswa Hasana*), whom Muslims are supposed to emulate (*K* 033:021; see also *K* 004:059, 115; 053:002). *Muhammad's* favorite wife Aisha said: “The character of the Apostle of Allah was the *Koran*” (*Sahih Muslim*, bk. 4, no. 1623). *Muhammad* is “the perfect role model in all situations.”⁴⁴³
- Ⓒ Muslims are to obey *Muhammad* since *Muhammad* said so (*K* 003:032, 132; 004:013, 059, 069; 005:092; 008:001, 020, 046; 009:071; 024:047, 051-052; 024:054, 056; 033:033; 047:033; 049:014; 058:013; 064:012).
- Ⓒ *Muhammad* had Allah say:

Oh you who believe, make not unlawful the **good things** that Allah has made lawful for you (*K* 005:087; see also *K* 006:146; 010:059; 016:116).

Unfortunately, the “**good things**” include anything the prophet practiced, approved of or endorsed, to include: 1) preteen marriage (i.e. Aisha), 2) polygyny, 3) concubinage, 4) FGM (see FGM in the Glossary), 5) ethnocide of pagans, Jews and Christians in the Arabian peninsula and beyond, 6) slavery and slave-trading, 7) instituting laws that give women a second-class citizenship, 8) instituting laws that make non-Muslims into despised, abused and overtaxed *Dhimmis*, 9) *Jihad* warfare and the occupation of conquered territory, 10) taking loot, 11) instituting the *Fay* tribute, 12) breaking treaties on a whim (*ad libitum*) and a pretext (*a la Hudaybiya*), 13) assassination of singers, poets, critics and political opponents (see the assassinated wordsmiths table), 14) torture with fire (e.g. Kinana⁴⁴⁴) and so on.

In the spirit of externalizing blame, Muslims advance conspiracy theories and false narratives where Muslims are the “true” victims and non-Muslims are the instigators of senseless Mideast wars, and are the perpetrators behind terrorist attacks such as 9/11, 3/11 and 7/7. In 2006 a *Pew* poll showed that in all ten countries polled,

⁴⁴² See the high crime and incarceration rate table.

⁴⁴³ Salahi, Adil. “The Prophet as a Man—29: Perfect Role Model in All Situations,” ArabNews.com, 25 Mar 2005, *JW*, 31 Mar 2005.

⁴⁴⁴ Ishaq. *Sirat*, p. 515.

including France, Germany, Britain and Spain, “a majority [of *Muslims*] views September 11 as a hoax perpetrated by the American government, Israel, or some other agency.”⁴⁴⁵

Hardly any *Muslims* object loudly and works hard to overturn the old falsities, and new lies are disseminated at a furious rate.⁴⁴⁶ It is as Daniel Pipes wrote:

This pattern of avoiding unpleasant facts offers an insight into the problems of *Muslim* society. Turning defeat into victory, evidence into forgery, and terrorism into an ‘inside job’ creates an alternate and more hospitable world. But this denial avoids problems rather than dealing with them. Not acknowledging who carried out the 9/11 atrocities, for example, means ignoring its many causes, from a radicalized school curriculum to the use of *Islamic* ‘charities’ for money-laundering.⁴⁴⁷

Alain Finkelkraut commented similarly on the French *Muslim* riots of 2005:

Why have parts of the *Muslim*-Arab world declared war on the West?...We are witness to an *Islamic* radicalization that must be explained in its entirety...to a culture that, instead of dealing with its problems, searches for an external guilty party. It’s easier to find an external guilty party....The riots will subside but what does this mean?...There won’t be a return to quiet but a return to routine violence.⁴⁴⁸

A main reason that *Muslims* indulge in conspiracy theories is *Muslims* view the world to be divided between *Dar-al-Islam* and *Dar-al-Harb*, the Territory of War that is ruled by *Muslims*. *Muhammad* said that “war is deceit.”⁴⁴⁹ Thus any lie or conspiracy theory that advances the cause of *Islam* in its war on infidels is excusable, acceptable and even desirable.

Another main reason *Muslims* lie (or cast aspersions by formulating myriad conspiracy theories) is *Sharia* law allows *Muslims* to lie to avoid the consequences of their behavior, and especially in order to avoid retaliation. Thus many *Muslims* will blame *Mossad* or the CIA for acts of terrorism when there is no doubt in their mind that the perpetrators were *Islamic* terrorists. *The Reliance of the Traveler* manual on *Sharia* law states:

It is not unlawful to lie when the aim can only be attained through lying in times of war, settling a disagreement or gaining the sympathy of a victim that is legally entitled to retaliate so that he foregoes retaliation (definition 8.6.5).

The reasons *Muslims* do not speak up against terrorism, unless prodded and pressured to, are several. For instance, if one believes in, and was raised in, a religion headed up by a vengeful war- and moon-god, then when terror or a disaster strikes:

- Ⓒ Non-*Muslims*, this strengthens a *Muslim*’s faith in *Islam* or converts a non-*Muslim* to *Islam*.
- Ⓒ *Muslims*, one thinks the disaster calls for more fervent worship and prayer. For instance, an Indonesian cleric, Bashir, said to relatives of *Muslim* blown up by *Muslim* suicide-bombers: “...accept this fate from Allah...approach

⁴⁴⁵ Pipes, Daniel. “[Pew Poll on] How *Muslims* Think,” *DP*, 27 Jun 2006.

⁴⁴⁶ Edwards, Michael. “*Sheikh* criticised for terrorism comments,” *Lateline, Australian Broadcasting Corporation*, abc.net 12 Jul 2005, *JW*.

⁴⁴⁷ Pipes, Daniel & Jonathan Schanzer. “Denial: A River in Egypt,” *DP*, 14 Jan 2002.

⁴⁴⁸ Mishani, Dror & A. Smotriez. “What sort of Frenchmen are they?” *haaretz.com*, 17 Nov 2005.

⁴⁴⁹ *Sahih Bukhari*, vol. 4, bk. 52, nos. 267-270; also see *Sahih Muslim*, bk. 32, no. 6303. Copyrighted material

closer to *Allah*...These saddening incidents, in essence, are warnings, scolding from *Allah* to us all who are not respecting his *Sharia*.⁴⁵⁰

Another reason *Muslims* do not speak up against terrorism is the *Koran* forbids *Muslims* to speak about evil except to engage in victimology:

God loveth [loves] not that **evil** should be noised abroad in public speech, except where **injustice** hath been done [i.e. to *Muslims*] (*Yusuf Ali K 004:148*). So as long as terrorism does not affect *Muslims* adversely, *Muslims* are not supposed to talk about it, according to this passage.

Another reason *Muslims* do not speak up against terrorism is that many *Muslims* do not see terrorism against non-*Muslims* as being evil but as being a divinely-inspired *Jihad*.

Yet another reason they do not speak up against terrorism is if a non-*Muslim* kills a *Muslim*, a great injustice has been done—as though the non-*Muslim* murdered all of humanity according to *K 005:032-033*. But if a *Muslim* kills a non-*Muslim*, this is of no consequence whatsoever since that non-*Muslim* was fighting against *Islam* or was spreading corruption in the land, or was doing something deserving of death under *Sharia* law (*K 005:032-033*), or was just being a non-*Muslim* which is bad in itself (see the *Lex Talionis* ingredient of this Khidr-Second Lamech table). For instance, when *Muhammad* had an infidel poetess, Asma, daughter of Marwan, assassinated, *Muhammad* said nonchalantly:

Two goats won't butt their heads about her.⁴⁵¹

Likewise today *Muslims* do not root out terrorists or protest much, if at all, whenever infidels are killed by *Islamic* terrorists⁴⁵²—surely not as though they actually believe that the killing of an infidel was as bad as though “all of humanity had just been murdered”—no matter how often they might bandy that verse about (*K 005:032*).

According to the concept of *Kisas*, “all believers must be against the murderer and can only takes sides against him.”⁴⁵³ *Kisas* is why *Muslims* make a big clamor and protest whenever a non-*Muslim* kills a *Muslim* but are mostly apathetic whenever a *Muslim* kills a non-*Muslim*. (*Kisas* and *K 005:032-033* are discussed further in the *Lex Talionis* section of this Khidr-Second Lamech Logic table).

Since many *Muslims* believe infidels deserve death for having killed *Muslims*, not many *Muslims* will shed a tear when *Islamic* terrorists kill infidels, as Mamoun Fandy, a senior fellow of Middle East and *Islamic* politics at Baker Institute at Rice University, stated (as was quoted earlier in this Khidr-Second Lamech table):

I have talked with many *Muslims*, especially in the West, who in public condemn violent acts but in private conversations say ‘The West deserves this.’ In public, they will say it is a revenge for Palestine and *Iraq*, but in private I hear blind hatred, a virus that is taking over too many *Muslim* minds.⁴⁵⁴

Koran 004:148 is responsible for much denial of responsibility and scapegoating of non-*Muslims* for terrorism and everything that is wrong in *Islamdom*. The mindset that *Koran 004:148* produces would be considered pathological if it were not for the fact that this way of thinking is part of the culture of *Islamdom*.

⁴⁵⁰ “Bashir condemns Bali bombings,” theaustralian.news.com.au, 4 Oct 2005.

⁴⁵¹ Ishaq, *Sirat*, p. 676.

⁴⁵² Scheherezade, Famarzi. “*Muslims* address silence on Europe attacks,” news.yahoo.com, 24 Jun 2006, LGF.

⁴⁵³ Gibb & Kramer, *Encyclopedia*, *Kisas* entry, p. 262, right column, middle.

⁴⁵⁴ Fandy, Mamoun. “For *Muslims*, a role in the war on terror,” usatoday.com, 11 Aug 2005, JW.

Weaving false narratives and spinning conspiracy theories exculpatory for *Muslims*, but inculpatory for non-*Muslims*, is seen as extremely helpful to the cause of *Islam*. The end justifies the means in *Islamist* jurisprudence, as Ilana Mercer wrote:

...the concept of truth in Arab culture is extremely elastic. *Al-Ghazzali*, 'the famous 11th-century *Muslim* theologian, claimed that the lie is not wrong in itself. If the lie is the way to achieve good results, then it is permissible. It is necessary to lie when the truth might lead to unpleasant or undesired results,' writes Dr. David Bukay. More recently, Arab sociologist Sania Hamady (Katz, 2002) has documented the low value attached to truth in Arab culture. Feelings, flights of fancy and fabrications are integral to Arab discourse. Lies are also potent political weapons, having successfully achieved the delegitimization of *Israel*...Clearly, *Muslim* leaders have learned that Westerners demand nothing more than a denunciation of terrorism. So they denounce—and get on with the business of *Jihad* (which is, like *Shari'a*, an essential tenet of true *Islam*).⁴⁵⁵

Koran 004:148 explains why no *Muslim* can admit that counter-terrorism measures against *Muslims* are ever warranted since this would be tantamount to admitting that *Muslims* engage in terrorism and not holy war or righteous retaliation. A case in point is no matter how aggressive *Muslims* are after unilaterally declaring a lull (*Tahdiya*) or truce (*Hudna*). "Only the non-*Muslim* party to a truce can break it," as Robert Spencer points out.⁴⁵⁶ For instance, *Hamas* declared in June 2006 that it "would no longer honor a truce with Israel"⁴⁵⁷ due to an Israeli counter-terrorism attack, even though the truce was fictional and *Muslims* never honored to start with. This latest of many truces began on 22 January 2005 and by year's end 45 Israelis were killed—23 from suicide-bomb attacks. Also, 406 Israelis were wounded. During the same period there were 377 *Kassam* rockets fired at *Israel*, 848 mortar shells launched, and there were 1,133 shooting attacks.⁴⁵⁸ These figures do not include 2006.

Muslims also talk about Westerners killing *Muslims* in the Mideast without providing any context—as though Westerners are bloodthirsty and are not retaliating or defending the West, but are actually eager to come to the godforsaken Mideast to kill *Muslims* senselessly. For instance, an Op-Ed piece in *Arab News* claims that millions of Arabs are victims of the West through no fault of their own:

Attacks against *Muslim* minorities and their *Mosques* and schools whenever there is a terrorist attack in the West illustrate the dangerous level of hatred and racism that exists in the US, UK, Australia, New Zealand, Canada, Germany, Italy and elsewhere...but never did we [*Muslims*] hear of Christian and Jewish minorities in Arab and *Muslim* countries being attacked, nor their churches, synagogues and schools being torched and vandalized by the local populations...⁴⁵⁹

How a *Muslim* could write the above blatantly false statement (that *Muslims* have not killed Christians and destroyed churches) is by holding to a double standard:

⁴⁵⁵ Mercer, Ilana, "'Islamikazes' in our midst," *WND*, 19 Jul 2005, *DW*.

⁴⁵⁶ "Hamas military wing calls off truce with Israel," *JW*, 9 Jun 2006.

⁴⁵⁷ "Hamas military wing calls off truce with Israel," *jpost.com*, 9 Jun 2006, *JW*.

⁴⁵⁸ Dudkevitch, Margot, "2,990 terror attacks during 2005 'truce,'" *jpost.com*, 2 Jan 2006.

⁴⁵⁹ Kazak, Ali, "Fighting Terror: We Need to Deal With Underlying Causes, Factors," *arabnews.com*, 17 Jul 2005.

- Ⓒ When a *Muslim* reads of non-*Muslims* killing *Muslims*, it is assumed that this was not just a matter of retaliation, because retaliation assumes the *Muslim* did something evil to deserve retaliatory measures, and the *Koran* forbids talk about *Muslims* ever doing evil (K 004:148).
- Ⓒ When a *Muslim* reads about a *Muslim* killing an infidel, the *Muslim* is not faulted since the killing is assumed to be a justifiable response to some evil that the infidel did. However, if the act was clearly unjustified, then the *Muslim* is automatically said to be a non-*Muslim*, thereby exonerating *Muslims* and *Islam* of any guilt and disgrace.

One can see that no matter who is at fault, evil is always ascribed to infidels and not *Muslims* or *Islam*.

Pious *Muslims* are known to go to great lengths to show that *Muslims* are victims, and that non-*Muslims* are the usual suspects, all despite commonsense and appearances to the contrary. This is in keeping with K 004:148, for instance:

- Ⓒ After the Netherlander Theo van Gogh was killed over his thought-provoking movie on the connection between the *Koran* and the abuse of women, a Danish author could find no artists willing to illustrate his children's book on *Muhammad* for fear of *Islamists*. So a Danish newspaper, *Jyllands-Posten*, published twelve tame cartoons of the Prophet *Muhammad* to "test Denmark's free speech norms." Though the newspaper and artists received death threats and had to receive police protection, and though *Islamists* have put Westerners in fear and have taken away their free speech rights, an *Imam*, speaking for *Muslims* in general, proclaimed that *Muslims* were in fact the victims, saying "We are being mentally tortured."⁴⁶⁰ A protest sign in *Kenya* read "Freedom of expression is Western terrorism."⁴⁶¹
- Ⓒ Many *Muslims* claim that *Al-Qaeda* is an invention of the West and an excuse for taking over Mideast countries with oil. Other *Muslims* admit *Al-Qaeda* exists, but is not behind any terrorist attacks on the West, as *The Washington Post* reported:

Baasyir, who proclaims himself an admirer of Osama *Bin* Laden but still denies that he [Usama] is a terrorist leader, said that he is just a victim of 'the infidel Bush's America.' Then he quoted a verse from the *Koran*: 'The infidels will never stop fighting us until we follow their way' [K 002:217].⁴⁶²

- Ⓒ Another example of how *Muslims* say they are always the victims is after *Muslims* carried out the 7/7 London bombing, a *Kashmiri* legislator said:

...*Kashmiris* considered Britain their second home and could never think of carrying out terror activities there...No *Muslim* is involved in the London terror bombings because *Islam* does not allow its followers to kill innocent people.⁴⁶³

Obviously, if *Muslims* did not carry out the terrorism, then the perpetrators must have been non-*Muslims*. So in other words, habitually denying that

⁴⁶⁰ Bilefsky, Dan, "Denmark Is Unlikely Front in *Islam*-West Culture War," *nytimes.com*, 8 Jan 2006, *DW*.

⁴⁶¹ "Muslims Offended by Danish Cartoons," *news.yahoo.com*, 10 Feb 2006, *JW*.

⁴⁶² Ismail, Noor Huda, "Schooled For *Jihad*, They Turned to Terrorism: I wanted to know why," *washingtonpost.com*, 26 Jun 2005, p. B01, *JW*.

⁴⁶³ "No *Muslim* was involved in London blasts," *dailytimes.com.pk*, 19 Jul 2005.

Muslims were the perpetrators is another case of *Muslims* thinking that only non-*Muslims* are ever at fault.

- Ⓒ Another example of how *Muslims* say they are always the victims is how an *Imam* said after the 7/7 and 7/21 London bombings...

...that the eight suspects in the two bombing attacks on London 'could have been innocent passengers.' *Mohammad* Naseem, the chairman of the city's central *Mosque*, called Tony Blair a 'liar' and 'unreliable witness' and questioned whether CCTV [Closed-circuit TV] footage issued of the suspected bombers was of the perpetrators.⁴⁶⁴

Since the *Koran* inculcates into the mind victimology, *Jihad* and conspiracy, the few *Muslim* condemnations of terrorism are forced, as Charles Moore wrote:

When did you last hear criticisms of named extremist groups and organizations by *Muslim* leaders, or support for their expulsion, imprisonment or extradition? How often do you see *Fatwas* issued against suicide bombers and other terrorists, or statements by learned men declaring that people who commit such deeds will go to hell? When do *Muslim* leaders and congregations insist that a[n]...*Imam* leave his *Mosque* because of the poison that he disseminates every Friday? When did a British *Muslim* last go after a *Muslim* who advocates or practices violence with anything like the zeal with which so many went after Salman Rushdie? Why is not more stigma attached to the *Muslims* who are murdering other *Muslims* every day in *Iraq* and the Middle East?⁴⁶⁵

Someone might say that *Muslims* **do** speak about evil that *Muslims* do when they issue statements or *Fatwas* condemning terrorism. Most *Muslims* deny that *Muslims* ever commit terrorism using various loopholes, for example:

- Ⓒ Conspiracy theories exonerate *Muslims* and blame the West for framing *Muslims* for terrorist acts.
- Ⓒ Declaring that *Islamic* terrorists only **think** they are *Muslims* and they distort the teachings of the *Koran*.

Thus *Muslim* statements of condemnation of terrorism do not even come close to associating evil with *Muslims*, but just continue to pile more blame on infidels, or infidels who happen to **think** they are *Muslim*. Fiamma Nirenstein wrote about the conspiracy theories that pass for serious political analysis in *Islamdom*:

Bin Laden? The *Muslim* Brotherhood? Certainly the terrorist attacks are not their work, no! This is a lie. A *Muslim* could never do this. And if they say they do it in the name of *Islam*, they are not *Islamic*; or, most likely, this shows, like the television says, that someone uses the name of *Islam* just to hide the real perpetrators...*Al-Jazeera* [TV] and even *Al-Arabia* [TV] interviewed 'experts' to confirm this point of view...It cannot be a *Muslim*, it's certainly the Israelis and the Americans...the television broadcasts an 'analysis' that charges the *Mossad* and the CIA with mass murders....the television said that only the Israelis and the Americans have a real interest in seeing Egypt on its knees...⁴⁶⁶

Muslims go to great lengths to disassociate *Muslims* and *Islam* from terrorism. For instance, *Pakistani* President...

⁴⁶⁴ Britten, Nick. "Leading cleric rails at injustice of 'Muslim bashing,'" telegraph.co.uk, 28 Jul 2005, C&R.

⁴⁶⁵ Moore, Charles. "Where is the Gandhi of *Islam*?" telegraph.co.uk, 9 Jul 2005.

⁴⁶⁶ Nirenstein, Fiamma. "Muslim 'Moderates' And Terrorism," *The New York Sun*, 28 Jul 2005.

...Musharraf said suggestions that *Islam* rejected tolerance and promoted terrorism amounted to a 'hate campaign' against the faith.⁴⁶⁷

Similarly, Iqbal Sacranie, the head of the *Muslim Council of Britain*, was a backer of a proposed incitement to religious hatred law because he hoped that people would be prosecuted for: 1) pairing up the words "*Islamist*" and "terrorist" and 2) making security estimates of the number of *Muslims* in Britain who were terrorists or terrorism supporters. Sacranie said:

There is no such thing as an *Islamic* terrorist. This is deeply offensive. Saying *Muslims* are terrorists would be covered by this provision.⁴⁶⁸

There are other examples of *Muslims* trying to disassociate *Muslims* and *Islam* from terrorism and criminalize the forming of certain opinions based on the facts. Turkish Prime Minister Erdoğan said that terrorism has no...

...religion, language, race or country...no religion permits terrorism...therefore, it is very ugly to put the word '*Islam*' before 'terrorism.'⁴⁶⁹ Later in 2005, Erdoğan added that "associating *Islam* and *Muslims* with terrorism" was a misconception and constituted *Islamophobia*, and that "*Islamic-phobia*" and "anti-*Islamism*" must [both] be treated as a crime against humanity just like anti-Semitism."⁴⁷⁰ There is however no such thing as *Islamophobia*, because a phobia is an irrational fear. What is called *Islamophobia* is "actually a normal impulse for self-defense," as Robert Spencer notes.⁴⁷¹ Daniel Pipes responded to Erdoğan's 2004 assertion against pairing "*Islam*" and "terrorism":

Martin Kramer dismisses Erdoğan's comment about *Islamic* terrorism as 'utter nonsense,' which it is. And it is nonsense with a purpose; what Erdoğan said represents the standard verbal deception that *Islamists* routinely engage in, hiding their radical utopianism behind the integrity of the *Islamic* religion. (For a Western analogy, think of communists who hid behind the label of socialist.)⁴⁷²

The mistaken belief that many *Muslims* hold—that non-*Muslims* perpetrate terrorism—though they might call themselves *Muslim* as part of their cover—constitutes more incitement to hatred and terrorism against non-*Muslims* in general.

The statements of condemnation of terrorism that *Muslim* groups issue do not, in accordance with *Koran* 004:148, place the blame for terrorists on *Muslims* but are mainly meant to **deflect blame** onto non-*Muslims*. For instance, Shukri Abed, from the Middle East Institute think tank in Washington DC, said about one such *Fatwa*:

Abed said it was most likely that the *Fikh* Council [of North America] wants to **deflect any blame** for terrorist attacks from North American *Muslims* as a whole...their motive is obviously to possibly impact their relations with the governments of the US and Canada.⁴⁷³

Nihad Awad, US CAIR's executive director, said about a *Fatwa* issued by the *Fikh* Council of North America after the 7/7 London bombings in 2005:

⁴⁶⁷ "Pakistan Leader Urges U.S. Jews to Help Make Peace," nytimes.com, 18 Sep 2005.

⁴⁶⁸ Pipes, Daniel. "Downing Street's Favorite—The *Muslim Council of Britain*," DP, 7 Jul 2005.

⁴⁶⁹ Pipes, Daniel. "Erdoğan: 'Turkey Is Not a Country Where Moderate *Islam* Prevails,'" DP, 14 Jun 2004.

⁴⁷⁰ "Anti-*Islamism*": Albayrak, Mukremin & Nuri Imre. "Erdoğan Asks *Islamic* Leaders to Explain *Islam* in the Best Way," zaman.com, 6 Sep 2005, *Islamonline.net*, DW; "*Islamic-phobia*": Ser, Sam. "Turkey's chief rabbi attends 'Meeting of Civilizations,'" jpost.com, 30 Sep 2005.

⁴⁷¹ Spencer, Robert. "MSU prof's e-mail outrages *Muslims*," JW, 25 Apr 2006.

⁴⁷² Pipes, Daniel. "Erdoğan: 'Turkey Is Not a Country Where Moderate *Islam* ...'" *Idem*.

⁴⁷³ Tully, Andrew. "U.S.: Can Antiterror *Fatwa* Have Impact On Militants?" *Radio Free Europe/Radio Liberty*, frerl.org, 29 Jul 2005.

...there is nothing new to this *Fatwa* and the one issued in Britain. He said *Muslims* in the United States have been trying for more than a decade to demonstrate to their fellow Americans that they should not condemn all *Muslims* because of the actions of the very few.⁴⁷⁴

Ibrahim Hooper, a spokesman for CAIR, advanced CAIR's all-too-successful campaign to hoodwink Americans into dissociating terrorism from *Islam* despite all the evidence to the contrary. He said:

This brutal attack on innocent civilians [by a Jewish terrorist] once again demonstrates that terrorism and extremism can rise out of any faith. We call on American religious and political leaders to condemn the attack and to repudiate the extremist views that apparently motivated the perpetrator. Terror is terror, no matter what faith the terrorist espouses.⁴⁷⁵

Another *Muslim* deflection of blame over terrorism comes from *Pakistan*:

Pakistan's top *Muslim* clerics have said it is becoming increasingly difficult for them to preach the real concept of *Jihad*, or holy war, to young *Muslims*. 'The situation in *Iraq*, *Afghanistan* and *Palestine* is radicalizing young people,' says *Mufti Rafi Usmani*, one of *Pakistan's* highest-ranking clerics. 'And an angry young man is in no-one's control,' he said....These *Ulema* are convinced that the solution to terrorism no longer lies in the hands of the *Muslim* world or the clerics....The West, they say, must seek a resolution of all the conflicts involving the *Muslim* world and hit at the root causes that have spawned terrorism all over the world. Other high-ranking *Islamic* scholars have also endorsed these views.⁴⁷⁶

Cynical or deceived *Muslims* mis-ascribe *Jihad*-terrorism to non-*Muslims* in order to deflect blame, and thus blame the victims of terror for *Islamic* terrorism. Because the statements of condemnation make it seem as though non-*Muslims* terrorized *Muslims*, they constitute incitement to terrorism.

Not only are *Muslims* upset that they keep on being blamed for terrorism that *Muslims* did not commit (they claim), but some *Muslim* will want to take revenge on non-*Muslims* for committing acts of terror on *Muslims* if any *Muslims* happened to have died. One can see that *K 004:148* creates a sort of perpetual-motion cycle-of-violence machine.

Another ploy that *Muslims* use to deflect blame is to say that their *Imams* do not preach the War verses "literally" and *Islam* is a Religion of Peace.TM The idea is to get non-*Muslims* to admit that they cannot read minds, and that they cannot easily prove that a *Muslim* means Holy War rather than something benign. Reading minds however is not necessary since opinion polls of *Muslims* reveal that a substantial minority believes in the rightness of Holy War and even terrorism.

As discussed earlier, throughout *Islamic* history and even nowadays, *Jihad* has meant Holy War first and foremost, and then sometimes as an inner struggle. The *Sufis*, who are some of the more amiable *Muslims*, have long believed that the Greater *Jihad* was an inner spiritual struggle, yet *Sufis* were very active in preaching the Lesser *Jihad* too.

⁴⁷⁴ Tully, Andrew. "U.S.: Can Antiterror *Fatwa* Have Impact On Militants?" Radio Free Europe/Radio Liberty, rferl.org, 29 Jul 2005.

⁴⁷⁵ "CAIR Condemns Bus Attack by Israeli Terrorist," releases.usnewswire.com, 4 Aug 2005.

⁴⁷⁶ Khan, Aamer Ahmed. "Pakistan clerics explain *Jihad*," news.bbc.co.uk, 23 Jul 2005. Copyrighted material

From reading history and about current events, one can gather that when all the hate and War verses of the *Koran* and *Hadith* are turned inward, a *Muslim*'s inner spiritual struggle is mainly about the toils of the inner *Jihadist* killing the inner honest nice guy. Thus the inner "war is deceit" *Jihadist* becomes THE self, and has no regrets and pangs of conscience over killing the inner honest nice guy, much as Cain did not fret over killing Abel. The bottom line is that whenever the *Koran* is internalized, the resultant inner spiritual struggle leads to more outward hatred and *Jihadist* activity, support and sympathy.

The declarative War verses do not lend themselves well to a metaphorical or nuanced interpretation, as *Imams* and most everyone else well know. What *Muslim* teachers mean when they say they do not teach *Jihad* literally is that the *Koran* should be read as a general, not immediate, call for *Jihad*.

Imams indeed believe there is a time and place for *Jihad* in the modern world but not necessarily at the very moment they happen to be preaching about *Jihad*. In other words, the *Imam*'s message is that would-be *Jihadists* in Eurabia and America should either:

- Travel to where there is a call for *Jihad*, places such as *Chechnya*, *Iraq* or *Palestine*, or
- Wait for the day when the call for *Jihad* goes out where the sermon on *Jihad* was taught. In the UK and America and elsewhere, that time would be when demographics favor a *Muslim* takeover by vote or by force. This is why *Muslims* speak of the Black Flag of *Jihad* one day flying over No. 10 Downing Street and even the White House.^{477 478}

It does not really matter much what spin *Muslims* put on the *Koran*. Repeating the 164 War verses *ad nauseum* such as "kill the pagans wherever you find them" (*K* 009:005) and "fight Christians and Jews until they pay the *Jizya* poll tax" (*K* 009:029), is playing with a loaded gun. It only takes one listener or reader to take a War verse seriously and literally for pagans, Christians and Jews to die.⁴⁷⁹

It is not ideal by any stretch of the imagination that *Muslims* living outside of *Islamdom* ought to live *en masse* amongst infidels. Historically, infidels are the main victims of *Jihad* and *Sharia* law, and the main victims of today's *Islamic* terrorism.

Infidels ought not bide their time just hoping that fewer *Muslims* take up terrorism. Infidels must take preventative security measures to protect infidels—measures that include encouraging emigration back to *Islamdom* to deportation to *Islamdom*. Politicians are becoming enlightened on this subject, for instance:

- UK "Shadow Home Secretary David Davis" said: "The concept of multiculturalism" is "outdated."⁴⁸⁰
- "Mainstream UK politician" and UK defense minister stated:

'If they don't like our way of life, there is a simple remedy: go to another country, get out,' Mr. Howarth said. Asked what if these people were born in Britain, he replied: 'Tough. If you don't give allegiance to this country, then leave.' He added: 'There are plenty of other countries

⁴⁷⁷ Golan, Ori, "One Day the Black Flag of *Islam* Will Be Flying Over Downing Street," *jpost.com*, 2 Jul 2003, *FPM*.

⁴⁷⁸ Elders, Larry, "Would a *Muslim* flag above the White House solve America's problems?" *jewishworldreview*, 18 Sep 2003.

⁴⁷⁹ Pipes, Daniel, "Television in Time of War," *DP*, 2 Aug 2005.

⁴⁸⁰ "London religious hate-crime soars," *cnn.com*, 3 Aug 2005.

whose way of life would appear to be more conducive to what they aspire to. They would be happy and we would be happy.⁴⁸¹

Idealistic, ivory-tower multiculturalists say that *Muslims* have the right to live in the midst of pagans, Christians and Jews—the very people *Islamists* intend to one day convert or kill—or conquer, tax and *Dhimmify*. These multiculturalists ought to go live in *Islamdom* as a *Dhimmi* now so they can taste the fate they would allot to later generations in the West—namely to live under *Sharia* law.

A look at *Muslim* condemnations of terrorism is revealing, such as the July 28, 2005 *Fatwa* endorsed by 145 (and counting) North American *Muslim* organizations, *Mosques* and *Imams*. The *Fiqh* (or *Fikh*) Council of North America ruled that:

In the light of the teachings of the *Qur'an* and *Sunnah* we clearly and strongly state:

1. All acts of terrorism targeting civilians are *Haram* (forbidden) in *Islam*,
2. It is *Haram* for a *Muslim* to cooperate with any individual or group that is involved in any act of terrorism or violence.
3. It is the civic and religious duty of *Muslims* to cooperate with law enforcement authorities to protect the lives of all civilians.⁴⁸²

Let us see why Shukri Abed (quoted above) said this *Fatwa* was an attempt to “deflect any blame” and influence the US and Canadian governments.⁴⁸³ Note that:

- The *Fatwa* mentions the word “terrorism” rather than *Jihad* though many *Muslims* deny that *Jihad* or Khidr-Second Lamech Logic terrorism is terrorism at all.
- The *Fatwa* distances *Muslims* from terrorism by not mentioning any method such as suicide-bombings, though in 2005 *Muslims* have a near-monopoly on suicide-bombings.
- The *Fatwa* seeks to condemn all terrorism rather than just *Islamic* terrorism because what *Muslims* find worrying is not so much *Islamic* terrorism (since the targets are deemed non-*Muslims*), but rather the potential backlash against *Muslims* after an episode of *Islamic* terrorism (since that targets *Muslims*). *Muslims* sometimes refer to counter-terrorism efforts and investigations as terrorizing the *Muslim* community, and *Muslims* say that the Western media sensationalizes terrorism.⁴⁸⁴ If it were not for the backlash, everything would be business as normal for *Muslims* after every terror attack, that is, after the celebrations were over like those that occurred on 9/11 and after.
- The *Fatwa* uses non-*Islamic* terms such as “civilian” even though *Jihadists* do not recognize any law code but *Sharia* law.⁴⁸⁵ “*Al-Qaeda* in *Iraq*” (an *Al-Qaeda* franchisee) head terrorist, Abu Musab Al-Zarqawi, said “*Islam* does not differentiate between civilians and military (targets) but rather distinguishes between *Muslims* and infidels...*Muslim* blood must be spared...but it is permissible to spill infidel blood.”⁴⁸⁶ Furthermore, “The

⁴⁸¹ Peev, Gerri. “*Muslims* who hate us can get out, says Tory,” news.scotsman.com, 3 Aug 2005.

⁴⁸² “U.S. *Muslim* Religious Council Issues *Fatwa* Against Terrorism,” cair-net.org, 28 Jun 2005.

⁴⁸³ Tully, Andrew. “U.S.: Can Antiterror *Fatwa* Have Impact On Militants?” *Radio Free Europe/Radio Liberty*, frerl.org, 29 Jul 2005.

⁴⁸⁴ Akhtar, Rajnaara C. “The backlash has begun, and I fear for the innocent,” independent.co.uk, 16 Jul 2005, Rogier van Bakel (*Nobody's Business* blog).

⁴⁸⁵ “There Are No Such Things as Civilians,” memritv.org, Clip no. 748, 8 Jul 2005.

⁴⁸⁶ “Zarqawi backs killing civilian ‘infidels,’” news.yahoo.com, 7 Oct 2005, *JW*. Copyrighted material

[U.N.] document [defining “terrorism”] condemns terrorism ‘in all its forms’ but at the insistence of *Islamic* countries, negotiators deleted wording describing the targeting of civilians as ‘unjustified.’⁴⁸⁷ So the facts indicate that the *Fatwa* was meant only for Western consumption, much as Arab leaders say “peace” in English to put non-*Muslims* at ease while saying *Jihad* in Arabic (like Arafat used to do), in keeping with the *Hudaybiya* precedent set down by *Muhammad*.⁴⁸⁸

All these cryptic *Fatwas* condemning terrorism are next-to-useless not only because they are so conditional and build a weak case, but because *Muhammad* himself said that terrorism was heinous under certain circumstances (i.e. the timing), but nevertheless said terrorism was justified as the lesser of two evils—the greater evil being persecution (*K* 002:191, 193, 217).

Muhammad undeniably commanded his men to “terrorize the enemy” (*K* 008:060) while blaming non-*Muslims* if *Muslims* ever had to resort to *Jihad* and *Lex Talionis* (*K* 022:039). *Muhammad* even said that mutilating the enemy was wrong, but *Muslims* were justified in mutilating the enemy in accord with *Lex Talionis* (*K* 016:126).

Based on the *Islamic* principle that whatever is not *Haram* (forbidden) is *Halal* (permissible)⁴⁸⁹ and “the firmly established principle [that] ‘Necessity makes prohibited things permissible,’”⁴⁹⁰ the *Fatwa* actually puts its blessing on terrorism against non-civilians.

These principles are in keeping with the *Koran* which says to wage *Jihad* until there is no persecution and all religion is for *Allah* (*K* 002:193; 008:039). The *Koran* also says not to obey any non-*Muslim* authority⁴⁹¹ and not to obey any lawcode besides *Sharia* law.⁴⁹²

The *Fatwas* against terrorism generally do not mention any terrorist or terrorist groups, but the 2005 Spanish *Fatwa* against Usama Bin Laden is an exception. The Spanish *Fatwa* declares Bin Laden to be a “*Kafir Murtadd Mustahlil*, that is to say an apostate.”⁴⁹³ Thus the *Fatwa* is in keeping with *K* 004:148 because if Usama is considered an apostate and not a *Muslim*, one can then speak of his evils.

When asked why the North American *Fikh* Council’s (NAFC) *Fatwa* of 2005, issued after the 7 July 2005 terror attack in London, did not name any *Islamist* terrorist group, Ibrahim Hooper of CAIR said the terrorist groups’ names were left off the because otherwise the *Fatwa* “would have been a laundry list.”⁴⁹⁴ This last statement seems to be an inadvertent admission that terrorists are more than just a tiny minority of *Muslims*, especially when one considers that there **was** room to list all 145 *Muslim* organizations, *Mosques* and *Imams* who endorsed the *Fatwa*.

⁴⁸⁷ Leopold, Evelyn & Paul Taylor. “UN Assembly approves weakened summit blueprint,” news.yahoo.com, 13 Sep 2005, C&R.

⁴⁸⁸ Pipes, Daniel. “Back in the News: The Treaty of *Hudaybiya*,” *DP*, 16 Oct 2003.

⁴⁸⁹ Gibb & Kramers. *Encyclopedia*, *Haram* entry, p. 133.

⁴⁹⁰ Glasse. *Encyclopedia*, *Wudu* entry, p. 422, right column.

⁴⁹¹ Do not obey any non-*Muslim* ruler: *K* 003:149; 025:052; 026:151; 033:001, 048; 068:008; 076:024; 096:019.

⁴⁹² Do not obey any lawcode besides *Sharia* law: *K* 004:059-061, 065, 115; 005:044-45, 47, 50; 024:047-051; 028:050; 042:02; 058:020.

⁴⁹³ “Spanish *Fatwa* Against Terrorism – 17 March 2005,” theamericanMuslim.org, 19 Apr 2005.

⁴⁹⁴ Zoll, Rachel. “*Fatwa* stirs debate among U.S. *Muslims*,” gazettetimes.com, 6 Aug 2005.

CAIR endorsed the NAFC's *Fatwa*. CAIR and NAFC have murky connections⁴⁹⁵ and Fawaz Damra was deported for endorsing terrorism just months after signing the NAFC *Fatwa* purported to be against terrorism!⁴⁹⁶

The real reason the terrorists were not named has nothing to do with lack of space or readability, but *Islamic* jurisprudence, as the *Shaykh* Burhan-ud-din Ali (flourished 12th century AD) stated:

Slaying of the women or infant children of infidels is also prohibited in principle. But if a *Muslim* slays them, he invites no censure.⁴⁹⁷

The *Sunni Hanafi* school ruled likewise, according to *Hugh's Dictionary*:

If a *Muslim* attack infidels **without** previously calling them to the faith, he is an offender, because this is forbidden; but yet if he does attack them before thus inviting them and slay them, and take their property, neither fine, expiation, nor atonement are due [from the offending *Muslim*], because that which protects (namely, *Islam*) does not exist in them, nor are they under protection by place [meaning they are not 'protected' *Dhimmi*s because they are not in *Muslim* lands].⁴⁹⁸

Due to *Islamic* jurisprudence, *Islamic* leaders usually do not criticize terrorists by name, either, as *The New York Times* reported:

Mr. Abbas himself criticized the bombing on practical, not moral grounds, saying that it 'harms the Palestinian interests and could widen the cycle of violence, chaos, extremism and bloodshed...But in a speech to the Palestinian parliament...he refrained from condemning *Islamic Jihad*. Even when the group has taken credit for terrorist attacks, Mr. Abbas has not criticized it by name.⁴⁹⁹

Most *Fatwas* against terrorism never call terrorism a capital offense but merely call it *Haram*, i.e. forbidden. This puts the act in the same broad category as say, urinating while facing *Mekka*, which goes against *Muhammad's* example:

Abdullah b. Umar...said: I went up to the roof of the house and saw the Messenger of *Allah*...squatting on two bricks for relieving himself with his face towards *Bait-Al-Maqdis* [i.e. the temple mount] (*Sahih Muslim*, Bk. 2, No. 0509; also see *Malik's Muwatta*, Bk. 14, No. 14.2.3).

The fact that most *Muslim* statements of condemnation mention only generic perpetrators and generic victims of terrorism is outrageous given the fact that:

- Ⓒ Nearly all terrorism in the world today is carried out by *Muslims* in the name of *Islam*.
- Ⓒ Terrorist statements are peppered with *Koran* and *Hadith* quotations.
- Ⓒ The vast majority of victims of *Islamic* terror are non-*Muslims*.

However, this is in keeping with *K* 004:148 which says not to speak publicly of evil unless *Muslims* have been wronged.

Muslim statements of condemnation of terrorism contrast greatly with Christian and Jewish condemnations of terrorism which do not try to hide the fact that there are

⁴⁹⁵ Emerson, Steven. "The American *Islamic* Leaders' *Fatwa* is Bogus," The Counterterrorism Blog, counterterror.typepad.com, 28 Jul 2005, *JW*.

⁴⁹⁶ Milicia, Joe. "Ohio Cleric to Be Deported for Terror Ties," *breitbart.com*, 25 Nov 2005, *JW*.

⁴⁹⁷ Goel. *Calcutta*, ch. 4, as quoted from ch. 2 of the *Hidayah* treatise compiled by *Shaykh* Burhan-ud-din Ali (flourished 12th century AD).

⁴⁹⁸ Hughes. *Dictionary*, p. 245, right column, *Jihad* entry.

⁴⁹⁹ Erlanger, Steven. "Israel Intensifies Crackdown on Palestinians," *nytimes.com*, 27 Oct 2005, *backspin.typepad.com*.

always going to be a bad apple in the bushel. For instance, when a Jewish terrorist killed four Arabs in 2005, *Israeli* Prime Minister Ariel Sharon stated:

This was a reprehensible act by a bloodthirsty **Jewish** terrorist who sought to attack innocent *Israeli* citizens...⁵⁰⁰

Often the main thrust of *Muslim* statement of condemnation of terrorism is actually a directive telling non-*Muslims* to: 1) Not associate terrorism with *Islam*,⁵⁰¹ 2) Believe that terrorism is really the fault of non-*Muslims*, and to 3) Change foreign policy or counter-terrorism laws, or 4) vote some politician out of office whom *Muslims* despise. Why *Muslims* want Western foreign policy changed is they believe that...

...whenever and wherever *Muslims* have moved toward establishing an *Islamic* state, the 'treacherous hands of the secular West are always there...to bring about [their] defeat.' Nor are *Muslim* rulers of any help [to *Islamists*], for they are 'all in the pockets of the Western powers.'⁵⁰²

Muslim condemnations of Khidr-Second Lamech Logic terrorism are insincere cynical works of *Takiya* that are excuses and near-justifications for terrorism.⁵⁰³ The statements are get-out-of-jail-free cards that allow *Muslims* to maintain the Religion of Peace™ masquerade to evade police scrutiny, deportation and retaliation.

Statements of condemnation of terrorism often turn around action and reaction, for instance: counter-terrorism measures cause terrorism. Here a *Muslim* says in an Op-Ed piece that: 1) the media reporting on terrorism and 2) terrorism experts' opinions about *Islamists* incite *Muslims* to commit terrorism (basically because terrorism experts do not buy into the fantasy that *Islam* is a Religion of Peace,™ and that some moderate *Muslims* are not all that moderate, even though world leaders might be fooled):

The immediate media response on numerous fronts has been to demonize *Islam* and bring out of the closet so-called experts...Opinions from some media commentators are being conceded as legitimate interpretations of *Islam*, although many of them have no scholarly background on *Islam* and unanimously offend almost the entire *Muslim* world...the universally respected scholars such as Tariq Ramadan are being targeted as extremists...creating a villain out of the voices of reason and reconciliation...The mainstream media needs to take responsibility for its actions and seriously consider the **incitement** that misrepresentation of *Islam* and *Muslims* in Britain can set in motion. By **sensationalizing** this tragedy, our communities are being **torn apart**.⁵⁰⁴

Notice how the op-ed writer (quoted above) says media attention on fifty-plus victims who were torn limb-from-limb is "**sensationalizing**," while the real victim of the terrorists is the *Muslim* community which is metaphorically being "**torn apart**."

Here is the boilerplate that many *Muslim* condemnations of terrorism follow:

⁵⁰⁰ "PM Sharon's Statement Following the Terrorist Attack in *Shfaram*," Prime Ministers Office, pm.gov.il, 4 Aug 2005.

⁵⁰¹ Enchin, Harvey. "A Religion of Peace vs. apologists for terrorism," *The Vancouver Sun*, canada.com, 15 Jul 2005.

⁵⁰² Pipes, Daniel. "The Danger Within: Militant *Islam* in America," *Commentary*, Nov 2001.

⁵⁰³ Keath, Lee. "*Islamic* leaders criticized for adding 'but' to condemnations," *suntimes.com*, 10 Jul 2005.

⁵⁰⁴ Akhtar, Rajnaara C. "The backlash has begun, and I fear for the innocent," *independent.co.uk*, 16 Jul 2005, Rogier van Bakel (*Nobody's Business* blog).

- 1) Faults infidels for being too quick to suppose the latest terror attack was by *Muslims*, which reflexive response *Muslims* characterize as being *Islamophobic*.
- 2) Says *Islamic* terrorists are not *Muslim* but are a “minority who claim falsely to represent us” and says their latest act of terrorism was “absolutely un-*Islamic*....completely contrary to our teaching and practice...”⁵⁰⁵ Says *Islamic* terrorists must not be *Muslim* because their terror act hurt the cause of *Islam* more than help it (in other words they admit backhandedly that terrorism helpful to *Islam* is *Islamic*).⁵⁰⁶
- 3) Declares that non-*Muslims* incite *Muslims* to terrorism by: a) the media misrepresenting *Islam* and *Muslims*, b) counter-terrorism measures, or by c) *Muslims*’ unresolved grievances (e.g. Western or American hegemony, *Israel*’s racist-apartheid colony, *Islamophobia*, discrimination, humiliating or violent counter-terrorism measures, i.e. “state-terrorism”).
- 4) Says *Muslims* are victims twice-over because not only do they now fear the terrorists that Westerners created in the midst of *Muslims*, but *Muslims* must fear a backlash against *Muslims* in the form of “hate” crimes or unfair counter-terrorism legislation (i.e. the law smartly makes use of threat-profiling).

In short, *Muslim* statements of condemnation against terrorism actually feed hatred and are victimology statements that will make the next terrorist attack more likely—because they say: 1) infidels are biased when they quickly assume that *Muslims* “did it,” 2) infidels are wrong to associate terrorism with *Islam*, 3) infidel wrongs against *Muslims* are the root cause of terrorism and 4) infidels will lash out at innocent *Muslims* following the latest terrorist incident, beginning the whole cycle anew.

Someone might ask “How can any *Muslim* denounce terrorism when he has not renounced terrorism?” And “How can *Muslims* say *Islamic* terrorists are non-*Muslims*?” The answer is the statements of condemnation of terrorism are pure deceit allowed under the *Takiya* principle discussed in this table in the License-to-Deceive section. Gibb and Kramers wrote that *Muhammad* allowed...

...in case of need the denial of the faith (*K* 016:106 [which, incidentally, is a damnable sin (*K* 002:217)]), friendship with unbelievers (*K* 003:028) and the eating of forbidden foods (*K* 005:003b; 006:119; [006:145]). This point of view is general in *Islam*.⁵⁰⁷

If a *Muslim* can outwardly deny the faith without jeopardizing his soul surely he can publicly deny the sixth pillar of *Islam*: *Jihad*. Only when the doctrine of *Jihad* is hypocritically deemed un-*Islamic* do *Islamic* terrorists become heretics.

Clear examples of *Takiya* are sometimes found when comparing *Muslims*’ statements to the media, often in English, with later statements made to *Muslims*, often in Arabic:

- ☛ Daniel Pipes wrote that Arafat had a habit of “saying one thing in English and another in Arabic”⁵⁰⁸—talking peace and renouncing terrorism in English but enjoining *Jihad* in Arabic.
- ☛ During the 2006 Danish Cartoon Riots, Danish *Imam* Abu Laban “told Danish television that he denounced the boycott of Danish products and

⁵⁰⁵ Pipes, Daniel. “Sir Ibrahim Hooper and Lord Salam Al-Marayati?” *DP*, 12 Jun 2005 + updates.

⁵⁰⁶ “UAE Scholar Says London Bombers Infidel,” *arabnews.com*, 16 Jul 2005, *JW*.

⁵⁰⁷ Gibb & Kramers. *Encyclopedia, Takkiya* entry, pp. 561-562.

⁵⁰⁸ Pipes, Daniel. “Why Hamas[’s Electoral Victory] Leaves Me Neutral,” *DP*, 31 Jan 2006.

called for its cancelation. One hour later however in an interview with *Al-Arabiya*, he said he was 'pleased' with the boycott.⁵⁰⁹

- Ⓒ After the 7/7 bombing in London, UK *Imam* Omar Bakri "condemned the killing of all innocent civilians," deceptively meaning only *Sharia*-compliant *Muslims*.⁵¹⁰ Then Bakri told his followers "Killing a *Kufar* [unbeliever] for any reason you can say it is OK even if there is no reason for it."⁵¹¹
- Ⓒ After the 7/7 bombing in London, Hamid Ali, *Imam* at a *Mosque* in West Yorkshire, UK, "told newspapers that the perpetrators ought to be punished. But in a secretly taped conversation, he said: "What they [*Times*' editor: the bombers] did was good."⁵¹²

Any informed *Muslim*, including terrorists, know the *Pro Forma* statements of condemnation are works of *Takiya* because the *Takiya* principle is invoked in the very same statements of condemnation. For instance, the statements mention:

- Ⓒ How *Muslims* have been harmed in the past and how this led to *Islamic* terrorism.
- Ⓒ How terrorism incidents or suicide-bombings are counter-productive since their net effect is to harm *Muslims* more than non-*Muslims* due to the backlash, i.e. mob violence and counter-terrorism laws.

For instance, a *Kashmiri* legislator said that "No *Muslim* is involved in the London terror bombings" of 7/7. He then went on to invoke the *Takiya* principle by saying "that tension was increasing between Britons and *Kashmiris* living in Britain following the London blasts."⁵¹³

Terrorists and their kin know the statements of condemnation and disassociation are a ruse since terrorists and their families make similar wily statements as part of their "moderate" *Muslim* cover to ward off suspicion from the police.^{514 515}

Every *Muslim* knows the statements of condemnation are a *Takiya* in line with *Muhammad*'s dictum that *Muslims* could befriend infidels until such time as *Muslims* can gain the upper hand (*K* 003:028).

The *Muslim* statements of condemnation of terrorism never forward any cogent and compelling arguments disabusing *Muslims* of the *Umma*'s cherished beliefs about Khidr-Second Lamech Logic terrorism:

- Ⓒ When *Koran* verses are given, they follow a non-traditional interpretation that sounds good only to non-*Muslims* but *Islamists* cite *Koran* verses using the traditional interpretations.
- Ⓒ If traditions are cited, they are considered weak, unreliable and heretical, while the *Hadith* and jurisprudence that *Islamists* cite for killing and raping during *Jihad* are strong, for instance:
 - ★ It is not permissible to kill women or children unless they are fighting against the *Muslims*...or if killing them will help defeat the enemy

⁵⁰⁹ Uni, Assaf. "Danish *Muslim* unrepentant for sparking cartoon riots," *haaretz.com*, 14 Feb 2006.

⁵¹⁰ "Inside the sect that loves terror," *timesonline.co.uk*, 7 Aug 2005.

⁵¹¹ "Abu Hamza said killing non-*Muslims* 'OK' in any circumstance," *news.yahoo.com*, 13 Jan 2006, *JW*.

⁵¹² "British imam praises London Tube bombers," *The Sunday Times*, *timesonline.co.uk*, 12 Feb 2006, *JW*.

⁵¹³ "No *Muslim* was involved in London blasts," *dailytimes.com.pk*, 19 Jul 2005.

⁵¹⁴ Pipes, Daniel. "How *Islamist* Killers Dissemble," *DP*, 14 Jul 2005.

⁵¹⁵ Pipes, Daniel. "But he was good to his mother: Murdering for militant *Islam*," *Midle East Forum*, *meforum.org*, 3 Dec 2003.

(*Umdat al-Salik (Reliance of the Traveler)*, Jihad, The Rules of Warfare, o9.10).

- ★ According to *Muhammad*, the *Imams* and *Caliph* captors were still within their rights to rape captives, and they need not even practice *Coitus Interruptus*.⁵¹⁶

Poll after poll indicated that the vast majority of *Muslims* support terrorism—at least in principle or in theory, but a newly common form, suicide-bombings, still remains controversial. In 2005 only 11 percent of Jordanians said that suicide bombings **against civilian targets** was never justified. In Lebanon 11 percent said never, in *Pakistan* 46 percent, and in both Indonesia and Turkey 66 percent said never.⁵¹⁷ Sina Ali, a former *Muslim*, wrote:

Up to this day *Muslims* feel that it is perfectly justifiable to kill the non-*Muslims*, through terrorist activities to advance their religion and make *Islam* dominant but if their victims rise to retaliate they claim to be victimized for their faith.⁵¹⁸

As one *Muslim* said of one of the suicide bombers who struck on 7/7 in London:

This lad has made a name for himself in the world. *Muslims* call it a sacrifice, the Europeans call him a terrorist.⁵¹⁹

That the *Koran's* command to frame every evil with infidels as the perpetrators and *Muslims* as the victim (*K* 004:148) necessitates outrageous conspiracy theories,⁵²⁰ double standards and other tribalisms cloaked in religiosity. All this is in line with *Muhammad's* teachings that:

- ☉ “The best of the actions is to love for the sake of *Allah* and to hate for the sake of *Allah*” (*Sahih Muslim*, bk. 40, no. 4582).
- ☉ *Koran* 060:004 says *Muslims* are to hate non-*Muslims* unless they revert to *Islam*.
- ☉ The *Islamic* doctrine *Al-Wala'u Wa Al-Bara*, meaning “Love for *Allah's* sake and hatred for *Allah's* sake.”

False narratives, double standards, tribalisms and blaming “the other” tend to crowd out any concern *Muslims* might have for *Islam's* many victims, as *The Guardian* reported:

The problem is that the frustration—and its close relative, defensiveness—threaten to drown out all other discussions. It leaves little room these days for the outrage and horror one might have still expected in comments on the atrocities of 7/7. That's troubling. In one exchange, participants pondered the respective responsibilities of Tony Blair and the bombers for the July attacks: 50/50, said one; 80/20 Blair, said another; while the last concluded that the attacks were

⁵¹⁶ *Sahih Bukhari* vol. 003, bk. 034, no. 432; vol. 005, bk. 059, no. 459; vol. 007, bk. 062, nos. 135, 136; vol. 009, bk. 093, no. 506; *Sahih Muslim*, bk. 8, nos. 22, 29 & 3371; *K* 004:024; Spencer, *Disturbing*, pp. 50-51, 53; Trifkovic, *Sword*, p. 43.

⁵¹⁷ “Islamic Extremism: Common Concern for Muslim and Western Publics,” Publicspewglobal.org, 14 Jul 2005.

⁵¹⁸ Sina, Ali, “The Game of Deception,” *JW*, 9 Jan 2005.

⁵¹⁹ “London bomber's uncle defends nephew's 'sacrifice,’” *zeenews.com*, 17 Jul 2005, *JW*.

⁵²⁰ Pipes, Daniel, *Conspiracy: How the Paranoid Style Flourishes and Where It Comes from*, Simon and Schuster, 1999.

Blair's fault alone. The impulse to apportion blame very simply on *Iraq* and Blair has overwhelmed...soul searching...⁵²¹

Soul-searching is a forgotten pastime among *Muslims*, especially when other aspects of *Islam* are factored in such as supersessionism (*K* 003:067) and supremacism (*K* 003:139; 005:056; 008:030; 009:029, 033; 048:028; 061:009), for...

...individualism is, at best, negligible. The *Umma*—the community of believers or the 'Nation of *Islam*'—is pre-eminent. Infinitely less eminent is the infidel, whose inherent inferiority, codified in elaborate *Dhimmi* jurisprudence, makes him fair game. Responsibility is always externalized. *Muslim* savagery toward innocents has been felt from *Beslan* to *Bali*, from *Kashmir* to *Casablanca*. Yet, they'll invariably shift the blame (successfully, I might add) to *Israel*, America, Russia and other 'occupations.'⁵²²

Muslims sometimes believe in contradictory conspiracy theories and their own assertions contradict their conspiracy theories, as Barry Rubin wrote:

Among the notions that the bulk of the governments, media and public opinion of the Arab world plus *Iran* hold are that America itself or *Israel* staged the September 11 attacks and that the US deserved them; that Saddam Hussein was a good ruler of *Iraq*; that *Israel* is going to be destroyed if the Arabs continue the conflict; and that democracy is something they already have and a Western subversive plot.⁵²³

On Monday a *Muslim* might say the CIA attacked America on 9/11 but on Tuesday the same *Muslim* will say that *Israel's* *Mossad* carried out 9/11. What is important is not the truth of the matter but to criminalize non-*Muslims* and exonerate *Muslims* in keeping with *Koran* 004:148 and other *Koran* verses.

Muslims sometimes cherish conspiracy theories that contradict favorite false narratives, for instance:

- *Muslim* Holocaust Deniers will say the Holocaust proves *Islam's* supersessionist views (*K* 003:067) and *Allah's* rejection of Jews mentioned frequently in the *Koran*.
- *Muslims* will deny that *Muslims* carried out 9/11, 3/11, 7/7 and other terrorist attacks, yet they will defend and sympathize with the *Islamic* terrorists who carried out those attacks.

The main reason the Holocaust is denied is that accepting the Holocaust as historical would entail speaking evil of *Muslims* which is forbidden (*K* 004:148). The *Mufti* of Jerusalem, Amin Al-Husseini, was funded by Nazis during the 1930's, and a million *Muslim* conscripts manned *Nazi* armies—including the *SS*. These *Muslims* participated in ethnic cleansings in the Balkans and in rounding up Jews for the Holocaust such as at the ghetto in Warsaw, Poland.⁵²⁴

Recent examples of conspiracy theories held dear include: 1) 9/11 was perpetrated by Jews in order to jumpstart the War on Terror, which is really just a cover for a holy war by modern Crusaders against *Islamdom*, 2) Polio and AIDS and sterility came from the West by way of purposely contaminated vaccines,^{525 526} and

⁵²¹ Bunting, Madeleine. "Why *Muslims* must guard against the satisfactions of complaint," *The Guardian*, guardian.co.uk, 21 Nov 2005, DW.

⁵²² Mercer, Ilana. "'Islamikazes' in our midst," WND, 19 Jul 2005, DW.

⁵²³ Rubin, Barry. "The Region: A small outbreak of reason," jpost.com, 5 Sep 2005.

⁵²⁴ Glick, Caroline. "Column One: The beginning of the reckoning," jpost.com, 14 Jul 2005.

⁵²⁵ "NBC: *Islamic* Biological Warfare," strategypage.com, 10 May 2005, JW, 12 May 2005.

⁵²⁶ Pipes, Daniel. "A Conspiracy Theory Spreads Polio," DP, 24 May 2005, copyrighted material

3) US and Israel bombed a large-domed *Shiite* shrine, the *Askariya Mosque* in *Samarra* in *Iraq*, because:

- As the influential cleric *Sheikh Youssef Qaradawi* said: “We cannot imagine that the *Iraqi Sunnis* did this...No one benefits from such acts other than the US occupation and the lurking Zionist enemy.”⁵²⁷
- As *Iranian President Ahmadinejad*, said: “They invade the shrine and bomb there because they oppose God and justice.”⁵²⁸

Conspiracy theories arise in *Islamdom* because of the *Koranic* injunction to not talk about the evils that *Muslims* do, but only evils done to *Muslims*—especially by non-*Muslims* (*K* 004:148).

Non-*Muslims* are not well represented in *Islamdom* and few *Muslims* are interested in defending the non-*Muslim* past or present. Many refuse to defend the actions of past or present Westerners out of fear of bodily harm, or out of the concern that *Muslims* will raise the price of oil. So, one false narrative dovetails with another and there is nothing that will slow down or stop cascading conspiracy theories. These false narratives are dangerous since they serve as incitement for, or at least justification for, ethnic cleansings, genocides and Khidr-Second Lamech Logic terrorism and warfare.

A true *Muslim* never feels the need to say to non-*Muslims* “I’m sorry,” or feel guilt or remorse—even over suicide bombings that kill children.⁵²⁹ To the extent that a *Muslim* believes in *Islam*, he or she never feels any need to talk about wrongs that *Muslims* have done, much less feel any pangs of conscience, as Alvin Schmidt wrote:

Marcus Mabry recently stated, when *Muslim* leaders from various countries gather at international forums, they never discuss slavery. He further adds: ‘They feel no remorse for the past and no responsibility for the present.’ This lack of remorse is especially regrettable in light of the fact that *Muslims* have enslaved countless individuals for centuries, since the very earliest days of *Islam*...In the eighth century, the so-called tolerant Moors enslaved about one-fifth of the Spaniards, forcing them to be ‘menial domestics, concubines, eunuchs, musicians and dancers, stewards or agents, soldiers and guards.’⁵³⁰

Liberal Tunisian Researcher Dr. Iqbal Al-Gharbi wrote about what many *Muslims* do:

We still insist that we are always the victims and that we are always innocent. Our history is angelic, our imperialism was a welcome conquest [*Futuh*], our invaders [*Ghuzah*] were liberators, our violence was a holy *Jihad*, our murderers were *Shahids*, and our defective understanding of the *Koran* and the daily violation of the rights of women, children and minorities were a tolerant *Shari’a*.⁵³¹

Muslims score propaganda points discussing Western guilt over slavery, but while the *Koran* actually condones slavery and having sex-slaves, Saint Paul says:

We also know that law is made not for the righteous but for lawbreakers and...for slave traders...and for whatever else is contrary to the sound doctrine

⁵²⁷ Karimi, Nasser. “Iran: U.S., Israel Destroyed Iraqi Shrine,” news.yahoo.com, 23 Feb 2006, bigPharaoh.blogspot.com.

⁵²⁸ Karimi, Nasser. “Iran: U.S., Israel Destroyed Iraqi Shrine,” news.yahoo.com, *Idem*.

⁵²⁹ Rapoport, Meron. “In the name of truth,” haaretz.com, 28 Apr 2005.

⁵³⁰ Segals. *Islam’s Black Slaves*, p. 98, as quoted by Schmidt. *Divide*, p. 120.

⁵³¹ “Liberal Tunisian Researcher Dr. Iqbal Al-Gharbi: *Muslims* Must Take Responsibility for Past Mistakes,” memri.org, 4 Nov 2005, No.1019, DW.

that conforms to the glorious gospel of the blessed God, which he entrusted to me (NIV 1Ti 01:09-10).

Jesus said, "Do to others as you would have them do to you" (Luk 06:31) and "Love your neighbor as yourself" (Mar 12:31), which directives militate against slavery and any other abuse one can name. By contrast, *Muhammad* commanded *Muslims* to be harsh with non-*Muslims* (K 009:073, 123; 048:029; 066:009), which command complements the *Koranic* commands that *Muslims* enslave others.

Ironically, Black *Muslims* often demand reparations from the West even though *Muslims*, including Black *Muslims* themselves, were the worst slavers in history, and some *Muslims* still hold slaves today! Western slavery lasted several centuries and came to be viewed as being un-Christian; slavery in *Islam* lasted 1400 years and slavery is still seen as being *Islamic* by virtue of the slaver *Muhammad*'s example.

Slavery continues in parts of *Islamdom* to this day. Officially slavery was banned in Saudi Arabia in 1962, but the royals and rich still practice it there in all but name, and Saudis even bring slaves to the US⁵³² If the West were ever to fall to *Islam*, slavery would be re-instituted globally (see the table "Islamists Still Dream of Making Non-*Muslims* into *Dhimmis* and Sex-slaves").

Just a few hundred years of slavery led to large black populations in the New World, so it is especially troubling that large Black population in the Mideast do not exist even after fourteen hundred years of slavery. The reason is Black men were castrated and Arab men impregnated the black women, not unlike the Arab-*Muslim*-on-Black-*Muslim* ethnic cleansing ongoing in Sudan in 2004-2005. Evidence of Arab slavers impregnating black women include how "*Mauritania* alone is reported to have some one million *Haratin*."⁵³³

That *Muslims* do not speak of their war crimes down through history (in keeping with K 004:148) is why in 2005 *Al-Azhar* Seminary in *Cairo* had the audacity to ask Pope John Paul II to apologize over the Crusades even though *Muslims* have killed and enslaved millions of Christians over the last 1400 years.⁵³⁴

Christians should not apologize for the Crusades and the West ought not apologize over colonialism since these acts put an end to much *Jihad* and *Dhimmitude* on land and to *Jihadist* piracy on the Mediterranean and the high seas. Besides, the apologies are not reciprocated but are fed into the *Muslim* propaganda machine, all in accordance with K 004:148 which says that *Muslim* should not talk about the evils they do but only about how *Muslims* have some grievance, real or imagined. The Catholic Church has seen how their apologies to *Muslims* have backfired, as the Egyptian Jesuit Samir Khalil Samir wrote:

...he [Benedict XVI, Pope (2005-)] has never fallen into the behavior found in certain Christian circles in the West marked by 'do-goodism' and by guilt complexes. Recently, some *Muslims* have asked that the Pope ask forgiveness for the Crusades, colonialism, missionaries, cartoons, etc. He is not falling in this trap, because he knows that his words could be used not for building dialogue, but for destroying it. This is the experience that we have of the *Muslim* world: all such gestures, which are very generous and profoundly spiritual, to ask for forgiveness for historical events of the past, are exploited and are presented by

⁵³² Pipes, Daniel. "Saudis Import Slaves to America," *FPM*, 14 Jun 2005.

⁵³³ Richardson. *Secrets*, p. 210.

⁵³⁴ Sina, Ali. "The Golden Rule and *Islam*," *JW*, 1 May 2005.

Muslims as a settling of accounts: here they say ‘You recognize it even yourself: You’re guilty.’ Such gestures never spark any kind of reciprocity.⁵³⁵

Muslims wax eloquent and sensationalize the supposed abuses committed by Western militaries even though these same militaries ended Saddam Hussein’s murderous regime. Saddam was a *Sunni Muslim* who murdered nearly 300,000 *Muslims* (not counting the millions of *Iraqis* and *Iranians* who died during the *Iran-Iraq* war).⁵³⁶ Saddam’s victims were *Kurds* (182,000) and the rest were mostly *Shias*, neither of who are Arabs who are “the best of peoples” (K 003:110). Besides, *Muslims* are not supposed to talk about the evils of *Muslims* (K 004:148).

Imams are fluent in victimhood-talk and *Jihadists* are instructed to complain of torture if they are ever caught. Just as *Muslims* memorize the *Koran*, they memorize a script about discrimination and how their free speech rights have been infringed.⁵³⁷ Robert Spencer wrote that whenever a *Jihadist* is charged...

...you can be sure that we will hear how quiet, pious and devout he is, and how inconceivable it is that he could have been involved with anything remotely resembling terrorism—and that it is only the racism and hysteria of the American authorities that is causing all his troubles.⁵³⁸

The cult of victimology, in keeping with *Koran* 004:148, drives individual and group acts of terrorism, as Robert Spencer wrote:

This is a pattern that repeats itself in virtually every case: *Jihadists* point to the enormities of their opponents and claim: ‘You drove us to it.’ We see it happening in *Iraq* and elsewhere. But they never address the expansionist and violent aspects of *Islamic* theology, or the fact that while their pretexts keep changing, their own actions remain the same: they never seem to be satisfied that their grievances have been redressed, and make peace. They just find another grievance.⁵³⁹

Muslims, in keeping with *Koran* 004:148, never discuss how terrorism might be the *Muslim*’s fault since this would be a discussion of evil done by *Muslims*. This is how they excuse even Usama Bin Laden:

Baasyir, who proclaims himself an admirer of Osama Bin Laden but still denies that he [Usama] is a terrorist leader, said that he is just a victim of ‘the infidel Bush’s America.’ Then he quoted a verse from the *Koran*: ‘The infidels will never stop fighting us until we follow their way’ [K 002:217].⁵⁴⁰

Also not discussed is how counter-terrorism measures arise because of prior *Islamic* terrorism. In some convoluted way terrorism is always the non-*Muslims*’ fault, and *Muslims* never initiate any “cycle of violence.” In recent decades, America has been blamed for *Islamic* terrorism even though *Jihadism* existed well over a thousand years before the United States became a nation.

The *Koran*, especially the War verses, engenders great hatred against non-*Muslims*. *Koran* 004:148 focuses blame on all non-*Muslims*. *Muslims* will blame the targets of their hatred for causing the hatred *Muslims* feel for them.

⁵³⁵ Samir, S.J., Samir Khalil. “When Civilizations Meet: How Joseph Ratzinger Sees Islam,” chiesa.espressonline.it, 4 May 2006, DW.

⁵³⁶ “Babies found in Iraqi mass grave,” news.bbc.co.uk, 13 Oct 2006.

⁵³⁷ Dwyer, Timothy. “Prosecution Called ‘Overzealous,’” washingtonpost.com, 26 Apr 2005, JW.

⁵³⁸ Spencer, Robert. “Jihad in Brooklyn,” JW, 27 Apr 2005.

⁵³⁹ Spencer, Robert. “Jihadist group growing in Asia,” JW, 2 May 2005.

⁵⁴⁰ Ismail, Noor Huda. “Schooled For Jihad, They Turned to Terrorism: I wanted to know why,” washingtonpost.com, 26 Jun 2005, p. B01, JW.

Muslims will also blame a third-party for ethnic cleansing they themselves started, as the *Serbs* were blamed for the *Balkan* conflict even though the *Muslims* started it, and the *Israelis* were blamed for *Christians* leaving *Palestine* in droves although *Palestinian Muslims* perpetrated the ethnic cleansing.⁵⁴¹

Muslims are seemingly oblivious to the fact that if it were not for the *Koran*, they would hold no grudges against, nor harbor any hatred for, any people, much less engage in terrorism or in *Jihad* empire-building the last 1400 years.

Koran 004:148 explains why *Muslims* make mind-boggling, reality-inverting, hypocritical statements of blame against adherents to other religions who are relatively righteous by comparison to *Muslims* in general, for instance:

- Ⓒ The official policy of the Turkish government is to deny the Armenian genocide, and Turkey has fined and jailed scholars who fail to ignore or deny the genocide. Some Turks now claim that Armenians are just fraudulently seeking reparations for a genocide that did not occur.⁵⁴²
- Ⓒ Despite all the trillions of dollars spent on oil and many billions given in foreign and humanitarian aid to the Palestinians and Egyptians, and to the Indonesians after the 2004 Boxing Day *Tsunami*, no dent has been made in anti-Americanism in *Islamdom*. This is to be expected because money is fungible, so sending money to *Islamdom* just means more *Mosques* where the *Koran* and its hatred of the infidel is preached constantly.⁵⁴³
- Ⓒ In 2005, the *Saudi* government, like *Muslims* around the world expressed “deep indignation” at a retracted *Newsweek* report that a killing manual, the *Koran*, had been flushed down a toilet.⁵⁴⁴ The *Saudis* have however as a matter of state policy, shredded and incinerated Bibles and crosses, and jailed, whipped and beheaded Christians who distributed Bibles.⁵⁴⁵
- Ⓒ After the Christian Concern organization reported that *Saudi* Arabia had arrested 46 Christians and the US State Department accused *Saudi* Arabia of “‘particularly severe violations’ of religious freedom,” a *Saudi* official denied the reports saying “the allegations ‘don’t go with the principals and values of the kingdom and above all our tolerant *Islamic* belief which guarantees the rights of *Muslims* and residents of different religions and ethnicities alike.”⁵⁴⁶
- Ⓒ Even while *Muslims* engage in terrorism and seek to extend the rule of *Sharia* law, *Muslims* categorically dismiss legitimate fears and concerns of non-*Muslims* and label them *Islamophobes*, bigots and racist scaremongers. Yet, non-*Muslims* are supposed to take the fears of *Muslims* seriously even though *Muslim* rights groups constantly issue: 1) warnings about impending backlashes after *Islamic* terrorist attacks—outbreaks of *Islamophobia* that rarely occur, and 2) issue hate-crimes reports with incidents that are unsubstantiated, exaggerated or are hoaxes.⁵⁴⁷

⁵⁴¹ Farah, Joseph. “Christian persecution by Arafat,” WorldNetDaily.com, 3 Jan 2003.

⁵⁴² Lacinier, Sedat (member of TEIMK: Turkish-Armenian Relations National Committee). “The Armenian Issue: Inventing a Past,” turkishweekly.net; “Armenians Dreamt It,” DW, 22 May 2005.

⁵⁴³ Malkin, M. “We hate you! Now give us more money,” michellemalkin.com, 23 May 2005.

⁵⁴⁴ “Saudi ire at *Koran* ‘desecration,’” news.bbc.co.uk, 13 May 2005.

⁵⁴⁵ Goodenough, Patrick. “Saudis Do Destroy Bibles, Think Tank Affirms,” CNSNews.com, 23 May 2005, DW.

⁵⁴⁶ El Deeb, Sarah. “Saudis Deny Persecuting Christians,” news.yahoo.com, 7 Jun 2005, DW.

⁵⁴⁷ Pipes, Daniel & Sharon Chadha. “CAIR’s Hate-crimes Nonsense,” DPC, 18 May 2005.

- ☉ *Muslims* dismiss non-*Muslim* concerns about the commands in the *Koran* about killing and subduing Christians, Jews and pagans, and claim that the *Koran* compares well to the Bible even though the Bible has no commands to kill *Muslims* or any race of people in existence. So while non-*Muslims* are expected to ignore the fact that the *Koran* wants them dead or subdued, non-*Muslims* are supposed to be empathetic to a *Muslim's* reaction when he or she stumble upon an extra kill command in the *Koran* she was not expecting. Azza Basarudin said after finding the statement "Death to all *Muslims*" scribbled in a second-hand *Koran*:

I dropped the book because I did not know what to do. I was paralyzed after 9/11—I could not leave my house for a couple of weeks—and I realized that fear was coming back. I could not even go near this book for a couple of days. I feel like I am being violated all over again because I am a *Muslim*.⁵⁴⁸

Notice how Basarudin's ascribing to the *Koran's* kill commands while at the same time feeling revulsion for the "Death to all *Muslims*" statement is consistent with her view of 9/11. Daniel Pipes noted how Basarudin "presents 9/11 not as an occasion when *Muslims* violated Americans but when Americans violated *Muslims*."⁵⁴⁹

- ☉ Even as *Sunni Muslims*: 1) bomb and destroy churches, synagogues and *Shiite Mosques*, 2) use *Sunni Mosques* as armories and *Sunni Minarets* as sniper nests and 3) burn American and *Israeli* flags, *Muslims* say things such as "American soldiers are known for disrespect to other religions. They do not take care of the sanctity of other religions."⁵⁵⁰ A *rabbi*, whose son died trying to defend Joseph's tomb from *Muslim* mobs, said about the "Great *Koran*-flushing Riots of 2005, "They [*Muslims*] lost the right to protest about disrespect for religion and holy objects a long time ago,"⁵⁵¹ a statement with which *Muslims* would disagree, no doubt.
- ☉ Sudanese officials and their spokesmen angrily denied accusations of genocide and ethnic cleansing that went on for decades against Christians and pagans in the south and now against *Muslims* in the *Darfur* region.
- ☉ *Muslim* angrily deny that unemployment, AIDS, FGM, marriage to children, polygamy, spousal abuse, terrorism and in short, anything bad, are widespread in the *Muslim* world; or they deny that say, FGM, is bad at all. The issue of problems endemic to *Islamdom* are hardly ever discussed in *Muslim* circles except to blame them on non-*Muslims*.⁵⁵²
- ☉ *Muslims* use the latest retaliatory strike against them to justify the next strike on infidels, seemingly oblivious to the fact that they start most conflicts. *Muslims* believe that the only proper response to an attack is to submit to *Islam*, so any retaliation by infidels is just further justification to attack. To think otherwise would violate *Koran* 004:148.
- ☉ *Muslims* blame non-*Muslims* for the rise of *Islamic* terrorism, even though it is inconceivable that, say: 1) The fact that a tiny percentage of *Muslims* live

⁵⁴⁸ Pipes, Daniel. "Amazon.com's *Koran* Desecration Problem," DP, 20 May 2005.

⁵⁴⁹ Pipes, Daniel. "Amazon.com's *Koran* Desecration Problem," DP, 20 May 2005.

⁵⁵⁰ Graham, Stephen. "Newsweek Apologizes; *Afghans* Want Action," excite.com, 15 May 2005.

⁵⁵¹ Klein, Aaron. "Muslim double standard on religious desecration?" WND.com, 17 May 2005.

⁵⁵² Dreyfus, Marion D. S. "Female Genital Mutilation and African AIDS," FPM, 8 Jun 2005.

in “occupied” territory makes it right or excusable for 1.2 billion *Muslims* to engage in terrorism, or that 2) Security checks that inconvenience *Muslims* could cause or justify mass-murder, for instance:

Shaikh Omar Bakri Mohammad told *Gulf News* [that] Prime Minister Tony Blair’s policies were creating extremists and possible terrorists throughout the country.⁵⁵³

After all, to think that *Muslims* are actually responsible for terrorism would violate *Koran* 004:148, a verse that says *Muslims* should not speak about any evil unless a *Muslim* happens to be the victim.

- Ⓒ When *Muslim* terrorist infiltrators, onlookers serving as human shields for terrorists, stone-throwing youths serving as decoys, and arms smugglers trying to penetrate secured borders, are killed, *Muslims* claim they were merely playing soccer or whatever.^{554 555}

Ingredient 9 (Khidr-Second Lamech-style *Lex Talionis*):

- I. **Introduction to Muslim-style *Lex Talionis* (K 005:032)**
- II. **Khidr Kills Extra-Judicially Over Mere Unbelief, and Muhammad Kills Extra-Judicially Over Persecution**
- III. **Muhammad, The Second Lamech, Who Avenges Multiple Times Over Magnifying a Religious Offense Into a Capital Offense Committed Against All Muslims**
Magnifying the Killing of a Muslim Into a Genocide of All Muslims
- IV. **Whether Muslim Killing Is Really Based on K 005:032**

I. Introduction to Muslim-style *Lex Talionis* (K 005:032)

Normal *Lex Talionis* requires a balanced reciprocity between the offense and the retaliation, hence an eye for an eye or a life for a life. *Islam*’s Khidr-Second Lamech-style *Lex Talionis* involves supposedly divinely-sanctioned unbalanced retaliation, meaning: A life or lives (plural) are taken over:

- Ⓒ A life of a *Muslim* taken for any reason (as per *Muhammad*, the Second Lamech).
- Ⓒ The mere persecution of a *Muslim* (as per the Second Lamech, *Muhammad*).
- Ⓒ The mere vexation of a *Muslim* (as per Khidr).

By contrast, whenever the situation is reversed, the *Islamic* ideal is that no *Muslim* is ever killed over the vexation, persecution or murder of an infidel or infidels (as per the Second Lamech).

Muhammad, the Second Lamech, said that it was acceptable to slaughter infidels whenever they “persecute” *Muslims* (K 002:191, 193, 217), “spread corruption in the land” (K 005:032) and whenever “holy things demand retaliation” (K 002:194).

The “persecution” that was “worse than slaughter” that *Muhammad* referred to (K 002:191, 193, 217) was the pagan *Mekkans* keeping *Muslims* from the *Kaaba* temple. The *Mekkans* felt compelled to do so because they knew *Muhammad* would end their cherished pagan worship at the *Kaaba* once and for all (K 002:217).

When *Muhammad* gained control of the *Kaaba*, far from promoting co-existence and diversity, he banned pagans from worshipping there (K 009:028). He also told

⁵⁵³ Sands, Chris. “Cleric: Blair’s policies creating militants,” *gulfnews.com*, 30 Apr 2005, *LGF*.

⁵⁵⁴ Waked, Ali & Efrat Weiss. “Did guards kill stone-thrower?” *ynetnews.com*, 8 Jul 2005.

⁵⁵⁵ Waked, Ali & Hanan Greenberg. “IDF kills 3 boys in Gaza,” *ynetnews.com*, 9 Apr 2005.

Muslims to kill pagans “wherever you find them” unless they convert first (K 009:005).

The reader might ask “What is corruption?” and “Who does *Muhammad* think spreads corruption and mischief”? (K 005:032). The issue is hardly academic but is a life or death matter since organized or freelance *Islamists* may kill depending on their varying definitions of “corruption in the land,” for instance:

- Ⓒ Some *Muslims* feel that drawing caricatures of *Muhammad* constitutes “corruption in the land” worthy of threats of assassination,⁵⁵⁶ while other *Muslims* think that only a novel like Rushdie’s *Satanic Verses* is worthy of death.⁵⁵⁷
- Ⓒ In Egypt, more than a hundred years ago, *Mufti* Mohammed Abdu issued a *Fatwa* permitting the private display of statues. In 2006, Egypt’s Grand *Mufti* Ali Gomaa issued a *Fatwa* saying that based on the *Hadith* where *Muhammad* said “Sculptors would be tormented most on Judgment Day,” statues for decorating homes were “sinful” and forbidden. Gamal al-Ghitani, editor of the literary *Akhbar al-Adab* magazine, said:

We don’t rule out that someone will enter the *Karnak* temple in *Luxor* or any other pharaonic temple and blow it up on the basis of the *Fatwa*.⁵⁵⁸

Just two months after Gomaa’s *Fatwa* was issued, “a black-clad and veiled woman screaming, ‘Infidels, infidels!’” wrecked three sculptures in a *Cairo* museum. “She had been listening to the *Mufti*, and was following his orders.”⁵⁵⁹

- Ⓒ “Conservative” *Hamas* does not object to elections, but the “puritanical” *Islamic Army of Gaza* says elections “cause strife among *Muslims* in the name of democracy, freedom and women’s rights.” To the *Islamic Army*, an election office is a “center of corruption, in which immoral acts that contradict our religion have been practiced.”⁵⁶⁰ This language implies that the *Islamic Army* may firebomb the election office and kill election workers in accordance with K 005:032.

Spreading corruption includes: 1) proselytizing to a religion other than *Islam*, 2) *Muslims* spreading heretical doctrines, 3) advocating for democracy and secular law rather than for *Sharia* law and 4) vice, to include tourists wearing skimpy clothing at a beach. Draconian vice-suppression measures that *Muslims* implement include:

- Ⓒ Serge Trifkovic wrote that in K 005:032, mischief-makers deserving of crucifixion (*sic!*) include...
 - ...those who resist the establishment of the *Muslim* rule or who disobey the *Sharia* [law] once it is established.⁵⁶¹
- Ⓒ In *Saudi Arabia* obesity is a major problem. Women do not exercise because full-body outfits are mandatory even in the oppressive heat. Clerics warn

⁵⁵⁶ “Muslim scholars scold newspaper for cartoons,” *Copenhagen Post*, cphpost.dk, 11 Nov 2005, freerepublic.com.

⁵⁵⁷ Rushdie, Salman. “The Right Time for An *Islamic* Reformation,” *washingtonpost.com*, 7 Aug 2005, B07.

⁵⁵⁸ “*Fatwa* against statues triggers uproar in Egypt,” *khaleejtimes.com*, 3 Apr 2006, DW.

⁵⁵⁹ de Quetteville, Harry. “Statue attack fuels fears of an *Islamist* Egypt,” *telegraph.co.uk*, 18 Jun 2006.

⁵⁶⁰ “*Islamist* gunmen order closure of *Gaza Strip* election office,” *haaretz.com*, 15 Nov 2005.

⁵⁶¹ “President Bush’s Speech on Terrorism,” *chroniclesmagazine.org*, 7 Oct 2005. Copyrighted material

that disrobing in locker-rooms would cause girls to “lose their shyness that is the hallmark of good morals” and “become attracted to each other,” i.e., become lesbians. “*Muslim* woman should realize that she is a target for corruption...There is no faster way to corrupt nations than the emancipation of women—that is getting her out on the street to entice men and ruin their morals.”⁵⁶²

- C Many millions of *Muslim* women have their clitoris preemptively removed during female circumcision just so they will not “spread corruption in the land” (K 005:032). Lecturer Dr. *Muhammad* Wahdan of Cairo’s *Al-Azhar* seminary stated on *Kuwaiti Al-Rai* TV on 28 Mar 2006:

In Egypt, we have four and a half million spinsters. The definition of a spinster is a woman who has reached 30, without ever receiving a marriage proposal. We have a spinster problem in the Arab world and the last thing we want is for them to be sexually aroused. Circumcision of the girls who need it makes them chaste, dignified and pure.⁵⁶³

Hamdun Dagher’s book *The Position of Women in Islam* (1997) states:

All this applies to men. But what is the reason underlying the circumcision of girls, which is applied in some *Islamic* countries? The first reason is the statement of *Muhammad*: ‘Circumcision is a law for men and a preservation of honour for women.’ The second reason lies in the supposition that circumcision makes a woman more enjoyable, provided that it is practised moderately. *Umm ‘Atiyya* the *Ansarite* narrated that a woman used to circumcise in *Madina*, and the Prophet said to her, ‘Do not overdo it, because this makes woman more favourable and it is more agreeable for the husband.’ As to the third reason why a female should be circumcised, it is to ‘diminish her lust,’ and to ‘tone down the sexual desire of the woman.’⁵⁶⁴

- C In 2001 the head *Mufti* of Egypt, Nasr Farid Wasel, issued *Fatwas* against beauty pageants, bullfights, watching solar eclipses and against the TV “Arab version of ‘Who wants to be a millionaire?’” saying it was a form of betting.” Tellingly, Wasel “refused to support rights activists in their campaign to outlaw female genital mutilation.”⁵⁶⁵

Muhammad said that many workers of corruption are actually unaware they are working corruption (K 002:012). *Muhammad* said that people who cheat at trade work corruption (K 011:085). *Muhammad* said that **most** People of the Book are ungodly (K 003:110; 005:059, 061) and **most** are insolent unbelievers (K 005:068) who do evil (K 005:066). *Muhammad* said Jews do evil by eating non-*Kosher* foods (K 005:062-063, 066). *Muhammad* says Jews are workers of corruption and “they make haste about the earth to do corruption there” (K 005:064).

Muhammad has *Allah* saying “Our messengers went to them with clear proofs and revelations, but **most** of them, after all this, are still transgressing (*Khalifa* K 005:033). Later he said that Jews spread mischief (or corruption) in the land (K 005:064). Thus *Muhammad* thought that “**most**” Jews and for that matter, Christians

⁵⁶² Abu-Nasr, Donna. “Exercise a Challenge for Saudi Women,” washingtonpost.com, 18 May 2006, bakelblog.com, *Nobody’s Business*.

⁵⁶³ “Egyptian Experts on *Islamic* Religious Law Debate Female Circumcision,” memritv.org, 28 Mar 2006, Clip No. 1090.

⁵⁶⁴ Dagher, Hamdun. “The Position of Women in *Islam*,” light-of-life.com, 1997, ch. 21.

⁵⁶⁵ “*Fatwa* against statues triggers uproar in Egypt,” khaleejtimes.com, 3 Apr 2006, DW.

and pagans, could be killed for spreading corruption without there being any retaliation in accord with K 005:032. *Islamist* preaching usually follows this line, as *The New York Sun* reported about one *Islamist*:

In the articles, Mr. Walid Ahmad Fitaihi said Jews ‘perpetrated the worst of evils,’ ‘brought the worst corruption to the earth’ and ‘killed prophets...’⁵⁶⁶

Iranian Supreme Leader Ayatollah Ali Khamenei said non-*Muslims* “cannot be called human beings but are animals who roam the earth and engage in corruption.”⁵⁶⁷ This description makes all non-*Muslims* liable to be killed under K 005:032. This pronouncement is sobering knowing that *Iran* has embarked on developing nuclear weapons and has already threatened to wipe *Israel* off the map.

Jesus said “turn the other cheek” (Luk 06:29) but as one UK *Islamist* put it:

Islam is not like Christianity, where they turn the other cheek.⁵⁶⁸

Jesus said that those who live by the sword, die by the sword (Mat 26:52). By contrast, *Muhammad* prescribed retaliation, including during the four sacred months (K 002:178-179, 194; 005:032; 006:151; 017:033; 022:039; 025:068; 042:040). *Muhammad* said “In retaliation there is **life** for you [i.e. *Muslims*]” (K 002:179). A verse that may explain what is meant by “**life**” in K 002:179 is:

Fight them, and God will punish them by your hands, cover them with shame, help you (to victory) over them, and **heal the breasts of believers** (K 009:014).

Muslim militants constantly allude to the “in retaliation there is **life** for you” verse quoted above (K 002:179), as one militant said:

The resistance is a historic phenomenon created during these years, and it is created from the fact that there is no **life** with the occupation. If *Abu Mazen* does not succeed in the diplomatic path, the only option remaining is the resistance, the *Intifada*.⁵⁶⁹

Jihadists allude to the “**healing**” verse (K 009:014) concerning retaliation as when:

• *Alert News* quoted a *Jihadist* video in 2006: “This is the video for carrying out God’s ruling against the [four] Russian diplomats [to *Iraq*] which we present to **heal** the hearts of believers and in revenge for our brothers and sisters for the torture and killing they receive at the hands of the infidel Russian government.”⁵⁷⁰

• *The Courier Mail* quoted a another *Jihadist* website in 2006: “Here is a film of the remains of the bodies of the two American soldiers kidnapped near *Yussufiyah* (south of *Baghdad*). We are showing it to avenge our sister who was raped by a soldier belonging to the same division as these two soldiers...they [the *Jihadists*] repressed their sighs to avoid news of the affair spreading but they swore to avenge their sister...Praise God, they captured two soldiers from the same division as this vile crusader. Here are the remains...to **rejoice the hearts** of the faithful [allusion to K 009:014].”⁵⁷¹

⁵⁶⁶ Clyne, Meghan. “Treasury Department Tars Alamoudi. Founder of the *Islamic Society* of Boston,” nysun.com, 9 Dec 2005, *JW*.

⁵⁶⁷ “*Iran’s Mejlis* parliament in *Tehran*,” *Adnkronos International*, adnki.com, 28 Nov 2005, *DW*.

⁵⁶⁸ Cohen, David. “Terror on the dole,” *Evening Standard*, 20 Apr 2004, thisislondon.co.uk, 21 Apr 2004, *LGF*, *DW*, freerepublic.com.

⁵⁶⁹ Waked, Ali. “Third *Intifada* almost here,” ynetnews.com, 28 Sep 2005.

⁵⁷⁰ “*Iraqi Qaeda*-led group says Russian hostages killed,” alertnet.org, 25 Jun 2006, *JW*.

⁵⁷¹ “Internet video shows mutilated US soldiers,” couriermail.news.com.au, 11 Jul 2006, mypetjawa.mu.nu.

The murderous mindset that is inculcated by the *Koran's* saying that people ought to be killed over spreading corruption in the land (K 005:032) and over persecution (K 002:191, 193, 217) is expressed and acted out by *Muslims* often. For instance:

- Ⓒ *Al-Qaeda's* Number Two man "Al-Zawahiri decries globalization, including tourism, as cultural domination that degrades *Muslims*." *Islamists* have declared a "Global War on Tourism" and so far have attacked resorts on the Island of *Bali, Kashmir*,⁵⁷² on the Red Sea beaches of the *Sinai*, and at archaeological sites in Egypt. *Islamists* hate tourism because it tempts *Muslims* with "hedonism" and "sexual freedoms" and "the tourist industry puts money in the coffers of the governments that terrorists hate."⁵⁷³
- Ⓒ A 16-year-old observant Jewish teenager from Florida flew with his father to *Tel Aviv* for the Passover holiday and died from injuries from a bombing at a *Shwarma* stand.⁵⁷⁴ *Abu Nasser* a senior leader of the *Al Aqsa* Brigades said, "This is a gift from *Allah*. We wish this young dog will go directly with no transit to hell...I imagine him as one of these *Nazis* who live here [WND: in the settlements.] There is no difference between him and them...Our hero believed in *Allah* and died while fighting for *Allah* but your pig was killed in a restaurant in an area full of prostitution."⁵⁷⁵
- Ⓒ At Bethlehem University, which was rumored to be on deceased *Abu Musab Al-Zarqawi's* [hit] list, some students have stopped attending classes for fear of being killed or wounded. Sources at the university said that the reason why it was being mentioned as a potential target was because the administration had suspended the activities of the *Hamas*-affiliated *Islamic List*. *Hamas* supporters on campus recently won 10 seats during elections for the student council. Since then, *Hamas* activists in the West Bank have been waging a campaign of incitement against Bethlehem University, accusing its administration of **discrimination** against *Muslim* students. A leaflet issued by *Hamas* supporters in *Hebron* last week threatened to launch *Kassam* rockets at the university. Other sources however claimed that the university was being targeted for screening a film depicting a *Muslim* man kissing his wife on the cheek.⁵⁷⁶
- Ⓒ Mr. Golayev, 36, said the *Islam* he observes is opposed to violence, but he warned that **the mistreatment of believers was driving men like him to desperation**. 'They will pressure me enough,' he said 'and then I will blow somebody's head off'...On the morning of Oct. 13, scores of men took up arms in *Nalchik*, the capital of the neighboring republic, *Kabardino-Balkariya* [between the Black and Caspian Seas]. **They were mostly driven, relatives said, by harassment against men with beards and women with headscarves** and by the closing of six *mosques* in the city. In two days at least 138 people were killed...Larisa Dorogova, a lawyer in *Nalchik* whose nephew Musa was among those killed in the fighting, said *Muslims* had appealed to the authorities, both religious and secular, to end the abuse of

⁵⁷² "30 injured as militants attack tourist buses in *Kashmir*," *monstersandcritics*, 31 May 2006, JW.

⁵⁷³ Dickey, Christopher. "The Global War on Tourists," *msnbc.com*, 5 May 2006.

⁵⁷⁴ Traubmann, Tamara. "U.S. teen killed in *Tel Aviv* suicide bombing buried in Florida," *haaretz.com*, 17 May 2006.

⁵⁷⁵ Klein, Aaron. "Florida teen's massacre called 'gift from *Allah*,'" *WND.net*, 15 May 2006, JW.

⁵⁷⁶ *Abu Toameh, Khaled*. "Christmas in Bethlehem: *Al-Zarqawi* or Santa," *jpost.com*, 10 Dec 2005.

believers, only to be ignored. 'If they had listened to the letters we wrote—from 400 people, from 1,000—maybe this would not have happened,' she said....'They were all good guys,' Ms. Dorogova said of *Nalchik's* fighters. The paradox of *Islam* in today's Russia is that *Muslims* have never been freer...[For instance,] Mustafa Batdiyev, the president of *Karachayevo-Cherkessia*, said his region openly supported *Islam*...The republic pays for people to make pilgrimages to *Mekka*. The last day of *Ramadan* is a holiday in the republic.⁵⁷⁷

- Ⓒ One of the 7/7 bombers said on his Last Testament video that he was going to blow up the London Underground because "this is a country that is **oppressing** people of my religion."⁵⁷⁸ *The Guardian* reported that UK *Muslims* tended to more-or-less agree with this 7/7 bomber (just quoted):

In one exchange, participants pondered the respective responsibilities of Tony Blair and the bombers for the July attacks: 50/50, said one; 80/20 Blair, said another; while the last concluded that the attacks were Blair's fault alone. The impulse to apportion blame very simply on *Iraq* and Blair has overwhelmed...soul searching...⁵⁷⁹

Muhammad taught that if any *Muslim* dies while lifting a finger for *Islam* or *Muslims*, he dies a martyr (*Sunan Abu Dawud*, bk. 40, no. 4754; also see no. 4754; *Sahih Bukhari*, vol. 3, bk. 43, no. 660; and *Sahih Muslim*, bk. 1, nos. 259+260). Therefore, the motivation exists for *Muslims* to try to kill anyone they deem to be persecuting *Muslims*, or deem to be "spreading corruption in the land," even at the risk of their own lives, for they think this is a legitimate *Jihad*:

- Ⓒ *Ayatollah Khomeini* said in February 1989 in *Teheran*:

I inform all zealous *Muslims* of the world that the author of the book entitled *The Satanic Verses*—which has been compiled, printed and published in opposition to *Islam*, the Prophet and the *Koran*—and all those involved in its publication who were aware of its content are sentenced to death. I call on all zealous *Muslims* to execute them quickly, wherever they may be found, so that no one else will dare to insult the *Muslim* sanctities... **[W]hoever is killed on this path is a martyr.**⁵⁸⁰

- Ⓒ In 2006, during the Cartoon Riots, an unnamed senior *Iranian* cleric stated:

Muslims must take the most ferocious stance against insults to *Islamic* sanctities...If setting fire to embassies of countries that insult the Prophet aims to show that these countries no longer have any place in *Islamic* countries then this act is permissible...**Anyone who dies in this path** [*Iran Focus* news editors: of protests against the insults] **is a martyr.**⁵⁸¹

- Ⓒ In 2006, during the Cartoon Riots, Javed ul-Hassan, *Imam* of the *Jamaat-ud-Dawa* in *Kashmir*, said that **"it's too late for apologies...the only possible response to the blasphemous cartoons is 'Jihad, holy war!'"**⁵⁸²

⁵⁷⁷ Myers, S. L. "Growth of *Islam* in Russia Brings Soviet Response," *nytimes.com*, 22 Nov 2005.

⁵⁷⁸ "Bomber's case 'rubbish'—Blair," *news.bbc.co.uk*, 22 Nov 2005, *DW*.

⁵⁷⁹ Bunting, Madeleine. "Why *Muslims* must guard against the satisfactions of complaint," *The Guardian*, *guardian.co.uk*, 21 Nov 2005, *DW*.

⁵⁸⁰ Trifkovich, Serge. "The Racial and Religious Hatred Bill," *chroniclesmagazine.org*, 27 Oct 2005, *DW*.

⁵⁸¹ "*Iran Focus*," *iranfocus.com*, 28 Feb 2006, *JW*.

⁵⁸² Koelbl, Susanne. "*Muhammad's* Silent Army: *Islamist* Extremists...," *spiegel.de*, 25 Feb 2006.

Organized terrorists would rather view their deeds first under the rubric of *Jihad* and second, under *Lex Talionis* since there are many more war verses in the *Koran* than there are verses calling for retaliation. Moreover, the promises of the *Houris* and other rewards for *Jihad* help terrorists “gain support among Muslims...[and] recruit new followers,”⁵⁸³ but the *Koran* associates no rewards for mere acts of *Lex Talionis*.

Freelance terrorists are usually not as keen as organized terrorists to explain the theological roots of their *Jihad* since they often die in the attack and are not as interested in recruiting other for *Jihad*. Freelancers usually say their motivation for killing infidels is *Lex Talionis* retaliation. The lone wolves follow the *a la* the Khidr model—people who think they are enlightened lone wolves authorized by *Allah* to kill.

One example of a freelance terrorist is Mohammed Reza Taheri-azar. He thought about committing a terrorist attack for two years and planned the specifics for two months.⁵⁸⁴ Police found what motivated him and justified his act: “A paperback copy of the *Koran*.”⁵⁸⁵ Then in 2006, he rented an SUV, hit nine pedestrians but surprisingly killed none of them. Taheri-azar wrote that...

...in the *Koran*, *Allah* states that the believing men and women have permission to murder anyone responsible for the killing of other believing men and women [K 005:032]...After extensive contemplation and reflection, I have made the decision to exercise the right of violent retaliation that *Allah* has given me to the fullest extent to which I am capable at present...*Allah* gives permission in the *Koran* for the followers of *Allah* to attack those who have waged [*sic*; waged] war against them, with the expectation of eternal paradise in case of martyrdom.⁵⁸⁶

Notice that Taheri-azar did not mention *Jihad* but merely retaliation.

Terrorists think that the *Koran*'s verses on retaliation justify their self-declared *Jihad*, as James Arlandson wrote:

Muslim polemicists like Sayyid Qutb assert that *Islam*'s mission is to correct the injustices of the world [i.e. “retaliate”]. What he has in mind is that if *Islam* does not control a society, then injustice dominates it, *ipso facto*. But if *Islam* dominates it, then justice rules it (*In the Shade of the Qur'an*, vol. 7, pp. 8-15). *Islam* is expansionist and must conquer the whole world to express *Allah*'s perfect will on this planet, so Qutb and other *Muslims* believe.⁵⁸⁷

In any case, the concept of retaliation is integral in the formation of an *Islamic* terrorist or *Islamist* rioter's mindset, as the case may be:

• Alain Finkielkraut commented on the French riots of 2005:

Why have parts of the *Muslim-Arab* world declared war on the West?...We are witness to an *Islamic* radicalization that must be explained in its entirety...to a culture that, instead of dealing with its problems, searches for an external guilty party. It's easier to find an external guilty

⁵⁸³ “Spanish Fatwa Against Terrorism – 17 March 2005,” theamericanMuslim.org, 19 Apr 2005.

⁵⁸⁴ “Disappointed With Outcome,” wral.com, 7 Mar 2006, michellemalkin.com.

⁵⁸⁵ Kaufman, Joe. “North Carolina Tar Heel Terror,” JW, 7 Mar 2006.

⁵⁸⁶ Spencer, Robert. “Killing for Allah,” FPM, 29 Mar 2006.

⁵⁸⁷ Arlandson, James. “The Truth about *Islamic* Crusades and Imperialism,” americanthinker.com, 27 Nov 2005.

party....The riots will subside but what does this mean?...There won't be a return to quiet but a return to routine violence.⁵⁸⁸

- ☉ Canadian security researchers wrote of their homegrown *Jihadists*:

A small number of *Muslims* in Canada have adopted the path of violence and *Jihad* in the pursuit of political and/or religious aims,' the CSIS report says. 'The reasons for this are varied and include parental influence, the efforts of charismatic spiritual leaders with extremist views and a general sense of anger at what is seen as *Muslim* oppression....Sympathy for the global *Muslim* community, which is perceived as suffering at the hands of the West, Russia and *Israel*, is another factor,' CSIS writes. Extremists believe they must take action to help their 'spiritual brethren.'⁵⁸⁹

Jihad is getting a bad name in the West since the "internal struggle" definition of *Jihad* does not fly anymore. So *Muslims* have been trying to reframe *Jihad* as being merely retaliation or, in secular parlance, resistance. *Muslims* try to portray *Muslim* terrorists as victims who only react to injustices done to them by the West.

Another reason *Muslims* like to frame *Jihad* as being retaliation is that acts that are otherwise outlawed (*Haram*) in *Islam* are allowed (*Halal*) if they are done out of retaliation:

- ☉ The *Islamic* principle that "Whatever is not explicitly said to be *Haram* (forbidden) is *Halal* (permissible)."⁵⁹⁰
- ☉ The *Islamic* principle that "The firmly established principle [that] 'Necessity makes prohibited things permissible.'⁵⁹¹
- ☉ *Muhammad* condemned fighting during the holy months but said it must be done anyway because "persecution is more heinous than slaughter" (*K* 002:191, 193, 217).
- ☉ Mutilation is outlawed in *Islam* except to retaliate against an enemy that mutilates dead soldiers (*K* 016:126).
- ☉ Torturing need not be done only out of retaliation since *Muhammad* tortured a Jew, Kinana, with fire, though the Jews had tortured no *Muslim*.⁵⁹²
- ☉ *Muhammad* said "And one who attacks you, attack him in like manner as he attacked you" (*K* 002:094). Terrorists quote this verse often, for instance:
 - ★ In 2005, *Umm Nidal*, mother of three *Hamas* "martyrs," said on PA TV:

They are the ones who think that this man [a Palestinian terrorist] has come to kill innocent people [in restaurants and malls]. This is what they [non-*Muslims*] think. But we, as *Muslims*, think differently. We are familiar with the *Koranic* verse: 'One who attacks you, attack him in like manner' [*K* 002:094].⁵⁹³
 - ★ In 2006 the *Mujahideen Shura Council* quoted *K* 002:094 before killing four Russians.⁵⁹⁴

Thus it is not surprising that *Muslim* terrorists are known for torturing, beheading and mutilating corpses, for instance:

⁵⁸⁸ Mishani, Dror & A. Smotriez. "What sort of Frenchmen are they?" *haaretz.com*, 17 Nov 2005.

⁵⁸⁹ Bell, Stewart. "Jihadists born here pose new threat, hard to detect, CSIS says," *National Post*, *canada.com*, 19 Nov 2005.

⁵⁹⁰ Gibb & Kramers. *Encyclopedia*, *Haram* entry, p. 133.

⁵⁹¹ Glasse. *Encyclopedia*, *Wudu* entry, p. 422, right column.

⁵⁹² Ishaq. *Sirat*, p. 515.

⁵⁹³ "Palestinian Legislative Council..." Special Dispatch 1063, MEMRI.org, 4 Jan 2006, *JW*.

⁵⁹⁴ "Iraqi Qaeda-led group says Russian hostages killed," *alertnet.org*, 25 Jun 2006, *JW*.

- Ⓒ “In 1948, *Muslims* murdered several *Israeli* men at *Gush Etzion*, cut off their testicles and placed testicles in the dead men’s mouths.”⁵⁹⁵
- Ⓒ Yasser Arafat’s PLO massacred 582 people who were mostly Christians, in January 1976, in *Damour*, Lebanon. The “Bodies were raped and featured dismembered genitals in their mouths.”⁵⁹⁶
- Ⓒ At *Najaf, Iraq*, in 2004 *Sheik Al-Sadr*’s militia cut off the genitals of 200 men and stuffed them in their mouths.⁵⁹⁷
- Ⓒ In 2004 in *Iraq*, *Al-Qaeda* terrorist “Zarqawi himself...callously cut the throats of the struggling Americans. Then he roughly decapitated them, holding the heads up for the cameras—and, with a nonchalant twist of the knife, gouged out one of the victim’s eyes.”⁵⁹⁸

Terrorists like to claim that infidels are raping and torturing *Muslims*, regardless of whether the claim is true or exaggerated, because this claim helps recruit *Jihadists*. Not only are *Muslims* riled up by the accusations but many recruits look forward to raping infidel men and women under the *Lex Talionis* rubric.

Given such incitement, it is not surprising that terrorists are known for raping hostages—men, women and even children. For instance, grade school girls were raped at *Beslan*, Russia, in 2004, and “men, women and children” were raped at *Najaf, Iraq*, in 2004, by *Sheik Al-Sadr*’s militia.⁵⁹⁹

The Spanish *Fatwa* against *Bin Laden* in 2005 is an example of how *Muslims* in the West try to reframe *Jihad* terrorism as *Lex Talionis* terrorism. First, the Spanish *Fatwa* of 2005 condemns any terrorist who justifies terrorism under the *Jihad* rubric rather than the *Lex Talionis* rubric:

- Ⓒ Argues that terrorism is *Halal* (allowed) rather than *Haram* (disallowed).
- Ⓒ “Defend the legality of terrorism and try to base it on the Sacred *Koran* and the *Sunna*.”⁶⁰⁰

Then, the Spanish *Fatwa* of 2005 affirms the legitimacy of terrorism under the retaliation rubric when it says:

There is no doubt *Muslims* have the legitimate right to react against any aggression or any situation of oppression.⁶⁰¹

Another example of how *Muslims* in the West try to reframe *Jihad* terrorism as *Lex Talionis* terrorism comes from *Hizb ut Tahrir (HuT)*. When the *BBC* confronted a former senior member of *HuT*, Yamin Zakaria, with a tract against Israel, he said...

...it is not encouraging violence, it is encouraging retaliation, there’s a difference. Violence is unprovoked, without reason. That is not what the party is encouraging. What they are saying is that we have the right to retaliate.⁶⁰²

Muslims in the West, in order to fool infidels about how *Islam* actually initiates violence through offensive *Jihad*, would rather have terrorism described as being *Lex Talionis*, a mere reaction against Western policies and colonialism. Terrorists by

⁵⁹⁵ Schluskel, D. “Sex & The Islamic Terrorist,” *debbieschluskel.com*, 31 Jan 2005.

⁵⁹⁶ Schluskel, D. “Sex & The Islamic Terrorist,” *debbieschluskel.com*, 31 Jan 2005; confer Kahl, M. “Yasir Arafat’s Planned Christian Genocide,” *chretiens-et-juifs.org*, accessed 12 Apr 2005.

⁵⁹⁷ Scarborough, Rowan. “Al-Sadr’s Killing Fields,” *The Washington...* *Idem*.

⁵⁹⁸ McGeough, Paul. “Zarqawi: the new bin Laden,” *Sydney Morning Herald*, *smh.com.au*, 17 Oct 2004.

⁵⁹⁹ Scarborough, Rowan. “Al-Sadr’s Killing Fields,” *The Washington Times*, *FPM*, 1 Sep 2004.

⁶⁰⁰ “Spanish *Fatwa* Against Terrorism – 17 March 2005,” *theamericanMuslim.org*, 19 Apr 2005.

⁶⁰¹ “Spanish *Fatwa* Against Terrorism – 17 March 2005,” *theamericanMuslim.org*, 19 Apr 2005.

⁶⁰² “*Hizb ut Tahrir* (on Newsnight),” *news.bbc.co.uk*, 27 Aug 2003, *hotair.com*, 9 May 2006.

contrast justify terrorism under **both** *Jihad* and *Lex Talionis*. For instance, terrorists freely quote K 008:060 about preparing war horses to terrorize the enemy, and they talk of how they must fight fire with fire, i.e. state terrorism with terrorism. For instance, the Chechnyan terrorist Basayev “admitted that he was ‘a bad guy, a bandit...Ok, so I’m a terrorist but what would you call them (the Russians)?’”⁶⁰³ Likewise, *Bin Laden & Company* justify terrorism under **both** *Jihad* and *Lex Talionis*. They believe they can even go so far as to bomb the US with nuclear weapons based on *Lex Talionis*, for we read:

[*Bin Laden*] secured from a *Saudi Sheik*...a rather long treatise on the possibility of using nuclear weapons against the Americans. [The treatise] found that he was perfectly within his rights to use them. *Muslims* argue that the US is responsible for millions of dead *Muslims* around the world, so reciprocity would mean you could kill millions of Americans.⁶⁰⁴

Of course for terrorism to be in accord with *Lex Talionis* requires that terrorism target infidels and just anyone. The Spanish *Fatwa* came in response to *Muslims* leaving time-bombs in about dozen rucksacks and gym bags on commuter trains in Madrid, and undoubtedly *Muslims* died on these conveyances alongside infidels. Thus the Spanish *Fatwa* of 2005 reads:

There can be no doubt that the *Muslims* have a legitimate right to react against aggression or a situation of oppression [i.e. terrorism is okay]. However, any such reaction must not lead to **blind** or **irrational hatred** [i.e. must be targeted not to include *Muslims*]:

Let not hatred of those [i.e. infidels] who prevent access to the House of Inviolable Adoration (that is to say, the fulfillment of your religious obligations) incite you to exceed the limits [by killing *Muslims*, but killing infidels is okay (K 009:005)], but on the contrary help one another [i.e. *Muslims*] in promoting goodness and piety, and do not help one another in promoting evil and enmity [i.e. against fellow *Muslims*] (K 005:002).⁶⁰⁵

Similarly, in 2005 during the French *Muslim* riots, the Union of French *Islamic* Organizations (UOIF) issued a *Fatwa* using the word “**blind**.” One is right to suspect the *Fatwa* is really a riddle meant to fool non-*Muslims* since “most French leaders have kept a critical distance from the group [the UOIF] because of its links with the *Muslim* Brotherhood.”⁶⁰⁶

The UOIF is not unlike nearly all *Fatwa*-issuing organizations in that *Fatwa*-issuing organizations often have ties to terrorists. Some are only two degrees removed from very terrorists that the *Fatwas* purport to condemn (i.e. their friend’s acquaintance is a member of the terrorist organization named in the *Fatwa*). Some of these same organizations are staffed, or were formerly staffed, by people who have issued death threats or death-sentence *Fatwas*.⁶⁰⁷

The UOIF *Fatwa* on the French riots in 2005 read:

It is formally forbidden to any *Muslim* seeking divine grace and satisfaction to participate in any action that **blindly hits** private or public property or could

⁶⁰³ “Basayev broadcast enrages Russia,” news.bbc.co.uk, 29 Jul 2005.

⁶⁰⁴ “CIA Agent Details Terror Threat,” cbsnews.com, 14 Nov 2004, JW.

⁶⁰⁵ “Spanish *Fatwa* Against Terrorism – 17 March 2005,” theamericanMuslim.org, 19 Apr 2005.

⁶⁰⁶ “French *Muslim* group issues *Fatwa* against rioting,” alertnet.org, 6 Nov 2005.

⁶⁰⁷ “Group [UAC] Officially Denounces *Fatwa* Against *Islamic* Terrorism,” JW, 9 Aug 2005.

constitute an attack on someone's life. Contributing to such exactions is an illicit act.⁶⁰⁸

The weasel words "**blindly hits**" (as opposed to, say "directed attack") are similar to other words used in similar *Fatwas* such as "senseless," "irrational hatred," "innocent" and "civilian" that give wiggle room for terrorism. For instance, CAIR's 2004 "Not in the Name of *Islam*" petition concerning terrorism uses the terms "innocent lives" and "innocent people."⁶⁰⁹ In 2006, 150 *Mosques* in Birmingham, UK, signed a statement that only forbids the killing of "innocent civilians."⁶¹⁰

The 2005 UOIF *Fatwa*'s issuers are saying that terrorism is okay by them as long as the terrorists: 1) kill premeditatively with a purpose—like Khidr did, 2) act only on "rational hatred"—like Khidr did, 3) extra-judicially kill only the "guilty" infidels like the stranger Khidr did and 4) do not kill "civilians"—though this last condition is thrown in for Western consumption only since *Islamic* jurisprudence makes no such distinction between persons, as *Imam Omar Bakri Mohammed* phrased it:

We don't make a distinction between civilians and non-civilians, innocents and non-innocents. Only between *Muslims* and unbelievers. And the life of an unbeliever has no value. It has no sanctity.⁶¹¹

Here is an example of how the weasel words are used. In 2005 the *Muslim Council of Britain* (MCB) condemned the 7/7 and 7/21 attacks by issuing a *Fatwa*. In discussing this *Fatwa*, Iqbal Sacranie said...

...in terms of any **innocents** wherever they are in any part of the world—there can never, ever be justification of killing **civilians**.⁶¹²

One is wrong to assume that Sacranie believes "civilians" are synonymous with "innocents" since Salman Rushdie is a civilian, yet Sacranie "in 1989 said that 'Death is perhaps too easy' for the author of *The Satanic Verses*."⁶¹³

As it is, Sacranie's statement implies that anyone not a **civilian** is fair game for *Islamic* terrorism, because in *Islam*—whatever is not *Haram* (forbidden) is *Halal* (permissible).⁶¹⁴ In fact, Sacranie admitted as much, as *The Independent* reported:

Sir Iqbal insists that British *Muslim* scholars have taken a lead in condemning suicide attacks. But he reveals that in the behind-the-scenes discussions before the statement was issued on Friday a distinction was drawn by some between military targets and civilian targets in the Middle East. 'I will tell you where the confusion gets into it. Where there is a war. Where there are soldiers, they try to kill the soldiers.'⁶¹⁵

Islamists do not consider infidels to be civilians since—as one 7/7 suicide bombers stated:

...Your democratically elected governments continuously perpetuate atrocities against my people and your support of them makes you directly

⁶⁰⁸ "French *Muslim* group issues *Fatwa* against rioting," alertnet.org, 6 Nov 2005.

⁶⁰⁹ "Not in the Name of *Islam*," 13 May 2004, islam.about.com, cair-net.org.

⁶¹⁰ "Muslim leaders condemn terrorism," bbc.co.uk, 23 Jun 2006, JW.

⁶¹¹ "Militant Cleric Says Attack on London 'Inevitable,'" *Yahoo News!*, 18 Apr 2004, LGF.

⁶¹² Woolf, Marie. "Sir Iqbal Sacranie: 'There can never be justification for killing civilians,'" news.independent.co.uk, 18 Jul 2005, JW.

⁶¹³ Rushdie, Salman. "The Right Time for An *Islamic* Reformation," washingtonpost.com, 7 Aug 2005, B07.

⁶¹⁴ Gibb & Kramers. *Encyclopedia, Haram* entry, p. 133.

⁶¹⁵ Woolf, Marie. "Sir Iqbal Sacranie: 'There can never be justification for killing,'" *Ibid.*

responsible just as I am directly responsible for protecting and avenging my *Muslim* brothers and sisters. Until we feel security, you will be our target.⁶¹⁶

The use of the words “**blindly hits**” in the Union of French *Islamic* Organizations (UOIF) *Fatwa* of 2005 merely means that *Muslims* do not believe in equal-opportunity bombing. They believe that *Jihadists* ought to discriminate in their selection of targets just as Khidr had. (Khidr is discussed later in this section.) This contention is confirmed by:

- Ⓒ The fact that the words “**violence**,” “**criminal**,” “**blind(ly)**” “**civilians**” and “**innocents**” are used subtly and discriminately. For instance, when suicide-bombers targeted non-*Muslims*, these acts are celebrated in the streets and receive “wide support from a [*Muslim*] public”⁶¹⁷ as a legitimate response to occupation or a justified retaliation over the enemy’s criminal acts. By contrast, in 2005 *Muslims* noticeably changed their tune when three *Islamic* suicide-bombers in *Amman*, Jordan, killed more *Muslims* than non-*Muslims*. Silet Al-Thaher reported what then was said and written in the West Bank:

‘Oh my God, oh my God. Is it possible that Arabs are killing Arabs, *Muslims* killing *Muslims*?’Similar thoughts were heard over and over in the West Bank and *Gaza* Strip on Thursday, as Palestinians expressed outrage over suicide attacks aimed at **civilians**....‘Palestinians have tasted the **blind violence** that does not differentiate between people—children, women, wedding parties, ordinary people,’ said Palestinian newspaper commentator Hani al-Masri. The Palestinian Authority ordered flags lowered to half-staff for one day and declared a three-day period of mourning....[A relative of the victims said] ‘It was devastation. Children were crying. No religion, no *Islam*, no *Muslim* people allow this to happen’....[The reporter noted] many Palestinians seemed most upset that the victims in *Amman* were *Muslim*. Some hinted that attacks against Israeli or American targets could still be acceptable. At a small *Mosque* in *Gaza* City, worshippers asked God to send the souls of the *Amman* victims to heaven and to prevent the attackers from harming the image of *Islam*...‘They could go and fight American soldiers. They could come to Palestine to fight Israeli soldiers in the West Bank. But to kill **innocents**, there is nothing to describe them but **criminals** and the **enemy** of God.’⁶¹⁸

Erik Schechter wrote about the Palestinians’ discriminating attitude toward suicide-bombings after the 2005 suicide-bombings in Jordan mentioned above:

...a poll conducted in December 2005 by the Palestinian Center for Policy and Survey Research found that 88 percent of Palestinians opposed *Al-Qaeda*’s triple bombing at hotels in *Amman*. Clearly, the respondents had a problem with the target [*Muslims*], not the tactic, as a different survey the same year found that 65 percent of Palestinians back *Al-Qaeda* operations in the United States and Europe.⁶¹⁹

- Ⓒ The conspicuous absence of any mention of “French law” in the Union of French *Islamic* Organizations (UOIF) *Fatwa*.⁶²⁰ This omission is entirely expected since

⁶¹⁶ Govan, Fiona & Paul Stokes. “In a measured Yorkshire accent, the July 7 suicide bomber delivers his message of hate,” telegraph.co.uk, 2 Sep 2005.

⁶¹⁷ Al-Thaher, Silet. “Jordan Attacks Claim 17 From One Family,” cbsnews.com, 10 Nov 2005, *JW*.

⁶¹⁸ Al-Thaher, Silet. “Jordan Attacks Claim 17 From One Family,” cbsnews.com, 10 Nov 2005, *JW*.

⁶¹⁹ Schechter, Erik. “Reaping a bloody harvest,” jpost.com, 11 May 2006.

⁶²⁰ “RPT-Anti-riot *Fatwa* sparks feud among French *Muslims*,” alertnet.org, 7 Nov 2005, *JW*.

Islamists are trying to replace secular law with *Sharia* law.⁶²¹ The omission signals that *Muslims* may disregard French law in deference to *Sharia* law when determining how to act.

- C The discriminating nature of the French riots. Twelve churches⁶²² and two synagogues⁶²³ were desecrated or burned but not any *Mosques*.⁶²⁴ In fact, "When a [police] tear-gas canister exploded near a *Mosque* in *Clichy-sous-Bois* on the fourth violent evening, a new cry went up. 'Now this is war,' said one of the vandals. Others cried, '*Jihad*.'⁶²⁵
- C *Islamists* are guiding youths in target selection when it comes to arson during the French *Muslim* riots of 2005, as UK's *The Telegraph* reported:

But—and this is the crucial difference between the different generations of rioters [i.e. leftist labor unions and students]—most of those living in the French ghettos are *Muslims* and have **grown up during a period of Islamic radicalization. Many of the youths hurling petrol bombs on Parisian estates look up to a slightly older group of *Mosque* stalwarts.** These men are capable of being forces for both good and mischief; there have been examples from the past fortnight of situations calmed, but also of attackers acting under their direction, so that ***Muslim-owned businesses, a Halal butcher's shop and a Kebab joint, for example, are spared, while a bank branch and symbols of another France are targeted.*** Intelligence officials have already spoken of the involvement of the more sinister of such figures in the recruitment of young French *Muslims* to fight the American-led coalition in *Iraq*. Several have been killed, others are missing. The gravest fear for French ministers is that the trouble of the past 10 days has been orchestrated by *Islamists* bent on exploiting the grievances of impressionable youths.⁶²⁶

The New York Sun reported similarly about the French *Muslim* riot of 2005:

...But the fact remains that only ethnic youths are rioting, that most of them explicitly pledge allegiance to *Islam* and such *Muslim* heroes as Osama bin Laden, that the *Islamic* motto—*Allahu Akbar*—is usually their war cry, and that they submit only to arch-conservative or radical imams. The fact also remains, according to many witnesses, that the rioters torch only 'white' cars, meaning white-owned cars, and spare '*Islamic*' or 'black' ones [i.e. most *Muslims* in France are from North Africa]. One way to discriminate between them is to look for ethnic signs like a sticker with *Koranic* verses or a picture of the *Kaaba* in *Mekka* or a stylized map of Africa. Further evidence of the animating influence in the riots lies with the French rap music to which the perpetrators listen. Such music obsessively describes White France as a sexual prey.⁶²⁷

⁶²¹ Sookhdeo, Patrick. "Will London burn too [like France]?" spectator.co.uk, 11 Nov 2005, *JW*.

⁶²² Charlton, Emma. "France plans curfews to curb riots," heraldsun.news.com.au, 8 Nov 2005.

⁶²³ Sitbon, Shirli. "Riots spark fear among French Jews," ynetnews.com, 7 Nov 2005.

⁶²⁴ Bostom, Andrew G. "Eurabia's Morass Elicits Mythical 'Solutions,'" americanthinker.com, 24 Nov 2005, *DW*.

⁶²⁵ Dickey, Christopher. "Rage on *Rue Picasso*: Will the riots swell the ranks of *Jihadists* in Europe?" msnbc.msn.com, 14 Nov 2005.

⁶²⁶ Randall, Colin. "France divided as the flames creep ever closer to central Paris," telegraph.co.uk, 7 Nov 2005, *JW*.

⁶²⁷ Gurfinkiel, Michel. "France Facing 'Horrendous' Balance Sheet," nysun.com, 8 Nov 2005, *DP*.

- C Controlled rioting and pogroms are a favorite tactic of *Islamists* that are used everywhere against non-*Muslims* since the start of *Islam*. Goel wrote about the situation in India:

That part of the '*Muslim* minority' which had voted for *Pakistan* but had chosen to stay in India, restarted the old game when India was proclaimed a secular state pledged to freedom of propagation for all religions [1948 AD]. It revived its tried and tested trick of masquerading as a 'poor and persecuted minority.' It cooked up any number of *Pirpur* Reports. The wail went up that the 'lives, liberties and honour of the *Muslims* were not safe' in India, in spite of India's 'secular pretensions.' At the same time, street riots were staged on every possible pretext. The 'communal situation' started becoming critical once again.⁶²⁸

With statements of condemnation and *Fatwas* like the Union of French *Islamic* Organizations (UOIF)'s *Fatwa*, *Islamic* scholars can redefine terrorism as being acts of retaliation rather than say, acts purifying *Islam* of apostates and collaborators. This turns the focus of *Jihad* solely on infidels and away from *Muslims*. For instance, the *Hizb ut-Tahrir* (*HuT*) *Islamist* group stated it was "against explosions in cities," but then wonders why the West condemns bombs in Western cities when the West has bombed *Muslim* cities.⁶²⁹ So what *HuT* is saying is the West has no right to condemn tit-for-tat *Lex Talionis* terrorism and *HuT* hopes that *Jihadists* will refrain from untargeted attacks that could inadvertently kill *Muslims*.

Statements issued by *Muslim* organizations seem to help terrorists fine-tune their methods and public relations rhetoric. Otherwise, terrorists cannot recruit or raise funds among *Muslims*, nor get the reaction from the infidel public and politicians they are looking for, as Daniel Pipes explains:

Indigenous *Muslims* of northwestern Europe have in the past year deployed three distinct forms of *Jihad*: the crude variety deployed in the United Kingdom, killing random passengers moving around London; the targeted variety in the Netherlands, where individual political and cultural leaders are singled out, threatened and in some cases attacked; and now the more diffuse violence in France, less specifically murderous but also politically less dismissible...the British variant is clearly counterproductive, so the Dutch and French strategies probably will recur.⁶³⁰

II. Khidr Kills Extra-Judicially Over Mere Unbelief, and Muhammad Kills Extra-Judicially Over Persecution

Muhammad told the story of a *Muslim* sage Khidr, literally "the green man" (*K* 018:065-082 and *Hadiths*). *Muhammad* said that Khidr was wiser than the *Muslim* Moses and even mentored the *Muslim* Moses (*Sahih Bukhari*, vol. 6, bk. 60, no. 251).

Muhammad said that the stranger Khidr, without any warning and without the parents' knowledge or permission, extra-judicially slew a "young boy" (*Sher Ali*, *Kalifa K* 018:074). The *Muslim* Moses was shocked and objected, saying:

⁶²⁸ Goel. *Calcutta*, ch. 9.

⁶²⁹ Gardham, Duncan. "Radical websites defy deportation threat by urging *Islamic* war on West," *telegraph.co.uk*, 29 Aug 2005.

⁶³⁰ Pipes, Daniel. "Reflections on the Revolution in France," *DP*, 8 Nov 2005.

What! Have you slain an **innocent** soul **not out of retaliation**? Truly you have acted heinously! (K 018:074).

If the boy had been an infidel, the *Muslim* Moses may not have given the boy's murder a second thought since *Muhammad* said *Muslims* ought to kill infidels if they do not convert (K 009:005)—but the boy's parents were *Muslim* so the *Muslim* Moses had to object. One can tell the parents of the slain boy in the Khidr story were *Muslim* since K 018:081 says *Allah* was “their lord.”

Khidr told the *Muslim* Moses:

As for the boy, his parents were believers and we [Khidr's use of the Majestic Plural that *Muhammad* copied from the Jews] feared lest he should make disobedience and ingratitude to come upon them [the boy's parents]. So we [another majestic plural] desired that their Lord [his parents' god, *Allah*] should give them in exchange one better than he [the lad] in purity and closer in filial affection (K 018:080-081).

Khidr's response to Moses implies that the boy was not an “**innocent**” as Moses assumed, in that the boy was an unbeliever who might have otherwise grown up to vex his *Muslim* parents with his disbelief (K 018:080-081).

The boy may not have exhibited any signs of being an unbeliever yet, but *Muhammad* said it was admirable to kill a hypocritical *Muslim*. *Muhammad* considered hypocritical *Muslims* to be mere firewood for Hell that just happened to be clad with garments—even when they were alive (K 063:004). The *Hadith* record *Muhammad* inciting would-be Khidrs to violence:

Soon there will appear disagreement and dissension in my people; there will be people who will be good in speech and bad in work. They recite the *Koran* but it does not pass their collar-bones. They will swerve from the religion...They are worst of the people and animals. **Happy is the one who kills them and they kill him.** They call to the book of *Allah* but they have nothing to do with it. He who fights against them will be nearer to *Allah* than them (the rest of the people).⁶³¹

Muslims often cite verses in the *Koran* and *Hadith* entries besides the Khidr story when justifying *Islamic* terrorism. Why? Because there are many more *Jihad* verses, and quoting *Jihad* verses is easier than bringing up the Khidr story and saying, “The moral of the story is...” Nevertheless, *Muslims* do seem to allude to the Khidr story to justify terrorism, and *Islamist* terrorists live by the Khidr story in terms of killing whomever they deem to be guilty, killing taxpayers and destroying infrastructure useful to infidels, and doing acts of charity for *Muslims*. For instance:

- ☉ Just as Khidr preemptively sabotaged boats so that an infidel king could not later commandeer them for war (K 018:071, 079), terrorists say they seek to ruin the infrastructure that is useful to infidels whether *Muslim*-owned or not—everything from government (e.g. Pentagon, White House) and financial buildings (e.g. World Trade Center twin towers) to oil fields and oil refineries in *Saudi Arabia* and forests in *Israel*.
- ☉ In 2006 Mohammed Reza Taheri-azar boasted that he had “injured several people both physically and psychologically, who were also American taxpayers...and am proud to have carried it out in service of and in obedience of *Allah*.”⁶³²

⁶³¹ *Sunan Abu-Dawud*, bk. 40, no. 4747.

⁶³² Spencer, Robert. “Freelance *Jihadists*,” *FPM*, 28 Jun 2006.

- C In 2006 convert Michael Julius Ford, whose *Imam* was Gerald Muhammed, killed two of his coworkers and shot others before a SWAT Team killed Ford. Ford's police record showed he was arrested on 19 October 2002 for "allowing the well-being of a minor to be endangered" which sounds like something a would-be Khidr would do given that Khidr killed a lad for mere unbelief. After the terrorist act, Ford's younger sister, Khali, said:

He told me that *Allah* was going to make a choice and it was going to be good and told me people at his job was making fun of his religion and he didn't respect that.⁶³³

Ford sounds like Khidr who said that he killed a lad because he was an unbeliever who was going to vex his *Muslim* parents (K 018:080). Taheri-azar and Ford both sound like Khidr who said repeatedly that he was just doing *Allah's* will. Khidr claimed to have a "higher truth" straight from *Allah's* "presence" (K 018:065-066). Khidr killed a lad in the hopes that *Allah* would bring a blessing out of it (K 018:081), and he said that when he killed, sabotaged and was charitable, "I did it not of my own accord" (K 018:081).

Muslims will **allude** to the Khidr story to justify the severity of the punishment under *Sharia* law. For instance, *Muslims* alluded to the Khidr story (K 018:080-081) when the *Afghan* Abdul Rahman faced the death penalty for converting from *Islam* to Christianity. Rahman tried to retrieve his children from his wife's father—"wanting the custody of the children, which is always given to *Muslims* against apostates."⁶³⁴ *Muslims* then cited how Rahman had vexed his parents and family and brought trouble on them—just as Khidr told Moses the unbelieving lad would have done if Khidr had not killed him first:

Mr. Rahman converted [to Christianity] while in *Pakistan* where he worked for a Christian aid agency. He was arrested after he returned to his birthplace and tried to regain custody of his daughters, who had been living with his **parents**. His **family** turned him in and he was arrested with a Bible in his possession. 'It is a crime to convert to Christianity from *Islam*. **He is teasing and insulting his family** by converting,' Judge Zada said. 'The Attorney-General is emphasizing he should be hung.'⁶³⁵

Abdul Rahman told his **family** he was a Christian. He told the neighbors, bringing shame upon his **home**....Prosecutors say he should die. So do his **family**, his jailers, even the judge....'We will cut him into little pieces,' said Hosnia Wafayosofi, who works at the jail. 'There's no need to see him.' '**We are Muslim**, our **fathers** were *Muslim*, our **grandfathers** were *Muslim*,' said Abdul Manan, Rahman's **father**, who is 75. 'This is an *Islamic* country. Imagine if your son told a police commander, also a *Muslim*, that he is a Christian. How would this affect you? It's very difficult for **us**'....'He is my **son**,' said Manan, crying. 'But if a son does not care about the dignity of his **family**, the dignity of his

⁶³³ Cardona, Felisa & JP Eichmiller. "Shooting spree baffles those close to 22-year-old Ford, 27 Jun 2006, *LGF*.

⁶³⁴ Moore, Charles. "Jack is a man of straw when *Muslims* talk of killing converts," telegraph.co.uk, 25 Mar 2006, *DW*.

⁶³⁵ Albone, Tim. "Afghan man faces death for turning to Christianity" theglobeandmail.com, 21 Mar 2006, michelemalkin.com.

father, God can take him away. You cannot make anything out of such a son. He is useless' [a likely allusion to the Khidr story].⁶³⁶

When it became likely that Rahman might be released due to international pressure, moderate *Imam Abdul Raouf* of the *Afghan Ulama Council*, who was jailed three times for criticizing the *Taliban*,⁶³⁷ said:

We will not allow God to be humiliated. This man must die...Cut off his head! We will call on the people to pull him into pieces so there's nothing left.⁶³⁸

Besides justifying: 1) capital punishment for apostasy under *Sharia* law, 2) extra-judicial assassinations by strangers who feel they are authorized by *Allah* to act as judge, jury and executioner and 3) terrorism acts, one can see how the story of Khidr could be used to justify the frequent honor-killings in *Islamdom*. Khidr actually made the murder an act of faith—faith that *Allah* would smile upon a *Muslim* murdering a non-*Muslim* lad and would bless the act by giving the *Muslim* parents a better replacement son. Thus honor-killings and extra-judicial killings can be an act of faith in *Islam* just as *Jihad*-related murders are an act of faith in *Islam*.

Honor-killings will be further discussed later this section, and FGM is discussed elsewhere, but it should be noted here that the stranger Khidr's extra-judicial killing of a healthy lad in the hopes that *Allah* would give the couple a better son (*K* 018:080-081) seems to have occasioned and justified other gross abuses against children in *Islamdom*, for instance:

☉ If Khidr's killing of a lad because that lad would later vex his *Muslim* parents in the future, then "taxing" Christian nations by abducting tens of thousands of their sons and inducting them into the *Sultan's* palace or *Janissary* army was justified since *Devshirme* made the sons obedient to *Allah* and did not involve killing.⁶³⁹

☉ If Khidr could kill a lad thereby sending him to hell for eternity so he would not vex his *Muslim* parents in the future, surely *Islamists* can encourage youths to engage in "martyrdom" operations thereby sending the boy to heaven and allowing the boy to free his parents and others from purgatory. Thus *Muslims* use children's books and school textbooks, kid's television and youth camps to encourage *Muslim* children to: 1) go on *Jihad*, 2) risk life and limb to star in phony *Jihadist* propagandist movies like the one about *Muhammad Al-Dura* in 2004 at "Martyr's Square in Gaza, 3) transport arms and bombs through checkpoints and during street fighting,⁶⁴⁰ 4) throw rocks at jeeps and tanks or bunkers while armed militants attack, 5) test the defenders' reaction time by approaching fences (i.e. "pinging the system") thereby inducing "threat fatigue," and 6) act as human shields for *Jihadists* who are: a) setting mines, b) street fighting or sniping, c) attending parades, funerals, pep rallies or strategy meetings, or d) are in disabled vehicles. Aerial videos show children and other bystanders swarming around terrorists' cars and pick-ups immediately after being hit by Israeli missiles to act as human shields against further missile

⁶³⁶ Barker, Kim. "Afghan's openness about his Christianity went too far," *Houston Chronicle*, chron.com, 20 Mar 2006, michelemalkin.com.

⁶³⁷ "Clerics want Christian convert's death," jpost.com, 23 Mar 2006, JW, C&R.

⁶³⁸ Steyn, Mark. "Facing down a culture where they talk like crazies," *Chicago Sun Times*, suntimes.com, 26 Mar 2006.

⁶³⁹ "The Encyclopedia of the Orient," lexicorient.com, *Devshirme* entry, accessed 16 Jun 2006.

⁶⁴⁰ Wilson, Scott. "Preparing for Battle and its Victims in a Palestinian City," washingtonpost.com, 7 Jul 2006, backspin.typepad.com.

strikes, and they wish to become a martyr in the process. Another reason for the swarms is so they can quickly strip the dead or injured terrorist of weapons and claim *post facto* that he was an “innocent” civilian wearing civilian clothes. Reuters reported from a *Hamas* funeral in *Gaza* in 2006:

Asked if they would learn from the death of 19-year-old Mohammed Maher Shahine, killed while watching Thursday’s fighting as Israel stepped up an offensive in the strip, the boys answered almost with one voice. ‘No. We want to be martyrs too,’ they said, seemingly oblivious to the danger of following around bands of gunmen as they battle more powerful Israeli troops, who are backed by tanks and helicopters. ‘What is there to learn?’ asked Jamal Shahine, 42, a cousin of the deceased as dozens of relatives gathered under a mourning tent. ‘All these boys just want to fight.’⁶⁴¹

The television and programs that inculcates the desire to fight and martyrdom include:

★ *Haaretz* reported in 2006:

In the clip, a child portraying *al-Dura* is peacefully playing in heaven, and calls to other children, ‘follow me.’ The popular singer Aida performs the song in the clip, which describes how the earth longs for the deaths of children, saying, ‘How pleasant is the smell of the earth whose thirst is quenched by blood pouring out of young bodies.’ Another clip that aired this week after a long absence depicts a young girl witnessing her mother’s murder and then singing about how she misses her mother. She sings, ‘If you can’t come to me, I can come to you.’ Palestinian Media Watch reported that the 2000-2003 Palestinian television campaign to recruit young children was so effective, that 70 to 80 percent of Palestinian children during that time wanted to die as *Shaheeds* [martyrs], according to three separate polls.⁶⁴²

★ “The World Assembly of Muslim Youth (WAMY), founded by the nephew of Osama Bin Laden in the US,” publishes children’s books that read:

Teach our children to love taking revenge on the Jews and the oppressors, and teach them that our youngsters will liberate Palestine and *Al-Quds* [Jerusalem] when they go back to *Islam* and make *Jihad* for the sake of *Allah*....The Jews are the enemies of the faithful, God and the angels...The Jews are humanity’s enemies; they foment immorality in this world; The Jews are deceitful, they say something but mean the exact opposite....Hail! Hail! O Sacrificing Soldiers! To Us! To Us! So we may defend the flag on this Day of *Jihad*, are you miserly with your blood?! And has life become dearer to you? And staying behind sweeter?⁶⁴³

★ WAMY summer camps remind one of Hitler Youth. Instead of roasting marshmallows and singing “*Kumbaya*, my Lord,” they engage in war chants:

We prefer death and refuse to be belittled for the Cause of *Allah*; O! how sweet a destiny! We have decided and sworn an oath to live or die as *Muslims*; Holding fast to the errors of the corrupt ones; Striving for *Muslims* to rule; *Muslims! Muslims! Muslims!*

⁶⁴¹ Baker, Luke. “Funerals don’t deter *Gaza* youth,” news.yahoo.com, 7 Jul 2006, LGF.

⁶⁴² Shragai, Nadav. “PA television airs clip encouraging children to become *shaheeds* [martyrs],” haaretz.com, 3 Jul 2006.

⁶⁴³ “U.S. links Toronto Group to bin Ladin,” nationalpost.com, “WAMY Runs *Jihad* Camps in Ontario,” LGF, 19 Sep 2003.

We, with *Islam* were the best of nations; And with it conquered Kisraa [a Persian emperor] and Caesar; We have sown Justice in the world; So reap & spread amongst the people '*Allahu Akbar*'; Ask if you still don't know who; *Muslims! Muslims! Muslims!*...Raise the Qur'aan as the constitution of our time; And fill the horizons with: We are *Muslims! Muslims! Muslims! Muslims!*

Another chant reads:

Hail! Hail! O sacrificing soldiers! To us! To us! So we may defend the flag; On this Day of *Jihad*, are you miserly with your blood?! And has life become dearer to you? And staying behind sweeter? Is staying in this world of torment more pleasing to us?⁶⁴⁴

- Ⓒ Across *Islamdom Madrasas* take in children who are made to beg in the street. They must meet their quota or else the teacher will upbraid or beat them. Reuters reports from *Daka*, the capital of *Senegal* on Africa's Atlantic coast:

In a dirty white T-shirt hanging down to his knees, 4-year-old Harouna Balde begs for coins in bare feet among the traffic on the polluted streets of *Dakar*. Holding a rusty begging tin that is the trademark of the *Talibes*—students at *Senegal's Koranic* schools—Balde says he must take back money or face a beating from his religious teacher, or marabout. 'I must bring back 500 *Francs* (USD 0.90) every day to my master or face punishment,' says the tiny boy. He travels from his squalid *Daara*, or religious school, in the distant suburb of *Thiaroye* to beg all day in the city center.⁶⁴⁵

- Ⓒ UK's *Times Online* reported in 2006:

A senior member of an *Islamic* organisation linked to *Al-Qaeda* is funding his activities through the kidnapping of Christian children who are sold into slavery in *Pakistan*.⁶⁴⁶

- Ⓒ The unborn in *Islamdom* do not stand a chance unless they are the perfect picture of health. *Fatwas* are issued everywhere in *Islamdom* that...

...if doctors express founded fears that the future child may acquire serious or incurable diseases, pregnancy can be terminated.⁶⁴⁷

The *Muslim Moses'* objection to the stranger Khidr's extra-judicial killing of the son of believing parents (*K* 018:074) reminds one of the verse that *Muslims* cite most often (i.e. *K* 005:032) whenever they issue ineffectual statements or *Fatwas* against terrorism—statements meant for Western consumption only, of course. Moses told Khidr:

What! Have you slain an **innocent** soul **not out of retaliation**? Truly you have acted heinously! (*K* 018:074).
and *K* 005:032 reads:

We prescribed for the Children of *Israel* that whoso slays a soul—**not to retaliate for a soul slain**, nor for corruption done in the land—shall be as if he had slain humanity altogether...

⁶⁴⁴ Dreher, Rod. "Fun at *Jihad* summer camp," beliefnet.com, 21 Jun 2006, *LGF*.

⁶⁴⁵ "U.N.: *Koranic* schools in *Senegal* fuel child trafficking," cnn.com, 16 Jun 2006, *JW*.

⁶⁴⁶ Colvin, Marie. "Reunited: boys saved from slavers," *The Sunday Times*, timesonline.co.uk, 21 May 2006, *DW*, C&R; also see Pipes, Daniel. "Pakistan's Mock Devshirme," *DP*, 21 May 2006.

⁶⁴⁷ "On the usage of additional reproductive technologies in the treatment of barrenness," *Islam Authentically*, umma.ws, accessed 9 Jan 2006.

In response to *Fatwas* condemning the killing of “innocents,” *Muslim* terrorists could:

- Ⓒ Profess to be as wise as the stranger Khidr and say what Khidr said to Moses:

Surely you cannot have patience with me, for how can you tolerate actions based on a higher knowledge than you have? (K 018:068-069).

- Ⓒ Respond just as Khidr did to the objections of the *Muslim* Moses about the extra-judicial killing of “innocents” (discussed above). In other words, anyone who vexes *Muslims* is not “innocent” and deserves to die just as the unbelieving son deserved to die at the hands of the stranger Khidr because he would have grown up to vex his parents.
- Ⓒ Say that the *Fatwas* condemning terrorism are illegitimate because they support democracy, and besides, modern laws of warfare regarding “innocents” and civilian non-combatants are not *Sunna* (sanctioned *Islamic* practice), but *Bida* (adding to *Islam* that which God has not ordained).
- Ⓒ Claim that they were in fact killing out of “retaliation” for *Muslim* killed, or were killing those who “spread corruption in the land”—two of the exemptions granted into K 005:032. In fact, terrorists quote K 005:032 all the time, so *Fatwas* and other pronouncements against terrorism that are based on K 005:032 are entirely ineffectual at countering terrorism against infidels, as Razi Azmi wrote in 2006 in *Pakistan’s Daily Times*:

Whenever a terrorist outrage occurs in any *Muslim* country and the victims are ordinary *Muslims*, we are told that *Muslims* must never kill *Muslims*. Even *Fatwas* are issued to that effect. The unspoken and unwritten subtext seems to suggest that it is acceptable for *Muslims* to kill non-*Muslims*, provided there is a pretext [e.g. infidels were killed out of retaliation or for “spreading corruption in the land” (K 005:032)]....The very people who openly or secretly admire [*Al-Qaeda* terrorist leader] Zarqawi will, at the appropriate forums, cite the *Koranic* verse [K 005:032] to the effect that the killing of even one innocent person is tantamount to the killing of all mankind and to emphasize that *Islam* literally means peace.⁶⁴⁸

Terrorists think that only those who keep *Sharia* law are truly “innocent,” which means that infidels and even many lukewarm *Muslims* are not “innocent.”⁶⁴⁹ For instance, Zachariah, a leader in radical Omar Bakri Mohammed’s Savior Sect in London, said after the 7/7 attack in 2005 that killed London commuters:

...the [52] victims were not ‘innocent’ people because they did not abide by strict *Islamic* laws.⁶⁵⁰

and as *The Times Online* reported:

In public interviews [Omar] Bakri condemned the killing of all innocent civilians. Later when he addressed his own followers he explained that he had in fact been referring only to *Muslims* as only they were innocent: ‘Yes I condemn killing any innocent people but not any *Kuffar* [non-*Muslims*].’⁶⁵¹

⁶⁴⁸ Azmi, Razi. “Thinking Aloud: ‘An archaic incongruity?’” *Daily Times*, dailytimes.com.pk, 15 Jun 2006, JW.

⁶⁴⁹ Pipes, Daniel. “Can Infidels be Innocents?” *DP*, 7 Aug 2005.

⁶⁵⁰ “Inside the sect that loves terror,” timesonline.co.uk, 7 Aug 2005.

⁶⁵¹ “Inside the sect that loves terror,” timesonline.co.uk, 7 Aug 2005.

Even if a non-Muslim were innocent, he would still not be exempt from *Jihad* attack since the *Koran* says that non-Muslims must be fought and killed unless they convert or pay the *Jizya* poll tax (K 009:005, 029-030).

Islamists often say no non-Muslim is innocent.⁶⁵² Islamists note that non-Muslims vote, pay taxes, serve in militaries, etc.,⁶⁵³ in democracies that "follow 'the laws of the devil.'"⁶⁵⁴ These democracies "cause strife among Muslims in the name of democracy, freedom and women's rights," so an election office can be a "center of corruption, in which immoral acts that contradict our religion have been practiced,"⁶⁵⁵ meaning that the election office is liable to be bombed in accordance with K 005:032. Islamists say that children, especially Israeli children, can be killed too since they will grow up to oppress Muslims the same as their parents, as a Palestinian Hamas leader...

...Al-Zahar once explained to the BBC that 'all Israelis are militants...[there are] no civilian Israelis' (3 Oct 2001).⁶⁵⁶

Islamists believe that Muslims who integrate with secular societies are not innocents and can be killed extra-judicially either as collaborators, apostates, or as collateral targets. A ruler who does not rule according to *Sharia* law and the *Koran* is an unbeliever.⁶⁵⁷ Muslims who follow such a secular or infidel ruler are deemed to be without Allah's protection and therefore can be killed as infidels (K 002:120; 013:037; 007:196).

Islamists believe that Muslims who denounce *Jihad* are infidels, as an Al-Qaeda manifesto states...

...doctrine and mission are clear and they can be summarized as our agreement to believe in and fight for the religion of God. We believe that those who follow these beliefs [i.e. *Jihad*] and the provisions of faith are true Muslims and anyone who denounces any of these beliefs and conditions is an **infidel** even if he still claims to be a Muslim.⁶⁵⁹

Jihadists can use even "true" Muslims as human shields. Ghazali used the term *Tattarrus* in his book *Al-Mustasfa* (*The Place of Purification*) to describe the practice of "using ordinary Muslims as human shields for Islamic combatants against infidel fighters."⁶⁶⁰

According to *Jihadist* literature, the end justifies the means so "Muslims 'must remove any obstacle in the way of implementing the Islamic ruling system,'"⁶⁶¹ even

⁶⁵² Pipes, Daniel. "Can Infidels be Innocents?" *DP*, 7 Aug 2005.

⁶⁵³ "Focus: Undercover in the academy of hatred," *timesonline.co.uk*, 7 Aug 2005, *DP*.

⁶⁵⁴ Sciolin, Oelaine. "From Tapes, a Chilling Voice of Islamic Radicalism in Europe," *nytimes.com*, 18 Nov 2005.

⁶⁵⁵ "Islamist gunmen order closure of Gaza Strip election office," *haaretz.com*, 15 Nov 2005.

⁶⁵⁶ Passner, Deborah. "Hamas Leaders," *CAMERA.org*, 25 Nov 2003, *JW*, 20 Apr 2004.

⁶⁵⁷ Do not obey any lawcode besides *Sharia* law: K 004:059-061, 065, 115; 005:044-45, 47, 50; 024:047-051; 028:050; 042:02; 058:020.

⁶⁵⁸ Do not obey any non-Muslim ruler: K 003:149; 025:052; 026:151; 033:001, 048; 068:008; 076:024; 096:019.

⁶⁵⁹ Nasr, Octavia. "Al Qaeda in Iraq issues virulent manifesto: Group calls for violence, destruction of 'American empire,'" *cnn.com*, 26 Aug 2005, *C&R*.

⁶⁶⁰ "Sheikhs debate whether killing Muslim non-combatants is permissible," *JW*, 11 Jun 2005.

⁶⁶¹ Lindner, John M. "Islamic Radicals Agitate Judges in Indonesian Christianization Court Case," *assistnews.net*, 18 Aug 2005, *WND*, *DW*.

if that means killing *Mutumarresoun*—Muslim civilians living under infidel rule.⁶⁶² In 2003, Saudi Sheikh Nasir bin Hamid al Fahd issued a *Fatwa* “justifying the use of WMDs against infidels” and the *Fatwa* “allowed Muslim collateral damage.”⁶⁶³

In Iraq in 2004 and 2005, suicide bombers killed many more Iraqis than coalition troops as the Iraqis applied for police and army jobs. Several suicide bombers even targeted coalition troops with car bombs as they handed out candy and toys to crowds of Iraqi children. It is as Israeli Terror analyst Tzvi Mazal said:

Islam allows attacks against Muslims who are seen by extremists as ‘collaborators,’ adds Mazal, explaining the ‘logic’ behind attacks against Muslims by terrorists. ‘Jews and Christians are seen as infidels—a category allowing for their murder.’⁶⁶⁴

Once collaborating Muslims are seen as infidels, this allows Muslim women and children to be killed as collateral targets—for Muhammad said that Muslims are not at fault if women and children are accidentally killed while targeting infidel men.⁶⁶⁵

Sadly, Islamists think that terrorists are “innocent.” For instance, when Israel killed a most-wanted terrorist in a fair firefight, a Palestinian authority referred to him as an “innocent victim.”⁶⁶⁶

Islamists living in non-Muslim lands maintain their “innocent” and “non-collaborator” credentials by: 1) considering themselves to be undercover agents of Allah, 2) keeping Sharia law, 3) living non-productive lives so as not to pay taxes to infidels, 4) not buying car insurance and 5) by living on the dole so infidels have less money.^{667 668}

Islamists are not ashamed to be on the dole or to receive foreign aid while engaging in Jihad or terrorism, because they view these gifts as: 1) a Jizya tax that Jews and Christian pay Muslims so Muslims suspend Jihad (K 009:029) or 2) charity, since Muhammad said that Jihadists could receive Zakat alms along with the poor (K 009:060). For example:

- In the UK, Algerian Rachid Salama said “My brothers...were on benefits or living off charity so they could hang about discussing Jihad all day.”⁶⁶⁹
- A UK reporter noted: “Integration with British society is scorned, as is any form of democratic process. Followers are encouraged to exploit the benefits system. They avoid jobs which could bring them into contact with western women or might lead them to contribute to the economy of a nation they are taught to despise....It was important to be unemployed...as taking a job would contribute to the Kuffar system. He [Nassar] said he was receiving a job-seeker’s allowance and justified this by saying the prophet Muhammad also lived off the state and attacked it at the same time. ‘All money belongs

⁶⁶² Robinson, B.A. “When does Islam permit the killing of Muslim non-combatants? The principle of Tattarrus,” religioustolerance.org, 30 Jul 2005.

⁶⁶³ Schechter, Erik. “Our own 9/11?” jpost.com, 2 Mar 2006.

⁶⁶⁴ Bahur-Nir, Diana. “Bibi: Red Sea attacks are a warning,” ynetnews.com, 19 Aug 2005.

⁶⁶⁵ Sahih Bukhari, vol. 4, bk. 52, no. 256; Sahih Muslim, bk. 19, no.4321+2+3.

⁶⁶⁶ PA’s Erekat: Islamic Jihad Leader Was ‘Innocent Victim,’ ArutzSheva.com, 26 Oct 2005, JW.

⁶⁶⁷ Cohen, David. “Terror on the dole,” Evening Standard, 20 Apr 2004, thisislondon.co.uk, 21 Apr 2004, LGF, DW, freerepublic.com.

⁶⁶⁸ Mick, Hayley. “A convert who wanted to spread the faith,” theglobeandmail.com, 7 Jun 2006.

⁶⁶⁹ Taher, Abul et al. “Focus: How liberal Britain let hate flourish,” The Sunday Times, timesonline.co.uk, 12 Feb 2006.

to *Allah* anyway,' he said. There were other ways to opt out. 'All the brothers drive without insurance,' Nasser said proudly.⁶⁷⁰

- C In Canada's largest mosque in *Calgary*, an *Imam* reportedly said in prayer in *Urdu*, "Oh, God, protect us from the infidels, who pollute us with their vile ways," even though he had been on the dole for most of thirty years. A *Muslim* man who confronted the *Imam* in public about his publicly expressed ungratefulness was subsequently shunned.⁶⁷¹

Islamists are like *Muhayyisa b. Mas'd*, a follower of *Muhammad*, who was unapologetic about killing a random Jew at the command of *Muhammad* even though it turned out that the Jew was a valued customer that put bread on the table of *Muslims* and their extended families.⁶⁷²

The stranger *Khidr* told the *Muslim* Moses that the lad was not a believer even though his parents were believers. *Khidr* said that...

...the young boy's parents were believers and at some point the boy might have rebelled and been ungrateful, so I hope that *Allah* would give the parents another son who is better behaved and more affectionate (*K* 018:074, 080-081).

Khidr's saying that the boy was an unbeliever also answers Moses' other objection over the killing—that the lad was "innocent" (*K* 018:074). *Muhammad* says elsewhere that none are innocent except those on whom *Allah* has mercy (*K* 012:053).

So, one can see that once anyone does some cross-referencing of *Koran* verses and traditions (e.g. *K* 005:032 with the *Khidr* story), and once one finds out that the Sword Verse abrogates the earlier peaceful verses, there is not a single verse in *Islam* that keeps *Muslims* who are inclined to kill and rob from doing so if given the opportunity. Even the *Muslim* historian, *Tabari* (839–923 AD), does not deny that *Islam* is a killing machine, for he records this incident without comment:

Among them were many Christians who had accepted *Islam* but when dissension [a conflict] had developed in *Islam* had said 'By God, our religion from which we have departed is better and more correct than that [*Islam*] which these people follow. Their religion [*Islam*] does not stop them from shedding blood, terrifying the roads and seizing properties.'⁶⁷³

Thus one can see how modern *Imams* can say, as *Imam Abu Hamza* said:

Killing an adulterer, even if he is a *Muslim* is OK. Killing a *Kufar* (non-believer) who is fighting you is OK. Killing a *Kufar* for any reason you can say it is OK even if there is no reason for it.⁶⁷⁴

Muslims of course will continue to claim that *Islam* keeps them from indiscriminate killing of non-*Muslims*, but a little fact checking shows how hollow these assurances are. For instance, when rioters from the Jerusalem suburb of *Isawiya* (population 12,000) threw two firebombs at the Mt. Scopus *Hadassah* hospital entrance, an *Isawiya* town leader sought to reassure the hospital staff that it "was a one-time thing, not an *Intifada-Isawiya*." Why? *Israeli* security forces had long

⁶⁷⁰ "Inside the sect that loves terror," *timesonline.co.uk*, 7 Aug 2005.

⁶⁷¹ Corbella, Licia, "Divided loyalties," *Calgary Sun*, *calsun.canoe.ca*, 18 Jun 2006, DW.

⁶⁷² Ishaq, *Sirat*, p. 369. The account is also found in *El badiyah wa alnihay-Ibn Katheer*, vol. 4; the chapter on killing Ka'ab Bin Af Ashraf.

⁶⁷³ Al-Tabari, *The History of Al-Tabari (Ta'rikh Al-rusul wa'l-muluk)*, State University of New York Press, New York, 1993, pp. 187-188, 191-192.

⁶⁷⁴ "Abu Hamza said killing non-*Muslims* 'OK' in any circumstance," *news.yahoo.com*, 13 Jan 2006, JW.

blocked *Isawiya* roads leading south and west, so the townsfolk probably did not want more road closures. The *Isawiya* council leader said:

The *Islamic* religion **specifically forbids** us to harm any hospital or clinic.⁶⁷⁵

This assurance, like most such assurances, comes without any specific citation besides the generic “*Islam* does not allow...” The few assurances that do come with a *Koran* citation conveniently forget to mention that the verse was abrogated by the Sword Verse (*K* 009:005). Often the nice phrases are cherry-picked out of a *Koran* verse that is otherwise terrible as is often done with *K* 005:032-033.

One wonders how “*Islam*” “**specifically forbids**” attacking hospitals when there were no hospitals in Arabia during *Muhammad*’s time. No hospitals are mentioned in biographies of *Muhammad*. Christians established the first hospital in 369 AD and *Caliph Al-Walid* is the first *Muslim* to found a hospital in 707 AD. Starting in *Islamic* times, “For a long period most physicians were Christian.”⁶⁷⁶ Thus terrorists can say that any *Fatwas* supporting modern laws of warfare regarding hospitals are not *Sunna* (sanctioned *Islamic* practice), but *Bida* (adding to *Islam* that which God has not ordained).

Muslim leaders’ assurances that hospitals are not targeted is meaningless since no place is sacred when it comes to *Islamic* snipers, militants and suicide-bombers:

- From 2002 to 2003, “five Molotov bombs were thrown from this [Arab] village to the backyard of Mount Scopus *Hadassah* hospital.”⁶⁷⁷
- In November 2005, two firebombs were thrown at the *Hadassah* hospital.⁶⁷⁸
- In 2006 just a few months after the *Isawiya* council leader said *Islam* forbids bombing hospitals (above), two firebombs were thrown from the Arab village into the *Hadassah* hospital grounds.⁶⁷⁹
- On 7 December 2005, the headlines read that *Islamic* gunmen killed three people in a hospital in *Baghdad* trying to free an assassin!⁶⁸⁰
- Several examples of *Iraqi* hospitals being suicide-bombed just in 2005 can be culled from the news.⁶⁸¹
- In 2005, a Palestinian burn patient tried to suicide-bomb the same *Israeli* hospital where she was receiving free therapy!⁶⁸²
- On 27 September 2005, an *Iraqi* sniper killed a US soldier from a fourth-floor window of a *Ramadi, Iraq*, hospital.⁶⁸³
- Hospital staff are not safe inside or outside of the hospital:
 - ★ In 2003 when Dr. David Applebaum of the *Sha’arei Tzedek* Medical Center died in the *Hillel Café* bombing in Jerusalem in 2003.⁶⁸⁴

⁶⁷⁵ Svetlova, Ksenia. “Can trust be rebuilt?” jpost.com, 1 Dec 2005.

⁶⁷⁶ Gibb & Kramer. *Encyclopedia*, pp. 326-327, *Maristan* (Arabic for “hospital”) entry.

⁶⁷⁷ Eskenazi, Joe. “*Hadassah* hospitals strain to stay one jump ahead of terror,” *Jewish News Weekly of N. California*, jewishsf.com, 21 Nov 2003.

⁶⁷⁸ Svetlova, Ksenia. “Can trust be rebuilt?” jpost.com, 1 Dec 2005.

⁶⁷⁹ Lefkovits, Etgar. “*Hadassah* Mount Scopus Hospital firebombed,” jpost.com, 14 Mar 2006.

⁶⁸⁰ Reid, Robert H. “Gunmen kill 3 freeing suspect from *Iraq* hospital,” thestar.com, 7 Dec 2005.

⁶⁸¹ “Suicide bomber kills 12 in *Mosul* hospital,” chinadaily.com.cn, 7 Feb 2005; 60KM south of *Baghdad*: “Suicide bomber kills three *Iraqis* in hospital,” english.people.com.cn, 28 Jun 2005; 30 killed outside *Baghdad* hospital: “More deadly blasts shatter *Iraqi*...,” msnbc.com, 24 Nov 2005; and “*Baghdad*: Car bomb explodes outside children’s hospital,” jpost.com, 19 Dec 2005.

⁶⁸² Fletcher, Martin. “Descent from patient to suicide bomber,” msnbc.com, 23 Jun 2005.

⁶⁸³ Harnden, Toby. “Sniper shot that took out an insurgent killer from three quarters of a mile,” telegraph.co.uk, 1 Jan 2006, *C&R*.

⁶⁸⁴ “Lifesaving group *Hatzolah* Jerusalem mourns e-room doctor,” hatzolah.org.il, 10 Sep 2003.

- ★ In 2003, Dr. Shlomo Mor-Yosef of the Mt. Scopus *Hadassah* Hospital had “been to at least 25 funerals of employees or their relatives.”⁶⁸⁵
- ★ *Al-Qaeda* tries to recruit AIDS, hepatitis and dengue fever sufferers as suicide-bombers to infect bystanders with blood-splattered bits of bone and shrapnel and to create bio-hazards for rescuers and health providers.⁶⁸⁶

Muhammad fully approved of Khidr’s actions in the story since he said that if the *Muslim* Moses had held his tongue and kept traveling with the stranger Khidr, Khidr would have shown the *Muslim* Moses “many [more] wonderful things” (*Sahih Muslim*, bk. 30, no. 5865). So here *Muhammad* refers to terrorism—the stranger Khidr’s murder of an unsuspecting lad—as being a “wonderful thing.” Incidentally, this reminds one of how an early convert to *Islam*, Huwayyisa, said *Islam* was “marvelous” because it made his own brother, Muhayyisa, murder a Jewish man in cold blood.⁶⁸⁷

Khidr is an archetypical *Muslim* terrorist, a man *Muhammad* and other terrorists model themselves after. For instance, Khidr ruined a man’s boat so a king could not commandeer it for war, he killed an unbelieving lad and he also fixed a wall in order to secure a buried treasure for two orphaned boys.

Muslim terrorists are known for their acts of sabotage, for killing the children of non-*Muslims* and for being do-gooders for *Muslims* in need. Similarly, many charities are just personification of Khidr that serve as front groups for terrorists. While they help *Muslim* orphans, they make infidels into orphans and bereaved parents. Incidentally, this is all in keeping with *Muhammad*’s dictum that *Zakat* alms can go to the poor, to *Jihadists* and others (*K* 009:060).

Like Khidr, *Muslim* jurists believe that unbelief is reason enough for a person to be killed as an apostate or pagan (*K* 009:005). Also, a Christian or Jew who refuses to pay the *Jizya* tax is to be killed (*K* 009:029). *Ibn Taymiya* wrote that infidel travelers could be slaughtered:

If a male unbeliever is taken captive during warfare or otherwise, e.g. as a result of a shipwreck, or because he has lost his way, or as a result of a ruse, then the *Imam* may do whatever he deems appropriate: killing him, enslaving him, releasing him or setting him free for a ransom consisting in either property or people. This is the view of most jurists and it is supported by the *Koran* and the *Sunna*.⁶⁸⁸

Similarly today, when aid workers came to help tens of thousands of *Pakistani Muslims* who were earthquake victims, clerics declared that they were “debauched foreigners” who were “spreading immorality.”⁶⁸⁹ Since this equates to “spreading corruption in the land,” the clerics thereby declared the blood of the aid workers to be *Halal*. Thus it is not surprising to read that a *Pakistani* fired a rocket-propelled grenade at a large US helicopter that was dispatching aid to the earthquake victims.⁶⁹⁰

⁶⁸⁵ Eskenazi, Joe. “*Hadassah* hospitals strain to stay one jump ahead of terror,” *Jewish News Weekly of N. California*, jewishsf.com, 21 Nov 2003.

⁶⁸⁶ Hamer, Rupert. “HIV bombers: *Al-Qaeda*’s plot to infect troops with AIDS virus,” *sundaymirror.co.uk*, 8 Jan 2006, *JW*.

⁶⁸⁷ Ishaq, *Surat*, p. 369.

⁶⁸⁸ Peters, *Jihad*, p. 50.

⁶⁸⁹ Rohde, D. “For Devout *Pakistani Muslims*, Aid Muddles Loyalties,” *nytimes.com*, 26 Oct 2005.

⁶⁹⁰ News Release: HQ US Central Command, MacDill AFB, Florida, 1 Nov 2005, C&R.

Many *Islamists* consider European women especially to be “spreading corruption in the land,” so *Muslims* in Europe have raped and beaten nearly to death many infidel women and slashed others with knives.⁶⁹¹ Also see the high crime rate table.

To conclude this section, it particularly disturbing that *Islamic* civil rights organizations trumpet every abuse or killing of a *Muslim* that is perpetrated by infidels,⁶⁹² and issue: 1) warnings about impending backlashes after *Islamic* terrorist attacks—outbreaks of *Islamophobia* that rarely occur, and 2) inaccurate, exaggerated and uncorrected hate-crimes reports that present known hate-crime hoaxes as being real.⁶⁹³ For every abuse of a *Muslim* is, in keeping with Khidr-Second Lamech Logic, worthy of an assassination or a massacre of the infidel perpetrators. Thus, broadcasting everyday news to *Muslims* is tantamount to encouraging would-be Khidrs to rise up from among *Muslims* to assassinate infidel perpetrators.

III. Muhammad, The Second Lamech, Who Avenges Multiple Times Over Supposedly by Divine Warrant

Magnifying a Religious Offense Into a Capital Offense Committed Against All Muslims

Muhammad said that *Allah* prescribed that whenever an infidel killed a believer, i.e. a *Muslim*, the act was as heinous in *Allah*’s eyes as though all of humanity had just been murdered (K 005:032). By contrast, if a *Muslim* killed an infidel, no retaliation is called for since *Muhammad* commanded *Muslims* to kill pagans (K 009:005).

Just as K 005:032 magnifies any **murder** of a *Muslim* by a non-*Muslim* into a full-blown **genocide** of **all humanity**, so also a non-*Muslim* “spreading **corruption** in the land” is exaggerated, by reference to the same *Koranic* verse, into a **capital offense** and into a monstrosity against **all Muslims**, or at least into incitement to commit a capital offense and a monstrosity against **all Muslims**.

The foregoing interpretation of K 005:032 is also confirmed by the fact that *Muhammad* said: “Persecution is **more** heinous than slaughter” (K 002:191, 193, 217). The “more heinous” phrase means that *Muhammad* considered an infidel who persecuted *Muslims* to be worse criminals than those who committed mass murder.

Offenses that *Muhammad* magnified from a slight into an enormity include:

- ☉ All 1.2 billion *Muslims* are each supposed to treat a real or imagined insult against *Islam* as though the critic insulted his or her own mother or sister (K 033:006).
- ☉ Cursing a *Muslim* “is tantamount to killing him” (*Sahih Muslim*, bk. 1, no. 0202).

That *Muslims* consider “spreading corruption in the land” to be tantamount to warfare and genocide against *Muslims* or murder of all humanity—in keeping with the logic of K 005:032—is well known from *Dhimmi* history and current affairs:

- ☉ In Canada in May 2004 Cheryfa MacAulay Jamal wrote online that “the humiliation of *Iraqi* prisoners at the hands of American soldiers” made the U.S. military into “the filth of the earth, the uncivilized destroyer of

⁶⁹¹ Fjordman. “Muslim Rape Wave in Sweden,” *FPM*, 15 Dec 2005.

⁶⁹² “CAIR: ‘Marines’ Cheer Song About Killing *Iraqi* Civilians,” yahoo.com, 12 Jun 2006, *LGF*.

⁶⁹³ Pipes, Daniel & Sharon Chadha. “CAIR’s Hate-crimes Nonsense,” *DP*, 18 May 2005.

humanity,” a likely allusion to *K* 005:032. Thus Jamal equates hazing and initiation rituals with genocide of all humanity. In 2006 Jamal’s husband was arrested for leading a plot to bomb government buildings in Canada. Ironically, in 2004 Jamal warned:

‘You don’t know that the *Muslims* in Canada will never be rounded up and put into internment camps like the Japanese were in WWII!’...This is a time when *Muslims* ‘are being systematically cleansed from the earth.’⁶⁹⁴

- Ⓒ Public statements *Muslims* make nowadays such as:

Mullah Krekar in Norway...a *Kurdish* founder of *Ansar al Islam*...called...[the Danish 2006] publication of the [*Muhammad*] cartoons ‘a declaration of war against our [*Islamic*] religion, our faith and our civilization. Our way of thinking is penetrating [Western] society and is stronger than theirs. This causes hate in the Western way of thinking; as the losing side, they commit violence.’⁶⁹⁵

- Ⓒ The fact that in 2006 *Muslim* protestors called for genocide over cartoons:

...the Danish cartoon [of *Muhammad*] affair was exploding across the Middle East. Gunmen raged in *Gaza*, and it was not long before protesters would hold up placards outside London’s Danish Embassy calling for genocide against nonbelievers.⁶⁹⁶

- Ⓒ The mob action and draconian punishments meted out for any criticism of *Islam*, or deviation in *Muslim* ritual and doctrine, or evangelizing for a religion other than *Islam*—even in modern times. For instance:

- ★ In 2006 a bill proposed in *Indonesia* would censure the wearing of tight-fitting clothes and punish kissing in public with up to five years in prison. Exposing the midriff or bellybutton “could be punished by a 10-year sentence and a £30,000 [52,163 USD] fine.”⁶⁹⁷
- ★ In 2006, *Algeria* ratified a law that “anyone urging or forcing or tempting [in order] to convert a *Muslim* to another religion” could be jailed for 2 to 5 years and be fined 5 to 10 thousand *Euros*.⁶⁹⁸
- ★ In 2006, after people criticized a new law that “will help *Muslim* men to take multiple wives and claim property after divorce,” *Malaysia*’s law minister said he would use the Sedition Act “against anybody who **incites**.” Previously, the Sedition Act was only “used to curb speech detrimental to the government, inciting racial hatred, or questioning the [*Bumiputra* (Sons of the Soil)] rights of *Malaysia*’s ethnic *Muslim Malay* majority. Penalties include up to three years in jail or a fine of 5,000 *Ringgit* (1,880 USD) or both.”⁶⁹⁹
- ★ In East *Java* in 2006, a convert to *Islam*, Yusman Roy, led his small boarding schools in prayers in Bahasa Indonesia rather than exclusively in classical Arabic. He was imprisoned for “spreading hatred,”

⁶⁹⁴ El Akkad, Omar & Greg McArthur. “Hateful chatter behind the veil,” theglobeandmail.com, 29 Jun 2006, *JW*.

⁶⁹⁵ Rose, Flemming. “Why I Published the *Muhammad* Cartoons,” *spiegel.de*, 31 May 2006.

⁶⁹⁶ Caldwell, Christopher. “After Londonistan,” *nytimes.com*, 25 Jun 2006.

⁶⁹⁷ Sheridan, Michael. “*Bali* battles the *Muslims* who want an Indonesian cover-up,” *timesonline.co.uk*, 2 Apr 2006.

⁶⁹⁸ “*Algeria* bans *Muslims* from learning about Christianity,” *arabicnews.com*, 21 Mar 2006.

⁶⁹⁹ “Jail threatened over *Islam* insults,” *Agence France-Presse*, *news.com.au*, 21 Mar 2006.

seemingly an allusion to K 005:032.⁷⁰⁰ “Animosity toward Roy ran so high that police posted guards to keep an angry mob from torching his house and school.”⁷⁰¹

- ★ “Sumardi Tappaya, 60, a high school religious teacher on the island of *Sulawesi*, was locked up in January after a **relative** told police he had heard Sumardi whistling while he [Sumardi] prayed. The whistling was declared deviant by the local *Ulemas* and Sumardi is now in jail awaiting trial on charges of religious blasphemy. He faces five years in prison.”⁷⁰²
- ★ “Ardhi Husain, 50...ran an *Islamic* center in East Java that treated drug addiction and cancer with traditional medicine and prayer, was sentenced in September to five years in prison for writing a book that the *Ulemas* said contained 70 ‘errors,’ such as claiming that *Muhammad* was not the last prophet and that non-*Muslims* could go to heaven. Five editors of the book also received five-year terms. An employee who sold a copy to a neighbor received three years. After Husain’s arrest, a mob burned down his facility. No one has been arrested in the attack.”⁷⁰³
- ★ “Lia Aminuddin, 58...claims to be the Virgin Mary and leads the quasi-*Islamic* God’s Kingdom of Eden cult, was arrested in December [2005] on blasphemy charges after thousands of angry protesters surrounded her headquarters in *Jakarta*, the Indonesian capital.”⁷⁰⁴

When asked why the victims of *Islamist* mobs and arsonists were prosecuted while the *Islamist* perpetrators were not, the vice chairman of the Indonesian Council of *Ulemas* and *Fatwa* committee denied that the *Ulemas* were promoting intolerance, but claimed that “*Muslims* who engage in deviant practices are bringing violence upon themselves.” This would seem to be an allusion to K 005:032.⁷⁰⁵

Just as there is a double standard when it comes to murder (in that a *Muslim* may kill a non-*Muslim* with near impunity but the murder of a *Muslim* by a non-*Muslim* is considered a genocide), so there is a double standard when it comes to “spreading corruption in the land.” The *Koran*’s double standard is reflected in *Sharia* law, as Spencer wrote:

Dhimmis must not insult *Islam* or *Muhammad* (cf. ‘*Umdat al-Salik* o11.10(5)), but it nowhere forbids *Muslims* from insulting non-*Muslims*.⁷⁰⁶

For instance, *Muslims* protested the caricatures of *Muhammad* in Danish newspapers during the Cartoon Riots of 2006, though Arab newspapers reprinted the same cartoons. Also, Arab newspapers have printed anti-Semitic cartoons more vile than the Nazis’ cartoons for years, as *Spiegel* notes:

A boom in [*Muslim*] political cartooning took place in the late 1940s, immediately after the 1948 Arab Israeli War, Stav says. The first drawings tended to be crude imitations of cartoons from the *Nazi* propaganda—a Jewish

⁷⁰⁰ Sheridan, Michael. “Bali battles the *Muslims* who want an Indonesian cover-up,” *timesonline.co.uk*, 2 Apr 2006.

⁷⁰¹ Paddock, Richard C. “Separation of *Mosque*, State Wanes in Indonesia,” *Los Angeles Times*, *latimes.com*, 20 Mar 2006, *DW*.

⁷⁰² Paddock, Richard C. “Separation of *Mosque*, State Wanes in Indonesia,” *Los Angeles...Idem*.

⁷⁰³ Paddock, Richard C. “Separation of *Mosque*, State Wanes in Indonesia,” *Los Angeles...Ibid*.

⁷⁰⁴ Paddock, Richard C. “Separation of *Mosque*, State Wanes in Indonesia,” *Los Angeles...Ibid*.

⁷⁰⁵ Paddock, Richard C. “Separation of *Mosque*, State Wanes in Indonesia,” *Los Angeles...Ibid*.

⁷⁰⁶ Spencer, Robert. “Middle Eastern Media Awash in Anti-Semitism,” *DW*, 13 Feb 2006. Copyrighted material

octopus wrapping his tentacles around the globe, for example. But soon, they became more virulent. 'In the German caricatures,' Stav says referring to the [Nazi] *Der Stürmer* cartoons, 'you never saw what they wanted to do to the Jews. But in the Arab caricatures, they show exactly how they want to kill them, murder them and annihilate Israel.'⁷⁰⁷

Many people do not notice or understand the double standard *Muslims* employ. David Ignatius wrote for Lebanon's *Daily Star*:

I travel often to *Muslim* countries and I am sometimes astonished at how hundreds of years of history can seem condensed into the present, so that **every current injustice** is magnified by the weight of every past one. I don't understand it but then, I have to remind myself, I'm not a *Muslim*. I haven't lived it.⁷⁰⁸

Ignatius here unfortunately bought into the politically correct "the straw that broke the camel's back" explanation used to excuse *Muslims* for their hair-trigger rage. However, what magnifies the offense is the Lamech's Logic found in K 005:032, namely: every murder of a *Muslim* is a genocide of all humankind and every slight against a *Muslim* is an enormity against all 1.2 billion *Muslims*.

A closer analysis of the situation reveals that the Arab Street™ does not protest "**every current injustice**," as David Ignatius wrote, but only those involving *Islam* in some way. Whenever an infidel hurts a *Muslims*, it automatically becomes a matter of religion, whereas *Sunni-on-Sunni* violence is not a matter of religion.

Because religion is involved whenever there is *Muslim*-infidel interaction, rumor or conspiracy theory is often enough to implicate infidels in the minds of *Muslim*. The chief editor of the Egyptian weekly *Al Fajr* said about the 2006 Cartoon Riots:

The feelings of the *Muslims* are being exploited for some purpose...**Religion** is the easiest thing to use in provoking the people. Egyptians will **never** go out on the street in protest about what happened in the case of the sinking ferry or against [purely political] corruption or this or that.⁷⁰⁹

Similarly in *Iran*, it is not the theocracy itself that riles the people but the corruption of the theocratic system, as Hugh Fitzgerald wrote:

It is the corruption of the *Muslim* clerics that has aroused opposition, but not, among the *Iranian* masses, the *Islamic* basis of the *Islamic Republic of Iran*.⁷¹⁰ *Muslims* feel that the cartoons of *Muhammad* are a religious crime since:

- "...*Islam* widely holds that representations of *Muhammad* are banned for fear they could lead to **idolatry**."⁷¹¹
- Jordan's King Abdullah II's Royal Court judged that reprinting the caricatures of *Muhammad* was "**a corruption on earth**" [K 005:032], which cannot be accepted or excused under any circumstances."⁷¹²

Only murder of *Muslims* by infidels and "spreading corruption in the land" are magnified a billion-fold by K 005:032 and protested accordingly, but non-religious

⁷⁰⁷ Hawley, Charles. "Middle Eastern Media Awash in Anti-Semitism," *spiegel.de*, 10 Feb 2006.

⁷⁰⁸ Ignatius, David. "Before reconciliation with *Muslims*, things will get worse," *The Daily Star*, *dailystar.com.lb*, 11 Feb 2006.

⁷⁰⁹ Slackman, Michael & Hassan M. Fattah. "Furor Over Cartoons Pits *Muslim* Against *Muslim*," *nytimes.com*, 22 Feb 2006.

⁷¹⁰ Fitzgerald, Hugh. "Will political power lead to moderation," *JW*, 27 Feb 2006.

⁷¹¹ Harris, E. "Nigerian Christians Burn *Muslim* Corpses," *washingtonpost.com*, 23 Feb 2006.

⁷¹² Slackman, Michael & Hassan M. Fattah. "Furor Over Cartoons Pits *Muslim* Against *Muslim*," *Ibid.*

crimes such as robbery and political corruption do not constitute a heresy or an assault on *Islam*, so they generally do not inflame the *Muslim* masses.

Muslims do not protest against *Muslim* abortions, nor against the genocide of *Muslim* against *Muslim*, such as the slaughter of black *Sunni Muslims* by Arab *Sunni Muslims* in *Sudan*. However, when infidels mistreat *Muslims*, then the magnifying effect of K 005:032 is brought to bear, and then *Muslims* then feel justified in killing infidels indiscriminately. For instance, in 2006, an observant *Iranian Muslim*, Mohammed Reza Taheri-azar, tried to run down nine pedestrians on the University of North Carolina-Chapel Hill campus with the biggest SUV he could rent because he was “seeking retribution for the treatment of *Muslims* around the world.”⁷¹³

In keeping with K 005:032 where “spreading corruption in the land” is considered tantamount to inciting a genocide of humanity, *Muslims* regularly magnify a religious offense a **thousand-**, **million-** or **billion-fold**, and then they feel justified in taking action under *Sharia* law, making death threats, taking mob action, boycotting an entire nation’s products, or committing a terrorist act in order to gain back the honor of, and avenge, a billion+ *Muslims*, for instance:

- ☛ In 1784, Pierre-Augustin Caron de Beaumarchais complained in his stage comedy “Marriage of Figaro,” that when he penned verse about *Muslim Harems*, an envoy shows up saying he “offended the *Ottoman* empire, *Persia*, a large slice of the *Indian peninsula*, the whole of *Egypt* and the kingdoms of *Barca* [Ethiopia], *Tripoli*, *Tunisi*, *Algeria* and *Morocco*.”⁷¹⁴
- ☛ In 2004, Iqbal Sacranie of the *Muslim Council* of Britain said that “any defamation of the character of the prophet *Muhammad* (Peace Be Upon Him)” is a “direct insult and abuse of the *Muslim community*.”⁷¹⁵
- ☛ In 2005, after several *Korans* had been desecrated at the *Guantanamo* jail in *Cuba*, the Grand *Ayatollah* Fazel Lankarani of *Iran* wrote:
 ...the American soldiers have hurt the feelings of a **billion Muslims** and followers of **all** divine religions across the world.⁷¹⁶
- ☛ In 2006, when a few Jewish settlers allegedly spray painted a *Mosque* in the town of *Qalqilyah* in the West Bank with graffiti that equated *Muhammad* with a pig, a riot erupted that hurt four people. *Israeli Arab Muslim Knesset* parliament member Ahmed Tibi said “the incident marked a **grave moral escalation** and an attempt by settlers to flare the ground [i.e. light a bonfire] by hurting the beliefs of **millions** of *Muslims*.”⁷¹⁷
- ☛ The Cartoon Riots of 2006 occurred after an obscure right-wing Danish newspaper published twelve relatively tame caricatures of *Muhammad*. The paper likely had only a few *Muslim* subscribers, yet the offense was magnified as if all *Muslims* had been personally insulted:
 - ★ In *Jiddah* (near *Mekka*) in 2006, Ekmeleddin Ihsanoglu, head of the Organization of the *Islamic Conference* (OIC), compared the publication

⁷¹³ Rupinta, Amber. “Sources: Possible link to terrorism, WTVD, abc11tv.com, 3 Mar 2006, *JW*.

⁷¹⁴ From the famous “Freedom of Speech” monologue in Act V, Scene 3 (source: Warraq, Ibn. “Since they can’t stop a man thinking, they take it out on his hide instead,” *JW*, 3 Feb 2006).

⁷¹⁵ Moore, Charles. “Is it only Mr Bean who resists this new religious intolerance?” telegraph.co.uk, 11 Dec 2004, *LGF*, 12 Dec 2004.

⁷¹⁶ “Grand *Ayatollah* Fazel Lankarani’s Statement on the Desecration of the Holy *Quran* by American Soldiers,” lankarani.org, 16 May 2005.

⁷¹⁷ Harel, Amos. “Four hurt in West Bank clashes over graffiti slurring Mohammed,” haaretz.com, 12 Feb 2006.

of the twelve cartoons of *Muhammad* to a "September 11, 2001 attack on the United States" in which three **thousand** people died.⁷¹⁸

- ★ In Denmark, *Imam Abu Laban* said "We want to internationalize this issue so that the Danish government will realize that the cartoons were insulting, not only to *Muslims* in Denmark but also to *Muslims* worldwide."⁷¹⁹
- ★ "*Muslim* ambassadors to Norway blasted Carl I. Hagen in a letter to the newspaper *Aftenposten*, claiming that he had offended 1.3 billion *Muslims* around the world."⁷²⁰
- ★ In France, *Muslim* protesters carried signs saying "You have insulted **1.3 billion Muslims**" and "Our faith is stronger than your pen."⁷²¹
- ★ In *Bahrain*, the Chamber of Commerce and Industry said the cartoons were a "campaign aimed at defaming The Prophet...flagrantly hurt[ing] the feelings of a **billion** of *Muslims* all over the globe."⁷²²
- ★ The *Afghan* Foreign Minister Abdullah said:
As a *Muslim* country and as a *Muslim* man we consider the act an insult to **millions** of people in the world...⁷²³
- ★ When a California company printed T-shirts featuring the *Muhammad* cartoon, a typical email was: "What you are doing is offending more than a **billion** people in the world."⁷²⁴
- ★ Tawakkul Karman, head of Women Journalists Without Constraints in *Sana, Yemen*, lamented that, during the Cartoon controversy, the extremists have "made it so that if you stand up in this tidal wave, you have to face **1.5 billion Muslims**."⁷²⁵

When slights are magnified a billion-fold into an offense against all *Muslims*, or an attempted genocide against all *Muslims*, this tends to rile even many **moderate Muslims**, for instance:

- Ⓒ During the Cartoon Riots of 2006, *Pakistani* President Musharraf, himself a moderate *Muslim*, said:
The **most moderate Muslim** will go to the street and talk against it because this hurts the sentiments of **every Muslim**...Whether an extremist or a moderate or an ultra-moderate, we will condemn it.⁷²⁶
- Ⓒ In 2006, *Sheikh Yusuf Al-Qaradawi* called for "an international day of rage" to protest the *Muhammad* cartoons. Qaradawi is the head of the International Association of *Muslim* Scholars, the European Council for *Fatwa* & Research, and also a "telekoranist" for *Al-Jazeera*. The protests resulted in over a dozen deaths and much property damage. Ironically, London mayor

⁷¹⁸ "EU's Solana tries to ease cartoons crisis on Mideast trip," news.yahoo.com, 14 Feb 2006, *JW*.

⁷¹⁹ "When Danes Pay Danegeld: The End of the Scandinavian Model," *DW*, 17 Mar 2006.

⁷²⁰ "When Danes Pay Danegeld: The End of the Scandinavian Model," *DW*, 17 Mar 2006.

⁷²¹ "Thousands march in France to protest Prophet cartoons, webindia123.com, 12 Feb 2006.

⁷²² Al-Alaya'a, Zaid. "*Yemen Joins Muslim World to Denounce Danish Abuse against the Prophet*," *Yemen Observer*, yobserver.com, 2 Feb 2006, vol. ix, issue 04.

⁷²³ "Afghanistan flays Danish publication about *Muslim* prophet," xinhuanet.com, 2 Feb 2006, *DW*.

⁷²⁴ "Hate Mail and Death Threats Target Seller of Mohammed Cartoon T-shirts," news.yahoo.com, 21 Feb 2006.

⁷²⁵ Slackman, Michael & Hassan M. Fattah. "Furor Over Cartoons Pits *Muslim* Against *Muslim*," nytimes.com, 22 Feb 2006.

⁷²⁶ "Tear gas fired at 7,000 protesting cartoons," msnbc.msn.com, 13 Feb 2006.

Ken Livingstone had praised Qaradawi for being “a beacon of **‘moderation.’**”⁷²⁷

- Ⓒ In *Iraq*, Ayatollah Sistani, whom some US journalists wanted to nominate for a Nobel Peace Prize,⁷²⁸ said that the Danes’ publishing caricatures of *Muhammad* in 2006 was a “**horrific** action.”⁷²⁹ For some context, note that Sistani says “sodomites should be killed in the worst manner possible,”⁷³⁰ and in 2006 it was reported that *Badr* Corps death squads have been carrying out Sistani’s prescription in a “sexual cleansing of Iraq.”⁷³¹
- Ⓒ Walid el-Sallab, 23, the student-union president of the comparatively **liberal American University in Cairo** led a rally against the cartoons in 2006 and said:

The word *Islam* is derived from peace. You cannot just go and attack people...But honestly, I feel that if I were to see the Danish Prime Minister, I might kill him myself without thinking.⁷³²

- Ⓒ Adel Hamouda, 55, the editor of *al-Fagr*, a **liberal Cairo**-based weekly that ran the cartoons in late 2005, said in early 2006:

We attacked the cartoons and said that this deepens the culture clash and does not resolve it.⁷³³

- Ⓒ Bernard Freamon, a *Muslim* professor at the Catholic Seton Hall University Law School in New Jersey, USA, and a writer on *Islamic* jurisprudence and *Islamic* legal history, wanted the Danish editors of the *Jyllands-Posten* newspaper prosecuted under EU. or Danish hate-speech laws. Seemingly under the influence of K 005:032, he magnified the twelve tame cartoons of *Muhammad* into the first indications of a coming genocide. Freamon wrote:

Danish prosecutors certainly must know Denmark is becoming a hotbed of skinheadism and anti-*Muslim* and anti-immigrant violence. Do they want their newspapers to fan these flames? They should not wait until they have a situation like that in *Rwanda* before they act.⁷³⁴

Many so-called **moderate Muslims** will criticize *Muslims* or *Islam* but then “cannot bear to allow it to be criticized” by infidels.⁷³⁵ Some have speculated that this double standard is caused by filial piety felt for *Muslim* family and ancestors, or by loyalty for one’s cultural heritage, or embarrassment about what *Islam* teaches.⁷³⁶

This double standard is in fact consistent with K 005:032 where criticism by a *Muslim* of *Islam* may just be criticism, but criticism by infidels is magnified into “spreading corruption in the land,” “blocking the spread of *Islam*,” or even “aggression against *Islam*.”⁷³⁷ That this is the case is why *Dhimmi* artists were not to

⁷²⁷ Fleming, John V. “First Amendment Riots, er, Rights,” *dailyprincetonian.com*, 6 Feb 2006.

⁷²⁸ “Sistani: ‘Sodomites should be killed in the worst manner possible,’” *DW*, 18 Mar 2006.

⁷²⁹ “Window on the Week,” *nationalreview.com*, 10 Feb 2006, *DW*.

⁷³⁰ “Iraqi cleric wants gays killed in ‘most severe way,’” *logoonline.com*, 16 Mar 2006, *DW*.

⁷³¹ “Death squads targeting gays in *Iraq*,” *advocate.com*, 25-27 Mar 2006, *DW*, 6 Apr 2006.

⁷³² Ratnesar, Romesh. “Fanning the Flames,” *time.com*, 12 Feb 2006.

⁷³³ Ratnesar, Romesh. “Fanning the Flames,” *time.com*, 12 Feb 2006.

⁷³⁴ “A Danish Trojan Horse: Law and the *Muhammad* Cartoons,” *Jurist Legal New & Opinion*, *jurist.law.pitt.edu*, 19 Feb 2006, *JW*.

⁷³⁵ Fitzgerald, Hugh. “Moderates still elusive,” *DW*, 25 Jan 2006.

⁷³⁶ Fitzgerald, Hugh. “The five most dangerous words with regard to *Muslim* immigration to the West,” *DW*, 14 Dec 2005.

⁷³⁷ Fitzgerald, Hugh. “A few suggestions for John Howard,” *DW*, 21 Feb 2006.

draw *Muhammad*, and “the *Dhimmi* is obliged not to [even] mention *Allah* or His Apostle...”⁷³⁸

Criticism of a *Muslim* or *Islam* by a non-*Muslim* is so grievous, according to K 005:032, that even many moderate *Muslims* cannot tolerate it. A moderate *Muslim* may criticize *Islam* himself but for a non-*Muslim* to subsequently criticize *Islam*—even in the same conversation—is another matter altogether!

An example of a moderate *Muslim* criticizing *Islam* but then going on a killing spree when an infidel criticizes *Islam* is Jordanian Raed Mansour Al-Banna. When he worked in the US on a visa for a few years, he was a “party animal” and a “bad boy” who womanized, drank, rode motorcycles, and was fond of “the grunge sound of Nirvana” rock band. Al-Banna “openly expressed his hatred for Osama bin Laden and Al Qaeda.” However, “one morning...an angry Al-Banna yelled at a co-worker he thought was defaming *Islam* and threatened to kill him.”⁷³⁹ Eventually Al-Banna went back to the Mideast and killed 179 *Iraqis* in a suicide-bombing that failed to kill any Americans—no doubt his goal.

Because *Muslims* exaggerate a non-*Muslim*’s slight or crime against *Muslims* by saying that **all** *Muslims* or *Islam* or all humanity are victims instead of just one or two *Muslims*: 1) the slight because a capital offense and 2) other non-*Muslims* who had nothing to do with the slight or crime are implicated in the crime. Thus many *Muslims* feel that it is right that the West suffer terrorism over the deeds of individuals, and that the free speech and free press rights of billions are repressed over the speech of a few individuals, for instance:

- The *Sufi* leader Sultanhussein Tabandeh wrote in 1966 *A Muslim Commentary on the Universal Declaration of Human Rights*:

Since *Islam* regards non-*Muslims* as on a lower level of belief and conviction, if a *Muslim* kills a non-*Muslim*...then his punishment must not be the retaliatory death, since the faith and conviction he possesses is loftier than that of the man slain...Again, the penalties of a non-*Muslim* guilty of fornication with a *Muslim* woman are augmented because in addition to the crime against morality, social duty and religion, he has committed sacrilege in that he has disgraced a *Muslim* and thereby cast scorn upon the *Muslims* **in general**, and so must be executed.⁷⁴⁰

- In 2005, after several *Korans* had been desecrated at the *Guantanamo* jail in *Cuba*, the Grand Ayatollah Fazel Lankarani of *Iran* wrote:

The Holy *Koran* is the greatest of all books and the most perfect of them. In fact, desecration of the *Quran* is desecration of **all** divine books. Praise belongs to *Allah*; the zealous *Muslims* across the world have reacted strongly but it is necessary that they show their deep hatred and disgust at the criminal US government.⁷⁴¹ Since the punishment must fit the magnitude of the crime against “all divine books,” note how the entire US government is implicated and targeted over the acts of a few prison guards.

⁷³⁸ Bostom, Andrew G. “Confused *Islamic* Apologetics,” *FPM*, 10 Aug 2004.

⁷³⁹ Reza, H.G. “Unlikely Candidate for Car Bomber,” *Los Angeles Times*, latimes.com, 15 Apr 2006, JW.

⁷⁴⁰ Bostom, Andrew G. “Confused *Islamic* Apologetics,” *FPM*, 10 Aug 2004.

⁷⁴¹ “Grand Ayatollah Fazel Lankarani’s Statement on the Desecration of the Holy *Quran* by American Soldiers,” lankarani.org, 16 May 2005.

- Ⓒ In 2006, Abdelwahab El-Affendi, a senior research fellow at University of Westminster, London, said: "The very idea of giving Rushdie a literary prize after his book *Satanic Verses* was like offering Hitler the Nobel Peace Prize after *Auschwitz*." El-Affendi also said the mild-mannered Danish editors and cartoonists who drew and published the cartoons had an "**active hate of the bitterest kind**."⁷⁴²

- Ⓒ In 2006, when students at the University of California-Irvine campus displayed the tame *Muhammad* cartoons, the Associated Press reported that Osman Umarji, former president of the *Muslim* Student Union, said:

The agenda is to spread *Islamophobia* and create hysteria against *Muslims* **similar to what happened to the Jews in Nazi Germany**.⁷⁴³

- Ⓒ In 2006 when a Danish newspaper printed 12 caricatures of *Muhammad*:

- ★ *Iranian* President Ahmadinejad said the simple act of drawing *Muhammad* caricatures was "an affront to the worship of God and to the seeking of truth and justice, and an affront to **all** the prophets of God" and such. Upon hearing the exaggerated rhetoric the crowd responded with "Death to Denmark!" repeatedly.⁷⁴⁴

- ★ *Imam* Ibrahim Dremali from Des Moines *Islamic* Center in Iowa, USA stated:

It is an insult to the prophet, God, *Muslims*, *Islam*, the *Quran* and **all** humanity.⁷⁴⁵

Since the punishment naturally must fit the magnitude of the crime, all Danish citizens are now considered terrorist targets.

- Ⓒ In 2006, Ladi Mohammed, a Christian (*sic*) from the *Zuru* tribe attended a nursing school in *Sokoto*. "Due to misunderstanding between two female students," Ladi was accused of making a "misguided and derogatory statement against *Islam*." "The militants...threatened to cut off her head," so Ladi was "whisked away from the school premises to save her from being lynched." Since the punishment must fit the magnitude of the crime, the other Christian students are "living in fear of being attacked by the militant *Muslim* students," the school closed temporarily and the state had to provide extra security for the school.⁷⁴⁶

- Ⓒ In 2006, journalists who criticized the clerical regime were jailed on the charge of "insulting *Islamic* values."⁷⁴⁷

The fact that any offense of non-*Muslims* against a *Muslims* is magnified a billion+ times explains why:

- Ⓒ In the past, *Muslims* felt justified in exacting revenge on an entire *Dhimmi* community over a perceived slight or alleged crime of a single perpetrator. Andrew Bostom wrote that in *Muslim* Spain...

⁷⁴² El-Affendi, Abdelwahab. "Democratic solution for cartoons controversy," aljazeera.net, 27 Feb 2006, The Jawa Report, mypetjawa.mu.nu.

⁷⁴³ "Calif. Campus in Uproar Over *Muslim* Cartoons," foxnews.com, 1 Mar 2006, JW.

⁷⁴⁴ "Iranian President Mahmoud Ahmadinejad: The Real Holocaust Is in Palestine and Iraq," memritv.org, Clip No. 1034, 11 Feb 2006, The Jawa Report, mypetjawa.mu.nu.

⁷⁴⁵ Campbell, Lynn & Shirley Ragsdale. "Muslims condemn cartoon-sparked violence," desmoinesregister.com, 7 Feb 2006, mychristianblood.blogspot.com

⁷⁴⁶ "Nigeria *Muslim* Militants 'Kidnap' Christian Student," bosnewslife.com, 15 Feb 2006, JW.

⁷⁴⁷ "Two jailed *Iranian* reporters await press trial," news.yahoo.com, 18 Feb 2006, C&R.

...harsh reprisals with mutilations and crucifixions would sanction the *Mozarab* (Christian *Dhimmi*) calls for help from the Christian kings. Moreover, if one *Dhimmi* harmed a *Muslim*, the whole community would lose its status of protection, leaving it open to pillage, enslavement and arbitrary killing.⁷⁴⁸

- Today, minorities in *Muslim* countries suffer similar to the way *Dhimmi*s did in the past. For instance, on 21 Feb 2006, the President of the Christian Association of Nigeria wrote:

We have for a long time now watched helplessly the killing, maiming and destruction of Christians and their property by *Muslim* fanatics and fundamentalists at the slightest or no provocation at all.⁷⁴⁹

That same day, 21 Feb 2006, a rumor spread that a teacher desecrated a *Koran*. *Muslim* youth then took to the streets of *Bauchi* in northern *Nigeria*, burned down two churches and murdered thirteen with machetes.⁷⁵⁰

- In 2006, all Danish products were boycotted though only one Danish newspaper ran a dozen *Muhammad* cartoons.

Magnifying any offense by any non-*Muslim* constitutes propaganda that produces outrage in *Muslims*—outrage that fuels *Jihad*, terrorism and ethnic cleansing.

Magnifying an offense only on the part of an infidel, but never on the part of a *Muslim*, explains why *Muslims* practice a double standard when it comes to tolerating or not tolerating conduct such as critiquing *Islam*, as *Ibn Warraq* noted:

We notice the double standards inherent in all such *Muslim* demands. While *Muslims* feel free to insult Christianity [with impunity], they themselves go into paroxysms [i.e. tantrums] of rage and violence at the slightest hint of criticism of *Islam*, which must be 'accepted uncritically as divine revelation by non-*Muslims* as well as by *Muslims*, and this must be reflected in the structure and conduct of the state and of society.'⁷⁵¹

Magnifying the Killing of a Muslim Into a Genocide

Muhammad said that *Allah* prescribed that whenever an infidel killed a believer, i.e. a *Muslim*, the act was as heinous in *Allah*'s eyes as though all of humanity had just been murdered (*K* 005:032). By contrast, if a *Muslim* killed an infidel, no retaliation is called for since *Muhammad* commanded *Muslims* to kill pagans (*K* 009:005).

In the *Madinan* Covenant between *Muslims* and Jews, *Muhammad* specified that a murderers' whole household could be put to death—thereby magnifying the crime:

He who slays a man without warning slays himself and his household, unless it be one who has wronged him, for God will accept that.⁷⁵²

By default, it is usually presumed in *Islamdom* that when a *Muslim* kills an infidel, it is to avenge the death of a *Muslim*, or because the infidel was spreading corruption in the land (*K* 005:032) but whatever the case, *Muhammad* decreed that:

⁷⁴⁸ Bostom, Andrew G. "Confused *Islamic* Apologetics," *FPM*, 10 Aug 2004.

⁷⁴⁹ "Reaction of the President of the Christian Association of Nigeria...on recent events in Nigeria," anglicancommunion.org, 21 Feb 2006, *History News Network*, hnn.us.

⁷⁵⁰ Curfew after third Nigerian riot," news.bbc.co.uk, 21 Feb 2006, [gatewaypundit](http://gatewaypundit.com), blogspot.com.

⁷⁵¹ Warraq. *Why*, p. 353.

⁷⁵² Ishaq. *Sirat*, p. 233.

No *Muslim* should be killed [suffer the death penalty] in *Kisas* (equality of judgment) for killing a *Kafir* [an infidel] (*Hadith Sahih Al Bukhari*, vol. 9, bk. 83, no. 50; also vol. 1, bk. 3, no. 111).

Furthermore, *Muslim* theologians ruled that even a *Muslim* who slays infidel women and infants “invites no censure,”⁷⁵³ because “that which protects (namely, *Islam*) does not exist in them [i.e. infidels].”⁷⁵⁴ Unless they pay the *Jizya* tax (*K* 009:029), there is no theological deterrent against *Muslims* killing Jews and Christians since they are not under *Allah*’s protection (*K* 002:120; 007:196; 013:037).

Muhammad and *Koran* commentators have always interpreted *K* 005:032 in favor of *Muslims* exclusively. Abul Kasem wrote that Kathir opined in his commentary on *K* 005:032 that “Saving life in this case occurs by not killing a soul that *Allah* has forbidden.” *Allah* only forbade the killing of *Muslims* but says to fight and kill non-*Muslims* (*K* 009:005, 029). Kathir then quotes other authorities who in turn cite traditions, and they are even more specific in interpreting *K* 005:032 as only applying to *Muslims*:

He who allows himself to shed the blood of a *Muslim*, is like he who allows shedding the blood of **all** people. He who forbids shedding the blood of one *Muslim*, is like he who forbids shedding the blood of all people...He who kills a **believing** soul intentionally...

Abul Kasem concluded:

This *Tafsir* [commentary] by Kathir says when a *Muslim* is killed it is as if the entire humanity is killed. When an infidel is killed, it has no relevance. Similarly, when a believer’s (i.e. a *Muslim*’s) life is saved it is as if the entire humanity is saved. You see, in *Koran* and in *Islam*, what matters most is the lives of *Muslims* and not the lives of infidels.⁷⁵⁵

The reason that *Muhammad* mentions that *Allah* “prescribed this law for the children of *Israel*” was to make clear that *Allah* saw only the murder of *Muslims* by non-*Muslims* as being so utterly heinous that it was as though they murdered all of humanity, but the reverse—where a *Muslim* kills a non-*Muslim*—is of no consequence.

One should not get the idea that the phrase “children of *Israel*” in *K* 005:032 means *Muhammad* thought this “prescription”: 1) had ended long ago, 2) been abrogated or 3) only applied to Jews, since the *Hadiths* disclose that *K* 005:032 was revealed and applied to the Arab *Uraynah* clan of eight. They were pagan until they converted to *Islam*, but then they killed a *Muslim* and apostatized back to paganism (all of which is discussed later in this section).

Since killing a *Muslim* was so heinous—like the killing of all humanity—*Muhammad* thought each *Muslim* ought to be avenged multiple times over, as will be discussed later in this section. This is how *Islamic* jurists and *Islamists* think, as when Omar Bakri alluded to *K* 005:032 when he said:

The toe of the *Muslim* brothers is better than all the *Kuffar* on the earth...*Islam* is superior, nothing supersedes it and the *Muslim* is superior.⁷⁵⁶

Al-Qaeda thinks the same way regarding *K* 005:032:

⁷⁵³ Goel. *Calcutta*, ch. 4, as quoted from ch. 2 of the *Hidayah* treatise compiled by *Shaykh* Burhan-ud-din Ali (flourished 12th century AD).

⁷⁵⁴ Hughes. *Dictionary*, p. 245, right column, *Jihad* entry.

⁷⁵⁵ Kasem, Abul. “Deciphering an American *Fatwa*,” *faithfreedom.org*, 8 Aug 2005.

⁷⁵⁶ “Focus: Undercover in the academy of hatred,” *timesonline.co.uk*, 7 Aug 2005, *DP*.

The basics of our faith revolve around not harming true *Muslims* and not shedding one single drop of *Muslim* blood because one drop of true *Muslim* blood shed amounts to the demise of this whole world [an allusion to K 005:032].⁷⁵⁷

Bin Laden alluded to K 005:032 when he commented on *Pallywood's* video on *Muhammad al Durah*, where Palestinians faked a video that purportedly showed *Israeli* soldiers firing rifles and killing a Palestinian boy in a hail of bullets:

...in killing this boy the *Israelis* killed every child in the world.⁷⁵⁸

That *Al-Qaeda* values *Muslim* lives more than infidel lives, based on K 005:032, is why "the *Al-Qaeda* terrorist organization demanded the death of two Christians in retaliation for every *Muslim* killed in the US military strikes in Afghanistan."⁷⁵⁹ It also explains why *Al-Qaeda* is unapologetic about being so cold and ruthless, as No wonder Defense Secretary Donald H. Rumsfeld stated:

The *Al-Qaeda* terrorist network and affiliated *Islamic* extremists represent one of the most brutal enemies the United States has ever seen. They currently lack only the means—not the desire—to kill, murder millions of innocent people with weapons vastly more powerful than boarding passes and box cutters.⁷⁶⁰

Islamists in *Pakistan* believe as *Muhammad* did regarding K 005:032 (i.e. killing a lone *Muslim* is as bad as the murder of all of humanity) since during a "Cartoon" protest in 2006, politician Maulana Fazal-ur Rahman, said:

America is the killer of **humanity**, and we will keep raising our voice against it and its supporter (*Pakistani* President Musharraf).⁷⁶¹

Islamists in Holland also believe as *Muhammad* did regarding K 005:032 since *Muhammad Bouyeri*, the killer of moviemaker Theo van Gogh, said during his trial:

'Kill them, and *Allah* will help you and guide your hand [allusion to K 009:014],' Bouyeri said. 'There's no room there for doubt or interpretation there.' He said that killing one innocent *Muslim* is morally equivalent to killing all *Muslims* [i.e., K 005:032] and then remarked in English, 'that's for your administration, Uncle Bush,' in an apparent reference to the US President.⁷⁶²

That *Muslims* generally believe as *Muhammad* did regarding K 005:032 (i.e. killing a lone *Muslim* is as bad as murdering all of humanity) can be seen by how after so many people have been killed by *Islamic* terrorists, yet:

- *Iraqi Islamic* Party said that *Islam* image was still "clear white"!⁷⁶³
- An Egyptian *Muslim* Brotherhood member of parliament, Ragab Hilal Hamida, said the *Koran* encourages terrorism, yet: "*Islam* does not need improvement of its image."⁷⁶⁴
- In November 1995 American Adam Yahiye Gadahn said he converted to *Islam* because "I knew well that they were not the bloodthirsty, barbaric

⁷⁵⁷ Nasr, Octavia. "Al Qaeda in Iraq issues virulent manifesto: Group calls for violence, destruction of 'American empire,'" cnn.com, 26 Aug 2005, C&R.

⁷⁵⁸ "Muhammed al Durah, a Pallywood Fake?," seconddraft.org, 16 Dec 2005, DW.

⁷⁵⁹ Baker, Barbara G. "Christmas Season Tense for Pakistan's Christians: Separate murders follow Bahawalpur massacre," christianitytoday.com, 7 Dec 2001.

⁷⁶⁰ "Rumsfeld: Al-Qaida may be 'most brutal' enemy," msnbc.com, 27 Mar 2006.

⁷⁶¹ Ahmad, Munir. "Cartoon protesters defy rally ban," seattlepi.nwsource.com, 24 Feb 2006, JW.

⁷⁶² "Van Gogh killer begins presenting own defense in new terrorism case," Asharq Alawsat Newspaper, asharqalawsat.com, 2 Feb 2006, JW.

⁷⁶³ "Kidnap envoy meeting Iraqi Sunnis," news.bbc.co.uk, 4 Dec 2005, DW.

⁷⁶⁴ "Egyptian Muslim Brotherhood MPs," MEMRI, 10 Mar 2006, Special Dispatch No. 1110, JW.

terrorists that the news media and the televangelists paint them to be,” yet in 1998 apparently went to join the *Taliban* in *Afghanistan*, and by 2004 he started solo-appearances in *Al-Qaeda* videos as Azzam the American.⁷⁶⁵

- *Muslims* believe *Islam* really is a Religion of Peace™ despite appearances because all terrorism and *Jihad* are precipitated by infidels’ resistance to *Dawa* evangelism, as contemporary scholar Bassam Tibi wrote:

Unbelievers who stand in the way, creating obstacles for the *Da’wa*, are blamed for this state of war, for the *Da’wa* can be pursued peacefully if others submit to it. In other words, those who resist *Islam* cause wars and are responsible for them.⁷⁶⁶

Muslims in the Mideast generally believe as *Muhammad* did regarding *K* 005:032 since, as *The Jerusalem Post* editors wrote:

It is hard to imagine a people for whom blowing oneself up in a crowd of innocents is not considered an act of barbarism. Yet it is hard to escape the impression that the Palestinians, even today, remain such a people....suicide bombings were officially and unofficially lionized by Palestinian society...the Palestinian refusal to break with terrorism is not just an assertion of a right to oppose *Israel* but an expression of the true objective of that struggle. Put simply, genocidal means are an inseparable sign of genocidal ends. The notion that Palestinians arrogate to themselves the right to impose and execute a death sentence on any and every *Israeli* man, woman and child says to us that, in Palestinian eyes, we have no right to exist. What the president of *Iran* and the leaders of *Hamas*, *Islamic Jihad* and *Hizbullah* say openly—that *Israel* should be ‘wiped off the map’—the terror attacks clearly attempt to put into practice. [Even moderate *Muslims*] cannot muster the slightest objection to terrorism in principle, not just in practice [and there is a] common moral Palestinian acceptance of terror against *Israel*.⁷⁶⁷

The *Iranian Mullahs* and *Iran*’s president Mahmoud Ahmadinejad believe as *Muhammad* did regarding *K* 005:032 (i.e. killing a lone *Muslim* is as bad as murdering all of humanity) since the genocidal “Death to America” and “Death to *Israel*” chants are heard there all time. In 2006 president Ahmadinejad said:

If the Zionist regime commits another stupid move and attacks Syria, this will be considered **like attacking the whole Islamic world** and this regime will receive a very fierce response.⁷⁶⁸

Robert Spencer said his “remark appears as a more forthright use of *K* 005:032.”⁷⁶⁹

Muslims in Germany believe as *Muhammad* did regarding *K* 005:032 since in 2006 *Muslims* in Berlin chanted “Death to *Israel*.”⁷⁷⁰ Moreover, many Muslim Berliners are unsympathetic whenever American soldiers or even civilians are killed. After 9/11, *Muslims* in the *Neukölln* and *Kreuzberg* suburbs set off bottle rockets out of joy.⁷⁷¹ Seyran Ates, who grew up as a *Muslim* in Germany says:

⁷⁶⁵ “Adam Yahiye Gadahn,” wikipedia.org; “*Al Qaeda* Terrorist’s Essay at USC,” *LGF*, 9 Jul 2006.

⁷⁶⁶ Bostom, Andrew G. “Confused *Islamic* Apologetics,” *FPM*, 10 Aug 2004.

⁷⁶⁷ “An absence of morality,” jpost.com, 5 Dec 2005.

⁷⁶⁸ “*Iran* warns *Israel* not to attack Syria,” uk.news.yahoo.com, 13 Jul 2006, *JW*.

⁷⁶⁹ “*Israeli* strike on Syria would be like attack on entire *Islamic* world,” *JW*, 13 Jul 2006.

⁷⁷⁰ Ben, Yitzhak. “War in north: Support in New York, condemnation in Berlin,” ynetnews.com, 17 Jul 2006.

⁷⁷¹ Schneider, Peter. “The New Berlin Wall,” translated by Philip Boehm, nytimes, 4 Dec 2005.

The [7/7] attacks in London were in the eyes of many *Muslims* a successful slap in the face to the Western community. The next perpetrators will be children of the third and fourth immigrant generation, who—under the eyes of well-meaning politicians—will be brought up from birth to hate Western society. It's only a question of time before Berlin experiences attacks like those in London and *Madrid*.⁷⁷²

Muslims in Denmark and *Pakistan* believe as *Muhammad* did regarding *K* 005:032 (i.e. killing a lone *Muslim* is as bad as murdering all of humanity). Rogier van Bakel points out that when the novel *The Satanic Verses* was published, only the author Salman Rushdie and the translators were targeted. By contrast, when a Danish newspaper printed twelve tame caricatures of *Muhammad*, all Danes came under threat.⁷⁷³ Denmark's foreign ministry in *Pakistan* warned...

...Danes not to visit the country, given that the *Jyllands-Posten* cartoons were 'seen by many *Muslims* as derogatory and blasphemous' [and terrorists] could make do with a scapegoat.⁷⁷⁴

The difference between the situations described above is Rushdie was a *Muslim* while the twelve cartoonists were infidels. Due to *Muhammad's* inflation of a *Muslim's* worth and his devaluation of an infidel's worth (*K* 005:032-033), blasphemy by infidels occasions genocidal impulses against many infidels, but blasphemy by a *Muslim* occasions only murderous threats against the one offender.

Jordanian *Muslims* think the same way regarding *K* 005:032. Seventy percent of Jordanian *Muslims* approved of suicide-bombings in 2004, but just 49 percent in mid-2005.⁷⁷⁵ The decline is attributable to the fact that during this period, suicide bombings have mostly taken *Muslim* lives. The reason is that Israelis and Coalition forces in *Iraq* have taken measures to protect themselves, include security fences and walls, armored vehicles, body armor and other technology.

Anecdotal evidence says support for suicide-bombings in Jordan dropped further in late-2005 when three "*Al-Qaeda* in *Iraq*" (an *Al-Qaeda* franchisee) suicide bombers killed 58 *Sunnis* in Jordan. Only then did *Abu Musab Al-Zarqawi's* tribe in Jordan disown him and the tribe's new slogan became: "If my son was a terrorist, I wouldn't hesitate to kill him."⁷⁷⁶ Thus *Muslims* sing a different tune when *Muslims* rather than infidels are killed.

The "progressive" Young Turk who wrote the following paragraph in 1912 obviously thinks the same way regarding *K* 005:032 in that the human worth of someone "who spreads corruption in the land" is degraded by that corruption, whether it be moral or doctrinal "corruption," as *Sheik Abd-ul-Hack* wrote:

The Mussulman religion is in open hostility to all your world of progress. Understand, you European observers, that a Christian, whatever his position may be, by the mere fact of his being a Christian is regarded by us as a blind man lost to all sense of human dignity. Our reasoning with regard to him is as simple as it is definitive. We say: the man whose judgment is so perverted as to deny the existence of a one and only God and to make up gods of different sorts, can only

⁷⁷² Schneider, Peter. "The New Berlin Wall," translated by Philip Boehm, *nytimes*, 4 Dec 2005.

⁷⁷³ Van Bakel, Rogier. "Far Beyond Rushdie," *Nobody's Business*, *bakelblog.com*, 5 Dec 2005.

⁷⁷⁴ "Demonstrations in *Pakistan* have escalated into death threats against Danish illustrators who drew pictures of the prophet Mohammed," *The Copenhagen Post*, *cphpost.dk*, 2 Dec 2005, *C&R*.

⁷⁷⁵ "Islamic Extremism: Common Concern for *Muslim* and Western Publics: Support for Terror Wanes Among *Muslim* Publics," *pewglobal.org*, 14 Jul 2005.

⁷⁷⁶ "*Al-Khalayleh* tribe disowns *al-Zarqawi*," *jpost.com*, 20 Nov 2005.

be the meanest expression of human degradation; to speak to him would be a humiliation for our intelligence and an insult to the grandeur of the Master of the Universe. The presence of such miscreants among us is the bane of our existence; their doctrine is a direct insult to the purity of our faith; contact with them is a defilement of our bodies; any relation with them a torture to our souls.⁷⁷⁷

Many Indonesian *Muslims* think the same way regarding K 005:032 in that the death of someone “who spreads corruption in the land” is of no concern to *Muslims*, as Simon Kearney reported:

Khozin does not believe that Westerners and *Muslims* can live side by side while Westerners continue to believe, for example, in allowing women to wear bikinis at the beach and to drink alcohol. It is a ‘morality war’ brought on by Australians and Westerners in general refusing to respect his culture....He considers the *Muslims* who died [suicide-bombers] as martyrs; he says the Westerners who died are **not his concern because they were unbelievers.**⁷⁷⁸

The *Islamic* teaching of the great worth of *Muslims* and the utter devaluation of non-*Muslims*, based on K 005:032, is integral in the conditioning of *Islamic* suicide-bombers. Researchers write:

These people do not do it out of hate: they do it more out of love for their own group. They are doing it because they believe they are doing good for their people. They are usually fully compassionate people. I never came across one that was a real nutcase....According to Philadelphia-based psychiatrist and former Central Intelligence Agency member Marc Sageman ‘the key is the group. What is outside the group does not really count, they do not really think about it. Whether it is soldiers or people drinking in a bar it is the same thing.’⁷⁷⁹

Due to K 005:032 and its hyper-valuation of *Muslims* and devaluation of infidels, whenever a *Muslim* is killed, *Muslims* automatically think that others are at fault. Not only does a worthless person killing a worthy person not make any sense in the *Islamic* economy of thought, but *Muhammad* said that no *Muslim* ought to die over the killing of an infidel. Thus non-*Muslims* have no right to retaliate in kind whenever *Muslims* kill non-*Muslims*. What this means in practice is in *Islamdom*, *Muslims* can kill non-*Muslims* with near-impunity. For instance, in the late-nineteenth century, a traveler wrote what life was like for Jews in *Tunis*, North Africa:

It was worse even in their intercourse with Mussulmans; if one of these fancied himself insulted by a Jew, he stabbed him at once and had only to pay a fine to the state by way of punishment... The Prime Minister down to the common soldier took every opportunity to oppress and rob Jews. They need only hear that this one or the other possessed great wealth to be after him at once for the purpose of confiscating his fortune for the paltriest of reasons, or to extort as many thousand *Piastres* as they thought he was worth.⁷⁸⁰

⁷⁷⁷ Le Mecherouttiet, edited by Sherif Pasha, Paris, Aug 1912, p. 58, as quoted in Bostom, Andrew G. “Turkey: From Failed Reforms to a Modern *Jihad* Genocide,” americanthinker.com, 8 Oct 2005.

⁷⁷⁸ Kearney, Simon. “School that nurtured the *Islamic* call to arms,” theaustralian.news.com.au, 10 Oct 2005.

⁷⁷⁹ “Researchers probe motives of suicide bombers,” timesofoman.com, 4 Oct 2005.

⁷⁸⁰ Hesse-Wartegg, Chevalier de. *Tunis: The Land and People*, London 1899, as quoted in Stillman, Norman A. *The Jews in Arab Lands*, Philadelphia, Jewish Publication Society, 1979, pgs. 416-417, 420, JW, 24 Nov 2005.

Similarly, whenever non-*Muslims* may have killed *Muslims*, as during police actions, counter-terrorism operations, or during a time of war, the infidels are automatically deemed war criminals and terrorists, for instance:

- ☉ In 2006, an Egyptian *Muslim Brotherhood* member of parliament, Ragab Hilal Hamida, said:

From my point of view, *bin Laden*, *Al-Zawahiri* and *Al-Zarqawi* are not terrorists in the sense accepted by some. I support all their activities since they are a thorn in the side of the Americans and the Zionists...[On the other hand,] he who kills *Muslim* citizens is neither a *Jihad* fighter nor a terrorist but a criminal and a murderer. We must call things by their proper names!⁷⁸¹

- ☉ In 2005, two *Muslims* were electrocuted when they hid from police by jumping the fence of an electrical transformer station. Police deny that they had even chased anyone, yet this was the pretext for the massive French *Muslim* riots of 2005. After the riots...

...The outcome of an investigation is keenly awaited in the suburbs. If the police are exonerated, it could trigger new unrest.⁷⁸²

- ☉ In 2005, *Thai* soldiers trying to suppress a *Muslim* insurgency were captured. During the stand-off, *Thai* forces were kept from rescuing the soldiers from a building near a *Mosque* by defiant *Muslim* women and children" who formed a human shield. As they held up a banner that said "You are in fact the terrorists," the blindfolded *Thai* soldiers were beaten and macheted to death.⁷⁸³

- ☉ In 2005, Malaysia's former prime minister for 22 years, Mahathir Mohammad, did not consider 9/11 any reason at all for the US to invade Afghanistan or *Iraq*. Thus at a news conference he said:

Who are the terrorists? The people below who were bombed, or the bombers? Whose rights have been snatched away?...If you terrify people then you are a terrorist, and the people of *Iraq* are terrified of being bombed. They (the US and Britain) are state terrorists.⁷⁸⁴

- ☉ *Muslims* do not consider self-defense enough of a reason for a non-*Muslim* to rebuke a *Muslim*, much less injure or kill a *Muslim*, for in *Islamic* thinking, non-*Muslims* ought to surrender and willingly be stabbed, raped, injured or slaughtered, for instance:

- ★ Historically, if a *Muslim* bullied a *Dhimmi*, the *Dhimmi* could not raise a hand or raise their voice to fend off the bully. Here is a contemporary description of life in Jerusalem in 1700 AD:

The latter [*Muslims*] are very hostile toward Jews and inflict upon them vexations in the streets of the city...the common folk persecute the Jews, for we are forbidden to defend ourselves against the Turks or the Arabs. If an Arab strikes a Jew, he [the Jew] must appease him but dare not rebuke him, for fear that he may be struck even harder, which they [*Muslims*] do without the slightest scruple. This is the way the Oriental Jews react, for they are accustomed to this treatment...Even the Christians are subjected to these vexations. If a Jew offends a *Muslim*,

⁷⁸¹ "Egyptian *Muslim Brotherhood* MPs," *MEMRI*, 10 Mar 2006, Special Dispatch No. 1110, JW.

⁷⁸² Bennhold, Katrin. "In French suburbs, rage 'is only asleep,'" *International Herald Tribune*, iht.com, 26 Dec 2005, JW.

⁷⁸³ Ehrlich, Richard S. "*Muslim* women, children shield marine killers," *Asia Times*, atimes.com, 24 Sep 2005.

⁷⁸⁴ "Former Malaysian PM calls Britain 'state terrorist,'" guardian.co.uk, 9 Sep 2005.

the latter strikes him a brutal blow with his shoe in order to demean him, without anyone's being able to prevent him from doing it.⁷⁸⁵

- ★ In 2005 Yaron London wrote about how *Israeli* police were investigated for killing Arab rioters:

But what would happen if this investigation also fails to find sufficient proof to charge police in the affair? Will the *Israeli* Arab community or its leaders accept these findings? Clearly not. Their suspicions of police wrongdoing will not be reduced in the slightest...The only acceptable conclusion for the Arab community would be a pre-ordained decision to hang several cops over the affair. *Knesset* Member Ahmad Tibi (Hadash-Ta'al) revealed much about the reigning feeling amongst this community by saying 'There's a victim, so there must be a killer.'⁷⁸⁶

- ★ 'In June 2001...some *Muslim* men from a nearby refugee camp attempted to pull a Christian girl into a car in order to rape her. A group of Christian men quickly stepped in to save the girl. When one of the *Muslim* perpetrators was injured in the process, the Christian rescuers were arrested. The sexual predators, on the other hand, were not even criminally charged.'⁷⁸⁷

If *Muhammad's* thinking that the killing a lone *Muslim* is as bad in *Allah's* eyes as murdering all of humanity (*K* 005:032) reminds the reader of Lamech, it should, since both *Muhammad* and Lamech drew similar conclusions due to their misunderstanding the Genesis account of Cain (*K* 005:027-034; Gen 04:15, 23-24).

Lamech thought he was especially favored and protected by *Yahveh* since he figured that his relative, Cain, was—judging from the fact that *Yahveh* said anyone who avenged Cain's cold-blooded murder of Abel would suffer punishment seven-times over (Gen 04:15). So when Lamech murdered a man who assaulted him, Lamech felt that *Yahveh* would avenge him seventy-times over because he had ten times more reason to murder the man than Cain had to murder Abel (Gen 04:23-24).

Lamech Logic may have spread among Cain's descendants who lived in the Mideast in Nod, which was east of Eden (Gen 04:16). The belief metastasized when men throughout the inhabited world took brides from Nod (Gen 06:01-07, 11-13). Lamech Logic led to so much violence that *Yahveh* had to destroy the entire Antediluvian world (Gen 06:11).

After the Flood, *Yahveh* repudiated Lamech Logic and set the record straight. *Yahveh* said:

Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man (Gen 09:06).

In other words, each person is as valuable as the next, and a Lamechite's life is not seventy times as valuable as the life of a Sethite. None ought to be murdered with impunity regardless of their tribal affiliation or their belief system, and no one's murder ought to be avenged multiple times over.

Moses' words were no different from *Yahveh's*. Moses said an eye for an eye, and a life for a life, and the same lawcode that applied to Hebrews applied to aliens

⁷⁸⁵ Ye'or. *Decline*, 378.

⁷⁸⁶ London, Yaron. "Let's investigate everything," *ynetnews.com*, 2 Oct 2005.

⁷⁸⁷ Weiner, Justus Reid. "Human Rights of Christians in Palestinian Society," Jerusalem Center for Public Affairs, *jcpa.org*, 2005.

(Lev 24:17, 22). Moses did say that children ought not be killed for the sins of their fathers, or fathers for the sins of the children (Deu 24:16).

Muhammad said that idolatry was dredged up from the Antediluvian world (*K* 071:023-025), but idolatry is not mentioned in the Bible regarding that period. Ironically, the only evil idea dredged up from Antediluvian times is Lamech's logic, and that idea was dredged up and given a deadlier twist by *Muhammad* himself.

Just as in Antediluvian times Lamech Logic was exported globally out of the Mideast, so today murderous *Islamism* is being exported out of *Islamdom*. This cannot be denied since *Muslims* themselves divide the world up between *Dar al-Islam* and *Dar al-Harb*—the Territory of War. One could say that today's world is divided up between the Postdiluvian West and the Antediluvian Land of the Second Lamech—*Islamdom* (Gen 06:11).

Petro-dollars sent to the Mideast are sent back to the West to build *Mosques* and *Madrasas* and to spread "pure" *Islam*. Moreover, *Muslims* immigrate to the West—often illegally:

Western Europe as a whole gets about half a million new *Muslims* a year. Most make their way from sub-Saharan Africa and North Africa, illegal immigrants smuggled by boat to Spain and Italy where they are free to travel with impunity to the rest of Europe. Thus Europe's *Muslim* population has doubled to 20 million in the last 10 years.⁷⁸⁸

Muslim immigrants swiftly augment their numbers by *Dawa* proselytizing, by having large families heavily dependant on dole and socialized medicine, and by taking advantage of "family reunification" immigration laws. "200,000 immigrants a year entering Germany, mostly family members of former Turkish immigrants."⁷⁸⁹

Other means of augmenting numbers include importing child brides from *Islamdom*,⁷⁹⁰ sometimes more than one bride per *Muslim* groom as polygamy and serial marriage flourish,⁷⁹¹ and by importing immigrant workers to work in immigrant-owned businesses.

"Pure" and aggressive forms of *Islam*, variously called *Islamism*, *Wahhabism*, *Talibanism*, *Deobandism*, *Salafism* and *Takfirism*, are spreading through immigration and proselytizing. Just as Lamech's Logic brought the demise of the Antediluvian world, so now *Islamism* may hasten the coming of the Last Day by spreading murder around the world (Mat 24:22; Mk. 13:20). Take for instance, the case of Ilan Halimi.

Ilan was a Sephardic Jew whose family came to France from North Africa either to escape anti-Semitism, or his family was kicked out.⁷⁹² Youssouf Fofana *Muslim* parents also immigrated to France, but from the Ivory Coast of West Africa.⁷⁹³ Fofana grew up to become gang leader of the mostly-*Muslim* gang called "The Barbarians."

"The Barbarians" used three "honey trap" seductresses to lure and kidnap unsuspecting males—most of whom were Jewish. In 2006, the gang recited *Koran* verses over the phone while Ilan could be heard screaming in the background.

⁷⁸⁸ de Borchgrave, Arnaud. "Mini clash of civilizations," *washtimes.com*, 15 Nov 2004.

⁷⁸⁹ Elbaum, Rachel. "Integration questions stir passions in Germany," *msnbc.com*, 24 May 2006.

⁷⁹⁰ Stephens, Bret. "The Foreign Brides," *The Wall Street Journal*, *wsj.com*, 2 May 2006, *DW*.

⁷⁹¹ "Muslims trawl web for wives," *The Herald Sun*, *heraldsun.news.com.au*, 9 Apr 2006.

⁷⁹² Schluskel, Debbie. "Ilan Halimi, Z'L: 'Religion of Peace's' Latest Western Victim," *debbieschluskel.com*, 24 Feb 2006.

⁷⁹³ Poller, Nidra. "The Murder of Ilan Halimi," *nytimes.com*, 23 Feb 2006, *israpundit.com*.

"Police searches have now revealed the presence of *Islamist* literature in the home of at least one of the gang members."⁷⁹⁴

Ilan was kept in an "apartment and later a utility room in the cellar in one of the project buildings." "Many [*Muslims*] in the building knew what was going on, but did not act since it appears everyone knew the victim was Jewish."⁷⁹⁵

Some "relatives and neighbors, beyond the immediate circle of the gang, who were told about the Jewish hostage and dropped in to participate in the torture."⁷⁹⁶ "They tortured Ilan with particular cruelty simply because he was Jewish."⁷⁹⁷

Ilan was found dumped by a railroad track "handcuffed, naked, with four-fifths of his body covered with bruises, stab wounds and serious burns."⁷⁹⁸ Youssouf Fofana fled to "a *Muslim* neighborhood in Ivory Coast" where he was arrested.⁷⁹⁹

As was noted above, *Muhammad* thought that each *Muslim* ought to be avenged multiple times over based on the idea that *Allah* though killing a *Muslim* was as bad as murdering all of humanity (*K* 005:032). Naturally, *Muhammad* had a triple-standard concerning murder depending on who murdered whom. If a *Muslim* killed an *infidel*, the *Muslim* would **not** be killed in retaliation, would **not** go to hell, would **not** even be censured, and would **not** be required to pay the blood-money (*Diya*). Gibb and Kramers wrote in their *Kisas* encyclopedia entry:

On two occasions when *Muslims* had killed heathens who had...treaties with *Muhammad*, he did not allow *Kisas* to be made 'because they were heathen,' but paid the compensation himself...After the capture of *Mekka* the Prophet is said to have laid down the principle that any blood-guilt attaching to *Muslims* dating from the period of heathendom was to be disregarded.⁸⁰⁰

If a *Muslim* killed another *Muslim*, under the law of *Kisas*, the next-of-kin could either demand blood-money (*Diya*) or a life-for-a-life (*K* 017:033). Furthermore, *Muslim* assaulters and murderers do not go to hell forever as long as the *Muslim* regrets killing another *Muslim*, remains orthodox and does not indulge in any antinomian beliefs, as *Gardens of the Righteous* states:

We learn from this *Hadith* that in the course of struggling to protect one's life and property, it is quite fair to kill a dacoit [a robber-gang member], robber or plunderer. Such a killing is not deemed a sin. In case he is a *Muslim*, he will go to *Janna* after suffering the punishment of his attacking a *Muslim*. But if he regards the act of attacking *Muslims* and encroaching upon their property lawful, he will be in hell forever.⁸⁰¹

The *Hadiths* reveal that if a non-*Muslim* kills a *Muslim* however he automatically goes to hell forever unless he converts to *Islam* before his death (*K* 004:093; *Sahih Bukhari*, vol. 5, bk. 58, no. 194; vol. 6, bk. 60, no. 287).

No payment of blood-money (*Diya*) is to be accepted if a non-*Muslim* is known to have killed anyone besides an apostate from *Islam* (*Sahih Bukhari*, vol. 6, bk. 60,

⁷⁹⁴ Poller, Nidra. "The Murder of Ilan Halimi," *nytimes.com*, 23 Feb 2006, *israpundit.com*.

⁷⁹⁵ Beyler, Clara. "All is not well in France," *ynetnews.com*, 24 Feb 2006.

⁷⁹⁶ Poller, Nidra. "The Murder of Ilan Halimi," *nytimes.com*, 23 Feb 2006, *israpundit.com*.

⁷⁹⁷ Beyler, Clara. "All is not well in France," *ynetnews.com*, 24 Feb 2006.

⁷⁹⁸ Poller, Nidra. "The Murder of Ilan Halimi," *nytimes.com*, 23 Feb 2006, *israpundit.com*.

⁷⁹⁹ Moore, Molly. "Killing in France Seen as 'Wake-Up Call,'" *washingtonpost.com*, 25 Feb 2006.

⁸⁰⁰ Gibb & Kramers. *Encyclopedia, Kisas* entry, p. 262, right column, middle.

⁸⁰¹ *Riyad-us-Saliheen (Gardens of the Righteous)*. Compiled by Al-Imam Abu Zakariya Yahya bin Sharaf An-Nawawi Ad-Dimashqi, *Book 11: The Book of Jihad*, chapter 235: Martyrdom without Fighting, topic 1357.

no. 25; see also vol. 9, bk. 83, no. 20). *Muslims* however will sometimes demand blood-money from infidels anyway, such as in 2004 when *Libya* tortured five *Bulgarian* nurses and a doctor into confessing they infected 400 children with AIDS. The death sentence would only be dismissed if *Bulgaria* gave *Libya* four billion dollars, a quarter of *Bulgaria's* Gross Domestic Product.⁸⁰²

Curiously, *Muslims* have a mark of Cain, so to speak. Pious *Muslims* and *Islamists* especially, develop a dark patch of skin—a callus—on their forehead by pressing their forehead to the ground during *Salat* prayers (*K* 048:029).⁸⁰³ This prostration mark signifies a darkened and calloused mind and heart that leads to indifference to the suffering of *Islamic* terror victims.

Muhammad said that the fires of hell (i.e. purgatory) would burn *Muslims* to a crisp except for their prostration mark. The angels will then fish the *Muslims* out of purgatory by locating their prostration mark, and then reconstitute each *Muslim* from his or her prostration mark.⁸⁰⁴ Thus *Muslims* are careful to create the prostration mark when praying. If their *Mosque* is carpeted and soft, they place on the carpet a rough unglazed fired tablets (Arabic: *Mohr*⁸⁰⁵) the size of a business card made from sand and clay from the Mideast.⁸⁰⁶

Another reason *Muslims* are careful to touch their forehead to the ground is during the time of *Muhammad*, an old *Mekkan* man was “killed as an infidel” because of instead of prostrating himself in prayer, he “took a handful of dust and touched his forehead with it saying ‘This is sufficient for me.’”⁸⁰⁷

Perhaps related to *Muhammad's* just-mentioned belief about purgatory and hell, but definitely related to how *Muhammad* valued the life of *Muslims* over non-*Muslims*, is: *Muhammad* said that *Muslims* ought not be punished by burning them with fire.⁸⁰⁸ However, *Muhammad* himself had a Jew, *Kinana*, tortured with fire.⁸⁰⁹ This suggests that *Muhammad* taught that burning infidels was okay, but burning *Muslims* was forbidden. Scarily, *Jihadists* have been secretly recorded arguing amongst themselves whether torturing an infidel with fire is a sin or not.⁸¹⁰

The *Hadiths* that speak about when the *Lamechian K* 005:032 was revealed showed that *Muhammad* believed that a murdered *Muslim* ought to be avenged several times over—in keeping with the dictum that murdering a *Muslim* is as bad in *Allah's* eyes as murdering all of humanity. After all, the punishment must fit the crime:

Narrated *Abdullah Ibn Abbas*: The verse ‘The punishment of those who wage war against *Allah* and His Apostle and strive with might and main for mischief through the land, is execution or crucifixion or the cutting off of hands and feet from opposite side or exile from the land...most merciful’ [*K* 005:033]

⁸⁰² Schwappach, Eric. “The Condemned Six of Benghazi,” *DW*, 22 Nov 2005.

⁸⁰³ Ngowi, R. “Zanzibaris Adopting Stricter Form of Islam,” news.yahoo.com, 4 Jul 2005, *JW*.

⁸⁰⁴ *Sahih Bukhari*, vol. 8, bk. 76, no. 577; vol. 9, bk. 93, no. 532c; *Sahih Muslim*, bk. 1, no. 349.

⁸⁰⁵ “Islamic Laws of Ayatullah Khoei,” islam.org, ch. 15 “Prayers,” para. 1069.

⁸⁰⁶ “An American Faith: A mosque in Detroit stands as a testament to Islam’s integration,” cleveland.com, 13 Aug 2005.

⁸⁰⁷ *Sahih Bukhari*, v. 2, bk. 19, no. 173, 176; v. 5, bk. 58, no. 192; v. 5, bk. 59, no. 311; *Sahih Muslim* bk. 4, no. 1191.

⁸⁰⁸ *Sahih Bukhari*, vol. 4, bk. 52, no. 259; *Sunan Abu-Dawud*, bk. 14, no. 2667.

⁸⁰⁹ Ishaq, *Sirat*, p. 515.

⁸¹⁰ Sciolin, Oelaine. “From Tapes, a Chilling Voice of Islamic Radicalism in Europe,” nytimes.com, 18 Nov 2005.

was revealed about polytheists. If any of them repents before they are arrested, it does not prevent from inflicting on him the prescribed punishment which he deserves (*Sunan Abu-Dawud*, bk. 38, no. 4359).

Narrated *Abdullah Ibn Umar*: Some people [the Arab *Uraynah* clan numbering eight⁸¹¹] raided the camels of the Prophet...and apostatized [from *Islam* thereby becoming infidels]. They killed the herdsman of the Apostle of *Allah...who was a believer*. He (the Prophet) sent (people) in pursuit of them and they were caught. He had their hands and feet cut off and their eyes put out [by branding them with hot iron (*Sahih Bukhari*, vol. 2, no. 577)]. The verse regarding fighting against *Allah* and His Prophet...[K 005:032] was then revealed...(*Sunan Abu-Dawud*, bk. 38, no. 4356).

He then ordered to cut their hands and feet (and it was done) and their eyes were branded with heated pieces of iron. They were put in '*Al-Harra*' and when they asked for water, no water was given to them. *Abu Qilaba* said 'Those people committed theft and murder, became infidels after embracing *Islam* and fought against *Allah* and His Apostle' (*Sahih Bukhari*, vol. 1, no. 234).

Notice that one *Muslim* was avenged eight times over—the entire Arab *Uraynah* clan of eight was dismembered, tortured and left to die of thirst though likely only one was guilty of murder.

Muhammad's personal history showed that he believed multiple non-*Muslims* ought to be killed for every *Muslim* killed by a non-*Muslim*. Here are four examples of where *Muhammad* wanted to, or did, kill all the men of Jewish tribes because they killed a *Muslim* or they spread "corruption" in the land, in accordance with the Lamechian K 005:032 and *Muhammad's* rendition of *Lex Talionis*:

- Ⓒ When a *Muslim* was found killed by unknown persons, *Muslims* blamed a nearby Jewish settlement. Jews swore that they had nothing to do with the incident, but *Muslims* would not to accept their oaths since they were non-*Muslims*—as *Muhammad* taught them (*Sahih Bukhari*, bk. 73, vol. 8). Thus the accused Jews had to pay the blood-money (*Diya*), or else *Jihad* would ensue. So, *Muhammad* was about to kill many non-*Muslims* over a *Muslim* who died of unknown causes (*Malik's Muwatta*, bk. 44, no. 44.1.1 & 2).
- Ⓒ When an Arab woman sold the goldsmiths of the Jewish *Kaynuka* tribe some merchandise, they played a prank on her where her skirt was lifted. A *Muslim* man then killed the prankster, whereupon Jews killed the *Muslim*. Of course one would think that this would settle the matter, but the *Islamic* view is that the *Muslim* had the right to kill the Jew because he was spreading corruption in the land. Thus the Jew killing the *Muslim* was not retaliation for murder, but was outright murder. Moreover, even if the *Muslim* had committed murder, the Jews would still be in the wrong because *Muhammad* had decreed that no *Muslim* ought to be killed over murdering an infidel. *Abdullah b. Ubayy b. Salul* begged *Muhammad* not to "cut them down in one morning" because the *Kaynuka* tribe was not a strategic threat. *Salul* said the tribe had a mere 300 men with mail armor and 400 without mail. *Muhammad* only reluctantly agreed to have the *Kaynuka* leave the area if they left all their property behind.⁸¹²

⁸¹¹ "Eight persons from the tribe of 'Ukl" (*Sahih Bukhari*, vol. 9, bk. 83, no. 37); also see Sa'd, *Ibn. Kitab Al-Tabaqat Al-Kabir (Book of the Major Classes)*, vol. 2, p. 114-115 (4), as quoted in Silas.

"*Muhammad and the Muslims from Uraynah*," answering-Islam.org, 16 Sep 2001.

⁸¹² *Ibn Ishaq, Sirat*, p. 363, and *Ibn Hisham's* note 568 on p. 751; Lings. *Sources*, pp. 161-162.

- ☛ *Muhammad* accused the *Nadir* Jewish tribe of plotting to kill him. It was finally agreed upon that *Muhammad* would only “spare their lives on condition that they could retain all their property” that a camel could carry besides armor and weapons.”⁸¹³
- ☛ *Muhammad* sent Nu’aym to ensnare the *Kurayza* Jewish tribe and the *Mekkans* in a plot. Then the *Kurayza* insulted *Muhammad* from the walls of their fort.⁸¹⁴ *Muhammad* had all 600 to 900 *Kurayza* men beheaded and their women and children sold into slavery. *Muhammad* said this was “the judgment of *Allah* above the seven heavens.”⁸¹⁵

So one can see that in the case of:

- ☛ The *Kaynuka* tribe, *Muhammad* wanted 700 Jewish men to die because one Jew had killed a *Muslim* because that *Muslim* had just murdered a Jew.
- ☛ The *Nadir* tribe, *Muhammad* wanted all the Jewish men killed just for plotting to kill one person, namely *Muhammad*, even though the plot came to nothing and the plot was probably just a figment of *Muhammad*’s fevered imagination.
- ☛ The *Kurayza* tribe, *Muhammad* killed 600 to 900 Jewish men for insulting *Muhammad* and plotting against the *Muslims* even though *Muhammad* had ensnared them in that plot!

Another example of *Muhammad* retaliating unfairly is when some *Makkan* women actually cut the nose and ears off *Muhammad*’s uncle Hamza, *Muhammad* vowed:

If God give me victory over [the] *Quraysh* in the future I will mutilate 30 of their men.

The *Muslims* vowed similarly:

By God, if God gives us victory over them in the future, we will mutilate them as no Arab has ever mutilated anyone.⁸¹⁶

Muslims do follow *Muhammad*’s example of punishing or killing multiple infidels over the deeds of one infidel. For instance:

- ☛ Down through *Islamic* history, and in this case, in *Muslim* Spain...

...harsh reprisals with mutilations and crucifixions would sanction the *Mozarab* (i.e. Christian *Dhimmi*) calls for help from the Christian kings. Moreover, if one *Dhimmi* harmed a *Muslim*, the whole community would lose its status of protection, leaving it open to pillage, enslavement and arbitrary killing...from one day to the next, all the Christians in a city could lose their status as a protected people through the fault of just one of them. Everything could be called into question, including their personal liberty...Furthermore, non-payment of the legal tribute was not the only reason for abrogating the status of the ‘People of the Book’; another was ‘public outrage against the *Islamic* faith,’ for example, leaving exposed, for Moslems to see, a cross or wine or even pigs.⁸¹⁷

- ☛ Innumerable times *Muslim* mobs have exacted revenge on entire communities over the offense of one or a few individuals, for instance:

⁸¹³ *Ibn Ishaq, Sirat*, p. 437.

⁸¹⁴ *Ibn Ishaq, Sirat*, p. 461.

⁸¹⁵ *Ibn Ishaq, Sirat*, p. 464.

⁸¹⁶ Guillaume, *Islam*, p. 387.

⁸¹⁷ Bostom, Andrew G. “Eurabia’s Morass Elicits Mythical ‘Solutions,’” *americanthinker.com*, 24 Nov 2005.

- ★ In 2006, much of *Islamdom* boycotted Danish products because one Danish newspaper printed caricatures of *Muhammad*,
- ★ In 2006, “hundreds of angry *Muslims* ransacked two churches in southern *Pakistan* [in *Sukkur*] before setting them on fire after allegations that a Christian had desecrated the *Koran*.⁸¹⁸
- ★ More examples can be found under *Dhimmi* in the Glossary.
- Ⓒ *Muslim* terrorists feel no regrets about killing multiple infidels over one infidel’s “spreading corruption in the land,” or over the jailing, injuring or death of one *Muslim* terrorist. For example:
 - ★ In 2005, *Muslims* carried out a suicide bombing in retaliation for one terrorist dying in a fire. ⁸¹⁹
 - ★ In 2005 a *Muslim* stabbed three Israelis in Jerusalem, killing one, because someone tossed a pig’s head into a walled *Mosque* compound in *Tel Aviv*, and someone drew a pig on a *Mosque* wall in *Hebron*.⁸²⁰
- Ⓒ *Muslims* assume there is a moral equivalency between *Muslims* killings thousands of people and an instance of infidels spreading so-called “corruption in the land” where infidels harm no one, as is revealed by their making all-too-facile comparisons. For instance, Yvonne Ridley, a British woman who converted to *Islam*, chastised the Danish in a 2006 conference on *Islamophobia* for:
 - ★ Making *Muslims* “feel like outsiders” even though *Muslims* make a point of not assimilating in Eurabia. Moreover, how can Ridley fault Europe for not being welcoming enough when the *Taliban* in *Afghanistan* held her hostage, and *Islamists* commit terrorism in the West and try to drive Westerners out of *Islamdom*.
 - ★ “...the fact that Denmark doesn’t have a single *Mosque* built as a *Mosque*—it doesn’t even have a *Muslim* cemetery,” meaning that the churches and synagogues converted into *Mosques* are not good enough, and *Muslims* are accustomed to the state paying for *Mosques* and cemeteries, therefore the *Jizya*-payers of Denmark should pay for these.
 - ★ Making the connection between *Islam* and terrorism. Ridley said, “I don’t demonize all Danes because of the Mohammed cartoons. And you shouldn’t demonize all *Muslims* on account of *Al-Qaeda*,” as though a Danish newspaper printing harmless cartoons is somehow remotely comparable to the murder of thousands of people.⁸²¹

To conclude this section, it is disturbing that Western leaders parrot the *Takiya* they have been told about *Islam* being peaceful after their cities or nations have experienced *Islamic* terrorist plots or strikes, as when President Bush said in 2005:

Many *Muslim* scholars have already publicly condemned terrorism, often citing [the Lamechian] Chapter 5, Verse 32 of the *Koran*, which states that

⁸¹⁸ “*Muslims* ransack two churches in *Pakistan* over desecration of *Koran*,” news.yahoo.com, 19 Feb 2006.

⁸¹⁹ “Five people killed in *Hadera* suicide bombing,” haaretz.com, 26 Oct 2005.

⁸²⁰ Weiss, Efrat. “*J’lem* stabbing—to ‘avenge pig in *Mosque*,” ynetnews.com, 11 Oct 2005.

⁸²¹ “*Islam* Conference Fizzles,” *The Copenhagen Post Online*, cphpost.dk, 15 May 2006, DW.

killing an innocent human being is like killing all humanity, and saving the life of one person is like saving all of humanity.⁸²²

In 2006 Toronto, Canada, Mayor David Miller said in a *NPR* radio interview:

You know, in *Islam*, if you kill one person, you kill everybody. It's a very peaceful religion. And they're [*Muslims*] as shocked as Torontonians are.⁸²³

Not only does the Lamechian *K* 005:032 advocate the killing of non-*Muslims*, but the greater context—the overwhelmingly violent *Koran*—suggests that the verse has some darker meaning and that any cheery interpretation of any *Koranic* verse is just an artifice meant to fool and ensnare unsuspecting infidels less knowledgeable about the *Koran*.

The Lamechian *K* 005:032 is the theological unpinning for unbalanced retaliation and incites terrorism and genocide as surely as water runs downhill. If killing a single person is as bad as murdering all of humanity, then the killing of a single *Muslim* justifies the killing of all non-*Muslims*—not as an act of terrorism as *Islamists* would have it, but as retaliation and capital punishment for a “genocide.”

The magnification of the killing a *Muslim* into genocide in the Lamechian *K* 005:032 is the mirror image of the incitement to violence anti-Semites use when they charge that Jews are guilty of deicide and the ritual sacrifice of children. While the Lamechian *K* 005:032 makes a crime against one *Muslim* out to be a crime against all of humanity, anti-Semites indemnify many over the crime of a few.

The anti-Semitic allegations are magnified by attaching guilt to each member of a Jewish community or the entire Jewish nation, but the Bible keeps every sin in perspective: 1) only the murderer ought to die for a murder (Gen 09:06; Deu 24:16) and 2) no sin is unforgivable save that of terminal unbelief (Luk 12:10).

That the killing of a solitary *Muslim* is as bad as killing all of humanity (*K* 005:032) is a subtle incitement to genocide that came from the pits of hell twice—first in Antediluvian times to Lamech and later to the Second Lamech, *Muhammad*.

Another matter that is disturbing is how *Islamic* civil rights organizations trumpet every abuse or killing of a *Muslim* that is perpetrated by infidels, and issue: 1) warnings about impending backlashes after *Islamic* terrorist attacks—outbreaks of *Islamophobia* that rarely occur, and 2) inaccurate, exaggerated and uncorrected hate-crimes reports that present known hate-crime hoaxes as being real,⁸²⁴ for every abuse of a *Muslim* is, in keeping with Khidr-Second Lamech Logic, worthy of an assassination or massacre of the infidel perpetrators. Likewise, the Lamechian *K* 005:032 magnifies every murder of a *Muslim* into an offense as awful as the genocide of the entire human race, while the same verse excuses, or makes a virtue out of, killing non-*Muslims* since they are by definition inimical to *Islamic* law and their very existence “spreads corruption in the land.” Thus, the *Koran* magnifies everyday news where inevitably a *Muslim* is killed by an infidel into hate-speech justifying and encouraging would-be Khidrs and Second Lamechs to rise up from among *Muslims* to commit acts of terrorism and even genocide.

⁸²² Spencer, Robert. “Bush’s New Terror Stance,” *JW, FPM*, 14 Oct 2005; also *DW*, 20 Oct 2005; confer “President Discusses War on Terror at National Endowment for Democracy,” whitehouse.gov, 6 Oct 2005.

⁸²³ Steyn, Mark. “You can’t believe your lyin’ eyes,” macleans.ca, 13 Jun 2006.

⁸²⁴ Pipes, Daniel & Sharon Chadha. “CAIR’s Hate-crimes Nonsense,” *DP*, 18 May 2005.

IV. Whether Muslim Killing Is Really Based on K 005:032

Muslims inevitably say that whatever behavior non-*Muslims* find objectionable has nothing to do with *Jihad* or *Islam* no matter how closely the behavior corresponds to the dictates of the *Islamic* religion. Examples include: terrorism, slavery beheading, mutilation, defacing artwork and statues, wife beating, killing homosexuals and blasphemers, female genital mutilation, and honor-killings.

Muslims will say the objectionable behavior mentioned above stems from: 1) Pre-*Islamic* local custom, 2) Expressions of human nature since after all, such crime is everywhere, 3) Desperation and hopelessness, 4) Retaliation against Western wrongs, 5) Resistance against occupation, globalization or the stealing of natural resources and such.

Here are a few examples of *Muslims* denying the *Islamic* basis for objectionable behavior and orchestrated violence, or non-*Muslims* parroting *Muslims*' denials and obfuscations. Further examples will be cited later in this section:

- Ⓒ During *Hajj* 2006, *Sheikh Abdulrahman Al-Sudeis* said at the Grand Mosque at *Mekka*, "*Islam* is **innocent** of this grave phenomenon (of terrorism)."⁸²⁵
- Ⓒ In 2005 "Nazir Ahmed, a member of Britain's House of Lords, rejected Khan's [last-testament video] comments, telling the program: 'The *Jihad* that you must do is become a good citizen and good member of the community. 'These people [7/7 suicide-bombers] **misinterpret** the *Koran* and take it **out of context**.'"⁸²⁶
- Ⓒ In 2005 the Minister of National Unity for *Malaysia*, Ongkili, said that government-funded International *Islamic* University's rule that non-*Muslim* women must wear veils was "**not religious in nature** but a matter of uniforms that must be followed."⁸²⁷
- Ⓒ "Shirin Ebadi fights for women's rights, and claims absurdly that their denial '**has nothing to do with Islam**.'"⁸²⁸ Incidentally, the common phrase "nothing to do with *Islam*" brings up 63,000 hits in Google as of 5 November 2005.
- Ⓒ About *Devshirme*—the abduction of boys from Christian parents for induction into the *Sultan's* army or palace—*The Encyclopedia of the Orient* states:

From the 15th until the 17th century, between 200,000 and 300,000 boys were taken out to *Devsirme*. The 'taxation' was performed in the Balkan countryside. At certain times, normally every 4th year, some of the young minor boys from each community were to be given to the *Sultan*. Their age was normally between 8 and 10, but it could at times be as high as 20. And the number of boys given to the sultan as part of *Devsirme* was between every 10th and 14th....**It was at all times clear that *Devsirme* was contradictory to Muslim law, Sharia. Sharia** had clear instructions to the *Muslim* ruler to protect and take care of all Christian subjects. **But the needs of the empire, as well as tribal traditions,** made the rulers instigate the practice.⁸²⁹

- Ⓒ In 2005 during the two weeks of *Muslim* riots in France, many suspected that *Islamists* were the "**hidden hand**" behind the riots, though the pretext was that the police were at fault when two *Muslim* youth were electrocuted as they hid

⁸²⁵ "Saudi cleric says terrorism used to discredit *Islam*," news.yahoo.com, 10 Jan 2006, C&R.

⁸²⁶ "UK bomber attacks *Muslim* leaders," *The Sydney Morning Herald*, smh.com.au 16 Nov 2005.

⁸²⁷ "Non-*Muslims* 'must wear scarves,'" news24.com, 26 Oct 2005.

⁸²⁸ Fitzgerald, Hugh. "As American As Apple Pie?" *DW*, 4 Nov 2005.

⁸²⁹ "*The Encyclopedia of the Orient*," lexicorient.com, *Devsirme* entry, accessed 16 Jun 2006.

from racist police.⁸³⁰ One commentator opined that “The *Muslim* thugs who make up the mobs...imbibed years of poison purveyed by radical *Imams*.”⁸³¹ France’s minister of employment said that polygyny led to “overly large families” that “led to anti-social behavior among youths who lacked a father figure” and consequently the youths are “unemployable.”⁸³² One could also add to this that the *Muslim* tendency to marry first cousins leads to more debilitating birth defects and poverty.⁸³³ PC pundits, government officials and *Muslim* pressure groups said the riots occurred because the youths were “neglected” even though: 1) the rioters burned down government-built gyms, schools and health care clinics in their supposedly “deprived” neighborhoods and 2) the government spent \$40 billion on these neighborhoods between 2000 and 2005.⁸³⁴ “When a [police] tear-gas canister exploded near a *Mosque* in *Clichy-sous-Bois* on the fourth violent evening, a new cry went up. ‘Now this is war,’ said one of the vandals. Others cried, ‘*Jihad*.’”⁸³⁵ The arsonists often called out “*Allahu Akbar!*”⁸³⁶ One *Muslim* who was planning for that night’s riot messaged other *Muslims* typing out:

It will continue, non-stop. We are not going to let up. The French won’t do anything and soon, we [*Muslims*] will be in the majority here.⁸³⁷

Some *Muslim* leaders said they wanted autonomous “extraterritorial status from the French government, meaning that they will set their own rules based, one can assume, on *Sharia* law.”⁸³⁸ Reuters news service noted that the rioters are “angry teenagers who reject all other authority” than “*Imams* and local *Muslim* leaders in the suburbs.”⁸³⁹ Nevertheless, *Muslims* denied the obvious and said “It’s not a...*Muslim* revolution...This has **nothing to do with religion**.”⁸⁴⁰ A typical alternative explanation that *Muslims* gave for the riot was “**The problem is there’s** nothing for youths to do here.” A social worker explained the discrepancy, “Admitting there were radicals in the crowds would discredit their community. ‘They can’t say that, so they don’t say anything.’”⁸⁴¹

Muslims continually claim that whenever they act out *Islam*, they are actually only respecting **local custom or tribal law**, or *Muslims* are merely retaliating in a time-honored way against present or historical wrongs done to *Muslims*. The

⁸³⁰ “Paris Seeks ‘Hidden Hands’ in Riots,” *nytimes*, 5 Nov 2005.

⁸³¹ Pruden, Wesley. “No more lessons from French tutors,” *washingtontimes.com*, 8 Nov 2005.

⁸³² Arnold, Martin. “French minister says polygamy to blame for riots,” *Financial Times*, *news.ft.com*, 15 Nov 2005, *DW*.

⁸³³ Giannangeli, M. “Ban Asian marriages of cousins, says MP,” *telegraph.co.uk*, 16 Nov 2005.

⁸³⁴ Rotella, Sebastian. “Chirac to Fight Civil Unrest on Two Fronts,” *Los Angeles Times*, *latimes.com*, 15 Nov 2005, *DW*.

⁸³⁵ Dickey, Christopher. “Rage on *Rue Picasso*: Will the riots swell the ranks of *Jihadists* in Europe?” *msnbc.msn.com*, 14 Nov 2005.

⁸³⁶ “‘Marauding youths’ in France shout ‘*Allahu Akbar*,’” *JW*, 7 Nov 2005, *netwerk.tv*, video 198614.

⁸³⁷ Rahir, Kim. “Cyber-Rioting in France: ‘We Aren’t Going to Let Up! Are You Stupid?’” *Spiegel Online*, *spiegel.de*, 7 Nov 2005.

⁸³⁸ Glick, Caroline. “Our World: The Paris fall,” *jpost.com*, 7 Nov 2005.

⁸³⁹ “RPT-Anti-riot *Fatwa* sparks feud among French *Muslims*,” *alertnet.org*, 7 Nov 2005, *JW*.

⁸⁴⁰ Moore, Molly. “Rage of French youth is a fight for recognition,” *Washpost.com*, *msnbc.msn.com*, 6 Nov 2005.

⁸⁴¹ “Paris Seeks ‘Hidden Hands’ in Riots,” *nytimes*, 5 Nov 2005.

assertions that “*Islam* has nothing to do with it” are effective in silencing infidels who have not studied the *Koran* and *Sharia* law.

Most people accept these assertions as fact since, after all, each *Muslim* has a degree in *Islamology*. However, after one becomes more familiar with *Islam*, these types of statements are seen for what they really are: pious platitudes, sheer evasiveness and naked propaganda. A case in point is author-journalist Steven Vincent read a book, *The Trouble With Islam* by a moderate *Muslim*, Irshad Manji. Vincent stated:

In her book, she argues that an Arab mindset, born of the desert and *Bedouin* traditions, **has hijacked Islam**, transforming the religion into a creed fit more for the medieval **tribesman** of the *Hijaz*. That seems [or perhaps “seemed”] correct to me, but having traveled through Iran, I witnessed the same abuses of the religion, particularly against women. And of course the Iranians are not Arab [i.e. they are Persian] [emphasis Yoel Natan’s].⁸⁴²

So, it seems that Steve Vincent, who was murdered by *Muslims* in Iraq in 2005, came to the late realization that *Muslims* must be following something inherent in, rather than something incidental to, *Islam*.

Steve Vincent was correct in that *Muhammad* incorporated Arab tribal practice into *Islam* itself as one can see from reading the *Koran*, or one can take Gibb and Kramers’ word for it since they discuss *Kisas* in their encyclopedia on *Islam*:

The facts gathered from the records of the life of the Prophet are in agreement with this. In the so-called ordinance of the community⁸⁴³ which belongs to the early *Madina* period it is laid down that if anyone slays a believer and is convicted, *Talion* takes place unless the avenger of the blood of the slain man desists; **all believers must be against the murderer and can only takes sides against him. Here the *Kisas* is brought from the sphere of tribal life into that of the religious-political community ([the] *Umma*)**, but is still recognized as a personal vengeance...A limitation of *Kisas*, logical from the standpoint of the *Umma*, lies in the fact that the believer is forbidden to kill a *Muslim* on account of an unbeliever.⁸⁴⁴

Since the concept of *Kisas* is integrated into *Islam* itself, it means that whenever there is a perceived fault, a family automatically and mindlessly unites against an individual or another family, or clan against clan, town against town, tribe against tribe, nation against nation, sect against sect, or the *Umma* against the infidels. Arabs have an old saying that describes the phenomenon well:

Me and my brother against my cousin, me and my cousin against the world.⁸⁴⁵

Unfortunately, *Muslims* do not unite against an alleged offender for the sake of moral support and to see that the appropriate authorities do justice, but they feel they themselves must retaliate since *Muhammad* prescribed retaliation (*K* 002:178-179, 194; 005:032; 006:151; 017:033; 022:039; 025:068; 042:040). *Muhammad* said “In retaliation there is life for you [i.e. life for *Muslims*, not infidels]” (*K* 002:179). Thus any party offending *Muslims* can expect *Muslims* to unite and to exact vengeance on

⁸⁴² Glazov, Jamie. “In The Red Zone,” *FPM*, 9 Dec 2005.

⁸⁴³ The *Madina* Covenant between Jews and *Muslims* (Ishaq, *Sirat*, pp. 231-233).

⁸⁴⁴ Gibb & Kramer, *Encyclopedia*, *Kisas* entry, p. 262, right column, middle.

⁸⁴⁵ “Iraq and al Qaeda: Who’s campaigning to deny the links?” *WSJ*, 25 Oct 2002; “Kid gloves syndrome,” *theaustralian.news.com.au*, 28 Jan 2006.

way or another, whether the offending party happens to be a lone person, a clan, a nation or all infidels.

Incidents of retaliation over alleged faults are sometimes described purely in terms of a "Palestinian tradition," "tribal justice" or "a family feud,"⁸⁴⁶ but informed observers can see that *Islam* is clearly involved. *Muslims* forced non-*Islamic* societies to convert and conform to *Sharia* law on pain of death, but now *Muslims* learn the conformity from infancy, do not question it, and refer to it as their tradition.

Comparison of an *Islamic* society with a non-*Islamic* society is another proof that *Islam* is instrumental in creating a society based on personal and group vengeance. Outside of *Islamdom* crime is dealt with daily without the need to resort to honor-killing, blood vengeance, vigilante justice, clan warfare, sectarian violence and intramural killing.

One cannot blame the chronic violence and social disorder in *Islamdom* on the fact that *Islamdom* is comprised of innumerable clans and tribes, because the system of justice prescribed in the *Koran* is itself clannish and tribal in nature. This system of justice works to atomize *Islamdom* in clans and tribes who vie with each other. So the root cause of both the violence and the tribal nature in *Islamdom* is the *Koran*.

Even when several *Muslim* tribes are cobbled together to form a nation by the ballot box, or by a dictator's calculated use of threats and incentives, the resulting government is just a thin veneer that barely conceals the Wild West raging below—where self-appointed individuals and large clans take the law into their own hands while the weak must fend for themselves because the government will not help them.

Not only does the *Koran* keep societies from developing into modern peaceful nation states free of vigilante violence, but the *Koran* in fact vitiates existing peaceful nation states whenever many *Muslims* immigrate. Law and order breaks down in *Muslim* autonomous zones⁸⁴⁷ and is replaced with the law of the *Koran* with its honor-killings, blood vengeance and tribal justice. Two of many examples are:

- Ⓒ In certain suburbs of Berlin, "life follows two basic laws—the law of the neighborhood and the law of the *Koran*."⁸⁴⁸
- Ⓒ In Denmark, doormen guards must be armed because gangs of "immigrants," i.e. *Muslims*, often attack them.⁸⁴⁹ In 2005, six or seven immigrants attacked a doorman when he refused them entry into a club. Two second-generation immigrants were shot and one died. Police said that "the practice of blood vengeance is still common among some immigrants" and a *Imam Abu Laben* (who later gained notoriety during the Danish *Muhammad* cartoon riots of 2006) suggested at the funeral that "the thirst for revenge could be cooled if 200,000 *Kroner* [33,000 USD] were paid...by the family of the doorman who fired the shots."⁸⁵⁰ 200 *Kroner* is the price of 100 camels, the blood-wit set by *Muhammad*.⁸⁵¹ Blood money is prescribed in *K*

⁸⁴⁶ Williamson, Lucy. "A frightening family feud," news.bbc.co.uk, 10 Sep 2005.

⁸⁴⁷ Pipes, Daniel & Khalid Durán. "Muslims in the West: Can Conflict Be Averted?" U.S. Institute of Peace, Aug 1993, *DP*.

⁸⁴⁸ Roebel, Sven. "The Murder of a Turkish Woman in Berlin: A German Court Goes Face to Face with Honor Killings," *Spiegel Online*, spiegel.de, 12 Sep 2005.

⁸⁴⁹ "Doormen arm themselves against immigrants," *DR Nyheder*, dr.dk, 2 Jun 2005, *DW*.

⁸⁵⁰ "Politicians reject *Imam's* proposal of blood money," *DR Nyheder*, dr.dk, 3 Jun 2005, *DW*.

⁸⁵¹ *Sahih Bukhari*, vol. 9, bk. 83, no. 36.

002:178.⁸⁵² The doorman and his wife and brother-in-law were spirited away under police protection.⁸⁵³

Muslims often say that abuse and violence in *Islamdom* have nothing to do with *Islam* even though the primary victims are singled out for abuse in the *Koran*: women in general and non-*Muslims* in particular. For instance, it is said that race or ethnicity is responsible for *Muslims* attacking Christians even though the minorities are of the same race and ethnicity as the *Muslims*.⁸⁵⁴

Another excuse enlisted to save *Islam* from criticism is “that the violence is mostly the result of ‘personally motivated’ disputes that are unrelated to religion.”⁸⁵⁵ Most often the fact that non-*Muslims* are the principle victims is glossed over and news reports say “The victims of crime include both *Muslims* and Christians,”⁸⁵⁶ totally ignoring the fact that non-*Muslim* are the victims so much more often than *Muslims* that the Mideast has nearly been emptied of minorities who reluctantly fled their ancestral homelands.

The excuse that minorities are targeted for bullying because they are powerless to fight back may be convincing if one has historically blinders on, but it does not explain why throughout most of *Islamic* history *Muslims* bullied, and thereby reduced, the subjugated majority down into a minority status. In fact, in many places in *Islamdom*, not one trace of the majority Christian populace is left.

The reason that the deeds of *Jihadists* can so easily be mistaken for street crime, or freedom fighting, or civil war, or tribal law, or a personal or marital dispute, or whatever, is *Muhammad* did not really codify law, but just packaged human nature “as is” into a belief system called *Islam*. Robert Spencer notes:

Islam’s only overarching moral principle is ‘if it is good for *Islam*, it’s right.’⁸⁵⁷

Muslims have no real law that curbs sin or crime because there is an escape clause built in assuring that every *Muslim* has complete immunity on judgment day. Ricceldo da Montecroce wrote:

The *Tartars* say the *Muslims* have no real law—just what comes naturally. It is certain that the *Islamic* law is deadly and raging, not from God, but from the Devil....Even though the *Koran* at times forbids robbery, perjury and other evil, such restriction is really license. He says evil should be avoided because God does not like it. But, if you do offend, God is compassionate and merciful and will forgive you...In all this it is sufficient for a *Muslim*, at the end of his life, to repeat, ‘There is no God but God and *Muhammad* is the apostle of God.’⁸⁵⁸

Ricceldo notes that expiation for perjury can be had for as little as a three-day fast (K 005:089). It seems no fasting is necessary to gain forgiveness for *Muslim* masters pimping their slaves into forced prostitution (K 024:033). Forgiveness can be had for manslaughter for a mere two-month fast (K 004:092). If one divorces a wife hastily and then wants her back, one can make amends with God by a two-month fast (K 058:003-004).

The *Koran*, which says that as long as a *Muslim* does not commit the great sins, *Allah* will forgive the small sins (K 004:031). *Muhammad* said it was enough to

⁸⁵² “Camel Economics,” fjordman.blogspot.com, 1 July 2005, DW.

⁸⁵³ “Doorman placed under police protection,” DR Nyheder, dr.dk, 1 Jun 2005, C & R.

⁸⁵⁴ Toameh, K. A. “Away from the manger—a Christian-Muslim divide,” jpost.com, 21 Oct 2005.

⁸⁵⁵ Toameh, Khaled Abu. “Away from the manger—a Christian-Muslim divide,” *Idem*.

⁸⁵⁶ Toameh, Khaled Abu. “Away from the manger—a Christian-Muslim divide,” *Ibid*.

⁸⁵⁷ Kobrin, Nancy. “What You Can’t Say About *Islam*,” FPM, 23 Sep 2005.

⁸⁵⁸ Montecroce. *Crucible*, pp. 80, 87.

forswear idolatry and believe in *Allah* and *Muhammad* to enter heaven. Saint James mocks this idea by saying even the demons believe in one God and yet they still shudder in anticipation of the coming judgment (Jam 02:19). *Muhammad* counters James' argument with a lie—saying that the *Jinn* (i.e. demons) converted to *Islam* by *Muhammad*'s preaching (*K* 046:029-032; 072:001-019).⁸⁵⁹

Muhammad said that *Muslims* may do the deeds of the damned for as long as they live as long as their last act before dying is *Islamic*, as *Sahih Bukhari* related:

A man may do the deeds of the people of the Fire while in fact he is one of the people of Paradise...(the rewards of) the deeds are decided by the last actions (deeds) (*Sahih Bukhari*, vol. 8, bk. 77, no. 604; also see no. 593).

Muhammad said that any sin such as mutilating a body or mass-murder is excusable as long as it is done out of retaliation for persecution or murder (*K* 002:191, 193, 217; 016:126). By contrast, Saint Paul said that the sexually immoral, idolaters, adulterers, male prostitutes, homosexuals, thieves, greedy, drunkards, slanderers and swindlers will never inherit the kingdom of God (1Co 06:09-10). The reason is that those Christians who are saved are indwelt by the Spirit who controls their actions (Joh 14:17; Rom 08:09; Eph 02:10) but the Spirit would be repulsed from indwelling career sinners (Deu 23:14).

When *Muhammad* glorified crime and warfare into something sacred, he also aimed it away from *Muslims* toward non-*Muslims*. He knew that non-*Muslims* were more principled and practiced moral restraint and so could be bullied with less risk of *Muslims* getting their due comeuppance.

Muhammad knew that all religions besides *Islam* are peaceful and follow the Golden Rule or what C.S. Lewis termed The Law of General Beneficence.⁸⁶⁰ *Muhammad* knew that other religions only approved of fighting fair despite any unprovoked attacks and war crimes occasioned on them.

Reza Aslan questions why people refer to "*Muslim*" pirates and slave masters, and "*Islam*'s" slaves and slave trade, but not to "*Christian*" pirates, slavers and slave trade. Aslan then adds "After all, this is the only region in the whole of the *Muslim* world where such a phenomenon occurred."⁸⁶¹ These statements show a gross ignorance of both the primary texts and histories of Christianity and *Islam* (see the table of contents for the table on *Islamists* and slavery).

As to the propriety of saying "*Muslim*" piracy, *Muhammad* happily dreamed of his followers becoming sea marauders (*Sahih Bukhari*, vol. 4, bk. 52, no. 56). As to the propriety of saying "*Islamic*" slavery, slavery of the worst kind is sanctioned in the *Koran*, in the traditions and in all four *Islamic* schools of jurisprudence, but not in the New Testament nor in any Christian school of thought. This explains why it was Christianity, not *Islam*, that taught that slavery should end everywhere.

A woman named Mukhtar is reportedly illiterate, yet she is a *Koran* teacher in her *Pakistani* village of *Meerwala*. She...

...was ordered gang-raped by a tribal council, or *Jirga*, after her 12-year-old brother was seen walking with a girl from a higher-ranking tribe. Mukhtar's brother also was beaten and sodomized for the

⁸⁵⁹ Geisler & Saleeb. *Answering*, p. 36.

⁸⁶⁰ Spencer, Robert. "Iran's Murderous Course," *JW*, 2 Mar 2006.

⁸⁶¹ Aslan, Reza. "In the Service of the Sultan," *washingtonpost.com*, 26 Jun 2005, p. BW08.

offense....[Mukhtar asked,] 'Where does it say in *Islam* that you should violate women? Our *Islam* does not allow this, absolutely not.'⁸⁶²

Is Mukhtar's answer to her rhetorical question correct? Not exactly. While the *Koran* and *Hadith* may not specify the exact punishment to meted out in this specific case, there is plenty of *Islamic* literature that an *Islamist* could use to justify rape and even sodomizing rape of men and women, for instance:

- ☛ *Muhammad* approved of raping captured women during *Jihad* and even advised against practicing *Coitus Interruptus* when doing so.⁸⁶³
- ☛ *Muhammad* allowed *Muslims* to have an unlimited number of sex-slaves (*K* 004:023-024, 092; 023:005; 033:050; 070:030).
- ☛ *Muhammad* allowed *Muslims* to pimp their slaves (*K* 024:033).
- ☛ Under the rubric of *Lex Talionis*, many *Islamists* believe they can commit rape just as they feel *Lex Talionis* allows for suicide-bombings (*K* 002:094),⁸⁶⁴ mutilation (*K* 016:126) and torture (*Muhammad* tortured the Jew Kinana).⁸⁶⁵
- ☛ Stephen Murray and Will Roscoe wrote:

Some [*Muslims*] (such as [the poet] *Abu Nuwas* [died 195 AH/810 AD] and the [*Madinan*] jurists of the *Maliki* school) rationalized the practice of making non-believers [men and women] submit to penetration [sodomizing] by believers [*Muslims*] as a means of glorifying the superiority of *Islam*—a **duty** for *Muslims* rather than as a sin.⁸⁶⁶

Based on the above commands and precedents, a "rape" *Jihad* has been declared against infidel men and women, and against *Muslim* women who exhibit any infidel behavior such as not wearing a veil or headscarf. Nancy Kobrin stated:

At the ideological level...we encounter the classic practice of *Takiya*, lit. 'guarding one's self' more commonly thought of dissimulation and its insidious behavior of orchestrating *Jihad* by every possible means in a clandestine manner. Rape is just one more weapon in the *Jihadi* arsenal for *Dar el-dawaa* [Territory of Evangelism] and *Dar ash-shahada* [Territory of Witnessing]....They are directly attacking not only the venerable Western female but also the rape should be thought of as a kind of ambush on the Western male.⁸⁶⁷

Peter Raddatz stated:

The current rape wave is the vital expression of an ongoing *Jihad* against women who under Western influence may drift slowly out of the grip of male *Muslim* hands.⁸⁶⁸

Gudrun Eussner stated:

On the one hand you have sexuality as a tool serving the expansion of *Islam*, and on the other hand there is sexuality as a weapon against disobedient and non-*Muslim* women, both categorized as 'unbelievers.' Against them *Jihad* is the

⁸⁶² Thomas, M. "Rape survivor brings fight here," *Chicago Sun-Times*, suntimes.com, 30 Oct 2005.

⁸⁶³ *Sahih Bukhari* vol. 003, bk. 034, no. 432; vol. 005, bk. 059, no. 459; vol. 007, bk. 062, nos. 135, 136; vol. 009, bk. 093, no. 506; *Sahih Muslim*, bk. 8, nos. 22, 29 & 3371; *K* 004:024; Spencer, *Disturbing*, pp. 50-51, 53; Trifkovic, *Sword*, p. 43.

⁸⁶⁴ "Palestinian Legislative Council..." Special Dispatch 1063, MEMRI.org, 4 Jan 2006, *JW*.

⁸⁶⁵ Ishaq, *Sirat*, p. 515.

⁸⁶⁶ Murray, *Culture*, p. 304.

⁸⁶⁷ Glazov, Jamie. "Symposium: To Rape an Unveiled Woman," *FPM*, 7 Mar 2006.

⁸⁶⁸ Glazov, Jamie. "Symposium: To Rape an Unveiled Woman," *FPM*, 7 Mar 2006. Copyrighted material

duty, and [concerning] what to do with women 'conquered' in *Jihad*, this may be read in the *Koran*: they become [sex-]slaves to be used by the victors.⁸⁶⁹

In keeping with the *Maliki* school's dictum (see full quote above) that it is a "**duty**" for *Muslims* to make infidels submit to sodomy "as a means of glorifying the superiority of *Islam*,"⁸⁷⁰ *Muslim* do just that to infidels and *Muslim* women who exhibit infidel behavior such as shaving or not wearing a veil or headscarf:

☉ *The Passion of Pelagius* records how a thirteen-year-old boy fended off an *Andalusian* king and became one of many martyrs of *Cordoba*.⁸⁷¹

☉ Pseudo-Dionysius of Tell-Mahre wrote of his Mideast travels ~767-773. He discovered that just south of *Armenia* and in *Kurdistan*:

It was said that they [*Muslims*] seized **beardless** youths in the streets and defiled them. Scribes and ungodly money-changers, who were Christians, had young girls taken and led away and they defiled them, both daughters of the people and daughters of notables.⁸⁷²

☉ In the 19th century in colonialized areas, some *Muslims* sodomized British Christian missionaries who were deemed too successful at evangelism, as Richard Burton wrote in his "Terminal Essay."

☉ Just as *Muslim* men are allowed to be wife-beaters (*K* 004:034), they all-too-often sodomize their wives and children. Then in the case of incest or rape, the victim is expected to commit suicide:

★ Peter Raddatz stated:

The personal literary reports and the official UN analyses on *Islamic* family dynamics concur in a somewhat disquieting aspect. They confirm not only the tendency to incest but also an even stronger attitude towards anal sexuality, meaning an unusually high percentage of males preferring anal intercourse to vaginal, especially in the framework of 'normal' marital life....There is no 'culture' in the world where more married people practice anal intercourse than in *Islam*.⁸⁷³

★ Sharon Lapkin wrote:

And if that isn't bad enough, the victims of these atrocities are then expected to commit suicide because rape victims bring irreparable shame upon their family.⁸⁷⁴

As to Mukhtar's rhetorical question (quoted above), the *Koran* does specify the dowry system for marriage (*K* 060:010-011), so sidestepping the dowry system by dating un-chaperoned could be considered "spreading corruption in the land," thus making those involved liable to be killed (*K* 005:032). So, given the *Koranic* system of so-called justice, many *Muslims* might say that Mukhtar received a light sentence when she was gang-raped rather than killed outright.

Many *Muslims* say unconvincingly that honor-killings have nothing to do with *Islam*, but Peter Schneider thinks that honor-killings and radical *Islamic* fundamentalism are linked, and that radical *Islamic* fundamentalism and *Islam* are linked just as Stalinism and Communism were linked.⁸⁷⁵

⁸⁶⁹ Glazov, Jamie. "Symposium: To Rape an Unveiled Woman," *FPM*, 7 Mar 2006.

⁸⁷⁰ Murray. *Culture*, p. 304.

⁸⁷¹ Christys. *Andalus*, pp. 10, 88-89.

⁸⁷² Ye'or. *Decline*, p. 312.

⁸⁷³ Glazov, Jamie. "Symposium: To Rape an Unveiled Woman," *FPM*, 7 Mar 2006.

⁸⁷⁴ Lapkin, Sharon. "*Muslim* Gang Rapes and the Aussie Riots," *FPM*, 15 Dec 2005.

⁸⁷⁵ Schneider, Peter. "The New Berlin Wall," translated by Philip Boehm, *nytimes*, 4 Dec 2005.

Compiling country-by-country statistics on honor-killings has just begun because non-Muslims were mostly unaware of the hushed-up phenomenon. The statistics are divergent because the crime is under-reported in Islamic countries. In the West the crime went unsolved because police were not aware of such a motive for killing, namely cleansing the family name of dishonor by killing the unclean person.

Even now in 2006 police assume that honor killings involved adulterous wives or daughters thought to have lost their virginity, but are unaware that: 1) hitmen (sometimes erroneously called “bounty hunters”) are often hired rather than having a juvenile family member perpetrate the crime who will receive a lenient sentence,⁸⁷⁶ 2) the boyfriends are also targets, 3) victims of incest might be killed by their own father or family for having been a source of temptation, 4) wives of failing or failed marriages, 5) girls and women who refuse to enter into or stay in forced marriages, and 6) girls and women who dress as Westerners and hold un-Islamic views about life and romance.

The more the subject is studied, the more prevalent honor-killings seems to be—and shockingly so:

- In Turkey in 2005 the punishment for honor-killings was changed to a slap-on-the-wrist to life imprisonment. Suddenly the number of female “suicides” jumped—36 in one region alone. Worldwide, men commit suicide three to four times as often as women, but in Turkey the ratio was reversed within a year. Now the typical honor-killing in Turkey goes:

‘Here’s a gun or here’s some poison, go and kill yourself so I don’t have to go to prison for it.’ If they don’t comply, they are killed anyway and declared to have committed suicide after a bout of depression.⁸⁷⁷

- In 2006 *The Wall Street Journal* reported: “There have been 55 honor killings in Germany in the past six years.”⁸⁷⁸ In 2006, UK’s *Times* reported:

There are 40 ‘honour killings’ a year in Germany and most of them result from the failure of an arranged marriage, which are illegal in the country.⁸⁷⁹

Though honor-killing occur more frequently in the Muslim suburbs of Berlin where “life follows two basic laws—the law of the neighborhood and the law of the *Koran*,”⁸⁸⁰ “Muslim leaders in Berlin are at pains to stress that there is no basis for honour killings in the *Koran* but they have also been criticized for not making a clear condemnation of them.”⁸⁸¹ A representative of Germany’s largest association of Mosques, Huseyin Midik, stated:

We have preached twice in the last year on human rights, saying that it is forbidden to kill and so on.⁸⁸²

Notice that this condemnation is against “killing” and not specifically “honor-killing,” leaving “wiggle room” for honor-killing!

⁸⁷⁶ Hickley, Matthew. “Plans to outlaw forced marriages shelved,” *dailymail.co.uk*, 7 Jun 2006.

⁸⁷⁷ Erdem, Suna. “Honour suicides: death by a bullet in the back,” *The Times*, *timesonline.co.uk*, 25 May 2006.

⁸⁷⁸ Stephens, Bret. “The Foreign Brides,” *The Wall Street Journal*, *wsj.com*, 2 May 2006, DW.

⁸⁷⁹ Boyes, Roger. “Teenager killed his sister for living a Western life,” *timesonline.co.uk*, 14 Apr 2006, DW.

⁸⁸⁰ Roebel, Sven. “The Murder of a Turkish Woman in Berlin: A German Court Goes Face to Face with Honor Killings,” *Spiegel Online*, *spiegel.de*, 12 Sep 2005.

⁸⁸¹ Furlong, Ray. “‘Honour killing’ shocks Germany,” *news.bbc.co.uk*, 14 Mar 2005.

⁸⁸² Furlong, Ray. “‘Honour killing’ shocks Germany,” *news.bbc.co.uk*, 14 Mar 2005. Copyrighted material

In Peter Schneider's insightful article about honor crimes in Germany, he wrote:

Politicians and religious scholars of all faiths are right in pointing out that there are many varieties of *Islam*, that *Islamism* and *Islam* should not be confused, that there is no line in the *Koran* that would **justify murder**.⁸⁸³

Unfortunately, the "politicians" and journalists are willfully deceived by the self-deceived "religious scholars." The *Koran* is **not** like the Bible where Jesus saved a woman from being stoned for adultery (Joh 08:07-11). The *Koran* does in fact "**justify murder**" as well as *Jihad*, ethnic cleansing, honor-killing and such. Honor-killing is in fact in keeping with the *Koran*, *Hadith* and *Siras*:

- ☪ K 002:178 and K 017:033 give the next of kin the power to forgive or exact retaliation on a murderer. By contrast, the New Testament says the government, not the family, may pardon or exact retribution over any murder (Rom 13:04).
- ☪ K 005:032 says no retaliation is called for when someone kills anyone who "spreads corruption in the land."
- ☪ *Muhammad* said that "persecution is more heinous than slaughter" (K 002:191, 193, 217). Thus *Muhammad* taught that it is preferable to slaughter anyone who causes *Muslims* vexation than to suffer any further vexation.
- ☪ The Khidr story where Khidr kills a boy merely for being an unbeliever who **might** vex his parents in the future (K 018:065-082). A *Muslim* women is most likely to be beaten or killed if she becomes "Westernized" and her boyfriend or husband is a non-*Muslim*.^{884 885 886} Often the non-*Muslim* boyfriend or husband is killed instead of the girl, or in addition to the girl.⁸⁸⁷
⁸⁸⁸ In 2005 in Britain, an *Iranian* boyfriend was stabbed "46 times in the chest" and an Afghan boyfriend was hacked "to death with a scimitar."⁸⁸⁹ In 2005 a stranger who was mistaken for the boyfriend was killed.⁸⁹⁰ Lest one think that honor-killing and the Khidr story are unrelated since honor-killing involves lasses and not lads, honor-killings involve both, as Peter Schneider wrote:

...A groom who chooses his own wife faces threats...the groom as well as the bride must go underground to escape the families' revenge.⁸⁹¹

- ☪ *Sharia* law as set forth in *Reliance of the Traveler* (ol.2):

The following are not subject to retaliation...(2) a *Muslim* for killing a non-*Muslim*...(4) **a father or mother (or their fathers or mothers) for killing their offspring, or offspring's offspring.**

⁸⁸³ Schneider, Peter. "The New Berlin Wall," translated by Philip Boehm, nytimes, 4 Dec 2005.

⁸⁸⁴ "Muslim slays daughter in 'honor killing': Kurdish refugee didn't approve of teen's relationship with Christian boy," WND, 29 Sep 2003.

⁸⁸⁵ "Man suspected of honour killing of sister," expatica.com, 15 Apr 2005, LGF.

⁸⁸⁶ Martindale, Mike. "Parents of son charged in beating... could lose daughter for delaying treatment for broken back," The Detroit News, detnews.com, C&R.

⁸⁸⁷ "Man jailed for 'honour killing': A businessman was jailed for life yesterday for murdering his daughter's boyfriend," The Guardian, guardian.co.uk, 8 Oct 2003.

⁸⁸⁸ Nelson, Fraser. "US reporter killed 'because he was to marry a Muslim,'" news.scotsman.com, 11 Aug 2005, DW.

⁸⁸⁹ Long, Gideon. "Britain grapples with gruesome 'honor' crimes," news.yahoo.com, 6 Dec 2005.

⁸⁹⁰ "Two guilty over religion killing Major Singh Gill," news.bbc.co.uk, 30 Jun 2005, DW.

⁸⁹¹ Schneider, Peter. "The New Berlin Wall," translated by Philip Boehm, nytimes, 4 Dec 2005.

Islamists often say and write that if there is no *Muslim* authority to enforce *Sharia* law, or a *Muslim* authority is unwilling to enforce *Sharia* law in its entirety, individual *Muslims* may take it upon themselves to enforce any of its provisions. Of course this is a main reason the *Muslim Brotherhood* was established in 1928, four years after the *Caliphate* was abolished, to encourage individual *Muslims* to take *Sharia* law into their own hands. So today, all *Islamists* would agree with *Al Ghurabaa* which states:

The insulting of...*Muhammad*...is something that the *Muslims* cannot and will not tolerate and the punishment in *Islam* for the one who does so is death. This is the *Sunnah* of the prophet and the verdict of *Islam* upon such people, one that any *Muslim* is able execute.⁸⁹²

- Ⓒ A *Sira* records *Muhammad*'s after-the-fact approval of a *Muslim* who murdered his own relative as he slept. 'Amr b. Umayya said he met a *Mekkan* one-eyed shepherd from the *B. al-Dil* clan and found they were both from the *Bakr* tribe (*Banu*). That evening in a cave the shepherd sang "I won't be a *Muslim* as long as I live, nor heed to their religion give." After the shepherd went to sleep, 'Amr b. Umayya stuck the end of his archery bow into the shepherd's brain through his good eye, for which deed *Muhammad* blessed his disciple.⁸⁹³
- Ⓒ The *Hadith* record how a blind master killed a concubine who had given him two sons. He claimed she had disparaged *Muhammad*. *Muhammad* approved of the murder and said that no retaliation was called for.⁸⁹⁴

One can see from the above how easy it is for honor-killers and murderers to get away with murder under the *Islamic* system of law and blame the victim too (as is discussed next). Incidentally, blaming the victim is easy to do whenever the victim is dead, or the victim is part of a less protected social class, for example, anyone deemed politically incorrect, slaves, aliens to a foreign country and the unborn.

In the West, the unborn child is in a sense blamed for his or her own abortion because that infant is unwanted or imperfect, or takes away the woman's control of her body or her lifestyle. So also is the case in the *Islamic* system:

- Ⓒ A murderer can easily bribe and threaten a family to forgive a murder and perhaps blame the victim too.
- Ⓒ A rape or incest victim is often jailed, stoned, honor-killed or is expected to commit suicide, as Sharon Lapkin wrote:

And if that isn't bad enough, the victims of these atrocities are then expected to commit suicide because rape victims bring irreparable shame upon their family.⁸⁹⁵

How *Sharia* law often fails to bring about justice for rape and incest victims is:

- Ⓒ A parent blames his rape or incest on the child or woman, who cannot prove rape or incest in a court of law because of the *Koranic* four-witness requirement to prove rape (*K* 024:013).
- Ⓒ Any unsuccessful attempt to prove rape or incest backfires on the victim because her testimony is taken as an admission either of perjury or of her

⁸⁹² "Kill those who insult the Prophet *Muhammad*," *alghurabaa.co.uk*, Jawa Report, 2 Feb 2006.

⁸⁹³ *Ishaq. Sirat*, pp. 674-675.

⁸⁹⁴ *Sunan of Abu Dawud*, vol. 6, bk. 38, no. 4348; see also Silas. "Murdering *Islam*'s Critics: The Female Slaves and Theo Van Gogh," *answering-Islam.org*, 23 Nov 2004.

⁸⁹⁵ Lapkin, Sharon. "Muslim Gang Rapes and the Aussie Riots," *FPM*, 15 Dec 2005. Copyrighted material

complicity in the rape or incest!⁸⁹⁶ This occurs so often that *The New York Times* 17 May 2002) says that this is “a familiar pattern.”⁸⁹⁷

- Ⓒ If the women are not jailed or stoned after failing to prove rape or incest, as many are,⁸⁹⁸ they are liable to be honor-killed for:
 - ★ Allegedly tempting and luring the perpetrator to commit the rape or incest.
 - ★ Ruining the family’s honor.
- Ⓒ No retaliation is due because the murderers are the heirs or next of kin whom are empowered by the *Koran* to either avenge a murder, or choose to forgive the murderer and call for no retaliation (*K* 017:033)!
- Ⓒ If a *Muslim* is arrested for rape, often “the parents of the rapist children don’t understand why their children were arrested. This is showing their close attachment to *Islamic* law, the *Sharia*,” as Gudrun Eussner stated.⁸⁹⁹

The above explains to a great extent why honor-killings are rife in *Islamdom*. The US Congressional Human Rights Caucus (CHRC) reported:

While women are frequently the target of rape, incest or other forced illicit relationships, they are generally the only party held accountable under tribal traditions and customs. Divorce and refusal of arranged marriage have also led to honor killings. In each of these situations, whether the events actually occurred and whether the woman was victimized or gave consent are irrelevant, because even a mere suspicion is used as justification for an honor killing.⁹⁰⁰

James Emery wrote:

Among Palestinians, all sexual encounters, including rape and incest, are blamed on the woman. Men are presumed innocent; the woman must have tempted him into raping her or enticed him into having an affair. A woman is expected to protect her honor, even at the cost of her own life. If she survives a violent rape, she is condemned for her ‘mistake’ and may be killed by her family. ‘The issue of consent is irrelevant when it comes to honor killings,’ says Marsha Freeman, director of the International Women’s Rights Action Watch (IWRAP).⁹⁰¹

If the *Imams* think honor-killing is *Harem* (forbidden), or at least ought not be prosecuted or punished, they naturally will not issue any strong condemnation of honor-killing because this would lead *Muslims* to cooperate with the police in solving the crime. That is why the German *Imam*’s condemnation is against “killing” and not specifically “honor-killing,” leaving “wiggle room” for honor-killing!

Honor-killings are not restricted to Germany and *Islamdom* but are everywhere *Muslims* are, even in the UK and the Netherlands, as Dutch MP Hirsi Ali stated:

If only people, including those in Britain, were aware of the sheer number of girls living in terror...Just going outside without your father or your brother’s permission can lead to your being taken to the home country of your parents and

⁸⁹⁶ Glazov, Jamie. “Islam Symposium Part III: The Right to Dissent, Comedy and the *Burqa*,” *FPM*, 6 Mar 2003.

⁸⁹⁷ Trifkovic. *Sword*, pp. 154-155.

⁸⁹⁸ Glazov, Jamie. “Islam Symposium Part III,” *Idem*.

⁸⁹⁹ Glazov, Jamie. “Symposium: To Rape an Unveiled Woman,” *FPM*, 7 Mar 2006.

⁹⁰⁰ Congressional Human Rights Caucus (CHRC) Briefing Series on Gender-Based Violence: Violence Against Women: Honor Killings, lantos.house.gov, 9 Nov 2005.

⁹⁰¹ Emery, James. “Reputation Is Everything: Honor Killings Among the Palestinians,” *World&I*, worldandi.com, 2003.

being shot dead. You can be forced into marriage with someone who's going to rape you every night. You will conceive children year after year when you don't want to be pregnant.⁹⁰²

In 2006, a Turkish report said that in the last five years there were 1,091 honor-killings there.⁹⁰³

Honor-killers generally are not punished in *Islamdom* in keeping with *Sharia* law (quoted just above), though in a somewhat westernized country like Jordan, honor-killers get a maximum of six months in jail.⁹⁰⁴ The typical *Muslim* Arab attitude in *Israel* toward honor-killings was reported by *Ynet News*:

The city counselor urges forgiveness and understanding for murder by trying to explain away the 'laws' [as being]...made up [i.e. man-made, not of the divinely revealed *Sharia* law]....Following the killing [of a 23-year-old *Druze* woman who dated a *Sunni* (*Druze* are a *Shiite* sect)], a member [Farej Hanifas] of the *Shfaram* City (NW of Nazareth in *Israel* proper) Council was thus quoted in the Arabic-language *el-Medina* newspaper: 'I think every mistake leads to certain results and the mistake this girl made was very, very serious. **This was an appropriate result for this action.**...Every community has its laws and this victim carried on with no consideration for the laws that govern this society; life has its own order and we cannot tolerate a situation of chaos.'⁹⁰⁵

Later, City Councilman Farej Hanifas said that his comment, "The result fit" the *Druze* woman's "mistake," was just the "prevailing public opinion, not his personal view." Indeed "there have been public calls for the release" of the honor-killers.⁹⁰⁶

A double honor-killing nearly occurred in the Arab village of *Tira* in central *Israel* in 2002 but the police rescued the couple. This attempted honor-killing was unique in that it occurred in public in daylight, the perpetrators were a mob and the offense was that Amal and Yusuf Kashua starred in the first Arab-Israeli pornography movie. Amal was disowned by her family. A local man from *Tira* said:

The whole town is satisfied and dissatisfied at once: Satisfied at what happened, because we tried to protect our **honor**, but on the other hand dissatisfied because she (Kashua) didn't die, nor her husband.⁹⁰⁷

The Jerusalem Post confirmed honor killings in *Israel* are all-too-common: there are about ten honor-killings per year in *Israel* and between two and three out of every ten Arab *Israeli* women who visit homeless shelters do so because they are under threat of being honor-killed.⁹⁰⁸

Sharon Lapkin wrote about honor-killing situation in the West Bank and *Gaza*:

The Guardian reported official figures from the Palestinian Women's Affairs Ministry in 2004, where it claimed 20 girls and women were honor-killed and a further 50 committed suicide. Another 15, it claimed, had survived murder

⁹⁰² Hickling, Susanah. "I'm lonely, but I have to go on," readersdigest.co.uk, 6 Jan 2006, *DW*.

⁹⁰³ "Honor Killings: 1091 Murders Committed In Turkey In Past 5 Years," 26 Feb 2006, C&R, 1 Mar 2006.

⁹⁰⁴ Lapkin, Sharon. "Palestinian 'Honor,'" *FPM*, 20 Jan 2006.

⁹⁰⁵ Hlehel, Ala. "Tradition of killing: Why won't Israel prosecute 'family killing' murderers?" *ynetnews.com*, 15 Nov 2005.

⁹⁰⁶ Khoury, Jack & Yoav Stern. "Arab women's groups: Men must speak out against honor killings," *haaretz.com*, 23 Dec 2005.

⁹⁰⁷ "Israeli Arab Porn Video Inflames Community Passions," Reuters, 31 Dec 2002, *windsofchange.net*.

⁹⁰⁸ "Woman murdered for 'family honor,'" *jpost.com*, 25 Jan 2006, *DW*.

attempts. And in 2005, the official figures reached 33. However, this official recognition of the sharp rise in reported honor killings is a limp excuse by a society that condones, camouflages and ignores most of its crimes against women.

According to Dr. Shalhoub-Kevorkian, a criminologist from Hebrew University, the real figures are much higher with almost all murders in the West Bank and *Gaza* most likely to be honor killings. In a two-year period between 1996 and 1998, Shalhoub-Kevorkian uncovered 234 suspicious deaths in the West Bank alone, which she believes were honor killings. Palestinian police do not record these deaths as murder but as deaths due to 'fate and destiny.' Shalhoub-Kevorkian believes the real number of honor killings may in fact be 15 times higher than the official figures....More often than not, the woman's murder is reported as suicide or accident or is simply not reported at all. Anthropologist Emery claimed that many murdered women are buried in the desert: 'The secret of their fate... entombed with them in the sand.'⁹⁰⁹

Muslims in *Deir Jarir* in the West Bank are suspected of honor-killing a pregnant woman who allegedly had a romantic affair with a man in *Taybeh*, Palestine's only exclusively-Christian town (population 1,500).

Dozens or by some reports, hundreds of *Muslims* walked the half-mile from *Deir Jarir* to *Taybeh* to kill the Romeo but he eluded them. Instead, they looted and burned down fourteen houses owned by the man's relatives as they chanted "Let's get the Christians."⁹¹⁰ Fourteen Palestinians were briefly detained and then released from custody but the Romeo was jailed and beaten.

So what was the reason for attack on *Taybeh*? A *Muslim* in *Deir Jarir* said that 'In **Palestinian** tradition, when you make a mistake like this, you pay with your blood.' A *BBC* reporter said the *Taybeh* incident was "tribal justice" and "a family feud,"⁹¹¹ as though *Islam* had nothing to do with it.

How many millions of times over does this need to occur before reporters realize that the "illicit romance" excuse is just a pretext for a pogrom. After all, there has always got to be some pretext to justify ethnic cleansing. Reporters are still not on to the *Muslims'* game of ethnic cleansing, even though "the game" has nearly emptied *Islamdom* of non-*Muslims*!

The *Taybeh* incident is actually all about *Islam*, though after fourteen centuries, *Islam* is so ingrained in the *Muslim* psyche that it seems like a **Palestinian** tradition and tribal justice. The behavior of killing both the daughter and her boyfriend is found all over *Islamdom* and among *Muslims* in the West.

The real reason for the honor-killing and the subsequent attack on *Taybeh* was because of: 1) *Islam's* prohibition against *Muslim* women marrying or having sex with non-*Muslim* men (K 002:221; 060:010-011) and 2) for "spreading corruption in the land" (K 005:032). *Sharia* law also states:

...the penalties of a non-*Muslim* guilty of fornication with a *Muslim* woman are augmented because, in addition to the crime against morality, social duty and religion, he has committed sacrilege, in that he has disgraced a *Muslim* and thereby cast scorn upon the *Muslims* in general and so must be executed.⁹¹²

⁹⁰⁹ Sharon, Lapkin. "Palestinian 'Honor,'" *FPM*, 20 Jan 2006.

⁹¹⁰ Feldinger, Lauren Gelfond. "Christians under cover," *jpost.com*, 23 Feb 2006.

⁹¹¹ Williamson, Lucy. "A frightening family feud," *news.bbc.co.uk*, 10 Sep 2005.

⁹¹² Bostom, Andrew G. "*Sufi Jihad*?" *americanthinker.com*, 15 May 2005. Copyrighted material

The reason for the looting of *Taybeh* is not only is this is a part of *Jihad*, but *Muhammad* also asked for dowry payments whenever *Muslim* women went over to the infidel side (K 060:010). Looting is how *Muslims* retrieve the dowry that was lost after *Muslims* honor-killed their daughter.

Muslims often claim that honor-killings are an Arab cultural practice that stems from pre-*Islamic* pagan times. Pre-*Islamic* killings over honor probably involved assassinations and duels over accusations of cowardliness and such. Honor killings in the pre-*Islamic* world must have been rarer since it is hard to imagine many pagan men being overly concerned about what drives *Muslims* to kill their own daughters today.

The shame that commonly leads *Muslims* to kill their daughters or relatives is caused by the victim's infractions of *Sharia* law such as: a *Muslim* women is not to date or marry a non-*Muslim* man (K 002:221; 060:010-011). Most pagans would not mind if their daughter married outside the faith. *Muhammad* in fact never mentions pagans killing their daughters over honor, but he does mention their killing newborn daughters in order to avoid poverty (K 016:058-059).

Another reason that *Muslims* honor-kill is they think that otherwise, *Allah* will bring disaster upon the *Islamic* community, as repeatedly promised in the *Koran*. Pagans however generally were not concerned enough to kill over their children's chastity. Ibn Ishaq wrote that the first *Caliph*, *Abu Bakr* said:

Wickedness is never widespread in a people but God brings calamity upon them all.⁹¹³

Muslims are taught to say reflexively that honor-killings occur among Christian Arabs and in other cultures. Juan Cole, the president of the Middle East Studies Association (MESA) tried to contextualize (or explain away) an honor-killing in *Basra, Iraq* by writing:

In Mediterranean culture, a man's honor tends to be wrought up with his ability to protect his womenfolk from seduction by strange men—August 8, 2005.⁹¹⁴

While this assertion may or may not be true, what Cole failed to mention is that honor-killings are not endemic throughout the Mediterranean world—except in the *Islamic* regions. Besides, *Basra* is 800 miles away from the Mediterranean Sea and falls squarely in the Mideast and in *Islamdom*.

Muslims ignore the fact that non-*Muslims* within *Islamdom* may conduct honor-killings with the knowledge that conformity to *Islamic* norms means the unarmed minority will be somewhat safer from *Muslim* purists who are always ready to kill with impunity anyone or any community that "spreads corruption in the land" (K 005:032).

Just as *Muslims* ignore the fact that *Muslims* engage in terrorism at a **rate** far higher than non-*Muslims* due primarily to *Islam's* deleterious influence, so they ignore the fact that honor-killings occur in *Islamdom* at a far high **rate** than outside *Islamdom* due to *Islam's* deleterious influence. *The Jerusalem Post* states the truth of the matter:

Honor killings are unheard of among [Arab] Christians and that is why the murder of Faten Habash in *Ramallah* last week has shocked many Palestinians, including local [Arab] Christian families.⁹¹⁵

⁹¹³ Ishaq, *Sirat*, p. 687.

⁹¹⁴ Joffe, A. H. "Juan Cole and the Decline of Middle Eastern Studies," *FPM*, 15 Nov 2005, [MEQ](#).

It would seem that the very few Christians who do honor kill do so only under the influence of *Islam*, and they are in the midst of a sea of *Muslims*—the only society where one can actually redeem his family's honor by killing a family member. In non-*Muslim* societies, honor killings make no sense since people would say "The issue whether 'x' rumor is true or not even worth mentioning now that he is a murderer."

Any person breaking *Sharia* law is perceived as being an *Ipsa Facto* (Latin: by the very fact) apostate from *Islam* whose blood is *Halal*, meaning it is deemed permissible for anyone to kill that person.

While honor-killings may have occurred occasionally in pre-*Islamic* times, and even sometimes in modern non-*Muslim* cultures, the incidents were and still are extremely rare because there are fewer regulations and taboos outside of *Islam* to abide by, and breaking these regulations and taboos does not make one's blood instantly *Halal*. This is one reason why *Muslims* are rightly perceived as having a near monopoly on honor-killing crimes.

The other reason that *Muslims* are rightly perceived as having a near monopoly on honor-killing crimes is *Muslims*, and *Sharia* law, follow the traditions set down by *Muhammad*. *Sharia* law is designed to favor *Muslim* men and diminish the non-*Muslim* population. Naturally, it is very easy for *Muslims* to abuse the *Sharia* law system at the expense of a *Muslim* woman whose witness is worth half that of a *Muslim* man's (K 002:282), and a non-*Muslim*'s sworn testimony is not accepted at all in cases involving *Muslims* since *Muhammad* taught not to accept non-*Muslim* oaths (*Sahih Bukhari*, bk. 73, vol. 8).

How *Sharia* law is abused in honor-killing cases is not as well-known as how *Sharia* law is abused in rape and blasphemy cases. For instance, if a rape victim cannot produce four witnesses to prove rape (K 024:013), the rape victim is whipped for bringing false charges if the rapist denies the allegation. If the rapist says the sex was consensual, then the rape victim is convicted of fornication or adultery.

The *Koran* says that fornicators are to receive 100 lashes (K 024:002) and adulterers are to receive house arrest until death "or God **ordain** for them some (other) way" (K 004:015). Hence, most women never risk reporting a rape and just hope that they do not become pregnant. If they become pregnant, they may be tried for fornication or adultery. Needless to say, most rapists rape with near impunity in *Islamic* societies.

That *Sharia* law is an unequal justice system that favors *Muslims* men over *Muslim* women and infidels is a reason that *PrIslam* (Prison *Islam*) is so popular:

☛ As Gudrun Eussner said:

The *Muslim* male immigrants hate it in the USA because they are not totally free to live according to the *Sharia*. Women and children are entitled to call the police and sometimes do.⁹¹⁵

☛ As Theodore Dalrymple wrote:

A man in prison who told me that he wanted to be a suicide bomber was more hate-filled than any man I have ever met...After a vicious rape for which he went to prison, he converted to a *Salafist* form of *Islam* and

⁹¹⁵ Abu Toameh, Khaled. "Bethlehem erupts in sectarian discord," jpost.com, 9 May 2005.

⁹¹⁶ Glazov, Jamie. "Symposium: To Rape an Unveiled Woman," *FPM*, 7 Mar 2006.

became convinced that any system of justice that could [ever] take the word of a mere woman over his own was irredeemably corrupt.⁹¹⁷

It is well known that in *Muslim* countries such as *Pakistan*, non-*Muslims* are often falsely charged with blasphemy, defaming the Prophet, desecrating the *Koran* or saying something sacrilegious. Often the case does not make it to court or to appeal, because mobs and militias will exact vigilante justice. If the case does make it to court, the *Muslim* will automatically prevail since the sworn testimony of non-*Muslims* is devalued or not accepted in *Muslim* courts (*Sahih Bukhari*, bk. 73, vol. 8).

Muslims know they can nearly always prevail in court either as defendants or plaintiffs, so they feel free to abuse minorities who have no true recourse to the law. They also lodge false charges in order to counter-sue, bully, extort and settle personal scores and property disputes, and to rid their community of minorities. For instance:

- In late 2005 in *Pakistan's Punjab* province in the town of *Kawanlit*, Iqbal bought property next to a twenty-year-old church. He started using church property for his animals and as a car park. When confronted, Iqbal's relatives, three men and twenty women, attacked the church by breaking windows, smashing the altar and burning Bibles. They also broke the legs of a seventy-year-old Christian woman and injured a fifty-year-old Christian woman. Then to compound the injustice, Iqbal opened a court case against eight Christians for starting the fight even though they were not present during the incident.⁹¹⁸
- In 2006, reporters were covering a demonstration over the Danish Cartoons in the town of *Konya* in the *Anatolia* area of *Turkey*. Thirty men threw stones and shoes at a woman journalist that hit her on the head and shoulders. They called Aliye Cetinkaya a "slut" and a "blasphemer" because she was chewing gum, wearing jeans and had no head covering. The police did not intervene, so colleagues rescued her. Later, four men were identified from photos but only two were detained.⁹¹⁹ The *Islamist* Association for Training, Research and Cooperation of the People" (HEDA-DER) filed a police "complaint against Cetinkaya the same day, accusing her of disturbing the demonstration, an offence that carries a fine or between 18 months and three years imprisonment under a 1983 law on public demonstrations."⁹²⁰

In the same way that rapists and false accusers easily abuse *Sharia* law (as described above), so murderers also transform their acts of murder into an honor-killing thereby receiving a lesser sentence or, more often, no punishment at all. All the murderer need do is say that the victim blasphemed the Prophet or was "spreading corruption in the land" through heresy or prostitution or whatever and the *Sharia* courts will agree that the victim's blood was *Halal*, meaning it was permissible to kill the victim with impunity in accordance with K 005:032.

Muhammad approved of honor killings just like the honor killings we read about in today's newspapers. One *Hadith* reads:

⁹¹⁷ Dalrymple, Theodore. "The Suicide Bombers Among Us," city-journal.org, Autumn 2005.

⁹¹⁸ "Pakistan: Women Vandalize Catholic Church," compassdirect.org, 8 Feb 2006, DW.

⁹¹⁹ "Two detained over attack on journalist," ntvmsnbc.com, 13 Feb 2006, C&R.

⁹²⁰ Police fail to stop attack on female journalist during anti-cartoons demonstration," Reporters Without Borders, rsf.org, 15 Feb 2006, gatewaypundit.

A blind man had a slave-mother who used to abuse the Prophet...and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet...and abuse him. So he took a dagger, placed it on her belly, pressed it and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet...was informed about it. Thereupon the Prophet...said: 'Oh be witness, no retaliation is payable for her blood' (*Sunan Abu Dawud* 38.4348).

Notice that the blind man was exonerated even though he probably made the whole story up about his wife blaspheming *Muhammad*. The ugly moral of this story is certainly not lost on honor-killers.

One can see both how today's *Islamic* honor-killings derive from the above *Hadith* and others like it, as well as from *K* 005:032 and cross-references; that is, by claiming that the victim of murder was a collaborator, prostitute, adulterer, fornicator, blasphemer or some such, a killer can completely exonerate himself in the eyes of *Muslims* and even become a folk hero, as *Ynet News* reports:

The men who know they will get off easy for murder...would not hesitate to give up several years of life for the guys in the neighborhood to think he's a 'real man,' a source of pride for the whole clan.⁹²¹

The Jerusalem Post reported on one such killing where an excuse was given after the fact:

The same gunmen are also responsible for the...murder of two Christian teenage sisters from the Amr family [of Bethlehem]. The assailants then claimed that the sisters had been murdered because they were 'prostitutes' and had been 'collaborating' with *Israeli* security forces—a claim that has been strongly denied by the victims' relatives and many residents of the town... 'Some of the murderers were later killed by the *Israeli* army but others are now living in Europe after they had sought refuge in the Church of Nativity. It's absurd that *Muslim* men who...murder Christian girls are given political asylum in Christian countries like Ireland, Spain and Italy.'⁹²²

That the two women were not prostitutes is known from the autopsy, as *Cheisa* reported:

In 2002, two sisters of the Amre family, 17 and 19 years old, were executed by gunshot by a group of men close to the Palestinian Authority. The accusation was prostitution. But the autopsy revealed two things: first, they were virgins; and second, they had been tortured by having lit cigarettes applied to their genitals before they were executed.⁹²³

Honor-killings and *Sharia* law punishments that say a women with a "love child" must be killed after giving birth, or sometimes only after weaning the child, means that adoption agencies for orphans are a growth industry throughout *Islamdom*, as *Cheisa* reported:

In Bethlehem, there is a Christian institute called *La Crèche* (The Manger), which cares for newborns abandoned by their parents. 'They are the offspring of

⁹²¹ Hlehel, Ala. "Tradition of killing: Why won't Israel prosecute 'family killing' murderers?" *ynetnews.com*, 15 Nov 2005.

⁹²² Abu Toameh, K. "Away from the manger—a Christian-Muslim divide," *jpost.com*, 21 Oct 2005.

⁹²³ Magister, Sandro. "The Custody Must Be Doubled in the Holy Land," *chiesa.espressonline.it*, 16 Nov 2005.

illegal relations cut off violently by the *Sharia*, the *Islamic* law that reigns supreme in the refugee camps,' the institute's directors explained to Elisa Pinna. 'Their number is growing. None of these children can be adopted by couples outside the country. It is prohibited; the Palestinian Authority doesn't want it. They must remain here, in Bethlehem. They must remain Palestinian and Muslim.'⁹²⁴

Ingredient 10 (License-to-Deceive): *Kitman*, *Takiya*, *Tu Quoque* (You do it too!) and Turnspeak (see the *Kitman* entry in the Glossary) are an integral part of an *Islamist's* Dr. Jekyll and Mr. Hyde personality. In fact, *Takiya* is acculturated even into moderate *Muslims* who seldom "come clean" about *Islam*, as Hugh Fitzgerald wrote:

We [Westerners] just cannot quite comprehend how deeply dyed by a culture of nonsense and lies and *Takiya* that comes with mother's milk, so that even those who seem to Westerners to be most full of rectitude are offering up some version (from mild to hot and spicy) of their refusal to come clean with the Infidels about *Islam* and what it inculcates, and how it shapes the attitudes, pervades the atmosphere, and is instinct in everything, that we find in *Muslim* societies such as *Pakistan*.⁹²⁵

Muhammad said that *Muslims* may do the deeds of the damned for as long as they live as long as their last act before dying is *Islamic*, as *Sahih Bukhari* related:

A man may do the deeds of the people of the Fire while in fact he is one of the people of Paradise... (the rewards of) the deeds are decided by the last actions (deeds) (*Sahih Bukhari*, vol. 8, bk. 77, no. 604; also see no. 593).

The biographies of *Muhammad's* life (*Sira*) relate that *Muhammad* gave permission to lie to at least two assassins:

- ☉ The assassin who lured Ka'b bin Ashraf to venture out of his home to his death (*Sahih Bukhari*, vol. 5, bk. 59, no. 369).
- ☉ Nu'aym, who then lied first to the *Makkan* pagans and then lied to the *Madinan* Jews during the Battle of the Trench.⁹²⁶

Takiya is in part based on *Muhammad's* statement that "war is deceit."⁹²⁷ *Allah* also encourages *Muslims* to dissolve their oaths (e.g. treaties used to be confirmed by oaths) to non-*Muslims* (*K* 009:003; 066:002; *Bukhari* vol. 7, bk. 67, no. 427; vol. 9, bk. 89, no. 260).

Muhammad convinced himself that it would be foolish for *Muslims* to be honest since he believed that non-*Muslims* were open enemies of *Muslims* (*K* 004:101), and that non-*Muslims* are liars (*K* 016:039), evil (*K* 005:059), miscreants (*K* 024:055), perverts (*K* 063:004) and wicked (*K* 080:042).

Muhammad broke every treaty he ever entered into:

- ☉ The religious truce followed throughout Arabia from ancient times whereby there was supposed to be no fighting during four sacred months (*K* 009:005)—broken in 623 AD when *Muhammad* attacked a *Makkan* caravan during the sacred months.

⁹²⁴ Magister, Sandro. "The Custody Must Be Doubled in the Holy Land," *chiesa...Idem*.

⁹²⁵ Fitzgerald, Hugh. "The spoiled child of American diplomacy," *DW*, 3 Jan 2005.

⁹²⁶ Lings. *Sources*, p. 225; see also Sina, Ali. "The Game of Deception," *JW*, 9 Jan 2005.

⁹²⁷ *Sahih Bukhari*, vol. 4, bk. 52, nos. 267-270; also see *Sahih Muslim*, bk. 32, no. 6303.

- Ⓒ The mutual defense pact with Jews at *Madina* entered into on 622 or 623 AD—broken by 624 AD. *Muhammad* attacked three tribes of Jews, each on separate occasions (right after the Battles of *Badr*, *Uhud* and the Trench), even though Jews had not attacked *Muslims* in force.
- Ⓒ The ten-year *Al Hdaybiya* peace treaty with the *Makkans* (628 AD)—broken by 630, even though no *Makkan* had attacked a *Muslim* for three years—since the Battle of Trench in 627.
- Ⓒ The unspecified treaties that *Muhammad* had entered into with pagans. In 631 AD said he wanted *Muslims* to kill the pagans once the four sacred months were over (*K* 009:001, 005, 028-029).⁹²⁸
- Ⓒ Ryckmans wrote:

In 631 AD the Jewish and Christian communities in *Najran* [south of *Mekka*] formally accepted, in a convention with the Prophet *Muhammad*, the political domination of *Islam* in exchange for the right to continue to practice their religion.⁹²⁹

In 632 AD *Muhammad* said on his deathbed that all non-*Muslims* should be expelled from the Arabian Peninsula.⁹³⁰ This broke the treaty with *Najran* contracted the year before and all other peace treaties not already broken.⁹³¹

That *Muhammad* always intended to attack the places that he did, and that he was just waiting for a pretext to break a so-called “peace” treaty that he entered into out of convenience or necessity, is confirmed by tradition. *Muhammad*...

...waited for some act of aggression on the part of the Jews of *Khaybar*, whose fertile lands and villages he had destined for his followers...to furnish an excuse for an attack. But, no such opportunity offering, he resolved in the autumn of this year [i.e. 628] on a sudden and unprovoked invasion of their territory.⁹³²

Today, *Muslims* follow *Muhammad*'s example of citing pretexts before and after terrorist attacks, sometimes posthumously as when suicide-bomber leaves behind their last testaments on paper or video. If a pretext for inciting *Jihad* terror is weak or non-existent, *Islamists* will attack anyway as *Muhammad* did, or invent or embellish a pretext since after all, war is deceit:

- Ⓒ When twelve silly Danish *Muhammad* cartoons failed to rile *Islamdom* by 2006, a delegation of *Imams* from Denmark toured *Islamdom* and added three blasphemous cartoons sure to make *Muslims*' blood boil.⁹³³
- Ⓒ In 2006 *Muslim* youth “distributed pamphlets insulting *Muslims* in *Mutur*,” *Sri Lanka*, in order to agitate *Muslims* against the *Tamils*.⁹³⁴

Muhammad's *Hdaybiya* example of limiting peace treaties to ten years may explain why Arab countries became belligerent with the Israelis in roughly ten-year intervals: 1948-1949 (War of Independence), 1956 (Suez Canal War), 1967 (Six-day

⁹²⁸ Ishaq. *Sirat*, pp. 617-618, 620.

⁹²⁹ Ryckmans. *Anchor*, v. 6, p. 175.

⁹³⁰ *Muhammad*'s expulsion order that only *Muslims* be left on the Arabian Peninsula: Ishaq. *Sirat*, p. 689; Koelle. *Mohammedanism*, section ii:19, p. 231; *Sahih Bukhari*, vol. 4, bk. 52, no. 288; vol. 4, bk. 53, no. 393; vol. 5, bk. 59, no. 716; *Sahih Muslim*, bk. 019, no. 4366; and *Malik's Muwatta*, bk. 45, no. 5.18.

⁹³¹ *Sunan Abu-Dawud*, bk. 19, no. 3035.

⁹³² Bostom, Andrew. “Goebbels and the *Jihadist* Youth,” americanthinker.com, 11 Apr 2006.

⁹³³ “Danish *Islamists* Fake Cartoons,” LGF, counterterror, 2 Feb 2006.

⁹³⁴ “*Muslim* Youth Distributes Pamphlets Insulting *Muslims*,” SiberNews.com, 7 Jul 2006. JW

War), 1973-1974 (*Yom Kippur/Ramadan War*), 1988-1992 (*Intifada I* uprising) and 2000-2004 (*Intifada II* uprising—ended by the security barrier).

The 1973 *Yom Kippur* or *Ramadan War* was a surprise offensive so naturally it occurred earlier than the ten-year mark, but then *Intifada I* put the schedule back on track. Incidentally, if there is no cease-fire, *Muslims* are supposed to go on *Jihad* annually according to *Sufi* scholar *Al-Ghazali* (1058-1127 AD).⁹³⁵

Arafat and his cronies started *Intifada I* and *II* at roughly ten-year intervals. Arafat even said he is using *Muhammad's Hudaybiya* ploy referring to the ten-year truce that *Muhammad* signed with the *Mekkans* but then, based on a flimsy pretext, broke within two years.⁹³⁶

Another way that *Muslims* follow *Muhammad's* "war is deceit" dictum is by calling for a ceasefire and talking peace right after *Muslims* ratchet up terror attacks, and right as non-*Muslims* gear up to retaliate. For instance:

- Ⓒ In May 2004, after fifteen *Israeli* soldiers were killed in one week, a spirited Arafat went on live Palestinian TV and told his people to "terrorize your enemy" (K 008:012, 057).⁹³⁷ The next day Israel announced it was going to respond with force, and immediately Arafat called for a ceasefire.⁹³⁸
- Ⓒ In September 2004 *Israel* mobilized to invade *Gaza* to end incessant *Kassam* rocket attacks over the border. A *Hamas* leader promised that if *Israel* stopped the invasion, the *Kassam* attacks would stop.⁹³⁹ Israel did not invade, but the *Kassams* never stopped falling on Israel even two years later.
- Ⓒ After waging an unprecedented terrorism campaign including bus-bombings,⁹⁴⁰ *Hamas* unilaterally declared a cease-fire in January 2005. *Hamas* then entertained insincere peace proposals. The media bought into *Hamas'* feints at moderation and peace as though they were genuine:
 - ★ In early 2005, the media said "a historic understanding" was reached even though nothing was ever signed and a *Hamas* leader said "*Hamas* reserves the right to return to its original demand [i.e. its claim on all of Palestine] in the future."⁹⁴¹
 - ★ In 2006, the news headlines read "Haniyeh: Retreat to 1967 borders will bring peace." *Hamas* leader Haniyeh did mention the word "peace" but left himself more than one out by referring to the *Hudaybiya* treaty and mentioning the "government." He said:

If Israel withdraws to the 1967 borders, peace will prevail and we will implement a cease-fire [*Hudna*] for many years [i.e. ten years or whenever *Muslims* were strong enough to attack in accordance with the *Hudaybiya* treaty precedent discussed above]. Our **government** is prepared to maintain a long-term cease-fire with Israel.⁹⁴²

⁹³⁵ Bostom, Andrew G. "Sufi Jihad?" americanthinker.com, 15 May 2005.

⁹³⁶ Pipes, Daniel. "How Dare You Defame Islam," *DP*, Nov 1999.

⁹³⁷ "Israel Anniversary Marked by Bitterness," foxnews.com, 15 May 2004, *JW*.

⁹³⁸ "Palestinians call for ceasefire with Israel," *Irish Examiner*, breakingnews.ie, 16 May 2004, *IsraPundit*.

⁹³⁹ "Hamas: 'stop offensive, we stop rockets,'" washingtontimes.com, 30 Sep 2004, C & R.

⁹⁴⁰ "Israel: 2004 overview," MIPT Terrorism Knowledge Base, tkb.org.

⁹⁴¹ Benhorin, Yitzhak. "Authority must carry out obligations," ynetnews.com, 31 Mar 2005.

⁹⁴² Rubinstein, Danny. "Haniyeh: Retreat to 1967 borders will bring peace," haaretz.com, 23 May 2006; "Haniyeh: Withdrawal will bring peace," jpost.com, 23 May 2006.

Then later in that same interview Haniyeh hedged again and said he was only speaking as the leader of the Palestinian Authority (i.e. the “government”) and not as the leader of *Hamas*. When asked about changing the *Hamas* charter, Haniyeh said:

Leave *Hamas* aside now—I am speaking to you as the leader of the Palestinian government, the **government** of all the Palestinians, and not as the leader of a movement.⁹⁴³

So really Haniyeh was talking about changing nothing because the Palestinian Authority “government” has never officially been at war with Israel, but delegates terrorism to *Al-Aqsa* Martyrs Brigade, *Hamas*, etc.

The real reasons that *Hamas* claims to abide by a cease-fire are to:

- ★ Buy time to re-arm and recruit.
- ★ Cast Israeli retaliation (e.g. targeted killings) over the bus-bombing campaign and rash of terror attacks as violations of a ceasefire.
- ★ Portray Israel as a belligerent party that sabotages peace efforts.⁹⁴⁴
- ★ Demand that in exchange for extending the ceasefire, Israel release thousands of security prisoners in Israeli jails,⁹⁴⁵ even those convicted of murder,⁹⁴⁶ despite the fact that the Palestinians are unwilling to release an alleged collaborator in exchange.⁹⁴⁷

The *Tafsir* of *Ibn Kathir* (died 774 AH/1372 AD) commented on K 003:028 that a *Muslim* was “allowed to show friendship to the disbelievers outwardly, but never inwardly” if the *Muslim* feared for his safety. *Ibn Kathir* wrote:

Al-Bukhari recorded that [the early *Muslim*] *Abu Ad-Darda*’ said ‘We smile in the face of some people although our hearts curse them.’ *Al-Bukhari* said that *Al-Hasan* said ‘The *Tuqyah* [*Takiya*] is allowed until the Day of Resurrection’ (tafsir.com on K 003:028).

The *Takiya* doctrine has led some *Muslim* terrorists to boast of their prowess and self-control, such as in 2004 *Tarik Ibn Osman Shah* said:

I could be joking and smiling and then cutting their throats in the next second.⁹⁴⁸

There are many cases where *Islamists* use *Takiya* to trick or deceive people who have caused *Muslims* any sort of grief such as apostates from *Islam*, daughters and sons they consider wayward, blasphemers and detractors of *Islam*. The idea is to trick them into thinking that all is well and forgiven only to get the offending party to drop his guard so the *Islamists* have an opportunity to kill him or her. For instance, in *Pakistan* in 2005, *Nazir Ahmad*’s daughter “married the man of her choice against her father’s wishes.” *Ahmad* “contacted his daughter...saying he was ready to forgive her,” but when she visited, he slit her throat and her three younger sisters throats too so they would not have the chance to follow in her footsteps.⁹⁴⁹

⁹⁴³ Rubinstein, Danny. “Haniyeh: Retreat to 1967 borders will bring peace,” *haaretz.com*, *Ibid*.

⁹⁴⁴ Dudkevitch, Margot. “2,990 terror attacks during 2005 ‘truce,’” *jpost.com*, 2 Jan 2006.

⁹⁴⁵ Benn, Aluf & Amos Harel. “PM: PA must end terror before peace talks can resume,” *haaretz.com*, 4 Feb 2005.

⁹⁴⁶ Saadeh, Diala. “Palestinians Seek Wider Prisoner Release by Israel,” *news.yahoo.com*, 4 Feb 2005, *LGF*.

⁹⁴⁷ Waked, Ali. “Death to traitors,” *ynetnews.com*, 11 Mar 2005.

⁹⁴⁸ Chiaromonte, Perry & Lorena Mongelli & Andy Geller. “Bx [Bronxe] ‘*Qaeda*’ Man’s Chilling Boast,” *nypost.com*, 31 May 2005, *JW*, C&R, 1 Jun 2005.

⁹⁴⁹ “*Pakistani* Man Kills Daughter for Marrying,” *news.yahoo.com*, 24 Dec 2005, C&R.

Islamists will also trick infidels into paying ransom money and trading hostages, as when Susan Osthoff was kidnapped. The German government paid five million USD and released a terrorist, Hamadi, who had killed a US soldier years earlier. "German authorities had in the past tried to use Hamadi as a bargaining chip to free German hostages held in Lebanon."⁹⁵⁰

Osthoff turned out to be a *Muslim* convert, and it turns out the hostage-takers had told her "we do not harm women or children, and you are *Muslim*."⁹⁵¹ Osthoff later defended her captors saying they were not "criminals" and she "cannot blame them for kidnapping her, as they cannot enter (*Baghdad's* heavily fortified) Green Zone to kidnap Americans."⁹⁵²

Upon release, Osthoff was found to have several thousand dollars that matched the serial numbers of the ransom notes. Osthoff did not cooperate with German intelligence during her debriefings, and she gave an interview on German TV wearing a *Burqa* that covered all but her eyes.⁹⁵³ Osthoff announced on *Al-Jazeera* TV that she was immediately returning to *Iraq* to build a German cultural centre in *Arbil*—to the chagrin of the German government.⁹⁵⁴

Islamists use *Takiya* to pass themselves off as being tolerant, for instance:

- Ⓒ In 2005 German authorities banned the *Multi-Kultur-Haus* association and deported two *Imams* for their hate-sermons and literature, and because two *Jihadists* killed in *Chechnya* had attended their *Mosque*.⁹⁵⁵
- Ⓒ In 2005 US authorities had to deport a self-declared moderate *Imam*, Fawaz Damra, for supporting terrorism. He even signed the *Fikh* Council of North American's *Fatwa* in 2005 that condemned terrorism.⁹⁵⁶
- Ⓒ In 2004 it was reported that a California police official said:
We'll come back from a *Kumbayah* meeting with a local *Mosque* and realize that these guys who just agreed to help us are in our terror files! Then there's the inevitable phone call from the imam three weeks later: 'You need to check this guy out,' and it turns out that the 'suspect' has been opposing the *Imam* in local power plays.⁹⁵⁷
- Ⓒ In 2006, Dahou Meskine and his son were arrested over money laundering to fund terrorism.⁹⁵⁸ Meskine was the *Imam* of the *Clichy-Sous-Bois Mosque* and was Secretary General of the Council for *Imams*, a council backed by the French government to promote tolerant *Islam* and ventures that "counter the rising *Islamophobia* phenomenon."⁹⁵⁹

⁹⁵⁰ Goodenough, Patrick. "German Trade-off Suspected in Release of Terrorist Killer," CNSNews.com, 22 Dec 2005.

⁹⁵¹ "Freed German hostage says *Iraq* captors not criminals," news.yahoo.com, 26 Dec 2005.

⁹⁵² "Freed German hostage says *Iraq* captors not criminals," news.yahoo.com, 26 Dec 2005.

⁹⁵³ Diehl, Von Jörg, Lambeck, Martin S. & Schlichtmann, Klaus. "Hat sie uns alle belogen? Osthoff mit Lösegeld erwischt," bild.t-online.de, 21 Jan 2006.

⁹⁵⁴ Boyes, Roger. "Ex-hostage's *Iraq* return angers her rescue team," timesonline.co.uk, 28 Dec 2005, tigerhawk.blogspot.com, michellemalkin.com.

⁹⁵⁵ Graham, Stephen. "German authorities ban *Islamic* group accused of extremism," jpost.com, 28 Dec 2005.

⁹⁵⁶ Spencer, Robert. "Radioactive *Mosques*?" *FPM*, 28 Dec 2005.

⁹⁵⁷ MacDonald, Heather. "Homeland Security? Not Yet," *City Journal*, *FPM*, 16 Nov 2004.

⁹⁵⁸ Yahmid, Hadi. "French *Imam* Arrested on Money Laundering," islam-online.net, 21 Jun 2006, LGF, counterterrorismblog.org.

⁹⁵⁹ Yahmid, Hadi. "French *Islamic* Institute Fights *Islamophobia*," islam-online.net, 15 Jun 2006, LGF, counterterrorismblog.org.

- C More examples of *Taqiyya* are given in the Externalizing Blame section of this Khidr-Second Lamech table.

Takiya is also based on *K* 002:225; 003:028; 004:101; 005:003b, 089; 006:119, 145; 016:106 and 040:028 where *Muhammad* says that if *Muslims* feel compelled to do so, or fear the enemy, *Allah* allowed *Muslims* to feign friendship with infidels, hedge on the truth, suspend *Halal* dietary rules and *Salat* prayer and otherwise deceive infidels with impunity. Tad Trueblood wrote of how terrorists use *Takiya*:

Takiya is practicing the art of deception by adopting Western dress, lifestyle and habits in order to better blend in. Adherents are encouraged to essentially abandon traditional *Islamic* values, so that they can better fight the holy war in *Islam*'s name. This justifies all sorts of very un-*Islamic* behavior, including shaving beards, frequenting nightclubs and strip joints, engaging in fraud and petty crime, drug use and drug dealing and of course murdering innocent people.⁹⁶⁰

Based on the *Takiya* principle described above, *Muslims* may befriend and ally with non-*Muslims* who they do not particularly fear in order to strengthen their position against a mutual enemy. However, as soon as the mutual threat has faded or been defeated, *Muslims* are supposed to revert back to not befriending non-*Muslims*—breaking treaties, if necessary. The *Jihad* then ensues against the former ally based on some frivolous pretext. One counter-terrorism site said:

Like many *Islamic* concepts *Takiya* and *Kitman* were formed within the context of the Arab-*Islamic* matrix of tribalism, expansionary warfare and conflict. *Takiya* has been used by *Muslims* since the 7th century to confuse and split 'the enemy.' A favored tactic was 'deceptive triangulation'; to persuade the enemy that *Jihad* was not aimed at them but at another enemy. Another tactic was to deny that there was *Jihad* at all. The fate for such faulty assessments by the target was death.⁹⁶¹

A textbook example of 'deceptive triangulation' comes from the Battle of the Trench. No one but the *Muslims* knew of Nu'aym's conversion to *Islam*, so *Muhammad* told him:

'To the utmost of your power...set them at odds with each other.' Nu'aym asked permission to lie and the Prophet said 'Say what you will to draw them off from us, for war is deception.'⁹⁶²

Nu'aym went to the *Kurayza* Jews secretly and told them that the *Makkan* pagans would leave them in the lurch unless they demanded hostages. Then Nu'aym went secretly to the *Makkans* and said that Jews were going to demand hostages who they would then turn over *Muhammad* to be beheaded.⁹⁶³

When the *Makkans* approached Jews to become allies, Jews demanded hostages as Nu'aym advised, while the *Makkans* figured this was a trap of which they had been apprised. So, lacking allies, the *Makkans* left *Madina*. The *Muslims* successfully triangulated the *Makkan* pagans against Jews, leaving Jews to be slaughtered and sold into slavery. The duped *Makkans* were later conquered.

⁹⁶⁰ Trueblood, Tad. "Modern-day assassins form nucleus of *Islamic* terrorism," thespectrum.com, 18 May 2005.

⁹⁶¹ *Takkiya and Kitman: The role of Deception in Islamic terrorism*, Counter-Intelligence, Counter-Espionage and Counter-terrorism, ci-ce-ct.com, 2 Dec 2002.

⁹⁶² Lings, *Sources*, p. 225; see also Sina, Ali. "The Game of Deception," *JW*, 9 Jan 2005.

⁹⁶³ Ishaq, *Sirat*, pp. 458-459.

See the Deceptive Triangulation table later in this chapter for modern examples of *Takiya*.

Ingredient 11 (Gangland Uniforms): Before the discussion of distinctively *Islamic* clothing and *Muslim* prostration marks begins in earnest, mention should be made of how many things are marked as being *Islamic*. Of course *Korans* and *Mosques* are distinctively marked but so are private cars. This fact is of consequence for those times when *Muslims* riot, for instance:

- ☛ During the French *Muslim* riot of 2005, “rioters torch only ‘white’ cars, meaning white-owned cars, and spare ‘*Islamic*’ or ‘black’ ones [i.e. most *Muslims* in France are from North Africa]. One way to discriminate between them is to look for ethnic signs like a sticker with *Koranic* verses or a picture of the *Kaaba* in *Mekka* or a stylized map of Africa.”⁹⁶⁴
- ☛ David Parsons wrote that in 1999, at the Basilica of the Annunciation at *Nazareth*, “*Muslim* gangs stoned worshippers, torched shops and smashed windshields of cars with crosses dangling from their mirrors...”⁹⁶⁵

Targeted riots leaving just non-*Muslims* carless and reliant upon walking or the public transportation system is reminiscent of how during *Islam*’s heyday, *Dhimmis* were restricted to walking or riding donkeys with wooden saddles, while *Muslims* rode horses and camels.

It was noted in the “*Allah* as a Moon-god” section in the chapter on the Moon-o-theistic Mideast that *Muslims* wear *Sin*-the-moon-god approved beards and attire. *Islamists*’ favorite clothing is a loose-fitting smock with long sleeves (*Galabiyya*, *Dishdash*) similar to what *Sin* is pictured as wearing on steles. This moon-god attire and beard imitate the bearded billy-goat and ibex, both moon-god animals in South Arabia.

Allah commanded that *Muhammad* grow a long beard. *Muhammad* said:

My Lord [*Allah* the moon-god] hath [has] bidden [bid] me grow my beard and cut my moustache.⁹⁶⁶

Muhammad is the “perfect exemplar” that *Muslims* are to follow (*K* 033:021; see also *K* 004:059, 115; 053:002). Because *Muslims* imitate *Muhammad* and because *Allah* dictated the style of *Muhammad*’s beard, any criticism of a *Muslim*’s beard is considered blasphemy—a capital offense in *Islamdom*. Thus we read of people being arrested in *Islamdom* for criticizing a *Muslim*’s beard:

- ☛ In *Pakistan* in 2005. The Associated Press reported:

Masih had been arrested in July after a Christian convert to *Islam* allegedly reported to police that Masih insulted his *Islamic* beard...[After his acquittal] Masih was in hiding and his life was in danger. ‘The people from the militant organization frequently visit his family and demand that he (Masih) be handed over to them,’ he said. Under *Pakistan*’s harsh blasphemy laws, insulting *Islam* or its prophet *Muhammad* is an offense and the offender can be punished by death.⁹⁶⁷

- ☛ In *Saudi Arabia* in 2005. *The Australian* reported:

⁹⁶⁴ Gurfinkiel, Michel. “France Facing ‘Horrendous’ Balance Sheet,” nysun.com, 8 Nov 2005, *DP*.

⁹⁶⁵ Parsons, David. “The Galilee Gauntlet,” *Middle East Digest*, May 1999, vol. 10, no. 5, christianactionforisrael.org (the Baptist man was Saleh Salami, a college student).

⁹⁶⁶ Lings. *Sources*, p. 260.

⁹⁶⁷ “Militants threaten Christian man in *Pakistan* after his acquittal in blasphemy case,”

asia.news.yahoo.com, 27 Jan 2005, *DW*, 28 Jan 2005.

A Saudi academic has been sentenced to 200 lashes...four months in prison and banned from publishing...for insulting an Islamist colleague...[the] lecturer in linguistics at King Saud University was accused by...a [Salafist] lecturer of Islamic culture at the same university...of 'mocking long beards' and questioning his knowledge in an article published a few months ago...⁹⁶⁸

Not smirking when one sees an Islamic beard sometimes takes concentration because some Muslims copy Muhammad more closely than others do. For instance, Sheikh Mohammad Abu Tir, a Hamas member of parliament in 2006, dyes his beard carrot orange with Henna,⁹⁶⁹ as do Belgian Islamist Jean-Francois Bastin, and Somalian Islamist Sheikh Hassan Dahir Aweys.⁹⁷⁰ Why? Muhammad sometimes dyed his beard yellow with saffron, but other times orange with Henna.⁹⁷¹ Muhammad also dyed his locks of hair that "reached his shoulders" orange with Henna.⁹⁷²

Two "Rightly-Guided" Caliphs, Abu Bakr and Umar also dyed their hair with Henna (*Sahih Muslim*, bk. 30, nos. 5779, 5782), but Abu Bakr added Katam to Henna so his hair turned out red (*Sahih Bukhari*, v. 5, bk. 58, no. 257). Muhammad said he liked hair that was dyed red, but preferred hair dyed orange like his own, or yellow with saffron (*Sunan Abu-Dawud*, bk. 33, no. 4199).

Muhammad wore green garments (*Sunan Abu-Dawud*, bk. 33, no. 4194), so when his hair was orange, he looked like a bearded Ronald McDonald™ clown wearing a pickle suit. When his hair was yellow, he would have looked like a designer green-and-yellow Q-tip™ (a cotton-tipped swab).

No wonder depictions of Muhammad are outlawed in Islam since his true appearance was beyond embarrassment. Moreover, this explains why he had to pick up the sword to get more followers—only so many Mekkanans were colorblind!

Pious Muslim women wear headscarves and veils (*Hijabs*) and are called *Muhajaba*. Pious Muslim men are singled out by their "prostration mark" (*K* 048:029), a dark callus that develops from touching the forehead the head to the ground during the mandatory five prayers and supererogatory prayers.

That the purpose of the prostration mark is meant to separate and set Muslims above non-Muslims can be seen in the *Koran*:

- *K* 048:028, the verse just prior to the verse mentioning the prostration mark, says Islam prevails over all other religions,
- The verse mentioning the prostration mark (*K* 048:029) speaks of how:
 - ★ Muslims "are strong against unbelievers but are compassionate amongst each other,"
 - ★ Non-Muslims see Dawa evangelism efforts flourish and that "fills the unbelievers with rage at" Muslims.

In order to show they are committed Islamists, some Muslims speed along the creation of their callus. If their Mosque is carpeted and soft, they place on the carpet a rough unglazed fired tablets the size of a business card made from sand and clay

⁹⁶⁸ "200 lashes for 'mocking long beards,'" theaustralian.news.com.au, 21 Mar 2005, C & R.

⁹⁶⁹ Wikipedia.org, Muhammad Abu Tir (a.k.a. Shei Abu Mus'ab) entry, accessed 18 Apr 2006.

⁹⁷⁰ "Aussie" Dave. "Seeing more red," israellycool.com, 25+26 Jun 2006; hotair.com.

⁹⁷¹ *Sunan Abu-Dawud*, bk. 33, nos. 4196 (beard with henna) + 4198 (beard with saffron).

⁹⁷² Margoliouth. *Rise*, pp. 88-89, 104-106, as quoted in Warraq. *Why*, p. 9. Copyrighted material

from the Mideast.⁹⁷³ The prostration marks, beards and clothing single out *Islamists* from regular *Muslims*, for instance:

Zanzibar's Mosques are fuller on Fridays, more women are wearing headscarves and more *Muslim* men are showing calluses created by frequently touching their foreheads to the ground in prayer.⁹⁷⁴

When the *Islamist* group *Hamas* took over *Gaza* and the West Bank in 2006, the new interior minister, *Said al-Siyam*, gave a directive that policemen should grow beards.⁹⁷⁵ *The Guardian* reported that in *Saudi Arabia*, "Beards are seen as a sign of a committed *Muslim* in this religious society."⁹⁷⁶ In many neighborhoods in *Egypt*...

...headscarves are a must, even for women in jeans. The more religious wear the *Niqab*, a veil covering the entire face except for the eyes.⁹⁷⁷

The prostration marks, grooming and clothing make it easy for *Islamists* **not** to mingle with or greet lax *Muslims* or non-*Muslims* with the customary greeting: "*as-Salamu 'alaykum* ("Peace be with you").⁹⁷⁸ *Muslims* are not supposed to initiate a greeting with non-*Muslims*, but if a non-*Muslim* greets them, they are to respond with "Peace be upon the rightly guided."⁹⁷⁹ This is not a genuine greeting at all since it means "Peace be only upon *Muslims*" and not infidels.⁹⁸⁰ *Islamist* literature enlightens more on this point:

• The *Andalusian Maliki* jurist *Ibn Abdun* (died 1134 AD) ruled ~1100 AD that:

No...Jew or Christian may be allowed to wear the dress of an aristocrat, nor of a jurist, nor of a wealthy individual; on the contrary, they must be detested and avoided. It is forbidden to [greet] them with the [expression], 'Peace be upon you'. In effect, 'Satan has gained possession of them and caused them to forget God's warning. They are the confederates of Satan's party; Satan's confederates will surely be the losers!' [*Dawood K 058:019*]). A distinctive sign must be imposed upon them in order that they may be recognized and this will be for them a form of disgrace.⁹⁸¹

• In 2005 the US Congress was informed about *Saudi* literature in *Mosques*:

...a booklet distributed by the *Saudi* Embassy in Washington offers instructions on how to 'build a wall of resentment' between *Muslims* and infidels, said Nina Shea, director of the Center for Religious Freedom. Among the book's directives: 'Never greet the Christian or Jew first. Never congratulate the infidel on his holiday. Never befriend

⁹⁷³ "An American Faith: A mosque in Detroit stands as a testament to *Islam's* integration," cleveland.com, 13 Aug 2005.

⁹⁷⁴ Ngowi, R. "Zanzibaris Adopting Stricter Form of *Islam*," news.yahoo.com, 4 Jul 2005, JW.

⁹⁷⁵ Colvin, Marie. "Al-Qaeda goes recruiting in festering *Gaza*," *The Sunday Times*, timesonline.co.uk, 9 Apr 2006, JW.

⁹⁷⁶ Nasrawi, Salah. "Islamists Dominate Saudi Arabia Elections," guardian.co.uk, 24 Apr 2005.

⁹⁷⁷ El Deeb, Sarah. "Cairo a Breeding Ground for Militants," news.yahoo.com, 7 May 2005, JW.

⁹⁷⁸ 'Umdat al-Salik, o11.5 (3-4); Spencer, Robert. "This is a *Saudi* textbook," JW, 22 May 2006.

⁹⁷⁹ Also translated as "Peace only unto those who follow the true path." The Arabic is variously transliterated as "*As-salaamu alaa manitaba al-Huda*" or "*Vasalam Ala Man Ataba'al hoda*."

⁹⁸⁰ Spencer, Robert. "Dear unclean infidel dog...," JW, 8 May 2006.

⁹⁸¹ Bostom, Andrew G. "Eurabia's Morass Elicits Mythical 'Solutions,'" americanthinker.com, 24 Nov 2005.

an infidel unless it is to convert him. Never imitate the infidel. Never work for an infidel.⁹⁸²

Islamists really do follow this non-greeting prescription, for instance:

- ☪ In Canada in 2006, after an *Islamist* was arrested for terrorism, a neighbor recalled, "One thing I can tell you for sure—this guy was weird. There was one time I said 'Hi,' and he just looked at me. That was it."⁹⁸³
- ☪ In Egypt in 2005, Refaat Abdel Hadi, a plumber in his 50s, said *Islamists* do not mingle with the rest of *Shubra el-Kheima*'s population. 'A passing by *Sunni* will not salute me, only another *Sunni* like himself.'⁹⁸⁴
- ☪ The UK in 2004, *The Independent* reported about the transformation of one of the 7/7 suicide-bombers who bombed the London *Tube* subway:

A series of setbacks in Hussain's life may be behind a sudden change from a British Asian who dressed in Western clothes to a religious teenager who wore *Islamic* garb and only stopped to say 'Salaam' ["Peace"] to fellow *Muslims*.⁹⁸⁵

- ☪ The UK in 2004, a *Muslim* convert in the UK wrote that when she donned the veil, *Muslims* who never greeted her before started to greet her about town and she made friends with some of them.⁹⁸⁶
- ☪ In 2006, the *Iranian* president Ahmadinejad wrote a letter to US President George Bush that used the phrase "Peace only unto those who follow the true path" in the closing salutation.⁹⁸⁷

The *Islamic* behavior of not greeting, and not making friends with, unbelievers contrasts greatly with Christian behavior:

- ☪ Western civilization was inspired by Jesus' Good Samaritan parable.
- ☪ Jesus said to love and pray for one's enemies (Mat 05:43-44).
- ☪ *Muhammad* taught that the *Muslim* version of Jesus said "Go in peace," to pigs.⁹⁸⁸ The real Jesus did say that Christians should greet everyone and not just fellow Christians (Mat 05:47).

At first *Islamists* do not greet non-*Muslims*—as identified by their grooming and attire—with the traditional greeting of *as-Salamu 'alaykum* ("Peace be with you").⁹⁸⁹ Over time the non-politeness ratchets up to the point where:

- ☪ Non-*Muslims*, including schoolchildren, are roughed up on the street.
- ☪ Non-*Muslim* women cannot walk outside un-veiled without suffering verbal harassment, e.g. being called "whore," and without being: 1) assaulted and raped, 2) shot in drive-by shootings and 3) having acid splashed in the face.⁹⁹⁰ Thus in *Iraq* in 2005, "women keep a black *Hijab* on the peg by the door to wear when venturing outside. Women who never wore the headscarf

⁹⁸² Matthews, William. "U.S. Lawmakers Told of Saudi-Funded Anti-West Rhetoric," *defenseneews.com*, 8 Nov 2005, C&R.

⁹⁸³ McArthur, Greg. "Mosque was warned about suspect," *theglobeandmail.com*, 5 Jun 2006.

⁹⁸⁴ El Deeb, Sarah. "Cairo a Breeding Ground for Militants," *news.yahoo.com*, 7 May 2005, *JW*.

⁹⁸⁵ Akbar, Arifa & Ian Herbert "Hasib Hussain: The boy who grew up to bomb the No 30 bus," *news.independent.co.uk*, 14 July 2005.

⁹⁸⁶ "My Story: *Hijab* and Me," MCBDirect (*Muslim Council of Britain's Community Information Service*), 15 Jun 2004.

⁹⁸⁷ "Editorial: *Iran* Declares War," *New York Sun*, *nysun.com*, 11 May 2006.

⁹⁸⁸ *Malik's Muwatta*, no. 56.1.4.

⁹⁸⁹ 'Umdat al-Salik, o11.5 (3-4); Spencer, Robert. "This is a *Saudi* textbook," *JW*, 22 May 2006.

⁹⁹⁰ Caldwell, Christopher. "A *Swedish* Dilemma," *weeklystandard.com*, 28 Feb 2005, vol. 10, issue 22, *DW*, 19 Feb 2005.

turn to it for safety.”⁹⁹¹ In 2006 after *Hamas* won election, Christian women in the West Bank started wearing long sleeves and scarves to “play it safe and assimilate on the street.”⁹⁹²

- ☛ Ethnic-cleansing occurs when non-*Muslims* are convinced to leave or are forced out, unless non-*Muslims* sue for peace and become *Dhimmis*.

A cultural war based on clothing and grooming is all by *Muhammad*’s design. *Islamic* historians record that a Persian viceroy sent two envoys to *Muhammad* who noticed that the envoys shaved their face, but grew a long mustache—as was customary in the Persian court.⁹⁹³ After the Persian envoys left, *Muhammad* commanded *Muslims* to weaponize their clothing and beards against the “fire-worshippers”—a term he used for *Sassanian Zoroastrians*. *Muhammad* said:

- ☛ Trim closely the moustache and grow a beard, and thus act against the fire-worshippers (*Sahih Muslim*, bk. 002, no. 0500).
- ☛ Act against the polytheists, trim closely the moustache and grow a beard (*Sahih Muslim*, bk. 002, no. 0501).

Islamists do not want to dress or groom like non-*Muslims* or have their women forego veiling in public because *Muhammad* said:

- ☛ He who copies any people [in matters of clothing] is one of them (*Sunan Abu-Dawud*, bk. 32 “Clothing” (*Kitab Al-Libas*), no. 4020).
- ☛ They would like you to be *Kafir* [unbelievers] as they are *Kafir*, so that you will all be the same (*K 004:089a*).

Not surprisingly, *Islamists* are the first to refuse to compromise on clothing:

- ☛ In 2005, *Shaykh* Dr. Abdalqadir As-Sufi issued an edict on the French headscarf ban in public institutions. He started out his *Fatwa* entitled “*Fatwa* on Women’s Headscarves” by quoting *K 004:089a*.⁹⁹⁴
- ☛ In 2005, Belgium outlawed *Niqabs* (face veils) and *Burkas* (all enveloping robes). A *Moroccan* woman was fined, but refused to pay the fine and comply with the new law. Not surprisingly...

...The woman’s husband was named in a *Brussels* court yesterday as one of 13 men accused of aiding and abetting terrorists linked to the *Madrid* [Spain 3/11] train bombings.⁹⁹⁵

- ☛ In 2004 in the UK, a schoolgirl refused to wear the school uniform, the *Shalwar Kameez*, which is a combination of trousers and a tunic, because, as the government side argued, she saw “it is a dress worn by non-believers and [so it was] not suitable for that reason.”⁹⁹⁶

Not surprisingly, it was the *Hizb ut-Tahrir (HuT)* *Islamists*, a radical group banned in several countries, who convinced the girl to lodge the lawsuit. The aim was to force the school to allow her to wear a *Jilbab* so *Muslims* would not need to dress the same as the *Hindu* and *Sikh* pupils.⁹⁹⁷ A

⁹⁹¹ Piper, Elizabeth. “Iraqi women defy threats in fight for political clout,” news.yahoo.com, 21 Mar 2005.

⁹⁹² Feldinger, Lauren Gelfond. “Christians under cover,” jpost.com, 23 Feb 2006.

⁹⁹³ Lings. *Sources*, p. 260.

⁹⁹⁴ “*Fatwa* on Women’s Head-scarves,” issued by *Shaykh* Dr. Abdalqadir As-Sufi, 12 Mar 2005.

⁹⁹⁵ Rennie, David. “Woman defies law banning the *Burqa*,” telegraph.co.uk, 30 Aug 2005.

⁹⁹⁶ Rozenberg, Joshua. “Pupil refused to wear uniform of ‘non-believers,’” telegraph.co.uk, 8 Feb 2006, *C&R*.

⁹⁹⁷ Hellen, Nicholas and Nina Goswami. “Revealed: radicals who backed girl in dress fight,” timesonline.co.uk, 20 Jun 2004, *LGF*.

Jilbab is an ankle-length gown that covers the entire body except for the face and hands.

Uniforms are known to affect the mindset and behavior of both the wearer and those who see the uniforms. Beards and veils help *Muslims* (i.e. *Allah's* caped and bearded crusaders) to tailor their thinking and personal and collective behavior to the code described in this Khidr-Second Lamech table. So whenever an *Islamic* terrorist is arrested, the usual refrains heard in the news are the:

- 1) Police are over-zealous bigots because "He's innocent. He's [a] very humble, peaceful brother."⁹⁹⁸
- 2) Accused is being tortured in jail⁹⁹⁹ (an accusation an *Al-Qaeda* manual says the brothers "must" lodge¹⁰⁰⁰).
- 3) Accused recently grew a beard and started to wear *Islamic* garb recently. For instance:
 - ★ The AP reported in 2004 that *Muhammad* Bouyeri, the killer of moviemaker Theo van Gogh "grew radical...in Fall 2002. He began wearing traditional *Muslim* dress, grew a beard and attended a *Mosque* where key September 11 hijackers and plotters had reportedly met, including Mohamed Atta."¹⁰⁰¹
 - ★ In 2006 Canadian police arrested twelve homegrown *Jihadists*. Though they dressed differently and came from "a broad 'strata' of society," nevertheless they all "sport traditional *Muslim* male beards."¹⁰⁰²
 - ★ The 7/7/2005 London bombers came from Leeds and Beeston 200 miles north of London where the men attending the *Mosques* are "all dressed in traditional *Salwar Kameez* and the obligatory religious hat."¹⁰⁰³

The *Islamic* garb also conceals the identity of *Jihadists*, *Islamic* terrorists and their supporters from the police and military. For instance:

- Ⓒ In 2005, when London police quickly identified the four 7/7 suicide bombers from surveillance footage, *Imam* Omar Bakri said...
 - ...they [the bombers and their handler] should have covered their faces to conceal their identity from prying CCTV cameras.¹⁰⁰⁴
- Ⓒ In 2006, during the worldwide Danish cartoon protests and riots, some London protesters held up signs with slogans such as "Butcher those who mock *Islam*," "Be Prepared for the Real Holocaust,"¹⁰⁰⁵ and "UK you must pray. 7/7 on its way. UK you must pay. *Bin Laden* is on his way."¹⁰⁰⁶ Because *Muslim* garb for women is so concealing, and because *Muslim* men

⁹⁹⁸ Campion-Smith, Bruce & Michelle Shepherd. "Plan to 'behead' PM," Toronto Star, thestar.com, 7 Jun 2006, JW.

⁹⁹⁹ "Lawyers Allege Terror Suspects Being Tortured In Jail," citynews.ca, 12 Jun 2006, JW.

¹⁰⁰⁰ "Al Qaeda 101: The Jihad manual," globalnational.com, canada.com, 14 Jun 2006; "Al-Qaeda Manual UK/BM:176-180 Translation: Lesson 18: Prisons & Detention Centers," disastercenter.com, accessed 12 Jun 2006, JW.

¹⁰⁰¹ Spencer, Robert. "Turning students into terrorists," JW, 9 Nov 2004.

¹⁰⁰² Freeze, Colin. "Terror suspects appear in court," theglobeandmail.com, 3 Jun 2006, michelemalkin.com, JW.

¹⁰⁰³ "Young, British and Muslim," observer.guardian.co.uk, 18 Jun 2006, terrorismunveiled.com.

¹⁰⁰⁴ "Focus: Undercover in the academy of hatred," timesonline.co.uk, 7 Aug 2005, DP.

¹⁰⁰⁵ Jordan, Mary. "Britons Urge Arrest of Protesters Advocating Violence," washingtonpost.com, 7 Feb 2006, p. A18.

¹⁰⁰⁶ Bird, Steve. "Charges dropped over cartoon hate banner," The Times, timesonline.co.uk, 13 Jun 2006, nordish.net.

often demonstrate wearing beards, sunglasses, *Kafiyas*, hooded parkas and balaclava ski masks, only five *Muslims* were arrested after a month of investigation.^{1007 1008} The London cartoon protesters' message should be taken seriously even though the cartoons are silly for the organizer, Anjem Choudary, leader of *Islamist* group *Al Ghurabaa* later said:

We are reaching a situation where the *Muslim* community is increasingly under siege. I'm afraid of a *Bosnia* or *Kosovo*-style reality here in Great Britain.¹⁰⁰⁹

- Ⓒ Beards, veils and headscarves are camouflage that help *Muslims* terrorists and their supporters blend into the *Muslim* population. The bulky clothing not only easily conceals weapons, but individual identities too. This is why *Islamists* are so adamant about the local populace dressing in beards, veils and other *Islamic* clothing. Furthermore, *Muslim* men carry out nefarious activities and terrorist attacks wearing all-concealing *Abayas* and *Burkas*: 1) sniping,¹⁰¹⁰ 2) try to sneak through a checkpoint, then flee and fire weapons on pursuers,¹⁰¹¹ 3) approach checkpoint and fire concealed weapons,¹⁰¹² 4) sneak into *Mosque* and suicide-bomb,¹⁰¹³ 5) perpetrate drive-by shooting,¹⁰¹⁴ and make daring escapes from their hide-outs dressed as women.¹⁰¹⁵ Even Michael Jackson wore an *Abaya* to go shopping *incognito* in a Gulf State.¹⁰¹⁶

Ingredient 12 (164 War Verses): Often counter-terrorism officials concentrate on *Jihadist* literature, as though the *Koran* by itself would not be enough to turn any *Muslim* into an *Islamist* or *Islamic* terrorist. *Jihadists* however put most stock in the *Koran* since *Muslims* believe it is the very words of *Allah*, while the *Hadith* and *Jihadist* literature is derived from the *Koran*, history and hearsay. One need only take the *Jihadists*' word for it:

- Ⓒ Mohammed Taheri-Azar read the *Koran* 20 times between June 2003 and March 2006—the month he tried to run over nine people with an SUV.¹⁰¹⁷ He became enthralled by numerology and wrote:

I know that the *Koran* is a legitimate and authoritative holy scripture since it is completely validated by modern science and also

¹⁰⁰⁷ "Five arrested over London cartoon protest," *upi.com*, Jawa Report, *mypetjawa.mu.nu*, C&R.

¹⁰⁰⁸ Bird, Steve. "Charges dropped over cartoon hate banner," *The Times*, *timesonline.co.uk*, 13 Jun 2006, *nordish.net*.

¹⁰⁰⁹ France, Anthony. "Fanatic's sick 7/7 rant," *thesun.co.uk*, 6 Jul 2006, *LGF*.

¹⁰¹⁰ Snipers: "Palestinian snipers attack Gaza memorial service for murdered Hatuel family," *IsraelInsider.com*, 9 May 2004, *LGF*.

¹⁰¹¹ Terrorists dressed as *Muslim* women try to sneak through checkpoint five miles from the *Kaaba*, but are recognized as being men and then flee. They then engage their pursuers in a gun-battle (Nasrawi, Salah. "4 dead as militants, Saudi forces clash," *fortwayne.com*, 21 Apr 2005).

¹⁰¹² Terrorists dressed as *Muslim* women approach a checkpoint and fire concealed weapons: "Five killed in shootout in restive southern Thailand," *news.yahoo.com*, 6 Mar 2005, C & R.

¹⁰¹³ Two suicide bombers dressed in *Abayas* blow up among worshippers at *Mosque* in *Baghdad*: "Two suicide bombers in Iraq kill dozens," *jpost.com*, 7 Apr 2006.

¹⁰¹⁴ 3 men in car perpetrate drive-by shooting: "Men wearing *Burkas* shoot Afghan Civilians," *centcom.mil*, 16 Jul 2006, Release No.: 06-07-01PE, C&R.

¹⁰¹⁵ Ahmad, Mahmoud. "Terrorists Take to *Abayas* to Escape Dragnet," *Arab News*, 26 Apr 2004.

¹⁰¹⁶ Pipes, Daniel. "If the King of Pop Converts to *Islam*," *DP*, 7 Mar 2006.

¹⁰¹⁷ Pipes, D. "More on the North Carolina *Jihadi*, Mohammed Taheri-azar," *DP*, 14 Mar 2006.

mathematically encoded with the number 19 beyond human ability.¹⁰¹⁸

- ☛ *Time* magazine reported from *Iraq* in 2005 that Marwan was a...

...would-be suicide bomber who [said he] 'was an average student but excelled in *Koranic* studies at the local *Mosque*.' 'The *Jihadis* are more religious people,' he says. 'You ask them anything—anything—and they can instantly quote a relevant section from the *Koran*.' Like them, Marwan works *Koranic* allusions into his speech....

Marwan seems certain he is on a 'pure' path. Unlike many other insurgents, who reject the terrorist label and call themselves freedom fighters or holy warriors, Marwan embraces it. 'Yes, I am a terrorist,' he says. 'Write that down: I admit I am a terrorist. [The *Koran*] says it is the duty of *Muslims* to bring terror to the enemy, so being a terrorist makes me a good *Muslim*.' He quotes lines from the *Surah* known as *Al-Anfal*, or the Spoils of War: 'Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into the enemy of *Allah* and your enemy' [K 008:060]...¹⁰¹⁹

- ☛ Mohamed Atta, one of the leaders of the 9/11 terrorists, wrote:

Read *Al-Tawba* and *Anfal* [translator Imad Musa: traditional war chapters from the *Koran*] and reflect on their meanings and remember all of the things God has promised for the martyrs....**It is enough for us that it [Musa: the *Koran*] are the words of the Creator** of the Earth and the plants, the One that you will meet [upon martyrdom or the Day of Judgment].¹⁰²⁰

Al-Tawba is K 009, a chapter with 27 War verses; *Anfal* is K 008, a chapter with 34 War verses.

- ☛ Naturally, *Jihadists* will bless their bodies and possession with the *Koran* before an attack, not with *Jihadist* literature. Mohamed Atta wrote:

¹⁰¹⁸ "Mohammed Taheri-Azar's letter to police," *The Herald-Sun*, heraldsun.com, 24 Mar 2006.

¹⁰¹⁹ Ghosh, Aparisim. "Inside the Mind of an *Iraqi* Suicide Bomber," time.com, 26 Jun 2005, JW; also see Spencer, Robert. "Yes, I am a Terrorist," *FPM*, 29 Jun 2005, JW.

¹⁰²⁰ "Last words of a terrorist," *The Observer*, guardian.co.uk, 30 Sep 2001.

¹⁰²¹ "Last words of a terrorist," *The Observer*, guardian.co.uk, 30 Sep 2001.

¹⁰²² See the Contents section to locate the table on the *Koran*'s 164 War verses.

¹⁰²³ Nickel, Gordon. "Islam: A religion of peace?" *National Post*, canada.com, 13 Jun 2006.

¹⁰²⁴ Hughes, *Dictionary*, p. 243, *Jihad* entry.

¹⁰²⁵ Dashti. *23 Years*, p. 97.

¹⁰²⁶ Rubin, Michael. "Washington Must Plan Today For Democratic *Iran* of Tomorrow," *Forward*, meforum.org, 8 Jul 2005.

¹⁰²⁷ Sciolin, Oelaine. "From Tapes, a Chilling Voice of *Islamic* Radicalism in Europe," nytimes.com, 18 Nov 2005.

¹⁰²⁸ Ghosh, Aparisim. "Inside the Mind of an *Iraqi* Suicide Bomber," time.com, 26 Jun 2005, JW; also see Spencer, Robert. "Yes, I am a Terrorist," *FPM*, 29 Jun 2005, JW.

¹⁰²⁹ Durie, Mark. "Anti-dhimmitude...the theological roots of *Islamic* terror," JW, 10 Nov 2005.

¹⁰³⁰ "Palestinian Legislative Council..." Special Dispatch 1063, MEMRI.org, 4 Jan 2006, JW.

¹⁰³¹ "Egyptian *Muslim* Brotherhood MPs," MEMRI, 10 Mar 2006, Special Dispatch No. 1110, JW.

¹⁰³² Bostom, Andrew G. "The Legacy of *Jihad* in Historical Palestine (Part II)," *The American Thinker*, americanthinker.com, 20 Nov 2005.

¹⁰³³ "Women at war with the mullahs," *The Sunday Times*, timesonline.co.uk, 19 Mar 2006.

Bless your body with some verses of the *Koran* [Musa: done by reading verses into one's hands and then rubbing the hands over whatever is to be blessed], the luggage, clothes, the knife, your personal effects, your ID, passport and all your papers.¹⁰²¹

There are at least 164 verses in the *Koran* encouraging warfare.¹⁰²² Of those 164 verses that do not mention *Jihad* explicitly more or less imply *Jihad* Holy War along with draconian punishments of captives. Included in these 164 verses are twelve commands to kill, as Dr. Gordon Nickel wrote:

The *Koran* contains five commands to kill and twelve commands to fight (literally, 'try to kill'). Most are found in the second (K 002:190, 191, 193, 244), fourth (K 004:076, 084, 089, 091) and ninth (K 009:005, 012, 014, 029, 036, 123) *Suras*....The Arabic verb in all of these verses is **not** the verb related to *Jihad*. Rather, it is the verb *Qatala* in its first ('to kill') and third ('to fight, try to kill') forms. The *Koran* contains many other verses using forms of *Qatala* which—though not imperatives—appear to encourage fighting or killing. Among these is K 061:004: 'Allah loves those who fight in his way.'¹⁰²³

A search reveals that there are at least 114 entries in the major *Hadith* collections that mention *Jihad*: *Bukhari* (56), *Muslim* (36), *Malik* (7) and in the partial collection of *Abu Dawud* (15).

The *Jihad* entry in Hughes' *Dictionary of Islam* notes that *Islam* is in fact monolithic to the extent that:

The duty of religious war...**all commentators** agree is a duty extending to all time.¹⁰²⁴

There is no strong *Hadith* that speaks of *Jihad* as being an "inner struggle," since this is just a late *Sufi* tradition, or more accurately, invention. *Muhammad*'s Great Commission to *Muslims* is to fight until there is no more persecution and "until all religion is for *Allah*" (K 002:193; 008:039). One can see why "**all commentators**" and all the mainstream schools of *Islamic* theology teach that violent *Jihad* must be waged until Judgment Day.

Muhammad said that he must spread fear of slaughter in the land (K 008:067)¹⁰²⁵ and he said "I have been helped by terror (in the hearts of enemies)" (*Sahih Muslim*, bk. 004, nos. 1062+1063+1066+1067). *Muslims*, like *Muhammad*, think that ultimately *Islam* will be helped by terrorism.

The *Koran* verse that terrorists like to quote the most lately is K 008:060 because it specifically connects *Jihad* with terrorizing the enemy, for instance:

☉ On 29 May 2005, hardline *Iranian* cleric Gholam Reza Hasani declared:

An atom bomb... must be produced as well. That is because the *Koran* has told *Muslims* to 'get strong and amass all the forces at your disposal to be strong' [K 008:060].¹⁰²⁶

☉ In 2005 it was reported: "A song Mr. Ahmed listened to one weekend went: 'We are terrorists, we want to make it known to the world, from West to East that we are terrorists, because terrorism, as a verse of the *Koran* says, is a thing approved by God [allusion to K 008:060].'"¹⁰²⁷

☉ *Time* magazine reported in 2005: "Unlike many other insurgents, who reject the terrorist label and call themselves freedom fighters or holy warriors, Marwan embraces it. 'Yes, I am a terrorist,' he says. 'Write that down: I admit I am a terrorist. [The *Koran*] says it is the duty of *Muslims* to bring terror to the enemy, so being a terrorist makes me a good *Muslim*.' He quotes

lines from the *Surah* known as *Al-Anfal*, or the Spoils of War: 'Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into the enemy of *Allah* and your enemy' [K 008:060]... 'It doesn't matter whether people know what I did,' he says. 'The only person who matters is *Allah*—and the only question he will ask me is 'How many infidels did you kill?''¹⁰²⁸

- "...*al-Qa'ida* leader Mahfouz Walad *al-Walid* has cited this very verse [K 008:060] as a justification for terrorism, in an interview for *Al Jazeera* on November 30, 2001: 'This terrorism is a divine commandment. *Allah* has said...[here *al-Walid* quotes K 008:060]. Striking horror, panic and fear in the hearts of the enemies of *Allah* is a divine commandment, and the *Muslim* has in this matter two choices: Either he believes in these verses, which are clear, or he denies these verses, and [becomes] an infidel. The *Muslim* has no other option.'"¹⁰²⁹

- In 2005, *Umm Nidal*, mother of three *Hamas* "martyrs," said on PA TV:

I am proud and honored to be a terrorist for the sake of *Allah*...[here she quoted K 008:060]. I am happy to implement this *Koranic* verse myself and to be a terrorist for the sake of *Allah*.¹⁰³⁰

- In 2006 an Egyptian *Muslim Brotherhood* member of parliament, Ragab Hilal Hamida, said the *Koran* encourages terrorism and quoted K 008:060 to prove it. He also said: "*Islam* does not need improvement of its image."¹⁰³¹

The War verses in the *Koran* are invoked often to incite *Muslims* to warfare, ethnic cleansing, genocide and terrorism. For instance, Andrew Bostom wrote:

The *Mufti's* [*Hajj Amin el-Husseini*] objectives for these recruits—and *Muslims* in general—were made explicit during his multiple [WWII] wartime radio broadcasts from Berlin, heard throughout the Arab world: an international campaign of genocide against the Jews. For example, during his March 1, 1944 broadcast he stated: 'Kill the Jews wherever you find them [an allusion to K 009:005]. This pleases God, history and religion.'

Invoking the personal support of such prominent Nazis as Himmler and Eichmann, the *Mufti's* relentless hectoring of German, Romanian and Hungarian government officials caused the cancellation of an estimated 480,000 exit visas which had been granted to Jews (80,000 from Rumania and 400,000 from Hungary). As a result, these hapless individuals were deported to Nazi concentration camps in Poland.¹⁰³²

The Bible is unlike the *Koran* in that it is hard for a reader to misconstrue the Bible to say that Christians ought to attack non-Christians, but the *Koran* has passages such as K 009:005, 029 that are hard not to construe as commands that the reader attack non-*Muslims*. The result is as former *Muslim* Wafa Sultan stated:

...there are too many verses in the *Koran* which say you must kill those who are non-*Muslim*; you must kill those who don't believe in *Allah* and his messenger. I started to ask: is this right? Is this human? All our problems in the *Islamic* world, I strongly believe, are the natural outcome of these teachings. Go open any book in any class in any school in any *Islamic* country and read it. You will see what kind of teachings we have: *Islam* tells its followers that every non-*Muslim* is your enemy.¹⁰³³

Ingredient 13 (Command to Ethnic Cleanse): The eighteen ethnic-cleansing verses in the *Koran* (K 002:191; 004:089, 094, 104; 005:033; 007:004, 074; 009:005, 029, 123; 014:013-014; 021:044b; 033:026-027, 060; 059:002, 005; see the table on the eighteen ethnic-cleansing verses).

Ingredient 14 (Irredentist Turf Wars)

Muslims have two irredentist reasons to conquer:

- Ⓒ The entire earth is *Allah's* and, by extension, *Muslims'*, so *Muslims* feel the imperative to get the earth back from infidels who stole it. The *Hadith* records *Allah's* claim on the entire world and how *Muhammad* felt this gave him the right to expel Jews from Arabia:

You should know that the earth belongs to *Allah* and His Apostle and I want to expel you from this land.¹⁰³⁴

So it is not surprising that one *Muslim* terrorist said about Australia:

Sharia law is gonna [going to] prevail throughout the land...You tell [Prime Minister] Howard this, tell him *Islam* is gonna rule this land....The land, all the land is *Allah's* land, *Allah* created it and he's given it to *Muslims* and the *Muslims* are going to rule it.¹⁰³⁵

- Ⓒ The principle "once *Muslim*, always *Muslim*," whereby lands that *Muslims* no longer govern must be reconquered. This principle is derived from verses such as: "Drive them out of the places whence they drove you out" (K 002:191). Yousef Al-Qaradhawi says that *Islam* is monolithic in this regard:

All the school of *Islamic* jurisprudence—the *Sunni*, the *Shi'ite*, the *Ibadhiya* and all the ancient and modern schools of jurisprudence—agree that any invader who occupies even an inch of land of the *Muslims* must face resistance.¹⁰³⁶

Muslims have a double claim on the following lands since not only are all lands *Allah's* and *Muslims'* but *Muslims* ruled in these countries before:

The Holy Land (1191 years: 638-1066, 1187-1917 AD), Spain (781 years: 711-1492 AD), Portugal (600 years), Greece (378 years: 1454-1832 AD), *Bulgaria* (500 years), *Rumania* (400 years), *Serbia* (400 years), Sicily (300 years), Hungary (150 years),¹⁰³⁷ India and *Kashmir*, the Philippines (briefly part of the *Sultanate of Malacca* (1403-1511 AD)), The *Sulu Islands* (capital: *Jolo*) and the southern half of *Mindanao* Island from the *Zamboanga* Bay to the Gulf of *Davao* (part of the *Maguindanaoan Sultan Qudarat* (~1619-1672 AD)).

Islamic scholars divide up the entire world into the Abode of *Islam* (*Dar Al Islam*) and the Abode of War (*Dar Al Harb*). This has led to *Muslims* fighting over:

France (Charles Martel drove the *Muslim* army out in 732-733 AD), Italy, Malta, Cyprus, Armenia, Poland, Georgia, Ukraine, southern Russia,¹⁰³⁸ Austria (the Turks were driven back from the gates of Vienna in 1683).

In keeping with *Islamic* teaching, *Islamists* have pretensions about taking over Britain. UK Imam Anjem Choudray told BBC TV news in 2006:

¹⁰³⁴ *Sahih Bukhari*, Vol. 4, bk. 53, no. 392; also see *Sahih Muslim*, bk. 019, no. 4363

¹⁰³⁵ "I'll chop Bush up," dailytelegraph.news.com.au, 12 Apr 2006, C&R.

¹⁰³⁶ "Leading *Islamist* Sheikh Yousef Al-Qaradhawi..." memri.org, 28 Feb 2006, no. 1102, JW.

¹⁰³⁷ Schmidt, *Divide*, p. 148.

¹⁰³⁸ Schmidt, *Divide*, p. 148.

Who said that you own Britain anyway? You belong to *Allah*. Britain belongs to *Allah*; the whole world belongs to *Allah*. There isn't anywhere on the earth that I won't propagate God's law.¹⁰³⁹

Allah's worldwide land claims drives the *Pakistani*-Indian conflict over *Kashmir* as are reflected in the poem entitled *Tarana e Malli*, which mentions the *Islamic* crescent. Here are four stanzas of *Tarana e Malli* translated into English:

Verse 1. **China and Arabia are ours, India is ours; we are Muslims and the whole world is our home.** Verse 2. In our breasts hides the legacy of the Oneness of God [*Tawhid*]; [therefore] it is not going to be easy for anyone to obliterate our name, our image [image = the crescent (see below)]. Verse 3. Amongst all the places where idols are worshipped, this is the only house of God [*Makkan Kaaba*, and by implication *Islam*], we are its protectors and it is our protector. Verse 4. We have been raised to our manhood under the shadows of swords; and **the sickle-dagger of Hilal** [Arabic/*Urdu* meaning "the crescent-moon"] **is our national symbol** (Source: *Kuliyat e Iqbal, Bange e Dara*).

The poem's *Islamic* sentiments also explain why the infidels have been largely driven out of *Allah's* land in *Pakistan* and East *Pakistan* (now *Bangladesh*). The poem was written by *Pakistan's* poet laureate, *Muhammad Allama Iqbal* (1873–1938 AD), who was the spiritual founder of *Muslim Pakistan*. In 1947, *Hindus* constituted about 30 percent in *Pakistan* and 38 percent in *Bangladesh*. Now, *Hindus* are less than one percent in *Pakistan* and only about 8 percent in *Bangladesh*.¹⁰⁴⁰

The irredentism inherent in *Islam* in combination with *Islam's* offensive *Jihad*, creates a tug-o-war situation over land bordering *Islamdom* such as Spain (*Andalusia*), the southern quarters of eastern Europe, and India.

When *Islam* became an empire after its initial *Jihad* conquests, it imposed the Pact of Omar, *Sharia* law and *Dhimmitude* on the masses of non-Muslims. Muslims at first confiscated many churches, but starting destroying churches in wave after wave starting sometime before 688 AD, which was "less than fifty years after the conquest."¹⁰⁴¹ (Jerusalem was conquered in 638). Muslims destroyed nearly all the churches in Spain upon the conquest there (711)¹⁰⁴² and enslaved one-fifth of Spaniards.¹⁰⁴³

North African *Jihadists* "...when campaigning against Christian states...liked to take church bells as war trophies, some of these then being made into *Mosque* lamps."¹⁰⁴⁴ The *Ottoman* historian *Sukrullah* wrote of the *Balkan* conquests:

Where there were bells, *Suleiman* broke them up and cast them into fires. Where there were churches he destroyed them or converted them into *Mosques*. Thus in place of bells there were now *Muezzins*.¹⁰⁴⁵

Muslims today generally do not have large armies that can conquer infidel nations, but from *Trinidad & Tobago* Islands in the Americas to *Oceania*, from *Eurabia* to the *Sub-Sahara*, and especially where Muslims constitute more than ten

¹⁰³⁹ "Britain belongs to Allah, claims radical cleric!" newkerala.com, 9 Feb 2006, rantburg.com.

¹⁰⁴⁰ Muthuswamy, Moorthy. "Why Pakistan Owes India 1/3rd of Its Land," *Sword of Truth*, Issue #1999.49, 4 Dec 1999.

¹⁰⁴¹ Yeor, *Dhimmitude*, p. 110.

¹⁰⁴² Yeor, *Dhimmitude*, p. 436, endnote 10, which refers back to p. 85.

¹⁰⁴³ Segals, *Islam's Black Slaves*, p. 98, as quoted by Schmidt, *Divide*, p. 120.

¹⁰⁴⁴ Nicolle, *Moors*, pp. 22-23.

¹⁰⁴⁵ Bostom, Andrew G. "Eurabia's Morass Elicits Mythical 'Solutions,'" americanthinker.com, 24 Nov 2005.

percent of the population, *Muslims* are agitating for: 1) the stealth or overt imposition of *Sharia* law under say, the guise of prohibiting hate-speech, 2) pressing for special rights, privileges, exemptions and *Jizya*-payer-subsidized prayer rooms, “community” centers and *Mosques* in the name of say, diversity and multiculturalism and 3) engaging in terrorism funding, terrorism, rioting, pogroms and insurgencies in the name of say, political activism and freedom fighting.¹⁰⁴⁶ This is in accord with:

O Prophet, urge on the believers to fight. If there be twenty of you, patient men, they will overcome two hundred [20 is **ten percent** of 200]; if there be a hundred of you, they will overcome a thousand unbelievers [100 is **ten percent** of 1000], for they are a people who understand not (*K* 008:065; also see *K* 002:249 where it is said that by *Allah*’s will, a small army beats a large army).

Oriana Fallaci notes that:

Today’s *Islamic* expansionism, therefore, does not need the armies and fleets with which the Ottoman Empire once terrorized Europe. It only needs the immigrants, whom short-sighted politicians and befuddled multiculturalists continue to welcome.

Oriana Fallaci explains how the cultural and religious conquest occurs:

Yet all this immigration has not been accompanied by integration and assimilation—not because of European racism but by the *Muslims*’ own choice. Fallaci noted that many other groups have assimilated into European societies but *Muslims* have not. ‘They don’t even care to learn our language. They only obey the rules and laws of *Sharia*.’ They do not want to learn European ways; rather, ‘they want to impose on us their own habits and way of life. They have no intention of integrating with us. On the contrary, they demand that we integrate with them.’¹⁰⁴⁷

Oriana Fallaci is not exaggerating when she says *Muslim* immigrants do not learn the languages of their host nations. For instance, only half of the one million Turks and *Moroccan* immigrants in the Netherlands speak Dutch.¹⁰⁴⁸ In the UK an estimated “90 per cent [of *Imams*]...preach in their mother tongue [i.e. not English].”¹⁰⁴⁹ Also in the UK, *Islamists* want *Urdu* rather than French or German taught as a second language in all schools from nursery school on up.¹⁰⁵⁰

Apparently, the same language situation applies in Australia as in the EU, though statistics are hard to come by. After the Beach Riots of 2005 in *Sydney*, *The Australian* newspaper reporter had to converse in Arabic with a *Lebanese Muslim* mother of five children who had been in Australia 33 years and emigrated to Australia in 1972 when she was nine.¹⁰⁵¹ No wonder “Austria’s interior minister, Liese Prokop” later “asserted publicly that 45 percent of her country’s *Muslim* immigrants ‘cannot be integrated’ and admonished them to ‘choose another country’ in which to live.”¹⁰⁵²

¹⁰⁴⁶ Pipes, Daniel. “The Danger Within: Militant *Islam* in America,” *Commentary*, Nov 2001.

¹⁰⁴⁷ Spencer, Robert. “Fallaci: Warrior in the Cause of Human Freedom,” *JW, FPM*, 30 Nov 2005.

¹⁰⁴⁸ Brand, Constant. “EU officials implore new immigrants to learn ‘European values,’” *sfgate.com*, 19 Nov 2004.

¹⁰⁴⁹ McGrory, Daniel. “Newly-arrived hate *Imams* face early expulsion,” *timesonline.co.uk*, 20 Aug 2005, *JW*.

¹⁰⁵⁰ Pipes, D. “Transforming the West into an *Islamic* Society,” *DP*, 12 Dec 2005, *mediamonitors*.

¹⁰⁵¹ Steyn, Mark. “Racism is bad—so is self-delusion,” *telegraph.co.uk*, 20 Dec 2005, *DW*.

¹⁰⁵² Pipes, Daniel. “New Route to the West,” *DP*, 30 May 2006.

Oriana Fallaci anticipates that dwindling numbers of Europeans will end up in shrinking homelands and suffer the same fate as the *Dhimmi* nations in the Mideast:

Fallaci said that Europeans—French, Dutch, Germans, English, Italians—are about to reach the status of the *Comanches*, *Cherokees* and *Sioux*: ‘We will end up on their reservation.’ She noted that some *Muslim* spokesmen, confident of their imminent supremacy, already refer to non-*Muslim* Europeans as ‘indigenous people’ or ‘aboriginals.’¹⁰⁵³

Some say that *Muslims* in the Mideast or in the West only became radicalized in the last few years. For example, some say it was only since *Ayatollah* Khomeini came to power in *Iran* in 1974, or since a radical missionary came to Australia at the end of 1994 living off the dole.¹⁰⁵⁴ Others say radical *Islam*’s penetration into the West was only made possible by missionaries living on state welfare in nanny states, often while in asylum status, or by missionaries preaching *PrIslam* (Prison *Islam*).

History books show that ever since the advent of *Islam*, *Muslims* have been fanatics. One can read old archival newspapers and find evidence of *Muslim* fanaticism. *PrIslam* is not new either. “Malcolm X, the Nation of *Islam* leader converted while serving time in prison in 1948.”¹⁰⁵⁵ Daniel Pipes notes that *Muslim* immigrants to America “in the 1920’s unblushingly declared, ‘Our plan is, we are going to conquer America.’” This did not go unnoticed at the time, as someone wrote in the 1920’s:

To the millions of American Christians...the plan to win this continent to the path of the ‘infidel Turk’ will seem a thing unbelievable. But there is no doubt about its being pressed with all the fanatical zeal for which the Mohammedans are noted.¹⁰⁵⁶

Islamists take over first street corners, then neighborhoods, suburbs and cities, and then they partition the nation or take over an island. A few examples of the end results are:

- In *Pakistan* and *Bangladesh* many millions of non-*Muslims* have been forced out through violence and through the demographic hyper-growth of *Muslims*.
- In *Bosnia*, between 1971 and 1991, *Serbs* declined from 43 to 31 percent of the population while *Muslims* increased from 26 to 44 percent. Thus *Serbs* have been, by and large, forced out of their ancestral homeland.¹⁰⁵⁷

The takeover is accomplished using pressure groups that use legal and quasi-legal means, mobsterism, dramatic demographic growth that pushes out non-*Muslims*, mob action, riots, pogroms, ethnic cleansings, insurgencies and civil war leading to a country’s partition. The overriding principles used to ethnic cleanse neighborhoods is to impose *Sharia* law as much as possible, and to “be kind to other *Muslims* while being harsh to infidels” in every conceivable way (K 009:073, 123; 048:029; 066:009). A few examples are:

- In certain suburbs of *Berlin* in 2005, *Muslims* seek to impose “two basic laws—the law of the neighborhood and the law of the *Koran*.”¹⁰⁵⁸

¹⁰⁵³ Spencer, Robert. “Fallaci: Warrior in the Cause of Human Freedom,” *JW, FPM*, 30 Nov 2005.

¹⁰⁵⁴ Stewart, Cameron. “The day one man infected a community with hatred,” theaustralian.news.com.au, 12 Nov 2005.

¹⁰⁵⁵ Pipes, Daniel. “If the King of Pop Converts to *Islam*,” *DP*, 7 Mar 2006.

¹⁰⁵⁶ Pipes, Daniel. “The Danger Within: Militant *Islam* in America,” *Commentary*, Nov 2001.

¹⁰⁵⁷ Steyn, Mark. “France’s *Muslim* future,” jpost.com, 20 Nov 2005.

- Ⓒ In 2006 the *Muslim Public Affairs Council* in the UK posts all *Muslim* businesses on their MPAC website that sell Israeli products and thus undermine the *Umma*-wide boycott on Israel. With so many *Jihadists* and would-be *Jihadists* online, this is tantamount to a death threat.¹⁰⁵⁹
- Ⓒ In Britain, *Al-Ghurabaa* (The Strangers), the successor group to *Al-Muhajiroun* (The Immigrants), has plastered “Islamic Values vs. British Values” stickers in various neighborhoods, staking out their claim.¹⁰⁶⁰
- Ⓒ Britain and Europe are in danger of “reverse colonization” because immigrants “stay connected to their homelands by the internet and cheap flights” and “The idea of assimilation was becoming redundant.”¹⁰⁶¹
- Ⓒ In *Iraq* in 2006, *Al-Qaeda* in *Iraq* terrorist *Abu Musab Al-Zarqawi* sent out pamphlets stating that certain *Sunni* districts of *Baghdad* were his. *Zarqawi* even installed “emirs” over his “emirates” whose “men in black...see someone breaking the rules, they shoot them.”¹⁰⁶² Some of the rules are:
 - ★ Women must wear veils, must not ride the bus without a male relative as escort, and must not wear western clothing.¹⁰⁶³
 - ★ Vendors must not sell certain items on the pretext that they corrupt morals (alcohol, pop music, foreign films, athletic shorts, T-shirts with English writing), are supposedly Jewish (goatee beards), are products rumored to be made in Israel (mayonnaise), or are items not in existence in *Muhammad's* day (*falafels*, bagged ice, cigarettes).¹⁰⁶⁴ After the ultimatum date stated on a flyer passes, a wave of killings follows. In May 2006 there were 1,398 targetted killings in *Baghdad* alone,¹⁰⁶⁵ not counting bombing victims which total often ranges from a few to scores.

Muslim militias and mobs and *Islamist* governments often work methodically together to take over a region and to consolidate their control over it, for instance:

- Ⓒ While *Islamist* governments will legislate to discriminate against and *Dhimmify* non-*Muslims*, *Islamists* will arson or demolish temples, synagogues and churches while providing only token compensation, if any. Often the demolition occurs during worship services. *Islamists* give a pretext for the demolition—not mentioning the real reason—that they are going about methodically *Islamizing* a nation. Moreover, *Islamists* make it very hard or impossible for non-*Muslims* to construct replacement worship facilities. For instance:
 - ★ In the capital of *Dushanbe*—the last synagogue in all of *Tajikistan* was bulldozed. A distant plot of undeveloped land at the city's edge was given in inadequate compensation. The lame excuse? The synagogue stood on government land that was being developed, yet the synagogue

¹⁰⁵⁸ Roebel, Sven. “The Murder of a Turkish Woman in Berlin: A German Court Goes Face to Face with Honor Killings,” *Spiegel Online*, spiegel.de, 12 Sep 2005.

¹⁰⁵⁹ “Muslim Shop Reported In Jewish Chronicle Treacherously Supporting Israel,” mpacuk.org, 2 Jun 2006, solomoniam.com.

¹⁰⁶⁰ Spencer, Robert. “Islamic values vs. British values,” *JW*, 6 Jun 2006, terrorismunveiled.com.

¹⁰⁶¹ Almond, Peter. “Beware: the new goths are coming,” *The Sunday Times*, timesonline.co.uk, 11 Jun 2006.

¹⁰⁶² Colvin, M & W M. “Men in black terrorise Iraq's women,” timesonline.co.uk, 4 Jun 2006.

¹⁰⁶³ Hussein, Aqeel & C F. “Pack up or die, street vendors told,” telegraph.co.uk, 4 Jun 2006.

¹⁰⁶⁴ Hussein, Aqeel & C F. “Pack up or die, street vendors told,” telegraph.co.uk, 4 Jun 2006.

¹⁰⁶⁵ “Baghdad targeted civilian killings soar in May,” cnn.com, Jun 2006.

was a hundred years old and was built in the old Jewish quarter. *The New York Times* reported:

While the congregants prayed, a bright orange bulldozer growled outside, continuing its work at the synagogue's edge. 'They could do this anytime,' whispered David Kiselkov, 56. 'But of course they choose to do it now.'¹⁰⁶⁶

- ★ The *Malaimel Sri Selva Kali* century-old Hindu temple in Malaysia was reduced to rubble when Kuala Lumpur's city hall sent in bulldozers while 300 devotees were praying. The lame excuse? The temple was "on government land" that was being developed, and besides, a one day's notice of the demolition had been given.¹⁰⁶⁷
- Ⓒ In 1997, Palestinians under Arafat revived a Jordanian law that forbade Arabs from selling or leasing land to Jews anywhere in the Holy Land on pain of death.¹⁰⁶⁸ Also, "Palestinian Authority's (PA) Mufti in Jerusalem, Ikremah Sabri, has barred all Muslims accused of selling land to Jews from being buried in a Muslim cemetery."¹⁰⁶⁹ "Since 1994, dozens of Arab Israelis and PA residents have been murdered on suspicion of selling land to Jews."¹⁰⁷⁰ One need not even be an Arab or resident of the Holy Land to suffer consequences for selling or leasing land to Jews:
 - ★ In 2005, Irineos I, a Greek, was replaced as Greek Orthodox patriarch of Jerusalem by Theofilos III, another Greek, because Irineos leased a hotel by the Jaffa Gate in Jerusalem to Jews. The Greek Orthodox flock and clergy in the Holy Land is mostly Arab, and they demanded Irineos' ouster. Some Arab Christians hold anti-Zionist or nationalist sentiments but mainly they feel intense Muslim pressure not to sell land to Jews.¹⁰⁷¹
 - ★ In 2006, a legal resident of Jerusalem, Abu al-Hawa, allegedly sold Jews three buildings with 14 apartments on Mount of Olives, but he claimed the sale was to a third-party who then sold the land to Jews without his knowledge. Arab squatters promptly moved in the sold buildings and had to be evicted by Israeli police. The new Jewish residents had to hire a guard for the buildings.¹⁰⁷² "A restaurant owned by Mr. Abu al-Hawa's family was torched and Mr. Abu al-Hawa was repeatedly summoned for questioning by the Palestinian Authority security forces."¹⁰⁷³ Abu Hawa was later found dead. His face was badly bruised, he was shot seven times and his body and car were partially burned.¹⁰⁷⁴ "He was buried in an outcast's grave near Jericho after residents of A-Tur barred his burial there."¹⁰⁷⁵

¹⁰⁶⁶ Wilensky-Lanford, Ethan. "As Tajikistan's last synagogue goes, so does a culture," *The New York Times*, nytimes.com, 29 Mar 2006, iht.com, DW.

¹⁰⁶⁷ "Malaysia demolishes century-old Hindu temple," outlookindia.com, 21 Apr 2006, DW.

¹⁰⁶⁸ Walker, Christopher. "Arafat threatens to execute Arabs who sell land to Jews," *The Times* (London), 22 May 1997, afsi.org.

¹⁰⁶⁹ Glick, Caroline. "Why is Muhammad Abu Al-Hawa dead?" jpost.com, 18 Apr 2006.

¹⁰⁷⁰ Glick, Caroline. "Why is Muhammad Abu Al-Hawa dead?" jpost.com, 18 Apr 2006.

¹⁰⁷¹ Klein, Aaron. "New patriarch: No land for Jews," WND.net, 26 Nov 2005.

¹⁰⁷² Glick, Caroline. "Why is Muhammad Abu Al-Hawa dead?" jpost.com, 18 Apr 2006.

¹⁰⁷³ MacKinnon, Ian. "Arab is murdered for selling to Jews," timesonline.co.uk, 15 Apr 2006, JW.

¹⁰⁷⁴ Weiss, Efrat. "Israeli Arab murdered in Jericho," ynetnews.com, 13 Apr 2006, C&R.

¹⁰⁷⁵ MacKinnon, Ian. "Arab is murdered for selling to Jews," timesonline.co.uk, 15 Apr 2006, JW.

- Ⓒ In India, six *Harkat-ul-Jihad al Islami* (HUJI) terrorists marked on a map two *Hanuman* temples in the city of *Ramnavami*. They planned to blow them up “on Thursday as a large number of devotees pay obeisance there on this day” of the week.¹⁰⁷⁶
- Ⓒ *Laskar Jihad* (Jihad Warrior) mapped all the towns on the Island of *Ambon*, Indonesia, west of *New Guinea*. The legend shows a crescent stands for “Muslim territory,” a cross indicated “Republic of *Mollucan* (RMC) Christians’ Territory” and a blue dot signified “disputed territory.” The data was said to be current as of...“Feb 2001—about nine months after the deployment of *Laskar Jihad* of *Ahlus Sunnah Wal Jamaah* in *Ambon*, *Maluku*, Indonesia.”¹⁰⁷⁷
- Ⓒ In March 2005, *Laskar Jihad* was doing the same reconnaissance and mapping activity in nearby *West Papua*, as the *Herald Sun* reported:

Human rights activists in *West Papua*’s Central Highlands secretly filmed footage showing villages which had been ransacked and destroyed by the Indonesian military, leaving an estimated 6,000 people homeless...Mr. Yoman said Indonesian authorities had a policy to resettle large numbers of *Muslim* immigrants in the territory to dilute its Christian majority and inflame religious tensions. The program said that among the settlers were members of the terror group *Laskar Jihad*, which has been involved in attacking Christians on the island of *Ambon*. A member of the [*Laskar Jihad*] group told *Dateline* that *West Papua* had up to 500 dedicated followers and training camps. ‘The truth of *Islam* had to be realized so we had to wage *Jihad* against those who wanted to destroy *Islam*, whether that be people or places of worship,’ he said. ‘We were taught how to estimate the strength of the religious communities in *Sorong*, places of worship—Christian and others. We were also taught to observe where the Christian neighborhoods were in *Sorong* [a city on the western edge of the northwestern peninsula of *West Papua* not far from *Ambon* Island].’¹⁰⁷⁸

Muslims today will take over or destroy churches wherever and whenever politically feasible, often after mobs and militias have chased out all but a few Christians from the surrounding neighborhoods. This has been the case in the recent history of Turkey, Lebanon, Indonesia, Sub-Saharan Africa, the *Balkans*.¹⁰⁷⁹ Somewhere in *Islamdom* or on its borders without fail more churches and entire Christian towns are destroyed every year, for instance:

- Ⓒ In 2004, a *Muslim* mob ethnically cleansed *Pristina, Kosovo*, of 40,000 *Serbians*. In *Pristina, Kosovo*, Christians had to abandon a church they were building, which was then turned into a public latrine.¹⁰⁸⁰ The *Muslim* mob shot up, looted and burned cars, homes and apartment complexes. Before

¹⁰⁷⁶ “HUJI terrorists planned to blow up *Hanuman* temples,” *Press Trust of India*, hindustantimes.com, 5 Apr 2006, JW.

¹⁰⁷⁷ *Jihadist map of the Island of Ambon* (malra.org/posko/ambon0102.jpg, accessed 21 Oct 2004). The map was originally posted at: *laskarJihad.or.id*

¹⁰⁷⁸ Osborne, Paul. “Papuan militias ‘getting aid money,’” *heraldsun.news.com.au*, 16 Mar 2005.

¹⁰⁷⁹ “The *Kosovo* Tragedy,” *interfax-religion.com/kosovo*, 30 May 2005, C&R, 15 Nov 2005.

¹⁰⁸⁰ Spencer, Robert. “*Kosovo*: Church of Christ the Savior in *Pristina* turned into public toilet,” *DW*, 19 Apr 2004; also see *savekosovo.org*.

burning some churches, they opened the tombs of *Serbs* and priests and scattered their bones around.¹⁰⁸¹

- ✧ In 2004 in northern Nigeria, many Christians had been incessantly attacked and driven out. It was reported that:

A leader of minority Christian *Ibo*-speakers in *Kano*, Boniface Ibekwe, asked police in the presence of journalists to ‘stop this killing today or give us six months to leave *Kano* peacefully.’¹⁰⁸²

...tensions mounted once again on January 3, 2004, after it emerged the *Muslim Emir* of Wase, deeply implicated in the violence of 2002, had brought more than 500 *Muslim* families to the area to settle in towns and villages abandoned by displaced Christians.¹⁰⁸³

- ✧ *The New York Times* reported from *Iraq* in 2004:

Yet most of Syria’s newest *Iraqi* Christian refugees say the decision to leave their homeland was anything but easy. They tell of Christian shopkeepers killed by *Islamist* gangs for daring to sell alcohol, of family businesses sold to ransom stolen children.¹⁰⁸⁴

- ✧ In 1993 Palestinian Christian Nadim Khoury returned from the US to *Taybeh*, an all-Christian town of 1,300 near *Ramallah*. His million-dollar brewery produced 2+ million pints per year until *Intifada* II began in 2000, but only 1.2 million pints after *Islamists* made the selling of alcohol in *Gaza* impossible. *Islamists* have chased all but 1,500 Christians out of *Gaza*¹⁰⁸⁵ and *Islamists* “torched the home of one of his distribution outlets.”¹⁰⁸⁶ In 2005, *Muslims* from the neighboring town, *Deir Jarir*, honor-killed a *Muslim* woman there for having a romantic relationship with a Christian in *Taybeh*. *Muslims* then torched thirteen homes in *Taybeh*, and the police took her alleged Christian lover in custody.¹⁰⁸⁷ The situation deteriorated in 2006 when *Hamas* won the Palestinian elections. Khoury is launching a non-alcoholic brand of beer in the hopes that *Hamas* “will think twice before they do anything to hurt our business.”¹⁰⁸⁸

The remainder of non-*Muslims* are bullied and harassed constantly and have their businesses boycotted. They are also made to suffer through *Adhans* and sermons broadcast from *Minarets*. Why? Because listening to the *Adhan* is required of *Dhimmis* because the *Adhan*’s “Come to success” is a tool of *Dawa* evangelism.

Some say that the *Adhan* is just like ringing church bells, but there is no requirement in Christianity—as there is in *Islam*—that bells be heard at all. Moreover, *Islamists* say *Jihad* must resume if *Dawa* evangelism (e.g. via the *Adhan*) is restricted, because *Muslims* “must remove any obstacle in the way of

¹⁰⁸¹ “Ethnic Cleansing of *Serbs* in *Pristina*, Mar 17-18, 2004 (*Kosovo*),” *Kosovo.com*, ERP KIM Info Service, Mar 2004, freerepublic.com, posted 28 Apr 2004; also see savekosovo.org.

¹⁰⁸² Samuel, Oloche. “Nigerian *Muslims* rampage for 2nd day,” cnews.canoe.ca, 12 May 2004.

¹⁰⁸³ “Christians axed to death in church meeting by *Muslim* warriors,” Christian Solidarity Worldwide, *Australia Christian Channel*, acctv.com.au, 10 Mar 2004.

¹⁰⁸⁴ Zoepf, Katherine. “Many Christians Flee *Iraq*, With Syria the Haven of Choice,” *The New York Times*, 5 Aug 2004, *DW*.

¹⁰⁸⁵ Stahl, Julie. “Gaza’s Tiny Christian Community Threatened With Violence,” *CNSNews.com*, 22 Feb 2006, israellycool.com.

¹⁰⁸⁶ “Palestinian brewery to launch *Hamas* non-alcoholic beer,” *Yahoo! News*, 21 Feb 2006, *C&R*.

¹⁰⁸⁷ Williamson, Lucy. “A frightening family feud,” news.bbc.co.uk, 10 Sep 2005.

¹⁰⁸⁸ “Palestinian brewery to launch *Hamas* non-alcoholic beer,” *Yahoo! News*, 21 Feb 2006, *C&R*.

implementing the *Islamic* ruling system.”¹⁰⁸⁹ Furthermore, the *Hadith* record that *Muhammad* attacked towns where the *Adhan* was not heard:

Whenever the Prophet went out with us to fight (in *Allah's* cause) against any nation, he never allowed us to attack till morning and he would wait and see: if he heard *Adhan* he would postpone the attack and if he did not hear *Adhan* he would attack them (*Sahih Bukhari*, vol. 1, bk. 11, no. 584).

Therefore, non-*Muslims* must hear the *Adhan* five times daily, drums at dawn during the month of *Ramadan* and frequent ambulance sirens too:

- Ⓒ During the Cartoon Riots and the *Muslim* boycotts of Danish foods in 2006, an *Imam* stated: “It was a grass-roots thing, though nobody is denying the role of the *Mosques*. They have loudspeakers and the people listen.”¹⁰⁹⁰
- Ⓒ Around Bethlehem, “Everywhere the sound of the church bells is drowned out by the blaring loudspeakers of the *Muezzins*.” The local Christian population dropped from 35,000 to 6,500 in just a few years.¹⁰⁹¹
- Ⓒ Rediff.com reported that sermons from the Ahle-Hadis *Mosque* in the government bureaucracy enclave of *Pakistan* are audible for miles.¹⁰⁹²
- Ⓒ Susan Goodman wrote about the situation in Jerusalem in 2005: “At about five in the morning, as night first lifts from the sky, the low resonance of a distant *Muezzin* can just be discerned. A poignant reminder of where I am and with whom I share the Jerusalem soundscape....An ambulance. We let it register without a conspicuous flicker of awareness. Conversations continue, a second siren and the tension is palpable. One ambulance is a woman in labor or a heart attack. Two ambulances a road accident. More than two... it's a suicide bombing. That's the Jerusalem adage I was taught soon after arriving.”¹⁰⁹³
- Ⓒ In *Israel* during *Ramadan*, “This month-long *Muslim* holiday features daily fasts from sunrise to sunset. Early enough before sunrise to allow a substantial meal before the fast begins, drummers march through Arab communities to wake the faithful. Those in the nearby neighborhood are also liable to wake us, sometime around 4 AM. It is not a lively rhythm that they play, but a simple *dum, dum, de dum*, over and over.”¹⁰⁹⁴

Mosques are the focal points where autonomous zones are created and expanded. Even the *Adhan* call to worship broadcast five times per day is really a subtle call to militantism. That is because *Muslims* are familiar with *Muhammad's* life story, and they know that the first *Muezzin* Bilal was one of the early *Jihadists*.

Bilal got the *Muezzin* job by killing two unarmed infidel prisoners of war in cold blood with a sword. They were the “corpulent” Umayya and his son Ali, both *Mekkan* pagans of importance. The *Sufi* Martin Lings relates that right before Bilal butchered the two men...

¹⁰⁸⁹ Lindner, John M. “Islamic Radicals Agitate Judges in Indonesian Christianization Court Case,” assistnews.net, 18 Aug 2005, WND, DW.

¹⁰⁹⁰ Rennie, David. “How clerics spread hatred over cartoons,” telegraph.co.uk, 7 Feb 2006.

¹⁰⁹¹ Magister, Sandro. “The Custody Must Be Doubled in the Holy Land,” chiesa.espressonline.it, 7 Sep 2005.

¹⁰⁹² “The threat in the North East,” in.rediff.com, 27 Apr 2004.

¹⁰⁹³ Goodman, Susan. “Jerusalem Soundscape,” jpost.com, 30 Sep 2005.

¹⁰⁹⁴ Sharkansky, Ira. “Window on Israel: From a US visit,” jpost.com, 9 Oct 2005. Copyrighted material

...Bilal shouted with all the power of the voice that had won him the function of *Muezzin*: 'O Helpers of God, the head of disbelief, Umayya! May I not live if he survives!' ¹⁰⁹⁵

Alvarus Paulus (died 861 AD), a Spanish Christian, wrote in 854 AD about the evil influence of the *Adhan*:

Everyday they [*Muezzin*] cry out, in this rite of savages, with an enormous and monstrous roar, shouting like madmen from their smoky towers, their dissolute lips and jaws thrown open as if belching [the "Call to Prayer"]...this ritual of shouting and, through this superstitious effort, infect the souls of noble men with the evil spirit... ¹⁰⁹⁶

The loudspeakers of *Mosques* spread more than just the evil *Adhan*. In 2004, the loudspeakers of *Al-Aksa Mosque* at the temple mount in Jerusalem broadcast the message that Jews were "sons of monkeys and pigs" (K 002:065-066; 005:060; 007:166) and called for the Jews' 'total extinction.' ¹⁰⁹⁷ Throughout *Islamdom*, it is common for *Imams* to publicly call for the annihilation of Jews and Christians over loudspeakers and on TV. ^{1098 1099 1100}

Loudspeakers in the *Gaza Strip* are used to mourn or praise known terrorists. ¹¹⁰¹ When bus bombs went off killing sixteen and wounding over ninety, AP reported:

In the *Gaza Strip*, *Muslim* leaders praised the 'heroic operation'—a phrase referring to suicide-bombings—over *Mosque* loudspeakers. 'There will be no security for *Israel* as long as the occupation stands,' said one of the leaders. ¹¹⁰²

Maariv reported about events after *Hamas* chief *Sheikh YaSin* was killed:

Gaza city erupted in violent demonstrations against both *Israel* and the Palestinian Authority, with calls being sounded from [loudspeakers on] *Minarets* to take to the streets. Tires and cars were being burned and shots fired in the air. ¹¹⁰³

In *Afghanistan* in 2006, a *Pakistani* named Saifullah says he had been enticed away from his blacksmith job to chase down loot or the seventy-two *Houris* [K 044:051]. His job was to "kill US troops and their 'spies,'" and "set up roadblocks to interrogate clean-shaven men and confiscate cassettes, in line with the *Taliban's* doctrine that shaving and listening to music are 'un-Islamic.'" Saifullah said his *Taliban* commander "*Mullah Samad* had even been allowed to use a loudspeaker atop the *Loya Kariz Mosque* to call people to *Jihad*. He remembered the message as:

Join us in *Jihad*. If you don't join us, God will punish you [K 009:081-082]. ¹¹⁰⁴

¹⁰⁹⁵ Lings, *Sources*, p. 150.

¹⁰⁹⁶ Wolf, *Antichrist*, found in Meyerson & English, *Spain*, pp. 12-13.

¹⁰⁹⁷ Headlines, *DebkaFile*, debka.com, 12 Mar 2004; cross-posted at *IsraPundit*.

¹⁰⁹⁸ "Saudi sermon: destroy the Zionist Jews," "Syrian sermon: destroy the Zionist Jews and their supporters," "PA sermon: take revenge against the U.S. and Israel," imra.org.il, 20 Apr 2004.

¹⁰⁹⁹ "Leading Islamic Clerics Come Out For Reform in Arab-Islamic Society," Memri.org, 5 Jun 2002, S.D. No. 386.

¹¹⁰⁰ Spencer, "Twice in three days on PA TV: PA religious leaders call for genocide of Jews," *JW*, 14 Sep 2004, Palestinian Media Watch, pmw.org.il.

¹¹⁰¹ "Israel Kills Hamas Leader, Two Others in Gaza," foxnews.com, 30 May 2004.

¹¹⁰² Gutkin, Steve, "Two Bus Bombs in Southern Israel Kill 15," news.yahoo.com, 31 Aug 2004.

¹¹⁰³ "Hamas mentor YaSin killed in IDF attack," *Maariv International*, 22 Mar 2004.

¹¹⁰⁴ Ahmad, Sardar & Spin Boldak, "Recruits promised booty on Earth, virgins in the next," *Mail and Guardian Online*, mg.co.za, 1 Feb 2006, *JW*, C&R.

In *Iraq* in 2004, “*Mosque* loudspeakers blared calls for *Jihad*, or Holy War, and women were seen carrying guns in the streets.”¹¹⁰⁵ The *Associated Press* reported another incident of incitement from *Mosques* at *Fallujah, Iraq*.

During the fighting, a few *Mosques* blared messages calling gunmen to battle. ‘These people killed our children and made our women homeless and raped them. Fight them to the death and there is no doubt you will go to Heaven,’ went one message according to a Marine translator.¹¹⁰⁶

NBC reported the same thing a week later in the conflict:

Flames could be seen rising from buildings, and loudspeakers on *Mosques* in other parts of the city called for firefighters to mobilize.¹¹⁰⁷

Muslims in the *Gaza Strip* even use loudspeakers from the trip from the *Mosque* to the cemetery, as the *BBC News* reports:

When the bodies emerge from the *Mosque* and the march to the cemetery begins, it is led by a van loaded with loudspeakers that blast out demands for revenge.¹¹⁰⁸

In the Palestinian territory of *Israel*, there is another use of *Mosque* loudspeakers, as *The Jerusalem Post* reported:

The man killed in *Beit Rima* was identified as *Muhammad Husan*, 30. Villagers said he was forced to announce through the loudspeakers of a *Mosque* that he had been collaborating with *Israel* since 1997 and that he was responsible for the killing of wanted men. But less than 24 hours after he was executed in the village center, the *Aksa Martyrs Brigades* published a statement announcing that he had been killed by mistake and that he was innocent. The group also sent an apology to the victim’s family, saying a further investigation revealed that he was not a ‘traitor.’¹¹⁰⁹

Imams use the inside of *Mosques* to condition *Muslims* for war and even genocide. The *Koran* threatens *Muslims* who shirk on *Jihad* (see the *Jihad Shirkers Are Damned* section of this table), and these threats are mentioned in sermons today just as they were in *Muhammad*’s time, as *The Jerusalem Post* reported:

The *Sheikhs* in the local *Mosques* shout and scream into the loudspeakers during Friday sermons, scaring people with warnings about the evil deeds that will land them in Hell.¹¹¹⁰

Muhammad used his *Mosque* as a military headquarters and as a place to rally his troops. In medieval Spain, the *Cordoba Mosque* stored the military standards with their *Koranic* inscriptions until the troops went out to battle.¹¹¹¹ Today, many *Mosques* are used as *Jihadist* classrooms and libraries, as safehouses and even as ammunition dumps and bomb factories. A *Tunisian* progressive adds:

The *Mosque* (especially the Friday prayer sermon) is particularly used by *Islamists* to spread their message. [Egyptian progressive] *Saadeddine Ibrahim*

¹¹⁰⁵ “U.S. Hits *Mosque* Compound in *Fallujah*,” foxnews.com, 7 Apr 2004, LGF.

¹¹⁰⁶ Fayadh, Abbas. “School buses hit as 55 die in Basra blasts,” lam-online.com, 21 Apr 2004.

¹¹⁰⁷ U.S. planes, artillery pound targets in *Fallujah*,” MSNBC.com, 27 Apr 2004.

¹¹⁰⁸ Johnston, A. “Hero-worship in the ruins of *Rafah*,” *BBC News*, news.bbc.co.uk, 29 May 2004.

¹¹⁰⁹ Abu Toameh, Khaled. “PA warns factions against killing ‘collaborators,’” jpost.com, 28 Apr 2004, AllahPundit.com, 29 Apr 2004.

¹¹¹⁰ Alvi-Aziz, Hayat. “Sinful Arab neglect,” jpost.com, 31 Mar 2005.

¹¹¹¹ Nicolle. *Moors*, p. 10.

recently lamented how he would face a propaganda machine that uses a network of 150,000 mosques in Egypt.¹¹¹²

Today, *Jihadists* often pray at a *Mosque* on their way to staging an attack or suicide-bombing. In modern times, groups of *Muslims* have gathered at *Mosques* for Friday Prayers before staging riots against the government and before attacking churches and Christian neighborhoods.

To truly appreciate the mindset of *Islamists*, one must know that *Muslims* battle each other uncivilly, not just over secular ground but over *Mosques* too. For instance:

- Ⓒ The placement of *Mosques* mark *Islamist* territory. *Mosques* are everywhere in *Islamdom* because they cannot be zoned out, for any place where the *Adhan* cannot be heard is unprotected from attack from *Islamists* who follow in *Muhammad's* footsteps (*Sahih Bukhari*, vol. 1, bk. 11, no. 584).
- Ⓒ *Muslims* are reticent to keep radical *Muslims* out of *Mosques* because *Muhammad* said that keeping other *Muslims* from a *Mosque* was a form of persecution worse than slaughter (*K* 002:191, 193, 217). Thus it is no surprise that:
 - ★ Within few decades after 1970, 80 percent of American *Mosques* became radicalized through the use of *Saudi-trained Imams* and petro-dollars,¹¹¹³ because there was no way to keep *Islamists* out.
 - ★ When US Secretary of State, Condoleezza Rice, wanted to visit a *Mosque* in Blackburn, England, the visit had to be cancelled because Ibrahim Master, a member of the *Mosque's* governing committee, said that even though a group threatened to protest in the *Mosque* during the diplomatic visit, "it would be impossible to prevent them from entering the *Mosque*...because the group were *Muslims*."¹¹¹⁴
 - ★ When Laura Bush, wife of President George Bush, entered the Dome of the Rock in 2005, hecklers (who could not, as a matter of religious policy, be screened out by security) called out:

'How dare you come in here and why are you hassling our *Muslims*?' ...one man seethed 'None of you belongs in here.'¹¹¹⁵
 - ★ When Ariel Sharon visited the temple mount in 2000, there were plenty of rioters ready even though the *Islamic Wakf* received advanced notice of his visit.¹¹¹⁶
- Ⓒ In 2005 surfers in Sydney, Australia, had to "reclaim the beach" from Lebanese gangs that were beating up local lifeguards and intimidating beachgoers.¹¹¹⁷ A "solution" proposed that would have solidified *Muslim* control was to have...

¹¹¹² "Tunisian Progressive: 'Islamism is The Mother of All Big Lies,'" *MEMRI*, 25 Jan 2005, # 852.

¹¹¹³ Rettig, Haviv. "Expert: Saudis have radicalized 80% of US *Mosques*," *jpost.com*, 5 Dec 2005; "The End of American Jewry's Golden Era; An Interview with Daniel Pipes," *DP*, 2 May 2004.

¹¹¹⁴ "Rice visit to English *Mosque* cancelled over security fears," *breitbart.com*, 30 Mar 2006, *JW*.

¹¹¹⁵ Teibel, Amy. "Laura Bush Heckled at *Islamic Holy Shrine*," *news.yahoo.com*, 22 May 2005.

¹¹¹⁶ Winston, Emanuel A. "CNN Slants The Story Of The Church Of The Nativity Siege or The Evil Empire Strikes Again," *cnn.com*, 6 May 2002.

¹¹¹⁷ Corder, Mike. "Groups Try to Stem Violence in Australia," *wtopnews.com*, 14-Dec-2005.

...*Muslim* and Lebanese ‘marshals’ and elders...sent from the western suburbs to patrol the area and sanction troublemaking young men visiting the beach.¹¹¹⁸

This all sounds rather innocent until one considers all the “early battles in a continent-wide turf war”¹¹¹⁹ raging in Europe (discussed later in this section). Also, in Israel, “summer was a more typical time for clashes between Jews and Arabs...when gangs meet on the beach to fight.”¹¹²⁰ Since Israel’s Arabs are ninety-nine percent *Muslim*, the Arab gangs are surely *Muslim*.

- From December 2005 to March 2006, *Pakistan* closed down over forty “pirate” radio stations set up by *Imams* who preached *Jihad* and incited sectarian violence. The typical radio transmitter is small, runs off a car battery and costs 100 pounds (175 USD). An example of sectarian strife comes from *Bara, Khyber*, where an *Imam* of a more austere brand of *Islam* came to town. He and the local *Sufi Imam* “waged a turf war via their private channels.” A *Jirga* (tribal council) ruled that both “FM *Imams*” should be expelled from the area “after inciting their followers to bloody riots.”¹¹²¹ Three weeks later, the *BBC* reported:

Both clerics have been operating illegal FM stations to broadcast their religious beliefs and denounce the rival group as heretics. The two groups have also accused each one another of taking women and children hostage. Tension has risen sharply in the last few months after an earlier attempt to resolve the dispute through a *Jirga* (tribal assembly) failed. After an earlier armed clash between the two groups, the security forces intervened to force both the clerics out of the tribal areas. Although the two clerics have been in hiding since then, their followers continued to fight for control of the territory.¹¹²²

- After 9/11, *Imams* tip off the police and FBI that *Muslim* detractors or would-be rivals in their *Mosques*, are terrorism suspects.¹¹²³
- In 2006 in *Indonesia*, a moderate *Muslim* said how *Mosques* are radicalized:

...you get to be the top preacher by being the preacher with a sexy message. A sexy message can be very inflammatory: ‘Christians are the ones that created all these problems for you guys—kill them!’ Friday prayer is an obligation for men, so it has become a very effective medium to propagandize with preachings that are just very, very hateful toward non-*Muslims*.¹¹²⁴
- In February 2006 in *Iraq*, *Sunni* militia destroyed the dome of the *Shiite Askariya Shrine*. The *Shiite Mahdi Army* stormed out of its stronghold of *Sadr City* and counter-attacked dozens of *Sunni Mosques*. *Sheik Tamimi* led hundreds of *Shias* to take the *Saddam Hussein Mosque*, No. 5-833 in Sector 3 of *Baghdad*, while “black-clad men pulled up in ten cars, blocking off the

¹¹¹⁸ Sexton, J. “Split beaches into sections, say leaders,” *theaustralian.news.com.au*, 16 Dec 2005.

¹¹¹⁹ Bawer, Bruce. “Not all *Muslims* want to integrate,” *Christian Science Monitor*, *csmonitor.com*, 17 Nov 2005.

¹¹²⁰ Khoury, Jack & David Ratner. “We don’t speak Arabic here,” *haaretz.com*, 13 Mar 2006.

¹¹²¹ Wilkinson, Isambard. “FM *mullahs* fill the airwaves with hatred,” *telegraph.co.uk*, 6 Mar 2006.

¹¹²² “Pakistan faction clash ‘kills 25,’” *news.bbc.co.uk*, *JW*.

¹¹²³ MacDonald, Heather. “Homeland Security? Not Yet,” *City Journal*, *FPM*, 16 Nov 2004.

¹¹²⁴ DeWolf, Smith Nancy. “Daughter of *Islam*,” *opinionjournal.com*, 25 Feb 2006, *JW*.

roads leading to the building.” The *Mosque* was renamed *Imam Ali Mosque*, a red flag was placed on the dome and a green one on the *Minaret*—both signs of *Shiite Islam*, and the *Adhan* was distinctively *Shiite* too.¹¹²⁵

- C In 2006 a cell phone rang in the *Iraqi* parliament with a *Shiite* chant as the ringtone. “Armed bodyguards of the *Sunni* speaker Mahmoud al-Mashhadani and” a veiled *Shia* politician, Ms. Gufran Al-Saidi, along with her bodyguards, scuffled in the lobby.¹¹²⁶
- C In October 2004 in *Gaza*, “armed *Islamic Jihad* men took over *Al Qassam Mosque*, a *Hamas* stronghold, by force, which takeover led to armed clashes between men from both groups. Thus [*Hamas* leader] Hamad complains in the tape, ‘the *Islamic Jihad* ignited our spirit of resistance when it took away our *Mosque*, and there is a danger they will try to take over others.’”¹¹²⁷
- C In 2006 thousands of *Fatah* supporters prayed outside *Mosques* at *Nusseirat* in central *Gaza Strip* and at *Beit Lahiya* in the northern *Gaza Strip* while *Hamas* supporters prayed inside. A *Fatah* spokesman explained that most *Mosques* in the Strip are *Hamas*-controlled, and:

They are preparing the stage for bloodshed. Some of them have even been calling for the elimination of their opponents, whom they describe as apostates and infidels...*Hamas* has turned the *Mosques* in the *Gaza Strip* into platforms for delivering political speeches. They have decorated the *Mosques* with political signs and banners and the preachers are saying awful things against Abbas and other *Fatah* leaders.¹¹²⁸

- C In 2005, Ehsan Masood, a *Muslim*, noted that the “overwhelming majority” of UK *Muslims* are *Sunni* and “Britain has about a thousand mosques,” yet “punch-ups [fist-fights] are all too common between different factions and the charity commission has a growing file of problem cases.”¹¹²⁹
- C In 2005, *The Times Online* reported on UK *Mosques*:

Small groups of extremists are known to target *Mosques* for takeover, driving out worshippers and replacing an *Imam* with their own choice of preacher, who is usually imported from countries such as *Pakistan* and does not speak English...there are no figures for how many *Imams* speak English but he estimates that 90 per cent probably preach in their mother tongue.¹¹³⁰

- C In 2006, *The Times Online* reported on how *Imam Abu Hamza* and his radical followers took over the *Finsbury Park Mosque* in north London:
 - ★ In 1997 there “were the bitter divisions between moderate *Muslim* factions,” so Hamza “just dropped anchor and moved in.”
 - ★ Hamza preached in Arabic and English rather than in *Pakistani* or Indian dialects.

¹¹²⁵ Wong, E. “*Shiite* Militiamen Reclaim *Mosque* From the *Sunnis*,” *nytimes.com*, 3 Mar 2006.

¹¹²⁶ Knight, S. “*Shia* ringtone sparks scuffle in *Iraqi* parliament,” *timesonline.co.uk*, 10 May 2006.

¹¹²⁷ Regular, Arnon. “Leading *Hamas* preacher warns of clash with *Islamic Jihad*,” *haaretz.com*, 15 Dec 2004, *Nobody’s Business*, *bakelblog.com*.

¹¹²⁸ Abu Toameh, Khaled. “*Fatah* decries *Mosque* ‘incitement,’” *jpost.com*, 14 May 2006.

¹¹²⁹ Masood, Ehsan. “A *Muslim* Journey,” *Prospect Magazine*, *hvk.org*, Aug 2005.

¹¹³⁰ McGrory, Daniel. “Newly-arrived hate *Imams* face early expulsion,” *timesonline.co.uk*, 20 Aug 2005, *JW*.

- ★ Hamza and his thugs scared off people with threats of violence. He was surrounded by bodyguards carrying knives. There were bouncers or “heavies” at “the door glaring and flashing their *Afghanistan* scars.”
- ★ Rachid Salama, an Algerian, said “My brothers...were on benefits or living off charity so they could hang about discussing *Jihad* all day. Whenever we were not praying, we were taken to watch TV. There were endless videos of *Mujaheddin* activity around the globe. *Jihadist Nasheeds* (songs) were played in the background, with medieval-style voice harmonies and deeply stirring lyrics about how brave *Mujhads* are suffering for *Allah* and dying in order to defend *Muslim* lands. They sometimes climaxed with a question—are you going to stand by and watch *Muslim* civilians killed?”¹¹³¹
- ★ Rachid Salama said “The atmosphere was intense. Any slight dissent was stamped on so quickly and aggressively that I realised that the best thing to do was nod and say ‘*Inshallah*’ with the rest of my brothers.”¹¹³²
- Ⓒ In 2006 *The Times Online* reported on how Abubaker Deghayes, whose brother Omar is a *Jihadist* detainee at *Guantanamo Bay*, took over *Al-Quds Mosque* run by Abduljalil Sajid in Brighton, a coastal town south of London:
 In May 1997 Brighton county court found Sajid had been assaulted four times by Deghayes in December 1996 and January 1997 and was also spat upon and threatened with a knife by one of his supporters. Injunctions were issued to prevent Deghayes and his supporters approaching Sajid but he was forced out of the *Mosque*, followed by the trustees of the *Sussex Muslim Society* charity, which operates it.¹¹³³
- Ⓒ In 2005 it was reported that in Spain, Omar Checa Garcia is the leader of the *Jamal Islamiya Mosque* in *Granada* in the *Almeria* district. Garcia is a Spanish convert and considers himself a moderate however he has...
 ...several times blocked bids by North African *Muslims* to take over his *Mosque*, including one group that camped inside for three days before he threw them out...He [Garcia] sees the brand of *Islam* brought by most North African immigrants as ‘reactionary’ and foreign...This generation of immigrants is lost. It’s under the influence of these reactionary *Mosques*.¹¹³⁴
 Where do the takeover artists come from? In 2005 the Spanish newspaper *El Pais* reported that there were 600 *Islamist* worship centers in Spain, often in apartments, and also “six *Mosques* created by the extremist *Salafist Taqfir Wal Hijra* sect, which is believed to have masterminded the *Madrid* train attacks that killed 191 people in March last year,”¹¹³⁵
- Ⓒ In 2005 in *Derband*, in southeast *Dagestan* on the west coast of the Caspian Sea, *Wahhabis* wanted to take over the 8th C. AD main Friday (*Juma*) *Mosque* called *Arafat*. Between 200 and 300 *Wahhabis* came from the *Bab-*

¹¹³¹ Taher, Abul et al. “Focus: How liberal Britain let hate flourish,” *The Sunday Times*, timesonline.co.uk, 12 Feb 2006.

¹¹³² Taher, Abul et al. “Focus: How liberal Britain let hate flourish,” *The Sunday Times*, Ibid.

¹¹³³ Foggo, Daniel & Abul Taher. “Imam backs terror attack against Blair,” timesonline.co.uk, 18 Jun 2006.

¹¹³⁴ Contenta, Sandro. “Andalusia’s connection,” thestar.com, 20 Mar 2005.

¹¹³⁵ “Spain holds 15 suspected of recruiting for Iraqi insurgency,” news.yahoo.com, 19 Dec 2005.

ul-Abwab Mosque across town with “clubs, pieces of armature, knives and axes” either to oust the *Imam* and congregation that frequented the *Arafat Mosque* altogether, or at least have their *Wahhabi Imam* conduct the Friday midday prayers (*Namaz*):

After the fight on the floor of the *Mosque* there were pools of blood, the *Minbar* and an ancient mirror were broken as well as the benches, carpets covering the floor were torn.¹¹³⁶

The fight landed several *Muslims* in hospital beds. Another reporter wrote:

Everything had been turned upside down. The altar was on its side. Mirrors and sound equipment were smashed. Building materials—stone, wood and tiles—lay strewn across the floor, apparently used as weapons during the disturbances. *Streaks* of blood were visible everywhere. In one place, blood with a clump of hair stuck to it stained the wall. Lying broken on the floor was the flagpole from a green banner symbolizing *Islam*.¹¹³⁷

Muslims will sometimes gather at a *Mosque* and commit violence there, or march from the *Mosque* to commit violence elsewhere. This follows the example of *Muhammad* who told his followers in his *Madinan Mosque*, “Kill any Jew that falls into your power.”¹¹³⁸ Thereupon, *Muslims* went out and killed 80 non-*Muslims*.¹¹³⁹ For instance:

- ⊕ *Muslims* are known for listening to sermons of incitement on Friday and rioting upon exiting the *Mosque*, such as at the *Al-Aqsa Mosque* on the temple mount.
- ⊕ Rahul Gupta wrote this caption for a picture of a *Hindu* man being beaten inside a *Mosque*:

A *Hindu* being beaten by *Muslims* in a *Mosque* in *Bangladesh*. He was captured outside the *Mosque* while going home. After Friday prayers were over, the *Muslims* came out and grabbed the first *Hindu* they could. Mr. Vimal Patak, a *Bangladeshi* born *Hindu*, was beaten to death with sticks as the *Muslim Mullas* (priests) chanted “Kill the *Kafir!*” i.e. non-*Muslim*. With folded hands he begged for his life and died a brutal death.¹¹⁴⁰

Muslims are known to gather at *Mosques* or stadiums to hear incitement and then **protest march** or **bus** to another location to cause mayhem there, for instance:

- ⊕ A British colonial administrator, Gertrude Bell, wrote:

[Writing on 16 August 1920]...the police gave warning that there was to be a **monster meeting in the big Mosque** next day, after which a procession through the town was to be organized. It would undoubtedly have led to disturbances and that was the object desired....[Later on 5 September 1920] We are now in the middle of a full-blown *Jihad*, that is to say we have against us the fiercest prejudices of a people in a primeval state of civilization...We're near to a complete collapse of society—the end of the

¹¹³⁶ “Fight in the oldest *Mosque* of Russia,” eng.*Islam.ru*, 12 Apr 2005, *JW*, 17 Apr 2005.

¹¹³⁷ Turabov, Rinat. “*Dagestan: Muslim Factions Clash*,” iwpr.net, chechentimes.org, 15 Apr 2005.

¹¹³⁸ Ishaq. *Sirat*, p. 369. The account is also found in *El badiyah wa alnihay—Ibn Katheer*, vol. 4: the chapter on killing Ka’ab Bin Al Ashraf.

¹¹³⁹ Warraq. *Quest*, p. 542, as quoted by Schmidt. *Divide*, p. 17.

¹¹⁴⁰ Gupta, Rahul. “Ethnic Cleansing in *Bangladesh*,”

mukto-mona.com/human_rights/ethnic_cleansing_Bangladesh.html, accessed 2004.

Roman empire is a very close historical parallel. We've practically come to the collapse of society here and there's little on which you can depend for its reconstruction.¹¹⁴¹

- C The Turkish government claimed that a pogrom against the Greek community on 6-7 September 1955 was an unplanned riot by fanatics, but one author "questioned how riots could erupt so suddenly and violently as to destroy a whole community."¹¹⁴² In fact, 100,000 *Islamists* were **transported** by the Turkish government and in nine hours they destroyed "4,500 Greek homes, 3,500 businesses, 90 religious institutions and 36 schools in 45 distinct communities." The pogrom occurred in three waves:

 - ★ The first wave was just intended to break down all the doors and barriers. *Muslims* brought "pickaxes, shovels, wooden timbers to serve as battering rams, acetylene torches, gasoline, dynamite and large trucks full of stones."
 - ★ The second wave came with trucks for pilfering and the pillaging and they proceeded to destroy "houses, the apartments, the church, the stores."
 - ★ The third wave was meant to finish where the others left off.¹¹⁴³
- C *National Interest* reported on a *Muslim* massacre called the "March Pogrom" in *Kosovo* in 2004:

Members of the victimized community, in this case, [Christian] *Serbian* children, were accused of chasing four [Muslim] *Albanian* children into a river and causing the death of three of them. Hours later, what passes for authority in *Kosovo*, the U.N. Mission, issued a statement that the accusation against the *Serbs* was false, that the surviving *Albanian* child had told the U.N. that there had been no *Serbs*—yet the violence escalated and today it continues unabated.

Busloads of [Muslim] *Albanians* were transported to areas where *Serbs* are concentrated—in some cases, clashing with international peacekeepers. In some areas, entire *Serbian* villages have been burned to the ground. The U.N., ever courageous [an allusion to U.N. peacekeepers fleeing the genocide of *Rwanda* in 1994], evacuated its missions from at least three cities in *Kosovo*. In two of them, *Serbian* Orthodox churches are in flames. And it has only gotten worse during the night.

Monasteries and churches dating back to the twelfth century are burning; some are already destroyed. Their cultural significance—not only for Christians but also for all humanity—is irreplaceable. Photographs and memories are all that remain of these objects of civilization. And the U.N. [peacekeepers] fled.

The wave of violence has been too well planned and coordinated to be a spontaneous reaction to rumors. 'It was planned in advance,' said Derek Chappell, the U.N.'s *Kosovo* mission spokesman. All that was needed was a pretext. It is clear that some in the *Kosovo Albanian* leadership believe that by cleansing all remaining *Serbs* from the entity

¹¹⁴¹ Gertrude Bell, Baghdad, *Iraq*, Baghdad, 1920, as quoted in Bostom, Andrew G. "Iraq's Jihad: Past as Prologue," americanthinker.com, 8 Jun 2005, JW.

¹¹⁴² Lappen, Alyssa A. "Turkey's Forgotten *Islamist* Pogrom," FPM, 24 May 2005.

¹¹⁴³ Lappen, Alyssa A. "Turkey's Forgotten *Islamist* Pogrom," FPM, 24 May 2005. Copyrighted material

(having already achieved the [ethnic-]cleansing of two-thirds of *Kosovo's Serbs* after 'liberation' in 1999) and destroying all *Serbian* [Christian] cultural sites, they can present the international community with a *fait accompli*. But [religio-]ethnic purity cannot be allowed to be the foundation for democracy and independence...¹¹⁴⁴

From June 1999 when KFOR took over *Kosovo* to 2004, eighty churches have been destroyed.¹¹⁴⁵ From 1999 to 2006 "220,000 *Serbs* and non-*Albanians* have been driven out of the province; 40,000 *Serbian* houses have been destroyed and more than 1,000 *Serbian* civilians have been killed...[With the result that] almost 80 percent of *Kosovo's* territory is ethnically pure."¹¹⁴⁶ During the March 2004 pogrom alone, 35 churches and monasteries were destroyed and nineteen *Serbs* were killed. Some believe that the "March Pogrom" was planned well in advance:

Strong suspicion exists among many in *Kosovo*, even those within NATO's *Kosovo* Force (KFOR) peacekeeping forces, that the March Pogrom was anything but a spontaneous event.¹¹⁴⁷

In 2006, the U.N. began setting up refugee camps for up to 40,000 *Serbs* in anticipation of the ethnic cleansing of *Kosovo* by *Albanian Jihadists* once *Kosovo* is declared an independent state later in the year.¹¹⁴⁸

- C In 2004, "*Kano's* [in *Nigeria*] main *Muslim* leader [cleric Umar Ibrahim Kabo] led a **demonstration** against the killings from the main *Mosque* on Tuesday, telling protesters that the *Yelwa* killings [a town a long ways away] were part of a supposed Western conspiracy against *Islam*. Two days of citywide mayhem and violence ensued."¹¹⁴⁹ The violence came hours after thousands of *Muslim* protesters—some carrying daggers, sickles and clubs—marched from the main *Mosque* in the northern city of *Kano* [*Nigeria*], traditionally a hotbed of religious tensions.¹¹⁵⁰
- C In 2004 in *Bangladesh*, one thousand *Muslims* **marched** to the "small *Mosque*" carrying "maces, machete, clubs and axes" while "chanting anti-*Ahmadiyya* slogans." The *Sunnis* ransacked the twelve *Ahmadiyya* houses, beat and pelted worshippers with stones and tore down the *Mosque*.¹¹⁵¹
- C In Norway in 2004, 20 *Muslim* gang members boarded a **bus** from *Kristiansand* and traveled north to attack a native Norwegian gang in *Vennesla*. That there was preplanning can be deduced from the mode of travel—the bus, their carrying axes, knives and bats, and "The two groups reportedly used the national newspaper *Dagbladet's* Internet chat service to arrange a meeting place."¹¹⁵²

¹¹⁴⁴ Krnjevic-Miskovic, Damjan de. "Pogrom in *Kosovo*," *National Interest*, JW, 18 Mar 2004.

¹¹⁴⁵ "Serbian church sues over *Kosovo*," news.bbc.co.uk, 9 Dec 2004, JW; also see savekosovo.org.

¹¹⁴⁶ "The Time for Demagogues has Returned: Interview with *Serbia's* Vuk Draskovic," service.spiegel.de, 13 Jul 2006.

¹¹⁴⁷ Weyrich, Paul M. "Stability for Tragic *Kosovo*," CNSNews.com, 29 Oct 2004.

¹¹⁴⁸ "Europe Prepares to Evacuate 40,000 *Kosovo Serbs*," *Focus i News*, focus-fen.net, 18 Apr 2006, DW, 20 Apr 2006; also see savekosovo.org.

¹¹⁴⁹ Walsh, D. "Nigeria deploys soldiers to quell religious killings," lam-online.com, 14 May 2004.

¹¹⁵⁰ Samuel, Oloche. "Muslims Hack Christians to Death in *Nigeria*," *FPM*, 13 May 2004.

¹¹⁵¹ "Ahmadiyya Mosque razed, 12 houses robbed in *B'Baria*: 11 including 6 women injured," thedailystar.net, 30 Oct 2004, DW.

¹¹⁵² "Juvenile bloodbath averted," aftenposten.no, 13 Oct 2004, JW, 14 Oct 2004.

- Ⓒ In China in 2004, “police stopped a **17-truck convoy** carrying *Hui* [*Muslim*] men” who were about to attack non-*Muslim Han* Chinese. 148 people died in ethnic clashes.¹¹⁵³
- Ⓒ In 2005, at *Jotindryanagar* in the state of *Satkira* in *Bangladesh*, fifteen thousand *IKNMB* members held a rally at 10 AM, and at 1 PM **marched** to an *Ahmadiyya Mosque*, which act sent the *Ahmadiyyas* into a panic. The *Sunnis* threw stones and injured fifty *Ahmadiyyas*. Immediately after hanging a sign on the *Ahmadiyya Mosque*, as if this were the cue, the *Sunnis* looted ten *Ahmadiyya* houses. As typical, the only person the police arrested during the melee was not a fanatic *Sunni* but an *Ahmadiyya*.¹¹⁵⁴
- Ⓒ In 2005, a *Pakistani* Christian man won money gambling with *Muslims* who were sore losers. Rather than pay, they spread the rumor that the winner had burned a “*Koran Mahal*, a box for preserving torn pages of the *Koran*.” 2,000 *Muslims* then came on **buses** to *Sangla Hill* in the *Nankana* district of *Punjab* in *Pakistan* and ransacked and burned three churches, two schools and a convent, parsonages and Christian homes.¹¹⁵⁵
- Ⓒ In 2005, after a beach riot in *Sydney*, *Australia*, *Muslims* to the south in *Melbourne* were organizing so “30 cars and a couple of **busloads**” of *Muslims* could join the fray but they were headed off by police.¹¹⁵⁶
- Ⓒ In 2006, during the worldwide Cartoon Riots that killed dozens...
...some 400 people walked from a *Mosque* to the Danish Embassy in London. Some carried placards with slogans such as ‘Europe your 9/11 will come,’ ‘behead the one who insults the prophet,’ ‘be prepared for the real Holocaust’ and ‘massacre those who insult *Islam*.’ Later, one protester was charged with soliciting murder.¹¹⁵⁷

In Lebanon, the 2006 Danish Cartoon Riots were more violent.

...**heavily-laden coaches and minivans** began to arrive from *Beirut* and the rest of *Lebanon*. They were all full of young, often bearded men who wore headbands and carried identical flags with calligraphic inscriptions in Arabic such as: ‘There is no god but God and *Mohammad* is his Prophet’ and ‘O Nation of *Muhammad*, Wake Up.’ There were soon as many as 20,000 of them filling the streets. They walked up past the Christian quarter of *Gemmayze* and into the even more genteel Christian area of *Achrafieh*, [while smashing windows, burning cars and torching the Danish embassy and a church in *Ashrafiya*] gathering not far from the Danish embassy, the target of their protest. One man waved a placard in English that said: ‘Damn your beliefs and your liberty.’ Another carried a sign saying: ‘Whoever insults Prophet *Muhammad* is to be killed.’ And then in the early afternoon, as suddenly as it had all begun, it ended. The leaders of the mob turned to the angry young men beside them and told them it was time to leave. Obediently the crowd thinned out and began walking back to the **buses**, even

¹¹⁵³ Kahn, Joseph. “Martial Law Declared as Nearly 150 Die in Clashes in Central China,” *nytimes.com*, 1 Nov 2004.

¹¹⁵⁴ “50 hurt as bigots attack *Ahmadiyyas* in *Satkira*: 10 houses looted,” *thedailystar.net*, 18 Apr 2005, *DW*.

¹¹⁵⁵ “Anti-Christian rampage features 2,000 *Muslims*,” *WND*, 13 Nov 2005, *DW*.

¹¹⁵⁶ Kerbaj, Richard & Cath Hart. “Melbourne youths prepare to head north,” *theaustralian.news.com.au*, 16 Dec 2005, *C&R*, *DW*.

¹¹⁵⁷ “Brit. man remanded for *Muhammad* cartoons protests,” *jpost.com*, 6 May 2006. Copyrighted material

as the Danish embassy continued to burn. By 3pm there wasn't a single protester left on the street.¹¹⁵⁸

When *Islamists* cannot drive non-*Muslims* out quickly due to strategic reasons (e.g. foreign policy considerations, or a Christian population that can protect itself), they seek to reduce their power and presence in various ways. One way is to build *Mosques* and *Minarets* next to churches. Another is to require that all churches be surrounded by tall walls as is common in the Gulf States and even in Palestine, as *Ynet* reported:

The Galilee Churches were established starting in the 16th century, when *Muslim* rulers, wanting to develop relations with European powers, permitted their representatives in the holy land to buy property and build places of worship. Passing by one of these churches, one may only see high walls, a metal gate and a bell tower. But these walls, however often hide beautiful churches...¹¹⁵⁹

The high walls means that the church is "out of sight, out of mind" for the populace. The walls also are needed for protection against "roving *Muslim* hooligans out to spoil Christian observances."¹¹⁶⁰ Bat Yeor wrote about the situation in the 1990's:

In *Hebron*, the Russian Orthodox church had to be protected by a high wall, immediately covered with *Islamist* graffiti, and in *Bethlehem* barbed wire encircled the Baptist church.¹¹⁶¹

Islamists like to build *Minarets* and *Mosques* next to churches to: 1) check their expansion, 2) to harass worshippers as they walk in and out, 3) to disrupt church services by playing the *Adhan* five times per day and 4) to blast sermons from stadium-sized loudspeakers mounted on the *Minaret(s)*. Examples include:

- ☪ The small Chapel of the Ascension on the Mount of Olives has a "flanking *Minaret*," complete with a crescent finial and loudspeakers.¹¹⁶²
- ☪ *Muslims* destroyed the Church of the Sepulcher during the reign of *Fatimid Caliph Al-Hakim* (996-1021 AD). After driving out the Crusaders, *Saladin* (1138-1193 AD) built two *Mosques*, the *Omar* and *Al-Hanaqa Mosques*, that still loom over the Church of the Holy Sepulcher that had been reconstructed in 1048 AD. *Saladin* also reinstated the *Nuseibeh* family as key-holders at the Church of the Sepulcher. Today, the *Nuseibeh* family attends the *Omar Mosque* next to the Church of the Sepulcher.¹¹⁶³ *Landay* wrote about attending a service at the Church of the Sepulcher in 1972 AD: "...from its graceful *Minaret*, the *Muezzin's* call mingles with the chants of Christian clerics in the church below."¹¹⁶⁴ *Al-Hanaqa Mosque* abuts and overshadows the Church of the Sepulcher, which has allowed *Muslims* to:
 - ★ In April 1997, "[knock] down the walls between a *Mosque* and the orthodox patriarchate, on the pretext that they were doing restoration work."¹¹⁶⁵ They "Seized two rooms of a Greek Orthodox monk and

¹¹⁵⁸ McCarthy, Rory. "Rioting with well-planned spontaneity," guardian.co.uk, 6 Feb 2006.

¹¹⁵⁹ Zur, Yigal. "Waiting for Father Timothy," ynetnews.com, 4 Jan 2006.

¹¹⁶⁰ Parsons, David. "The True Star Of Bethlehem," christianactionforisrael.org, 28 Dec 2001.

¹¹⁶¹ Yeor, *Dhimmitude*, p. 237.

¹¹⁶² Peters, *Jerusalem*, pp. 274-275, illustrations.

¹¹⁶³ Kalman, Matthew. "Muslim family holds key to sacred sepulcher," *The San Francisco Chronicle*, sfgate.com, 27 Mar 2005.

¹¹⁶⁴ Landay, *Rock*, p. 18.

¹¹⁶⁵ "Antenna Radio (antenna.gr): News in English (AM), 97-04-25," Hellenic Resources Net, hri.org, 25 Apr 1997.

annexed them to a *Mosque* next to the Church of the Holy Sepulcher. The monk came back from abroad to find his access blocked and belongings thrown out.”¹¹⁶⁶

- ★ In 2002, *Muslims* tried to build a latrine servicing the *Al-Hanaqa Mosque* on the roof of the Church of the Sepulcher.¹¹⁶⁷ Only the threat of legal action against the *Wakf* by *Israel* stopped the construction.¹¹⁶⁸
- ★ In 1997, *Muslims* dug a tunnel from the *Al-Hanaqa Mosque* that was discovered only after “two clerics discovered a hole in the floor of the crypt” inside the Church of the Sepulcher.¹¹⁶⁹ Incidentally, in 2006 *Islamists* in *San’a, Yemen*, dug a 140-meter tunnel from a *Mosque* to a jail to break 23 inmates and terrorists out of jail.¹¹⁷⁰
- Ⓒ Jordanians captured and held part of the City of Jerusalem from 1949 to 1967, and in 1953 they “undertook to *Islamize* the Christian quarter of the Old City of Jerusalem by laws forbidding Christians to buy land and houses... and authorized *Mosques* to be built near churches, thus preventing any possibility of enlargement.”¹¹⁷¹
- Ⓒ In the West Bank and *Gaza* in general, David Raab wrote the Palestinian *Muslims* have continued in the...
 ...tradition of *Saladin*—who constructed two *Mosques* contiguous to and taller than the Church of the Holy Sepulcher—*Mosques* have mushroomed adjacent to and usually taller than churches.¹¹⁷²
- Ⓒ In *Ramallah* in 2005, “Father Nazaih reported on the bitterness that still exists several years after *Muslim* fanatics stole Christian land next to the church. There they wanted to build a *Mosque*. ‘They came with tractors and burst into the place,’ he said. ‘They broke the walls of the houses. We did not realize what was happening. They took everything. Even the governor could do nothing. Of the thousands of families present in *Ramallah* in 1948, only a few hundred remain. Up to 40,000 Christians have gone to the United States,’ he added.”¹¹⁷³
- Ⓒ David Parsons wrote in 1999 about *Nazareth*, a city located in *Israel* proper:
 ...an 80 percent Christian majority before 1948 has dropped to under 33 percent.¹¹⁷⁴
 In October 1999 “the Arab Christian mayor of *Nazareth*, Ramiz Jaraisy (Gerasi), was beaten by members of the opposing *Islamist* party.”¹¹⁷⁵ Drew Christiansen wrote in 2000 about *Nazareth*:

¹¹⁶⁶ Parsons, David. “The Galilee Gauntlet,” *Middle East Digest*, May 1999, vol. 10:5, christianactionforisrael.org.

¹¹⁶⁷ Raab, David. “The Beleaguered Christians of the Palestinian-controlled Areas,” *IMRA*, imra.org.il, 10 Oct 2002.

¹¹⁶⁸ Winston, Emanuel A. “*CNN* Slants The Story Of The Church Of The Nativity Siege or The Evil Empire Strikes Again,” *cnn.com*, 6 May 2002.

¹¹⁶⁹ “Antenna Radio (antenna.gr): News in English (AM), 97-04-25,” Hellenic Resources Net, hri.org, 25 Apr 1997.

¹¹⁷⁰ Ghobari, Mohamed. “13 *Al-Qaida* Convicts Escape *Yemeni* Prison,” *themoscowtimes.com*, 7 Feb 2006.

¹¹⁷¹ Yeor. *Dhimmitude*, p. 235.

¹¹⁷² Raab, David. “The Beleaguered Christians of the Palestinian-controlled Areas,” *IMRA*, imra.org.il, 10 Oct 2002, *USS Neverdock* blog.

¹¹⁷³ “Christians in Holy Land in Crisis, Says Report,” *ZENIT*, 26 May 2005, *DW*, 25 Jun 2005.

¹¹⁷⁴ Parsons, David. “The Galilee Gauntlet,” *Middle East Digest*, May 1999, vol. 10:5. *Ibid*

Elsewhere in the Middle East however fundamentalists often seize or occupy land near churches in efforts to intimidate and harass local Christians. I remember, for example, being shown some years ago *Mosques* erected by fundamentalists near the entrances of Catholic churches in a neighboring Arab country. The occupation of the particular site in *Nazareth* [nearby the Basilica of the Annunciation] appears to have been intended as just such a provocation.¹¹⁷⁶

The Israeli government, under pressure from the Vatican, intervened and stopped the building of the *Shehab el-Din Mosque* meant to upgrade a shrine built in honor of a nephew of Saladin. The proposed *Mosque* would have meant *Muslims* could more easily: 1) bully Christian worshippers, 2) snarl traffic in the area, 3) take all the parking spaces and 4) postcards featuring vista views of Nazareth would show a huge *Mosque* next to the basilica.

David Parsons wrote about *Nazareth* in 1999:

The latest disturbances [in 1999] began when several thousand *Muslim* youths shouted insults at Christians leaving Easter services at the Basilica [of the Annunciation in *Nazareth*]. In a repeat of attacks at Christmas, the *Muslim* gangs stoned worshippers, torched shops and smashed windshields of cars with crosses dangling from their mirrors. Similar skirmishes occurred in the nearby *Galilee* village of *Turan* two years ago [in 1997], after *Muslims* interrupted a mass on Orthodox Good Friday. Christians were left fearful by days of firebombs and a fatal stabbing [of a Baptist man in *Turan*].¹¹⁷⁷

Besides the 1999 riot outside the basilica, *Muslims* erected a protest tent there to put pressure on Israeli politicians and Christians to let them build the *Shehab el-Din Mosque*. Of course just as they still do in 2006, they prayed prostrate *en masse* outside the *Shehab el-Din* shrine in full view of the basilica. When initial approval was granted in 1999 (later retracted in 2003), the *Islamists* had a victory parade. A *Cairo* newspaper reported:

Last week, as Israel's *Islamist* movement was transforming the cornerstone-laying ceremony for the *Mosque* of *Shihab Al-Din* in Nazareth into a virtual victory parade, one image lingered in the minds of Palestinian Christians, whether in Israel or the Occupied Territories. This was the sight of a solitary nun standing on the parapets of Nazareth's Basilica of the Annunciation while, beneath her, thousands of Palestinian *Muslims* chanted slogans of 'fire and blood' and pitched green-canister flares into the night. It was an icon of absolute vulnerability.¹¹⁷⁸

Then in February 2006 during the widespread Cartoon Riots that killed dozens, *Muslims* protested the Danish caricatures in *Nazareth* too. *Sheik* Raed Salah of the *Islamic* Movement led 500 chanting Israeli Arab *Muslims*

¹¹⁷⁵ "Crisis in Nazareth: Background Information," nccbuscc.org, Oct 1999.

¹¹⁷⁶ Christiansen, Drew. "Nazareth Journal," *America: The National Catholic Weekly*, americamagazine.org, 12 Feb 2000, vol. 182, no. 4.

¹¹⁷⁷ Parsons, David. "The Galilee Gauntlet," *Middle East Digest*, May 1999, vol. 10, no. 5, christianactionforisrael.org (the Baptist man was Saleh Salami, a college student).

¹¹⁷⁸ Usher, Graham. "Palestinian Christians after Nazareth," *Al-Ahram Weekly*, weekly.ahram.org.eg, 2-8 Dec 1999, Issue # 458.

from the nearby *As-Sala(a)m Mosque* toward the basilica.¹¹⁷⁹ “Some carried signs in English reading, ‘Infidels, your day will come’ and ‘Don’t hurt our prophet’s feelings.’”¹¹⁸⁰

Then in March 2006, an emotionally disturbed Jewish man, his Christian wife and their daughter threw firecrackers from the balcony of the Nazareth basilica during a packed Lenten church service. While Christians inside the church protected the pranksters from a lynching, later that evening a mostly-*Muslims* crowd rioted outside the church, burning four cars—two of them police cruisers. Police used stun grenades and tear gas to break up the riot in which 13 police officers and 13 civilians were wounded.¹¹⁸¹ After this yet one more example of *Muslims* using the slightest pretext to engage in *Jihad* mayhem...

Ahmad Tibi, an Arab *Muslim Knesset* [parliament] member, said ‘I am proud that the *Muslims* defended the Church of Annunciation and I am sure Christian Arabs would not hesitate to defend *Mosques*.’¹¹⁸²

It should be noted that every day in *Nazareth* “the call of the *Muezzin* washes over the roof and the other roofs of the neighborhood.”¹¹⁸³ David Raab wrote in 2002:

Loudly amplified *Muslim* sermons have been aired during Christian services, including the Pope’s April 2000 address in Nazareth, which had to be halted until the *Muslim* call to prayer was concluded.¹¹⁸⁴

As elsewhere, *Muslims* use their *Mosque* loudspeakers in Nazareth to incite riots and disturb Christian church services. In mid-2003, when bulldozers came to demolish the foundation of the *Shehab el-Din Mosque*...

...Loudspeakers immediately began calling on residents to come to the site and demonstrate in order to ‘save the *Mosque*.’ Seven of the Israeli Arabs protesting the move were arrested and two policemen were lightly injured, one of them suffering stabbing wounds, Israeli radio reported.¹¹⁸⁵

- G In Bethlehem, the Church of the Nativity looks drab today because *Muslims* stole the white marble for buildings on the temple mount and for *Mosques* in *Istanbul*.¹¹⁸⁶ David Parsons wrote in 2000 about Bethlehem, located in the West Bank:

New *Mosques* have been built around Bethlehem’s Manger Square, and Christian visitors complain about the imposing *Muezzin* calls—not only five times a day for prayers but also reportedly whenever Christian tour groups are around.¹¹⁸⁷

¹¹⁷⁹ “Cartoon row: Danish embassy ablaze,” *cnn.com*, 4 Feb 2006.

¹¹⁸⁰ “Palestinians protest Danish cartoons,” *jpost.com*, 4 Feb 2006.

¹¹⁸¹ “Barakeh on church attack: Olmert’s head ‘sick with racism,’” *Haaretz.com*, 5 Mar 2006.

¹¹⁸² Klein, Aaron. “*Muslims* blame Israel for church attack...” *WND*, 5 Mar 2006.

¹¹⁸³ Ben-Ami, Yuval. “Bohemia in Nazareth,” *haaretz.com*, 27 Dec 2005.

¹¹⁸⁴ Raab, David. “The Beleaguered Christians of the Palestinian-controlled Areas,” *IMRA*, *imra.org.il*, 10 Oct 2002.

¹¹⁸⁵ Shuman, Ellis. “Bulldozers raze controversial *Nazareth mosque*,” *Israelinsider.com*, 1 Jul 2003.

¹¹⁸⁶ “Bethlehem, Part 2,” *ourfatherlutheran.net/biblehomelands/palestine*, accessed 29 Dec 2005.

¹¹⁸⁷ Parsons, David. “The Galilee Gauntlet,” *Middle East Digest*, May 1999, vol. 10/5. *ibid*

Now there are fifteen *Mosques* and only ten churches left in Bethlehem.¹¹⁸⁸

Ever since Arafat and the Palestinian Authority took control of Bethlehem in 1995, Christian residents and tourists have dwindled to a fraction of what they were before. *Muslims* and *Muslim* apologists blame this on *Israel's* counter-terrorism measures, but the West Bank security fence was built starting in 2002 after the bulk of the Christians population had already left.¹¹⁸⁹ In fact, the economy and tourist situation has improved in Bethlehem since 2002 since the tall concrete walls meant Palestinians could no longer infiltrate "Christian homes and churches in neighboring *Beit Jalla* to shoot at the Jerusalem suburb of *Gilo*."¹¹⁹⁰

Christians have been subject to *Muslim* boycotts, and *Muslim* gangs and militias demanding protection money. Christian land and businesses have been confiscated by *Muslim* squatters who often came from *Hebron*.¹¹⁹¹ "The PA has been appropriating lands of the Greek Orthodox Church in Bethlehem and building *Mosques* on the formerly Christian land."¹¹⁹² In April 2002, gunmen took over the Basilica of the Nativity and "other convents and Christian institutions in the city" for a month.¹¹⁹³ Just before Christmas in 2005, gunmen demanding government jobs briefly occupied the mayor's office, who happens to be Christian.¹¹⁹⁴

In 2001, Manger Square was "almost devoid of decorations," yet the PA had enough money to hang: 1) "Stop the wall" signs,¹¹⁹⁵ 2) a large banner that "read, 'Sharon assassinates the joy of Christmas,'" 3) Palestinian flags and 5) posters of Arafat.¹¹⁹⁶ In 2005, the City of Bethlehem had to take out loans to decorate Manger Square.¹¹⁹⁷

After *Hamas* won elections in Bethlehem in 2005, Masalmeh, a leader of the local *Hamas* contingent, said:

We in *Hamas* intend to implement this [*Jizya*] tax someday. We say it openly—we welcome everyone to Palestine but only if they agree to live under our rules.¹¹⁹⁸

Ⓒ In Egypt, Johannes J.G. Jansen relates that a Coptic priest...

...pointed out that right next to every church in Egypt is a *Mosque*, its *Minaret* just a bit higher than the neighboring church spire...¹¹⁹⁹

¹¹⁸⁸ Magister, Sandro. "The Mayor of Bethlehem is Christian, but It's *Hamas* That's in Charge," *chiesa.espressonline.it*, 29 Dec 2005, *DW*.

¹¹⁸⁹ Klein, A. "World leaders, media blame Israel for fleeing Christians," *WND*, 25 Dec 2005, *DW*.

¹¹⁹⁰ Parsons, David. "The True Star Of Bethlehem," *christianactionforisrael.org*, 28 Dec 2001.

¹¹⁹¹ Raab, David. "The Beleaguered Christians of the Palestinian-controlled Areas," *IMRA*, *imra.org.il*, 10 Oct 2002.

¹¹⁹² Klein, Aaron. "Palestinians blame *WND* for Bethlehem religious rift," *WND*, 28 Dec 2005.

¹¹⁹³ Magister, Sandro. "The Mayor of Bethlehem is Christian, but It's *Hamas* That's in Charge," *chiesa.espressonline.it*, 29 Dec 2005, *DW*.

¹¹⁹⁴ Klein, A. "World leaders, media blame Israel for fleeing Christians," *WND*, 25 Dec 2005, *DW*.

¹¹⁹⁵ "Holiday Cheer Lacking In Bethlehem," *cbsnews.com*, 24 Dec 2003.

¹¹⁹⁶ Hazboun, *Ibrahim*. "Israel bars Arafat from Bethlehem Mass," *suburbanchicagonews.com*, 25 Dec 2001.

¹¹⁹⁷ Toameh, K. A. "Bethlehem mayor lacks Christmas celebration funds," *jpost.com*, 8 Dec 2005.

¹¹⁹⁸ Masalmeh's interview with Karby Legget, *Wall Street Journal*, *online.wsj.com*, 23-26 Dec 2005, as quoted in Pipes, Daniel. "*Dhimmitude* in Practice," *DP*, 29 Dec 2005.

¹¹⁹⁹ "Hans Jansen (*arabistjansen.nl*) on *Dhimmitude* in Holland," *DW*, 1 Apr 2005, translated by

Rogier van Bakel (*Nobody's Business* blog) from the Dutch broadsheet *Trouw*, 27 Nov 2004.

When US President Bush's aide "Hughes climbed a tower to gaze over the city skyline," she saw only "A thousand *Minarets*—and satellite dishes."¹²⁰⁰

Karen Hughes was on a listening tour to find out why *Muslims* hated the US. She heard lies in the parlors and halls of power such as "We have no problems with Americans. But look at what Bush is doing..." and the *Muslim Brotherhood* told her "We are respectful of Egypt's laws."¹²⁰¹ Ironically, the truth could be seen by all from the rooftops. The satellite dishes no doubt pulled in anti-American radical *Islamic* preaching, and the absence of church steeples showed how Egyptians *Muslims* felt they had to utterly prevail over the Copts in keeping with *K 009:033*.

Most often Copts are kept from building churches in Egypt, as is the case in many parts of *Islamdom*. Copts are not allowed to have house churches either, as *The Jerusalem Post* reported:

The Interior Ministry said in a statement that the violence started after a rumor spread through the village that two *Coptic* Christian brothers had turned their house into a church and urged *Copts* to pray inside. The statement said 200 *Muslim* villagers marched on the house, hurling stones at it before trying to storm the dwelling. Security guards employed by local authorities intervened and fired rifles into the air while trying to disperse the crowd, but mistakenly killed an 18-year-old *Muslim* student, Mohammed Mohsen Qassem, and injured three others, the statement said. Police also arrested 23 *Muslims* and Christians. Residents in the *Muslim*-majority village say local *Copts* have grown angry since authorities last year rejected their demand to build a church...Christian villagers must travel to a nearby village to attend church services.¹²⁰²

- C In Spain, *Muslims* are trying to drive the Catholic Church out of former *Muslim* strongholds. For example:

★ *Muslims* demanded that Catholics share the *Cordoba* Cathedral, a *Mosque* converted to a church sometime after 1492 AD, though the site originally been a church before *Muslims* invaded Spain.¹²⁰³

★ Sandro Contenta wrote about *Granada*:

On a hilltop directly across from the *Alhambra* [700-year-old *Muslim* fortress], the first *Granada Mosque* to be built in 500 years opened its doors in 2003. Before construction, the choice of the highly symbolic site met with two decades of resistance from local authorities, not least because it is squeezed **between a Catholic church and a nun's convent**. 'The church hierarchy is very hostile to *Islam*,' says Abdulhasib Castineira, director of the Great *Mosque*, which was built largely with funds from *Morocco*, Malaysia and the United Arab Emirates.¹²⁰⁴

The Los Angeles Times noted:

¹²⁰⁰ Kessler, Glenn. "Hughes Reaches Out Warily in Cairo," *washingtonpost.com*, 26 Sep 2005.

¹²⁰¹ Kessler, Glenn. "Hughes Reaches Out Warily in Cairo," *washingtonpost.com*, 26 Sep 2005.

¹²⁰² "Egypt: 1 dead, 23 detained in religious clashes," *jpost.com*, 30 Dec 2004.

¹²⁰³ Sills, Ben. "Cathedral may see return of *Muslims*," *guardian.co.uk*, 19 Apr 2004.

¹²⁰⁴ Contenta, Sandro. "Andalusia's connection," *thestar.com*, 20 Mar 2005.

Cloistered nuns on the other side of the *Mosque* added a few feet to the wall enclosing their convent, as if to say they wanted neither to be seen nor to see.¹²⁰⁵

- Ⓒ In the UK in 2006, in the Pollokshields area of Glasgow, Scotland, a *Muslim* leader called on the Catholic Church to change the main faith of a church school to *Islam* since 90 percent of its students were *Muslim*. The story makes no mention of the *Muslim* leader offering any compensation for the property, which reminds one of how most churches in *Islamdom* have been confiscated or destroyed the last 1400 years.¹²⁰⁶

Islamists like to upstage non-*Muslims* by building huge *Mosques* funded by petro-dollars that tower over churches, or in the case of secular nations, next to international airports and sports venues. They are often in a rush to build these monumental-size *Mosques* in time for big televised events, for instance:

- Ⓒ David Parsons wrote about the planned *Mosque* in honor of a relative of Saladin's that *Muslims* tried to build by the Basilica of the Annunciation:

The inescapable reality is that the flash point in *Nazareth* flared into violence when they [*Muslims*] became frustrated that the *Mosque* might not be finished in time for the mass of Millennium [2000 AD] travelers...including the pope...It seems some *Muslims* fancy that broadcasts of *Allah Akbar* just might seduce pilgrims on the Millennium's path. At the least, every visitor will be reminded *Nazareth* is *Muslim* now. For Christians, can any good thing come out of that?¹²⁰⁷

- Ⓒ Many Italians are incensed that there is a *Minaret* in Rome that is taller than St. Peter's *Basilica*.¹²⁰⁸ The Rome *Mosque* "was built to be the largest *Mosque* in Europe, in the very heart of Christianity."¹²⁰⁹ The *Mosque* was built near *Monte Antenne* in the *Parioli* district on the edge of *Villa Ada* Park a mere 2.5 miles northeast of Vatican City.
- Ⓒ In Greece, the Orthodox Church nixed the idea of building a large *Mosque* in downtown Athens, so it is being built next to the airport. Greeks complain that this *Mosque* conveys the impression to visitors who fly in that Greece is an *Islamic* country since it is the first building they see upon arriving.¹²¹⁰
- Ⓒ In *Beirut*, "the *Mufti* wanted a larger design" for the Mohammed Al-Amin *Mosque*.¹²¹¹ The *Mosque* was paid for by *Sunni* billionaire and Prime Minister Hariri, who was instrumental in gaining Lebanon's independence from Syria in 2004.¹²¹² The *Mosque* overlooks the central Martyrs' Square and statues both dedicated to Lebanese patriots from 1915-1916.¹²¹³ Now however "the monster—some say monstrous—*Sunni Muslim Mosque*...

¹²⁰⁵ Wilkinson, Tracy. "Islam's claim on Spain," *Los Angeles Times*, latimes.com, 18 Jan 2005, JW.

¹²⁰⁶ Duncanson, Hilary. "Islamic group urges Catholic school to move to Muslim faith," news.scotsman.com, 16 Jan 2006, Jawa Report, mypetjawa.mu.nu, DW.

¹²⁰⁷ Parsons, David. "The Galilee Gauntlet," *Middle East Digest*, May 1999, *Ibid*.

¹²⁰⁸ Carter, Tom. "The Italian dilemma," washingtontimes.com, 21 Dec 2004, DW.

¹²⁰⁹ De Rosa, Giuseppe (S.I.) "Christians..."

¹²¹⁰ Galpin, Richard. "Greek mosque plans cause friction," news.bbc.co.uk, 29 Jul 2003, LGF; also Jatrass, Stella L. "Dhimmitude in Greece," JW, 3 May 2005.

¹²¹¹ Noueihed, Lin. "Beirut Mosque Funded by Ex-PM Becomes His Mausoleum," reuters.com, 16 Feb 2005.

¹²¹² Noueihed, Lin. "Beirut Mosque Funded by Ex-PM Becomes His Mausoleum," *Idem*.

¹²¹³ Noueihed, Lin. "Beirut Mosque Funded by Ex-PM Becomes His Mausoleum," *Ibid*.

dwarfs the surrounding Crusader churches and restored French mandate buildings.”¹²¹⁴ Maronite Christian Georges said “‘You will see...When the people start praying in the church, next door they will start the call to prayer louder. It’s an expression of hate.’ Beshara Rai, the *Maronite* Bishop of *Byblos* said ‘We say that they have the right to build a *Mosque*...But why an enormous mosque next to a church? It’s a question of sensitivity and mutual respect. They shouldn’t have built this enormous thing.’”¹²¹⁵

- Ⓒ In Holland an interesting situation arose because *Muslims* were not able to assert their presence by building next to a church since only eight to thirteen percent of the Dutch attend church on any given Sunday.¹²¹⁶ So *Muslims* decided to instead assert their presumed dominance next to the main soccer stadium in *Rotterdam* since, after all, soccer is the new national religion of Holland. The *News Day* webzine reported:

To Ronald Sorensen, the *Minarets* rising above the historic *Feyenoord* soccer stadium in this port city symbolize everything that’s gone wrong with the Netherlands. ‘It’s an insult to put it here,’ snorts the 57-year-old leader of *Leefbaar Rotterdam* (Livable Rotterdam), now one of the largest parties in city government. ‘*Feyenoord* is like New York’s *Yankee Stadium*. It’s the temple to Dutch soccer. It’s the symbol of the Dutch working class.’ When completed, the *Mosque* will be one of the largest in Western Europe, with room for 1,500 worshipers and boasting *Minarets* that will soar 164 feet into the air—higher than the adjacent stadium’s light banners. In Sorensen’s mind, that proves two things: that the *Muslim* community could not care less about Dutch sensibilities, and that the former city officials who approved the *Mosque* deserved to be run out of office. After his party swept into power on a wave of anti-immigration sentiment two years ago, ‘we said we’ll find another spot for you[r *Mosque*],’ Sorensen said. ‘They [the *Muslims*] said no. We asked them to lower the height of the *Minarets*. They said no. It’s a symbol of their feelings toward us. They think we are inferior because we are not *Muslims*.’¹²¹⁷

- Ⓒ *Muslims* are planning to build a huge *Mosque* and garden complex called *London Markaz* in time for the 2012 Olympics about 461 meters away from the Olympics site. Daniel Pipes wrote:

That the largest *Islamic* house of worship in Great Britain [*Baitul Futuh* in Morden, Surrey, 10,000 capacity] is already over three times larger than the largest Christian counterpart [Liverpool’s Anglican cathedral, capacity 3,000] speaks volumes about the spirit and ambition of British *Muslims*; that they are planning one [*London Markaz*, 70,000 capacity] almost 25 times bigger reinforces the point...¹²¹⁸

Muslims not only target those in the land of the living but also the dead. For instance, in France in 2002, there were “193 violent attacks on synagogues, Jewish

¹²¹⁴ Fisk, Robert. “US recalls Damascus envoy as blame for *Beirut* assassination falls upon Syria,” robert-fisk.com, 16 Feb 2005.

¹²¹⁵ Klaushofer, Alex. “Lebanon’s religious red lines,” news.bbc.co.uk, 23 Feb 2005.

¹²¹⁶ Dreher, Rod. “Tiptoe Through the Tulips,” *NRO*, 3 Dec 2004.

¹²¹⁷ Eisenberg, Carol. “*Muslims* in the Netherlands: Immigration becomes political,” newsday.com, 6 Dec 2004, *DW*.

¹²¹⁸ Pipes, Daniel. “The *London Markaz*,” *DP*, 27 Nov 2005.

schools, *Kosher* shops, cemeteries and rabbis...the percentage attributable to the extreme right was only 9 per cent in 2002,"¹²¹⁹ meaning 91 percent or so of such attacks were by *Islamists*. The *Israeli* government reported in 1997 "Christian cemeteries have been destroyed, monasteries have had their telephone lines cut and there have been break-ins to convents."¹²²⁰

In attacking cemeteries, creepy *Islamists* follow in the footsteps of their creepier role model. *Muhammad's* first land acquisition as a *Muslim* came when he dug up the graves of pagans and built his first *Mosque* over the former cemetery.¹²²¹ There was of course plenty of vacant land around *Madina* that he could have built on instead.

The act of desecrating the graveyard is even creepier when one considers how *Muhammad* thought that the dead were conscious in their graves, and he even used to talk to the dead in their graves—as is discussed elsewhere. The *Hadith* record that:

• *Muhammad* said: "Do not leave an image without obliterating it, or a high grave without leveling it...(Do not leave) a picture without obliterating it" (*Sahih Muslim*, bk. 4, no. 2115).

• *Jabir* said: "*Allah's* Messenger...forbade that the graves should be plastered or they be used as sitting places (for the people), or a building should be built over them" (*Sahih Muslim*, bk. 4, no. 2116).

Muslims have followed *Muhammad's* pattern and teaching by desecrating infidels' graveyards for over 1350 years now. Bat Yeor wrote:

Dhimmi religious ceremonies and burials had to take place discreetly. *Muslim* graves had to be distinguished from those of *Dhimmis*. As the infidel's cemeteries warranted no respect, they were frequently razed to the ground and the graves desecrated, practices which still continue today in certain *Muslim* countries.¹²²²

All the cemeteries by the many thousands of churches and synagogues that were destroyed or converted into *Mosques* the last 1350 years have been desecrated. For instance, when the Church of the Holy Sepulcher was destroyed by *Fatimid Caliph Hakim's* reign in the eleventh century...

They even tried to dig up the graves and wipe out all traces of their existence. Indeed they broke and uprooted most of them.¹²²³

After the Jordanian *Muslims* conquered part of Jerusalem during the 1967 war, they tore down all the synagogues and they used Jewish tombstones from the Mount of Olives as paving stones for a path to a latrine.¹²²⁴ *Muslims* still periodically vandalize the tombstones on the Mount of Olives.

In 2002, there were "193 violent attacks on synagogues, Jewish schools, *Kosher* shops, cemeteries and rabbis...the percentage attributable to the extreme right was only 9 per cent in 2002."¹²²⁵

¹²¹⁹ Evans-Pritchard, Ambrose. "EU 'covered up' attacks on Jews," theage.com.au, 2 Apr 2004.

¹²²⁰ Raab, David. "The Beleaguered Christians of the Palestinian-controlled Areas," IMRA, imra.org.il, 10 Oct 2002, *USS Neverdock* blog.

¹²²¹ *Bukhari*, vol. 1, bk. 8, no. 420; vol. 3, bk. 30, no. 92; vol. 5, bk. 58, no. 269; *Sahih Muslim*, bk. 4, no. 1068.

¹²²² Yeor. *Christianity*, p. 88.

¹²²³ Gil. *A History of Palestine, 634-1099*, p. 373, as quoted in Bostom, Andrew G. "Jihad begot the Crusades, part 2," americanthinker.com, 5 May 2005.

¹²²⁴ Grigg, Jenny. "In discussing Jerusalem, history matters," jerusalemsummit.org, 9 May 2004.

¹²²⁵ Evans-Pritchard, Ambrose. "EU 'covered up' attacks on Jews," theage.com.au, 2 Apr 2004.

In 2004, the grave of a Spanish policeman, who was killed trying to arrest seven *Muslim* terrorists involved in the 3/11 Madrid bombing, was desecrated.¹²²⁶

In 2004, a *Muslim* mob ethnically cleansed *Pristina, Kosovo*, of 40,000 *Serbs* and turned one church into a public latrine.¹²²⁷ The *Muslim* mob shot up, looted and burned cars, homes and apartment complexes. Before burning some churches, they opened the tombs of *Serbs* and priests and scattered their bones around.¹²²⁸

In 2005 *Somali* warlords, at the behest of *Sharia* courts, dug up 700 graves of WWI Italian soldiers and dumped their skeletons in a dump near the airport near *Mogadishu*.¹²²⁹ Now they are building a *Mosque* on the site of the cemetery just as *Muhammad* did shortly after 622 AD.¹²³⁰ After hearing about the *Somali* incident, and knowing that the *Mandaean* cemeteries at *Ahwaz, Iran*, and *Basra, Iraq*, were destroyed after Gulf War II, the *Sabian Mandaean* Association came to this conclusion:

It appears that desecration of 'infidel' cemeteries may be some sort of standard *Islamic* practice.¹²³¹

On the border of *Iran, Azerbaijani* and *Armenia*, in the *Nakhichevan* territory, "there were 27,000 monasteries, churches, *Khachkars*, tombstones and other *Armenian* monuments." Between 1989 and 2002 alone, two thousand elaborately carved tombstones with crosses (*Khachkars*) were removed and destroyed from the ruins of *Julfa (Jugha)* on the north bank of the River *Araxes*. They date from before 1604 AD when "*Shah Abbas* of Persia forcibly resettled the inhabitants to *Isfahan*."¹²³²

Muhammad consolidated his control of a part of *Madina* and then he wrested control of *Madina* from Jews and pagan Arabs (both the quick and the dead). *Muhammad* even beheaded and buried 600 to 900 Jews in a trench right in the marketplace (*Shuk*) of *Madina* and that marketplace still exists today.¹²³³

Muhammad robbed caravans because that weakened the enemy and enriched *Muslims*. Once *Muslims* were caught off-guard by a *Mekkan* army while waylaying a caravan. Despite being surprised, the *Muslims* won the Battle of *Badr*. *Muhammad* then had dozens of dead infidels thrown into a well near *Badr*.¹²³⁴

Muhammad laid claim to the *Kaaba* by saying it was built by Abraham and Ishmael rather than ancient Arab pagans. *Muhammad* said that *Ibrahim* was neither Jewish or Christian but *Muslim* (K 003:067). Similarly, *Muslims* lay claim to many Jewish and Christian sites by claiming that most of the Biblical notables were *Muslims*. *Muslims* say...

...if David and Solomon were to return to life, these [Zionist] criminals would fight them and they would fight back. David and Solomon were among

¹²²⁶ "Spanish officer's grave attacked," *BBC News World Edition*, 19 Apr 2004, JW.

¹²²⁷ Spencer, Robert. "Kosovo: Church of Christ the Savior in Pristina turned into public toilet," *DW*, 19 Apr 2004; also see savekosovo.org.

¹²²⁸ "Ethnic Cleansing of Serbs in Pristina, Mar 17-18, 2004 (Kosovo)," *Kosovo.com*, ERP KIM Info Service, Mar 2004, freerepublic.com, posted 28 Apr 2004; also see savekosovo.org.

¹²²⁹ "Somali militias target cemetery," news.bbc.co.uk, 19 Jan 2005, *DW*.

¹²³⁰ Ali Bile, Mohamed. "Somali militia building mosque over cemetery," iol.co.za, 26 Jan 2005.

¹²³¹ "Christian Cemetery Desecrations in Iran and Iraq," *DW*, mandaeenworld.com, 15 Apr 2005.

¹²³² "Azerbaijan: Famous Medieval Cemetery Vanishes," Institute for War & Peace Reporting, iwpr.net, 19 Apr 2006, *DW*.

¹²³³ Ishaq, Sirat, p. 464.

¹²³⁴ *Sahih Muslim*, bk. 40, no. 6869.

our ranks. If Solomon had a temple, we would be worshipping *Allah* in it. We would not be worshipping idols and polytheism in it, like they do.¹²³⁵

Muhammad said that when Jesus returns near the end of the world...

Jesus...He will descend (to the earth)...[and] He will fight the people for the cause of *Islam*. He will break the cross [i.e. end Christianity], kill swine [i.e. Jews (*K* 002:065-066; 005:060; 007:166)]...¹²³⁶

While *Muhammad* only misrepresented Jesus' religion, modern *Muslims* change Jesus' race. They say that Jesus was the "first Palestinian revolutionary" and that the ancient *Canaanites* were "Arab *Canaanites*" even though Arabs only invaded Palestine in 638 AD.¹²³⁷ The "Palestinian man-in-the-street" declares that "Jerusalem was Arab from the day of creation."¹²³⁸ Palestinians also change the Jews' nationality by replacing *Israel* on their maps with a state of Palestine that spans from the Mediterranean Sea to the Jordan River.¹²³⁹

Arabizing or Turkicizing a race or culture is a tactic that some *Muslims* use to misappropriate others' lands. Besides the Arab *Canaanite* example (above), there is:

- *Muhammad's* example. He said *Muslims* could have an unlimited number of sex slaves and need not practice *Coitus Interruptus* with war captives who were then sold off as slaves.¹²⁴⁰ *Muslims* also castrated many black and Caucasian (e.g. *Mamluks*) slaves over the centuries. This all ensured that the dominant race of *Muslims* would become the dominant race wherever *Islam* set down roots, such as is the case in North Africa and the Mideast. It also ensured that virtually no trace of black slave populations remained in the Mideast despite the fact that black slavery there was relatively common.
- Myriad examples. *Muslims* try to diminish and Arabize all cultures that they come into contact with. Such has been the case with the Persians, Jews, Greeks, Armenians, Copts, Berbers, the Visigoths, Hindus, Malays and many others.
- The Turkish example. While the Turks only came to Turkey from Central Asia a thousand years ago, Kemalism taught that the Turks had come far earlier and that Armenians and Kurds came afterward, even though the Armenians and Kurds came to Turkey at least two or three thousand years before the Turks! Other lines of propaganda are: 1) the Kurds were really "Mountain Turks" who forgot their origin and language, even though Kurds are Indo-Aryan and Turks are Hun-Mongolian and 2) "all the great Babylonian, Sumerian, Egyptian and Hittite civilizations had been created by the Turks."¹²⁴¹ Thus Turks have laid claim to Turkey and have dislodged others from their ancient sites, such as the Greeks from *Hagia Sophia*.

¹²³⁵ "Jordanian Professor/Terrorist on *Saudi Al-Majd* TV," *MEMRI*, 22 Nov 2005, #1030 DW.

¹²³⁶ *Sunan Abu-Dawud*, "Bk. 37: Battles (*Kitab Al Malahim*)," no. 4310. See also *Sahih Bukhari*, vol. 3, bk. 34, no. 425; vol. 3, bk. 43, no. 656; vol. 4, bk. 55, no. 657; *Sahih Muslim*, bk. 001, nos. 0287, 0289.

¹²³⁷ Parsons, David. "The Galilee Gauntlet," *Middle East Digest*, May 1999, vol. 10:5, christianactionforisrael.org.

¹²³⁸ Pipes, D. "The Muslim Claim to Jerusalem," *Middle East Quarterly*, meforum.org, Fall 2001.

¹²³⁹ "Be gone! Die anywhere you like, but don't die here," *Palestinian Media Watch*, pmw.org.il, 29 Dec 2005, C&R.

¹²⁴⁰ *Sahih Bukhari* vol. 003, bk. 034, no. 432; vol. 005, bk. 059, no. 459; vol. 007, bk. 062, nos. 135, 136; vol. 009, bk. 093, no. 506; *Sahih Muslim*, bk. 8, nos. 22, 29 & 3371; *K* 004:024; Spencer, *Disturbing*, pp. 50-51, 53; Trifkovic, *Sword*, p. 43.

¹²⁴¹ Jensen, Eric. "History of Turkish Occupation of Northern Kurdistan," *ondix.com*, 27 Nov 1996.

- Ⓒ The *Iraqi* example. Saddam Hussein and the *Baath* Party tried to Arabize Kurds and Assyrians in *Iraq*, especially from cities in oil-rich areas such as *Mosul* and *Kirkuk*. If anyone refused a forced name-change (from say, Kurdish to Arabic-sounding), he was evicted from his property.
- Ⓒ The *Lebanese* example. While Lebanese says Lebanon is for them, Arabs say the Lebanese are Arabs, thus facilitating the rise of *Islam* there.
- Ⓒ The *American* example. *Muslims* have tried to pass off history books in US public schools with wily propaganda such as Columbus knew American Indian elites were *Muslims* who spoke Arabic since Columbus had a *Muslim* Arabic-speaking navigator.^{1242 1243} The implied irredentist message is that *Muslims* have a legitimate claim to America, and American *Muslims* must free America from European invaders using all means at their disposal. Of course the skeptic would ask “If the New World had been discovered earlier than 1492, why is there no evidence of any exchanges of plants, animals, foods or diseases between the Old and New Worlds before Columbus’ day?”

Muslims twist history and claim that Biblical sites are actually *Islamic* sites, as when *Muslims* claim that some *Sheikh* is buried in Joseph’s tomb and not Joseph. On 11 Oct 2000, the Palestinian Authority forbade Jewish worshippers “at Joseph’s tomb [at *Nablus/Shechem*] until an international organization ‘determines’ whether the site is [really] holy to [the] Jews.”¹²⁴⁴ In 2000, *Muslim* burned tires in Joseph’s tomb before turning the old stone building into a *Mosque* and painting the dome green, the color of *Islam*. In 2003, *Muslim* vandals reduced to a pile of rubble the carved stone grave marker placed over Joseph’s tomb.¹²⁴⁵

Muslims claim that the Jew’s Western “Wailing” Wall is part of *Al-Aqsa Mosque*, and they call it the *Buraq* Wall since the Night Journey legend has it that *Muhammad* tied his steed there.¹²⁴⁶ *Ynet News* reported about the temple mount:

Sheikh Muhammad Hussein, who runs the *Al-Aqsa Mosque* ...says the site is exclusively *Muslim*, telling *Ynet* that ‘the *Mosque* is *Muslim*, it belongs only to the *Muslims*. That is what *Allah* wanted, he who awarded the *Mosque* to the *Muslims*, and he who says that the *Mosque* is the *Muslims*’ only, and we don’t recognize any other way, we don’t recognize any compromise, like in the burial site of Abraham [at *Hebron*] or any other place.’¹²⁴⁷

Muslims claim that “*Al Aqsa* was built since the time of Adam...40 years” after the *Kaaba* at *Mekka* was built. *Muslims* claim that the Jewish temples were built elsewhere since *Muslims* “don’t believe that a prophet like Solomon would have built the Temple at a place where a *Mosque* existed.”¹²⁴⁸ Instead, *Muslims* insist the Jewish temple was built

- Ⓒ Between Jerusalem and Jericho¹²⁴⁹ or in Bethlehem,¹²⁵⁰ or

¹²⁴² Yeagley, David. “The Left Hijacks Indian History,” FPM, 28 Apr 2004, DW.

¹²⁴³ “Lebanese Cleric Abd Al-Karim Fadhlallah: When Columbus Reached America, He Encountered Arabic-Speaking Natives,” memritv.org, 20 Nov 2005, DW.

¹²⁴⁴ Dudkevitch. “Joseph’s Tomb: Holy, hotly contested,” jpost.com, 13 Dec 2003.

¹²⁴⁵ “Arab vandals desecrate Joseph’s Tomb,” WND.net, 25 Feb 2003.

¹²⁴⁶ Shiloh, Scott. “PA Claims Western Wall is Moslem Property,” arutzsheva, 12 Dec 2005, DW.

¹²⁴⁷ Waked, Ali. “Third Intifada almost here,” ynetnews.com, 28 Sep 2005.

¹²⁴⁸ Klein, Aaron. “Al Aqsa leader: Jews have no right to Mount,” WND, 22 Oct 2005.

¹²⁴⁹ Raab, David. “The Beleaguered Christians of the Palestinian-controlled Areas,” IMRA, imra.org.il, 10 Oct 2002.

¹²⁵⁰ Pipes, Daniel. “What Jewish Ties to Jerusalem?” DP, 20 Jun 2006.

- C In *Nablus*. In July 2000, “during the Camp David summit meeting...Arafat tried to convince president Bill Clinton that the two Jewish Temples had been in *Nablus (Shechem)*” where Joseph’s tomb is.¹²⁵¹

Muslims make other claims to dispossess Israel of her inheritance, as D. Pipes wrote:

Palestinian Arabs now claim that Canaanites built Solomon’s Temple, that the ancient Hebrews were *Bedouin* tribesmen, the Bible came from Arabia, the Jewish Temple ‘was in *Nablus* or perhaps Bethlehem,’ the Jewish presence in Palestine ended in 70 C.E., and today’s Jews are descendants of the *Khazar* Turks. Yasser Arafat himself created a non-existent Canaanite king, Salem, out of thin air, speaking movingly about this fantasy Palestinian Arab ‘forefather.’ Palestinian Media Watch sums up this process: By turning Canaanites and Israelites into Arabs and the Judaism of ancient Israel into *Islam*, the Palestinian Authority ‘takes authentic Jewish history, documented by thousands of years of continuous literature, and crosses out the word ‘Jewish’ and replaces it with the word ‘Arab.’” The political implication is clear: Jews lack any rights to Jerusalem. As a street banner puts it: ‘Jerusalem is Arab.’ Jews are unwelcome.¹²⁵²

Thus when Israelis conducted archaeological digs at the temple mount or display museum pieces, *Muslim* leaders call it a “‘confiscation’ of *Muslim* property.”¹²⁵³

Because *Muslims* do not want anyone to find that *Aqsa Mosque* was built on top of the remains of the Jewish civilization, when *Muslims* converted Solomon’s Stables under *Aqsa Mosque* into an underground *Mosque* later named *Al-Marawani* after an early *caliph*. They used a bulldozer and dumped 68 truckloads—12,000 tons of fill, into the city dump of *Azzariyeh* village and on a slope of the *Kidron Valley*.¹²⁵⁴

The Antiquities Authority called the dumping of the fill ‘an unprecedented archeological crime.’¹²⁵⁵ Jews later recovered the dirt and the initial sifting revealed artifacts from several archaeological periods such as First Temple Period *Bulla*.¹²⁵⁶

The *Wakf* trustees and custodians of the temple mount are really just *Islamists* engaged in a turf war with Judaism. While on the one hand the *Wakf* tries to reclaim every *Mosque* and holy site for *Islam*,¹²⁵⁷ they would also like to erase all evidence supporting competing historical claims, as *MSNBC* reported:

Jews, who regard the site as their most sacred for having contained two biblical temples destroyed in ancient times, have long accused the *Wakf* of pursuing unbridled construction to erase evidence of pre-*Islamic* civilizations.¹²⁵⁸

It has become clear to many that under the guises of doing renovations and repairs, the “overall *Wakf* plan [is] to turn the whole compound into one exclusive *Muslim* site.”¹²⁵⁹ The *Wakf* even got the King of Jordan to request permission to build a fifth *Minaret* to represent the five pillars of *Islam*!¹²⁶⁰ Some *Muslims* do not

¹²⁵¹ Steinberg, Gerald M. “The temple mount—still in our hands?” *jpost.com*, 5 Jun 2005.

¹²⁵² Pipes, Daniel. “What Jewish Ties to Jerusalem?” *DP*, 20 Jun 2006.

¹²⁵³ “New archaeological site unveiled near Western Wall,” *haaretz.com*, 27 Sep 2005.

¹²⁵⁴ Lefkovits, Etgar. “Temple mount relics saved from garbage,” *jpost.com*, 14 Apr 2005.

¹²⁵⁵ Lefkovits, “Plan to remove Mount artifacts criticized,” *jpost.com*, 19 Aug 2004.

¹²⁵⁶ Ilan, Shahr. “Gems in the dirt,” *haaretz.com*, 12 Oct 2005.

¹²⁵⁷ Khourie, J. “*Muslim* organization: *Kadima* opened branch in *Safed*,” *haaretz.com*, 1 Mar 2006.

¹²⁵⁸ “Israel says Jerusalem shrine could cave in,” *MSNBC.com*, 26 Sep 2004.

¹²⁵⁹ Lefkovits, Etgar. “Archaeologists decry *Wakf* ‘renovation,’” *jpost.com*, 9 Nov 2005.

¹²⁶⁰ Regular, Arnon. “Jordan to build 5th *Minaret* on temple mount,” *haaretz.com*, 25 Oct 2004.

want any non-*Muslim* to visit the temple mount at all, which was the policy during medieval times.¹²⁶¹

The Jerusalem temple mount *Wakf* follows the same archaeological policy that *Wahhabi* clerics follow in order to maintain their grip on *Saudi Arabia*. So that no competing *Islamic* school of thought can ever make any inroads on the power, *Saudi* architect Sami Angawi said:

They are removing any historical landmark that is not *Saudi-Wahhabi* and using the prime location to make money.

For instance, the *Wahhabis* have bulldozed most ancient structures in the Kingdom of *Saudi Arabia* so that the only older buildings that remain are *Mosques*.¹²⁶² In fact, “In the early 1920s, the *Saudis* bulldozed and leveled a graveyard in *Medina* that housed the graves of the family and companions of *Muhammad*.”¹²⁶³ The *Saudi* regime also “demolish[ed] the building in which *Muhammad* married [his first wife] *Khadija*—a rare historic site [in *Mekka*]—in order to build a public lavatory in its place.”¹²⁶⁴ In *Jiddah* in 1975, where *Mekkan* pilgrims arrive by port or plane, the *Saudis* filled in the Tomb of Eve with concrete on the pretext that pilgrims were praying there.¹²⁶⁵

In modern times, *Muslims* have been following *Muhammad*’s example of taking over turf as detailed above—even in the very heart of Europe. Wherever *Muslims* form a significant minority and have become militarized, infidels feel the need to arm themselves as they already do in *Israel*—and also in southern *Thailand* where...

...the military already has a network of volunteers who help security forces defend villages, as well as schools, temples and other public buildings.¹²⁶⁶

Muslims—*Sunnis* and *Shias*—are following *Muhammad*’s example and are claiming and taking turf in *Iraq*:

A mostly *Sunni Arab* fringe is launching vicious attacks against civilians, often *Shiites* [*Shias*], while *Shiite* death squads are openly stalking *Sunnis* for revenge, and the *Shiite* [*Shia*]-dominated government makes regular arrests in *Sunni Arab* neighborhoods.¹²⁶⁷

Recently, *Muslims* have started recruiting suicide-bomb armies in their turf wars, for instance:

- Ⓒ In 2005, *Iran* assembled 40,000 volunteers for suicide-bombing as a warning to the West not to meddle with *Iran*’s nuclear program.¹²⁶⁸
- Ⓒ In 2005, 500 small bombs went off simultaneously across *Bangladesh*, killing two people and wounding 140.¹²⁶⁹ Then *Jamaat-ul-Mujahideen* formed a 2,000-volunteer suicide-bomb army and demanded that all women wear a *Burka* in public whether they were *Muslim* or not. Just to prove they are serious, in three weeks of suicide-bombing, they killed 28, “including

¹²⁶¹ Klein, Aaron. “*Al Aqsa* leader: Jews have no right to Mount,” *WND*, 22 Oct 2005.

¹²⁶² Howden, Daniel. “The Destruction Of *Mecca*: *Saudi* Hardliners Wiping Out Their Own Heritage,” *The Independent*, news.independent.co.uk, 5 Aug 2005, *DP*, 3 Apr 2006.

¹²⁶³ Fatah, Tarkek. “*Saudi* royals destroying home of *Muhammad*,” thestar.com, 17 Aug 2005.

¹²⁶⁴ Ein-Gil, Ehud. “The roots of *Jihad*,” haaretz.com, 19 Mar 2006.

¹²⁶⁵ “*Jeddah*,” wikipedia.org, accessed 23 Mar 2006.

¹²⁶⁶ “*Thailand* to offer security training to 20,000 villagers in south,” abc.net.au, 14 Nov 2005.

¹²⁶⁷ Tavernise, Sabrina. “Violence alters *Iraq*, city by city,” nytimes.com, 20 Nov 2005, *JW*.

¹²⁶⁸ “*Iran* has 40,000 human ‘time bombs’: ‘Martyrdom’ movement...vs. U.S.” *WND*, 7 Jul 2005.

¹²⁶⁹ “Over 500 Bombs Used in *Bangladesh* Attack,” allheadlinenews.com, 17 Aug 2005.

judges, lawyers and policemen.” Ultimately, the *Jamaat-ul-Mujahideen* say they want to impose *Sharia* law on the entire nation.¹²⁷⁰

Islamists often use the threat of acid-attacks to force women to veil. *Hindu Kashmiri* women are targeted, especially when they vote. Assyrian Christian women in *Iraq* are targets, especially at the universities.¹²⁷¹ ¹²⁷² In *Pakistan*, there were 42 acid attacks in 2004 alone.¹²⁷³ In *India*, eleven people, mostly *Hindus*, were splashed with acid as they sat in a bus next to a *Muslim* woman who was the original target of the attack. Several *Hindus* may lose their sight permanently.¹²⁷⁴

The situation of Europe with its growing *Muslim* population and shrinking infidel population is growing more dire by the day, as *Ynet News* reported:

...observers are increasingly concerned about some European states that are increasingly losing their ‘sovereign power’ in the face of millions of *Muslim* residents. In Sweden, we are talking about a *Muslim* near-autonomy comprising more than ten percent of the country’s population. This is the case in France, Germany and Spain too, but the process may in fact be global.¹²⁷⁵

Islamists create neighborhoods and zones where infidels fear to tread in so as not to be robbed, kidnapped, bludgeoned and raped, and where *Muslim* women found wearing western attire are harassed, raped and even set on fire, as Fjordman wrote:

The number of rapes committed by *Muslim* immigrants in Western nations are so extremely high that it is difficult to view them only as random acts of individuals. It resembles warfare. *Muhammad* himself had forced sex (rape) with several of his slave girls/concubines. This is perfectly allowed, both in the *Sunna*¹²⁷⁶ and in the *Koran* [K 004:003, 023-024; 023:005; 033:050; 070:030]. If you postulate that many of the *Muslims* in Europe view themselves as a conquering army and that European women are simply war booty, it all makes perfect sense and is in full accordance with *Islamic* law. Western women are not so much regarded by most *Muslims* as individuals, but as ‘their women,’ the women who ‘belong’ to hostile Infidels. They are booty to be taken just as the land of the Infidels someday will drop, it is believed, into *Muslim* hands. This is not mere crime, but ideologically-justified crime or rather, in *Muslim* eyes, attacks on Infidels scarcely qualify as crime. Western women are cheap and offensive. We *Muslims* are here, here to stay, and we have a right to take advantage of this situation. It is our view of the matter that should prevail. Western goods, like the land on which we now live, belong to *Allah* and to the best of men—his Believers. Western women too essentially belong to us—our future booty.¹²⁷⁷

¹²⁷⁰ “Non-veiled women issued death threats,” tvnz.co.nz, 9 Dec 2005, *DW*.

¹²⁷¹ Shea, Nina. “Canary in a Coal Mine: *Iraq*’s future as a tolerant, democratic nation is at stake,” *NRO*, 14 Oct 2004.

¹²⁷² “Women fleeing [*Baghdad*] college under *Islamist* threats [acid attacks on unveiled women],” *washtimes.com*, 17 Oct 2004, *DW*, 18 Oct 2004.

¹²⁷³ Felix, Qaiser. “Human rights in *Pakistan*: violence and misery for children and women,” *asianews.it*, 11 Feb 2005, *DW*, 13 Feb 2005.

¹²⁷⁴ “Mob sets fire to 2 *Mosques* after acid attack,” *indianexpress.com*, 28 May 2005, *DW*.

¹²⁷⁵ Asa, Haim. “A country getting lost,” *ynetnews.com*, 10 May 2005.

¹²⁷⁶ Trifkovic. *Sword*, p. 43; also see *Sahih Bukhari* vol. 003, bk. 034, no. 432; vol. 005, bk. 059, no. 459; vol. 007, bk. 062, nos. 135, 136; vol. 009, bk. 093, no. 506; *Sahih Muslim*, bk. 8, nos. 22, 29 & 3371; K 004:024; Spencer. *Disturbing*, pp. 50-51, 53.

¹²⁷⁷ Fjordman. “*Muslim* Rape Wave in Sweden,” *FPM*, 15 Dec 2005.

In France, as of early 2006, *Muslims* have not gone on bombing sprees, or formed suicide-bomber armies to press their demands yet, but that may not be far in the offing.¹²⁷⁸ French *Muslims* have been staking out their turf by pelting police and police cars with stones, by burning cars and buses, and through a high crime rate:

- In Paris in March 2005, a thousand black and Arab *Muslim* youths, “according to police estimates,” mass-mugged a student protest march,¹²⁷⁹ Poller wrote:

They threw kids to the ground, gratuitously beating and kicking them, snatching handbags, *iPods* [music players], wallets and cell phones. Riot police looking like robots with their thick leather padding stood by as the predators cut through the crowd wielding knives, clubs and tear gas bombs....The mentality of these French adolescents—whose parents come from Africa or the *Maghrib*—is a mixture of common ordinary delinquency, **Jihad against the infidels**, blind revolt...and stupid antics of spoiled kids.¹²⁸⁰

- Bruce Bawer referred to the 18-day French riots of 2005 as “early battles in a continent-wide turf war” that only erupted after French politicians vowed to crack down on crime,¹²⁸¹ which implied intruding on the police-free zone that *Islamists* had created in the suburbs of at least three hundred French cities. In 1991 there were 106 “hot spots” in France. In 1999 there were 818...

...no-go zones...where anything representing a Western institution (post office truck, firemen, even mail-order delivery firms and of course cops) is routinely ambushed with *Molotov* cocktails, and where war weapons imported from the *Muslim* part of *Yugoslavia* are routinely found.¹²⁸²

In 2004 France must deal with 300 separatist movements in their infancy...

...a report this summer from a French government internal security agency telling of 300 areas in the country where separatist-like situations—grouping *Islamic* fundamentalist preachers, contempt for France and the West, and violence, held sway.¹²⁸³

What constitutes a “hot spot,” a “no-go zone” or a “sensitive urban zone”? One can get a grasp of it from reading this: French Interior Minister Nicolas Sarkozy told the *Le Monde* newspaper that since the beginning of 2005...

...20 to 40 cars are set afire nightly in Paris’ restive *Muslim* suburbs.¹²⁸⁴

Also, since the beginning of 2005, 28,000 cars and 17,500 trash bins have been torched and 9,000 police cars have been pelted.¹²⁸⁵ Needless to say, the native French, called *Gaulois* by *Muslims*, enter “no-go” zones only at their own risk.

¹²⁷⁸ Pipes, Daniel. “A Vision of the Terrible Future?” *DP*, 18 Aug 2005

¹²⁷⁹ Guitta, Olivier. *Mugged by la Réalité*, weeklystandard.com, 11 Apr 2005, *DW*.

¹²⁸⁰ Poller, Nidra. “The Death of France’s ‘Multiculturalism,’” *Op. Cit.*

¹²⁸¹ Bawer, Bruce. “Not all *Muslims* want to integrate,” csmonitor.com, 17 Nov 2005.

¹²⁸² “*Le Figaro* (daily),” 1Feb 2002, as quoted in Derbyshire, John. “September Diary,” nationalreview.com, 30 Sep 2004, fjordman.blogspot.com, *DW*, 30 Oct 2005.

¹²⁸³ Vinocur, John. “Politicus: Trying to put *Islam* on Europe’s agenda,” *International Herald Tribune*, iht.com, 21 Sep 2004.

¹²⁸⁴ Spencer, Robert. “Paris Burning,” *FPM*, *JW*, 4 Nov 2005.

¹²⁸⁵ Guitta, Olivier. “Paris When It Sizzles: The *Intifada* comes to France,” weeklystandard.com, 14 Nov 2005.

Just before the *Muslim* riots of 2005, there were “751 neighborhoods deemed ‘sensitive urban zones.’”¹²⁸⁶ During about three weeks of rioting in up to 300 French cities starting on 27 October 2005, *Muslim* youths caused 210 million *Euros* (\$242m USD) in structural damage, and torched 10,000+ autos¹²⁸⁷ worth 20 million *Euros* (\$23m USD).¹²⁸⁸

Despite the fact that France declared a State of Emergency with special police powers, it was reported on 8 December 2005 that between 46 and 79 vehicles are burned nightly. People warned that during “the end-of-year holidays,” French “regularly see outbursts of violence in suburbs of France’s major cities.”¹²⁸⁹

Muslims openly declare their hatred of the West and their subversiveness:

Al-Muhajiroun has its headquarters in London, and its web site asserts that its goal is to form a ‘fifth column’ in Western countries for the purpose of penetrating ‘strongly in society and to become in position to overthrow the... *Kufr* (infidel) regime.’¹²⁹⁰

The *Islamist* motto in the West is:

Thanks to your democratic laws, we will invade you [via immigration].
Thanks to our *Islamic* [*Sharia*] laws we will conquer [*Islamize*] you.¹²⁹¹

Islamists use death threats, assassinations and terrorist bombings to influence the foreign policy of European nations, and limit free speech critical of *Islam*. Some European and Australian politicians are glad to oblige *Muslims* and sue for peace by passing hate speech and religious vilification laws from which *Islamic* literature and speech is pre-exempted. *The Australian* reported on the situation in Holland:

Now, many politicians, writers and artists are considered to be in such danger that they have permanent armed guards and are driven around in bomb-proof armored cars. The Interior Ministry has set up a special unit assessing death threats from *Islamic* extremists and providing protection squads.¹²⁹²

Islamists are active in Denmark as evidenced when *Jyllands-Posten* newspaper published twelve tame cartoons of *Muhammad* from twelve artists. *The Washington Times* reported:

Without recourse to *Sharia* censorship, Danish *Muslims* rioted over successive nights in *Arhus*, Denmark’s second largest city, even as their French co-religionists were burning France. Death threats sent several artists into hiding; bomb threats drove the paper to hire security guards. *Jyllands-Posten* however has refused to back down, which just might have something to do with the paper’s appearance, according to Brusselsjournal.com, on an *Al Qaeda* Web site listing potential targets.¹²⁹³

¹²⁸⁶ Dickey, Christopher. “Rage on *Rue Picasso*: Will the riots swell the ranks of *Jihadists* in Europe?” msnbc.msn.com, 14 Nov 2005.

¹²⁸⁷ Klieger, Noach. “*Islam* is the problem in France,” ynet.com, 23 Nov 2005.

¹²⁸⁸ Doran, D’arcy. “France Set to Extend State of Emergency,” breitbart.com, 14 Nov 2005.

¹²⁸⁹ “As many as 60 cars still burn nightly in France,” expatica.com, 8 Dec 2005, *JW*.

¹²⁹⁰ “*Al-Qaeda* Among Us,” arizonamonthly.com, Nov 2004, *JW*, 7 Nov 2004.

¹²⁹¹ Allen, Jr., Ohn L. “Europe’s *Muslims* worry bishops,” National Catholic Reporter, ncronline.org, 22 Oct 1999.

¹²⁹² Browne, A. “*Muslim* fanatics terrorise a nation,” theaustralian.news.com.au, 21 Nov 2005.

¹²⁹³ West, Diana. “International caricatures,” washingtontimes.com, 18 Nov 2005.

When the *Jamaaat-e-Islami* party of *Pakistan* offered a 50,000-Kroner (7,900 USD) bounty for killing any of the artists, Denmark's foreign ministry warned that all Danes ought not visit *Pakistan* since otherwise they might be killed.¹²⁹⁴

Turf wars with *Muslims* go on in many places besides *Chechnya* and other places mentioned in the news, for instance:

- The *Muslim Hui* in northern China have often battled the neighboring non-*Muslim Han* people, who are of the same ethnicity.
- The *Uygurs* in the northwest *Xinjiang* region of China are *Turkic*-speaking *Muslims* who are not ethnic Chinese. Many *Uygurs* are involved in a separatist movement.
- In *Corsica*, a French island in the Mediterranean, "a large North African community is held in check [during the French *Muslim* riots of 2005] by a local nationalist movement that itself is prone to violence."¹²⁹⁵
- In Australia, beachgoers and lifeguards were harassed, beat-up, robbed and raped by *Muslim* gangs¹²⁹⁶ called "The Lebs." "The Lebs" stay away from one Sydney beach called *Maroubra* because it was patrolled by the Aussie "Bra Boys" surfer club members.¹²⁹⁷ 5,000 Anglo Aussies rioted over two days in December 2005 and chased Mideastern-looking people from the beaches. While the media was busy demonizing the surfers for being racists, 40 to 50 carloads of *Muslims* smashed cars in *Cronulla*, a suburb near a beach in Sydney, after being incited to violence at a large *Mosque* at *Lakemba* by *Mufti Al-Hilaly*.¹²⁹⁸ Also, an Arab stabbed a Caucasian man at a golf course in Sydney¹²⁹⁹ and in western Sydney *Muslims* burned down a church hall, threw an incendiary device in another church, fired two shots at cars at a Lebanese Catholic school¹³⁰⁰ and broke all the windows of a Chinese church. The police had to set up a command post and "the situation was being treated as if it were a terror attack."¹³⁰¹
- Near *Lisbon*, Portugal, in June 2005, five hundred *Muslim* youths mass-mugged (slang: "steamed") beachgoers. The muggings went on for some time after police were first called to *Carcavelos* from the nearby town of *Cascais*, but when they proved to be insufficient, reinforcements were called in from elsewhere. The mega-gang refused to budge, so the police finally had to shoot their guns in the air to disperse the *Muslims*. Astonishingly, only a few *Muslims* were arrested.¹³⁰²
- On New Years Day in 2006, up to 40 *Muslim* teenagers robbed, harassed and sexually assaulted some of the 600 holiday revelers on the train between

¹²⁹⁴ "Demonstrations in *Pakistan* have escalated into death threats against Danish illustrators who drew pictures of the prophet Mohammed," *The Copenhagen Post*, cphpost.dk, 2 Dec 2005, C&R.

¹²⁹⁵ Gurfinkiel, Michel. "France Facing 'Horrendous' Balance Sheet," nysun.com, 8 Nov 2005.

¹²⁹⁶ Corder, Mike. "Australians Try to Quell Racial Violence," breitbart.com, 13 Dec 2005.

¹²⁹⁷ "Nasty reality surfs in as ugly tribes collide," *Sydney Morning Herald*, smh.com.au, 12 Dec 2005.

¹²⁹⁸ McIlveen, Luke. "Young Arabs call for revenge attacks as hate groups gloat," theadvertiser.news.com.au, 13 Dec 2005.

¹²⁹⁹ "Strike force for Sydney race riots," cnn.com, 11 Dec 2005.

¹³⁰⁰ Rowbotham, Jill & Elizabeth Gosch. "Christmas is sacred, Pell warns," theaustralian.news.com.au, 14 Dec 2005.

¹³⁰¹ Leys, Nick & Dan Box. "Now churches are targeted," theaustralian.news.com.au, 15 Dec 2005.

¹³⁰² "Portugal youths in beach rampage," news.bbc.co.uk, 11 Jun 2005.

Nice to Lyon in SE France. They also slashed seats, broke windows and pulled the emergency stop in order to escape along the tracks.¹³⁰³

The situation in Europe in 2005 is as bad as it is after only fifty years of *Muslim* immigration, as Daniel Pipes and Khalid Durán wrote:

Before 1955 negligible numbers of *Muslims* lived in Western Europe and North America; just the odd student, merchant, sailor, worker, exile or convert. Their numbers began to swell in the 1960s...¹³⁰⁴

The Euro-Neros such as the multiculturalist EU bureaucrats and PC royalty such as Prince Charles, who styles himself "the Defender of the Faiths [plural]," play their violins defending *Islam* from so-called negative stereotypes while *Muslims* burn Europe car-by-car.¹³⁰⁵

Ironically, in 2005 as Prince Charles toured the US saying Americans were too critical of *Muslims* and that global warming was a worse threat than terrorism,¹³⁰⁶ an 18-day French *Muslim* riot was already on day six, and later the riot eventually spread to 300 French cities.¹³⁰⁷ Other leaders discount or dismiss the *Islamic* threat and say that global pandemics, asteroids or inter-galactic wars with UFOs (believe it or not!), are the most pressing threat to life as we know it.¹³⁰⁸

The French *Muslim* riots of 2005 showed that Philip Jenkins was not an alarmist when he wrote:

It is quite conceivable that inter-religious violence could erupt in Europe itself; we might even imagine *Muslim* paramilitary groups waging religious war on French and German soil...by 2050.¹³⁰⁹

Europe is finding out what Samuel Huntington said is true: "*Islam's* borders are bloody and so are its innards."¹³¹⁰ Theodore Dalrymple wrote that "the suicide bombers among us," the 7/7 London bombers, brought "the nightmare of permanent conflict."¹³¹¹

Indigenous Europeans are already moving out of many suburbs and towns due to the higher crime rate as *Muslims* move in.¹³¹² Some are moving out of the country, as in out of France¹³¹³ and out of Holland.¹³¹⁴ Mark Steyn wrote:

Europe could face a continent-wide version of the 'white flight' phenomenon seen in crime-ridden American cities during the 1970s, as Danes and Dutch scam to America, Australia or anywhere else that will have them.¹³¹⁵

¹³⁰³ Burleigh, Marc. "Gang terrorizes train in France," *washingtontimes.com*, 5 Jan 2006, *JW*.

¹³⁰⁴ Pipes, Daniel & Khalid Durán. "*Muslims* in the West: Can Conflict Be Averted?" U.S. Institute of Peace, Aug 1993, *DP*.

¹³⁰⁵ Swank, J. Jr. "Prince Charles is fond of *Islam*, scolds Americans," *MichNews.com*, 1 Nov 2005.

¹³⁰⁶ Ritchie, Kerri. "Prince Charles speaks out on climate change," *abc.net.au*, 30 Oct 2005.

¹³⁰⁷ "Riots Plague Paris Suburbs for Sixth Night," *foxnews.com*, 2 Nov 2005, *C&R*.

¹³⁰⁸ "Canadian Leader [Sher Zieve - Former Canadian Minister of Defence and Deputy PM] Says Bush Responsible for Coming Intergalactic War," *theconservativevoice.com*, 25 Nov 2005, *DW*.

¹³⁰⁹ Jenkins. *Next*, p. 180.

¹³¹⁰ Huntington. *Clash*, p. 258.

¹³¹¹ Dalrymple, Theodore. "The Suicide Bombers Among Us," *city-journal.org*, Autumn 2005.

¹³¹² Marrin, Minette. "*Muslim* apartheid burns bright in France," *The Sunday Times*, *timesonline.co.uk*, 13 Nov 2005.

¹³¹³ Pipes, Daniel. "French Jews Escape to United States," *DP*, 10 Oct 2004.

¹³¹⁴ Brown, Stephen. "The Death of the Dutch?" *FPM*, 12 Nov 2004, *DW*.

¹³¹⁵ Steyn, Mark. "Early skirmish in the Eurabian civil war," *telegraph.co.uk*, 8 Nov 2005.

Daniel Pipes predicted "If non-Muslims flee the new Islamic order, as seems likely, the [European] continent could be majority-Muslim within decades."¹³¹⁶

Many Europeans are stoic about the situation rather like King Hezekiah (2Ki 20:18-19). They say "Fortunately, I won't live to see it." Mark Steyn responded:

...that's a false consolation. As France this past fortnight reminds us, the changes in Europe are happening far faster than most people thought. That's the problem: unless you're planning on croaking imminently, you will live to see it.¹³¹⁷

Ingredient 15 (Warrior Hall of Fame): Muslim are to emulate Muhammad, Jihadists and martyrs (i.e. Jihadists who died fighting) who populate Islam's Hall of Fame.

Khidr-Second Lamech Logic and other frightful teachings in the *Koran* are meant to create billions of Muhammads since Muhammad is the "excellent exemplar" (*Uswa Hasana*) whom Muslims are supposed to emulate (K 033:021; see also K 004:059, 115; 053:002). He is "the perfect role model in all situations."¹³¹⁸ Muhammad's favorite wife Aisha said: "The character of the Apostle of Allah was the *Koran*" (*Sahih Muslim*, bk. 4, no. 1623).

Scarily, Muslims' "perfect role model" burned down the houses of those who failed to show up for Friday prayers at the Mosque.¹³¹⁹ He also wanted the houses of those who kept Muslims from daily prayers burned down and their graves filled with fire.¹³²⁰ (Some context for this last statement: Muhammad was a necromancer who thought corpses were sentient and experienced torture and visions.¹³²¹)

Muhammad ordered assassination. He was a religious warrior who attacked towns from which he did not hear a Muezzin give the Adhan Call to Prayer in the morning.¹³²² This means Muslims are to be warriors since Muhammad is the excellent exemplar (K 033:021). The terrorist leader, Sheikh Mukhlas, who in 2002 ordered the Bali bombing that killed 202 people, 88 of whom were Australians, wrote:

You who still have a shred of faith in your hearts, have you forgotten that to kill infidels and the enemies of Islam is a deed that has a reward above no other....Aren't you aware that the **model** for us all [K 033:021], the Prophet Mohammed and the Four Rightful Caliphs, undertook to murder infidels as one of their primary activities, and that the Prophet waged Jihad operations 77 times in the first 10 years as head of the Muslim community in Madina? What matters in this life is less important than what happens in the next. We should live to love Jihad and die as martyrs for Allah.¹³²³

In Islamdom and in Muslim heaven (*Janna*), Muslims who do not go on Jihad are not equal to Jihadists (K 004:095) because Allah likes his followers to be

¹³¹⁶ Pipes, Daniel. "Muslim Europe," *DP*, 11 May 2004.

¹³¹⁷ Steyn, Mark. "Early skirmish in the Eurabian civil war," telegraph.co.uk, 8 Nov 2005.

¹³¹⁸ Salahi, Adil. "The Prophet as a Man—29: Perfect Role Model in All Situations," ArabNews.com, 25 Mar 2005, *JW*, 31 Mar 2005.

¹³¹⁹ *Sahih Bukhari*, vol. 1, bk. 11, nos. 617, 626; vol. 9, bk. 89, no 330; *Muslim* 4:1370.

¹³²⁰ *Sahih Muslim*, bk. 4, no 1314.

¹³²¹ *Sahih Bukhari*, vol. 8, bk. 73, nos. 78+81; *Sahih Muslim*, Bk. 40, No. 6869; Blair & Bloom. *Paradise*, p. 15; Haykal. *Life*, pp. 231, 496, quoted in Geisler & Saleeb. *Answering*, pp. 155-156.

¹³²² *Sahih Bukhari*, vol. 1, bk. 011, no. 584, vol. 4, bk. 52, no. 193; *Sahih Muslim*, bk 4, no. 745.

¹³²³ Powell, S. "Murder 'infidels,' Mukhlas urges," theaustralian.news.com.au, 19 Dec 2005, *JW*.

fighters—or mothers of fighters—as *Newhouse News* reported:

Tawfik Hamid stood with 200 other students for afternoon prayers inside a *Mosque* at the University of *Cairo*. It was important for them to stand with their feet touching, as the *Koran* teaches, so that even in prayer they were prepared for war: 'Truly *Allah* loves those who fight in his cause ... as if they were a solid cemented structure' (K 061:004).¹³²⁴

Muhammad's Great Commission to *Muslims* is to fight until there is no more persecution and "until all religion is for *Allah*" (K 002:193; 008:039). He also said that the best deed one could do, besides of course just being a *Muslim*, is to engage in *Jihad*.¹³²⁵ *Muhammad* said no deed was equal in value to *Jihad*¹³²⁶—not even serving water to pilgrims from the *Zamzam* well beside the *Kaaba* (K 009:019-020).

At the Battle of *Uhud* in 625 AD, the *Koran* was tamer and only had 101 War verses. Still, *Muhammad* swore at the Battle of *Uhud* that every martyr "would like to return and fight for god and be killed a second time."¹³²⁷ At some point during his career, *Muhammad* said:

I would love to be martyred in *Allah's* cause and then get resurrected, and then get martyred and then get resurrected again, and then get martyred and then get resurrected again, and then get martyred (*Sahih Bukhari*, vol. 1, bk. 2, no. 35; vol. 4, bk. 52, nos. 54+216).

Jihadists and their supporters are also in the *Muslim* hall of fame. The teaching that *Jihadists* are much better in the sight of *Allah* than even pious *Muslims* who do not go on *Jihad* (K 004:095-096), even better than those who guard the *Kaaba* or give out water to pilgrims at the *Kaaba* (K 009:019). So one can see that

¹³²⁴ Nutt, Amy Ellis. "What Makes a Terrorist?" newhousenews.com, 23 Dec 2005, C&R.

¹³²⁵ *Sahih Bukhari*, vol. 1, bk. 2, no. 25; vol. 2, bk. 26, no. 594.

¹³²⁶ *Sahih Bukhari*, vol. 4, bk. 52, no. 44; *Sahih Muslim*, bk. 020, nos. 4636 & 4638.

¹³²⁷ Ishaq, *Sirat*, p. 400.

¹³²⁸ Sciolino, Elaine. "From Tapes, a Chilling Voice of Islamic Radicalism in Europe," nytimes.com, 18 Nov 2005.

¹³²⁹ "Last words of a terrorist," *The Observer*, guardian.co.uk, 30 Sep 2001.

¹³³⁰ Hassan, Nasra. "Are you ready? Tomorrow you will be in Paradise..." timesonline.co.uk, 14 Jul 2005, JW.

¹³³¹ "PA Approves Aid to Terrorists' Families," arutzsheva.com, 6 Dec 2005, DW.

¹³³² Gross, Tom. "Yasser Abbas," *Wall Street Journal*, wsj.com, 22 Dec 2005, Media Backspin.

¹³³³ O'Brien, Patrick. "Giving the Devil His Due: *Jihad Zakat*," C&R, 23 Sep 2005.

¹³³⁴ Kerbaj, Richard. "Muslims give big to suspects' families," theaustralian.news.com.au, 21 Jun 2006, LGF.

¹³³⁵ Cohen, David. "Terror on the dole," *Evening Standard*, 20 Apr 2004, thisislondon.co.uk, 21 Apr 2004, LGF, DW, freerepublic.com.

¹³³⁶ Harel, Amos. "Former PA official: PA spent millions, including foreign aid, on weapons acquisitions," haaretz.com, 17 Apr 2006, JW.

¹³³⁷ Abu Toameh, Khaled. "Fatah decries *Mosque* 'incitement,'" jpost.com, 14 May 2006.

¹³³⁸ Ehrenfeld, Rachel. "Saudi Dollars and *Jihad*," *FPM*, 24 Oct 2005.

¹³³⁹ Freeze, Colin. "CSIS [Canadian Security Intelligence Service] probes man's possible link to rebels," theglobeandmail.com, 16 Oct 2004, p. A9.

¹³⁴⁰ "Police Identify French Islamist Killed in *Fallujah*," *The Tocqueville Connection*, ttc.org, 22 Oct 2004, JW.

¹³⁴¹ Walt, Vivienne. "Foreigners in *Iraq* say *Koran* requires fighting U.S.," *San Francisco Chronicle*, sfgate.com, 28 Nov 2003.

¹³⁴² Cohen, David. "Terror on the dole," *Evening Standard*, 20 Apr 2004, thisislondon.co.uk, 21 Apr 2004, LGF, DW, freerepublic.com.

Jihadists do not need to die during *Jihad* to experience greater heavenly bliss since *Muhammad* said that *Jihadists* and their supporters are not rewarded equally (K 004:095). As one *Jihadist* put it “One day’s resistance for the holy war is worth 1,000 years of life.”¹³²⁸

Muhammad taught that there were levels of heaven (K 017:021) and that *Jihadists* went to higher levels than non-*Jihadists*. *Muhammad* said:

...whoever cheerfully accepts *Allah* as his Lord, *Islam* as his religion and *Muhammad* as his Apostle, is necessarily entitled to enter Paradise...There is another act which elevates the position of a man in Paradise to a grade one hundred (higher), and the elevation between one grade and the other is equal to the height of the heaven from the earth...*Jihad* in the way of *Allah*! *Jihad* in the way of *Allah*! (*Sahih Muslim*, bk. 20, no. 4645).

The prospect of attaining a higher level of heaven does motivate *Jihadists*. Mohamed Atta, one of the leaders of the 9/11 terrorists, wrote:

Keep in mind that, if you fall into hardship...This test from Almighty God is to raise your level [translator Imad Musa: levels of heaven] and erase your sins. And be sure that it is a matter of moments, which will then pass, God willing, so blessed are those who win the great reward of God.¹³²⁹

It is well-known that *Muslims* give money to the families of suicide-bombers.¹³³⁰ “The Palestinian Authority also retains jailed terrorists on its police payroll and pays them monthly salaries as well as pensions.”¹³³¹ That this is the case and because cash is fungible, one could say that the West indirectly subsidizes terrorism since the West sends money to *Islamdom* in the form of oil- and drug-money, and economic, military and humanitarian aid. *The Wall Street Journal* reported in 2005 that the EU, especially, indirectly funds terrorism in the West Bank and *Gaza*:

The family of each ‘martyr’ will now receive a monthly stipend of at least \$250—a not inconsiderable amount for most Palestinians. Altogether, the families of these so-called martyrs and of those wounded in terrorist attempts or held in *Israeli* jails might receive \$100 million, according to *Al-Hayat Al-Jadida* [the official Palestinian newspaper]. **Around 30 percent of the Palestinian Authority budget comes from international donations, including a hefty amount from the European Union.**¹³³²

A reason that so many *Muslims* give money to *Jihadists* and their (surviving) families—often through charities and front organizations—is, according to *Sharia* law, families must give their permission to *Jihadist* sons to fight, and thus families share in the honor and personal sacrifice of *Jihadists*:

The following may not fight in *Jihad*:...someone with at least one *Muslim* parent, until they give their permission (*Reliance of the Traveler* (‘*Umdat al-Salik*), o9.5).

Muhammad promised that everyone involved in equipping, feeding and housing *Jihadists* would have an eternal reward in heaven:

He who provides the equipment for a soldier in *Jihad* has himself performed *Jihad* (*Reliance of the Traveler* (‘*Umdat al-Salik*), o9.1).

The warrior gets his reward, and the one who equips him gets his own reward and that of the warrior (*Sunan Abu-Dawud*, bk. 14, no. 2520).

He who does not join the warlike expedition (*Jihad*), or equip, **or looks well after a warrior’s family when he is away**, will be smitten by *Allah* with a sudden calamity. Yazid Ibn Abdu Rabbihi said in his tradition: ‘before

the Day of Resurrection' (*Sunan Abu-Dawud*, bk. 14, no. 2497).

The Messenger of *Allah*...said: Anybody who equips a warrior (going to fight) in the way of *Allah* (is like one who actually) fights. And anybody who looks well after his family in his absence (is also like one who actually) fights (*Sahih Muslim*, bk. 20, no. 4668).

Allah's Apostle said 'He who prepares a *Ghazi* [*Jihadist*] going in *Allah*'s cause is given a reward equal to that of a *Ghazi*; and he who looks after properly the dependents of a *Ghazi* going in *Allah*'s cause is (given a reward equal to that of) *Ghazi* (*Sahih Bukhari*, vol. 4, bk. 52, no. 96).

Khuraym *Bin Fatik* narrated that *Allah*'s Messenger...said 'If anyone makes a contribution towards *Allah*'s path, seven hundred times as much will be recorded to his credit' (*Tirmidhi* 3826, 1343 and *Nasa'i*).¹³³³

Muhammad said that *Muslims* have a "duty to" harbor *Jihadists* and give "asylum and aid in religion," e.g. safe-houses, and that those who do so "are the believers in truth, [and] for them is forgiveness and *Rizqun Karim* (a generous provision i.e. Paradise)" (*Hilali-Khan K* 008:072-074).

The above explains why in 2006 300 *Muslims* gave USD 50,000 to the families of 22 accused *Jihadists* even though Australia spends a million USD per year in welfare and legal aid on these same 22 families.¹³³⁴

The *Koran* states that *Zakat* alms can be spent on *Jihad*, i.e., "in *Allah*'s cause" (*K* 009:060)—and *Sharia* law reflect this point too. The *Reliance of the Traveler* (*Umdat al-Salik*), states that *Jihadists* are the seventh category of people worthy of receiving alms (*Zakat*):

The seventh category is those fighting for *Allah*, meaning people engaged in *Islamic* military operations for whom no salary has been allotted in the army roster (O: but who are volunteers for *Jihad* without remuneration). They are given enough to suffice them for the operation, even if affluent; of weapons, mounts, clothing and expenses (O: for the duration of the journey, round trip and the time they spend there, even if prolonged...) (h8.17).

The above explains why *Islamists* are not ashamed to be on the dole,¹³³⁵ or to use Western foreign aid to support *Jihadist* insurgents or terrorists.¹³³⁶ They view these gifts as a form of the *Jizya* tax (*K* 009:029), or charity since *Muhammad* said that *Jihadists* could receive *Zakat* alms along with the poor (*K* 009:060). For instance, *The Jerusalem Post* reported in 2006 when the pro-*Jihadist* *Hamas* group was elected to power among Palestinian and Western aid was reduced:

In *Nablus*, thousands of *Hamas* followers gathered after prayers Friday to donate money and jewelry to the new government. 'These donations are our way of telling the world that we can live without them, and our children are paying what the Europeans **should** be paying,' said Bassam *al-Shakaa*, a former mayor of *Nablus*.¹³³⁷

All the teachings noted earlier in this section are not lost on *Muslims*, as *FrontPage Magazine* noted:

On *Iqra* TV, on August 29, 2005, Saudi Arabia's secretary-general of the official *Muslim* World League *Koran* Memorization Commission, *Sheikh Abdallah Basfar*, urged *Muslims* everywhere to fund terrorism. He said: 'The Prophet said: 'He who equips a fighter—it is as if he himself fought.' You lie in your bed safe in your own home and donate money, and *Allah* credits you with the rewards of a fighter. What is this? A privilege,'¹³³⁸

In order to obtain their heavenly reward in accordance with *K* 008:072-074

and the *Hadiths* listed above, *Muslims* help out *Jihadists* by providing war materiel and safe-houses—as is evidenced by the ease in which native terrorists and foreign *Jihadists* such as the *Al-Qaeda* franchise can stealthily operate nearly anywhere there are a few *Muslims*. Captured foreign fighters in *Kashmir*, *Lebanon*, *Chechnya*, *Azerbaijan*, *Afghanistan* and *Iraq* have come from places such as the US, UK, Canada, EU, Australia, *Pakistan* and from the rest of *Islamdom*.^{1339 1340} One Jordanian *Jihadist* in *Iraq* reported on the hospitality they received:

He said he wanted to dispute claims by US officials that foreign fighters were paid to attack American soldiers: ‘We are not paid money,’ he said. ‘We are guests of *Iraqis*, staying in their homes.’¹³⁴¹

Nowadays, equipping a fighter for *Jihad* often involves explosives and WMD (Weapons of Mass Destruction) ingredients rather than with swords, armor and horse, as was reported from *Londonistan* in 2004:

‘As far as I’m concerned, when they bomb London, the bigger the better,’ says *Abdul Haq*, the [*Islamist*] social worker. ‘I know it’s going to happen because *Sheikh Bin Laden* said so...I would like to see the *Mujahideen* coming into London and killing thousands, whether with **nuclear weapons or germ warfare**. And if they need a safehouse, they can stay in mine—and if they need some **fertilizer** [for a bomb], I will tell them where to get it...It will be a day of joy for me...’¹³⁴²

Ingredient 16 (Sworn to Die Fighting): *Muhammad* approved of fighting in a suicidal fashion since many of his followers swore to *Allah* not to retreat in battle (*K* 033:015). *Muhammad* said his followers sold their life for the hereafter (*K* 004:074), used to wish for death (*K* 003:143) and vowed to die in battle (*K* 033:023). Thus terrorists commonly “have sworn an oath to die without turning a hair,” i.e. without flinching.¹³⁴³ “The idea of sacrificing oneself for the divinity” is called *Istishhad*.¹³⁴⁴

Some *Muslims* claim that there is a command against suicide in the *Koran*: “do not kill yourselves” (*Rodwell K* 004:029). A comparison of *Koran* translations reveals that what the verse really deals with is murder—not suicide.

A later verse in the same chapter gives the context of *K* 004:029. *Muhammad* said *Muslims* are not to murder other *Muslims* (*K* 004:029) just as *Muslims* are supposed to be careful to loot only non-*Muslims* (*K* 004:094). In other words, when *Muhammad* says “Do not kill yourselves,” what he is really saying is: “Do not overdose on the *Koran*’s War verses and start killing other *Muslims*.”

A *Muslim* reporter from *Pakistan* was allowed to talk to suicide-bombers...

‘...so...you can explain **the Islamic context** of these operations,’ one man told me [the reporter]. ‘Even many in the *Islamic* world do not understand.’

One Palestinian would-be suicide-bomber told the reporter:

We made an oath on the *Koran*, in the presence of *Allah*—a pledge not to waver. This *Jihad* pledge is called *Bayt Al-Ridwan*, after the garden in Paradise [*Janna*] that is reserved for the prophets and the martyrs,

¹³⁴³ “Saudi Columnist: Terrorists Mistreat Their Wives and Children,” *MEMRI*, Dispatch Series No. 935, 15 Jul 2005, *DW*.

¹³⁴⁴ Melman, Yossi. “Didn’t we say it would be worthwhile paying attention to Zarqawi?” *haaretz.com*, 27 Jul 2005.

Muhammad said in *Koran* 033:023 that some of his followers had sworn to die in battle and some of them already had fulfilled their vow. The reporter found that the same was true today among the Palestinians:

When a candidate is placed in a [martyrdom] cell, usually after months, if not years, of religious studies, he is assigned the lofty title of *Al-Shaheed Al-Hayy*, 'the living martyr.' He is also referred to as 'he who is waiting for martyrdom.'¹³⁴⁵

"**The Islamic context**" for suicide-bombings (mentioned above) explains why "...31 of 35 groups that have used suicide bombings are *Islamic*....,"¹³⁴⁶ and why *Muslims* will be using this technique until the Last Day unless some simpler and deadlier technique is invented.

By contrast with *Islamists*, only a few non-*Muslim* terror groups have ever used suicide-bombings, and they only planned to achieve limited purposes over a limited time, such as the *Sri Lankan Tamil Tigers* who abandoned the technique in 2003 and the Japanese *Kamikazes* who disbanded during WWII.

Ingredient 17 (Seductive Afterlife): The many promises of fleshly rewards in the afterlife if a *Muslim* dies while engaging in any *Jihad*-related activity, to include sumptuous banquets and plenty of sex with *Houris*.

Houris are nymph nymphomaniacs awaiting *Muslims* in heaven. *Houris* are described as "voluptuous women" (*K* 078:033) who will satisfy *Muslims* on couches in gardens (*K* 036:055-058). The *Houris* will be wives to *Muslims* (*K* 044:054; 052:020) who will be as beautiful as rubies and pearls (*K* 052:024; 055:058; 056:017; 076:019). Serge Trifkovic wrote:

According to some interpretations of the Tradition, and in the considered opinion of a contemporary *Islamic* commentator, 'The men in Paradise have sexual relations not only with the women [who come from this world] and with 'the black-eyed' [*Houris*] but also with the serving boys....In Paradise, a believer's penis [phallus] is eternally erect' [Galal Al Kushk, as quoted in *Al Quds Al Arabi*, London, May 11, 2001].¹³⁴⁷

The *Houris*' virginity will be protected as though they were well-stored eggs (*K* 037:049) and will not be deflowered by men or *Jinn* (*K* 055:056, 074). *Houris* are perpetual virgins since their hymen is restored after each sex act (*K* 055:074; 056:034-036. Also see *K* 002:025; 036:056; 037:048-049; 038:049-053; 044:051-055; 045:070-074; 046:010-022; 052:019-020; 055:054-058; 056:022, 034-038 and 078:033).

While *Houris* are mentioned often in the *Koran*, there seems to be no mention in the **major** *Hadith* collections, or any mention in the *Koran*, about the **exact number** of *Houris* each man will receive. *Muhammad* only mentions that each *Muslim* man "will have two wives from the *Houris*," but does not specify how many sex-slave *Houris* each man will have (*Sahih Bukhari*, vol. 4, bk. 54, no. 476).

Because *Muhammad* authorized a *Muslim* man to have up to four wives and

¹³⁴⁵ Hassan, Nasra. "Are you ready? Tomorrow you will be in Paradise..." timesonline.co.uk, 14 Jul 2005, JW.

¹³⁴⁶ Eggen, Dan & Scott Wilson. "Suicide bombs become potent tools for terror," washingtonpost.com, 17 Jul 2005.

¹³⁴⁷ Trifkovic. *Sword*, pp. 63-64.

an unlimited number of sex-slaves on earth (*K* 004:023-024; 023:005; 033:050; 070:030), *Muslims* assume that they will receive many sex partners in heaven—and various teachings and traditions back up this assumption.

There is no hint in the *Koran* and the traditions that such delights are metaphorical, yet Westerners are often told that the *Houris* and other fleshy delights in *Muslim* heaven (*Janna*) are just metaphorical. Only some moderate *Muslim* academics believe this.

Rank-and-file *Muslims* are expecting literal *Houris* and serving boys as described in the *Koran* and the traditions. In fact, the *Muslims* that concern the West the most, the *Jihadists*, to a man believe that the *Houris* will be his personal *Harem* at his beck and call to meet his every need.

Muslim academics know all the above, yet choose to mislead non-*Muslims* by not mentioning that the widely held conception of *Muslim* heaven is indeed fleshy. Westerners, therefore, ought to read up on *Takiya* and *Kitman* which allow *Muslim* to deny the offensive tenets of *Islam*—and even *Islam* itself—if doing so helps the cause of *Islam*. Apparently, *Muslims* feel that misrepresenting to Westerners what most *Muslims* really think about *Janna* helps the cause of *Islam*.

Muslim women are sometimes told that there will be male *Houris* to service them. *Muslim* wives are sometimes told that they will continue being the wives of their husbands. They are also told that they will be made to look more gorgeous than the *Houris* so as to keep their husbands' interest despite the stiff *Houri* competition.

There are **minor** traditions and *Fatwas* that mentioned the figure “seventy” and “seventy-two” *Houris* and twenty-eight “serving boys.” Some *Muslims* teach that if a *Muslim* already married on earth, he will only receive twenty-three *Houris* in heaven. Caner and Caner wrote:

When another asked him how one man could have the strength to (be intimate with) seventy girls in one day he responded: ‘He would be given the strength of one hundred men!’¹³⁴⁸

Stephen Murray and Will Roscoe wrote concerning the “serving boys”:

Pederasty has not been the only form of homosexuality in Arabic culture (and still less so in other *Islamic* cultures—especially in the eastern reaches of *Islam*) but it has long been the idealized form...within *Islamic* cosmology, male sexual pleasure is ‘good-in-itself’ not merely as a means to procreation, but as a prefiguring paradise, which according to the *Quran* is staffed with beautiful serving boys (*Al Fata*) as well as girls (the term *Houri* includes both) ([*K* 0]56:17ff; 52:17ff; 52:24; 76:19)...¹³⁴⁹

Serge Trifkovic wrote concerning the “serving boys”:

The righteous [in heaven] will be served also by boys, ‘pure as pearls,’ dressed in green garments of fine silk and heavy brocade, adorned with bracelets of silver and used [accustomed] to drinking wine. The presence of intoxicating youths in such a luxurious environment must have some unusual purpose. They do not seem to be ordinary servants, who would not need to be

¹³⁴⁸ Serene, *Ibn. Kitab ul Isra’a wal Mu’raj*, quoted in Caner. *Unveiling*, p. 193.

¹³⁴⁹ Murray. *Culture*, pp. 302, 307 (also see p. 90).

¹³⁵⁰ Trifkovic. *Sword*, pp. 63-64.

¹³⁵¹ Krause, Hans. *Hans Krause’s Research Reports: Islam: Its Fight for World Domination 5*, kruse.de, “Ch. 3: *Islam* and the Gospel.”

ever young, breathtakingly beautiful and adorned in sumptuous dresses and jewelry. According to some interpretations of the Tradition, and in the considered opinion of a contemporary *Islamic* commentator, 'The men in Paradise have sexual relations not only with the women [who come from this world] and with 'the black-eyed' [*Houris*], but also with the serving boys....In Paradise, a believer's penis [phallus] is eternally erect' [Galal Al Kushk, as quoted in *Al Quds Al Arabi*, London, May 11, 2001].¹³⁵⁰

Hans Krause wrote concerning the "serving boys":

Muhammad Djalal Kischk writes in his book *Khawatir Al-Muslim Fi Al-Mas'ala Al-Djinsiyya* that these paradisiacal boys are available to those, who have a desire for them [i.e. want to have anal intercourse with them].¹³⁵¹

To conclude this section, we can see that *Muslim* men will be given the sexual strength of a hundred men, meaning that they are cursed with a sexual addiction for eternity. *Islam* actually has two hells—a hot hell for unbelievers and a sexual-addiction hell for the faithful that *Muslims* refer to as heaven (*Janna*).

Ingredient 18 (Riches in the Afterlife): Just as *Muhammad* was once a merchant, so his religion is a merchants' religion that uses merchants' terminology. *Muhammad* said that those who apostatize from *Islam* or refuse to go on *Jihad*, sell out their religion (*Deen*) in exchange for paltry worldly goods (*K* 002:079, 090; 003:187; 005:044; 009:009; 016:095). Also, giving alms or going on *Jihad* constitute a loan to *Allah* that he will repay with interest in heaven (*K* 002:245; 005:012; 009:111; 057:011, 018; 064:017; 073:020). Thus a preacher can promise...

...that every coin they donate to overthrow Indonesia's secular government will be repaid hundreds of times over in heaven. 'The government no longer looks to *Allah*, but to America...Prepare your forces and banish the enemy.'¹³⁵²

The repayment of the loan to *Allah* consists of, among other things, 72 virgins.

Allah's promise of repayment with "interest" in heaven is enhanced by the fact that taking interest in this world is banned in *Islam* with the result that many *Muslims* are dirt-poor. The promise of 72 virgins is enhanced by the fact that:

- ☉ Wine, singing, gambling and collecting interest on loans are banned in *Islamdom* (*K* 002:275-278; 003:130; 004:161; 030:039).¹³⁵³
- ☉ *Houris* do not wear veils as is required of *Muslim* women (*K* 033:032-033, 053, 059).
- ☉ *Muslims* can have seventy-two *Houris* but only four wives on earth (*K* 004:003).
- ☉ *Houris* are perpetual virgins who never tire of sex.
- ☉ *Houris* do not require that any unattainable dowry (brideprice) be paid (*K* 002:236 002:237 004:004 004:019 004:024 004:025 033:050 060:010).

So many *Muslims*, particularly young poor men, are made to feel they need to go to heaven to enjoy what they are denied on earth: wine, women and song.

The teaching about *Jihad* being a heavenly investment is not lost on *Jihadists* who fancy themselves as being *Allah's* investment brokers. One *Jihadist* web site read "*Jihad* is a profitable investment that provides valuable dividends."¹³⁵⁴

¹³⁵² Brummitt, C. "Accused Indonesian Cleric Preaches *Jihad*," newsday.com, 11 May 2005, LGF.

¹³⁵³ Zwemer. *Essay*, Ch. 8: "The Completed Idea and Its Insufficiency," pp. 110-112.

Ingredient 19 (Looting on a Commission-basis): In order to encourage *Muslim* leaders and men to go on *Jihad*, *Muhammad* systematized looting on a commission basis. The leader received a fifth, the *Jihadists* received the rest (K 003:161; 004:094; (*Sura* 008 is entitled “The Spoils”) 008:001, 041, 069; 033:019, 027, 050; 048:015, 019, 020, 021; 059:006-007).

The only warning *Muhammad* gave about *Jihad* was that *Muslims* should not call a *Muslim* a non-*Muslim* merely to make his possessions *Halal* (permissible) for *Muslims*—in other words, declaring that a *Muslim* is in fact a lootable non-*Muslim* (K 004:094).

Based on the *Koran* and *Hadith*, *Muslims* often say that the lives and property of non-*Muslims* (*Harbis*) in the Territory of War (*Dar al-Harb*) are licit (Arabic: *Muba’a*) for *Muslims* to destroy or to take by force.¹³⁵⁵ The ideas of gaining loot, *Houris* or sex-slaves and making *Dhimmi*s out of infidels are by no means quaint ideas from a bygone medieval era, but are taken deadly seriously by *Jihadists*. For instance:

- ☛ The “Andalusian jurist, *Ibn Hazm* of *Cordoba* (died 1064 AD), wrote that *Allah* has established the infidels’ ownership of their property merely to provide booty for *Muslims*.”¹³⁵⁶
- ☛ One early *Muslim* said: “*Muhammad* used to promise us that we should eat the treasures of *Chosroes* and *Caesar*.”¹³⁵⁷
- ☛ The *Hadith* record *Muhammad* saying that *Muslims* would obtain “the treasures of the world.”¹³⁵⁸
- ☛ *Imam Abu Hamza* told *Muslims* in his London sermons in 2006:
...shoplifting and theft by *Muslims* from non-believers was permitted. Students were not required to repay loans and identity fraud by *Muslim* refugees [i.e. asylum seeking *Islamists* in the UK] was allowed...¹³⁵⁹
- ☛ In 2006 *Usama bin Laden* said that “by defeating your enemy you would profiting from the world treasures.”¹³⁶⁰
- ☛ See the table “*Islamists* Still Dream of Making Non-*Muslims* Into *Dhimmi*s and Sex-Slaves” for other recent statements.

Ingredient 20 (Polygamy and Harem Incentives): *Muhammad* incentivized *Jihad*, specifically, the killing of infidel men and the capturing of infidel women, by saying that *Muslim* could have up to four wives and an unlimited number of sex-slaves (K 004:003, 023-024; 023:005; 033:050; 070:030). *Muhammad* very well knew that many *Muslims* could not afford the procurement of additional wives and sex-slaves unless they were gained through *Jihad*, and this is why

¹³⁵⁴ Purdy, Alison. “Terror Suspect ‘Tried to Buy 5,000 Tons of Sulphur,’” *PA News*, news.scotsman.com, 18 Nov 2004, JW.

¹³⁵⁵ Bostom, Andrew. “Meet Candidate ‘Martyr Mom,’” *FPM*, 5 Jan 2006, JW.

¹³⁵⁶ Arnaldez. “*La guerre sainte selon Ibn Hazm de Cordoue*,” vol. 2, 1962, pp. 445-459, as quoted in Bostom, Andrew. “*Jihad* begot the Crusades, part 1,” americanthinker.com, 5 May 2005.

¹³⁵⁷ Ishaq. *Sirat*, pp. 222, 454.

¹³⁵⁸ *Sahih Bukhari*, vol. 4, bk. 52, no. 220.

¹³⁵⁹ O’Neill, Sean. “Holocaust a punishment from God, said radical preacher,” timesonline.co.uk, 14 Jan 2006, JW.

¹³⁶⁰ Phares, Walid. “*Jihad...then more Jihad: Bin Laden’s Iraq and Somalia orders*,” counterterrorismblog.org, 1 Jul 2006.

slaves are referred to as being “those whom your right hand possesses,” since the sword used in *Jihad* was commonly held in the right hand (K 004:003; 016:071; 024:058; 030:028; 033:050, 052). *Muhammad* also said *Jihadists* could have sex with captured females even if they intended to ransom them back or sell them into slavery.¹³⁶¹

Ingredient 21 (Rewards for the Homeless and Travelers): *Muhammad* further incentivized war and ethnic cleansing by saying that *Muslim* who are “wronged” or persecuted and must flee their homes, will have their sins remitted and will have greater rewards in heaven (K 002:243; 003:195; 004:100; 008:074; 009:020; 016:041).

What this all means is *Muslims* can be obnoxious and hateful toward non-*Muslims* (in accord with the commands not to befriend non-*Muslims* and to be harsh to non-*Muslims*) and engage in as much *Jihad* and ethnic cleansing as possible (in accord with those *Koranic* commands), because even if it all backfires and *Muslims* are the ones who end up without house and home, they will gain a higher reward in heaven.

If *Muslims* then emigrate or seek asylum and then die in a foreign country, their reward in heaven is greater, especially if they died during a *Jihad* in a foreign country.¹³⁶² Compounding this last belief is the common *Muslim* belief that “Those who, in their wills, accept burial away from home are conferred special celestial benefits.”¹³⁶³

All these incentives to emigrate lead *Muslims* to inundate other countries with a human demographic tsunami. Then *Muslims*’ higher birthrate and Khidr-Second Lamech Logic terrorism continue to distress and marginalize the indigenous culture and eventually lead to full-blown *Dhimmitization*, *Islamization* and *Arabization* of the indigenous culture.

Ingredient 22 (The Plenary Absolution Incentive, i.e. Skip Purgatory): The promise that all the sins of *Jihadists* would be blotted out and pardoned (K 003:157; *Sahih Muslim*, bk. 20, no. 4646), and “the gates of Paradise are under the shadows of the swords” (*Sahih Muslim*, bk. 20, no. 4681; see also bk. 19, no. 4314).

The *Koran* (K 019:070-071) and at least one *Hadith* (*Sahih Bukhari*, bk. 12, no. 770) teach that many *Muslims* will taste of hellfire. The *Dabistan*’s section on *Islam* also mentions *Muhammad* teaching Purgatory.¹³⁶⁴ Lately, a *Mufti* issued an edict that those who spread false rumors “will be plunged into hell for 70 Autumns.”¹³⁶⁵

Tradition says that *Muslim* martyrs will be able to intercede for seventy relatives or friends to spring them out of Purgatory.¹³⁶⁶ This belief may be based partly on K 004:096 which some take to mean that *Jihadists* are given extra degrees of honor, forgiveness and mercy.

¹³⁶¹ Spencer, Robert. “The Rape *Jihad*,” *FPM*, 24 & 26 Sep 2004, *JW*.

¹³⁶² Filkins, Dexter. “Tortuous Trail: From a Bombing in *Iraq* to Fury at a Family in Jordan,” *nytimes.com*, 15 Mar 2005, *natashatynes.org*.

¹³⁶³ Blair & Bloom, *Paradise*, p. 28.

¹³⁶⁴ Fani. *Dabistan*, p. 321.

¹³⁶⁵ Ghalwash, Mae. “Squint hard, be creative in search for blasphemy in *Coca-Cola*™ logo,” *Associated Press*, *cjonline.com*, 21 May 2000.

¹³⁶⁶ Hassan, Nasra. “Are you ready? Tomorrow you will be in Paradise...” *timesonline.co.uk*, 14 Jul 2005, *JW*.

That *Jihadists* can forgive seventy people is a reason that *Jihadists* make out Last Testaments so their parents and friends can rest assured that the *Jihadist* intends to extract them from Purgatory—and not someone else instead.

The Last Testament is a sort-of thank-you note to the parents for their having put their blessing on the *Jihadist's* activities just as they would a wedding, since after all, the *Jihadist's* activities could end in a wedding to the *Houris*:

- ☉ A *Hamas* suicide-bomber referred to his impending death as “my wedding day with the Maidens of Paradise.”¹³⁶⁷
- ☉ The *Al-Banna* family advertized a “wedding of the martyr” celebration after their son died in a suicide-bombing that killed 179 *Iraqis* and no Americans—his preferred target.¹³⁶⁸
- ☉ The day after *Abu Musab Al-Zarqawi* was killed, a former preacher in Londonistan, *Sheikh Omar Bakri*, said “It is a good news *Alhamdulillah* (thank God), his wedding start as *Shaheed* (martyr)...”¹³⁶⁹

This wedding-aspect probably explains why *Muhammad* said *Jihadists* ought to get their parents’ permission and blessing to go on *Jihad*,¹³⁷⁰ and why manly would-be *Jihadists* sometimes get their mother’s okay as when *Pakistani* Shahawar Matin Siraj said “I have to check with my mother.”¹³⁷¹

Anyone who skips Purgatory also gets to skip the “eye for an eye” retaliation period between Purgatory and heaven, as *Muhammad* said:

The believers, after being saved from the (hell)fire, will be stopped at a [*Sirat*] bridge between Paradise and hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise (*Sahih Bukhari*, vol. 8, bk. 76, no. 542).

In *Saudi Arabia* in 2005, an Indian man was sentenced to having an eye gouged out after a fistfight with a *Saudi* resulted in the *Saudi* losing his eyesight.¹³⁷² So it seems during this last period of *Lex Talionis* on the *Sirat* Bridge, *Muslims* will literally gouge out eyes (*Malik's Muwatta*, 43.8.6a), knock out teeth, bite and kill each other and such. After all, *Muhammad* said that a man who lost two teeth by biting someone on the hand ought to retaliate by having the man bite him back and then wrench out his teeth by hand (*Sahih Bukhari*, bk. 016, no. 4147).

Jihadists really are motivated to fight until martyrdom by thinking that they will get their parents, relatives and friends out of Purgatory and into heaven with them, as *The New York Times* reported:

Mr. Siddique has told interrogators that he misses his parents in Britain, according to the *Pakistani* security official. But he believes that the only way he can spend eternity with them is by becoming a martyr. ‘Do not waver or become

¹³⁶⁷ Marcus, Itamar & Barbara Crook. “Hamas Video: We will drink the blood of the Jews,” pmw.org.il, 14 Feb 2006, *JW*.

¹³⁶⁸ “Inflammatory and irresponsible journalism,” natashatynes.org, 11 Mar 2005.

¹³⁶⁹ Lappin, Yaakov. “Zarqawi’s wedding with virgins has begun,” ynetnews.com, 8 Jun 2006.

¹³⁷⁰ *Sahih Muslim*, bk. 32, no. 6184; also see other *Hadith* and traditions quoted at *Al-Qaradawi*, *Sheikh Yusuf*. “The Lawful and The Prohibited in Islam (*Al-Halal Wal Haram Fil Islam*), pp. 234-235, as quoted by Fitzgerald, Hugh. “Family values,” *JW*, 28 Apr 2006.

¹³⁷¹ Hays, Tom. “Pakistan Native Tried in NYC Subway Plot,” news.yahoo.com, 24 Apr 2006, *JW*.

¹³⁷² Kollam. “Kerala man may lose eye under Saudi...law,” webindia123.com, 4 Dec 2005, *DW*.

weak,' he writes in one of his last diary entries. 'This is the only way I can be reunited with Mummy and Daddy.'¹³⁷³

Similarly, the video of two *Hamas* suicide bombers who killed an Israeli soldier on 7 December 2005 states:

My dear mother, you who have cared for me, today I sacrifice my life to be your intercessor [on Judgment Day]. O my love and soul, wipe your tears, don't be saddened. In the name of *Allah*, I've achieve all that I've aspired. Don't let me see you sad on my wedding day with the Maidens of Paradise. So be happy and not sad, because in the name of *Allah*, after death is merciful *Allah's* paradise.¹³⁷⁴

The Guardian reported about one would-be suicide-bomber:

One local man in his 40s told the *Guardian* he wanted to be a suicide bomber to atone for sins and secure a place in heaven. 'But the *Mujahideen* will not let me. They said I had eight children and it was my duty to look after them.'¹³⁷⁵

Of course no *Muslim* can be absolutely sure *Allah* will accept his offering (of himself), so one *Jihadist* wrote in his Last Testament that he sent to his parents:

I am in *Iraq* seeking martyrdom. I hope we are all forgiven.¹³⁷⁶

Muslim mothers tend to be happier than fathers when their sons die as so-called martyrs because, in *Islam*, women have much less assurance of salvation. *Muhammad* said that the majority of denizens of hell were women.¹³⁷⁷

Muhammad offers mothers a way of escape. If their children die before they do, whether from disease or accidents or from *Jihad*, the children will shield their mothers from hellfire.¹³⁷⁸ So, it is no wonder that one mother said of her son:

Saber [a suicide-bomber] was loved by us in this world and, *Allah* be praised, he will get us into heaven in the world to come.¹³⁷⁹

The hope of bypassing Purgatory is why many mothers are proud¹³⁸⁰ and:

- "At the funerals of their sons, the mothers ululate as though celebrating a wedding as the body of a boy, now defined as a martyr killed fighting Israel, is carried high into streets full of Palestinian flags. But Leila never cried in the weekly meetings for mothers of martyrs...Leila would respond stonily that, as they were *Islamic* martyrs, there was nothing to mourn."¹³⁸¹

- Palestinian *Umm Nidal* said:

At first I did not cry. I said '*Allah Akbar*' and bowed in gratitude. The truth is I was ashamed to say: '*Allah*, help me in my tragedy,' because I consider this a blessing, not a tragedy. I prepared boxes of *halva* and

¹³⁷³ Rohde, David & Mohammed Khan. "Ex-Londoner's Diary of *Jihad*: A Portrait Sprinkled With *Koran* Verses and Epithets," *nytimes.com*, 8 Aug 2005.

¹³⁷⁴ Marcus, Itamar & Barbara Crook. "Hamas Video: We will drink the blood of the Jews," *pmw.org.il*, 14 Feb 2006, *JW*.

¹³⁷⁵ Mahdi, Omer & Rory Carroll. "Under US noses, brutal insurgents rule *Sunni* citadel," *guardian.co.uk*, 22 Aug 2005.

¹³⁷⁶ Al-Haj, A. "Yemeni Youths Seeking Martyrdom in *Iraq*," *news.yahoo.com*, 20 Dec 2004, C&R.

¹³⁷⁷ *Sahih Bukhari*, vol. 1:28, 301; vol. 2:161; vol. 7:124-126. The *Hadith* is often repeated (see "The Majority in Hell are Women," *AnsweringIslam.org*).

¹³⁷⁸ *Sahih Bukhari*, bk. 3, vol. 1, no. 101; *Sahih Muslim*, bk. 32, nos. 6362, 6363, 6368, 6372.

¹³⁷⁹ "The Mother of a Palestinian '*Shahid*': I'm Sad but I Hope There Will Be Many More," clip no. 297, *memritv.org*, 14 Oct 2004, C&R, 22 Oct 2004.

¹³⁸⁰ "Palestinian mother proud of two sons killed on *Hamas* missions," *Jpost.com*, 19 Feb 2003.

¹³⁸¹ Brittain, Victoria. "Bringing it home," *The Guardian*, *guardianunlimited.co.uk*, 12 Dec 2001.

chocolates and handed them out to his friends...*Allah* be praised, I am preparing myself. I will sacrifice them all [ten of her sons]. If my duty requires me to sacrifice them all, I will not refuse—even if it costs me a hundred sons.¹³⁸²

- Ⓒ “In an unbelievably shocking scene [of a reality video], one mother boasted that she bore her son precisely for this purpose and the father proudly claimed credit for providing the training.”¹³⁸³

- Ⓒ In 2006 Rediff.com reported that a *Pakistani* mother offered a son for *Jihad* saying:

I am the mother of four sons. What happens if I donate one son for *Jihad*, he embraces martyrdom and earns heaven for all of us!’ said she rationalising her decision.¹³⁸⁴

- Ⓒ One Jordanian family, the *Al-Banna*’s, who are related to the founder of the *Muslim Brotherhood* in Egypt, advertized a “wedding of the martyr” invitation in the newspaper to celebrate their son’s union with the *Houris* after he killed 179 *Iraqi* police recruits in a car suicide-bombing. Of course the family denies ever placing the invitation in the newspaper.¹³⁸⁵

- Ⓒ In *Afghanistan*, a woman warlord who refers to herself and her followers as “we *Mujahidin*,” was glad when her sons but not her leader died. Why? Her sons would bail her out of purgatory, but her leader was only of benefit to her in this life:

‘Oh Masood!’ she [Bibi ‘The Pigeon’ Ayesha] sighs. ‘I smiled as I buried my sons, because they died in the way of God fighting a *Jihad* and I was proud of them. But [Ahmad Shah] Masood was my leader and was murdered [in September 2001 by a suicide-bomber]. It was the saddest day of my life.’¹³⁸⁶

Jihadists can still gain plenary absolution for themselves and some relatives even if they do not become a martyr and are captured or go home after a while. How? They can memorize the *Koran* and become a *Hafiz* (plural: *Huffaz*) just as many students attempt to become *Huffaz* in the *Madrasas*:

Because the *Quran* is regarded as the actual words of *Allah*, memorizing it is regarded as a virtuous act that is divinely rewarded. *Islamic* tradition holds that the father of a *Hafiz* is awarded a gold crown in heaven and the *Hafiz* is granted the divine favor of being able to release 10 people or groups from the fires of hell...¹³⁸⁷

Jihadists will often give themselves up to go to jail rather than fight to the death but not for the reasons one might suppose. On one hand they still could end up martyrs if they receive the death penalty. On the other hand, they may only feel the need to spring ten people out of purgatory by becoming a *Huffaz*, rather than spring

¹³⁸² “Palestinian Legislative Council Candidate...” memritv.org, 21 Dec 2005, Clip No. 980, *JW*.

¹³⁸³ “Jerusalem cleric praises child ‘sacrifices,’” Israeli Minister of Foreign Affairs, mfa.gov.il, 10 Nov 2000; “Jerusalem cleric praises child ‘sacrifices,’” WND.net, 10 Nov 2000.

¹³⁸⁴ “The threat in the North East,” in.rediff.com, 27 Apr 2004, *FPM*, *JW*.

¹³⁸⁵ “Inflammatory and irresponsible journalism,” natashatynes.org, 11 Mar 2005.

¹³⁸⁶ Loyd, Anthony. “*Kalashnikov* matriarch emerges to tell of her life as an *Afghan* warlord,” *The Times*, timesonline.co.uk, 21 Oct 2004, *DW*, 16 Mar 2006.

¹³⁸⁷ Vara, Richard. “*Muslim* youth diligent in *Quran* studies: Recitation of holy book is part of *Ramadan* services,” *Houston Chronicle*, chron.com, 16 Oct 2004.

seventy out of purgatory by becoming a martyr. For instance, *Time* magazine reported:

Others [suicide-bombers] compile lists of the 70 people *Islamic* tradition says a 'martyr' can guarantee a place in paradise. 'I haven't got my 70 names yet—I don't think I know that many people,' Marwan says, allowing himself a rare smile.¹³⁸⁸

Prisons are fast becoming *Jizya*-payer-supported jailhouse *Madrasas*, *Dawa* proselytizing centers and *Islamist* recruitment centers with a captive audience.¹³⁸⁹ *Muslims* usually form a disproportionately large part of the prison population so they are able to exert peer-pressure and gangland-style pressure on incarcerated non-*Muslims*. One could say the *Muslim* expansion of the eighth century is being played out again starting in prisons everywhere.

Since prisoners no longer need worry about employment, they waste no time in growing their beards out. Clean-shaven terrorist *Muhammad* Taheri-azar sported a beard shortly after he was arrested in 2006. *Muslim* prisoners also tend to study the *Koran* and other *Islamic* texts much of the day. Taheri-azar rises at three o'clock in the morning to study the *Koran* and to write proselytizing letters.¹³⁹⁰ The "American" *Taliban* John Lindh, who goes by the name Hamza, has this daily regimen:

Like most of the other 70 *Muslim* prisoners—the majority of whom are black American converts to *Islam*...[and] nearly all of whom have converted in prison....Lindh eats the vegetarian diet out of concerns that even non-pork meats have not been prepared to *Halal* specifications. He shares a bunk-bedded cell on the prison's ground floor with another white convert, and rises before dawn to pray for the first of five times each day. After breakfast, he goes to work in the prison library and education centre, then joins the other prisoners for lunch, before usually retiring to his cell for much of the afternoon to study the *Koran* and *Islamic* texts.¹³⁹¹

Prisoners also have more free time than ever to become a *Hafiz*—someone who has memorized the entire *Koran*. Taheri-azar even read the *Koran* during his court hearings.¹³⁹²

In an *Islamic* country, a newly-minted *Hafiz* may be released, as *The New York Post* reported, the late "Abdulaziz Al-Muqrin, *Al Qaeda's* chief of operations for the Arabian Peninsula," was released from jail in 1997 as a reward for having memorizing the *Koran* while in jail.¹³⁹³ This makes sense in the *Islamic* economy of thought since, if memorizing the *Koran* gains absolution of sin for ten people surely a prisoner who has become a *Hafiz* can be pardoned and released!

Some prisoners are motivated to read the *Koran* since a *Muslim* superstition has it that...

¹³⁸⁸ Ghosh, Aparisim. "Inside the Mind of an *Iraqi* Suicide Bomber," *time.com*, 26 Jun 2005, JW; also see Spencer, Robert. "Yes, I am a Terrorist," *FPM*, 29 Jun 2005, JW.

¹³⁸⁹ Pipes, Daniel. "If the King of Pop Converts to *Islam*," *DP*, 7 Mar 2006.

¹³⁹⁰ Spencer, Robert. "Letters from a *Mujahid*," *JW*, 12 May 2006.

¹³⁹¹ Sherwell, Philip. "The new Malcolm X?" *telegraph.co.uk*, 4 Sep 2006, C&R.

¹³⁹² Schonberg, Jessica. "Pit driver reads *Quran* to self in latest appearance," *The Daily Tarheel*, *dailytarheel.com*, 24 Mar 2006.

¹³⁹³ Stakelbeck, Erick. "Rattling Riyadh," *nypost.com*, 15 Jun 2004, JW, 18 Jun 2004.

...reading of the *Sura Jinn* [K 072] is most important. If a prisoner reads it, he will soon, be set free.”¹³⁹⁴

One can see why *Muslims* in jail are so sensitive about the treatment of their *Korans*!

Unfortunately, some prisons make the study of comparative religions hard for *Jihadists* by only providing them copies of the *Koran* but not the Bible. In one case, the government argued that providing even one Bible might “incite” prisoners.¹³⁹⁵ This is backwards since just the first nine chapters of the *Koran* alone have 117 war verses. By contrast, the Bible influences terrorists to become ex-terrorist—people such as Walid Shoebat, Zak Anani, Ibrahim Abadallah¹³⁹⁶ and Taysir (Tass) Abu-Saada.¹³⁹⁷ Another ex-terrorist, Tawfik Hamid, still considers himself a *Muslim* in 2005, but what changed him is recalling to memory Jesus’ words “Blessed are the peacemakers” (Mat 05:07-09).¹³⁹⁸

That prisons are *Jizya*-payer-supported *Madrasas* is no exaggeration when one considers how terrorist leader *Sheikh* Mukhlas, who in 2002 ordered the *Bali* bombing that killed 202 people, 88 of whom were Australians, wrote “18 books in jail.”¹³⁹⁹ This eerily reminds one of how another fascist, Hitler, wrote the lengthy *Mein Kampf* while in jail.

Muslims can conduct *Dawa* proselytizing in prison and even recruit for *Jihad*. Mohammed Bouyeri, the killer of moviemaker Theo van Gogh, was observed giving *Koran* lessons to two people in a secluded spot in prison, and he loaned them violent books, leading psychologists to conclude “that he was still busy recruiting for *Jihad*.”¹⁴⁰⁰ *Muslim* gangs inside and outside of jail pressure people to convert, as the *BBC* reported:

...there was evidence the gangs were targeting vulnerable young men and threatening them with violence if they did not ‘convert’ and join them.¹⁴⁰¹

Prison converts to *Islam* have even engaged in organized terrorism upon their release.¹⁴⁰² In *Israel*, terrorists in jail keep in touch with their handlers or subordinates via smuggled cell phones, and they even run for political office.¹⁴⁰³

• In 2005 an inmate was elected mayor of a sizable West Bank town.¹⁴⁰⁴

• In 2005 and 2006 Marwan Barghuti was a member of the Palestinian parliament and was considered a prime candidate for prime minister.¹⁴⁰⁵

In 2006 31 jailed Palestinian terrorists ran for parliament and 14 were elected as members of that 132-seat body.¹⁴⁰⁶

¹³⁹⁴ Donaldson, Bess Allen. “The *Koran* as Magic,” *The Muslim World* (1937 AD), vol. 27, pp. 254-266, answering-Islam.org.

¹³⁹⁵ Serrano, Richard A. “Guantanamo prisoner files suit in effort to get Bible,” *Salt Lake Tribune*, sltrib.com, 22 Nov 2005; Pipes, D. “Working out the Counterterrorist Kinks,” *DP*, 22 Nov 2005.

¹³⁹⁶ “Princeton U. Says Campus Event Against Terrorism is ‘too inflammatory,’” *DW*, 5 Dec 2005.

¹³⁹⁷ Abu-Saada, Taysir (Tass). “Ex-Fatah fighter for Yasser Arafat asks forgiveness,” *Maoz Israel Ministries*, maozisrael.com, 1 Feb 2006.

¹³⁹⁸ Nutt, Amy Ellis. “What Makes a Terrorist?” *newshousenews.com*, 23 Dec 2005, C&R.

¹³⁹⁹ Powell, S. “Murder ‘infidels,’ Mukhlas urges,” *theaustralian.news.com.au*, 19 Dec 2005, JW.

¹⁴⁰⁰ “Mohammed bleef gesloten boek in observatiekliniek,” *volkskrant.nl*, 11 Jul 2005, translated by Beila Rabinowitz, militantIslammonitor.org, 11 Jul 2005, C&R.

¹⁴⁰¹ “Muslim’ gangs target vulnerable,” *news.bbc.co.uk*, 12 Aug 2005.

¹⁴⁰² Pipes, Daniel. “L.A.’s Thwarted Terror Spree,” *DP*, 6 Sep 2005.

¹⁴⁰³ Waked, Ali. “Minister’s killer to run for office,” *ynetnews.com*, 1 May 2005, backspin.typepad.

¹⁴⁰⁴ Waked, Ali. “Mayor runs city from jail cell,” *ynetnews.com*, 8 May 2005.

¹⁴⁰⁵ “Fatah set to play Barghuti trump-card to counter Hamas,” *news.scd.yahoo.com*, 27 Nov 2005.

¹⁴⁰⁶ Grayeff, Yigal. “14 prisoners in Israeli jails elected,” *jpost.com*, 26 Jan 2006. Copyrighted material

Ingredient 23 (*Jihad* Shirkers Are Damned): *Jihad* is a loyalty test (K 047:004). On one hand, only going on *Jihad* provides any certainty of salvation in *Islam* (K 004:074; 009:111). On the other hand, there are 783 incendiary threats of hellfire in the *Koran* and these are often quoted in fire-and-brimstone sermons, as *The Jerusalem Post* reported:

The *Sheikhs* in the local *Mosques* shout and scream into the loudspeakers during Friday sermons, scaring people with warnings about the evil deeds that will land them in Hell.¹⁴⁰⁷

These threats of hellfire apply to able-bodied *Muslims* who neglect or refuse to go on *Jihad* (i.e. shirk their *Jihad* duties), because shirking *Jihad* is a symptom of a spiritual disease (K 033:012; 047:020) of those who fear men more than they fear God (K 004:077). Shirking *Jihad* constitutes damnable unbelief (K 009:039, 049, 081-082; 039:055-060).¹⁴⁰⁸ Thus when some followers said it was too hot to go on *Jihad*, *Muhammad* said "hell is even hotter" (K 009:081).

Abu Maysara, an *Al-Qaeda* franchise commander in *Iraq* stated in 2005:

God forbid that our *Jihad* should be [considered] civil strife [*Fitna*]. Rather the avoidance of *Jihad* is civil strife. That was the verdict of *Allah*, who said of those who shirked *Jihad*, 'Surely they have already succumbed to temptation [*Fitna*], and hell engulfs the unbelievers [K 009:049].¹⁴⁰⁹

In the *Islamic* system, asking hard questions such as "Why must one go on *Jihad*?" (K 004:077) leads to a loss of faith, which in turn leads to hell and forfeiting one's share of the buxom *Houris* (K 005:101-102). That the fear of hell and the fear of asking hard questions leads to terrorism is affirmed by the terrorist *Mohammed Taheri-Azar* who wrote:

Allah's commandments are never to be questioned and all of *Allah's* commandments must be obeyed. Those who violate *Allah's* commandments and purposefully follow human fabrication and falsehood as their religion will burn in fire for eternity in accordance with *Allah's* will.¹⁴¹⁰

One cannot put off hell by shirking *Jihad* either since *Muhammad* said that there is no way one can put off one's appointed date of dying (K 003:154; 004:078; 033:016).

Muslims believe that *Allah* punishes, or at least does not bless their community, when the community shirks *Jihad*. *Ibn Ishaq* wrote that the first *Caliph*, *Abu Bakr* said:

If a people refrain from fighting in the way of God, God will smite them with disgrace. Wickedness is never widespread in a people but God brings calamity upon them all.¹⁴¹¹

This is why the *Islamists'* panacea for *Islamdom's* many problems always is: more *Jihad*, more *Sharia* and more *Islam*, or as they say "*Islam* is the solution."

¹⁴⁰⁷ Alvi-Aziz, Hayat, "Sinful Arab neglect," jpost.com, 31 Mar 2005.

¹⁴⁰⁸ There are 783 threats of eternal wrath in 6,151 verses of Rodwell's English *Koran* (Richardson. *Secrets*, p. 92).

¹⁴⁰⁹ "The Iraqi *Al-Qa'ida* Organization: A Self-Portrait," MEMRI, SDS No. 884, 24 Mar 2005.

¹⁴¹⁰ "Mohammed Taheri-Azar's letter to police," *The Herald-Sun*, heraldsun.com, 24 Mar 2006.

¹⁴¹¹ Ishaq. *Sirat*, p. 687.

Ingredient 24 (Death to Deserters): The teaching that if *Muslims* desert and run from the battlefield, they would enjoy life very little and their life would be short since *Allah* would try to kill them (K 033:015-016). *Muhammad* also said:

He who does not join the warlike expedition (*Jihad*), or equip, or look well after a warrior's family when he is away, will be afflicted by *Allah* with a severe calamity before the Day of Resurrection (*Sunan Abu-Dawud*, bk.14, no. 2497),

One cannot put off death by deserting either since *Muhammad* said that there is no way one can put off one's appointed date of dying (K 003:154; 004:078; 033:016). Thus *Muslims* figure they might as well die in *Jihad* rather than stay at home, as "the Mother of Martyrs," Palestinian Legislative Council Member *Umm Nidal Farhat* said:

...if someone is destined to die, he will die, even if he hides in a crate—but why shouldn't we take the initiative and die as martyrs? There is an abyss between one form of dying and the other. So why shouldn't we choose martyrdom? *Allah* has chosen us, from among all people and has bestowed upon us the honor of *Jihad* in the front line of Palestine. So it is all the more fitting for us to initiate martyrdom, before death reaches us while we sit at home.¹⁴¹²

Ingredient 25 (Dehumanization of Infidels): The *Koran* dehumanizes non-*Muslims* since it teaches that *Allah* considers infidels "enemies" (K 002:098; 008:060; 009:114; 041:019, 028), "unclean" (K 009:028), "diseased in the heart" (K 002:010; 005:052; 008:049; 009:125; 010:057), "vile animals" (K 008:022, 055) and cattle (K 007:179).

By contrast with the *Koran*, God in the New Testament says that no one ought to call or consider any food or animal or human being ceremonially "unclean" (Act 10:28; 11:09). The Bible says that humans are made in the image of *Yahveh* (Gen 01:26-27; 09:06) but the *Koran* says no such thing.

When one group considers others to be animals, their conduct is more or less determined by the belief that they are dealing with animals. As far as *Islam* is concerned, non-*Muslims* can be harmed or killed with impunity for any reason or no reason, as long as it helps *Islam* in some way. And if it does not help *Islam*, it is easily excusable if the act somehow damaged another faith. Here are a few examples:

- ☉ In 2006, a Turkish *Muslim* entered a Catholic church and tried to stab the priest and some parishioners. As he charged at a priest with a 30-inch long butcher's knife, he said:

You are not a human being! I will violate your mother, your sisters, your children.¹⁴¹³

- ☉ In 2006, UK *Imam* Omar Brooks, aka *Abu Izzadeen*, "makes fun of non-*Muslims* as 'animals' and 'cowards,'" so naturally he said that the 7/7 (2005) London subway and bus bombers were "completely praiseworthy."¹⁴¹⁴

¹⁴¹² "Palestinian Legislative Council Member *Umm Nidal Farhat*: If Someone Is Destined to Die, He Will Die Even If He Hides in a Crate, But Why..." MEMRLtv.org, Clip #1066, 19 Feb 2006.

¹⁴¹³ "Intruder threatens catholic priests and youths," compassdirect.org, 16 Mar 2006, DW.

¹⁴¹⁴ "Joking *Muslim* cleric mocks victims of London blasts," *The Sunday Times*, timesonline.co.uk, 9 Jul 2006, JW.

- Ⓒ Delwar Hossain Sayeedi is a *Bangladeshi* parliamentarian who was invited to speak in the East London *Mosque* in 2006 despite the objections of many UK non-*Muslims*. Mockbul Ali, the UK Foreign Office's Islamic issues adviser, said that Sayeedi "has a very big following in the mainstream British *Bangladeshi Muslim* community and is viewed as a **mainstream Muslim** figure" even though Sayeedi compared *Bangladeshi Hindus* "to excrement" and defended attacks on the *Ahmadiya (Islamist)* community.¹⁴¹⁵
- Ⓒ In 2006, *Iraqi Jihadists* "We announce the good news to our *Islamic* nation that we executed God's will and slaughtered the two crusader **animals** we had in captivity." Since the *Jihadists* did not view the soldiers as human, their dead bodies were not accorded any respect and they were desecrated so much that "visual identification was impossible."¹⁴¹⁶
- Ⓒ Bat Ye'or wrote that because non-*Muslims* are dehumanized, *Muslims* deem it "just" for millions of lives to be destroyed in the cause of *Jihad*:

Dhimmitude can be considered tolerant only through the **dehumanization** of millions of non-*Muslims*...Because such a system has been cloaked in 'justness,' today the lives of Jews, Christians, *Hindus* and others are held so cheap that they can be dispensed with by the thousands in *Israel*, America, Russia, *Sudan*, *Kashmir*, Indonesia and elsewhere; it is under the excuse of *Jihad* that such crimes against humanity are perpetrated with impunity.¹⁴¹⁷

- Ⓒ Infidels are treated like some treat sheep and goats. Murray & Roscoe wrote:
Some [*Muslims*] (such as [the poet] *Abu Nuwas* [died 195 AH/810 AD] and the [*Madinan*] jurists of the *Maliki* school) rationalized the practice of making non-believers [men and women] submit to penetration [sodomizing] by believers [*Muslims*] as a means of glorifying the superiority of *Islam*—a duty for *Muslims* rather than as a sin.¹⁴¹⁸

Because of *Muhammad's* low view of infidels, he threw dozens of dead infidels into a well after the Battle at *Badr* rather than give them a proper burial.¹⁴¹⁹ He also built his first *Mosque* over a pagan cemetery in *Madina* even though there was plenty of open land around *Madina*.¹⁴²⁰

Considering *Muhammad's* teachings about infidels, it is not surprising that...

...Saudi Arabia doesn't permit infidel funerals (*Saudis* have been known to dump unclaimed corpses into the sea).¹⁴²¹

Given *Koranic* teaching, it is not surprising that *Iranian* Supreme Leader Ayatollah Ali Khamenei said that non-*Muslims* "cannot be called human beings but are animals who roam the earth and engage in corruption."¹⁴²² This description makes non-*Muslims* liable to be killed under *K* 005:032 where "spreading corruption in the land" is deemed a capital offense (see the *Lex Talionis* section of this *Khidr-*

¹⁴¹⁵ Ford, Richard, Nicola Woolcock & Sean O'Neill. "Islamist hardliner heads for Britain," *The Times*, timesonline.co.uk, 14 Jul 2006, DW, dailyablution.blogs.com.

¹⁴¹⁶ "U.S. soldiers' bodies mutilated, booby-trapped," cnn.com, 20 Jun 2006, hotair.com.

¹⁴¹⁷ Ye'or, Bat. "Eurabia: The road to Munich," *NRO*, 9 Oct 2002.

¹⁴¹⁸ Murray. *Culture*, p. 304.

¹⁴¹⁹ *Sahih Muslim*, bk. 40, no. 6869.

¹⁴²⁰ *Bukhari*, vol. 1, bk. 8, no. 420; vol. 3, bk. 30, no. 92; vol. 5, bk. 58, no. 269.

¹⁴²¹ Chafets, Zev. "The only good infidel is a dead infidel," jewishworldreview.com, 10 Jun 2004.

¹⁴²² "Iran's *Mejlis* parliament in *Tehran*," *Adnkronos International*, adnki.com, 28 Nov 2005, DW.

Second Lamech table). When a Zoroastrian member of parliament objected to the dehumanizing stereotyping, he was charged with slander by *Iran's* Revolutionary Tribunal.¹⁴²³ Similarly, the Web site of the *Imam Reza Mosque* in Berlin...

...praised the attacks of Sept. 11, designated women as second-class human beings and referred to gays and lesbians as animals.¹⁴²⁴

Given *Koranic* teaching, it is not surprising that calls for extermination of Jews are broadcast from the temple mount and over the airwaves:

In [an] *Al-Aqsa* Friday sermon of unprecedented anti-Jewish virulence, *Muslim* preacher referred to Jews as 'sons of monkeys and pigs' [K 002:065-066; 005:060; 007:166] and 'murderers of prophets.' Loudspeakers [on *Minarets*] boomed across Jerusalem's Old City with his message condemning the Jews to 'total extinction.' *DebkaFile's* sources affirm [that] Arafat signs off on all temple mount sermons before delivery.¹⁴²⁵

Calls for the extermination of Jews and subjugation of Christians go out on Palestinian Authority (PA) TV every so often.^{1426 1427} One cannot say that this is just blustery rhetoric since one suicide-bomber who killed two policemen in 2004 was a beautiful hostess on a children's PA TV show in *Shechem*.¹⁴²⁸

In 2006 when Bird Flu came to Israel, an imam at the popular *Al-Tadwa Mosque* in *Beit Lahia* north of *Gaza City*, *Sheikh Abu Muhammad*, said that *Allah* "hit the Israelis with birds" because they were "the worst of humanity." The *Imam* cited how *Allah* supposedly sent birds to attack *Abraha's* Christian army from *Yemen* when it tried to attack *Mekka* sometime before *Muhammad* was born (K 105:003). The *Imam* also asked his congregants to "pray for *Allah* to dry out the sexual organs of the Jews with a disease so they won't be able to reproduce anymore."¹⁴²⁹

Palestinian Media Watch and other terror watching entities document how PA TV has all sorts of shows, even children's with talking cartoon animals, and teenager shows with MTV-style song and dance, that promote massacres of non-Muslims even if they only chopped down a tree or two.¹⁴³⁰

Muhammad said that no "unclean" person or thing ought to touch the *Koran* (*Yusuf Ali* K 056:079). Even devout *Muslims* must wash before prayers and before handling a *Koran* (K 004:043; 005:006). *Muslims* who refuse to go on *Jihad* are considered "unclean" hypocrites (Pickthall, Shakir, Rodwell K 009:095).

Islamists consider infidels to be "filthy" or "unclean" (*Najis*) (K 009:028).¹⁴³¹
^{1432 1433} Germans and *Muslims* who follow German customs are considered "unclean."¹⁴³⁴ In accordance with K 056:079 which says the unclean ought not touch

¹⁴²³ "Iran's *Mejlis* parliament in *Tehran*," *Adnkronos International*, adnki.com, 28 Nov 2005, DW.

¹⁴²⁴ Schneider, Peter. "The New Berlin Wall," translated by Philip Boehm, nytimes, 4 Dec 2005.

¹⁴²⁵ Headlines, *DebkaFile*, debka.com, 12 Mar 2004; cross-posted at *IsraPundit*.

¹⁴²⁶ Spencer. "Twice in three days on PA TV: PA religious leaders call for genocide of Jews," *JW*, 14 Sep 2004, Palestinian Media Watch, pmw.org.il.

¹⁴²⁷ Marcus, Itamar & Barbara Crook. "Palestinian Authority TV Sermon: Extermination of Jews and Subjugation of Christians—Inevitable Goal of History" pmw.org.il, 16 May 2005.

¹⁴²⁸ "Suicide-bomber Was Children's TV Show Hostess," *ArutzSheva.com*, 23 Sep 2004, LGF.

¹⁴²⁹ "Dry out sex organs of Jews, asks prayer..." WND.net, 20 Mar 2006, israellycool.com, DW.

¹⁴³⁰ Marcus, Itamar & Barbara Crook. "Talking animal promotes massacre with AK-47 [rifle] on PA TV program for Palestinian children," pmw.org.il, 25 Oct 2004, *JW*.

¹⁴³¹ Sina, Ali. "The Fall of Europe," faithfreedom.org, 25 May 2005, DW.

¹⁴³² Bostom, Andrew. "The Yellow Badge of Denial," americanthinker.com, 23 May 2006.

¹⁴³³ "Iran leader's aide: Jews are filthy," ynetnews.com, 8 Jun 2006, hotair.com.

¹⁴³⁴ Schneider, Peter. "The New Berlin Wall," translated by Philip Boehm, nytimes, 4 Dec 2005.

a *Koran*, *Muslim* inmates sometimes become dangerously unruly when their *Korans* are handled by guards, unless they happen to be wearing clean white gloves.¹⁴³⁵

According to orthodox *Islam*, the only thing that raises a non-*Muslim*'s worth beyond that of "despised and rejected apes" is a person's adherence to the creed of *Islam* (K 007:166). As one *Imam*, Syrian-born *Muslim* cleric Omar Bakri Mohammed, phrased it:

We don't make a distinction between civilians and non-civilians, innocents and non-innocents. Only between *Muslims* and unbelievers. And the life of an unbeliever has no value. It has no sanctity.¹⁴³⁶

The *Koran*, *Hadith* and *Sira* condition *Muslims* to hate, ethnically cleanse and commit genocide by equating infidels with "unclean" animals that have historically been systematically tortured and exterminated throughout *Islamdom*:

In *Sharifabad* the dogs distinguished clearly between *Muslim* and Zoroastrian and...would flee as before Satan from a group of *Muslim* boys...*Muslims* found a double satisfaction in tormenting dogs, since they were thereby both afflicting an unclean creature and causing distress to the infidel [Zoroastrianism] who cherished him. There are grim...stories from the time (i.e. into the latter half of the 19th century) when the annual poll-tax (*Jizya*) was exacted, of the tax gatherer tying a Zoroastrian and a dog together and flogging both alternately until the money was somehow forthcoming or death released them.¹⁴³⁷

A main reason that *Muhammad* and many *Muslims* are dog- and guide-dog-for-the-blind-o-phobes¹⁴³⁸ and pig- and cartoon-pig-o-phobes¹⁴³⁹ is: dogs bark and attack lurking terrorists and *Jihadists* who ambush or sneak up on infidels (K 009:005). Pigs are a convenient source of food for infidels, especially during the lean times of *Jihad* campaigns and sieges.¹⁴⁴⁰ Furthermore, *Muslims* are miffed that wild dogs are more welcome among infidels than *Islamists* are. A *Muslim* said about the *Israeli* separation wall:

Dogs can pass to Jerusalem but not us. How can we remember with anything but animosity and hatred?¹⁴⁴¹

Robert Spencer commented "Well, dogs don't tend to blow up as many civilians."

Muslims see that unclean dogs are "best friends" to infidels while *Muslims* tend to be infidel-o-phobes and Jew-o-phobes:

- A 2006 Pew survey showed that "publics in largely *Muslim* countries generally view Westerners as violent and immoral."¹⁴⁴²
- The old anti-Semitic tract *The Protocols of the Elders of Zion* is a best-seller in *Islamdom*, and a 2006 Pew survey found that "In the *Muslim* world,

¹⁴³⁵ West, Diana. "Gonzo *Gitmo* charade," *washingtontimes.com*, 10 Jun 2005, *DW*.

¹⁴³⁶ "Militant Cleric Says Attack on London 'Inevitable,'" *Yahoo News!*, 18 Apr 2004, *LGF*.

¹⁴³⁷ Boyce, M. A Persian Stronghold, pp. 141-142, as quoted by Bostom, Andrew G. "The Real Roots of *Muslim* Hatred," *FPM*, 3 Jun 2004.

¹⁴³⁸ Pipes, Daniel. "*Muslims*, CAIR, and the Guide Dog Problem," *DP*, 14 Nov 2005.

¹⁴³⁹ "Piglet keeps Pooh off air," *news.com.au*, 17 Jun 2006, *LGF*, *DW*.

¹⁴⁴⁰ "*Gedud Haivri* K-9," *defendisrael.net*, *C&R*, 22 Oct 2005.

¹⁴⁴¹ Quetteville, Harry De. "Ailing leader draws no sympathy from across the barrier," *smh.com.au*, 8 Jan 2006, *JW*.

¹⁴⁴² "Great Divide: How Westerners and *Muslims* View Each Other," *pewglobal.org*, 22 Jun 2006.

attitudes toward Jews remain starkly negative, including virtually unanimous unfavorable ratings of 98 percent in Jordan and 97 percent in Egypt.”¹⁴⁴³

Muslims often call Christians “(Sons of) dogs,” *Shias* “*Rafidite* dogs” and Jews “(Sons of) apes, pigs and swine.” *Muslim* Khaled Kishtainy describes the attitude of many *Muslims*:

Most of the people we contacted [in the UK] were of the opinion that the Westerners are sons of dogs who understand only force and that the *Muslims* have no choice but to strap on their weapon and fight.¹⁴⁴⁴

The *Koran* says any person who disregards *Allah*’s revelations and is seduced by Satan is a dog (*K* 007:175-176). Ameer Ali wrote “Christian dog...was the designation usually given to the Byzantine emperors by the early *Muslims*.”¹⁴⁴⁵ *Muslims* attacked the Byzantine Empire constantly and beheaded the last Byzantine emperor.

Even today, *Muslims* call the persons they would attack “dogs.” For instance:

- *Muslims* continue to call Western leaders “dogs.”¹⁴⁴⁶ Terrorists call US President Bush a “dog” and “the dog who is the son of all dogs.”¹⁴⁴⁷ The *Imam* of Omar Al Mukhtar Mosque in Baghdad said “That dog Bush goes out with his dog. He pets the dog and says to the nation, the *Muslims* and the whole world: ‘My dog is better than the whole world.’ And they all applaud him....I say to the *Iraqis* whoever cannot slaughter (a sheep) on the Feast of Sacrifice, should take an American soldier and slaughter him.”¹⁴⁴⁸
- “‘Go to hell, enemy of God!’ shouted the man, Rabei Osman Sayed Ahmed, as Mr. [Nick] Berg’s screams were broadcast [as he was beheaded]. ‘Kill him! Kill him! Yes, like that! Cut his throat properly. Cut his head off! If I had been there, I would have burned him to make him already feel what hell was like. Cut off his head! God is great! God is great!’ ...‘We hope that even their parents will come to the same end. **Dogs**, all of them, all of them. You simply need to be convinced when you make the decision.”¹⁴⁴⁹
- In 2005 a *Pakistani* Christian man won money gambling with *Muslims* who were sore losers. Rather than pay, they spread the rumor that the winner had burned a “*Koran Mahal*, a box for preserving torn pages of the *Koran*.” 2,000 *Muslims* then came on buses to Sangla Hill in the Nankana district of Punjab in Pakistan and ransacked and burned three churches, two schools and a convent, parsonages and Christian homes.¹⁴⁵⁰ A Catholic parish priest said:

I heard the *Mullahs* had been telling people over loudspeakers, ‘We are guardians of the *Koran* and it is our foremost duty to teach a lesson to those *Kafirs* [i.e. infidels],’ he said. ‘Then they came to my door’They shouted

¹⁴⁴³ “Great Divide: How Westerners and *Muslims* View Each Other,” pewglobal.org, 22 Jun 2006.

¹⁴⁴⁴ “Arab Liberal [Khaled Kishtainy]: Most *Islamic* Ideologues, Organization Leaders Advocate Violence,” MEMRI, no. 696, 16 Apr 2004.

¹⁴⁴⁵ Ali, Syed Ameer. *The Spirit of Islam: A History of the Evolution and Ideals of Islam with a Life of the Prophet*. Low Price Publications, Delhi, 1923, p. 279+fn. 1.

¹⁴⁴⁶ “Police find videotape with terror threats to Rome,” smh.com.au, 2 Apr 2004.

¹⁴⁴⁷ Sciolin, Oelaine. “From Tapes, a Chilling Voice of *Islamic* Radicalism in Europe,” nytimes.com, 18 Nov 2005.

¹⁴⁴⁸ “*Iraqi Sunni Imam* Tells of Tortures and Calls on *Iraqis* to Slaughter American Soldiers for the *Muslim* Holiday,” MEMRI, 22 Nov 2005, Clip No. 937, JW.

¹⁴⁴⁹ Sciolin, Oelaine. “From Tapes, a Chilling Voice of *Islamic* Radicalism in..” *Ibid*.

¹⁴⁵⁰ “Anti-Christian rampage features 2,000 *Muslims*,” WND, 13 Nov 2005, DW.

insults at the Christians, calling them *Kafirs* and *Chucha* [Spanish-origin word meaning “dog”], the abusive term for non-Muslims and untouchables, and *Kuta* which means ‘dogs.’¹⁴⁵¹

Weeks later during Friday prayers at the *Jamia Masjid Rizvia Mosque* in Sangla Hill, Muslim leaders called for the hanging of an accused *Koran* burner and also “They urged Muslims to unite for the honour and integrity of Islam and eliminate Christians.”¹⁴⁵²

Muhammad commanded the killing of most dogs (*Sahih Bukhari*, vol. 4, bk. 54, no. 540; *Sahih Muslim*, bk. 10, nos. 3809-3814; *Sunan Abu Dawud*, bk.16, no. 2839), except those few dogs used for hunting and watching fields and flocks (*Sahih Muslim*, bk. 10, nos. 3815-3824, 3827-3828). Thus it is not surprising to read that in Turkey in 2006 it was reported:

Pro-Islamic municipalities in Turkey are killing stray dogs, animal rights groups claim. Municipal workers are hunting, torturing and killing the animals by the hundreds...There is a myth among pious Muslims that dogs are unclean.¹⁴⁵³

Muhammad taught that at least six animals ought to be killed on sight because they were “mischief-makers”: the mouse, the scorpion, the kite [a hawk], the crow, the dog and the salamander (*Sahih Bukhari*, vol. 3, bk. 29, nos. 55, 57; vol. 4, bk. 54, nos. 525-527, 532; vol. 4, bk. 55, no. 579).

Muhammad said that toward the end of the world...

Jesus...He will descend (to the earth)...[and] He will fight the people for the cause of Islam. He will break the cross [i.e. end Christianity], kill swine [i.e. Jews (*K* 002:065-066; 005:060; 007:166)]...¹⁴⁵⁴

Because Americans are seen as helping the Jews, Islamists consider Americans to be “pigs” too even though Islamists customarily reserve that term for Jews. Ertugul Orel is a Muslim in his eighties and he owns a sidewalk I outside Istanbul’s *Hagia Sophia*. He probably has heard many *Imams*’ sermons. Orel said after Gulf War II:

To tell you the truth, I do not see even see them as humans anymore. America is a pig.¹⁴⁵⁵

An entry in the popular collection of traditions called the *Mishkat Al Masabih* has Muhammad saying that Muslims would be able to skip Purgatory¹⁴⁵⁶ and gain immediate entrance into heaven if they only killed a Jew or Christian:

When judgment day arrives, Allah will give every Muslim a Jew or Christian to kill so that the Muslim will not enter into hellfire.¹⁴⁵⁷

¹⁴⁵¹ Wilkinson, Isambard. “Christians under siege in Pakistan after riot,” telegraph.co.uk, 14 Nov 2005, *JW*.

¹⁴⁵² Jacob, Peter. “Pakistan: Muslim extremists want to eliminate Christians from Sangla Hill,” asianews.it, 5 Dec 2005, *C&R*.

¹⁴⁵³ Zaman, Amberin. “Muslims are accused of killing ‘unclean’ dogs,” telegraph.co.uk, 27 Mar 2006, *DW*.

¹⁴⁵⁴ *Sunan Abu-Dawud*, “Bk. 37: Battles (*Kitab Al Malahim*),” no. 4310. See also *Sahih Bukhari*, vol. 3, bk. 34, no. 425; vol. 3, bk. 43, no. 656; vol. 4, bk. 55, no. 657; *Sahih Muslim*, bk. 001, nos. 0287, 0289.

¹⁴⁵⁵ Vick, Karl. “Restoration of Caliphate resonates with mainstream Muslims,” washingtonpost.com, 14 Jan 2006, *DW*.

¹⁴⁵⁶ See the Glossary for information on Islam’s version of Purgatory.

¹⁴⁵⁷ *Mishkat Al Masabih* (also spelled *Messabih*), vol. 2, no. 5552, as quoted by Robert Spencer in Glazov, Jamie. “Symposium: Islamic anti-Semitism,” *FPM*, 31 Oct 2003. Copyrighted material

Most non-Muslims have no idea how revolting *Islamists* find pigs, nor do they know that *Islamists* think that people who eat pork and ham are in some sense dehumanized. The *Birmingham Mail* reported:

Disgusted *Muslim* prisoners at a Midland jail are boycotting meals after a rogue kitchen worker [a prisoner] was caught filling their *Halal* curries with unholy ham...Wasim Zafar '...was very depressed and had lost a lot of weight because he has not been eating much since he found out what had happened with the curries...He feels he can't trust anyone again after finding out such a disgusting problem with the food.' Wasim's brother Anis said: 'This is the ultimate insult to any *Muslim*. All the food we eat has to be blessed. This has really messed up the heads of anyone who ate the unholy meat. Religion is central to any *Muslims* life and this shows total disrespect to our religion.' [Wasim's brother Anis also said that] *Islam* decrees that followers cannot eat **meat from a pig as it creates 'lowliness in character and destroys moral and spiritual faculties in a man.'**¹⁴⁵⁸

Since *Muslims* are so virulently against dogs and pigs, and *Islamic* literature calls Christians and *Shias* dogs, and Jews pigs, and speaks of genocides of Jews and Christians, it is disturbing that many *Muslims* cannot even countenance the presence of piggy-banks, pig and dog knickknacks, novelty items and *kitsch*.^{1459 1460}

What is disturbing is that many infidels accommodate *Muslim* "sensitivities" that ultimately are detrimental to the livelihood and well-being of infidels:

- ☛ Images, and pig and dog novelty items, have been removed from public view.¹⁴⁶¹
- ☛ *Islamic Mosques*, charities and schools that teach from texts that read for instance, that infidels are "filth," are tax-exempt, receive grants and subsidies from the government and their donors receive credit (i.e., can take a deduction) on their income tax.¹⁴⁶²
- ☛ If a soldier converts to *Islam*, at least on paper, he often receives a generous cash allowance (*per diem* separate rations) in lieu of cafeteria food. Not only does this make maintain a military more expensive but the military must assign more *Muslim* chaplains and build more *Mosques* for their "growing" *Muslim* population. These chaplains then evangelize and thereby further undermine the infidels' military.¹⁴⁶³
- ☛ Soup kitchens for the homeless are pressured into only serving costly *Halal* food to avoid accusations that they are insensitive to others' cultural norms and discriminate based on race or religion.^{1464 1465}
- ☛ Prisons offer *Muslims* more expensive, and often better-quality, *Halal* food compared to their regular food, thereby prompting prison "conversions" to

¹⁴⁵⁸ Smith, Adam. "Muslim fury over prison food," *Birmingham Mail*, icbirmingham.icnetwork.co.uk, 2 Mar 2006, C&R.

¹⁴⁵⁹ "Piggy banks 'offend UK Muslims,'" 24 Oct 2005, theage.com.au, DW, DP, "Islamist Watch."

¹⁴⁶⁰ Steyn, Mark. "Making a pig's ear of defending democracy," telegraph.co.uk, 4 Oct 2005.

¹⁴⁶¹ Pipes, Daniel. "Islam Dispatches Santa, the Bible, and Winnie the Pooh [& Piglet]," DP, 3 Oct 2005; also Pipes, Daniel. "Away with Crucifixes, Crosses, and Christmas," DP, 6 Dec 2005.

¹⁴⁶² Pipes, Daniel. "Subsidizing the Enemy," DP, 28 Apr 2006.

¹⁴⁶³ Sperry, Paul. "U.S. Marines Build Shrine To Islam," FPM, 13 Jun 2006.

¹⁴⁶⁴ "French crackdown on 'racist soup,'" news.bbc.co.uk, 25 Jan 2006, DW.

¹⁴⁶⁵ Smith, Craig. "Soup Kitchen Is Not for You," nytimes.com, 28 Feb 2006.

Islam.¹⁴⁶⁶ Then the prison administration assigns more *Muslim* chaplains for their “growing” *Muslim* population, and these chaplains evangelize and spread *PrIslam*, thereby undermining the infidel society. Moreover, those who fraudulently “convert” to *Islam* may be considered apostates liable to be killed, a high price to pay for a couple months of better food. For instance:

- ★ Rock star Ian Brown served two months in a Manchester, England jail in 1999, and declared himself *Muslim* in order to get better food.¹⁴⁶⁷
- ★ Reporter David Cohen interviewed a south London member of the infamous “*Muslim Boys*” gang who converted for better prison food:

When I ask Winston whether he believes in *Islam*, he prevaricates. ‘Sort of,’ he says. ‘I converted when I was in prison. I found it relaxing, **we got better food**. Now we all go to mosque together. If I refuse, they blow [shoot] me...I pray twice a day: before I do crime, and after. I ask *Allah* for a blessing when I’m out on the street. Afterwards, I apologize to *Allah* for what I done.’¹⁴⁶⁸

Western culture is succumbing to the same forces of cultural vandalism that doomed much figural art in the Mideast. (*Muhammad’s* teachings and example of destroying figural art and crosses and idols are found in the *Hadith*¹⁴⁶⁹). Make no mistake about it—just as:

- ☉ The *Iranians* discussed obliterating the spectacular *Persepolis* ruins in 2006.¹⁴⁷⁰
- ☉ The *Taliban* destroyed the pair of Giant *Buddha* statues at *Bamiyan*, Afghanistan in 2000.
- ☉ A *Sufi* damaged the face of the *Sphinx* in Egypt during medieval times.¹⁴⁷¹
- ☉ The Turks built a *Minaret* at the *Parthenon*, and turned the largely intact *Parthenon* into a *Mosque*, and also used the building a gunpowder magazine which blew up in 1687 destroying most of the building and statues.

So no pictorial art, including cartoons, ought to be considered safe from the iconoclast’s hand.

While the small acts of accommodation may seem meritorious at the time, they do:

- ☉ Kill the infidel culture by a thousand paper cuts, thus smoothing the path for *Jihad* and the imposition of *Sharia* law.
- ☉ Aid and abet the ongoing psychological conditioning of *Muslims* to commit ethnocide and genocide against infidels since, after all, infidels are as unclean (*Najis*) as the pigs (*K* 009:028).^{1472 1473}

¹⁴⁶⁶ “...fresh meat slaughtered according to *Islamic* traditions had been too expensive and difficult to source,” *National Nine News*, ninemsn.com.au, 13 Jun 2006, *DW*.

¹⁴⁶⁷ “Brown’s *Islamic* Conversion,” pr-inside.com, 8 May 2006, *DW*.

¹⁴⁶⁸ Cohen, David. “The rise of the *Muslim Boys*,” *Evening Standard, This is London*, 3 Feb 2005.

¹⁴⁶⁹ *Muhammad’s* Iconoclasm: *Sahih Bukhari*, v. 3, bk. 34, no. 428; v. 4, bk. 54, nos. 447-449, 539; v. 4, bk. 55, no. 570; v. 5, bk. 59, no. 338; v. 9, bk. 87, no. 165; v. 7, bk. 72, nos. 834, 836, 843, 846; *Sahih Muslim*, bk. 24, nos. 5246-5254, 5266, 5272; *Sunan Abu Dawud*, bk. 1, no 227; bk. 4, no. 2115; bk 32, no. 4140.

¹⁴⁷⁰ Pipes, Daniel. “Destroy Egypt’s Antiquities?,” *DP*, 3 Apr 2006.

¹⁴⁷¹ Haarmann, Ulrich. “Regional Sentiment in Medieval *Islamic* Egypt,” *Bulletin of the School of Oriental and African Studies*, 1980, 43:64, citing ibn ‘*Abd Al-Salam*, Fayd, folio 52a-b, mycopticchurch.com, 2002.

¹⁴⁷² Sina, Ali. “The Fall of Europe,” faithfreedom.org, 25 May 2005, *DW*.

¹⁴⁷³ Schneider, Peter. “The New Berlin Wall,” translated by Philip Boehm, nytimes.com, 4 Dec 2005.

Islamists often call those they wish to kill “dogs” and “pigs.” For instance:

- Ⓒ In 2006 in the West Bank, a 76-year-old Greek Orthodox monk and two nuns were harassed for over a decade. One day as the monk tended his olive trees, they beat him up and tore his clothes. He said:

They were ready to kill me. Then they put wire fencing around me and they said we’ll put the **pig** [referring to the monk] inside and we’ll kill him because **pigs** are not wanted on this land...[Then in late 2005] graphic drawings depicting nuns being raped were daubed on monastery property.¹⁴⁷⁴

- Ⓒ A chilling book, *Shara’I’ al-Islam*, by Muhaqqiq Al-Hilli (1240-1326 AD), likens “unbelievers to filth...pigs and dogs,” so just as water runs down a hill, it “includes a chapter on *Jihad*, setting down the conditions under which *Muslims* are supposed to fight Jews and Christians.” Here are more extracts:

- ★ “The water left over in the container after any type of animal has drunk from it is considered clean and pure apart from the left over of a dog, a pig and a disbeliever.”
- ★ “There are ten [*sic*] types of filth and impurities: urine, faeces, semen, carrion, blood of carrion, dogs, pigs, disbelievers.”
- ★ “When a dog, a pig or a disbeliever touches or comes in contact with the clothes or body [of a *Muslim*] while he [the disbeliever] is wet, it becomes obligatory—compulsory upon him [the *Muslim*] to wash and clean that part which came in contact with the disbeliever.”¹⁴⁷⁵

The *Koran*’s declaring non-*Muslims* unclean or impure affects *Muslim*-infidel relations in Europe, as *The Christian Science Monitor* reported:

A government report leaked last March depicted an increasingly two-track educational system: More and more *Muslim* students refuse to sing, dance, participate in sports, sketch a face or play an instrument. They won’t draw a right angle (it looks like part of the Christian cross). They won’t read Voltaire and Rousseau (too anti-religion), Cyrano de Bergerac (too racy), *Madame Bovary* (too pro-women) or Chrétien de Troyes (too *chrétien*). One school has separate toilets for ‘*Muslims*’ and ‘Frenchmen;’ another obeyed a *Muslim* leader’s call for separate locker rooms because ‘**the circumcised should not have to undress alongside the impure** [infidel Frenchmen].’¹⁴⁷⁶

In one Berlin *Hauptschule* called Ruetli, a school for students 11 to 15 years old, “knife fights are common” and Arab immigrants (35 percent) rule the roost over Turks (26 percent) and Germans (17 percent). “The few German students—commonly called ‘pig-meat eaters’—try not to call on any attention to themselves, the teacher said.”¹⁴⁷⁷ A foreign student at the school said the German students were paying *Jizya*. *Expatica* reported:

The German (students) brown nose us, pay for things for us and stuff like that, so that we don’t smash in their faces.¹⁴⁷⁸

¹⁴⁷⁴ Goldin, Megan. “Holy Land’s Christians caught in midst of conflict,” news.yahoo.com, 11 Apr 2006, DW.

¹⁴⁷⁵ O’Neill, Sean. “*Muslim* students ‘being taught to despise unbelievers as filth,’” timesonline.co.uk, 20 Apr 2006, JW, jawareport.

¹⁴⁷⁶ Bawer, Bruce. “Not all *Muslims* want to integrate,” *The Christian Science Monitor*, csmonitor.com, 17 Nov 2005, DW.

¹⁴⁷⁷ “German school ‘breeds terrorists,’” United Press International, upi.com, 30 Mar 2006.

¹⁴⁷⁸ “Police brought in as teachers lose control at Berlin school,” expatica.com, 31 Mar 2006, JW.

When reporters went to school on Thursday they were pelted with paving stones by masked youths from the schoolyard as the district's mayor stood helplessly at the entrance of the building.¹⁴⁷⁹

The *BBC* reported similarly about the UK:

Sir Iqbal [head of the *Muslim Council of Britain* (MCB)] refused to disown a group known as *Al-e-Hadith*, which says the ways of Christians and Jews 'are based on sick or deviant views' and that 'imitating the *Kuffar* [non-Muslims] leads to a permanent abode in hellfire.'¹⁴⁸⁰

The *Koran's* dehumanization of non-Muslims explains why graphic movies of infidels being beheaded or shot and quivering as they die, such as *Russian Hell 2000*, do not evoke revulsion or sympathy for *Jihad's* victims but "are used for recruitment and fund raising for terrorism."¹⁴⁸¹

The *Koran's* dehumanization of non-Muslims explains why *Jihadists* are motivated to continue their struggle by watching videos in the same genre as *Russian Hell 2000*, as *The New York Times* reported:

When his spirits flag, Mr. Siddique bolsters his morale by watching 'vids,' apparently videos or DVD's from the 'bros' [brothers (pr. Broze)] in *Iraq*.¹⁴⁸²

In contrast to the moon-god *Allah*, *Yahveh* expects all humans to respect each other, regardless of differing belief systems, for the simple reason that all humans are made in the image of God (Gen 01:26-27; 05:01-02; 09:06; 1Co 11:07; Jam 03:09).

The fact that Jews are called "pigs" is an important factor in conditioning suicide-bombers for their mission, as Pierre Rehov reported:

From what I heard directly from many aspiring to *Shahada* (martyrdom) that I interviewed in prison and in the streets of some Palestinian towns and villages, you do not start thinking about becoming a suicide killer in reaction to an *Israeli* tank. The idea starts in the *Mosque*. Yes, where every Friday most *Imams* mix up religious and political sermons, where they say that the Jews are the descendants of Apes and Pigs, deserving no mercy after having betrayed God himself and killed most of the Prophets. And next, the idea is further advanced by Palestinian television where those sermons are mixed up with video clips showing *Israeli* soldiers raping Palestinian women and targeting children. And where numerous programs stage 'martyrs' talking from heaven about the delights of the afterlife and of the 72 virgins waiting for *Allah's* good servants. And then later in the streets, the kids who have been poisoned against the Jews in the mosques and on television, play 'martyrs and Jewish pigs' the same way western kids play cowboys and Indians.¹⁴⁸³

While the foregoing spoke of how the *Koran* relegates unbelievers to the animal world, the *Koran* also says that hypocritical *Muslims* were mere firewood for Hell that happened to be clad with garments—even when they were alive (K 063:004). Apostates from *Islam* (K 003:010) and idolaters are also firewood for Hell (K 021:098; 072:015). Interestingly, K 008:037 says that *Allah* will stack the wicked

¹⁴⁷⁹ "Police brought in as teachers lose control at Berlin school," expatica.com, 31 Mar 2006, JW.

¹⁴⁸⁰ "Muslim leaders 'in denial' claim," news.bbc.co.uk, 21 Aug 2005, DW.

¹⁴⁸¹ Russell, Betsy Z. "Al Qaeda recruits say images on Web sites part of allure," spokesmanreview.com, 21 May 2004.

¹⁴⁸² Rohde, David & Mohammed Khan. "Ex-Londoner's Diary of Jihad: A Portrait Sprinkled With *Koran* Verses and Epithets," nytimes.com, 8 Aug 2005.

¹⁴⁸³ Rehov, Pierre. "What Paradise?," FPM, 16 Nov 2005, DW.

upon each other before throwing them into Hell. These dehumanizing verses may have inspired *Muslims* to stack dead infidels up like cordwood, as Goel wrote:

Babur [1519-1530 AD] shared a hobby with his ancestor, Timur [1398-1399 AD]. Both of them were mighty fond of raising towers of severed *Hindu* heads.¹⁴⁸⁴

Similarly, as late as 1809 AD the Turks made a three-meter high tower called the Castle of Cegar (*Cele Kula*), or “Skull Tower,” using 952 *Serbian* heads.¹⁴⁸⁵

Ingredient 26 (Infidels Are of the Devil’s Party): *Muhammad* taught that all people were born *Muslim* but their parents raise them as Jews or Christians.¹⁴⁸⁶ This is why all non-*Muslims* are called infidels, a word meaning “not faithful.” That all infants were once *Muslims* is why *Muslims* prefer the phrase “revert to *Islam*” rather than “convert to *Islam*.”

The *Koran* says unbelievers are of the devil’s party and infidels fight for idols (K 004:076, 119; 016:098-100; 034:020; 058:019), so it is not surprising that...

...In both 850 and 907/908 AD, the *Abbasid* Caliphs *Al-Mutawwakil* and *Al-Muqtadir*, respectively, decreed that Jews and Christians either attach wooden images (*Al-Mutawwakil*) or drawings (*Al-Muqtadir*) of devils to the doors of their homes to distinguish them from the homes of *Muslims*,¹⁴⁸⁷

The *Andalusian* *Maliki* jurist *Ibn Abdun* (died 1134 AD) ruled ~1100 AD that:

In effect, ‘Satan has gained possession of them and caused them to forget God’s warning. They are the confederates of Satan’s party; Satan’s confederates will surely be the losers!’ [*Dawood* K 058:019]). A distinctive sign must be imposed upon them in order that they may be recognized and this will be for them a form of disgrace.¹⁴⁸⁸

Ingredient 27 (Jihadists are Allah’s Grim Reapers): Non-*Muslims* are cursed (K 002:088-089, 159; 004:047; 005:064, 078). The *Koran* states in thirty-six verses that non-*Muslims* are losers.¹⁴⁸⁹

Not only did *Muhammad* say that unbelievers do not succeed (K 040:056), he said they **never** succeed.¹⁴⁹⁰ *Muslims* by contrast are winners who succeed, according to the *Koran*.¹⁴⁹¹ *Allah* will make *Muslims* master unbelievers in battle eventually (K 003:139-140) and will make *Islam* triumph over all other religions

¹⁴⁸⁴ Goel. *Calcutta*, ch. 6.

¹⁴⁸⁵ “Islamic Conflict in the Balkans,” freesrpska.org/en/prevare/Islam.html; also Nationmaster.com Encyclopedia, “Skull Tower” entry, accessed 26 Jul 2004.

¹⁴⁸⁶ K 030:030; *Sahih Bukhari*, vol. 2, bk. 23, nos. 440, 441 & 467; *Sahih Muslim*, vol. 4, ch. 1107, nos. 6423 & 6426; Yeor. *Dhimmi*, p. 75, fn. 31.

¹⁴⁸⁷ Tabari (died 923 AD), cited in Ye’or, *Dhimmi*, p. 186; Ibn Al-Jawzi, cited in Gil, *A History of Palestine*, p. 159, note 32, as quoted in Bostom, Andrew G. “Jihad begot the Crusades,” americanthinker.com, 5 May 2005.

¹⁴⁸⁸ Bostom, Andrew G. “Eurabia’s Morass Elicits Mythical ‘Solutions,’” americanthinker.com, 24 Nov 2005.

¹⁴⁸⁹ 36 verses mentioning unbelievers as “losers”: K 002:027, 064, 121; 003:085, 149; 005:005, 021, 030, 053; 006:031; 007:023, 090, 092, 149, 178; 008:037; 009:069; 010:095; 011:022, 047; 012:014; 016:109; 018:103; 021:070; 023:034; 027:005; 029:052; 039:015, 063, 065; 041:025; 042:045; 046:018; 047:003; 058:019; 063:009.

¹⁴⁹⁰ Non-*Muslims* never succeed: K 006:021, 135; 010:017, 069; 012:023; 016:116; 018:020; 023:117; 028:037; 028:082.

¹⁴⁹¹ *Muslims* succeed: K 002:189; 003:130, 200; 005:035, 090, 100; 007:069; 008:045; 022:077; 024:031; 062:010; 064:016.

though non-*Muslims* resist (K 003:139; 005:056; 008:030; 009:029, 033; 048:028; 061:009).

Allah gives power to the “true” believers (K 061:014), who are *Allah*’s agents of wrath against unbelievers who send infidels to their fated destiny in hell:

- ☉ “I will instill terror into the hearts of the unbelievers, smite above their necks and smite all their finger-tips off them This because they contended against God and His Apostle: If any contend against God and His Apostle, God is strict in punishment...**It is not you who slew them; it was Allah**” (K 008:012-013, 017).
- ☉ “Fight (kill) them (non-*Muslims*) and **Allah will punish (torment) them by your hands** and cover them with shame” (K 009:014).
- ☉ “**Allah will afflict you** [non-*Muslims*] **with a doom** from Him or **at our hands**” (K 009:052).
- ☉ “O you who believe! Fight those of the disbelievers who are close to you and let them find harshness in you, and **know that Allah is with those who are the pious**” (K 009:123).
- ☉ “Oh *Muslims*, whether you cut down the tender palm-trees or you left them standing on their roots, **it was by leave of God** and in order that He might cover with shame the rebellious transgressors” (K 059:005).

So, not only do *Muslims* “hate for the sake of *Allah*” (*Sahih Muslim*, bk. 40, no. 4582) but they think that *Allah* fights through *Muslims*.

Terrorists allude to or quote the above verses often, for instance:

- ☉ Ayman Al-Zawahiri, the No. 2 man in *Al-Qaeda*, said:

The Arabic language television network *Al-Jazeera* aired on Friday portions of the video by Ayman Al-Zawahiri, the No. 2 man in *Al-Qaeda*, ‘Reform and expulsion of the invaders out of the *Muslim* land will only be accomplished by fighting for the sake of God’...He then cited a *Koranic* verse: ‘God said fight them and God will torture them through your hands’ [K 009:014].¹⁴⁹²

- ☉ Bouyeri, the killer of moviemaker Theo van Gogh, said during his trial: ‘Kill them. Through your hands, *Allah* will punish them’ [allusion to K 009:014]...‘There is no room for ambiguity here,’ Bouyeri noted with satisfaction. “It all very clear, yes, very clear.”¹⁴⁹³

Since *Allah* is working through his believers (K 008:017; 009:014) to accomplish his will (K 009:123; 059:005), *Muslims* feel they are absolved of any responsibility for their actions even if it results in the death of millions. For instance, after listing the names of pagans that *Muslims*—led by *Muhammad* himself—killed at the Battle of *Uhud*, *Muhammad*’s biographer Ibn Ishaq wrote:

Thus **God killed** on the day of *Uhud* 22 polytheists.¹⁴⁹⁴

The belief in fate is why the *Muslim Sultan Tipu* (1753-1799 AD) could make

¹⁴⁹² “Bin Laden deputy...message cites *Al-Qaeda*’s three pillars for reform,” cnn.tv, 18 Jun 2005.

¹⁴⁹³ Vermaat, Emerson. “Mohammed Bouyeri’s Day in Court,” *FPM*, 9 Feb 2006.

¹⁴⁹⁴ Ishaq, *Sirat*, p. 403.

¹⁴⁹⁵ Ghosh, A. “*Islam* in Action, I,” chapter 9, hinduunity.org, accessed 18 Jan 2005.

¹⁴⁹⁶ Pipes, Daniel. “Nothing succeeds like failure,” *DP*, 28 Feb 2001.

¹⁴⁹⁷ Ishaq, *Sirat*, p. 386.

¹⁴⁹⁸ Ghosh, A. “*Islam* in Action, I,” chapter 9, hinduunity.org, accessed 18 Jan 2005.

¹⁴⁹⁹ “*Hamas* identifies with and supports *Chechen* and international *Islamic* terrorism on CDs...”

Intelligence and Terrorism Information at C.S.S., intelligence.org.il, Sep 2004.

his guilt-free boast even though he committed many war crimes during *Jihad*-inspired conquest:

I am the chosen servant of prophet *Muhammad*, predestined in the eternal book of fate to root out the infidels from India and cast them into the bottomless pit of hell.¹⁴⁹⁵

Today's *Muslim* rulers use similar fatalistic logic to explain their failures and defeats at the hands of infidels and the *Muslim* populace readily accepts this explanation since it would be un-*Islamic* not to, as Daniel Pipes wrote:

Fatalism offers *Muslim* rulers a way to avoid blame. It was all in the cards, what could we do? As'ad Abu Khalil of California State University finds that in times of defeat, Arab leaders typically adopt an attitude that 'people have no influence or effect whatever on their actions and deeds. It is only God who acts.' Invoking 'the inescapability of destiny' absolves Arab regimes and armies from responsibility. This pattern, he correctly notes, 'has become typical to the point of predictability.'¹⁴⁹⁶

Muhammad said that there were a fixed number of unbelievers (*K* 074:031). *Muslims* have been so heartened by the West's pending population implosion because they figure this trend cannot be arrested or reversed since the population is graying beyond the childbearing years. Killing an unbeliever is never counterproductive in **this** cosmic number game.

The infidels are considered firewood that will fuel hell's fires (*K* 003:010; 008:037; 021:098; 063:004; 072:015). *Muhammad* said that *Allah* could have guided and saved everyone but chose instead to fill hell with humans and *Jinn* (*K* 007:018; 011:119; 032:013; 038:085). At the Battle of *Uhud* *Muhammad* said to a *Makkan* "We are not equal. Our dead are in paradise; your dead in hell."¹⁴⁹⁷ Similarly, *Jihadists* often mention sending non-*Muslims* to hell. The *Muslim* Turkish-Mongol leader Timur, a.k.a. Tamerlane (~1336–1405 AD), ordered...

...The *Muslims* should be separated and saved, but the infidels should all be dispatched to hell with the proselytizing sword.¹⁴⁹⁸

Likewise today, a popular *Jihadist* recruitment video, *Russian Hell 2000*...

...contains...expressions of contempt for the Russian soldiers such as 'Fire is waiting for you in the next world...'¹⁴⁹⁹

Ingredient 28 (Infidels' Blood is *Halal*): The teaching that no *Muslim* ought suffer the death penalty for killing a non-*Muslim* gives *Muslims* a license to kill with near impunity. *Muhammad* said:

No *Muslim* should [ever] be killed [suffer the death penalty] for killing a *Kafir* [an infidel] (*Sahih Bukhari*, vol. 9, bk. 83, no. 50; also vol. 1, bk. 3, no. 111).

Given this license to kill infidels, it is not surprising that this situation exists between *Sunnites* and *Shias* and *Kurds*, as *Iraqi* president Jalal Talabani said:

There is no real Arab empathy with the hundreds of women and children in *Iraq* killed on a daily basis at the hands of criminal terrorists who come from the Arab countries...These criminals and executioners [i.e. *Jihadists*], who consider the *Shias*—who constitute the majority in *Iraq*—to be infidels and consider the *Kurds*—the second-largest nationality in *Iraq*—to be traitors, are glorified by the Arab press.¹⁵⁰⁰

¹⁵⁰⁰ Rubin, Barry. "The Region: A small outbreak of reason," jpost.com, 5 Sep 2005. Copyrighted material

Wherever non-*Muslims* reside or travel without paying the *Jizya* poll tax to show their utter subjection, they are assumed to be spreading corruption in the land—something for which *Muhammad* said a person could be killed with impunity (K 005:032). Thus it is not surprising that *Islamic* clerics declared that earthquake relief aid workers were “spreading immorality,”¹⁵⁰¹ thereby making their blood *Halal*, i.e. permissible for any *Muslim* to kill with impunity.

Some terrorists specialize in eliminating notable infidels just as *Muhammad* had poets and anyone else he perceived to be enemies assassinated (see the Wordsmith table). In *Somaliland* in 2005, four members of the terrorist cell *El Itihad* shouted *Allah Akbar* after a court sentenced them to death for killing three aid workers because...

They felt justified in murdering infidels who they believed were offending *Muslim* fundamentalism.¹⁵⁰²

In the UK in 2005, a *Muslim* from South London was found guilty for plotting to assassinate a decorated British soldier. The same *Muslim* plotted to kill a Jew and a *Hindu* for nothing other than “their religious beliefs.”¹⁵⁰³

Ingredient 29 (Blasphemers and Mischief-Makers’ Blood is *Halal*): The teaching that mischief-makers and blasphemers of *Allah* or *Muhammad* be killed (K 005:033; *Sahih Muslim*, bk. 19, ch. 41, no. 4436; *Sahih Bukhari*, vol. 3, ch. 45, no. 687; vol. 4, bk. 52, no. 270; vol. 5, bk. 59, no. 369).

Sharia law and the legal codes of nearly all *Muslim* countries have draconian punishments for blasphemy, and the threshold of proof necessary for conviction is usually extremely low. Not surprisingly, false accusations have been lodged against non-*Muslims* from the beginning of *Islam* until today. For instance, *The Boston Globe* reported that in *Pakistan*, desecration of a *Koran* carries a life sentence and an insult against *Muhammad* carries a mandatory death sentence:

The law, which can be invoked on the word of one witness, is frequently misused to settle scores, avoid debts or rouse violence against religious minorities. ‘It is used and misused to **spread fear and terror**,’ said Hina Jilani, a lawyer with the Human Rights Commission of *Pakistan*. ‘It’s a tool to be used against anyone you are in conflict with.’¹⁵⁰⁴

The blasphemy laws super-empower and legally weaponize *Muslims* who then spread fear and terror just by their mere presence whether they are presumed to be naughty or nice. More than 100 *Pakistanis* were accused under blasphemy laws in 2004 alone.¹⁵⁰⁵

Anyone is vulnerable to the blasphemy accusation, whether the accused is a high-ranking *Muslim* or not. No matter how absurd the charge, the *Muslim Street*TM and *Muslim* pressure groups, which often have connections to terrorists, will back up the accuser and apply pressure on the police, the courts and the

¹⁵⁰¹ Rohde, D. “For Devout *Pakistani Muslims*, Aid Muddles Loyalties,” *nytimes.com*, 26 Oct 2005.

¹⁵⁰² “Cramb, Auslan. *Islamic* terrorists shot aid couple as they watched TV,” *news.telegraph.co.uk*, 23 Dec 2005, *DW*.

¹⁵⁰³ Gardham, Duncan. “*Muslim* planned revenge attack on hero soldier,” *news.telegraph.co.uk*, 23 Dec 2005, *JW*.

¹⁵⁰⁴ Walsh, Declan. “*Pakistan* Christians in a precarious position,” *The San Francisco Chronicle*, *sfgate.com*, 21 Nov 2005.

¹⁵⁰⁵ Walsh, Declan. “*Pakistan* Christians in a precarious position,” *The San Francisco Chronicle*, *sfchronicle.com*.

politicians. For instance:

- In 2006, a senior Palestinian official of *Fatah*, *Muhammad Dahlan*, was accused by a *Hamas*-linked website of having “ridiculed *Islam* and the *Koran*.” Then the *al-Tawhid* [Monotheism] and *Jihad* group issued a leaflet saying Dahlan and four other *Fatah* leaders “would soon be ‘slaughtered’ as apostates.”¹⁵⁰⁶
- In 2005, 16 *Jihadist* inmates awaiting trial said the assistant superintendent of a *Pakistani* military jail, *Tipu Sultan*...

...forced them to stop their prayers and conducted a search during which a copy of the *Koran* was recovered. They say he threw it on the ground and yelled: ‘This is the book which teaches you terrorism. This is the book which has brought you here.’

The 16 accusers were backed up by *Khalid Khawaja*, “a close friend of *Osama bin Laden*.” *Khawaja* created “a human rights organization, *Defense of Human Rights*, primarily to fight for the human rights of *Jihadis* and their families.” *Khawaja* met with two radical politicians who promised to “take up the issue right from parliament to agitation on the streets.”¹⁵⁰⁷

Another example of how *Muslims* usurp absolute life-or-death powers over others by the creative use of the blasphemy charge comes from northern *Nigeria*. In 2006, *Ladi Mohammed*, a Christian (sic) from the *Zuru* tribe attended a nursing school in *Sokoto*. “Due to misunderstanding between two female students,” *Ladi* was accused of making a “misguided and derogatory statement against *Islam*.” “The militants...threatened to cut off her head,” so *Ladi* was “whisked away from the school premises to save her from being lynched.” The other Christian students are “living in fear of being attacked by the militant *Muslim* students,” the school had to close until the state could provide extra security.¹⁵⁰⁸

In the West, *Muslims* feel they have the right to accuse non-*Muslims* of blasphemy without proof as though they were still living in *Islamdom* under *Sharia* law. There is no death sentence in the West for blasphemy yet, but “the blasphemy accusation serves as the basis for a...corporate shakedown” and demands for contributions to *Muslims*’ favorite causes.¹⁵⁰⁹

Muhammad’s definition of “**mischief-making**” was quite loose so one could surmise that most non-*Muslims* would be considered mischief-makers. *Muhammad* even taught that at least six animals ought to be killed on sight because they were “**mischief-makers**”: the mouse, the scorpion, the kite [a hawk], the crow, the dog and the salamander (*Sahih Bukhari*, vol. 3, bk. 29, nos. 55, 57; vol. 4, bk. 54, nos. 525-527, 532; vol. 4, bk. 55, no. 579).

All pagans, Christians and Jews are considered worthy of death even if they are not mischief-makers. The thing that keeps the Jewish and Christian *Dhimmi*s alive is paying the *Jizya* tax. If however anarchy prevails and there is no *Muslim* leader to take the *Jizya* tax, the *Jihad* against non-*Muslims* is resumed by armed

¹⁵⁰⁶ *Abu Toameh*, *Khaled*. “*Al-Qaida* offshoot threatens Palestinian leaders,” *jpost.com*, 30 Apr 2006, *C&R*.

¹⁵⁰⁷ *Shahzad*, *Saleem Syed*. “*Pakistan: Jihadis* Allege Desecration of *Koran* in Jail,” *adnki.com*, 27 Dec 2005, *JW*.

¹⁵⁰⁸ “*Nigeria Muslim Militants ‘Kidnap’ Christian Student*,” *bosnewslife.com*, 15 Feb 2006, *JW*.

¹⁵⁰⁹ *Pipes*, *Daniel*. “*Amazon.com’s Koran* Desecration Problem,” *DP*, 20 May 2005. Copyrighted material

mobs, as has been repeated ever since *Islamdom* came to be.

Since *Islam* teaches that people ought to die for blasphemy in word or deed, e.g. desecrating a *Koran*, *Islam* is an anti-democratic religion. *Islam* militates against the democratic Voltairian principle: "I disapprove of what you say but I will defend to the death your right to say it." By contrast, Christianity has no such blasphemy provision, and even in the Old Testament *Yahveh* was usually long-suffering for centuries at a time when dealing with sin.

Ingredient 30 (Heretics, Apostates and Collaborators' Blood is *Halal*): *Muhammad* considered heretics (innovators) and apostates to be infidels (*Kufr*) who ought to be killed. Even if they are ought of reach and cannot be killed, their property and wives and children can be taken away from them, for the *Koran* says a *Muslim* woman cannot be married to an infidel (K 002:221; 060:010-011). *Islam Online* states in this regard...

...it is not lawful for a *Muslim* woman to be married to a disbeliever; and with regard to children, he is no longer trusted to take care of them.¹⁵¹⁰

Muhammad said:

C Against Heretics:

- ★ "Allah cursed him who accommodates an innovator (in religion)" (*Sahih Muslim*, bk. 022, nos. 4876+4877).
- ★ Innovators of religion will be damned (*Sahih Bukhari*, vol. 6, bk. 60, nos. 264+298; vol. 8, bk. 76, nos. 584+585; vol. 8, bk. 80, no. 747; vol. 9, bk. 88, no. 174; *Sahih Muslim*, bk. 030, no. 5682).

C Against Apostates:

- ★ "Whoever changed his *Islamic* religion, then kill him [i.e. kill any apostate or innovator, i.e. heretic]" (*Sahih Al Bukhari* vol. 4, bk. 52, no. 260; vol. 9, bk. 84, no. 57).
- ★ Both *Muslims* and non-*Muslims* can kill an apostate from *Islam* with impunity and no payment of blood-money (*Diya*) is required (*Sahih Bukhari*, vol. 6, bk. 60, no. 25; see also vol. 9, bk. 83, no. 20).
- ★ "If someone [a heretic] changes his *Deen* [literally "the faith," meaning "the religion of *Islam*"]—strike his neck!" (*Malik's Muwatta*, bk. 36, no. 18.15).

C Against Collaborators:

- ★ They but wish that you should reject the Faith as they do, and thus be on the same footing (as they)...take not friends from their ranks until they flee in the way of *Allah*...But if they turn renegades, seize them and slay them wherever you find them (K 004:089).

Concerning the interpretation of "strike his neck" (quoted just above), the *Hadiths* record that *Muhammad* sent *Abu Musa* and *Mu'adh* to rule *Yemen*. *Bukhari* wrote:

Once [in *Yemen*] *Mu'adh* paid a visit to *Abu Musa* and saw a chained man. *Muadh* asked, 'What is this?' *Abu Musa* said '(He was) a Jew who embraced *Islam* and has now turned apostate.' *Muadh* said 'I will surely chop off his neck!' (*Sahih Bukhari*, vol. 5, bk. 59, no. 632).

Apostasy worthy of death is described further by 'Umdat al-Salik in his book *Reliance of the Traveler, Justice*, Section 8: "Apostasy from *Islam* (*Ridda*)."

¹⁵¹⁰ Al-Qaradawi, Dr. Yusuf. "Apostasy: Major and Minor," islamonline.net, 13 Apr 2006. Copyrighted material

MEMRI reported that:

A three-volume treatise by Sa'id Ibn Nasser Al-Ghamdi, titled *Deviation from the Faith as Reflected in [Arab] Thought and Literature on Modernity*, has recently gained publicity in the Arab world. The book, published in December 2003 in Saudi Arabia....names more than 200 modern Arab intellectuals and authors whom he accuses of heresy—thus making it permissible to kill them.¹⁵¹¹

In keeping with *Sharia* law on heretics, Iranian law has no penalty for killing a *Baha'i*.¹⁵¹² Also in keeping with the *Sharia* law, Muslims still do kill converts from *Islam* every year, often extra-judicially. Robert Spencer wrote:

...when the Egyptian secularist Faraj Foda was murdered in 1992, *Sheikh Muhammad Al-Ghazali*, whom some have hailed as a 'reformer,' declared:

'The killing of Faraj Foda was in fact the implementation of the punishment against an apostate which the *Imam* (the state) has failed to implement (undertake).' So *Al-Ghazali* was asserting that individual Muslims had the responsibility to implement *Sharia* when the state did not do so—and he was asserting this with specific reference to the killing of an apostate.¹⁵¹³

Apostates are dehumanized. Take for instance an *Afghan Muslim* who converted to Christianity. Several years later, he was put on trial for apostasy. It was said of him:

'He is known as a microbe in society and he should be cut off and removed from the rest of Muslim society and should be killed,' prosecutor Abdul Wasi told the court.... 'We will cut him into little pieces,' said Hosnia Wafayosofi, who works at the jail, as she made a cutting motion with her hands. 'There's no need to see him.'¹⁵¹⁴

Muhammad envisioned Muslims as a grand army in ranks (*K* 061:004), so apostates are not lost sheep or prodigal sons (*Luk* 15) but deserters deserving of death. Mark Steyn summed up the situation regarding apostasy in *Islamdom*:

We take it for granted that it is wrong to kill someone for his religious

¹⁵¹¹ "Saudi Doctorate Encourages the Murder of Arab Intellectuals," MEMRI, #1070, 12 Jan 2006, JW, C&R.

¹⁵¹² Marshall, Paul. "Apostates from *Islam*: The case of the Afghan convert is not unique," *weeklystandard.com*, 10 Apr 2006, vol. 11, issue 28.

¹⁵¹³ Spencer, Robert. "Academic Lies About Killing Apostates," *FPM, JW*, 6 Apr 2006.

¹⁵¹⁴ "Afghan man faces death for abandoning *Islam*," *chicagotribune.com*, 21 Mar 2006, michelemalkin, southchild.com.

¹⁵¹⁵ Steyn, Mark. "Will we stick our necks out for his faith?" *ocregister.com*, 25 Mar 2006.

¹⁵¹⁶ Spengler. "The West in an Afghan mirror," *Asia Times*, *atimes.com*, 28 Mar 2006.

¹⁵¹⁷ Lindner, John M. "Islamic Radicals Agitate Judges in Indonesian Christianization Court Case," *assistnews.net*, 18 Aug 2005, *WND, DW*.

¹⁵¹⁸ Robinson, B.A. "When does *Islam* permit the killing of Muslim non-combatants? The principle of *Tattarrus*," *religioustolerance.org*, 30 Jul 2005.

¹⁵¹⁹ Do not obey any lawcode besides *Sharia* law: *K* 004:059-061, 065, 115; 005:044-45, 47, 50; 024:047-051; 028:050; 042:02; 058:020.

¹⁵²⁰ Do not obey any non-Muslim ruler: *K* 003:149; 025:052; 026:151; 033:001, 048; 068:008; 076:024; 096:019.

¹⁵²¹ Bahur-Nir, Diana. "Bibi: Red Sea attacks are a warning," *ynetnews.com*, 19 Aug 2005.

¹⁵²² *Sahih* Bukhari, vol. 4, bk. 52, no. 256; *Sahih Muslim*, bk. 19, no.4321+2+3.

¹⁵²³ Goel. *Calcutta*, ch. 4, as quoted from ch. 2 of the *Hidayah* treatise compiled by *Shaykh Burhan-ud-din Ali* (flourished 12th century AD).

beliefs. Whereas *Islam* holds it is wrong not to kill him.¹⁵¹⁵

The *Asia Times* columnist Spengler wrote that “Americans should remove the beam from their own eye” and “Philistine hypocrisy pervades Western denunciations of the Afghan courts” when they tried to impose death for apostasy.¹⁵¹⁶ Spengler did not produce any N.T. verses that demanded death for apostasy, but there are plenty of *Islamic* texts to that effect, a sample of which were quoted above.

According to *Jihadist* literature, the end justifies the means so, *Muslims* “must remove any obstacle in the way of implementing the *Islamic* ruling system,”¹⁵¹⁷ even if this means killing *Mutumarresoun*—*Muslim* civilians living under infidel rule—whether they are collaborators or not.¹⁵¹⁸

A ruler who does not rule according to *Sharia* law and the *Koran* is an unbeliever.¹⁵¹⁹ ¹⁵²⁰ *Muslims* who follow such a ruler are deemed to be without *Allah*’s protection and can be killed as infidels (*K* 013:037; 007:196).

In *Iraq* in 2004 and 2005, suicide bombers killed many more *Iraqis* than coalition troops as the *Iraqis* applied for police and army jobs. Several suicide bombers even targeted coalition troops with car bombs as they handed out candy and toys to crowds of *Iraqi* children. It is as *Israeli* Terror analyst Tzvi Mazal said:

Islam allows attacks against *Muslims* who are seen by extremists as ‘collaborators,’ adds Mazal, explaining the ‘logic’ behind attacks against *Muslims* by terrorists. ‘Jews and Christians are seen as infidels—a category allowing for their murder.’¹⁵²¹

Once collaborating *Muslims* are seen as infidels, this allows *Muslim* women and children to be killed as collateral targets—for *Muhammad* said that *Muslims* are not at fault if women and children are accidentally killed while targeting infidel men.¹⁵²² Also, *Shaykh* Burhan-ud-din Ali (flourished 12th century AD) stated:

Slaying of the women or infant children of infidels is also prohibited in principle. But if a *Muslim* slays them, he invites no censure.¹⁵²³

Ingredient 31 (Excommunicated *Muslims*’ Blood is *Halal*): The teaching of *Takfir*, the practice whereby dissenting or lukewarm *Muslims* who shirk on the responsibilities of prayer or *Jihad* are declared to be infidels or “hypocrites,” thereby making them liable to be killed. This can be deduced from the *Koran* since orthodoxy and orthopraxy are what differentiates a *Muslim* from a pagan, and pagans are to be killed on sight unless they convert to *Islam* (*K* 009:005).

The High Crime and Incarceration Rates of *Muslims*

Summary: A *Muslim* is 3 times more likely to be jailed than the average Briton, 4 times more likely than the average Spaniard, 8 times more likely than the average Hollander, 9 times more likely than the average Frenchman, and 15 times more than the average American. In Copenhagen, Denmark, a *Muslim* is 15.3 times as likely to commit a crime like rape than the average Copenhagener. In Oslo, Norway, *Muslims* are 4.5 times more likely to rape than non-*Muslims*. In France a *Muslim* is 15.2 more times likely to perpetrate an anti-Semitic crime than a non-*Muslim*.

During the Mandate Period of Palestine, the British noticed that Arab Christians

were not prone to violent crime as *Muslims* were, as Daphne Tsimhoni wrote:

Their [Christians] becoming town dwellers, with a higher proportion of educated middle class than the *Muslims*, made them a more peaceful element of the Arab population. This was demonstrated even during the mandate [period] by a low rate of heinous crimes in which they resembled Jews rather than *Muslims*. Furthermore, the Christians worried that *Muslim* religious emotions aroused against the Jews might subsequently be turned against them.¹⁵²⁴

Twenty percent of immigrants (mostly *Muslim*) in Berlin have criminal histories even though having a criminal record often hinders or precludes gaining citizenship. Immigrants have raised the overall crime rate noticeably in Germany and “tended to engage in violent acts, which sometimes targeted policemen.” Immigrants are “posing a threat to the lives of Germans” and are “a drag on the country’s economy” and they create “parallel societies” that “breed more violence.”¹⁵²⁵

Daniel Pipes noted that:

...76.5 percent of convicted rapists in Copenhagen [Denmark] belong to that 5 percent of the population [that are *Muslim*]...an especially combustible issue given that practically all the female victims are non-*Muslim*. Similar, if lesser, disproportions are found in other crimes.¹⁵²⁶

This means *Muslim* are 15.3 times as likely to commit crime, including rape, than the average Copenhagenener.

Norway’s *Aftenposten* newspaper reported:

While 65 percent of those charged with rape are classed as coming from a non-western background, this segment makes up only 14.3 percent of *Oslo*’s population. Norwegian women were the victims in 80 percent of the cases, with 20 percent being women of foreign background.¹⁵²⁷

This suggests that immigrants, most of whom are *Muslim*, are about 4.5 times more likely to rape. They also rape Norwegian natives more than twice as often as they rape immigrants and foreigners.

“France’s prisons hold nine times more young men with North African fathers than ones with French fathers,”¹⁵²⁸ though only six percent of the population in France is *Muslim*. In 2002, there were “193 violent attacks on synagogues, Jewish schools, *Kosher* shops, cemeteries and rabbis...the percentage attributable to the extreme right was only 9 per cent in 2002.”¹⁵²⁹ This means a *Muslim* was fifteen times more likely to perpetrate an anti-Semitic crime than the average non-*Muslim* in France.

Less than one out of forty Spaniards is *Muslim*, yet one out of ten prisoners is of

¹⁵²⁴ “Table of heinous crimes,” in the draft Report on Administration of Palestine 1924, enclosure in High Commissioner for Palestine Sir Herbert Samuel’s dispatch no. 645, June 5, 1925, PRO/CO 733-93, as noted in Tsimhoni, Daphne. “Israel and the Territories—Disappearance,” Middle East Forum, meforum.org, Winter 2001, vol. viii, no. 1.

¹⁵²⁵ Al-Matboli, Ahmed. “German Police Want Strict Integration Law,” *Islam-online.net*, 3 Apr 2005, *DW*, 5 Apr 2005.

¹⁵²⁶ Pipes, Daniel & Lars Hedegaard. “Something Rotten in Denmark?,” *Nypost.com*, 27 Aug 2002, and *National Post*, “Letters,” 10 Sep 2002, *DP*.

¹⁵²⁷ “*Oslo* rape statistics shock,” *aftenposten.no*, 5 Sep 2001, *fjordman.blogspot*, 24 Jul 2005, *DW*.

¹⁵²⁸ “The West and *Islam*: Tales from Eurabia,” *The Economist*, *economist.com*, 22 Jun 2006.

¹⁵²⁹ Evans-Pritchard, Ambrose. “EU ‘covered up’ attacks on Jews,” *theage.com.au*, 2 Apr 2004.

Moroccan or Algerian origin, i.e. Muslim. This does not even count the Spanish-*Muslims* who arrived from other parts of the globe! Thus a *Muslim* is at least four times as likely to be jailed than the average Spaniard.¹⁵³⁰

In Holland *Muslims* make up eight percent of the population, but form fifty-five percent of the prison population and sixty-three percent of the convicted murderers.¹⁵³¹ This means *Muslim* are seven times more likely to be imprisoned and eight times more likely to commit murder than the average Hollander.

In 2005 the UK was known for long having been lax on terrorists and for being a terrorist haven.¹⁵³² Yet, in just three years after 9/11/2001, 520 of the 700,000 *Muslims* in Londonistan were arrested for terror activities, which is one out of every 1,346 *Muslims* in London.¹⁵³³

So many *Muslims* land in London jails that pork has been taken off the menu entirely.¹⁵³⁴ Even though 8.46 percent of the Londonistan population is *Muslim*,¹⁵³⁵ "a quarter of prisoners at the Category B" HMP Brixton jail in south London is *Muslim*. At Brixton, the jail toilets had to be repositioned at *Jizya*-payer expense so that prisoners would no longer need to sit sideways in the WC so as not to face *Mekka*.¹⁵³⁶

In the UK, 8 percent of the prison population is *Muslim*, even though only 2.7 percent are *Muslim* (1.6 million), meaning *Muslims* are more than three times as likely to go to jails as the average Briton.¹⁵³⁷ Also, "complaints of misconduct and corruption against Asian officers are 10 times higher than against their white colleagues."¹⁵³⁸

The number of *Muslims* in America is not known, but there probably are far fewer than two million *Muslims* in the US, which is 0.68 percent of the US population of 293 million people.¹⁵³⁹ The true number of *Muslims* in the US may only be a million—about 0.34 percent of the US population. While not all *Muslims* are Arabs and not all Arabs are *Muslim*, it is worth noting that only 850,000 respondents claimed exclusive Arab ancestry on the 2000 US census.¹⁵⁴⁰

Experts such as Yehudit Barsky and *Muslim* leader Muhammad Hisham Kabbani say that over eighty percent of American *Mosques* have been radicalized¹⁵⁴¹ due to Saudi-supplied foreign *Imams* teaching in *Mosques* built with petrodollars, free *Wahhabi* hate-literature, subsidized educational opportunities in Saudi Arabia and *Hajj* trips. Thus it is not surprising that

¹⁵³⁰ McLean, Renwick. "Spanish Prisons Provide Pool of Recruits for..." *Idem*.

¹⁵³¹ Dreher, Rod. "Tiptoe Through the Tulips," *NRO*, 3 Dec 2004.

¹⁵³² Pipes, Daniel. "Weak Brits, Tough French," *DP*, 12 Jul 2005.

¹⁵³³ "Cops foil terrorists," *Online Sun*, thesun.co.uk, 25 Jul 2004.

¹⁵³⁴ Jailed *Muslims* angry over pork on menu," *BigNewsNetwork.com*, 20 Aug 2004, *DW*.

¹⁵³⁵ O'Donnell, Lynne. "Militant *Muslims* find a haven in 'Londonistan': Some say Britain overdoing tolerance—attacks feared," *San Fransisco Chronicle*, 24 Jul 2004.

¹⁵³⁶ Pyatt, Jamie. "Jail loos turned from East," thesun.co.uk, 20 Apr 2006, bakelblog.com, *DW*.

¹⁵³⁷ Masood, Ehsan. "A *Muslim* Journey," prospectmagazine.co.uk, Aug 2005, Bakel's *Business*.

¹⁵³⁸ Laville, Sandra & Hugh Muir. "Secret report brands *Muslim* police corrupt," guardian.co.uk, 10 Jun 2006, *JW*.

¹⁵³⁹ Pipes, Daniel. "How Many *Muslims* Live in the United States?" *DP*, 22 Apr 2003.

¹⁵⁴⁰ Pipes, Daniel. "Weblog: How Many Arab-Americans?" *DP*, 9 Mar 2005.

¹⁵⁴¹ Rettig, Haviv. "Expert: Saudis have radicalized 80% of US *Mosques*," jpost.com, 5 Dec 2005; "The End of American Jewry's Golden Era; An Interview with Daniel Pipes," *DP*, 2 May 2004.

American *Muslims* are much more likely to enter the US prison system than anyone else.¹⁵⁴² For instance, *Muslims* are:

- Ⓒ "...one-sixth of all prisoners in New York state jails are *Muslim*."¹⁵⁴³
- Ⓒ In 2006, "there are an estimated 250,000 *Muslim* inmates in the nation's prisons" and *Muslims* make "up 10 to 17 percent of the prison and jail population."¹⁵⁴⁴ This means *Muslims* are 29 to 50 times as likely to land in jail or convert to *Islam* in jail as the general American population (using the estimate that *Muslims* constitute 0.34 percent of Americans mentioned above).¹⁵⁴⁵

Muslims cannot say that this American-*Muslim* incarceration rate is because many *Muslims* are immigrants because overall "foreigners are [only] 2.5 times more likely than natives to end up in a [US] federal jail."¹⁵⁴⁶ Since "64 percent of American *Muslims* are foreign born,"¹⁵⁴⁷ based on their immigrant status alone American-*Muslims* ought to be only 1.6 times more likely than native-born Americans to be jailed—not 22 to 50 times as is the case.

American-*Muslims* cannot blame poverty, illiteracy, religious or racial bias and discrimination, or lack of qualified lawyers for the incarceration rate since:

- Ⓒ There is no evidence of a spike in incarcerations for other than immigration matters after 9/11, the first time that the US public started scrutinizing *Muslims*.
- Ⓒ "59 percent of American *Muslims* have at least an undergraduate education, making them the most highly educated group in America. *Muslim* Americans are also the richest *Muslim* community in the world."¹⁵⁴⁸

¹⁵⁴² Alexiev, Alex. "Tablighi Jamaat: Jihad's Stealthy Legions," meforum.org, Jan 2005, xii:1.

¹⁵⁴³ Pipes, Daniel. "Muslim Immigrants in the United States," DP, 14 Aug 2002.

¹⁵⁴⁴ Silverberg, Mark. "The Silent War: Wahhabism and the American Penal System War on Terror," newmediajournal.us, 6 May 2006, JW.

¹⁵⁴⁵ Barrett, Paul. "Criminal Fifth Column," *The Wall Street Journal*, FPM, 5 Feb 2003.

¹⁵⁴⁶ Webster, Stephen. "Writing on the Wall," *American Renaissance*, Aug 2001.

¹⁵⁴⁷ "Muslim Americans: Model Citizens," newsmag.com, 5 Sep 2005, JW.

¹⁵⁴⁸ Spencer, Robert. "Does America Have a 'Muslim Problem'?" JW, 9 Sep 2005. Copyrighted material

Islamists Still Dream of Making Infidels Into *Dhimmis* and Sex-Slaves

Jizya Tax: After *Hamas* won elections in Bethlehem in 2005, Masalmeh, a leader of the local *Hamas* contingent, said:

We in *Hamas* intend to implement this [*Jizya*] tax someday. We say it openly—we welcome everyone to Palestine but only if they agree to live under our rules.¹⁵⁴⁹

In 2001, *Sheik Al-Madhi* said on PA TV in a Friday sermon from a *Gaza Mosque*:

We welcome as we did in the past any Jew who wants to live in this land as a *Dhimmi* just as the Jews have lived in our countries as *Dhimmis* and have earned appreciation, and some of them have even reached the positions of counselor or minister here and there. We welcome the Jews to live as *Dhimmis*, but the rule in this land and in all the *Muslim* countries must be the rule of *Allah*.¹⁵⁵⁰

The *Islamic Liberation Party* announced in 2005...

...from London its political platform—to establish the *Islamic* caliphate over all corners of the earth—and declares that the party will suggest to the Queen of England that she convert to *Islam* and thus will not have to pay the *Islamic* poll tax on non-*Muslims* [i.e. the *Jizya*].¹⁵⁵¹

Slavery: The enslavement of non-*Muslims* continues in parts of *Islamdom* to this day, though many *Muslims* deny it. For instance, officially slavery was banned in *Saudi Arabia* in 1962, but the royals and the rich still practice it in all but name, and *Saudis* even bring virtual slaves to the US¹⁵⁵² *Mauritanians* hold chattel slaves¹⁵⁵³ and in modern *Sudan* “taking [chattel] slaves goes hand in hand with the government’s concept of *Islamization*.”¹⁵⁵⁴ Robert Spencer wrote:

‘Each of us was raped by between three and six men....One woman refused to have sex with them, so they split her head into pieces with an axe in front of us.’ This happened in *Darfur*, from which Sudanese military personnel actually airlifted women to *Khartoum* to serve as sex-slaves.¹⁵⁵⁵

UK’s *Times Online* reported in 2006:

A senior member of an *Islamic* organisation linked to *Al-Qaeda* is funding his activities through the kidnapping of Christian children who are sold into slavery in *Pakistan*. The *Sunday Times* has established that Gul Khan, a wealthy militant who uses the base of *Jamaat-ud Daawa* (JUD) near *Lahore*, is behind a cruel trade in boys aged six to 12. They are abducted from remote Christian villages in the *Punjab* and fetch nearly £1,000 each from buyers

¹⁵⁴⁹ Masalmeh’s interview with Karby Legget, *Wall Street Journal*, online.wsj.com, 23-26 Dec 2005, as quoted in Pipes, Daniel. “*Dhimmitude* in Practice,” *DP*, 29 Dec 2005.

¹⁵⁵⁰ Bostom, Andrew. “‘Democrats’ For *Jihad* and *Jizya*,” americanthinker.com, 30 Dec 2005.

¹⁵⁵¹ “Arab Criticism of *Muslim* Extremist Activities in the West,” MEMRI.org, Dispatch Series No. 921, 10 Jun 2005, freerepublic.com.

¹⁵⁵² Pipes, Daniel. “*Saudis* Import Slaves to America,” *FPM*, 14 Jun 2005.

¹⁵⁵³ Bryant, Elizabeth. “Faces of Globalization: *Mauritania* slavery,” washtimes.com, 26 Aug 2004.

¹⁵⁵⁴ Schmidt, *Divide*, p. 117.

¹⁵⁵⁵ Spencer, Robert. “The Rape *Jihad*,” *FPM*, 24 Sep 2004, *JW*.

who consign them to a life of misery in domestic servitude or in the sex trade.¹⁵⁵⁶

If the West were ever to fall to *Islam*, slavery would be re-instituted globally because, based on the *Koran* and *Hadith*, *Muslims* think that the property, lives and bodies of non-*Muslims* are licit (*Halal*) for *Muslims* to take and fondle. *Muhammad* said it was fine for soldiers to rape captives and he said:

It does not matter if you do not do it [*Coitus Interruptus*], for every soul that is to be born up to the Day of Resurrection will be born.¹⁵⁵⁷

Sheikh Saleh Al-Fawzan, a high-ranking *Saudi* religious official and the author of a widely-used textbook entitled *At-Tawhid*, i.e. *Monotheism*, said "Slavery is a part of *Islam*...Slavery is part of *Jihad* and *Jihad* will remain as long there is *Islam*...Whoever says such things [that slavery has been abolished] is an infidel...[and are] ignorant, not scholars."¹⁵⁵⁸

"*Sheikh* Mohammed Metwaly *El-Shaarawy* wrote in [the English language] *Al-Ahram* [*Cairo*] newspaper on 2 Sep 1992: 'Having sex with female POW's bestows honor on her since the master does to her what he does to his wife.'"¹⁵⁵⁹

"The *Imam* of the *Mosque* of the Juristic Society in *Assiut* [in Middle Egypt on the west bank of the Nile] repeated publicly and for many years in his Friday sermons that: 'Christian women are a loot for every *Muslim*.'"¹⁵⁶⁰

Alvin Schmidt wrote:

As recent as 1999 it was reported that a prominent *Saudi Muslim* cleric, *Shaikh* Saad Al-Buraik, told Palestinians: 'Their [Jewish] women are yours to take, legitimately. God made them yours. Why don't you enslave them?'¹⁵⁶¹

In 2004 in *Al-Hawi Mosque* in central *Basra*, in southern *Iraq*:

A senior aide of radical *Shiite* cleric Muqtada Al-Sadr told worshippers during a Friday sermon in southern *Iraq* that anyone capturing a female British soldier can keep her as a slave.¹⁵⁶²

Dhimmitude: Alyssa A. Lappen wrote:

Even in 1968, an Egyptian *Sheikh* explained at *Cairo*'s preeminent *Islamic* University of *Al-Azhar*, 'we say to those who patronize the Jews that the latter are *Dhimmis*, people of obligation, who have betrayed the covenant in conformity with which they have been accorded protection.' The late president Anwar *El-Sadat* [who later signed a peace treaty with Israel in 1979] declared in 1972, 'They shall return and be as the *Koran* said of them: 'condemned to humiliation and misery.'"¹⁵⁶³

¹⁵⁵⁶ Colvin, Marie. "Reunited: boys saved from slavers," *The Sunday Times*, timesonline.co.uk, 21 May 2006, DW, C&R; also see Pipes, Daniel. "Pakistan's Mock Devshirme," *DP*, 21 May 2006.

¹⁵⁵⁷ Trifkovic. *Sword*, p. 43; also see *Sahih Bukhari* vol. 003, bk. 034, no. 432; vol. 005, bk. 059, no. 459; vol. 007, bk. 062, nos. 135, 136; vol. 009, bk. 093, no. 506; *Sahih Muslim*, bk. 8, nos. 22, 29 & 3371; *K* 004:024; Spencer. *Disturbing*, pp. 50-51, 53.

¹⁵⁵⁸ Pipes, Daniel. "Saudi Religious Leader Calls for Slavery's Legalization," *DP*, 7 Nov 2003.

¹⁵⁵⁹ Khalil, Magdy. "Who is responsible for abducting Coptic girls?" *JW*, 26 Aug 2005.

¹⁵⁶⁰ Khalil, Magdy. "Who is responsible for abducting Coptic girls?" *JW*, 26 Aug 2005.

¹⁵⁶¹ Mabry. "Price Tag?" p. 42, as quoted by Schmidt. *Divide*, p. 121.

¹⁵⁶² "Al-Sadr's Basra Aide Offers Rewards," news.yahoo.com, 7 May 2004.

¹⁵⁶³ Lappen, Alyssa A. "And Dhimmitude For All," *FPM*, 11 Apr 2005.

Adelman and Kuperman wrote:

In May 1999, *Sheikh* Yussef Salameh, the Palestinian Authority's undersecretary for religious endowment, praised the idea that Christians should become *Dhimmis* under *Muslim* rule.¹⁵⁶⁴

Walid Fitaihi of the *Islamic Society* of Boston said in 2001 about Jews:

The words of the *Koran* [003:113] on this matter are true: they [Jews] will be humiliated wherever they are found, unless they are protected under a covenant with *Allah*.¹⁵⁶⁵

Israeli-Palestinian peace-making was always premised on the exchange of "land for peace," whereby the *Israelis* had a two-state solution in mind. However, what *Palestinians* had in mind is a one-state solution—an *Islamic* state from the Jordan to the Mediterranean wherein Jews live as *Dhimmis*. After all, *Dhimmis* are "protected ones" (i.e. have security), and *Muslims* are at peace with *Dhimmis* if the *Jizya* tax is paid and as long as it is convenient for *Muslims*.

This *Takiya* ruse becomes evident when past statements are examined, as when a Palestinian leader who praised the *Geneva* Peace Accord later praised Palestinian suicide-bombers. Qadura Faras, a Palestinian lawmaker said:

It is always asked, do you [*Israelis*] have a partner on the other side. I am telling you with full sincerity we are ready to reach an inclusive agreement with you which will promise us [*Muslims*] freedom and liberty and statehood [an *Islamic* state], and will promise you the thing we know you are sensitive to which is your full right to live in peace and security [as *Dhimmi* "protected ones" not exercising any "freedom and liberty and statehood"].¹⁵⁶⁶

***Jihad* Containment Around the World**

Islam is a religion wrapped in a political ideology, so nations can be *Islamized* by losing the war with *Jihadists* and *Muslim* missionaries, or by losing the demographic war. Hence the need for fences, barriers and strictly-enforced immigration and visa travel laws to curb *Jihadists*. After all, the *Koran* was written to motivate *Muslims* to overcome walled forts and small armies while disregarding all other considerations such as Arabia's searing heat (*K* 009:081).

The guarded and fortified borders of nation states are still the first obstacle in the way of *Islamists* who want to form *Islamic* states and then string these states together into a *Caliphate*. Also, fences hamper efforts to transport WMD as when nuclear deterrence against such threats fail.¹⁵⁶⁷

Guarded borders also pose an obstacle for *Islamists* who wish to threaten counter-terrorism experts and critics of *Islam* and curb the practice of freedom of speech globally. For instance, in 2005 when a Denmark newspaper published twelve caricatures of *Muhammad*, all twelve cartoonists were forced into hiding since more than one cleric offered rewards to their would-be assassin.¹⁵⁶⁸ ambassadors from eleven *Muslim* countries protested "the defaming of *Islam*" and there were widespread protests and riots in Europe as well as in *Islamdom*.¹⁵⁶⁹

¹⁵⁶⁴ Adelman, J. & A. Kuperman. "The Christian Exodus from the Middle East," copts.net, 2001.

¹⁵⁶⁵ "Terror in America Muslim American Leaders," 16 Nov, MEMRI, No. 301.

¹⁵⁶⁶ Klein, Aaron. "'Peaceful' PA official praises suicide bombers," WND, 12 Jan 2006, JW.

¹⁵⁶⁷ "France warns: Nukes in response to terror," ynetnews.com, 19 Jan 2006.

¹⁵⁶⁸ "Cleric offers reward for killing Prophet cartoonist," Ireland Online, iol.ie, 17 Feb 2006, JW.

¹⁵⁶⁹ Connolly, Kate. "Muslims march over cartoons of the Prophet," telegraph.co.uk 4 Nov 2005.

Cyprus-Cyprus	187-mile (301 KM) (some say 112 miles) barrier constructed of barbed wire, concrete walls, watchtowers, anti-tank trenches and minefields built by the U.N. after 1974. ¹⁵⁷⁰ <i>Muslim</i> Turks captured 37 percent of NE Cyprus in 1974, including half the capital of <i>Nicosia</i> , and they imposed a 30-year travel ban that partially ended in 2003. In 1974, 200,000 Greeks fled to the Christian-controlled SW Cyprus, while 50,000 <i>Muslim</i> moved to NE Cyprus. The Christian side of Cyprus is at least five times as rich as the <i>Muslim</i> side where time has virtually stood still since 1974.
---------------	--

After Cyprus gain European Union membership in 2004, it became an attractive destination for asylum seekers from *Bangladesh*, *Syria*, *Iran*, *Pakistan*, *Turkey* and *Iraq*, who mainly want to move on to Europe. *Cyprus Mail* reported:

Theodorou told the conference that the biggest wave of illegal immigrants hailed from Turkey, which gave visas to third country nationals, mainly from *Muslim* countries, who used these visas to enter the north. These immigrants would cross over the Green Line with the help of smuggling rings controlled by Turks and Turkish Cypriots, he said....The crime rate is also on the rise, while foreign involvement in crime, either from immigrants or asylum seekers, has become a daily occurrence, he added. Foreigners are also implicated in human trafficking, noted Panayiotou...If this upwards trend [in bogus asylum seekers] continues, Cyprus will face economic and social problems given its small size.¹⁵⁷¹

Egypt-Egypt	After two separate vehicle-born bomb attacks, in 2005 a 12.5-mile (20 KM) 1.5-meter high fence was installed on the land side of the Red Sea resort town of <i>Sharm El-Sheikh</i> at the southern tip of the <i>Sinai Peninsula</i> . ¹⁵⁷² In 2006 the same resort was bombed again, but with planted bombs.
-------------	--

European Union-Belarus and Ukraine	The EU is building a fence between EU members Poland and Hungary and their neighbors to the east, <i>Belarus</i> and <i>Ukraine</i> , ostensibly to screen out economic immigrants. In 2004 Poland has refused entry to <i>Chechen Muslims</i> traveling through <i>Belarus</i> . ¹⁵⁷³
------------------------------------	---

European Union-Morocco	"Since 2000, <i>Ceuta</i> —a seven square mile enclave that is home to 79,000 people—has been separated from <i>Morocco</i> by a £200 million razor wire border fence subsidized by the European
------------------------	--

¹⁵⁷⁰ Thein, Ben. "Is Israel's Security Barrier Unique?" *Middle East Quarterly*, vol. XI, no. 4, meforum.org, Fall 2004.

¹⁵⁷¹ Evripidou, Stefanos. "Cyprus facing asylum onslaught through the north," *cyprus-mail.com*, *DW*, 12 May 2005.

¹⁵⁷² "Egyptian Resort Town Builds Fence to Prevent Attacks," *arabnews.com*, 18 Oct 2005, terrorism.com.

¹⁵⁷³ Spencer, Robert. "Europe Will Be *Islamic* by the End of the Century," *humaneventsonline.com*, 16 Sep 2004, *LGF*.

Union.¹⁵⁷⁴ Another Spanish city on the coast of *Morocco*, *Melilla*, had been secured by a "three-meter-tall double fence and watch towers."¹⁵⁷⁵ By 2005 however this fence had been doubled in height to six meters (20 feet).¹⁵⁷⁶ These fences are meant to keep economic immigrants out of the EU, but Spain also knows there are many terrorist sleeper cells in *Morocco*.¹⁵⁷⁷ Thousands of *Muslims* have drowned trying to swim around the barriers, and many are cut by razor wire and barbs in mass human runs over the top of the fences.¹⁵⁷⁸ There are proposals for an EU coast guard and land force to ebb the tide of African immigration—just as Australia's military monitors its coasts.¹⁵⁷⁹

European Russia-Asia	In 2005 Russia spent USD \$2.3 billion to build 72 border posts between the Black and <i>Caspian</i> Seas and along its border with <i>Kazakhstan</i> which runs from the north end of the <i>Caspian</i> Sea past the <i>Ural</i> Mountains to the <i>Altai</i> mountains near <i>Mongolia</i> . The posts will be manned by brigades with the latest equipment to thwart <i>Jihadist</i> penetration into Russia. Newer patrol boats will secure the <i>Caspian</i> and Black Seas. ¹⁵⁸⁰
-------------------------	---

The southern-most border posts are on the border between Christian *Georgia* and the *Muslim* Russian province *Chechnya* to the north, and between *Muslim Azerbaijan* and the *Muslim* Russian province of *Dagestan* to the north. The border posts roughly follow the Greater *Caucasus* mountain range.¹⁵⁸¹ In 2005 Russia considered building *Israeli*-style anti-terror fences in parts of *Chechnya*.¹⁵⁸²

¹⁵⁷⁴ Willsher, Kim. "Mustafa, the swimming fridge smuggler, and his macabre pact," telegraph.co.uk, 19 Oct 2003.

¹⁵⁷⁵ WordIQ.com, accessed 10 Sep 2004, *Melilla* entry.

¹⁵⁷⁶ "Spain Starts Deporting Immigrants," *Deutsche Welle*, dw-world.de, 7 Oct 2005.

¹⁵⁷⁷ Woolls, Daniel. "Morocco is Europe's biggest terrorist threat, Spain's judge Garzon says," *The San Diego Union-Tribune*, signonsandiego.com, 15 Jul 2004.

¹⁵⁷⁸ Pipes, Daniel. "Europe Under Siege," *FPM*, 18 Oct 2005, *DP*.

¹⁵⁷⁹ Pipes, Daniel. "Fortress Europe," *DP*, 27 Nov 2005.

¹⁵⁸⁰ Medetsky, Anatoly. "Putin: Beef Up Southern Border," moscowtimes.ru, 18 Jul 2005.

¹⁵⁸¹ "Moscow to spend \$2.3b on border security project," jpost.com, 16 Jul 2005.

¹⁵⁸² Katz, Yaakov. "Exclusive: Israel may export security fence to Russia," jpost.com, 8 Nov 2005.

India-Bangladesh	In 2004 the fence was partly built along sensitive areas making up 35 percent of border. Floodlights shine on river fords. The winding border is 2,545 miles (4,095 KM) long, but the fence is only 2,043-mile long. ¹⁵⁸³ In 2006, only 40 percent of the border was fenced. ¹⁵⁸⁴
------------------	---

India says there are ninety terrorist camps in *Bangladesh* used by militant groups, some of which attack India. Starting in 2004, India is repatriating three million *Bangladeshis* who are in India illegally.¹⁵⁸⁵ Since 1948 *Muslims* have driven many millions of *Hindus* out of *Bangladesh* into India via *Koranic* ethnic-cleansing practices. The CIA's *World Factbook* for 2005 says *Bangladesh* was 83 percent *Muslim*. *India News* reported:

A *Bangladeshi* human rights group today claimed that 31 *Islamic* militant outfits were operating in *Bangladesh* targeting non-*Muslims* and seeking to establish a 'greater *Islamic* nation' including parts of some adjacent Indian states...*Bangladesh*...[is] a 'cocoon of terrorism and violence'...a large number [i.e. amount] of ammunition, including grenades, had been smuggled into the country and 'freely' used against minorities.¹⁵⁸⁶

In 2005, 500 small bombs went off simultaneously across *Bangladesh*, killing two people and wounding 140.¹⁵⁸⁷

India-Myanmar (Burma)	Partly built along 909-mile (1,463 KM) long border. The CIA's <i>World Factbook</i> for 2004 says Myanmar is four percent <i>Muslim</i> and India is twelve percent <i>Muslim</i> .
-----------------------	---

India-Pakistan 1,800-mile (3,000 KM) border that is fenced wherever the border is not rugged mountain. The fence was begun in the 1990's and was nearly complete as of 2004. The fence varies from eight to twelve feet in height. The fencing is double throughout its length and has land mines in between the fencing. It is electrified wherever electricity is available.¹⁵⁸⁸ Since 1948 *Muslims* have driven many millions of *Hindus* out of *Pakistan* into India via *Koranic* ethnic-cleansing practices. The CIA's *World Factbook* for 2004 says *Pakistan* is 97 percent *Muslim* (*Sunni* 77 percent, *Shia* 20 percent). Since *Pakistan* is now only one or two percent non-*Muslim*, the fence will not stop many *Hindus* fleeing *Pakistan*. This is similar to how *Israel* only built its separation fence after the Palestinian territories became ninety-nine percent *Muslim*, meaning that the fence would not trap many non-*Muslims* in Palestinian lands.

Even before the fence was complete in November 2004 India announced the security situation in *Kashmir* improved so much, troop cuts are planned.¹⁵⁸⁹ The reason given was "the number of terrorists inside *Jammu* and *Kashmir* plummeted almost 50 percent in the year after the barrier's construction. The fence stopped

¹⁵⁸³ Nelson, Dean. "India fences off *Bangladesh* to keep out *Muslim* terror," timesonline.co.uk, 13 Nov 2005, DW.

¹⁵⁸⁴ "India vows to fence its borders against *Bangladesh* aliens," news.yahoo.com, 2 Apr 2006.

¹⁵⁸⁵ "India finishes fence along 'sensitive' third of *Bangladesh* border," *Agence France-Presse* via clari.net, 11 Nov 2003.

¹⁵⁸⁶ "*Bangladesh* now has 31 *Islamic* militant groups," news.newkerala.com, 20 Jan 2005, JW.

¹⁵⁸⁷ "Over 500 Bombs Used in *Bangladesh* Attack; 2 Dead, 140 Wounded," allheadlinenews.com, 17 Aug 2005; also see Pipes, Daniel. "A Vision of the Terrible Future?" DP, 18 Aug 2005.

¹⁵⁸⁸ WordIQ.com, accessed 10 Sep 2004, "Indian-*Kashmir* barrier" entry.

¹⁵⁸⁹ "Relief, disbelief in *Kashmir* as India announces troop reduction," channelnewsasia.com, 12 Nov 2004.

almost 90 percent of infiltration attempts.”¹⁵⁹⁰ Occasionally, an interception is reported in the news.¹⁵⁹¹

Now that the fence has worked so well on the *Kashmir* and Indian borders, “*Pakistani* Foreign Minister Khurshid Kasuri says his country has proposed building a fence along the border with Afghanistan to curb the movements of militants and drug smugglers” into Afghanistan who fight the US-backed government there.¹⁵⁹²

Fences would help keep terrorists and arms-smugglers out of *Iraq*, and also separate the *Kurds*, *Shias* and *Sunnis* from each other. These fences would be less expensive than stationing a permanent army in *Iraq*, and less involved than attacking *Syria*, *Iran* and other countries in order to stop the flow of *Jihadists* and arms.

Iraq	US troops are encircled in a complex in <i>Baghdad</i> behind a tall blast wall. The wall means bombers must gain access by wearing uniforms or by using fake identity badges. The wall also occasions multi-vehicle attacks. The first vehicle is meant to take out the blast wall and the second or third is meant to blow up a building inside. Such was the case in 2005 with the Palestine Hotel where journalists are headquartered. ¹⁵⁹³ Because insurgents who mine roads and stage rifle and RPG attacks often use nearby towns as hide-outs, US troops have encircled towns such as <i>Fallujah</i> with two- to three-meter-high sand-berms with watchtowers. <i>Samarra</i> has a berm 18-KM (11-miles) long. <i>Siniya</i> (population 50,000) is near the oil-refineries of <i>Baiji</i> and has a wall 10-KM (6-miles) long. ¹⁵⁹⁴ In 2006, the town of <i>Rutbah</i> on the Syrian border was ringed with a 10.5-mile-long sand berm, seven feet high and 20 feet wide. ¹⁵⁹⁵
<i>Israel-Gaza</i> Strip	There is a 35-mile (57 KM) chain-link fence constructed in 1994 along the east and north borders of <i>Gaza</i> . The western border is the Mediterranean coastline. The southern border has a buffer zone that the Israelis named the <i>Philadelphia</i> (“City of Brotherly Love”) Route, but was renamed the “ <i>Saladin</i> Corridor” by the Palestinians in 2004. These names shows the peace-orientation of the Israelis and <i>Jihad</i> -orientation of <i>Muslims</i> . In 2005 the Israelis lined the southern corridor with a 22-foot (7-meter) concrete wall in addition to the older steel wall. <i>Israel</i> had thought of building a trench or canal along the corridor to flood the dozens of Palestinian tunnels dig to Egypt built for smuggling in weapons and contraband. ¹⁵⁹⁶ In 2005, <i>Israel</i> handed the corridor over to Egypt. The Mediterranean current flows by <i>Gaza</i> north toward <i>Tel Aviv</i> . In order to catch terrorists swimming, snorkeling or using dinghies, <i>Israel</i> has installed a 150-meter row of cement pilings going out from the shore on the <i>Gaza-Israel</i> north border. Extending out from the pilings is an 800-meter, 1.8-meter-high, partially submerged fence. ¹⁵⁹⁷

¹⁵⁹⁰ Thein, Ben. “Is Israel’s Security Barrier Unique?” *Middle East Quarterly*, vol. XI, no. 4, meforum.org, Fall 2004.

¹⁵⁹¹ “Indian troops kill six rebels in restive *Kashmir*,” news.yahoo.com, 2 Jul 2005, C&R.

¹⁵⁹² “Karzai urges terror fight rethink,” news.bbc.co.uk, 13 Sep 2005.

¹⁵⁹³ “Journalists’ Hotel Attacked in *Iraq*,” foxnews.com, 25 Oct 2005.

¹⁵⁹⁴ Lenz, Ryan. “Military ‘berms’ village to control it,” *Arizona Daily Star*, azstarnet.com, 8 Jan 2006; Al-Jibouri, G. “U.S. troops build wall of sand around *Iraqi* town,” Reuters, 10 Jan 2006.

¹⁵⁹⁵ Castaneda, A. “U.S. Marines Wall in *Iraqi* City With Sand,” news.yahoo.com, 5 Mar 2006.

¹⁵⁹⁶ Dudkevitch, M. “Report: IDF plans canal in *Rafah*,” jpost.com, 15 May 2004.

¹⁵⁹⁷ O’Sullivan, Arie. “Navy builds anti-terror barrier off *Gaza* coast,” jpost.com, 17 Jun 2005.

Israel employs *Dvora* boats to patrol its coastal waters.¹⁵⁹⁸ After a Palestinian boat exploded and injured four IDF sailors in November 2002 in a nearby craft, *Israel* developed remote-control speedboats with cameras and machine guns that reportedly “already drawn blood” by 2005.¹⁵⁹⁹

On the west and north of *Gaza*, *Israelis* are installing a triple fence complete with razor wire, motion sensors, video and night vision cameras, as well as watchtowers with remote-control machine guns every 1.2 miles. Remote control vehicles will patrol the perimeter on three patrol roads using a random pattern.¹⁶⁰⁰

The *Gaza* barrier extends 10 KM to the southeast of *Gaza* into the *Negev* to stop smuggling and terrorist infiltration.¹⁶⁰¹ In 2005, military sources say the *Negev* fence needs to be upgraded and lengthened to cover the entire 220-KM (138-mile) *Israeli-Egyptian* border at a cost of 1.5 billion.¹⁶⁰²

IDF Chief-of-Staff Lt.-Gen. Dan Halutz said “Before we left *Gaza* there were some 30 civilians and soldiers killed a year,” but in the year since “two *Bedouin* kids [were] killed after picking up a mortar shell.”¹⁶⁰³ Between September 2000 and September 2005, “*Gazan* Palestinians killed 148 *Israelis* and 11 foreigners,” which is 31.8 civilians per year over those five years.¹⁶⁰⁴

<i>Israel- Israel</i>	“Caesarea and <i>Jisr e-Zarka</i> [cities], <i>Jouarish</i> and the <i>Geneh</i> <i>Dan</i> neighborhood in <i>Ramle</i> , and the <i>Pardes Shanir</i> neighborhood in <i>Lod</i> and <i>Nor Tzvi</i> ” have fences and walls to separate Jews and Arabs. The reasons include security from terrorists and robbers, noise control and property values. ¹⁶⁰⁵
---------------------------	---

<i>Israel- Lebanon, etc.</i>	<i>Israel</i> patrols fences along the Lebanon, Syrian, Jordan and Egyptian borders. “Off the [Lebanese] coast of <i>Rosh Hanikra</i> , there are seven linked buoys reaching out 4,200 meters from the coast.” ¹⁶⁰⁶
----------------------------------	---

A former prime minister of *Israel*, Ehud Barak, that *Israel* was building a “villa in the jungle,” since, as liberal Labor Party op-ed writer, Larry Derfner wrote:

I too have basically given up on the hope of *Israel* and the Palestinians making friends and I too think the Arab-Islamic world, on the whole, is up to its neck in violence and fanaticism.¹⁶⁰⁷

<i>Israel-West Bank</i>	215 KM (134 miles) out of the 764 KM (475 miles) planned fence was built in early 2005. The fence has high-tech sensors,
-----------------------------	--

and is surrounded by a ditch, a road and a sand track that shows footprints.

Suicide-bombers still sneak into *Israel* because, as of 7 December 2005, only 35 percent of the West Bank security fence was complete.¹⁶⁰⁸ By March 2006, half will be complete and the rest may be complete by 2007.¹⁶⁰⁹

¹⁵⁹⁸ “Lebanese boat enters Israeli waters,” ynetnews.com, 22 Oct 2005.

¹⁵⁹⁹ Leyden, Joel. “Israel Defense Forces Navy Unleashes ‘Death Shark’ Against Terrorism,” israelnewsagency.com, 20 Oct 2005.

¹⁶⁰⁰ Haas, D. “Israel Plans High-Tech Barrier Around *Gaza*,” washingtonpost.com, 28 Jul 2005.

¹⁶⁰¹ O’Sullivan, Arie. “Army: New *Gaza* fence is formidable barrier,” jpost.com, 8 Sep 2005.

¹⁶⁰² O’Sullivan, A. & Krieger. “PM to decide on Egyptian border fence,” jpost.com, 30 Nov 2005.

¹⁶⁰³ Katz, Yaakov & David Horowitz. “Halutz says *Islamists* are rising,” jpost.com, 1 Jun 2006.

¹⁶⁰⁴ Derfner, Larry. “Sharon’s way is still the right way,” jpost.com, 28 Jun 2006.

¹⁶⁰⁵ Nahmias, Roe. “Report: *Israel* building Arab ghettos,” ynetnews.com, 27 Dec 2005.

¹⁶⁰⁶ O’Sullivan, Arie. “Navy builds anti-terror barrier off *Gaza* coast,” jpost.com, 17 Jun 2005.

¹⁶⁰⁷ Derfner, Larry. “Rattling the Cage: *Israel* is their home too,” jpost.com, 10 Apr 2006.

¹⁶⁰⁸ “Deputy IDF Chief of Staff: Only 35% of...,” *Haaretz* News Flashes, 7 Dec 2005, 15:59.

¹⁶⁰⁹ Frankel, Rafael D. “Security fence won’t be done before ‘07,” jpost.com, 7 Feb 2006.

The incomplete fence explains why "half of the *Israeli* terror fatalities in 2004 came from attackers who entered Jerusalem from Bethlehem."¹⁶¹⁰ Also, settlers with yellow *Israeli*-license plates (or *Jihadists* with stolen plates) are waved through inspections points on their way into *Israel*.

Even though the fences are far from complete, they have reduced the number of Palestinian terrorist attacks on Israelis by a hundred per month.¹⁶¹¹ There are fewer rocket and mortar attacks emanating from *Gaza*, and fewer Israelis die now than during the *Gaza* occupation, and before the triple-fence was built around *Gaza*.¹⁶¹²

In some populated sections a 7- to 9-meter high concrete wall is necessary to stop sniper attacks, and the concrete wall is more resistant to vandalism and militants armed with wire-cutters.¹⁶¹³ An 11-meter high wall has been proposed for Jerusalem (which borders on the West Bank) since some athletic Palestinians have been scaling the 8-meter walls with ease.¹⁶¹⁴

The Jerusalem fence-wall is well within city limits, follows demographic lines, and consequently leaves 60,000 city residents, mostly Arabs, in the West Bank.¹⁶¹⁵ Many Arabs from the West Bank used to enter Jerusalem:

Prior to establishment of the security barrier, more than 40,000 visitors from towns and villages in the West Bank came into Jerusalem daily. On Fridays [for Friday Prayers], the figure reached as high as 300,000. But now, says Darwish, the wall keeps the visitors and their trade out of the capital.¹⁶¹⁶

Israel experienced an eighty-four percent decrease in deaths in the year after completing less than a fifth of the total length of the proposed security fence between the West Bank and *Israel* proper (134 KM/84 miles between *Salem* and *Elkana*).¹⁶¹⁷

The fence is often credited for ending *Intifada* II. From 29 Sep 2001 to 29 Sep 2005, 1,060 Israelis were killed and 6,089 were wounded in 26,159 terror attacks.¹⁶¹⁸ In 2005, Palestinians declared a lull (*Tahdiya*) in fighting but this was merely meant to mask the effectiveness of the fence. Tellingly, the number of terror incidents on the *Israeli* side of the fence is way down but on the Palestinian side the rate has stayed the same, as *Haaretz* reported:

As of mid-September [2005], before the current escalation in *Gaza*, the total number of violent incidents this year stood at 2,800. More than 705 of the incidents were in *Gaza*, a figure similar to the previous two years. The number of attacks within the Green Line nearly stayed the same this year—197 attacks (as of September 10), compared to 215 the previous year.¹⁶¹⁹

Completion is slow on the West Bank fence because it dips into Palestinian territory behind the Green Line in places, and so faces legal and diplomatic hurdles. Also, the best route takes time to determine since it hinges on security, demographics, and that fact that it will be the future border of *Israel* with adjustments.

¹⁶¹⁰ "IDF to ease restrictions on Bethlehem," jpost.com, 19 Dec 2005.

¹⁶¹¹ Gorin, Julia. "Some of My Best Friends Are Anti-Semites!" *FPM*, 8 Jun 2005.

¹⁶¹² O'Sullivan, Arie. "IDF figures show dramatic drop in terror," jpost.com, 13 Dec 2005.

¹⁶¹³ Greenberg, Hanan. "More wall, less fence," ynetnews.com, 6 Apr 2005.

¹⁶¹⁴ "Jerusalem envelope security fence may be too low," jpost.com, 28 Sep 2004.

¹⁶¹⁵ Izenberg, Dan. "Wall in capital could trigger war," jpost.com, 23 May 2005.

¹⁶¹⁶ Winer, Stuart. "Eastern promise," jpost.com, 19 May 2005.

¹⁶¹⁷ Dudkevitch, Margot. "*Shin Bet* publishes terror report," jpost.com, 27 Sep 2004.

¹⁶¹⁸ Pipes, Daniel. "Fourteen Terrorist Attacks a Day against Israel," *DP*, 29 Sep 2005.

¹⁶¹⁹ Or, Sagi. "Fewest deaths this year since intifada began," haaretz.com, 28 Sep 2005.

Israel could justify the incursions beyond the Green Line on the grounds that *Muslims* launch rockets and volley mortar rounds over the fence, and that these should not land in *Israel* proper. *Palestinians* snipers are also a concern, as is the *Muslim* habit of shooting weapons into the air at parades and weddings and other celebrations. Moreover, the concrete walls are needed as a sound barrier to help keep the accursed *Adhan* broadcast from *Mosques* from the ears of *Israelis* who are light sleepers.

The walls and fence are necessary to keep the Religion of High Explosives™ at bay. During *Intifada* II (2000-2004), armed guards searched everyone at the entry to every café, restaurant, school, bus stand, train terminal, wedding hall, hospital, mall and wherever people congregate.¹⁶²⁰ "At every mall in *Israel*, a security guard at the parking lot's entrance asks drivers to pop the trunk and open the glove compartment."¹⁶²¹ Security checkpoints are everywhere and many synagogues and religious schools in *Israel* must have "metal doors, metal detectors, 'panic' buttons and cameras for video observation."¹⁶²²

In 2005, two suicide-bombers tried to bomb *Soroka* Medical Center in *Be'er Sheva* in the *Negev*. The first was a burn patient being treated there. She was disarmed at a *Gaza* border checkpoint in a blast-proof room after a hi-tech scanner discovered a bomb vest under her robe. The second, from *Beit Omar* near *Hevron*, blew up after he aroused the suspicions of a bus driver because he was carrying a heavy bag and rucksack. He was pursued by two guards who were badly injured by the blast.¹⁶²³

The only reason the first bomber did not get as far as the second bomber even though: 1) her bomb was concealed and his bombs were not and 2) she had an appointment at the hospital and he did not, was because the fence around *Gaza* was complete but the fence around *Hevron* was not, as one official said:

...the security fence in southern *Har Hebron* is completely porous.

Palestinian vehicles freely travel the area and there are no police forces to stop this...The only complaint *Palestinians* have is the cost of the ride to *Beer Sheeva*, charged by *Bedouins* who live in the area.¹⁶²⁴

In 2005, *Abu Musab Al-Zarqawi's* "*Al-Qaeda* in *Iraq*" (an *Al-Qaeda* franchisee) declared "the separation wall...will feel the might of the *Mujahideen*."¹⁶²⁵

<i>Kuwait-Iraq</i>	A 13-foot wide trench, sand berm and fence is meant to catch <i>Iraqi</i> tanks and vehicles over a 120-mile long area ever since the end of Gulf War II in 1991. As of 2004, <i>Kuwait</i> plans to install an additional 135-mile (217 KM) "iron" wall.
<i>Morocco-Polisario</i>	The Algerian-backed <i>Polisario</i> Front wants statehood for an area known as Western Sahara on the northwest coast of

Africa. This proposed state's name would be *Sahrawi* Arab Democratic Republic (SADR) and its largest city would be *Laayoune*. *Morocco* occupies three-quarters of area in dispute. Since 1983 *Morocco* has kept the *Polisario* Front contained to the sparsely populated eastern quarter by using a 1554-mile (2,500 KM) three-meter-

¹⁶²⁰ Spencer, Robert. "Israel, Front Line of the Global Jihad," FPM, JW, 29 Nov 2005.

¹⁶²¹ Barnea, Nahum. "Cat and mouse: Terrorists take advantage of...", ynetnews.com, 29 Jul 2005.

¹⁶²² "Russian Jews move to bolster security," ynetnews.com, 18 Jan 2006.

¹⁶²³ Harel, Amos & Nir Hasson. "Suicide bomber critically injures guard in *Be'er Sheva* blast," haaretz.com, 28 Aug 2005.

¹⁶²⁴ Waked, Ali. "*Islamic Jihad* behind *Beer Sheva* attack—sources," ynetnews.com, 28 Aug 2005.

¹⁶²⁵ Gold, Dore. "*Jihad* coming: *Israel* had better start taking...", ynetnews.com, 3 Jan 2006.

high sand and stone berm fortified with fences, bunkers and one million landmines. 120,000 Moroccan soldiers guard the barrier which has reduced *Polisario* terrorism to a minimum.¹⁶²⁶ In many places the barrier doubles and *Sahrawis* live a restricted life between the two barriers. The *Sahrawis* have dubbed the barrier "The Wall of Shame." These same *Sahrawis* hold about 500 Moroccan POWs and some POWs are held for twenty years at a time!¹⁶²⁷

Saudi Arabia-Iraq	Saudi Arabia may be planning to build a 900-KM (560-mile) fence along the <i>Saudi-Iraq</i> border. The intent is to nab <i>Jihadists</i> as they enter or return from <i>Iraq</i> and also to separate the <i>Saudi's Shia</i> minority from <i>Shias</i> in <i>Iran</i> and <i>Iraq</i> in the hopes that they do not become radicalized. ¹⁶²⁸
Saudi Arabia-Yemen	Saudi Arabia is building a ten-foot-high fence to separate the warlike <i>Wayilah</i> tribe in <i>Yemen</i> from the <i>Yam</i> tribe in <i>Saudi Arabia</i> . ¹⁶²⁹ The <i>Saudis</i> claim most of the explosives entering <i>Saudi Arabia</i> come from <i>Yemeni Islamists</i> . ¹⁶³⁰ During Gulf War I (1990-1991), the <i>Saudis</i> expelled "several hundred thousand <i>Yemenis</i> " when the <i>Yemeni</i> government announced support for Saddam Hussein's invasion of <i>Kuwait</i> . ¹⁶³¹ This is similar to how <i>Saudi Arabia</i> expelled two-hundred thousand Palestinians to Jordan when Yasir Arafat announced support for Saddam Hussein.
Singapore-Malaysia-Indonesia	Singapore is an island separated from <i>Malaysia</i> by the narrow <i>Johore</i> Strait, which is narrow enough to swim across. Singapore is separated from Indonesia by the Strait of <i>Malacca</i> , which requires a boat to cross. The fence is being built on the coast facing <i>Malaysia</i> . ¹⁶³² Singapore is 18 percent <i>Muslim</i> , Indonesia is 83 percent <i>Muslims</i> and <i>Malaysia</i> is 60 percent <i>Muslim</i> .
Thailand-Malaysia	"The <i>Thai-Malay</i> barrier is a proposed separation barrier covering 100 KM of the 650 KM border with <i>Malaysia</i> where

regular *Thai* patrols do not normally reach. To be constructed by *Thailand*, its stated purpose is to cut suspected escape routes used by militants in *Thailand's* largely *Muslim* south, where more than 500 people died just in the first ten months of 2004.¹⁶³³ Relations between the South East Asian neighbors have been strained since *Thai* officials said militants behind the violence had taken refuge in *Malaysia*. *Thai* security experts estimate that some 5,000 people hold dual *Thai-Malaysian* citizenship and they have been allowed to cross the border at will. Both nations have expressed concern over the dual-citizenship issue and *Thailand* aims to bring the practice to an end."¹⁶³⁴ *The Jerusalem Post* reported that "*Thailand* was building a wall to cordon off almost two million *Muslims* in southern *Thailand*—a wall higher and longer than the controversial 'security fence' *Israel* is building."¹⁶³⁵

¹⁶²⁶ Thein, Ben. "Is Israel's Security Barrier Unique?" *Op. Cit.*

¹⁶²⁷ WordIQ.com, accessed 10 Sep 2004, *Polisario* entry.

¹⁶²⁸ Theodoulou, M. "Saudis plan to fence off border with chaos," timesonline.co.uk, 10 Apr 2006.

¹⁶²⁹ WordIQ.com, accessed 10 Sep 2004, "*Saudi-Yemen* barrier" entry.

¹⁶³⁰ Feldner, Yotam. "The Saudi Separation Fence," *MEMRI*, no. 162, 13 Feb 2004.

¹⁶³¹ "Background Note: Saudi Arabia," state.gov/r/pa/ei/bgn/3584.htm, Sep 2004.

¹⁶³² Singapore builds fence to halt illegal immigration from ocean, etaiwannews.com, 21 Aug 2004.

¹⁶³³ "Buddhist teacher killed in continuing violence in *Thailand's Muslim* south," thestar.com, 10 Nov 2004, C&R.

¹⁶³⁴ WordIQ.com, accessed 10 Sep 2004, "*Thai-Malay* barrier" entry.

¹⁶³⁵ Taheri, Amir. "Eye of the Storm: What if it's not Israel they loathe?" jpost.com, 2 Dec 2004.

Turkey-Syria	Turkey built fences to keep both Syrian and Kurdish <i>Muslims</i> out. ¹⁶³⁶ Turkey's nearly 500-mile-long fence bordering on Syria is mined. ^{1637 1638}
US-Mexico-Canada	It is known that <i>Muslims</i> have snuck over the northern and southern borders of the US. An <i>Al-Qaeda</i> operative trying to bomb during the Millennial celebrations in 2000 was arrested on the US-Canadian border. Ironically, the US military protects borders around the world but not its own! The 14 miles of fence between San Diego, California and <i>Tijuana</i> , Mexico has cut down arrests there by 83 percent, leading many to believe that spending 8 billion to fence the 2,000 miles (3,200 KM) of US-Mexico border with hi-tech fencing would enhance security greatly. ¹⁶³⁹ In 2005, Congress approved the fencing of the 700 most-trafficked miles of the US-Mexico border, and ordered a study of fencing along the US-Canada border. ¹⁶⁴⁰ In 2006 some U.S. troops were sent to guard the border and subsequently Mexican guides and smugglers hiked their charges. ¹⁶⁴¹ Likely the price of street drugs will increase, too.
<i>Uzbekistan-Kyrgyzstan</i>	<i>Uzbekistan</i> is building a fence bordering <i>Kyrgyzstan</i> . The <i>-istan</i> suffix indicates these are <i>Muslim</i> -dominated countries. ¹⁶⁴²

¹⁶³⁶ Makovsky, David and Ben Thein. "Unilaterally Constructed Barriers in Contested Areas," washingtoninstitute.org, cross-posted at imra.org.il, 9 Jul 2004.

¹⁶³⁷ Rubin, Michael. "The problems of neo-Ottomanism," *NRO*, 10 Aug 2004, meforum.org.

¹⁶³⁸ Stakelbeck, Erick. "Fence hypocrisy," washtimes.com, 31 Aug 2004.

¹⁶³⁹ Hall, Mimi. "Momentum builds for fence along U.S.-Mexican border," *USA Today*, usatoday.com, 17 Nov 2005, p. 1A.

¹⁶⁴⁰ Dinan, Stephen. "House passes bill on border security," washingtontimes.com, 17 Dec 2005.

¹⁶⁴¹ "Mexico's Migrant-Smugglers Hike Rates," 14 Jun 2006, HotAir.

¹⁶⁴² Stakelbeck, Erick. "Fence hypocrisy," washtimes.com, 31 Aug 2004.

Islamist Autonomous Regions

Daniel Pipes and Khalid Durán wrote:

Islamists living in the West at a minimum seek to establish an autonomous zone in which to live their lives. More often, they seek to impose their views and ways of life on other *Muslims* and even on the non-*Muslim* majority. And in some cases, they hope to vanquish the West itself, purging its blemishes and making its strengths their own.¹⁶⁴³

Muslims constitute the vast majority in *Morocco* and are becoming numerous in southern Spain. In 2005, a prison gang was casing the Strait of *Gibraltar* ferries that travel between *Ceuta, Morocco* and *Algeciras, Spain*, for bombing.¹⁶⁴⁴

The southern Philippine Islands, where *Muslims* form the vast majority, is sometimes called the *Moro*. Not only are *Islamic* insurgents active everywhere in the south Philippines demanding autonomy, but shipping and ferries everywhere make for inviting targets. In 2004 *Superferry 14* was bombed by an *Abu Sayyaf* terrorist.¹⁶⁴⁵

Somalia sits on a peninsula called the Horn of Africa. The Arabian Sea narrows between *Somalia* and *Yemen* at the south end of the Arabian peninsula. *Somalia* and *Yemen* are nearly 100 percent *Muslim*. Since 1991, *Somalia* has been controlled by warlords. In 2005 *Somali* terrorists took over a ship carrying 10 crewmen and 850 tons of rice provided by the U.N.¹⁶⁴⁶ In 2005, *Somali* pirates demanded 500,000 USD for “three Taiwanese captains and 45 crew members from Indonesia, China, the Philippines and Vietnam,” but settled for 50,000 USD.¹⁶⁴⁷ In 2005, a Ukrainian ship with 22 crewmen was hijacked while ferrying iron-ore from South Africa to Europe.¹⁶⁴⁸ “The London-based International Maritime Bureau said it knew of 30 pirate attacks off *Somalia* between March and November 2005.”¹⁶⁴⁹ *Yemeni* pirates are also active but “the *Aden [Yemeni]* authorities...[are] largely indifferent” to piracy.¹⁶⁵⁰ After a warship in a *Yemen* port was attacked in 2000, the US Navy developed a sonic weapon, LRAD, for use against terrorists approaching with boat-bombs. A luxury cruise liner used evasive maneuvers and LRAD in 2005 to fend off pirates 100 miles off the *Somalian* coast.¹⁶⁵¹

Zanzibar is a semi-autonomous island off *Tanzania*,¹⁶⁵² the country south of *Kenya*. While *Tanzanians* are a third Christian, a third *Muslim* and a third “other,” *Zanzibar* islanders are 99 percent *Muslim*. *Tanzanian Islamists* are agitating for implementation of *Sharia* law and the end to multi-party secular rule which has been the norm only since 1995.¹⁶⁵³

¹⁶⁴³ Pipes, Daniel & Khalid Durán. “*Muslims* in the West: Can Conflict Be Averted?” U.S. Institute of Peace, Aug 1993, *DP*.

¹⁶⁴⁴ Goodman, Al. “Terrorist charges for jailed woman,” *cnn.com*, 9 Sep 2005.

¹⁶⁴⁵ Elegant, Simon. “The Return of *Abu Sayyaf*,” *time.com*, 23 Aug 2004.

¹⁶⁴⁶ Mayoyo, Patrick. “Fresh Bid to Set Hostages Free,” *The Nation* (Nairobi), 28 Aug 2005.

¹⁶⁴⁷ “*Somali* pirates slash hostage return prices,” *jpost.com*, 7 Sep 2005.

¹⁶⁴⁸ “Pirates hijack ship off *Somalia*,” *news.bbc.co.uk*, 21 Oct 2005.

¹⁶⁴⁹ “‘Mother ship’ behind pirate raids,” *news.bbc.co.uk*, 11 Nov 2005.

¹⁶⁵⁰ Frenkel, Sheera C. “US couple fights Red Sea pirates,” *jpost.com*, 6 Jun 2005, *JW*.

¹⁶⁵¹ Pain, John. “Ship Blasted Pirates With Sonic Weapon,” *washingtonpost.com*, 7 Nov 2005.

¹⁶⁵² *CIA Factbook 2004, Tanzania* entry.

¹⁶⁵³ Ngowi, R. “*Zanzibaris* Adopting Stricter Form of *Islam*,” *news.yahoo.com*, 4 Jul 2005, *JW*.

In southern *Thailand*, there is an *Islamic* insurgency active where the land narrows to a long strip divided between three provinces where *Muslims* are concentrated. Only 3.8 percent of *Thais* are *Muslim*, according to the *CIA Factbook* for 2004. "*Islamic* insurgents were stepping up attacks [starting mid-2005] because they plan to declare an independent state" in 2006.¹⁶⁵⁴ In 2005 a retired general said: "The separatist movement has complete control of the people. Only the land belongs to us..."¹⁶⁵⁵

In oil- and gas-rich *Aceh*, Indonesia, an *Islamic* insurgency called Free *Aceh* has operated since 1976. Free *Aceh* created an autonomous enclave where *Sharia* law was implemented on 1 January 2002. *Aceh* is at the pointy northwest edge of the island of *Sumatra*, a resource-rich island of Indonesia.¹⁶⁵⁶ *Aceh* is also a base for some of the *Muslim* pirates who plague the *Malaccan* Strait shipping channel. The area was hit hard by a Boxing Day tsunami in 2004.

Rotterdam, Netherlands, which is the busiest port in the world, also has the biggest *Mosque* in Europe. Nearly half of Rotterdam's populace is *Muslim*. A quarter of the Netherlands is below sea-level and is protected by 1,500 dikes, which makes for an ideal terrorist target.¹⁶⁵⁷

Chechnya and *Dagestan* are *Muslim* majority provinces of Russia on the land bridge between the *Caspian* and Black Seas. *Jihadists* there have sought independence for over two centuries, especially since 1991 when the USSR disbanded.

Ports everywhere are vulnerable. *Islamic* terrorists attacked and nearly sank a US Destroyer docked in *Yemen* in 2001, and in 2005 a terrorist fired three rockets at two US Navy ships docked in *Aqaba*, Jordan's Red Sea port.¹⁶⁵⁸ Shipping lanes that are causes of concern among counter-terrorism experts include: 1) the canals of New York State, 2) the narrows of the Great Lakes in the US such as by Michigan, 3) the St. Lawrence River seaway between the US and Canada, 4) the Strait of *Hormuz* in the Persian Gulf, 5) the Strait of *Malacca* between Indonesia and Australia, 6) the Strait of Gibraltar, 7) *Bab el-Mandab* passage on the Arabian Sea, 8) the Suez canal and the narrow Red Sea,^{1659 1660} 9) the Bosphorus of the Black Sea, and 10) the Panama Canal.

In the Red Sea there are modern-day pirates, as the *Jerusalem Post* reported:

Over the past seven years, the Red Sea crossing has become dangerous for private boats. *Yemenite* pirates found they could loot and pillage the luxury yachts to their hearts content, due to a lax Coast Guard presence in the area, say *Israeli* authorities....The couple [two near-victims of pirates] found *Aden* [*Yemenis*] authorities to be largely indifferent [to the piracy] and watched as their complaint was added to a thick pile of similar reports on the local secretary's desk.¹⁶⁶¹

¹⁶⁵⁴ "*Muslim* official shot dead in southern *Thailand*, teachers seek guns," news.yahoo.com, 27 Jun 2005, C&R.

¹⁶⁵⁵ "*Muslim Thai* separatists strengthen in south," jpost.com, 4 Jul 2005.

¹⁶⁵⁶ "*Aceh* introduces *Islamic* law," cnn.com, 2 Jan 2002.

¹⁶⁵⁷ de Borchgrave, A. "Mini clash of civilizations," washtimes.com, 15 Nov 2004.

¹⁶⁵⁸ "*Al Qaeda* claim for Red Sea attacks," cnn.com, 19 Aug 2005.

¹⁶⁵⁹ Wood, David. "Terrorism Fears Divert Navy Supply Ships From Suez Canal," newhousenews.com, 13 Jan 2005, JW.

¹⁶⁶⁰ O'Sullivan, Arieh. "[Israeli] Navy quits sending ships through Suez," jpost.com, 9 Dec 2005.

¹⁶⁶¹ Frenkel, Sheera C. "US couple fights Red Sea pirates," jpost.com, 6 Jun 2005, JW. Copyrighted material

In the Strait of *Malacca* by Indonesia, there were 28 pirate attacks in 2003 and 37 in 2004. The Associated Press also reported:

Most of the pirate attacks involved vessels being fired on and crew kidnapped for ransom. Thirty-six seafarers were abducted in the strait last year; four were killed and three injured. The pirates struck despite *Malaysia*, Indonesia and Singapore launching coordinated naval patrols in the 550-mile route, which is used by 50,000 ships each year.¹⁶⁶²

¹⁶⁶² "Malaysia Does Not Want Help Vs. Piracy," news.yahoo.com, 25 Feb 2005. Copyrighted material

Let's You and Him Fight: Deceptive Triangulation Used to *Islamize* One Nation After Another

Discussion: *Muslims* may pretend to be friends with infidel groups and states for the sake of *Muslim* security or to promote future *Islamic* expansionism, until such time as *Islam's* enemies are weakened by fighting among themselves and *Muslims* gain the upper hand (K 003:028). Hence, *Muslims* will play one enemy against another and will use ruses and propaganda to cultivate neutral but naïve nations into being enemies of *Muslims'* enemies. In the West, this game is referred to as "the enemy of my enemy is my friend." In Arab cultures, the game is called: "Me and my brother against my cousin, me and my cousin against the world."¹⁶⁶³

Pitting Christians vs. Jews: The first *Muslim* conquerors stressed their doctrinal points of commonality when they met Christians and Jews separately. Christians could agree with *Muslims* on certain points against pagans and Jews, and Jews could agree with *Muslims* on certain points against pagans and Christians. This made the idea of *Muslims* conquering the Mideast and elsewhere seem more palatable than maintaining the *status quo* with Byzantine or Sassanian rulers in charge.

Pitting Dhimmis vs. Dhimmis: *Muhammad* and then later *Caliphs*, alternately triangulated one *Dhimmi* community against another to keep them in check and diminish them each in turn, as Bat Yeor has pointed out. Each community was interested in curbing the power and influence of the other *Dhimmi* communities, as well as edging out the other community as far as favors from the *Caliph* were concerned. Each side also was interested in seeing the other *Dhimmi* communities get their comeuppance so they could indulge themselves in *Schadenfreude*, i.e. pleasure derived from the misfortunes of others.

Pitting U.N. vs. the West: The bloc of 23 *Muslims* states has teamed up with dictators and many third-world countries in order to: 1) Render the U.N. useless in the fight for human rights and justice and religious freedom in *Islamdom*, 2) Block the U.N. from investigating any ethnic-cleansings and genocides that occur within *Islamdom* or on its fringes, 3) Block the U.N. from having anything but a narrow definition of terrorism, 4) Block the U.N. from condemning suicide-bombings in God's name as a "defamation of religion,"¹⁶⁶⁴ 5) Have the U.N. side with *Muslim* militias and terrorists against infidel nations such as in *Serbia* and 6) Turn the U.N. into weapon against *Israel*, America and other nations.¹⁶⁶⁵

Pitting the United States vs. Egypt's Enemies: In 1974 the US brokered a peace agreement between *Israel* and Egypt where, in exchange for feigning friendship with *Israel*, Egypt got back the Sinai Peninsula it had lost to *Israel*, and Egypt received two billion USD per annum from the US in the form of cash and armaments—apparently *in perpetuum*.

Egypt has never shown much gratitude for the \$60 billion paid so far and the

¹⁶⁶³ "Iraq and al Qaeda: Who's campaigning to deny the links?" *WSJ*, 25 Oct 2002; "Kid gloves syndrome," *theaustralian.news.com.au*, 28 Jan 2006.

¹⁶⁶⁴ "Criticism of suicide bombers censored at the UN," The International Humanist and Ethical Union (IHEU), *iheu.org*, 26 Jul 2005, *DW*.

¹⁶⁶⁵ Fitzgerald, Hugh. "Stop taking the UN seriously," *DW*, 9 Dec 2005; "The Jihad against Ethiopia," *DW*, 14 Dec 2005.

Egyptian press is anti-American and anti-*Israeli* as ever. It seems the money is considered tribute, or a *Jizya* poll tax paid on the repressed Copts' behalf so they can continue to practice Christianity. There are only five million Copts in Egypt, so the US has paid \$12,000 USD in *Jizya* per Copt since 1974. Many American *Jizya*-payers have complained about this arrangement, but the military-industrial complex sees profit in it, so the mega-checks keep going out.

Unfortunately, the US has strengthened Egypt's hand against *Israel*, as well as against countries to Egypt's south that could better use the Nile's waters since they: 1) are always on the verge of starvation and 2) are semi-arid and need less water to grow food, while irrigating Egypt's hot and dry deserts is hugely wasteful of water.

The farther south one travels on the Nile, the more non-*Muslim* the countries become and the *Muslims* are less radicalized. Yet Egypt is able to flex its military muscle, thanks in part to the US, to veto all proposed irrigation projects to its south. This means the US helps the Egyptians to deprive Christians, pagans and less radical *Muslims* of needed food when the richer Egyptians could readily import food from elsewhere if the need arose.

Pitting Jews vs. Anti-Jihadists: In the West, *Muslims* fight for special protections for *Muslims* and *Islam* under anti-defamation and anti-hate-speech laws. In 2005 Erdoğan said that "associating *Islam* and *Muslims* with terrorism" was a misconception and constituted *Islamophobia*, and that "*Islamicphobia*" and "anti-*Islamism* must [both] be treated as a crime against humanity just like anti-Semitism."¹⁶⁶⁶

Muslims also argue that Europeans have blasphemy laws protecting Christianity, so they want new laws crafted specifically to protect *Islam*—even though blasphemy laws were repealed long ago or fell into disuse.¹⁶⁶⁷

In 2006 *Muslims* sought to have the editors of a Danish newspaper tried for defamation and civil rights violations for having printed cartoons of *Muhammad*.¹⁶⁶⁸ *Islamic* countries banned the cartoons from their newspapers and censored the Web. They also asked the U.N. Commission on Human Rights to institute the same ban worldwide.¹⁶⁶⁹

While *Muslims* and Jews seek to restrict the rights of non-*Muslims* whose sacred books generally are not filled with tribalisms, communalisms and a totalitarian religio-political ideology, they want advance exemption for their sacred books that would otherwise be proscribed under the laws they propose for others follow to the letter. Here is the exemption found in the Israeli penal code:

Publication of quotes from religious texts or prayer books, or protecting [protected] religious rituals will not be seen as offenses under Article 144-b, as long as the offense was not committed with intent to incite to racism.¹⁶⁷⁰

¹⁶⁶⁶ "Anti-*Islamism*": Albayrak, Mukremin & Nuri Imre. "Erdoğan Asks *Islamic* Leaders to Explain *Islam* in the Best Way," zaman.com, 6 Sep 2005, *Islamonline.net*, DW; "*Islamic-phobia*": Ser, Sam. "Turkey's chief rabbi attends 'Meeting of Civilizations,'" jpost.com, 30 Sep 2005.

¹⁶⁶⁷ Rennie, David. "Turkey's foreign minister asks the EU for blasphemy laws to protect *Islam*," telegraph.co.uk, 13 Mar 2006.

¹⁶⁶⁸ Booth, Jenny. "Danish *Muslims* sue over *Muhammad* cartoons," timesonline.co.uk, 17 Mar 2006, DW, C&R.

¹⁶⁶⁹ Kamran, Mohammad. "SC seeks legal avenues to ban blasphemous cartoons worldwide," dailytimes.com.pk, 14 Mar 2006, DW, C&R.

¹⁶⁷⁰ Aloni, Shulamit. "Kahane won," ynetnews.com, 21 Mar 2006.

Even while *Muslims* perpetrate most of the anti-Semitic crimes in the world and publish more anti-Semitic cartoons and diatribes than anyone else, some gentile politicians and Jewish leaders team up with *Muslims* in order pass laws that super-empower *Muslims* similar to how *Sharia* law super-empowers *Muslims*. For instance, Rome's chief rabbi Riccardo Di Segni visited the main *Mosque* in Rome to meet with two prominent *Muslims* in Italy. He said:

For us Jews it was evident...to react and protest the satirical [Danish] cartoons of what is sacred for *Islam*, and to show our solidarity...The fights against *Islamophobia* and anti-Semitism have to go hand-in-hand.¹⁶⁷¹

The only end results of such of meeting could be: 1) the rabbi received not one **sincere** assurance that *Muslims* would fight anti-Semitic cartoons anywhere, and 2) the potential victims of *Islamic* terrorism will no longer have the free-speech right to print cartoons to fight back against those who believe that incitement to terrorism is a free speech right and part of their free exercise of religion. This is confirmed by the fact that a 2006 international conference on racism, xenophobia, *Islamophobia* and anti-Semitism dropped the subject of anti-Semitism "following pressure from Arab countries." Then to add insult to injury, "Austria's ambassador to Israel, Kurt Hengel, told the *Post* that the Euro-Med framework was the only forum where Israel and Arab countries sat together, and that 'it wouldn't be wise for the Israeli side not to take part in this type of forum, where it can make its point.'¹⁶⁷² What this means is when someone twists the Arabs' arm to sit at the same table as Israelis, Arabs still get to choose the subjects to be discussed.

Jews' backing of *Muslims* in their bid to gain special rights may backfire on Jews and other minorities. Just as *Islam* misappropriated elements of Christianity and Judaism as well as their lands, so nowadays *Islamists* are widely claiming to be the "New Jews"—the latest minority persecuted for no good reason.¹⁶⁷³ This will likely result in sympathy for, and special legal protections for, Jews being stripped away and given to *Muslims*. Also, it will lead infidels to believe that giving special protections to a persecuted minority:

☛ Always lead to abuse. Such was the case in Canada in 2005 when rabbinical family courts became de-recognized by the Canadian government because *Muslims* wanted *Sharia* family courts.¹⁶⁷⁴

☛ Is a slippery slope whereby infidels plant the seeds for an *Islamic*

¹⁶⁷¹ "Chief rabbi of Rome pays historic visit to Italian *Mosque*," *haaretz.com*, 13 Mar 2006.

¹⁶⁷² Keinon, Herb. "Israel to boycott racism conference," *jpost.com*, 21 May 2006, *Media Backspin*.

¹⁶⁷³ "Are *Muslims* the Jews of Today," *fjordman.blogspot.com*, 28 Nov 2005, *DW*.

¹⁶⁷⁴ Houck, David Kennedy. "The *Islamist* Challenge to the U.S. Constitution," *Middle East Forum Quarterly*, *meforum.org*, Spring 2006.

¹⁶⁷⁵ "Jews, *Muslims* vow to fight for faith-based tribunals in Ontario," *haaretz.com* 14 Sep 2005; also see Pipes, Daniel. "Enforce *Islamic* Law in Canada?" *danielpipes.org*, 27 Sep 2005.

¹⁶⁷⁶ Freedland, Jonathan. "The sickness bequeathed by the west to the *Muslim* world," *guardian.co.uk*, 14 Dec 2005, *DW*.

¹⁶⁷⁷ Trifkovich, S. "The Myth of an *Islamic* Golden Age," *chroniclesmagazine.org*, 7 Nov 2003.

¹⁶⁷⁸ Julius, Lyn. "Dilemmas of *Dhimmitude*," *jewishquarterly.org*, Spring 2005, no. 197.

¹⁶⁷⁹ Yeor. *Dhimmitude*, pp. 85, 109-110 & p. 436, endnote 10 (reference Spain).

¹⁶⁸⁰ Segals. *Islam's Black Slaves*, p. 98, as quoted by Schmidt. *Divide*, p. 120.

¹⁶⁸¹ Pipes, Daniel. "Anti-Semitism Evolves," *DP*, 15 Feb 2005.

¹⁶⁸² Elazar, Daniel J. "Can Sephardic Judaism be Reconstructed? After a Thousand Years, New Divisions?" Jerusalem Center for Public Affairs, *jcpa.org*, accessed 2 Feb 2006, *wikipedia.org*.

theocratic state right in their own midst.

As a result, any laws against anti-Semitism and Holocaust-denial would be repealed or at least not enforced stringently.

Muslims and Jews have also fought for faith-based family and civil law arbitration and courts, as *Haaretz* reported in 2005:

Jews and *Muslims* in Canada's largest province pledged Wednesday to fight for faith-based tribunals to settle family disputes after Ontario's premier stunned their communities by announcing he would ban all religious arbitration in the province.¹⁶⁷⁵

Having special courts tends to encourage the non-integration of *Muslims* into the West. This danger is appreciated more by billions of gentiles who cannot as easily skip the country and rejoin the Diaspora elsewhere, or make *Aliya* to *Israel* or *Yerida* out of *Israel*, if the multicultural experiment fails and anti-Semitism, anti-Americanism or anti-whatever blossoms and *Jihad* terrorism ensues apace.

A major reason why some Jews have a deep-seated, unshakable belief that Christianity is more of a threat to Jews than *Islam* is, though somehow the *Ashkenazi* in Europe came to greatly outnumber the *Sephardim* in *Islamdom* even after factoring in the Holocaust, is:

- ☉ Most people are unfamiliar with the anti-Semitism mandated in the *Koran* and *Hadith* and *Sira*, nor with the institution of *Dhimmitude*.
- ☉ The neo-pagan *Nazis*, who scoffed at Christianity and put their trust in eugenics and survival-of-the-fittest evolution, recycled popular Western anti-Semitism into *Nazi* propaganda.
- ☉ The Jews often see their Golden Age as having come and went during the *Convivencia* period in Spain, as Jonathan Freedland wrote:

In a period Jews still look back on as a golden age, *Muslims* were the people of scholarship, of science, of tolerance and coexistence—a contrast with the Crusader barbarians.¹⁶⁷⁶

The *Convivencia* period is the Spanish version of England's *Camelot* myth. Serge Trifkovic wrote that the *Convivencia* period is...

...a fairy tale designed to create the illusion that multiculturalism has valid historical precedents that prove it can work.¹⁶⁷⁷

Lyn Julius wrote about the *Convivencia* period:

One of leading writers on *Islamic* history, Bernard Lewis, believes the golden age in Spain is a myth—Jews were persecuted by both *Muslims* and Christians:

Belief in it was a result more than a cause of Jewish sympathy for *Islam*. The myth was invented by Jews in nineteenth-century Europe as a reproach to Christians—and taken up by *Muslims* in our own time as a reproach to Jews.¹⁶⁷⁸

Anyway, how could the *Convivencia* period be a time of tolerance when *Muslims* had destroyed all the churches and kept them from being rebuilt, enforced the barbaric *Sharia* law¹⁶⁷⁹ and had enslaved a fifth of all Spaniards?¹⁶⁸⁰

There are other ways that Christians have been compared badly to *Muslims*. Daniel Pipes noted:

Christians developed the abiding tropes of anti-Semitism (such as greediness and ambitions to world domination), and historically Christians killed most Jews. Therefore, Jews regularly fled Christendom for *Islamdom*. In 1945, this pattern abruptly changed. Christians came to terms with Jews,

while *Muslims* adopted both the old Christian themes and murderousness. Today institutional anti-Semitism is overwhelmingly a *Muslim* affair. One result has been a steady reverse exodus, with Jews now fleeing *Islamdom* for Christendom.¹⁶⁸¹

As with all crime statistics, the number of persons affected must be tabulated in before comparisons can be made of the relative safety of a community. By 1931, the *Ashkenazi*, who lived in Christendom, were 92 percent of world Jewry.¹⁶⁸² That means if Jews were victimized at the same rate in *Islamdom* and Christendom, 11.5 *Ashkenazis* would have been assaulted or murdered or fled for each *Sephardim* similarly affected. So saying that **more** Jews were killed in Christendom than in *Islamdom*, or **more** Jews fled Christendom for *Islamdom* than *vice versa*, by itself does not prove which religion was more tolerant of Jews.

Pitting Mizrahi Jews vs. Ashkenazi Jews: In *Israel*, *Muslims* argue that “the *Mizrahi* Jews (Jews of recent Middle Eastern descent) are Arabs and should forge a coalition with the Arabs against the *Ashkenazi* [European] Jews who are responsible for Zionism.”¹⁶⁸³

The *Mizrahi* are a subset of the *Sephardic* Jews. *Sephardim* have not fared as well as *Ashkenazi* Jews in any sphere of life in *Israel*, on average, including in the academic sector where “only three to eight percent of our academics are *Sephardi* and only one percent Arab.”¹⁶⁸⁴ Lyn Julius wrote:

The very expression ‘Arab Jews’ is a misnomer to describe people who were living in the Middle East and North Africa 1,000 years before *Islam* and the seventh-century Arab invasion. From these communities sprang the Babylonian Talmud, Rabbi Hillel and the philosopher Philo.¹⁶⁸⁵

In 1975, Qaddafi asked Jews to return to *Libya*, saying “Are you not Arabs like us, Arab Jews?” Albert Memmi, a *Tunisian*-born French writer wrote:

Yes, indeed we were Arab Jews—in our habits, in our culture, our music, our menu. But must one remain an Arab Jew if, in return, one has to tremble for one’s life and the future of one’s children and always be denied a normal existence? We would have liked to be Arab Jews. If we abandoned the idea, it is because over the centuries the *Muslim* Arabs systematically prevented its realization by their contempt and cruelty.¹⁶⁸⁶

Muslims argue that both Jews and Arabs are victims of, and must ally against, Western hegemony, neo-colonialism and the colonialist enterprise called Zionism.¹⁶⁸⁷ *Muslims* argue this even though:

• It was *Muslims* who expelled 600,000 *Sephardic* Jews from Arab countries in 1948, and since then *Muslims* have made the lives of the remainder so miserable and insecure that most Jews have fled *Islamdom* altogether.

• The Jews had it better in *Islamdom* when the colonialists were in power there, as Lyn Julius wrote:

...As the European powers increased their influence and during the colonial era, Jews and Christians acquired near-equal status to *Muslims*.

¹⁶⁸³ Rapoport, Meron. “In the name of truth,” *haaretz.com*, 28 Apr 2005; see also Wurmser, Meyrav. “Post-Zionism and the Sephardi Question,” *meforum.org*, Spring 2005, Vol. II, No. 2.

¹⁶⁸⁴ Raved, A. & Nahmiass. “Disengagement will strengthen Galilee,” *ynetnews.com*, 16 Jun 2005.

¹⁶⁸⁵ Julius, Lyn. “Dilemmas of *Dhimmitude*,” *jewishquarterly.org*, Spring 2005, no. 197.

¹⁶⁸⁶ Julius, Lyn. “Dilemmas of *Dhimmitude*,” *jewishquarterly.org*, Spring 2005, no. 197.

¹⁶⁸⁷ Fitzgerald, Hugh. “Columbia Teaches Hate,” *DW, FPM*, *campuswatch.org*, 6 Jun 2005.

“Constructing ‘The Other,’” *DW*, 22 Dec 2005 (alludes to book of Prof. Gil Anidjar, Columbia U).

Crucially however conditions for the non-Muslim minorities deteriorated again when Arab nation states gained their independence... We [Jews] lived in the shadow of a beast [*Islam*] which for years had maintained a stony silence and suddenly his giant frame was wracked by a fever. We could feel him quaking and then he threw his full weight upon one victim or another.¹⁶⁸⁸

Muslims have teamed up with some ultra-orthodox Jews from *Neturei Karta*. *Neturei Karta* leaders do not believe in the validity of the Jewish state and they have met with the likes of *Hezbollah*, *Hamas* and the Council on American-Islamic Relations (CAIR-USA).¹⁶⁸⁹

A *Neturei Karta* leader, Moshe Hirsh, has met personally with Arafat, and in 2006 he met Iranian President Mahmoud Ahmadinejad who publically denies the Holocaust and calls for the elimination of Israel one way or another.¹⁶⁹⁰

The delusional thinking that animates *Neturei Karta* is:

Before Zionists started pressing for a Jewish state in the early 1900s, Weiss said [that] Jews lived in harmony with *Muslims*. 'Zionism brought about this terrible rift, this mistrust that we can't live in *Muslim* lands,' he said. 'It's a terrible tragedy. We can live together.' 'We pray everyday for the speedy dismantlement of this rule of the state of *Israel* so that it should be transformed into the rule of the Palestinian people, so Jews can live together with Arabs, *Muslims* in harmony.... Nothing else will bring an ongoing long-lasting peace.'¹⁶⁹¹

Pitting Conservatives vs. Free Speech: *Muslims* like to speak of a common Abrahamic heritage and values in order insinuate *Islam* into the Western identity. This supposed confraternity between the West and *Muslims* is an illusion cast by *Muslims* in order to break down resistance to *Islamization*. The message is that are we like you—only better.

Another problem with this three-way "group hug" is that one party has totalitarian ideas, engages in *Takiya*-speak and double-crossing and wishes to ultimately overpower its allies. For instance, not only do *Muslims* criticize and protest against amoral Secularists and Hollywood, but *Islamists* go farther and kill free speech by:

- ☛ In 1977 *Muslims* took 149 hostages in a 39-hour stand-off in Washington D.C. on 9 March 1977 to protest a film about Hamza, *Muhammad's* uncle, even though Hollywood took care not to show *Muhammad's* face.^{1692 1693}
- ☛ In 2005, Jordan and other *Muslim* countries banned Dan Brown's *The Da Vinci Code* novel that said Jesus fathered a child by Mary Magdalene.¹⁶⁹⁴
- ☛ In 2005 *Muslims* issued death-sentence *Fatwas* over Terrence McNally's Broadway play *Corpus Christi* that portrayed Jesus as being gay.¹⁶⁹⁵

¹⁶⁸⁸ Julius, Lyn. "Dilemmas of *Dhimmitude*," jewishquarterly.org, Spring 2005, no. 197.

¹⁶⁸⁹ Pipes, Daniel. "A CAIR Miscellany," & "Rabbi Moshe Hirsch, PLO Agent," *DP*, 25 Mar + 25 Sep 2004.

¹⁶⁹⁰ Freund, "Anti-Zionist *Neturei Karta* sect pays solidarity visit to *Iran*," jpost.com, 8 Mar 2006.

¹⁶⁹¹ "U.S. *Muslim* leader embraces Orthodox *Rabbi* whose group opposes *Israel*," haaretz.com, 23 Aug 2005, *DW*.

¹⁶⁹² "25th Anniversary of Terror," washpost.com, 9 Mar 2002.

¹⁶⁹³ Shaviv, Miriam. "Make '*Muslim*' films at your own risk," jpost.com, 1 Oct 2005.

¹⁶⁹⁴ Natasha. "Jordan Dispatch," (*DaVinci Code* banned in Jordan) natashatynes.org, 1 May 2005.

- In 1993, *Muslims*, including Tariq Ramadan, managed to squash the performance of Voltaire's play "Fanaticism" written in 1741 with *Muhammad* as the star. Then in 2005 the play was presented at St. Genis-Pouilly in France near Switzerland with riot police stationed around the cultural center. "An hour into the performance, the mayor got called out of the hall because of street disturbances. The mayor says the mood was 'quasi-insurrectional,' but damage was minor. Police chased *Muslim* youths through the streets." *Muslim* youths ignited garbage cans and burned a car.¹⁶⁹⁶

Pitting Anti-Semites and Holocaust Deniers vs. Jews: *Muslims* like the *Mufti* of Jerusalem plotted with *Nazis* against the Jews during WWII, and lately Holocaust Deniers and anti-Semites have conspired with their *Muslim* counterparts in an attempt to deprive Jews of their homeland and nation-state. In June 2006 Neo-*Nazis* plan to march and demonstrate two days during World Cup Soccer in Germany in support of *Iran* whose president Amadinejad denies the Holocaust and has threatened to blow up Israel with A-bombs.¹⁶⁹⁷ Western anti-Semitism is, among other things, self-defeating because once Israel is conquered, there will be one less buffer state between the West and *Islamdom*.

Pitting Capitalists vs. Communists: *Islamists* worked together with the US against the Cold War Communists in places such as *Afghanistan*. *Islam* became known as "a bulwark against Communism." Because the US allied with *Islamists*, including Usama bin Ladin, in the 1980s to drive the Soviets out of *Afghanistan*, and allied with *Islamists* to drive the *Serbian*s out of *Bosnia* in 1999, many politicians were surprised that so many *Muslims* sympathize with *Bin Laden* who declared *Jihad* on the "Great Satan" (i.e. the US). This is similar to how the West allied with Stalin during WWII, but when Hitler was defeated, the thaw in relations was over and the Cold War began anew.

Islamists are strong-willed ideologists and were never really co-opted to do the Capitalists' bidding since *Islamists* are not interested in instant wealth. Democracy's one-man-one-vote cannot successfully compete for the hearts and minds of *Islamists* who are intent on 72 *Houris* in heaven, just as the Communism's Workers Paradise could not compete.

Islamists fought Communists to establish a caliphate and because *Muhammad* himself sneered at the idea of communism. It seems the idea of communism had floated around *Mekka* and *Madina* just as the idea has in many nascent religious communities and utopias before and since—even early Christianity (Act 02:44). *Muhammad* said:

Allah has provided for some of you more than *Allah* has provided for others. Those who are given plenty would never give their properties to their subordinates to the extent of making them partners. Would they give up *Allah's* blessings? (K 016:071).

That *Muhammad* was against communism did not make him a capitalist.

¹⁶⁹⁵ McRoy, Anthony. "There Can Be No End to *Jihad*: Interview with Sheikh Omar Bakri Muhammad," christianitytoday.com, 1 Feb 2005, JW.

¹⁶⁹⁶ Higgins, Andrew. "Muslims ask French to cancel 1741 play by Voltaire," *The Wall Street Journal*, post-gazette.com, 6 Mar 2006, bakelblog (Nobody's Business).

¹⁶⁹⁷ DPA. "World Cup 2006 News: Neo-*Nazis* plan pro-*Iran* parade at World Cup: report," monstersandcritics.com, 20 May 2006, counterterrorismblog.org.

though. *Muhammad* was dead set against the taking of interest—hence *Sharia*-compliant banks are the norm in *Islam*. The *Koran* is more about loot and imposing confiscatory taxes on Christian and Jews than it is about hard work, saving and investing. Besides, *Muslims* commonly believe in double predestination and think that whether one is wealthy or poor is just a matter of *Inshallah* fatalism—whatever *Allah* wills will be.

That *Islamists* have no special affinity for capitalism or communism, but are just interested in triangulating against their greatest (potential) opponent becomes obvious when one reviews the facts:

- ☉ Even as atheistic Communism threatened Iran's borders in the 1970's, it was the US halfway around the globe that Iran's Ayatollah Khomeini singled out as the Great Satan. Even more telling, he said the Little Satan was not Communism, but tiny Israel.
- ☉ Some *Muslim* terrorist groups still have communist leanings in 2006, e.g. the Popular Front for the Liberation of Palestine (PFLP) started by communists who were nominal Christians, but now *Jihadists* populate the PFLP.
- ☉ In 2006, the secretary general of Italy's largest *Muslim* organization (UCOII) called on Italian *Muslims* to vote for the Communists because when the Communist Party leader, Oliviero Diliberto, had been justice minister back in 1998-1999, he made "sure that dinner was served when [*Muslim* inmates] could interrupt their [*Ramadan*] fast."¹⁶⁹⁸
- ☉ In the US in 2003, *Muslims* began switching their party affiliation from Republic to Democrat after the War on Terror began.¹⁶⁹⁹ Then in 2006 *Muslims* agreed to "make news" for Democratic-leaning NBC-TV by strolling around Republican-leaning NASCAR car racing events wearing *Islamic* clothing. This bit of race-baiting was to be done in the hopes of being insulted or assaulted while being filmed by hidden camera.¹⁷⁰⁰

There are many microcosms of the triangulation described above, i.e. after Communism is defeated *Islamists* turn on their former partner. For instance, *Bangla Bhai Islamists* originally told *Bangladeshi* police and legislators that they were out to battle the *Purbo Banglar* Communist Party. This pleased the more moderate and secular police and legislators, but since the Communist threat subsided, they set out to *Talibanize* several *Bangladeshi* states with the goal of taking over *Bangladesh*.¹⁷⁰¹

Pitting Multicultural Conciliatorists (MCs) vs. Anti-Jihadists: MCs try to find and fund Moderate *Muslims* whom they hope will reform *Islam*. Most so-called Moderate *Muslims* on the MCs' payroll are of two kinds: 1) They are not seen as being true *Muslims* by rank-and-file *Muslims* and have no following or influence, or 2) They hold to immoderate views showing that their moderate *Muslim* persona is only skin-deep. They may differ from *Jihadists* only in that they feel their spiritual path is *Dawa* and a slow *Jihad* rather than a *Blitzkrieg Jihad*.

MCs are easily exasperated by anti-*Jihadists* who probe into the background

¹⁶⁹⁸ "Italy: *Muslims* told to vote Communist," adnki.com, 5 Apr 2006, JW, C&R.

¹⁶⁹⁹ Pipes, D. "Arabs and Jews Sorting Themselves Out Politically in the US?" DP, 19 Oct 2003.

¹⁷⁰⁰ Spencer, Robert. "Dhimmis at NBC try to set up NASCAR for charges of 'Islamophobia,'" DW, 6 Apr 2006, C&R, michelemalkin.com.

¹⁷⁰¹ Mulrine, Anna. "Europe's identity crisis," usnews.com, 10 Jan 2005, LGE.

of so-called moderate *Muslims*, and try to point out: 1) the futility of trying to reform *Islam*, and 2) that resisting *Jihadists* and *Islamists* is the only sensible course of action.

MCs want to co-opt *Islam* and spark a Reformation and Counter-Reformation in *Islam* as occurred during sixteenth-century with Protestantism and Catholicism. The analogy is flawed though because the Reformation was about Protestantism getting back to the Bible while the Counter-Reformation was about Catholics getting back into the spirit of Crusading and heretic-burning. It was **after** the Counter-Reformation that Catholics plunged Europe into the 30 Years' War.

Unfortunately, the *Islamists* are the agents both of a *Sola Scriptura* reformation and a counter-reformation all at the same time. Hence their interest in taking the *Koran* so seriously and literally, and why they want a *Caliphate* too.

The best that Westerners could hope for in changing *Islam* would be to create a moderate spin-off of *Islam*, but there already are spin-offs that have minimal impact on the vast majority of *Muslims*, such as the *Bahais* and *Ahmadiyyas*. Also, there is the danger of creating a militant spin-off. For instance, *Sikhism* is an amalgamation of *Islam* and *Hinduism*, and the *Sikhs'* religious symbols are a *Kirpan* dagger and a metal bracelet.¹⁷⁰² History shows that *Sikhism* tends to be more aggressive than *Hinduism*. In 2004 the play *Behzti* by playwright Gurpreet Kaur Bhatti had to be canceled in Birmingham, UK, due to *Sikh* death threats. Thus as with Communism and Nazism, containment and attack are the only alternatives when dealing with *Islam* since co-option is not a good option.

Pitting Western Collaborators vs. The West: In order to infiltrate the government and insinuate themselves to gain power and privileges, *Muslims* will team up with leaders,¹⁷⁰³ commit to joint efforts with special interest groups, the army and police,¹⁷⁰⁴ and work with collaborators in government, churches and other organizations.¹⁷⁰⁵

Muslims feigning solidarity with non-*Muslims* can tend toward the absurd, as when an *Imam* Muzammil Siddiqi led the national 9/11 prayer service at the National Cathedral on 15 September 2001.¹⁷⁰⁶ Siddiqi also gave President Bush a *Koran* on 26 September 2001 at a visit to the White House.¹⁷⁰⁷

Non-*Muslim* collaborators may align themselves with *Muslims* in order to gain wealth (e.g. the U.N. Food for Oil scandal ending in 2003), or positions of power or influence immediately or later—as a quisling in the case of an anticipated coupe or *Muslim* invasion.

The causes that unite collaborators and *Muslims* have included anti-tax,¹⁷⁰⁸ anti-racism, anti-Communism, anti-terrorism, anti-war, anti-West, anti-Americanism and anti-globalism. It is a Devil's Bargain though, for when the

¹⁷⁰² "Anger Over Crucifix Ban," sky.com, 6 Dec 2005, Nobody's Business, bakelblog.com.

¹⁷⁰³ Schlusel, Debbie. "Bush's scary CAIR friends," WND.com, 16 Oct 2001.

¹⁷⁰⁴ Pipes, Daniel. "Weblog: *Islamists* Infiltrate Law Enforcement," *DP*, 24 Jan 2005.

¹⁷⁰⁵ Historians mention collaborators with *Muslims* often (Fregosi. *Jihad*, p. 90; Yeor. *Dhimmitude*, pp. 39, 109-110, 115-116; Yeor. *Christianity*, pp. 130, 258; Trifkovic. *Sword*, p. 116; and Jenkins. *Next*, p. 186).

¹⁷⁰⁶ Shribman, David M. "Somber nation unites in prayers of grief, for courage," *The Boston Globe*, boston.com, 15 Sep 2001.

¹⁷⁰⁷ Schlusel, Debbie. "Extremist American *Imam*," *FPM*, DebbieSchlusel.com 24 Jun 2004.

¹⁷⁰⁸ Gaffney, Jr., Frank J. "A Troubling Influence," *FPM*, 9 Dec 2003; Pipes. Has Grover Norquist Dropped the *Islam* Portfolio?" *DP*, 17 Jan 2005.

common foe is vanquished, former collaborators are at the mercy of *Islamists*.

Pitting Hindus vs. Colonialists: *Muslims* convinced some *Hindus* and Christians to work with *Muslims* in the spirit of anti-colonialism, but as soon as the British left in 1947, *Muslims* divided India to create East and West Pakistan, later called Pakistan and *Bangladesh*. *Pakistan* eventually took northern *Kashmir* and wants the rest, too. N.S. Rajaram wrote how it happened:

Mahatma Gandhi made the restoration of the Turkish *Sultan* as *Caliph* the centerpiece of the disastrous *Khilafat* Movement in the support of which he launched the Non-Cooperation Movement in 1921. It resulted in a reign of terror in *Malabar (Kerala)* known as the *Moplah* Rebellion. It was the *Khilafat* that sowed the seeds of Partition [on India]. It also showed that terror could be used for political ends by invoking *Islam*.

Inspired by the terror that followed the *Khilafat*, *Mohammed Ali* Jinnah—a ‘liberal’ *Muslim*—resorted to terror to gain his political goal of partitioning India. In 1946, his call for ‘Direct Action’ in support of his demand for *Pakistan* led to street riots all across North India. The Congress capitulated and agreed to the Partition of India. So was *Pakistan* born.¹⁷⁰⁹

Gandhi ignored the fact that *Muslims* were former conquerors of India, so when the British left, the *Muslim* domination of *Hindus* to the north of India proper resumed. Furthermore, after the colonialists left, *Muslims* in India proper re-triangulated against the *Hindus*, as Goel wrote:

The accomplices of *Islamic* imperialism in India—communists, socialists, *Nehruvian* secularists, *Gandhians*—were throwing all judicial proprieties and procedures to the winds in defense of *Islam* which they viewed as the most effective weapon against their common enemy—*Hindu* society and culture.¹⁷¹⁰

Muslims have ethnically cleansed many millions of *Hindus* from *Kashmir* and the surrounding *Muslim* states. In just a few decades, *Hindus* went from being 15 percent to 1.5 percent of the population of *Pakistan* and from 34 percent to 8 percent of the population of *Bangladesh*.¹⁷¹¹

The Christian population in *Pakistan* has also declined due to the misuse of blasphemy laws in personal and property disputes, and churches and entire towns are sporadically burnt to the ground. Christians there still expect better treatment than they receive for their having helped Pakistan break away from India. Father James Chanan, the director of Pastoral Institute and United Religions Initiative Asia (URIA), said:

Minorities are not ‘*Zimmis*’ but are part of the mainstream because they took part in the Pakistan Movement.¹⁷¹²

Pitting the West vs. Israel: *Muslim* propaganda has been successful in enlisting many Westerners against Israel. Most assume *Muslims* are interested in a two-state solution, but a little probing reveals that many *Muslims* would be satisfied with nothing less than Jews ceding all their territory and becoming *Dhimmis* in a *Muslim* state.¹⁷¹³

¹⁷⁰⁹ Rajaram, N.S. “*Jihad, Terrorism and Dhimmitude*,” *DW*, 15 Jun 2005.

¹⁷¹⁰ Goel. *Calcutta*, ch. 1.

¹⁷¹¹ Fitzgerald, Hugh. “*Indian Dhimmitude—remedies and responses*,” *DW*, 20 Mar 2006.

¹⁷¹² “Christians protest attack on churches,” *dailylimes.com.pk*, 3 Apr 2006, *C&R, DW*.

¹⁷¹³ Pearl, Judea. “*Dialogue of the deaf*,” *jpost.com*, 16 Jun 2005.

Pitting French Canadians vs. English Canadians: French separatists in *Quebec*, Canada, have been trying to secede from Canada for decades, but have always fallen short of fifty percent in referenda. However, in 2005 the French separatists are seeking to enlist the votes of *Muslim* immigrants—this, only a few weeks after *Muslims* burned 10,000 cars in France. Furthermore, the French in *Quebec* are courting a *Moroccan* “suspected of involvement in terrorist activities whom the government is trying to deport.”¹⁷¹⁴ In *Quebec*, the desire to have French-speaking immigrants led to mass immigration from the *Muslim* countries of *Algeria*, *Morocco*, and *Tunisia*. These immigrants now constitute a national security threat to *Quebec*, Canada and the US.¹⁷¹⁵

Pitting the EU and Russia vs. the US: *Iraq* and *Iran* both tried to partner with Russia and the EU against the US in power plays that were disguised as Internationalist versus Unilateralist conflicts. In 2003 the EU and Russia were against Gulf War II against *Iran*. Then after Gulf War II the EU and Russia were against taking steps to thwart *Iran*’s nuclear weapon development program. *Iraq* and *Iran* each betrayed their allies by continuing to support terrorism. *Iran* even trained *Chechen Jihadists* to fight Russians even as Russians built a nuclear plant in *Iran*.¹⁷¹⁶

Pitting Assyrian Christians vs. Colonialists: *Muslims* convinced Assyrian Christians to fight British colonialism, and Christians were co-founders of the *Baathist* Movement in *Iraq* and Syria. The founder of the *Baath* Party, Michel Aflaq, was a Greek Orthodox Christian who later converted to *Islam* and declared “*Islam* is to Arabism what bones are to the flesh.”¹⁷¹⁷

Even given this level of cooperation in the past, after Gulf War II the Assyrian Christians were “soon to be preyed upon [repeatedly], primarily by their traditional Kurdish *Muslim* enemies, joined by the other *Muslim* communities.”¹⁷¹⁸ *Ekklesia* online magazine reported:

From 2003 to 2005, Christians have been “prevented from voting in the elections, in recent months many have had their land occupied and stolen, their churches firebombed and their families attacked...[and] wrongly portrayed by militant *Islamists* as American infiltrators...between 60,000 and 80,000 Chaldo-Assyrian Christians have fled the country since the fall of *Baghdad*...[There have been] mortar attacks, raids against Christian homes and forced conversions....Christian women are harassed, have acid thrown into their faces, are kidnapped and raped...[and] they seek some safety behind the *Muslim Hajib*.”¹⁷¹⁹

Pitting Mideast Christians vs. Colonialists: *Muslims* convinced Mideast Christians to ally themselves with *Muslims* against colonialists in the name of nationalism or Arab nationalism. The leaders could promise Christians whatever they wanted in the future since they knew that before the future arrived, the Christians would mostly be ethnically cleansed or otherwise squeezed out of the

¹⁷¹⁴ Krauss, Clifford. “Separatists in *Quebec* Seek Immigrant Votes,” *nytimes.com*, 12 Dec 2005.

¹⁷¹⁵ Fitzgerald, Hugh. “*Quebec*’s suicidal immigration policy,” *DW*, 3 Apr 2006.

¹⁷¹⁶ Coughlin, Con. “*Teheran* ‘secretly trains’ *Chechens* to fight in Russia,” *telegraph.co.uk*, 27 Nov 2005, *JW*.

¹⁷¹⁷ Bostom, Andrew G. & Hugh Fitzgerald. “*Bostom Iraq*’s *Jihad*: Past as Prologue,” *americanthinker.com*, 8 Jun 2005, *JW*.

¹⁷¹⁸ Bostom, Andrew G. & Hugh Fitzgerald. “*Bostom Iraq*’s *Jihad*: Past as Prologue,” *Idem*.

¹⁷¹⁹ Plea for Assyrian Christians and *Iraqi* minorities,” *ekkleisia.co.uk*, 18 Aug 2005 *DW*.

Mideast. Moreover, Bat Yeor wrote:

Arab Christians...were duped by Arab nationalism which in reality was reconstructing the Arab *Muslim Umma*...Jews and Christians are only tolerated in terms of their economic or political profitability to the *Umma*. As the Lebanese tragedy showed, they can expect neither gratitude nor friendship from this service, which merely buys them the right to live in their own country once *Islamized*.¹⁷²⁰

Pitting Mideast Christians vs. Israel: *Muslims* convinced Mideast Christians, especially Catholic Christians,¹⁷²¹ to ally themselves with *Muslims* against *Israel* first in the spirit of pan-Arabism and anti-Zionism, but after 1948 in the spirit of anti-Zionism, post-colonialism and Palestinian nationalism.¹⁷²²

In 1920, Christians constituted twenty percent of the population of the Holy Land, but in 2006 only one or two percent. Most Christians have emigrated due to the conflict, but mainly due to intense *Muslim* pressure and terrorism. Given these statistics and history, it is ironic to read that Christians and *Muslims* were a united front against Jewish immigrants in the Holy Land, as Dennis Ross wrote:

In Jaffa in May 1919, a Christian-Muslim assembly had convened and demanded a cessation of Jewish immigration, a prohibition on Jewish land purchases and a representative government of *Muslims*, Christians and Jews—something that would preserve a permanent Arab majority and Jewish minority.¹⁷²³

The forced solidarity between Israeli *Muslims* and Christian Arabs was never so apparent than in March 2006 when an emotionally disturbed Jewish man, his Christian wife and their daughter threw fireworks from the balcony of the Nazareth basilica during a packed Lenten church service. No one was seriously hurt inside the church, but later that evening *Muslims* rioted right outside the basilica and burned four cars, including two police cars. Police used stun grenades and tear gas to break up the riots that left 13 police officers and 13 civilians wounded.¹⁷²⁴

The next day a crowd of mostly *Muslims*, no doubt, “chanted anti-Israeli slogans”¹⁷²⁵ and carried signs such as “Israeli racism breeds hate.”¹⁷²⁶ After all this mayhem and after Christians have suffered so many *Muslim* riots...

Ahmad Tibi, an Arab *Muslim Knesset* [parliament] member, said ‘I am proud that the *Muslims* defended the Church of Annunciation and I am sure Christian Arabs would not hesitate to defend *Mosques*.’¹⁷²⁷

Arab Israeli *Knesset* Member Taleb El-Sana, a *Muslim*, blamed Israel for the church attack, saying:

The act [of throwing firecrackers in a church] is the result of Zionism’s insane policy, which destroyed *Mosques*, desecrated churches and shows no

¹⁷²⁰ Yeor. *Dhimmitude*, pp. 238....358.

¹⁷²¹ Yeor. *Dhimmitude*, pp. 280-281.

¹⁷²² Elad, Moshe. “The Palestinianization of the church,” *haaretz.com*, 16 May 2005.

¹⁷²³ Ross, Dennis. *The Missing Peace*, Farrar, Straus & Giroux, New York, 2004, p. 33.

¹⁷²⁴ “Barakeh on church attack: Olmert’s head ‘sick with racism,’” *Haaretz.com*, 5 Mar 2006.

¹⁷²⁵ El Deeb, Sarah. “Thousands of Israeli Arabs Protest Attack,” *news.yahoo.com*, 4 Mar 2006.

¹⁷²⁶ “Olmert accuses *Muslims* of exploiting Nazareth church attack,” *Middle East Times*, *metimes.com*, 6 Mar 2006.

¹⁷²⁷ Klein, Aaron. “*Muslims* blame Israel for church attack...” *WND*, 5 Mar 2006.

tolerance toward other people's holy sites....*Islam* equally sanctifies the places holy for Christians and *Muslims*.¹⁷²⁸

The Acting Prime Minister for Israel, Ehud Olmert, remarked:

It is almost absurd when the *Islamic* leadership, which is known for being intolerant toward Christianity, leads a demonstration caused by a spaced-out couple and uses it as political leverage during the election period.¹⁷²⁹

Arab Israeli *Knesset* Member *Muhammad* Barakeh responded to Olmert saying:

These declarations are coming out of a head sick with racism and cruel condescension. The attempt to drive a wedge into the [Israeli] Arab population is a dirty game, which is well known on the Arab street.¹⁷³⁰

Of course the only "dirty game" being played is not by the Israelis, but by *Muslims* who hijacked an unfortunate incident and used it to drive a wedge further between Christians and the only people in Israel capable of saving Christians from *Muslim* rioters and *Islamists*. Christians have long known this is the case and that why an aide to Latin Patriarch Michel Sabbah said:

It's outrageous that the *Muslims* are protesting intolerance and blaming Israel for disrespecting Christian sites...who asked that his name be withheld out of fear of retaliation by local *Muslims*. 'It is the *Muslims* who are leading a campaign against us to the point that most of the Christian population from Bethlehem and Nazareth had to run away.'¹⁷³¹

Daniel Pipes wrote about the same issue:

The French weekly *L'Express* quotes a Christian Palestinian to the effect that when the Palestinian state comes into existence, 'the sacred union against the Zionist enemy will die. It will be time to settle accounts. We will undergo the same as our Lebanese brothers or the *Copts* in Egypt. It saddens me to say so but *Israeli* laws protect us.'¹⁷³²

Ray Hanania wrote similarly:

Hamas prefers the green banner with the inscription of the *Kaleema*, or *Muslim* Creed, to the Palestinian flag. When they do wave the Palestinian flag, they distort it by placing the *Kaleema* on the white banner as a religious warning to Christians and secular *Muslims*.¹⁷³³

Pitting Blacks vs. The West: *Muslims* convinced Blacks to work with *Muslims* in the spirit of anti-racism, anti-colonialism and anti-slavery even though *Muslims* are the very worst offenders against Blacks in all three categories. *Islamic* oil money fuels many wars in Africa and has led to untold deaths by arms and starvation.¹⁷³⁴

Jesus had no slaves and St. Paul condemns slave-traders (*NIV* 1Ti 01:09-10), but *Muhammad* had Black slaves and the *Koran* condones slavery and even sex-

¹⁷²⁸ Klein, Aaron. "Muslims blame Israel for church attack..." *WND*, 5 Mar 2006.

¹⁷²⁹ Klein, Aaron. "Muslims blame Israel for church attack..." *WND*, 5 Mar 2006.

¹⁷³⁰ "Barakeh on church attack: Olmert's head 'sick with racism,'" *haaretz.com*, 5 Mar 2006.

¹⁷³¹ Klein, Aaron. "Muslims blame Israel for church attack..." *WND*, 5 Mar 2006.

¹⁷³² Pipes, D. "The Hell of Israel Is Better than the Paradise of Arafat," *DP, MEQ*, Spring 2005.

¹⁷³³ "Barenboim needs a new tune: Celebrity activists should face truth of their 'friends,'" *ynetnews.com*, 19 Jul 2005.

¹⁷³⁴ "The Truth vs. Moammar Gaddafi: The Case for His Elimination,"

theindividualist.blogs.com/nouspoetikos, 19 Dec 2003.

slavery (*K* 004:023-024; 023:005; 033:050; 070:030). *Muhammad* even refused to free some slaves that one of his disciples had freed.¹⁷³⁵

The Mideast had more Black slaves than the West ever had but there is no large population of Blacks in the Mideast because slaves were not allowed to reproduce by law, custom or surgery.¹⁷³⁶ This is a form of genocide similar in spirit to the ongoing Arab-Muslim-on-Blacks (both *Muslim* and Christian Blacks) ethnic cleansing and genocide in southern *Sudan* and in *Darfur* in eastern *Sudan* ongoing since at least the 1950's.¹⁷³⁷

Allying with *Muslims* has never brought any group any long-lasting good will from *Muslims*. Moreover, the lot of Christians, *Hindus* and Blacks who live near *Muslims* is worse now than it was during the colonial period due to *Sharia*-driven discrimination and *Jihad*-driven persecution, ethnic cleansing and terrorism, as well as by the growing WMD threat.^{1738 1739}

Pitting Hispanic-Americans vs. Anti-Jihadists: *Muslims* joined up with Hispanic-American activists and called on Congressman Tom Tancredo to resign over advocating a tougher immigration policy and "suggesting that Americans bomb *Islamic* holy sites if terrorists launch a nuclear attack on the United States." Tancredo's spokesman said:

They are a lot more upset about what he [Tancredo] stands for, our nation's security and border policy, than anything else.¹⁷⁴⁰

Pitting Immigrants From the Mideast vs. Their Host Nations: *Muslim* immigrants in America try to use the same pan-Arab arguments to convince the very immigrants who were persecuted out of the Mideast (Christian-Arabs, Copts, Assyrians, Lebanese and such) that they **now** must stick together against anti-Arab racism.¹⁷⁴¹

Muslims' mis-identifying Copts as Arabs for fourteen centuries has been a wildly successful propaganda effort since ninety-five percent of Copts now identify themselves as Arab *Muslims*.

Arab-*Muslims* want to continue their supremacist, supersessionist, big-brother, cultural hegemony around the globe. In other words, *Dhimmis* may be lucky enough to check out of *Islamdom* but they can never really leave *Islamdom* behind altogether.

Muslims feigning solidarity with Copts can tend toward the absurd. For instance, four Copts were butchered in 2005 in New Jersey, USA. It was thought at the time that *Muslims* killed them because they had evangelized *Muslims*, but this turned out not to be true. Nevertheless, a *Sheik* and some other *Muslims* had the gall to attend the funeral at the Copt church! Naturally, altercations and a brawl ensued, necessitating police intervention during and after the funeral.¹⁷⁴²

Muslims claim people of Mideastern origin are Arab yet Mideast Christians

¹⁷³⁵ Fregosi, *Jihad*, p. 290.

¹⁷³⁶ Richardson, *Secrets*, p. 207.

¹⁷³⁷ Glazov, Jamie, "Symposium: Darfur—*Islam's* Killing Fields," *FPM*, 10 Sep 2004.

¹⁷³⁸ Boles, Imad, "Egypt—Persecution," Winter 2001, Vol. VIII, No.1, meforum.org.

¹⁷³⁹ Spencer, Robert, "Whistling in the dark: Syrian churches commemorate October 1973 war with Israel," *DW*, 11 Oct 2004.

¹⁷⁴⁰ "Minority groups call on US congressman to resign," *jpost.com*, 26 Jul 2005.

¹⁷⁴¹ Fitzgerald, Hugh, "The cultural imperialism of the Arabs," *DW*, 30 Oct 2005.

¹⁷⁴² "Christians & *Muslims* Brawl," *natashatynes.org*, 18 Jan 2005, Sarah's comment, 20 Jan 2005.

hardly think of themselves as being Arabs, but rather just users of the Arabic language that *Muslim* conquerors forced on nearby ancient civilizations: 1) The Copts are not immigrants from the Arabian peninsula, but are related to the pyramid-building Egyptians, 2) The Lebanese *Maronites* are Phoenicians and Arameans and 3) The Assyrians are Arameans, not Arabs.

Muslims identifying themselves with Arab and Coptic Christians makes *Muslims* seem rather benign and friendly by association. It allows *Muslims* to more easily equate and blend in their terrorism-tainted fundraising activities with Christian charity, and equate their *Adhan* from loudspeakers with church bells.

If *Muslims* can make *Islam* seem just part of the Arab cultural milieu and mindset, they can make their charges of racism and anti-Semitism against so-called *Islamophobes* stick—or at least not seem risible.

Declaring solidarity with non-*Muslims* from the Mideast is just another way *Muslims* in America try to inflate their numbers and political influence. Only 24 percent of the 1.2 million Arabs in the US are *Muslim*.¹⁷⁴³ Not only do *Muslims* inflate their US numbers (often claiming six million *Muslims*),¹⁷⁴⁴ but they inflate the total number of US Arabs (e.g. by claiming 4.5 million Arabs).¹⁷⁴⁵

Inflated numbers of *Muslims* are used to make the so-called “tiny minority of extremists” look even tinier by comparison. The inflated numbers are used to cast derision on the idea that a significant minority of *Muslims* are *Islamists* rather than just the purported “tiny minority.”

If *Muslims* can inflate their numbers, then politicians will court them rather than deport them, as one *Islamist* said:

[T]ake my word, if 6-8 million *Muslims* unite in America, the country will come to us.¹⁷⁴⁶

When politicians think there are too many *Muslims* to monitor, whether based on accurate or exaggerated statistics, politicians are tempted to allow *Muslims* license to preach incitement to violence as long as the bombs go off somewhere else, as Daniel Pipes wrote:

To the extent the allowing of *Islamists* and terrorists safe haven on British soil is a conscious decision to keep the UK safe at the expense of others, this is an immoral and despicable policy that must be changed immediately.¹⁷⁴⁷

Politicians may even allow *Muslims* to dictate foreign policy in exchange for domestic tranquility, as *Imam* Elmenyawi stated:

‘A Conservative victory would have been disastrous for *Muslims*. A minority government is a victory for us. We *Muslims* will wield greater power, especially with regards to foreign policy. There is no better shield

¹⁷⁴³ “*Muslim Americans: Model Citizens*,” newsmag.com, 5 Sep 2005, JW.

¹⁷⁴⁴ Pipes, Daniel. “How Many *Muslims* Live in the United States?” DP, 22 Apr 2003.

¹⁷⁴⁵ Pipes, Daniel. “How Many Arab-Americans?,” DP, 9 Mar 2005.

¹⁷⁴⁶ Pipes, Daniel. “The Danger Within: Militant *Islam* in America,” DP, Nov 2001.

¹⁷⁴⁷ Campbell, Jamie...and Pipes, Daniel. *Ibid*.

¹⁷⁴⁸ Ouellette, D. “*Muslim Power in Canada*,” jpost.com, 17 Aug 2004, LGF, DW.

¹⁷⁴⁹ “U.S. Fighting *Muslim Faithful*, Say Scholars,” The Nation (Nairobi), 6 Jun 2005, DW.

¹⁷⁵⁰ Barkat, Amiram. “For first time, Jews are no longer a majority between the Jordan, the sea,” haaretz.com, 11 Aug 2005.

¹⁷⁵¹ Miller, David Ian. “Finding My Religion: *Muslim* teacher Abbas Kadhim on the role of *Islam* in shaping Iraq’s future,” San Francisco Chronicle, sfgate.com, sfgate.com, 13 Jun 2005.

¹⁷⁵² “Russia’s turning *Muslim*, says Mufti,” theaustralian.news.com.au, 6 Aug 2005. Copyrighted material

from terrorism than *Muslim* participation in Canadian political life.¹⁷⁴⁸
 Notice how statesmen surrender the country without a fight when they buy into inflated estimates of how many *Muslims* in are a country:

Several *Islamic* scholars at the 16th anniversary of the death of the spiritual leader Ayatollah Khomeini at the weekend accused the US of allegedly dividing the *Muslim* world in the name of democracy. But in a quick rejoinder, US spokesman Peter Claussen denied the allegation saying that there were many *Muslims* in the country. 'We cannot possibly fight *Islam*. In the US, there are too many *Muslims* and we cannot just decide to fight the religion because doing so will mean fighting ourselves,' he said.¹⁷⁴⁹

Based on the inflated numbers of Palestinians, *Israel* relinquished the *Gaza* Strip in 2005 rather than at a later date. *Israeli* leaders wanted *Israel* to stay both Jewish and democratic but projections indicated that Palestinians already outnumber Jews—or would soon based on growth trends. Naturally, the Palestinian census bureau provided the high-end estimates.¹⁷⁵⁰

Another example of inflated demographic statistics is how *Muslims* are sometimes said to be one of out every 3.5 persons on the globe rather than just one out of five:

Many Americans still think of *Islam* and terrorism as one and the same thing. This is a big problem. I mean, there are 1.7 billion *Muslims* in the world.¹⁷⁵¹

The 1.7 billion figure probably was chosen so *Islam* would appear to be surpassing Christian numbers within a decade or two. According to Adherents.com, in 2005 there are 2.1 billion Christians and 1.3 billion *Muslims*.

The inflated global estimates could be refuted by tallying *Muslims* country by country, so *Muslims* in every country overestimate their numbers and cast doubt on the official census figures. For instance, *The Weekend Australia* reported:

Russia's leading *Muslim* cleric has alarmed Orthodox Church leaders and nationalists by claiming the country has...3 million more [*Muslims*] than previously believed. According to the last census, three years ago, about 14.5 million of Russia's 144 million people were ethnic *Muslims*. Religious leaders have put the number at nearer 20 million. But the leader of the Council of *Muftis* of Russia, Ravil Gaynutdin, said this week the number of ethnic *Muslims* was 23 million and **rising**.¹⁷⁵²

"Alarming" the Russian Orthodox with inflated census figures is in keeping with the *Koran* and is probably aimed at driving Russians out of the *Caucasus* area:

We will cast into the hearts of the unbelievers terror, for that they have associated with God [*Muhammad* alludes here to the Son and the Spirit (see K 005:073)] that for which He sent down never authority (K 003:151).

Notice how the Russian *Mufti* said the number is 23 million and **rising**, as though he is the *Islamic* version of the *Borg* (from *Star Trek*) telling Russians: "Resistance is futile. You will be *Islamized*!" Of course the Russians may be thinking more along the lines of how they might go the way of the mammoth.

Pitting Non-Existent *Muslims* vs. Christians: *Muslims* triangulate non-existent *Muslims* against non-*Muslims*. This is similar to armies using dummies and cardboard tanks to fool the enemy into thinking they are outmanned and outgunned. In the case of *Islam*, it is give the impression that non-*Muslims* have out-proselytized and out-reproduced the infidels, or soon will.

A Web search reveals that many *Muslims* continue in 2005 to refer to Africa as a “*Muslim* continent.”^{1753 1754} In fact, *Muslims* even have *Voice of America* (VoA) radio repeating their propaganda which says that since *Islam* is growing, the West ought to give it money and a privileged status in the West. VoA reported:

With Africa on its way to becoming the first *Muslim* continent, most analysts agree that the West needs to do more to stem the tide of radicalism, by increasing assistance to moderate *Muslims*, enhancing cultural exchanges and encouraging the study and understanding of *Islam* in western universities.¹⁷⁵⁵

The truth about demographics in Africa is reported by Philip Jenkins:

Somewhere in the 1960s, the number of Christians in Africa outpaced the number of *Muslims* in Africa.¹⁷⁵⁶

Furthermore, the trend is for Africa to be more Christian since in the Sub-Sahara where *Islam* meets Christianity, places like Uganda are increasingly Christian.¹⁷⁵⁷

Pitting Rwandans vs. Christianity: *Muslims* triangulate *Rwandans* against Christianity by saying that in the 1994 *Hutu-on-Tutsi* genocide, few *Muslims* died. *Muslims* say:

With killing all around, he said the safest place to be back then was in a *Muslim* neighborhood...nobody died in a *Mosque*.¹⁷⁵⁸

So the horrid implication of this *Dawa* proselytizing appeal is that if you do not want to die in the next genocide, become a *Muslim*.

Pitting Amoral People vs. Christianity: *Muslims* promise non-*Muslims* they will rid or reform the immoral elements of Christian society by persuasion or force. *Muslims* tell moral-minded people they will have a decent family if they become *Muslim*. These are some of *Islam*'s big selling points, though when *Muslims* start to do take over a country, a whole new set of *Islamic*-related problems and immorality beset society, along with near-Antediluvian levels of violence and hatred (Gen 06:11-13).

Pitting Nazis vs. Christianity: *Muslims* groups such as CAIR appeal to ecumenical-minded Christians by saying that “We have more in common than we think” and then they cherry-pick some Christian-sounding verses out of the *Koran*. *Muhammad* inserted these verses to ensnare people into accepting his totalitarian gospel. Hitler did the same thing in his un-Christian *Mein Kampf*. Still today people are fooled into thinking that Hitler got his ideas from Christianity rather than from *Islam*'s genocide of Armenians. CAIR then hypocritically asks ecumenical-minded Christians to join them in league against “the forces of hate” who “try to pull *Muslims* and Christians apart,” evidently referring to knowledgeable people who resist *Islamization*.¹⁷⁵⁹

¹⁷⁵³ Kallay, Alie Y. “Africa: The Only *Muslim* Continent,” alineaam.org.za, accessed 14 Aug 2005.

¹⁷⁵⁴ Latif, Abdul. “*Islam* in South Africa,” themodernreligion.com, accessed 14 Aug 2005.

¹⁷⁵⁵ AKL, Aida. “Radical *Islam* in Sub-Saharan Africa,” Washington, D.C., Voice of America, voanews.com, 12 Aug 2005.

¹⁷⁵⁶ Bole, W. “Christianity outstripping *Islam* worldwide,” baptiststandard.com, 20 May 2002.

¹⁷⁵⁷ Bole, William. “Christianity outstripping *Islam* worldwide,” baptiststandard.com, *Idem*.

¹⁷⁵⁸ Lacey. “Rwanda’s growing faith: *Islam*,” *International Herald Tribune*, iht.com, 7 Apr 2004.

¹⁷⁵⁹ Spencer, Robert. “Ibrahim Hooper: *Muslims* and Christians: More in common than you think,” *DW*, 21 Dec 2004.

Pitting Islam Critics vs. Islam Critics: *Muslim* apologists sometimes try to set off one critic of *Islam* against another, such as by sending them impostor emails.¹⁷⁶⁰

Pitting Government vs. Islam Critics: *Muslim* civil rights advocates meet with and ally themselves with government officials, and they file suits against their critics for slander, hate-speech and whatnot. This is an attempt to triangulate against their critics by making the government into a critic of critics of *Islam*. However, if *Islamists* ever gained power, all these alliances would be shunted and *Sharia* law would be imposed.

Pitting Blacks vs. Jews: *Muslims* try hard to split Jews and Christians, and Jews and Blacks. For instance, *Muslims* bankrolled one US Democrat's election campaign. *Arab News* and *Al-Jazeera*'s opined that:

Cynthia McKinney is running again, defying pro-*Israel* lobby's efforts to control Black agenda.¹⁷⁶¹

Pitting Secularists vs. Christian Fundamentalists: *Muslims* tell appreciative multiculturalists, Secularists and Laicists (militant Secularists, confer Laicite) that they will save the world from fundamentalist Christians in America, and from Jews in *Israel*.

Muslims helped multiculturalists to promote the idea that *Islamdom* historically has been a multicultural paradise—or can be—as evidenced by the *Convivencia* period in Spain that lasted from the mid-eighth century until the fall of the Umayyad dynasty in 1031 AD.

Multiculturalists constantly invoke the *Convivencia* period as proof that *Muslims* can integrate into a multiculturalist West peacefully even though during that same period Christians and Jews were *Dhimmi*s, *Muslims* engaged in constant *Jihad* and enforced the barbaric *Sharia* law. Prior to that time—during the Arab conquest of Spain (711 AD)—*Muslims* destroyed all the churches¹⁷⁶² and enslaved a fifth of the Spaniards.¹⁷⁶³

Serge Trifkovic explains that the *Convivencia* period is the Spanish version of England's Camelot myth...

...a fairy tale designed to create the illusion that multiculturalism has valid historical precedents that prove it can work.¹⁷⁶⁴

The strategy is to strengthen multiculturalists who worked to facilitate both *Muslim* immigration and *Muslim* non-integration into the West. *Muslims* have a slogan for this strategy:

Thanks to your democratic laws, we will invade [via immigration] you.

Thanks to our *Islamic* [*Sharia*] laws we will conquer [*Islamize*] you.¹⁷⁶⁵

This slogan betrays how *Islamists* confuse multiculturalism with democracy.

Islamists have adopted the language and rhetoric of charities, public relations firms and civil rights advocacy groups in order to fight counter-terrorism laws.

¹⁷⁶⁰ Sina, Ali. "The Game of Deception," *JW*, 9 Jan 2005 + comments.

¹⁷⁶¹ Bloomfield, Douglas. "She's baaaack! The return of Cynthia McKinney," jewishworldreview.com, 15 Jul 2004.

¹⁷⁶² Yeor. *Dhimmitude*, pp. 85, 109-110 & p. 436, endnote 10 (reference Spain).

¹⁷⁶³ Segals. *Islam's Black Slaves*, p. 98, as quoted by Schmidt. *Divide*, p. 120.

¹⁷⁶⁴ Trifkovich, S. "The Myth of an Islamic Golden Age," chroniclesmagazine.org, 7 Nov 2003.

¹⁷⁶⁵ Allen, Jr., Ohn L. "Europe's *Muslims* worry bishops," *National Catholic Reporter*, ncronline.org, 22 Oct 1999.

They also try to engender outrage in *Muslims* and multiculturalists about how authorities deal with *Islamofascists* and *Islam-supremacists*.¹⁷⁶⁶

Pitting Leftists vs. Capitalists: *Muslims* appeal to Marxists and Socialists by adopting their rhetoric about oppression and exploitation, and they speak of their mutual hatreds, e.g. America, Israel, globalization, capitalism and imperialism.¹⁷⁶⁷

Leftists then strive to protect *Islam* from stringent examination on campus, in the halls of government, and in the press, calling any critic of *Islam* or *Muslim* immigration a racist bigot and such. Of course, if *Islamists* did ever manage to take over a country, Marxists would be the first ones to be hung from lampposts as they were when the *Shia Ayatollah Khomeini* took over Iran in 1979.

Pitting Democracy Advocates vs. Pro-West Regimes in the Mideast: *Islamists* hate democracy but will participate in elections that the West pressures *Islamic* regimes to have, but only in order to take power and implement *Sharia* law, i.e., the classic one man, one vote, one time scenario.

The Covenant of Security

The Covenant of Security seems to be based on *Muhammad's* years of *Dawa* proselytizing among the *Mekkans* when there were some fist-fights but no open warfare like later on.

During a Covenant of Security, *Muslims* can pretend to be friends of non-*Muslims* and only later become openly hostile (K 003:028). The Covenant of Security is an informal treaty between *Muslims* and infidels, which is not a foreign concept since treaties are spoken of in the *Koran* (K 002:177; 004:090, 092; 008:056, 058; 008:072; 009:001, 003-004; 009:007-008, 012).

Sheikh Omar Bakri Muhammad explains the Covenant of Security in the UK and US, and how he thought the Covenant was failing in 2005 just a few months before the 7/7 bombings in London:

If the right of religious propagation [*Dawa* proselytizing] is forbidden, the USA becomes *Dar al-Fitnah* [Domain of Persecution]. There is also *Dar al-Amen* [Domain of Peace], where *Muslims* live in non-*Muslim* lands under a Covenant of Security. A Covenant of Security can be of two kinds: (1) a visa for study, asylum, etc., and (2) original *Shari'ah* rules whereby the norm that the lives and property of non-*Muslims* are lawful for *Muslims* to take unless they embrace *Islam* are removed because of a Covenant of Security. The *Mujahideen* today feel that they are like *Abu Basir* after the *Hudaybiya* Treaty. [Note: The treaty required *Muhammad* to return any man coming from *Makka*. *Abu Basir*, a new *Muslim* convert, went to *Makka*, but was pursued by two *Makkans* who successfully demanded that he be handed over. On the way back he slew one of them, but *Muhammad*, in loyalty to his promise, refused to receive him. Then he fled to live a brigand-like life with others in his situation, killing *Makkan* pagans and taking their property. Eventually the *Makkans* asked *Muhammad* to receive his group into *Madina* Lings (*Sources*, pp. 257-258)]. Thus the *Mujahideen*, knowing there is no Covenant of Security, believe all lives and property to be *Halal* for them. However, the norm is a treaty situation. The USA ceases to be *Dar al-Amen* for *Muslims* in America if: 1) America declares *Islam* to be the enemy; 2) it

¹⁷⁶⁶ Hussain, Ali. "'Stealth' Islamists recruit students," timesonline.co.uk, 16 Oct 2005, JW.

¹⁷⁶⁷ Davis, Douglas. "The Unholy Alliance Revealed," *The Spectator*, FPM, 23 Aug 2005.

starts arresting or killing *Muslims*; 3) it bans *Islamic* preaching. *Muslims* are not allowed to fight America from within its borders when they normally live there—they must leave and then fight.¹⁷⁶⁸

In 2006 when 250 policeman raided the East London home of two *Muslim* brothers and their parents looking for a bomb factory, a *Muslim* neighbor asserted that the police would find no evidence because “It is traditional that in this country you cannot have *Jihad*,” a reference to the recently defunct Covenant of Security.¹⁷⁶⁹

Australian Pastor Danny Nalliah of “Catch The Fire” Ministries spoke about this Covenant of Security without actually naming it:

I have lived in *Saudi Arabia* and learned the real nature of *Islam*. It is to dominate other religions and other cultures. The *Koran* speaks of world domination. I have spoken to a lot of *Muslim* leaders who say it is easy to exploit the Western system. They say the key is to be patient, to learn the language, and to build up numbers. Then build up political power. Even Christians believe everyone should know about Christ and want people to follow Christ. But the worry is with *Islam*, it goes one step further. If peaceful methods fail, the *Koran* says you can use violence.¹⁷⁷⁰

Daniel Pipes wrote that the 7/7 bombing and associate rhetoric signaled the definite end of the Covenant of Security for the UK, Pipes notes that one *Muslim* cleric had declared the Covenant of Security with the UK dead already in January 2005.¹⁷⁷¹ In January 2004, Bakri told his online listeners exactly what unraveled the Covenant of Security in the UK in his mind:

‘I believe the whole of Britain has become *Dar ul Harb* (land of war) That *Dar ul Harb* has not started yet, but still really they [the infidels] start it. They arrest *Ulema* (religious men), they arrest scholars...they declare your job is to divide the *Muslims*, promote secularism. This is what makes it *Dar ul Harb*.’ Bakri urged listeners to join *Al-Qaeda* in order to carry out a *Jihad* in Britain.¹⁷⁷²

Sheikh Omar Bakri Muhammad also said:

‘I believe the whole of Britain has become *Dar ul-Harb* (land of war). In such a state...the *Kuffar* (non-believer) has no sanctity for their own life or property.’¹⁷⁷³

Another UK *Islamist* spoke about how the Covenant of Security was on its way to becoming null and void already in 2004:

¹⁷⁶⁸ McRoy, Anthony. “There Can Be No End to *Jihad*: Interview with *Sheikh Omar Bakri Muhammad*,” christianitytoday.com, 1 Feb 2005, JW.

¹⁷⁶⁹ Habberley, Stephen. “Accounts from the scene,” guardian.co.uk, 2 Jun 2006.

¹⁷⁷⁰ Sheehan, Paul. “Spreading the word of intolerance,” smh.com.au, 4 Oct 2004.

¹⁷⁷¹ Pipes, Daniel. “British ‘Covenant of Security’ with *Islamists* Ends,” DP, 8 Jul 2005.

¹⁷⁷² Lappin, Yaakov. “Analysis: War declared on Britain,” ynetnews.com, 7 Jul 2005.

¹⁷⁷³ O’Neil, Sean & Yaakov Lappin, “Britain’s online *Imam* declares war as he calls young to *Jihad*,” timesonline.co.uk, 17 Jan 2005, JW.

¹⁷⁷⁴ Cohen, David. “Terror on the dole,” *Evening Standard*, 20 Apr 2004, thisislondon.co.uk, 21 Apr 2004, LGF, DW, freerepublic.com.

¹⁷⁷⁵ Campbell, Jamie. “Why terrorists love Britain,” newstatesman.com, 9 Aug 2004; and Pipes, Daniel. “Weblog: The Rationale behind ‘*Londonistan*’?” DP, 9 Aug 2004 (Yoel Natan is mentioned as a source of info in this “*Londonistan*” Weblog entry).

¹⁷⁷⁶ Campbell, Jamie...and Pipes, Daniel. *Ibid*.

¹⁷⁷⁷ Campbell, Jamie. “Why terrorists love Britain,” newstatesman.com, 9 Aug 2004.

I want to warn that the police raids—if repeated—could create a bad situation. *Islam* is not like Christianity, where they turn the other cheek. If they raid our homes, it could lead to the ‘Covenant of Security’ being broken. *Islam* allows us to retaliate. That would include (he tugs his ‘*Jihad*’ [logo] coat tight against the night air) by violent means.¹⁷⁷⁴

The *New Statesmen* reported in 2004 that the UK security apparatus knows about this Covenant of Security...

...According to [*Mohammed*] Sifaoui [an undercover investigative journalist], it has long been recognized by the British *Islamists*, by the British government and by UK intelligence agencies, that as long as Britain guarantees a degree of freedom to the likes of Hassan Butt [a loudmouth pro-terrorist *Islamist*], the terrorist strikes will continue to be planned within the borders of the UK but will not occur here. Ironically, then, the presence of vocal and active *Islamist* terrorist sympathizers in the UK actually makes British people safer, while the full brunt of British-based terrorist plotting is suffered by people in other countries.¹⁷⁷⁵

Daniel Pipes responded to the *New Statesmen* article quoted above:

To the extent the allowing of *Islamists* and terrorists safe haven on British soil is a conscious decision to keep the UK safe at the expense of others, this is an immoral and despicable policy that must be changed immediately.¹⁷⁷⁶

One big reason *Islamists* were hesitant to end the Covenant of Security in the UK was they knew they would lose their terrorism planning and fund-raising headquarters, as one UK *Islamist* opined:

Hassan suggests that there are *Islamists* who are prepared to break their covenant [of security] with the British. And he warns that ‘any attack will have to be massive [i.e. to be worth it for...]. After one operation everything will close down on us in Britain.’¹⁷⁷⁷

Chapter 02: Moon-o-theistic Mideast

Introduction

That *Allah* was a moon-god may sound farfetched, until one studies the religious context of the Mideast. This chapter includes brief descriptions of moon-god worship centers in the Mideast. These cities can be located on the Mideast maps at the start of this volume, and these cities can be found in the Index:

Aksum, Beth Yerah, Haran, Hazor, Huraydah, Jericho, Marib, Makka, Qarnaw, Shabwa, the Sinai Desert, Tema, Timna, Ur and the Desert of Zin.

On the accompanying map, the notable temples may seem few and far between. The state of archeology is such that only large temples, such as those in the capitals of various kingdoms, receive any mention in books available to the public.

One can rest assured that “on every high hill and under every spreading tree,” there was a pagan shrine of some sort (1Ki 14:23; 2Ki 17:10; Isa 30:25; Jer 02:20; 03:06; Eze 06:13; 34:06). Many homes in the Mideast also had moon-god shrines in ancient times, and every *Bedouin*’s tent had at least one household god with a carved crescent. Moreover, the jewelry for camels (Jdg 08:21, 26) and people (Isa 03:18) was often crescent-shaped in honor of the moon-god.

Though the distances seem great between Arabia and the Fertile Crescent, there still was much contact between them. Arabia, after all, is a peninsula surrounded for the most part by great bodies of water, so all the land routes eventually led north.

That the race, culture, religion and language of Arabia were derived from the *Semites* in the Fertile Crescent facilitated extensive contact between the two. This explains why *Muhammad* believed that all Mideast sorcery had its source from two talkative angels named *Harut* and *Marut* (K 002:102). *Muhammad* said *Harut* and *Marut* lived in a well near Babylon where they hung upside down like bats.¹⁷⁷⁸

If the Arabs knew that sorcery had its roots in Babylon, the Arabs probably suspected the same about their pagan religion. Tisdall wrote:

Early Arabian inscriptions prove this, containing as they do the names of such deities as *Sin* (the moon-god) and *Aththar* (*Ashtoreth, Ishtar* [Venus]), worshipped by the *Sumerians* in the first place and afterwards by the *Semites* of Babylonia, *Assyria*, Syria and of some parts of Arabia. Yet, though there was doubtless a *Hamitic* [Egyptian] element in the population, the great mass of the people from very early times has always been *Semitic* in origin and also in language, character and religion.¹⁷⁷⁹

Much of Arabia is an empty desert, and many maps label as “The Empty Quarter” the triangle bounded by *Makka*, the Persian Gulf coast and *Yemen*. Life at the oases often involved mere subsistence living, so even regions dotted with settlements could be a cultural wasteland. The people who lived in these sparsely populated areas looked elsewhere for their culture and civilization.

Given these conditions, it is not surprising that, though Jerusalem was 765 miles (1,231 KM) from *Makka*, a *Makkan Sura* calls Palestine “the near land” (K 030:003). This particular verse alludes to how the Persian *Sassanians* had beaten the Byzantine Empire and sacked Jerusalem in 614 AD.

¹⁷⁷⁸ Jeffery, *Islam*, pp. 25-26, fn. 4.

¹⁷⁷⁹ St. Clair-Tisdall. *Sources*, p. 30.

One might ask “Why does the *Koran* not call *Yemen* ‘the near land?’” The reason Palestine was considered “the near land” is *Makka* is midway down the Arabian Peninsula on the western edge. So *Marib* in *Yemen* is not much closer (560 miles/901 KM) to *Makka* than Jerusalem (765 miles/1,231 KM).

North of *Makka* and *Madina* was “the near land” due to traveling conditions such as flatness of the terrain and climate that made for easier travel. Anywhere south of *Makka* was nearer to the earth’s hot equator and was more mountainous.

Hot and rugged conditions meant that a pilgrimage to *Makka* from *Sana, Yemen*, took forty-three days. A cooler trip along the Red Sea east coastal plain meant that Palestine was forty camel days from Palestine.¹⁷⁸⁰ Due to the flatness of the terrain, a pilgrimage all the way from *Kufa, Iraq*, to *Makka*, only took twenty-seven days.¹⁷⁸¹

Conditions meant that it took sixteen fewer days to travel from *Kufa, Iraq*, to *Makka*, than from *Sana, Yemen*, to *Makka*, though *Sana, Yemen*, is 271 miles (436 KM) closer to *Makka* than *Kufa, Iraq*, is. Similarly, a pilgrimage from Damascus to *Madina* took only 30 days.¹⁷⁸²

Given these conditions and the relatively sparse population in Arabia, the *Makkans* considered moon-god centers anywhere in Arabia “near,” just as Palestine was “the near land” to *Makkans*.

So *Makka* would have undoubtedly been a moon-god worship center if *Makka* were representative of the pagan Mideast, as early *Muslim* traditions assure us it was.

Mideast

Cuneiform tablets show that in the first and second millennia BC, there were myths that explained the rise of the astral gods. In these cosmogonic myths, the primal gods of the sky, earth and water gave birth to or created, the astral gods.

This higher tier of primal gods and their myths were undoubtedly forgotten long before *Muhammad*’s time. In fact, these primal gods may not have been worshipped at all but were just conjured up to explain the origin of the popular astral religion. Moderns mostly only know of these cosmogonic myths through clay tablets that had been buried for millennia.

Almost from the start of recorded history in the Mideast, the highest god generally was the moon-god. Tamara Green wrote:

...in Mesopotamian cosmology, the sun is clearly subordinated to the moon: in the *Enuma Elish* the moon is created before the sun, while in the Sumerian astral triad, the Evening Star and *Utu* the sun-god, are both the children of *Nanna* the moon.¹⁷⁸³

Some Mesopotamian city-states and capitals of empires worshipped the sun-god or the Jupiter-god as the highest god. This however was an anomalous and short-lived exception to the rule since it was astrologer-priests who appreciated the sun and Jupiter. The people of the Mideast however saw the moon-god as the greatest god. The people always remained faithful to the moon-god but the priests and their power centers were ephemeral, and so was their sun and Jupiter worship.

One such city-state was *Babylon*. The priests of *Babylon* considered *Marduk*, the god of Jupiter, to be the high god. In the last few years of the *Babylonian* Empire, the

¹⁷⁸⁰ Lings. *Sources*, p. 2.

¹⁷⁸¹ Peters. *Hajj*, p. xxv (also found in Peters. *Makka*, p. xxv), “The Pilgrim Routes of Arabia” map.

¹⁷⁸² Peters. *Hajj*, p. xxv (the same map is found in Peters. *Makka*, p. xxv)...*Idem*.

¹⁷⁸³ Green. *Moon*, p. 24.

emperor *Nabonidus* favored the moon-god—to the chagrin of the *Babylonian* priests of *Marduk*. This dispute contributed to *Babylon*'s fall in 539 BC to Cyrus (died 529 BC), a subject discussed elsewhere in this book. The *Encyclopedia Britannica* states:

The last king of Babylon, *Nabonidus* (reigned ~556–539 BC), attempted to elevate *Sin* to a supreme position within the pantheon.¹⁷⁸⁴

Jeremiah's prophecy about Babylon eventually was fulfilled. *Babylon* became a haunt for jackals where no one lived (Jer 51:37). Then, because fewer people worshiped the Jupiter god *Marduk*, Babylon reverted back to moon-god worship.

The dominance of the Mideast moon-god cult is shown by the fact that the moon-god worship center at *Ur* lasted until the third century BC, and the moon-god worship center at *Haran* lasted until the *Mongol* invasion in the eleventh century AD. *Ur* would have lasted longer had not the *Euphrates* River changed course.

Aksum, Abyssinia (14:7:60 N 38:43:0 E)

Aksum is a town in northern Ethiopia. From the first to the eighth century AD, *Aksum* was the capital of the *Abyssinian* Empire. The empire extended through Ethiopia and briefly included *Yemen*. *Muhammad* sent some of his followers as refugees to the *Negus*, the King of *Abyssinia* (Arabic: *Habash*).¹⁷⁸⁵

In the fourth century AD, many *Abyssinians* converted to Christianity. Before this time, the moon-god was a high god. Pre-Christian *Abyssinian* pottery and coins often sported the crescent-and-orb symbol and...

...it appeared on the coins until the reign of Ezana [4th C AD], when the cross began to be used instead. The disc and crescent, however, presumably divested of its sacred character, continued to be used in Ethiopia as (apparently) a mint-mark on coins until the very end of the coinage (Munro-Hay 1984i: see Gersem, Armah).¹⁷⁸⁶

Abyssinian monuments indicate the moon-god's high status. Creswell wrote:

They [monolithic pillars at *Aksum*] are of oblong cross-section [meaning the pillar is not geometrically square] and are carved to resemble houses of many stories, and the technique just described is counterfeited on the stone. The largest, now fallen and broken, measured 33.3 meters (109 feet) in height, tapered upward and ended in a crescent-shape, which was the symbol of *Mahram*, the *Abyssinian* god of war.¹⁷⁸⁷

Because *Mahram* was male and a god of war, Greeks cataloguers of the antiquity era equated *Mahram* with *Ares*, whose astral symbols is Mars. Indo-European moon deities such as *Selene*, *Luna* and *Artemis* tended to be female, and were goddesses of wisdom, the hunt and the like.

Among the *Semites* the moon deity was usually male and was the high astral god. Often the moon-god had one or more female consorts. In Southern Arabia and in *Abyssinia*, the moon-god moonlighted and took on the job of god of war. This information, as well as the warlike *Koran* and the traditions, suggests that *Allah* was both a god of war and a moon-god.

¹⁷⁸⁴ EB. *Sin* entry, accessed 16 Aug 2004.

¹⁷⁸⁵ Ishaq. *Sirat*, pp. 146-153.

¹⁷⁸⁶ Munro-Hay, Dr. Stuart. *Aksum: An African Civilisation of Late Antiquity*, 1991, Ch. 8: "The Economy," online edition.

¹⁷⁸⁷ Creswell. *Architecture*, pp. 2-3.

Arabian settlers and traders transported the pagan religion of southern Arabia to *Abyssinia* at an early date. Here is Krause's German to English translation:

He [*Mahram*] is namely in all pagan *Aksumitic* inscriptions the main god, the national god of war, and the special protective god of the royal houses. This is in all South Arabian, yes, nearly in all *Semitic* monuments, a sure identifying mark of the moon-god. As the national god of war, he [*Mahram*] is identified in the Greek texts with the god of war *Ares* (Mars). And as the main god he [*Mahram*] is in *Adulitanum* 'the highest god.'¹⁷⁸⁸

The Hans Krause provides evidence that shows a *Semitic* moon-god from Southern Arabia found his way to the northeast coast of Africa. Here is Krause's German to English translation:

The very old trading-traffic between South Arabia and the African coast has caused already in very early times South Arabians to come to Africa. Already in the first half of the first millennium BC, we do find *Sabean* settlements in Northeast Africa. In *Jeha* near present-day *Adua*, one has found a venerable old temple. According to the descriptions it is obviously a sister-temple of the famous moon-temple near *Mârib*. That is, an African *Haram Bilkîs* ([with] open windows and without a roof). The few inscriptions, that have been found, do prove that here once *Sabeans* have lived. The shape of the letters and the *boustrophedon* [where alternate lines of script run right-to-left and then left-to-right] type of writing do lead us into the time between the 5th and 8th century BC. We may assume that they are identical with the *Sirwah* and *Mârib* type. They also venerated the Venus-star, moon and sun just like their relatives in Arabia.¹⁷⁸⁹

The *Eritrean News Wire* reported:

Whatever the direction, dating and details of such migration, there can be no denying that northern Ethiopia and *Yemen*, in the half millennium or so prior to the Christian era, shared a related civilization or civilizations. This is evident from the at least limited use in Ethiopia of the *Sabaeen* language and script, as found on ancient *Aksumite* inscriptions and coins, and an apparently identical religion. The latter centered on the worship of the sun and moon, and the local god *Almaqah*. The logo of the sun and moon, used at that time in *Yemen*, appears for example on an ancient *Aksumite* obelisk at *Matara*, as well as on virtually all pre-Christian *Aksumite* coins which began to be struck in the first century A.D. Reference to *Almaqah* is likewise to be seen on many *Sabaeen* inscriptions on both sides of the Red Sea.¹⁷⁹⁰

One can conclude from this data that the Abyssinian war-and-moon-god *Mahrem* was the same entity as the *Sabean* war-and-moon-god *Alumqah* (this chapter discusses how both *Alumqah* and *Allah* were South Arabian war-and-moon-gods).

¹⁷⁸⁸ Nielsen, 1912, pp. 593-594, as translated in Krause, "*Haram-Harimat*."

¹⁷⁸⁹ Nielsen, 1912, pp. 589-590, as translated in Krause, "*Haram-Harimat*."

¹⁷⁹⁰ Pankhurst, Richard. "Let's Look Across the Red Sea: Ethiopia's Historic Ties with Yemen,"

Eritrean News Wire, Addis Tribune (Addis Ababa), eri24.com, 17 Jan 2003.

Beth Yerah, Palestine (approximately 32.7 N 35.5833 E)

Bet(h) Yerah means “the House of *Yerah*.” *Yerah* was the moon-god. “*Beth Yerah* was settled in the Early Bronze Age (~3100–2300 BC).”¹⁷⁹¹ *Beth Yerah* is located at the southern tip of the Sea of Galilee on a Jordan River ford.

Egypt

Egypt was “The Land of the Moon.” Jules Cashford wrote that *Set(h)* the sun-god...

...slew him [*Osiris*] again, this time dismembering his body into 14 pieces—the number of nights of the waning moon. Then he scattered the pieces all over Egypt, burying them each in a different place. So it was that Egypt became the ‘Land of the Moon’...each month *Osiris* is reborn through his son *Horus* as the new-moon, the new form of himself who takes his place and engages in the monthly battle of waxing and waning with *Seth*. The life, death and resurrection of *Osiris* follows the lunar pattern...the ritual emblem of *Osiris* was the shape of the new-moon [a crescent]...*Isis* and *Osiris*, as goddess and god of the moon, embodied the ever-renewing cycles of nature, both the waxing of growth—in the moon, the Nile, the plants, animal and human beings—and the waning of death—when the moon diminished, the Nile shrank, the plants shriveled and animals and people grew old and died.¹⁷⁹²

Haran, Turkey (36.88 N 39.00 E)

Haran (Arabic: *Harran* Greek/Latin: *Charan*, *Charran*, *Carrhae*). “It was an important center on the trade route from *Nineveh* to *Carchemish* and the seat of the Assyrian moon-god.”¹⁷⁹³ *Haran* was a *Sin* moon-god worship center from ancient times until the *Mongol* invasions left the town depopulated in the twelfth century.

Haran is located in Southeast Asian Turkey, 24 miles (39 KM) southeast of *Urfa*, also called *Sanliurfa* (37.13 N; 38.77 E). *Sanliurfa* means “*Urfa* the Glorious.” *Sanliurfa* was predominately Christian in Byzantine times and was called *Edessa*. *Edessa* was the religious rival of the pagan stronghold at *Haran*.

There are five known *Sin* moon-god worship centers on caravan trails: *Ur*, *Harran* in southeast Turkey, *Nayrab* in modern Syria, *Tema* in Arabia and *Shabwa* in *Yemen*. These five differ from the many thousands of sites where *Sin* was either worshipped under a different name, or *Sin* worship was not especially notable.

Nayrab (36.17 N 37.22 E) is located in northern Syria not very far from the Mediterranean Sea, and is about 109 miles (175 KM) southeast of *Harran*. The *Encyclopedia Britannica* states:

Since the ancient trails seem to have been marked with sanctuaries, it is noteworthy that *Nayrab* near *Aleppo* [Syria] was like *Harran* and *Ur*—a center of the *Sin* cult.¹⁷⁹⁴

The *Encyclopedia Britannica* relates that the eighteenth-century BC, *Mari* tablets indicate that the Hebrews (*Hapiru*) and Benjaminites (*Banu Yamina*) were involved in *Sin* moon-god worship. *Mari* is in northern Syria.

¹⁷⁹¹ *EB*, “*Beth Yerah*” entry, accessed 11 Sep 2003.

¹⁷⁹² Cashford, *Moon*, p. 24

¹⁷⁹³ *CEE*, *Haran* entry.

¹⁷⁹⁴ *EB*, accessed 16 Aug 2004, *Abraham* entry.

Yamina means “Sons of the South,” but literally, *Yamina* means “Sons of the Right[-hand],” referring to how the south is on the right hand side when one orients himself by the rising sun. The *Encyclopedia Britannica* states that the *Mari* texts indicate that the mass of Benjaminites...

...are always indicated as being north of *Mari* and in Harran, in the Temple of *Sin*...there were Benjaminites on the right bank of the river, in the lands of *Yamhad* (Aleppo), *Qatanum* (Qatna) and *Amurru*...Since the ancient trails seem to have been marked with sanctuaries, it is noteworthy that *Nayrab*, near *Aleppo*, was like *Harran* and *Ur*—a center of the *Sin* cult, and that south of *Aleppo* on the road to *Hamah* there is still a village that bears the name of Benjamin.¹⁷⁹⁵

Hazor, Palestine (33.1 N, 35.35 E)

Hazor is located 5 miles (8 KM) southwest of Lake *Huleh* on the Upper Jordan River. *Hazor* is 10 miles (16 KM) north of the Sea of Galilee (*Kineret*), which lies between the upper and lower Jordan Rivers. *Hazor* was destroyed by the *Israelite* invasion after the *Exodus* from Egypt. The *Encyclopedia Britannica* states:

Hazor, in the Jordan Valley north of the Sea of Galilee, has yielded a 13th-century BC statue of a male deity on a bull-shaped base. In another temple a set of cultic objects, also from the 13th century, was found behind a stone slab: a seated male figure and a group of standing stones, the central one of which has engraved on it a vertical pair of arms with hands outstretched toward a disk and crescent.¹⁷⁹⁶

Huraydah (or Hureidha), Southern Arabia (15.36 N 48.12 E)

Brian Doe wrote:

The site consists of a temple and domestic buildings and tombs in the northern scree slopes [slopes with loose rock debris], in the Wadi 'Amd a few miles northwest of the town of *Huraydah*. Under the direction of Dr. G. Caton Thompson in 1937,¹⁷⁹⁷ it was the first controlled archaeological excavation carried out in Southern Arabia...From inscriptions found on the site the temple was dedicated to the moon-god *Sin*, and the ancient name of this site is also given, it was *Madhabum*.¹⁷⁹⁸

Jericho, Palestine (31.51N 35.27E)

Jericho literally means “His moon.” The “his” likely refers to the moon-god *Yerah*. *Jericho* is about 18 miles east of Jerusalem at the north tip of the Dead Sea on the west bank of a ford of the Jordan.

Beth Haran (or *Bait Haram*, *Baitharan*, *Baitharra*) was near *Jericho* (Num 32:36). Its ruins are “*Tell er-Rameh* in Wady [Wadi] *Chesban*, about 6 miles East of Jordan.”¹⁷⁹⁹ *Beth Haran* was east “of the Jordan River, not far northeast of its mouth into the Dead Sea.”¹⁸⁰⁰

The name *Beth-Haran* would seem to indicate that *Jericho* might have been influenced by the *Haran* in northern Syria, “the City of the Moon.” The

¹⁷⁹⁵ *EB*, accessed 16 Aug 2004, Abraham entry.

¹⁷⁹⁶ *EB*, “Syrian and Palestinian religion” entry, accessed 13 Sep 2003.

¹⁷⁹⁷ Thompson. *Moon*.

¹⁷⁹⁸ Doe. *Arabia*, pp. 237-238.

¹⁷⁹⁹ *ISBE*, *Beth-Haran* entry.

¹⁸⁰⁰ *CEE*, *Beth-Haran* entry.

Mesopotamian influence is further evidenced by the fact that not far from *Beth Haran* is Mount *Nebo*. *Nebo* is named after the *Babylonian* god of wisdom. *Nebo* is the divine scribe of the moon-god *Sin*.

Mount *Nebo* is located in Moab, east of the Jordan River, which today is in the Kingdom of Jordan. It rises more than 4,000 feet (1,200 meters) over the nearby Dead Sea. One can see a large swath of land west of the Jordan from *Nebo*'s peak.

The *Israelites* circumambulated *Jericho* thirteen times in seven days (Jos 06:03-04). This was done in mockery of the astral religion ritual of circumambulating seven times or in multiples of seven.

The ruins of *Jericho* still witness its fall to the *Israelites*—if one figures that the *Exodus* was early, and that the establishment's archeological dating is suspect due to extreme bias. The *Encyclopedia Britannica* wrote:

This [an archaeological layer of *Jericho*] may have been destroyed in the second half of the 14th century BC but evidence is too scanty for precision.¹⁸⁰¹

***Ma'in* (North of the Kingdom of *Saba*)**

Ma'in was the kingdom north of the kingdom of *Saba* that lasted from the 4th century B.C. to the 2nd century AD.¹⁸⁰² Its capital was *Qarnaw* and its people were called the *Minaeans*. The *Minaeans* war- and moon-god was *Wadd*, which means "love." *Wadd* is mentioned as being an Antediluvian idol in the *Koran* (K 071:023-025). Hafiz Sarwar wrote of the idol "Wadd was shaped like a man."¹⁸⁰³ The *Merriam-Webster's Encyclopedia of World Religions* (2000) states:

In *Ma'in* the national god *Wadd* ("Love") originated from North Arabia and probably was a moon-god; the magic formula *Wd'b: Wadd* is (my?) father," written on amulets and buildings, is often accompanied by a crescent moon with a small disk of Venus (p. 70).

The fact that *Wadd* is associated with a crescent and is a father shows he is a male moon-god.

***Makka*, Arabia (21.45 N 39.82E)**

***Allah* as a Moon-god**

There are many indications that *Muhammad* was a moon-god prophet. *Muhammad*'s only miracle recorded in the *Koran* involved the splitting of the moon (K 054:001). That the *Koran* is moon-god literature is suggested by the fact that *Muhammad* said if *Allah* caused the *Koran* to descend on a mountain, it would have split into two (K 059:021). This reminds one of the moon miracle (just mentioned) in that the moon split in two and each half set behind a separate mountain near *Mekka*.

Likewise, there are many indications that the *Kaaba* was a moon-god temple which will be explored later this *Moon-o-theism* book. One of the more obvious evidences sits next to the *Kaaba*, namely the crescent-shaped *Hatim* Wall that served as a moon-god altar.

The only god to complete with *Allah* the moon-god for the top slot of the pantheon was *Hubal*. *Hubal* was the god of Jupiter, as discussed later in this book.

¹⁸⁰¹ EB, *Jericho* entry, accessed 13 Sep 2003.

¹⁸⁰² EB, *Ma'in* entry, accessed 14 Sep 2003.

¹⁸⁰³ Sarwar. *Prophet*, pp. 18-19. Zwemer says the same in Zwemer. *Animism*, ch. 1.

The scholars Pocock and Dozy believed that *Hubal* was the equivalent of “the *Baal*” (*HaBaal*), meaning “the lord.”¹⁸⁰⁴ *Hubal* was just a title but traditions seem to preserve *Hubal*’s personal name: *Ghanm*.¹⁸⁰⁵

Allah’s titles are many, including *Rabb* (lord) and *Rahman* (Merciful). *Allah*’s personal name seems to have been *Sin*, judging from how *Allah* is addressed as *Ya Sin*, meaning “Oh *Sin*” (*K* 036). These points are discussed elsewhere in the book.

Allah’s personal name *Sin*, was the same name as the moon-god *Sin*, who was known throughout the Mideast since ancient times. *Sin* was the name of the national war-and-moon-god of the nearby *Yemeni Hadramis* kingdom that existed from the fifth century BC to the fourth century AD.

Egerton Sykes wrote that *Muhammad*’s *Allah* “seems to have been preceded by *Ilmaqah* [also spelled *Ilumquh* and *Almaqah*] the moon-god.”¹⁸⁰⁶ Sykes’ surmise makes sense since:

- Ⓒ Ryckmans wrote that *Sabean* inscriptions mention the “Daughters of *Il*,” *Al-Ilāt* (aka *Allat*) and *Al-’Uzza*.¹⁸⁰⁷ Ryckmans wrote “...the so-called ‘Daughters of *Il*’...correspond to the ‘Daughters of *Allah*’ of pre-Islamic *Mekka*: the goddesses *al-Lat*, *al-’Uzza* and *Manat* alluded to in the *Koran* [*K* 053:019–022 and the Satan Verses]. The first two appear also on South Arabian amulets.”¹⁸⁰⁸
- Ⓒ *Il* means “god” and is short for *Ilah* (“god”), *Al-Ilah* (“The god”) and *Allah* (an abbreviation of *Al-Ilah*). Since the *Sabean Il* likely refers to *Almaqah*, it is no wonder Alfred Guillaume wrote: “Some scholars trace the name [*Allah*] to the South Arabian *Ilah*, a title of the moon-god...”¹⁸⁰⁹
- Ⓒ *Muhammad* believed *Allah* was the god of the Queen of *Sheba* as well as King Solomon’s god (*K* 027:044).
- Ⓒ *Muhammad* believed that the king and traveler, *Zulqarnain*, was a good *Muslim* (*K* 018:083). *Muhammad*’s biographer, *Ibn Ishaq*, seemed to believe that the Queen of *Sheba*, *Zulqarnain* and King *Tubba* of *Yemen* were all good *Muslims* in a single dynastic line.¹⁸¹⁰ According to the “south Arabian interpretation...King *Tubba Al-Akran* or *Dhu ‘l-Karnain*” is *Zulqarnain* in the *Koran*.¹⁸¹¹
- Ⓒ *Zulqarnain* means “the two-horned one” and refers to a crown with a crescent. This indicates that *Zulqarnain*’s national high god was the moon-god. All the high gods and national gods in Southern Arabia were moon-gods and war-gods.

The Bible however never says that the Queen of *Sheba* was a believer in *Yahveh*. She came to Jerusalem to wine and dine her business associate, Solomon. She told Solomon that *Yahveh* was “your God” (1Ki 10:09).

Jesus said rhetorically that the Queen of *Sheba* would rise up and judge those who disbelieved Jesus (Mat 12:42; Luk 11:31). Jesus similarly said that the

¹⁸⁰⁴ Gibb & Kramers. *Encyclopedia*, p. 140, *Hubal* entry.

¹⁸⁰⁵ Guillaume wrote: “[*Hubal*] is the reading of *Al-Kalbi* [*Book of Idols*], but all [*Sirat Rasul Allah*] manuscripts have *Ghanm*, a deity unknown. Confer also Yaq. iii. 665.8” (*Ishaq. Sirat*, p. 100 & fn).

¹⁸⁰⁶ Sykes. *Mythology*, p. 7, *Allah* entry.

¹⁸⁰⁷ Ryckmans, Jacques. *EB*, “Arabian religions,” 2004.

¹⁸⁰⁸ Ryckmans. *Anchor*, v. 6, p. 173.

¹⁸⁰⁹ Guillaume. *Islam*, p. 7.

¹⁸¹⁰ *Ishaq. Sirat*, p. 12.

¹⁸¹¹ Gibb & Kramers. *Encyclopedia*, p. 76, *Dhu ‘l-Karnain* entry.

Sodomites were more righteous than those who disbelieved him (Mat 11:23-24), even though they continually sinned against *Yahveh* (Gen 13:13).

Archaeology shows that the Queen of *Sheba* worshipped the national moon-god of the Kingdom of *Sheba* called '*Ilumquh*'.¹⁸¹² Recall that *Zulqarnain* means "The two-horned one," an allusion to the moon-god. This further suggests that the Queen of *Sheba* worshipped a moon-god—if *Zulqarnain* was in the same dynastic line as the Queen of *Sheba*.

Muhammad seems to think that '*Ilumquh* was just the local version of the moon-god *Sin* as is evidenced by the chapter title "*Ta Sin*," probably meaning "Oh [moon-god] *Sin*" (*K* 027:001). *Ta Sin* has the same meaning as *Ya Sin*, "Oh [moon-god] *Sin*," the chapter title of *K* 036. See the ToC for the discussion of the Mysterious Letters at the head of several *Suras*.

There are other indications that *Islam* came from *Sabean* '*Ilumquh* moon-god worship. Jacques Ryckmans wrote:

Istisqa', a collective rogation [i.e. prayer] for rain with magical rites, in times of acute drought, is mentioned by the *Muslim* tradition and in two *Sabaeen* texts. The rite is still part of the *Islamic* ritual.¹⁸¹³

The *Hajj* ceremony of hiking into the valley and hills around *Mekka* and the subsequent ritual feast of *Eid Al Adha* reminds one of the pilgrimages and *Ibex* hunts performed in Southern Arabia to induce rain. Inscriptions show these *Ibex* hunts took in 10, 20, 50, 60, 150, 200, 460, 1000 and 4000 head at one time. The ruins of temples have banquet rooms with stone tables and benches where the victims of the hunt were eaten.¹⁸¹⁴ Jacques Ryckmans wrote that the *Ibex* hunt rain rite is still being preformed today in the *Hadramawt* of Southern Arabia.¹⁸¹⁵

Muhammad said:

My Lord [*Allah* the moon-god] hath [has] bidden me grow my beard and cut my moustache.¹⁸¹⁶

Why would *Allah* order this? The fact that one of *Muhammad's* heroes, *Zulqarnain*, means "two-horned one" and refers to a king with a crescent crown (*K* 018:083), attests who how rulers and moon-god prophets like *Muhammad* chose to dress like their moon-gods.

Islamists follow *Muhammad's* example in dress and they grow a beard.¹⁸¹⁷ *Muslim's* unshorn billy-goat or bearded *Ibex*-look (*Ibexes* are a kind of wild goat) along their loose-fitting smocks with long sleeves (*Galabiyya*, *Dishdash*), reminds one of how ancient Mideast moon-gods such as *Sin* looked, and how the *Sabean* moon-god *Almaqah's* favorite animal, the bearded *Ibex*, looks. Werner Daum wrote:

The traditional, wholly unrealistic figures of an *Ibex*, with the face of an old man, are made in the *Hadramût*...Whom do they represent?...There is only one explanation...the *Ibex*...is the imperial *Sabean* god '*Almaqah*—whose symbolic animal was the *Ibex*.¹⁸¹⁸

¹⁸¹² Doe. *Arabia*, p. 25.

¹⁸¹³ Ryckmans, Jacques. *EB*, "Arabian religions," 2004.

¹⁸¹⁴ Breton. *Felix*, p. 132.

¹⁸¹⁵ Ryckmans, Jacques. *EB*, "Arabian religions," 2004.

¹⁸¹⁶ Lings. *Sources*, p. 260.

¹⁸¹⁷ Sturke, James. "Branson firm 'sacked Muslim in row over beard,'" *The Independent*, 11 Aug 2004, Home News, p. 17, headscarf.net.

¹⁸¹⁸ Daum. *Ursemitische*, pp. 64-66.

That the *Sabeans* would give their *Ibexes* the face of a bearded man to symbolize their moon-god is similar to how, starting in ancient *Sumer*, one can see Fertile Crescent images of fully-bearded rams and bulls. Often the beards are formed using bluish *azure* or bluish *lapis-lazuli* stones.^{1819 1820} Rams and bulls were moon-god animals, so they were made to look like *Sin* the moon-god.^{1821 1822}

Inscriptions show that Christians in *Sirwah*, *Yemen*, where the Queen of *Sheba* was thought to have had a summer palace,¹⁸²³ called the Father *Allah*. *Sirwah* is an ancient settlement in the mountains to the west of *Marib*. Samuel Zwemer wrote:

On the Christian monuments found by Dr. Edward Glaser in *Yemen*, *Allah* is also mentioned. The *Sirwah* inscription (AD 542) opens with the words: 'In the power of the All-merciful and His Messiah and the Holy Ghost,' which shows that, at least in *Yemen*, Arabian Christians were not in error regarding the persons of the Trinity.¹⁸²⁴

Undoubtedly the vestiges of the moon-god religion remained in *Sirwah* as they did elsewhere. For instance, the vestiges of the moon-god religion remained in the Christianized former Western Roman Empire until the ninth century, as MacMullen noted.¹⁸²⁵ One archaeologist wrote of *Marib*, *Yemen*:

Near the top of the delicate stone shaft was a beautifully carved circular sun with a crescent-moon...for some twenty-five hundred years this graceful pillar had stood guard above the sands near *Marib*...¹⁸²⁶

Another example of the vestiges of the moon-god religion remaining even though Christianity has made inroads into the community is the monumental pillars topped by crescents in *Abyssinia* that still exist. The last such column may have been built in the fourth century even though the Ethiopian eunuch, the treasurer for Queen Candace, became a Christian in the first century (Act 08:27).

The Christian *Negus* ruled among pillars of monumental size topped with crescents in *Aksum*, *Abyssinia*. These crescent-topped pillars may have led *Muhammad* to believe both that *Allah* the moon-god was the god of Christians, and that the Christian *Negus* would be receptive to his *Allah* moon-god doctrine.

After the Abyssinian royalty converted to Christianity, they may not have rid themselves of the crescent symbols but merely added Christian and Byzantine symbols to their costumes. Thus the *Negus* may have actually worn a crescent and horn headdress. This was the case with Nubian royalty at least.

P. L. Shinnie wrote that in a medieval church at *Abd el Qadir* in *Nubia*, is a painting of the Eparch of Kingdom of *Dongola*—as identified by an inscription:

He is seen holding a representation of the church, of which he was presumably the founder, in his hand. On his head he wears the two-horned

¹⁸¹⁹ *The New International Dictionary of the Bible* pp. 678-679, has an article and photographs of a wall painting of a harp, lute, double-pipe, and lyre. Also shown is a lyre found at *Ur*, circa 2500 with a gold head of a bearded bull with horns mounted on the back of the wooden soundbox.

¹⁸²⁰ Bull-headed lyre (restored) from tomb 789 (King's Grave), Royal Cemetery, *Ur* (modern *Tell Muqayyar*), *Iraq*, circa 2600 B.C. Gold leaf and *lapis lazuli* over a wooden core, approx. 5' 5" high. University Museum, University of Pennsylvania, Philadelphia.

¹⁸²¹ *Larousse*, *Sin* entry, p. 56.

¹⁸²² NationMaster.com, accessed 28 Mar 2004, "*Sin* (god)" entry.

¹⁸²³ Clapp. *Sheba*.

¹⁸²⁴ Zwemer. *Essay*, Ch. 2: "*Allah*, the Divine Essence," p. 27.

¹⁸²⁵ MacMullen. *Eighth*, p. 70.

¹⁸²⁶ Phillips. *Sheba*, pp. 226-227.

headdress, which seems to have been an emblem of *Nubian* royalty. The double-headed eagles on his costume are again evidence of the persistence of *Byzantine* tradition.¹⁸²⁷

So what this all means is that pagans would have seen the crescents at *Sirwah* and other Christian sites, and they would assume that Christians thought of the old moon-gods as being the God of the Bible. In the case of *Sirwah*, the pagans would have assumed that Christians referred to the moon-god *Almaqah* as *Allah*.

During the *Islamic* period, Christians felt they had to say *Allah* was the God of the Bible, even they knew this was false. If Christians did not give lip service to the idea that *Allah* was *Yahveh*, they would lose their *Dhimmi* "protected" status. Then they would then be considered pagans and would have been given the right only to choose between death and *Islam*.

The nearest kingdoms to *Makka*, not counting mere tribal confederations, were found in *Yemen*. There were other kingdoms in *Yemen* besides *Sheba*. They had different national moon-gods but those kingdoms and their moon-god religions did not last until nearly the time of *Muhammad*.

Other kingdoms besides *Sheba* either fell into ruin or were eventually Judaized or Christianized. The only near exception was the pagan Kingdom of *Sheba*, which lasted until the sixth century AD, the century that *Muhammad* was born (570 AD).¹⁸²⁸ What this all means is that the moon-god *Almaqah* probably was the *Allah* that *Muhammad* knew just as Egerton Sykes surmised (as quoted a bit earlier).

Southern Arabian and Abyssinian Moon-gods That Doubled as War-gods				
Yemeni Kingdom	Yemeni Nation	National Moon-god	Capital City	Duration of Existence
<i>Hadhramaut/ Hadramawt</i>	<i>Hadramis</i>	<i>Sin, Syn or Sayin</i> (from <i>Su-en</i>)	<i>Shabwa</i>	5 th C. BC to 4 th C. AD
<i>Ma'in</i> (north of <i>Saba</i>)	<i>Minaeans</i>	<i>Wadd</i> (Love)	<i>Qarnaw</i>	4 th C. BC to 2 nd C. AD ¹⁸²⁹
<i>Qataban</i> , or <i>Kataban</i> (in southwest <i>Yemen</i>)	<i>Qatabanians</i> , or <i>Katabanians</i>	<i>'Amm</i> or <i>'Anbay</i> (Paternal Uncle)	<i>Timna</i>	7 th C. BC to 1 st C. AD (<i>Timna</i> was destroyed between 25 BC and 1 AD).
<i>Saba</i> , <i>Sabea</i> or <i>Sabia</i>	<i>Sabians</i> , <i>Sabeans</i> , or <i>Sabaeans</i>	<i>Almaqah</i> , <i>Ilmaqah</i> or <i>'Ilumquh</i>	<i>Marib</i>	8 th C. BC to 6 th C. AD
<i>Abyssinia</i> , or <i>Ethiopia</i>	<i>Abyssinians</i> , or <i>Ethiopians</i>	<i>Mahram</i> (imported version of <i>Almaqah</i>)	<i>Aksum</i> or <i>Axum</i>	1 st C. AD to 4 th C. AD pagan; 4 th AD to 7 th C. AD Christian

Marib is located about 77 miles (123 KM) due east of *Sana(a)* (15.3547 N 44.2067 E). The moon temple at *Marib* is called *Mahram Bilqis*, meaning "The Temple of *Bilqis*." In *Yemen* the Queen of *Sheba* was known as *Bilqis*.

¹⁸²⁷ Shinnie, P.L. "Medieval Nubia and Byzantium," *Sudan Antiquities Service*, Khartoum, 1954, article + figure 5 (illustration), rumkatkilise.org/nubia.htm.

¹⁸²⁸ Doe, *Arabia*, kingdom list on insider cover map and p. 25.

¹⁸²⁹ *EB*, *Ma'in* entry, accessed 14 Sep 2003.

That the ruins of the moon temple at *Marib* are called the Temple of Queen *Sheba* reminds one of how the moon temple at *Makka* is associated with *Ibrahim*. These moon temples were just two out of thousands of pagan temples throughout the ancient world that were Biblicized by associating them with Biblical figures. The major difference however is that in *Makka*, the process of Biblicization did not lead to a conversion of the temple into a church or synagogue but it led to *Islam* instead.

Muhammad mentions the *Marib* dam break (K 034:016-019). Historians know this event meant the end of irrigation and agriculture at *Marib*, and spelled the end for civilization there. The *Mahram Bilqis* moon temple was left to the mercy of drifting sands around 550 AD, twenty years before *Muhammad* was born.¹⁸³⁰

Other indications that *Makka* was a moon-god shrine include the fact that near *Makka* were related astral shrines. The tribe *Thaqif* had an *Allat* sun-goddess shrine at *Taif* (21:15N 40:21E), which is about 36 miles (58 KM) southeast of *Makka* (21:25:48N 39:49:12E).

Besides *Allah*, *Allat* was the *Thaqif*'s favorite idol, judging by how they tried to bargain with *Muhammad* over *Allat* while negotiating surrender terms. The *Thaqif* wanted three years during which they would wean themselves off *Allat*.¹⁸³¹ *Allat* was either the consort or daughter of *Allah*, depending on the local myth. According to the Satanic Verses, the *Makkans* considered *Allat* to be a daughter of *Allah*.

Makka was also near the shrine of *Uzza* (Venus) at *Nakhla*. The *Nakhla* shrine was east of *Makka* and north of the *Taif* shrine mentioned above. *Nakhla* and *Taif* were sister shrines and daughters of the *Makkan* shrine.

Nakhla's main deity was the Venus goddess, *Uzza*. *Taif*'s main god was *Hubal*, and *Taif*'s main goddess was the sun deity *Allat*. *Allat* and *Uzza* were considered Daughters of *Allah*, according to the Satanic Verses. Thus *Makka* was most important of the three shrines since the moon-god was nearly always the high god of the pagan Mideast triad.

Whenever anyone asks why *Makka* was such a holy spot, they ought to instead ask what made these three locations holy: *Makka*, *Taif* and *Nakhla*. Together these cities honored the typical Arabian triad of the moon, sun and Venus.

Muhammad's tribe, the *Kuraish*, along with the *Kinana* and *Mudar* tribes, ran the *Nakhla* shrine.¹⁸³² While the high god of the *Kuraish* was *Allah*, the *Kinana* tribe embraced *Hubal* (Jupiter) as their high god,¹⁸³³ even though *Hubal* had only recently come to the *Makkan Kaaba* from Syria.

One can extract the *Makkan* creation myth from the *Koran*. After *Ibrahim* called the moon "my lord" (K 006:077), he then said the moon-god created the heavens and the earth (K 006:079). *Allah* created the heavens and earth and made the sun and moon "subservient" (K 029:061-063). *Allah* then took the moon to be his main symbol and his perch.

That the moon was made "subservient" does not mean that *Allah* could not be a moon-god, for moon-god worshippers realized the moon itself was just a created object. Either it served as a crown or as a throne for the deity they worshipped. That the gods regulated the moon is even stated in creation myths such as when *Marduk* the god of Jupiter told *Sin* the moon-god:

¹⁸³⁰ Graveland. *Queen*.

¹⁸³¹ Ishaq. *Sirat*, pp. 192, 615-616.

¹⁸³² Ishaq. *Sirat*, p. 565.

¹⁸³³ Peters. *Hajj*, p. 25.

At the month's beginning to shine on earth, thou shalt show two horns to mark six days. On the seventh day divide the **crown** [the moon] in two [half-moon]. On the fourteenth day, turn thy full face [full-moon].¹⁸³⁴

Allah also created or fathered the rest of the gods, probably by his consort *Allat* the sun-goddess and by his concubine Venus (*K* 043:086-087). At some point the sun, (*Allat*) Venus (*Uzza*), *Sirius* and Fate (*Manat*) were said to be *Allah*'s daughters (*K* 053:019-020, 049 and the Satanic Verses).

Muhammad believed that *Allah* and his daughter could assume human form, if that was not their form all the time. In fact, in *Muhammad*'s mind, the only way to tell divine persons from mere mortal humans was: deities did not eat food (*K* 005:075).

Worship at the *Kaaba* and in the *Makkan* environs during the *Hajj* is discussed elsewhere in this book. *Makkan* pagan worship in *Mosques* however involved a lot of clapping and whistling or "whistling through the fingers" (*Rodwell K* 008:035).

Marib, South Arabia (15.25 N 45:21 E)

Marib was the ancient capital of the Kingdom of *Saba*, known to the Hebrews as *Sheba*, meaning "seven" or "oath."¹⁸³⁵ *Marib* is located in foothills at an altitude of 3,900 feet (1,190 meters) and is 140 miles (225 KM) from the Arabian Sea coast.

Marib is located 77 miles (123 KM) due east of *Sana(a)*. *Sana* (15.3547 N 44.2067 E). The town *Awa* outside the city of *Sana* had a moon temple named after the moon temple at *Marib*.¹⁸³⁶ Ronald Lewcock wrote about the *Sabean* kingdom of which *Marib* was the capital:

It seems that in the last century B.C. and in the early centuries of the Christian era there existed a 'greater *Sabaeen*' state which owed its cohesion to, and expressed its identity through, the shared worship of the moon-god *Ilumquh*.¹⁸³⁷

The moon temple at *Marib* is known as the *Mahram Bilqis*, meaning "the Temple of *Bilqis*." *Bilqis* is the Arabic name given to the Biblical Queen of *Sheba*. The temple probably was dedicated to *Almaqah* (aka *Ilmaqah*), the war-and-moon-god of the *Sabeans*.¹⁸³⁸

The evidence for *Ilumquh* being a war-and-moon-god is discussed in detail in the section that critiques the Revisionists' view of gods in Southern Arabia below.

Sirwah, an ancient settlement in the mountains to the west of *Marib*, is thought to have been the summer palace of the Queen of *Sheba*. *Sheba*'s winter palace possibly is at *Salhan* (15:25:23.8 N, 45:20:09.2 E), 12 miles (19 KM) to the north of *Marib*.¹⁸³⁹

The Queen of *Sheba* traveled about 1,263 miles (2,033 KM) to Jerusalem (1Ki 10; 2Ch 9) to visit King Solomon—if she left from *Marib, Yemen*. In her day, at least, the Queen of *Sheba* was not known for her worship of *Yahveh*. The Queen of

¹⁸³⁴ Larousse, *Sin* entry, p. 56.

¹⁸³⁵ Strong's no. 07614: *Sheba* means "seven" or "oath."

¹⁸³⁶ Lewcock, *San'a*, p. 20.

¹⁸³⁷ Lewcock, *San'a*, p. 21.

¹⁸³⁸ Donnet, Joel. "Quest for a Queen: A team of archaeologists excavates the site of an ancient temple in *Yemen* seeking to find any trail of the Queen of *Sheba*," *Frontline*, "India's national magazine" from the publishers of *The Hindu*, vol. 19, Issue 03, 02-15 Feb 2002.

¹⁸³⁹ Clapp. *Sheba*.

Sheba undoubtedly worshipped a moon-god, almost certainly *Ilumquh*, the national god of *Sheba*.¹⁸⁴⁰

That the Queen of *Sheba* had traveled to Jerusalem made it easier for *Muhammad* to believe that *Ibrahim* had come to *Makka*. The Queen of *Sheba*'s trip to Jerusalem would have been 560 miles (901 KM) longer than *Ibrahim*'s journey from Jerusalem to *Makka*. The Queen of *Sheba* may have sailed up the Red Sea to where the modern port and resort city of *Eilat, Israel*, is now. If the Queen of *Sheba* took the land route along side the Red Sea, she may have passed by *Makka*.

Muhammad realized that the Bible has Abraham traveling great distances, at least by ancient standards. *Ur* to *Haran* is 578 miles (930 KM), *Haran* to Jerusalem is 413 miles (665 KM) and Jerusalem to *Cairo* is 264 miles (425 KM). *Muhammad* did not know where the Biblical *Ur* was since by his day *Ur* had ceased to exist.

Jerusalem to *Makka*, at 765 miles (1,231 KM), is slightly longer than any of Abraham's trips. Nevertheless, given the Biblical travelogue, *Muhammad* did not doubt that *Ibrahim* could have visited *Makka*, even though the deserts of Arabia are extremely unforgiving. John of Damascus (~675 to ~749 AD) however derided *Muhammad*'s idea that Abraham nearly sacrificed his son at *Makka*:

Since the Scripture says that there was a grove-like mountain and wood [(Gen 22:08)], from which Abraham even cut for the holocaust on which he laid Isaac [not Ishmael], and also that he left the asses [donkeys] behind with the servants [(Gen 22:03, 05)], from where is, then, your little tale? For, in that place [*Makka*], there is neither wood from a forest, nor do asses travel through.¹⁸⁴¹

The *Koran* tells the story of how the Queen of *Sheba* (or *Saba* or *Sabea*) supposedly was chided by Solomon for worshipping the sun along with *Allah* the moon-god (*K* 027:024). Brian Doe wrote that the national moon-god of the Kingdom of *Sheba* was called '*Ilumquh*'.¹⁸⁴²

In contrast to the *Koran*, *Rabbinical* lore blames the Queen of *Sheba* for seducing Solomon into idolatry. This *Rabbinical* tale probably arose because Solomon's idolatry and the visit of the Queen of *Sheba* are mentioned in back-to-back chapters of the Bible (1Ki 10—11). Also, *Rabbinical* lore and the possibly *K* 027:024 misled the author of the medieval Ethiopian epic, the *Kebra Nagast*, into thinking that the Queen of *Sheba* worshipped the sun-god as her main and only god.

The Bible says that Solomon's age-related feeble-mindedness and his foreign wives factored into his compromise with idolatry, and the Queen of *Sheba* had nothing to do with it. Since the Bible says Solomon made his compromises only after he was old, his compromise with idolatry probably occurred long after the Queen of *Sheba*'s visit (1Ki 11:04).

Nayrab, Syria (36.17 N 37.22 E)

See the *Harran* entry, above.

Qarnaw and Shabwa, Yemen

See the *Makka* entry, above.

¹⁸⁴⁰ Doe, *Arabia*, p. 25.

¹⁸⁴¹ Sahas, *Heresy*, p. 137.

¹⁸⁴² Doe, *Arabia*, p. 25.

Sinai Desert and Mount Sinai

The *Encyclopedia Britannica* states:

The name *Sinai* however seems to have been known much earlier and may have been derived from the original name of one of the most ancient religious cults of the Middle East, that of the moon-god *Sin*.¹⁸⁴³

Perhaps the Desert of *Zin*, which in Hebrew means “flat,” was also named *Sin* in the past but the name morphed over time to *Zin*. This would not be beyond the realm of possibility given the fact that other land features in the area were named after *Babylonian* gods such as Mount *Nebo* and Mount *Sinai*.

Also of interest is the fact that the Arabic word for “desert” is *Sahara*, the same word after which the *Sahara* Desert is named. A Hebrew word for “moon” is *Saharon*. This suggests an etymological connection between the moon-god and deserts and further suggests that the Desert of *Zin* once was the Desert of *Sin*.

Tema (or Taima(h), Tayma), Northern Arabia (27:37:60 N 38:28:60 E)

Nabonidus, the last King of *Babylon* (555-539 BC), built *Tema* as a center of moon-god worship, specifically, to the moon-god *Sin*.

Tema, like many oases on the camel caravan routes, was dedicated to a moon-god. For instance, most of the capitals of kingdoms in Southern Arabia were on spice and pilgrim routes. In each capital the main temple was dedicated to the national war-and-moon-god.¹⁸⁴⁴

Another example of oases dedicated to the moon-god is *Badr*. *Badr* in Arabic means “full-moon.” *Badr* was on the main north-south camel caravan route next to the Red Sea and *Badr* was to the southwest of *Madina*. *Badr* is where *Muhammad* fought one of his major battles as well as a subsequent raid.¹⁸⁴⁵

Timna, Arabia

See the *Makka* entry, above.

Ur, Mesopotamia (30:57:22 N 46:7:40 E)

Ur was one of the earliest city-states in recorded history. The moon-god was known as *Sin* or *Nanna*. *Ur* is famous for its ziggurat.

Abraham and his family left *Ur* for *Haran* (Gen 11:28, 31; 15:07; Neh 09:07). *Haran* seems to have been a sister city, a caravansary and trading outpost for *Ur*. Both *Ur* and *Haran* were known throughout their ancient histories as being moon-god centers of worship.

Ur met its demise as the *Encyclopedia Britannica* states:

It was perhaps at this time [317 BC] that the *Euphrates* changed its course; and with the breakdown of the whole irrigation system, *Ur*, its fields reduced to desert, was finally abandoned.¹⁸⁴⁶

Zin, Desert of (See Sinai Desert, above)

¹⁸⁴³ *EB*, accessed 2 Oct 2002, “*Sinai Peninsula*” entry. Also see ISBE, *Sinai* entry, Easton, M. G. *Easton Bible Dictionary*, 3rd Edition, 1897, and Mackenzie, Donald. *Egyptian Myth and Legend: With Historical Narrative, Notes on Race Problems, Comparative Beliefs, etc.* Gresham Publishing Co., London, sacred-texts.com, p. 259.

¹⁸⁴⁴ Phillips. Sheba, map inside cover.

¹⁸⁴⁵ Ishaq. *Sirat*, pp. 289, 447.

¹⁸⁴⁶ *EB*, accessed 15 Mar 2003, *Ur* entry.

Critique of the Revisionist View on the Sun- and Moon-gods in Southern Arabia

The Revisionist View That Almaqah and Syn Were Sun-gods Rather Than War-and-moon-gods

Nearly as long as South Arabia has been studied, scholars believed that the half dozen or so high-gods of southern Arabia were male war-and-moon-gods. Jacques Ryckmans wrote as recently as 2004 that some archeologists now believe that *Saba's* *Almaqah* and *Hadramawt's* *Syn* were both sun-gods instead of moon-gods.¹⁸⁴⁷ This section aims to accurately present and then convincingly refute this Revisionist view.

The following table is derived from J. Ryckmans' "Arabian Religions" article printed by *The Encyclopedia Britannica* (2004):

Ryckmans' Revisionist View of Sun- and Moon-gods of South Arabia		
Kingdom	Sun-god or goddess	Moon-god
<i>Hadhramaut</i>	<i>Syn</i> (or <i>Sayin</i>) is a sun-god and national god	<i>Hawl</i>
<i>Ma'in</i>	Not mentioned	<i>Wadd</i> is the moon-god and national god
<i>Kataban</i>	Not mentioned	<i>'Amm</i> is the moon-god and national god
<i>Saba</i>	<i>Almaqah</i> is a sun-god and national god. <i>Shams</i> is a minor sun-goddess	Not mentioned
<i>Himyar</i>	<i>Shams</i> is the national sun-goddess	Not mentioned

Jean-Francois Breton also holds to the Revisionist view, but in 1999 thought that *'Amm* is Mercury. Breton's 1999 book *Arabia Felix* cites a 1989 article written by J. Ryckmans for a French journal that equated *'Amm* with *Nabu*, the scribal god whose planet is Mercury.¹⁸⁴⁸ In 1992 Ryckmans wrote about *'Amm*: "There is no good reason to consider him a moon god."¹⁸⁴⁹ J. Ryckmans then disavowed his earlier ideas when he wrote in 2004, "In *Kataban* the national god *'Amm*, 'paternal uncle,' may have been a moon god."¹⁸⁵⁰ One can see that J. Ryckmans' views have moved somewhat toward the traditional view over the years.

Here are some quotations that sum up the Revisionist view that *Almaqah* and *Syn* were sun-gods rather than moon-gods as traditionally thought. J. Ryckmans wrote:

Next to *'Athtar* [Venus], who was worshiped throughout South Arabia, each kingdom had its own national god, of whom the nation called itself the "progeny" (*wld*). In *Saba* the national god was *Almaqah* (or *Ilumquh*), a protector of artificial irrigation, lord of the temple of the *Sabaeen* federation of tribes, near the capital *Ma'rib*. Until recently *Almaqah* was considered to be a moon-god, under the influence of a now generally rejected conception of a South Arabian pantheon consisting of an exclusive triad: Father Moon, Mother Sun (the word "sun" is feminine in Arabic), and Son Venus. Recent studies underline that the symbols of the bull's head and the vine motif that are associated with

¹⁸⁴⁷ Ryckmans, Jacques. *EB*, "Arabian Religions" entry, 2004; also see *Merriam-Webster's Encyclopedia of World Religions* (2000), pp. 70-71, "Arabian religions."

¹⁸⁴⁸ Breton. *Felix*, p. 122 + endnote 8 found on p. 192 which refers to bibliography p. 204. It is possible that Breton confuses *'Amm* with *Anbay* who Ryckmans elsewhere says is like *Nabu* (Mercury) (Ryckmans, *Anchor*, v. 6, p. 172), but one would need to look at his cited sourced.

¹⁸⁴⁹ Ryckmans, *Anchor*, v. 6, p. 172.

¹⁸⁵⁰ Ryckmans, Jacques. *EB*, "Arabian Religions" entry, 2004.

him are solar and *Dionysiac* attributes and are more consistent with a sun god, a male consort of the sun goddess....¹⁸⁵¹

Joël Donnet wrote:

...*Almaqah* was the main god of the *Sabeans*, to whom it was proper, even if he had equivalents in the neighboring tribes. Associated with fertility, agriculture and irrigation, it was first represented by a bull, and possibly by an ibex. It [*Almaqah*] was also often associated with a moon crescent, which led numerous archaeologists—including *Abdu Ghaleb* and Dr. *Yusuf Abdullah*, the president of the General Organization of Antiquities, Museums and Houses of Manuscripts—to call it the moon-god, and therefore to name *Mahram Bilqis* the Moon Temple. But Bill Glanzman disagrees with this vision, as he considers the moon as only one symbol of *Almaqah*, and certainly not the most important one, according to the numerous inscriptions from the site recovered during the 1950s and the last four years of the AFSM's fieldwork: 'So far, the moon isn't even mentioned in the texts, and we have found only a few examples of the *Almaqah*'s crescent moon in artwork. We very commonly find the bull (*Thawran*) associated with *Almaqah* in the inscriptions.'¹⁸⁵²

J. Ryckmans wrote:

...the ancient [i.e. 1920s] claim of Ditlef Nielsen to reduce the whole pantheon to a basic triad Moon-father, Sun-mother (sun is feminine in Arabia), and Venus-son, has continued to exert negative influence, in spite of its having been widely contested...¹⁸⁵³

A. F. L. Beeston wrote similarly to J. Ryckmans in *The Encyclopaedia Of Islam*:

For the period down to the early 4th century AD, few would now agree with the excessive reductionism of Ditlef Nielsen, who in the 1920s held that all the many deities in the pagan pantheon were nothing more than varying manifestations of an astral triad of sun, moon and Venus-star; yet it is certainly the case that three deities tend to receive more frequent mention than the rest...¹⁸⁵⁴

Dr. Christian Ditlef Nielsen (1874-1949 AD) is credited with presenting the traditional triadic paradigm for South Arabian deities in the 1920s. The peculiar South Arabian astral triad (Father-moon, mother-sun and Venus-son) evidently was not known as late as 1885 when Richard F. Burton wrote:

The moon is masculine possibly by connection with the Assyrian Lune-god *Sin*; but I can find no cause for the Sun (*Shams*) being feminine.¹⁸⁵⁵

Critique of the Revisionist View That Almaqah and Syn Were Sun-gods Rather Than Moon-gods

The Revisionist view summarized above, even if it were true, would not significantly affect the argument that *Allah* was a moon-god. Why? The Revisionist view states that most of the main high gods in Southern Arabia were moon-gods, but

¹⁸⁵¹ Ryckmans, Jacques. *EB*, "Arabian Religions" entry, 2004.

¹⁸⁵² Donnet, Joël. "Looking for the Queen of *Sheba*," wanadoo.fr, May 2001.

¹⁸⁵³ Ryckmans, Jacques. "The Old South Arabian Religion," quoted in Daum, W. (editor). *Yemen: 3000 Years Of Art And Civilization In Arabia Felix*. Pinguin-Verlag (Innsbruck) und Umschau-Verlag, Frankfurt/Main, p. 107.

¹⁸⁵⁴ Beeston, A. F. L. "Saba" in Bosworth, C. E., E. van Donzel, W. P. Heinrichs & G. Lecomte, *The Encyclopaedia Of Islam*, 1995, v. viii, E. J. Brill, Leiden, pp. 664-665.

¹⁸⁵⁵ Burton. *Nights*, vol. 4, fn. 388.

two were sun-gods. Thus the odds are that *Allah* would be a moon-god, and there is plenty of evidence that says *Allah* really was a pre-Islamic moon-god.

Dr. Christian Ditlef Nielsen (1874-1949 AD) is often credited with noticing the triadic paradigm for South Arabian deities in the 1920s. Jacques Ryckmans and Jean-Francois Breton are two proponents of the Revisionist view of South Arabian deities who are currently active in this field of study. Jacques Ryckmans wrote:

...the ancient claim of Ditlef Nielsen to reduce the whole pantheon to a basic triad Moon-father, Sun-mother (sun is feminine in Arabia), and Venus-son, has continued to exert negative influence, in spite of its having been widely contested...¹⁸⁵⁶

A. F. L. Beeston wrote similarly in the *Encyclopaedia Of Islam*:

For the period down to the early 4th century AD, few would now agree with the excessive reductionism of Ditlef Nielsen, who in the 1920s held that all the many deities in the pagan pantheon were nothing more than varying manifestations of an astral triad of sun, moon and Venus-star; yet it is certainly the case that three deities tend to receive more frequent mention than the rest...¹⁸⁵⁷

Notice that in order to knock Nielsen's triadic theory, Ryckmans and Beeston understandably resort to *Argumentum ad Populum*, i.e. Nielsen's theory lost a popularity contest, and *Argumentum ad Verecundiam*, i.e. Nielsen is not an authority on the subject any longer since his scholarship is dated.

Ryckmans and Beeston unwittingly set up straw-man arguments when they suggest that there is no proof that *Almaqah* and *Syn* were a moon-god, and there is evidence that does not fit in Nielsen's theory in regard to *Almaqah* and *Syn*.

Nielsen, when formulating his theory, could hardly have missed the type of evidence that Ryckmans and other Revisionists cite. The vines would have been impossible to miss, and the fact that *Almaqah* was associated with the bull was known at least since 1955 when Wendell Phillips wrote:

In ancient *Sheba*, the bull always represented *Ilumquh*, who was known under other names, one of which was *Thor* (Bull).¹⁸⁵⁸

The evidence that Ryckmans says shows that *Almaqah* is a sun-god could also be interpreted in keeping with Nielsen's contention that all the South Arabian moon-god were war-gods, too. A. F. L. Beeston admits as much in the *Encyclopaedia Of Islam*:

Garbini has produced cogent arguments to show that the attributes of *'lmkh* [i.e. *Almaqah*] are rather those of a warrior-deity like Greek *Herakles* or a vegetation god like *Dionysus* [a sun-god].¹⁸⁵⁹

So the evidence that Ryckmans says shows *Almaqah* is a sun-god could also be interpreted to show that *Almaqah* is a war-god (notice the "or" in the quote above). Evidently, Ditlef Nielsen interpreted the vines and bulls associated with *Almaqah* to be war-god and male attributes rather than as solar attributes. Nielsen wrote:

¹⁸⁵⁶ Ryckmans, Jacques. "The Old South Arabian Religion," quoted in Daum, W. (editor). *Yemen: 3000 Years Of Art And Civilization In Arabia Felix*. Pinguin-Verlag (Innsbruck) und Umschau-Verlag, Frankfurt/Main, p. 107.

¹⁸⁵⁷ Beeston, A. F. L. "Saba" in Bosworth, C. E., E. van Donzel, W. P. Heinrichs & G. Lecomte, *The Encyclopaedia Of Islam*, 1995, v. viii, E. J. Brill, Leiden, pp. 664-665.

¹⁸⁵⁸ Phillips. *Sheba*, p. 299.

¹⁸⁵⁹ Beeston, A. F. L. "Saba" in Bosworth, C. E., E. van Donzel, W. P. Heinrichs & G. Lecomte, *The Encyclopaedia Of Islam*, 1995, v. viii, E. J. Brill, Leiden, pp. 664-665.

...the main god, the **national** god of **war**...this is in all South Arabian, yes, nearly in all Semitic monuments, a sure identifying mark of the **moon-god**.¹⁸⁶⁰

The same could be said of *Syn*'s eagle coin as was said of *Almaqah*'s bull and vines. Instead of the eagle being interpreted as being solar, Nielsen may have interpreted the eagle as being a moon- and war-god or male attribute. After all, the eagle was the main symbol found on the war standards of Roman legions. *Syn*'s eagle coin is discussed in detail below.

One can see that the Revisionist view of the South Arabian gods has a certain appeal to Westerners in that at least two of the main South Arabian deities, *Almaqah* and *Syn*, can be interpreted in the same manner as the preponderance of Mediterranean deities of Antiquity: instead of the high god being a moon-god, he's a sun-god, and instead of the vine and bull being war-god symbols, they are solar in nature.

Ditlef Nielsen's theory lets South Arabian mythology interpret itself first. This approach is especially appropriate in the case of *Almaqah* and *Syn* first because both their cults were thoroughly Mideastern and their origins pre-date the coming of Mediterranean influences to *Yemen*—probably by several centuries. Second, the use of vine, bull and eagle decorations is not a very strong indicator as to whether a god is solar or lunar, as is discussed in detail in this section.

The fact that the inscriptional evidence so far recovered at the *Bilqis* temple does not mention that *Almaqah* was a moon-god could be explained through statistics. Since most inscriptions have perished over time leaving only a few hundred intact, the chances are slim that any one of them would mention *Almaqah*'s astral association.

The nature of temple inscriptions is mainly votive and dedicatory, and the astral association of the god would be deemed too obvious to mention in inscriptions. Usually the astral nature of gods is determined from ancient myths, but there is no mythological literature that mentions *Almaqah* or the other South Arabian gods. It seems the oldest manuscript found in *Yemen* is from the *Islamic* era—the *Koran*.

From the fourth century AD to the time of *Islam*, Judaism and Christianity were on the ascendancy in South Arabia, so some of the temples like *Bilqis* fell into disuse already then. From the fourth century AD until the present, these temples have been covered and uncovered by blowing sand dunes, often leaving them to the mercy of iconoclasts and salvagers of metal and stone. One ought not expect to find many intact crescent artifacts and lunar inscriptions.

Aside from the crescents-and-orb symbols, the uncovered temple inscriptions currently are silent on whether *Almaqah* and *Syn* are moon- or sun-gods. This is other evidence, though, some of which is:

- ☉ Archaeologists found "a few examples of the *Almaqah*'s crescent moon in artwork" (see the Joël Donnet quote above) at the *Bilqis* temple. One archaeologist wrote of *Almaqah*'s temple, now called *Bilqis*:

Near the top of the delicate stone shaft was a beautifully carved circular sun with a crescent-moon...for some twenty-five hundred years this graceful pillar had stood guard above the sands near *Marib*...¹⁸⁶¹

- ☉ A *Hadramawt* temple altar had a crescent-and-orb symbol as well as a Venus altar symbol.¹⁸⁶²

¹⁸⁶⁰ Nielsen, 1912, pp. 593-594, as translated in Krause, "*Haram-Harimat*."

¹⁸⁶¹ Phillips. *Sheba*, pp. 226-227.

- There are few, if any, solar disks and rays found in *Almaqah*'s and *Syn*'s temples.

All this suggests that *Almaqah* and *Syn* were moon-gods, not sun-gods.

In Ryckmans' view, *Almaqah* was a sun-god and *Shams* was a sun-goddess. In his "Arabian Religions" article for *The Encyclopedia Britannica*, Ryckmans does not mention who exactly in his view the moon-god at *Saba* was even though one would suspect the moon-deity would have been mentioned in inscriptions.

In Ryckmans' view, there are two sun deities of note at *Saba*. The traditional view seems to make better sense in that each slot of the South Arabian sun-moon-Venus triad was populated by a notable deity and no slot is doubly occupied: 1) *Almaqah* as moon-god 2) *Shams* as sun-goddess and 3) *Athtar* as Venus.

Both *Syn* and *Almaqah* fit best in their respective astral triads as moon-gods rather than sun-gods, and each for the same reason: the sun deity position is already taken by a major sun-goddess, and if *Syn* and *Almaqah* are sun-gods, that leaves no prominent deity for the moon-god position of the triad.

Breton wrote that *Sayin* was associated with and worshipped along side of 'Athtar and dhat-Himyam.¹⁸⁶³ 'Athtar is Venus. Simpson wrote that the gender of dhat-Himyam is feminine indicating that she is a goddess. Simpson also wrote that...

...Shamsum was most certainly a solar goddess; as Shamsum in Middle Sabaean times [110 BC-300 AD] often replaces the older deities Dhat-Himyam and Dhat-Ba'danum, these may also have been some sort of sun deities.¹⁸⁶⁴

Ryckmans wrote about *Dhat-Ba'danum*:

Among other Sabaean feminine denominations, that of *Dhat-Ba'danum*, a goddess who received dedications of votive statuettes of horses, was probably a sun goddess since the horse is associated with the solar cult in the Mediterranean culture.¹⁸⁶⁵

Ryckmans said that *Hawl* was the *Hadramawt* moon deity, yet apparently nothing is known of *Hawl* beyond his name. Ryckmans wrote:

In *Hadramawt*, *Hawl* was probably a moon-god; his name apparently alludes to the lunar cycle.¹⁸⁶⁶

Simpson, however, wrote that *hwl* (with a dot under the *h*) as a noun means "magical power," as a verb *hwl* means "to avert," and *hwl* was a word used on an amulet of the sun goddess *Shams*.¹⁸⁶⁷ So while *Hawl*'s etymology might be distantly related to a moon phase, that does not necessarily make *Hawl* a moon-god.

Since the moon-god would have been a major god, *Hawl* probably was not the moon-god. Thus the *Hadramawt* astral triad would be: 1) *Syn* was the moon-god, 2) *dhat-Himyam* was a sun-goddess who was later replaced by the sun-goddess *Shams*, and 3) *Athtar* was Venus.

Ryckmans says that a bull—the symbol of both *Almaqah* and *Syn*—is "more consistent with a sun god, a male consort of the sun goddess."¹⁸⁶⁸ Bowen and

¹⁸⁶² Crescent-and-orb (Thompson, *Moon*, p. 55, plate Lxviii); and Venus altar carving (Thompson, *Moon*, pp. 50-51, plates xviii and xxi). The Venus-altar carving is illustrated in this Moon-o-theism book in relation to the Dome of the Rock (see the Thumbnail Gallery).

¹⁸⁶³ Breton, *Felix*, p. 122.

¹⁸⁶⁴ Simpson, *Sheba*, p. 162.

¹⁸⁶⁵ Ryckmans, *Anchor*, v. 6, p. 172.

¹⁸⁶⁶ Ryckmans, Jacques, *EB*, "Arabian Religions" entry, 2004.

¹⁸⁶⁷ Simpson, *Sheba*, p. 178, catalog item 236.

¹⁸⁶⁸ Ryckmans, Jacques, *EB*, "Arabian Religions" entry, 2004.

Albright say that “carved bulls heads” were “ubiquitous” in South Arabia,¹⁸⁶⁹ suggesting that the bull was primarily a lunar symbol in lune-loving South Arabia.

A bull and bull’s head (bucranium) were used as moon-god icons due to their curved horns. Whenever bulls are paired with ibexes as on many plaques,¹⁸⁷⁰ the pairing strongly suggests the bull is lunar rather than solar. The same could be said of bulls paired with crescent-and-orbs. A bull’s head artifact from 3rd C BC South Arabia has a crescent-and-orb on its forehead, and between the horns is a pair of ibexes flanking a tree of life that together form a crescent-and-orb motif.¹⁸⁷¹ Ibex horns sometimes have crescent-and-orbs behind them, too.¹⁸⁷²

Bulls as lunar icons probably far outnumber bulls used as solar icons among Semitic peoples, let alone in South Arabia. Moreover, the fierce bulls could be associated with the fact that the South Arabian moon-gods were also war-gods.

Almaqah was not only associated with bulls but also with ibexes and goats, which are moon-god animals owing to their curved horns. This suggests that the bulls associated with *Almaqah* were also considered lunar animals due to their curved horns. Joel Donnet wrote about *Almaqah*’s association to bulls and ibexes:

Almaqah however was the main god worshipped by the *Sabeans*. Symbolized first by a bull and then by an ibex, he was also associated with a crescent, which led certain archaeologists to call him the moon-god and therefore name *Mahram Bilqis* ‘the moon temple.’¹⁸⁷³

Micha Lindemans wrote about *Almaqah*’s association to bulls and goats:

A moon-god and tutelary god of the South Arabian kingdom of *Saba*. The members of the tribe of *Saba* called themselves ‘the children of *Almaqah*.’ He is symbolized by a cluster of lightning flashes and a weapon which looks similar to the letter S. His symbolical animal is the bull. *Almaqah* is referred to in some texts as ‘Lord of the horned goats.’¹⁸⁷⁴

Simpson wrote that a temple’s dedicatory inscription at *Sirwah* read “*Almaqah*, Master of the Ibex.”¹⁸⁷⁵

Ryckmans says the vine motif was *Dionysian*. *Dionysus* was the widely worshipped night-sun. Ryckmans’ surmise reminds one of what the Roman historian Tacitus (~55 AD to ~120 AD) wrote about the Jewish temple:

From the fact that their priests used to chant to the music of flutes and cymbals and to wear garlands of ivy, and that a golden vine was found in the temple, some have thought that they worshipped Father *Liber* [*Dionysus*, i.e. the Night Sun], the conqueror of the East, though their institutions do not by any means harmonize with the theory; for *Liber* established a festive and cheerful worship, while the Jewish religion is tasteless and mean [i.e. by gaudy Roman standards].¹⁸⁷⁶

¹⁸⁶⁹ Bowen & Albright. *Arabia*, p. 225, left column, top.

¹⁸⁷⁰ Simpson. *Sheba*, p. 54, catalog 17; pp. 60-61 + catalog 26; p. 117, catalog 125.

¹⁸⁷¹ Simpson. *Sheba*, p. 132, catalog 160, Bronze bull’s head with ibex and tree of life motif.

¹⁸⁷² Ibexes with crescent-and-orbs: Simpson. *Sheba*, p. 96, catalog 104; p. 139, catalog 180.

¹⁸⁷³ Donnet, Joel. “Quest for a Queen,” *Frontline*, frontlineonnet.com, v.19, issue 3, 2-15 Feb 2002.

¹⁸⁷⁴ Lindemans, Micha F. pantheon.org, 9 Oct 2004, *Almaqah* entry.

¹⁸⁷⁵ Simpson. *Sheba*, p. 55.

¹⁸⁷⁶ Tacitus, *Histories*, 5.3ff, as excerpted from Tacitus, *Histories*, translated by A. J. Church & W. J. Brodribb, 1888, reprinted in Modern Library, New York, 1942, as quoted in MacMullen & Lane, *Sourcebook*, p. 162.

Just as Tacitus dismissed the vine motif as being *Dionysian* in the case of *Yahveh* based on the evidence, the same should apply in the case of *Almaqah*. The use of the vine motif in South Arabia probably differed from elsewhere because the gender, roles and astral association were different than in the Mediterranean world.

In Western cultures, the moon was usually a goddess, but in the Mideast the moon was the high god; in the West and Mideast Venus was a goddess, but in South Arabia Venus (*Athtar*) was generally male. In the West the sun was a high god, but in the Mideast the sun was most often a goddess.

With the genders of the sun, moon and Venus often being opposite that in the West, it is not surprising that the standard iconography in the Mideast was different. For instance, in the Mediterranean world vines might be associated with the sun god, not so much because of the astral aspect, but because of male fertility. Since the moon is male in the Mideast and Southern Arabia, vines then become a lunar symbol.

In the Mediterranean area and in the Mideast vines were most often carved in a scroll or undulating pattern. An artistic crescent-and-orb was created by curving the vines and using leaves or clusters of grapes for the orb—hence a moon-god symbol. That a scrolled vine is indeed intended as a crescent-and-orb pattern become obvious when a crescent-and-orb alternates between a vine scrolled as just described.¹⁸⁷⁷

The crescent-and-orb vine motif is found throughout the moon-god-loving Mideast including *Marib* in South Arabia and *Petra* in northern Arabia.¹⁸⁷⁸ Vine art and the tall-short-tall *Allah* motifs are illustrated in this Moon-o-theism book, especially in regard to the Dome of the Rock (see the Thumbnail Gallery).

That vines were a lunar symbol in South Arabia can be assumed from the fact that vine friezes from *Hushn al-'Urr* in the *Hadramawt*, had lunar “ibexes standing behind crossed tendrils.”¹⁸⁷⁹ Other plants besides vines were associated with the moon-god animals such as ibexes and bulls, for instance...

...a limestone capital with [an] acanthus leaf decoration beneath which is a crouching ibex flanked by bucrania [plural of bucranium, meaning “ceremonial bull’s head”] panels...was found in the *Wadi Harib* [but] it is thought to have been brought from *Marib*.¹⁸⁸⁰

Ibexes and bulls were associated with the moon because of their curved horns. Ibexes were depicted in friezes with crescent-and-orb couplets formed from grape clusters and vines at *Marib*¹⁸⁸¹ and at *Petra* in northwest Arabia.¹⁸⁸²

At *Petra* even a lion is depicted in a scrolled vine.¹⁸⁸³ *Petra* was known for its many decorative crescent winged capitals atop columns and in building facades.¹⁸⁸⁴ This shows *Petra*’s love of the moon, and suggests that the lion may have been a moon-god symbol.

Nowadays people might associate the lion with the sun due to the orange-ish fur, and for the fact that people visit zoos, and wildlife shows are filmed, during daylight.

¹⁸⁷⁷ Simpson. *Sheba*, p. 97, catalog 109.

¹⁸⁷⁸ Nabatean crescent-and-orb grape vines at *Petra*: Glueck. *Dolphins*, plate 30 (p. 54), plates 176-177 (pp. 388-389).

¹⁸⁷⁹ Doe. *Southern*, p. 34, picture 4.

¹⁸⁸⁰ Doe. *Southern*, p. 34, picture 6.

¹⁸⁸¹ Doe. *Southern*, p. 36, picture 9.

¹⁸⁸² Ibex in scroll vine at *Petra*: Glueck. *Dolphins*, plate 169 (pp. 370-371), plate 170 (p. 372).

¹⁸⁸³ Lion in scroll vine at *Petra*: Glueck. *Dolphins*, plate 169 (pp. 370-371).

¹⁸⁸⁴ Nabatean crescent-and-orb capitals at *Petra*: Glueck. *Dolphins*, plate 173 (p. 385).

People in ancient times knew that lions are nocturnal hunters especially on moonlit nights, so naturally they associated the lion with the moon-god:

- ☾ In the *Gilgamesh Epic*, *Gilgamesh* prayed to *Sin* the moon-god for help in fending off lions at night.¹⁸⁸⁵
- ☾ At *Hazor's* moon-god temple, a lion orthostat guarded the entrance.¹⁸⁸⁶
- ☾ At the moon-god temple in *Marib* a bronze statue dedicated to *Almaqah* wears a moon-god approved curved knife under his belt and a lion-skin cape as shown by the four paws.¹⁸⁸⁷

Archaeologists discussing a cherub riding a lion statue found at *Timna*, capital of *Kataban* in southwest *Yemen*, note that this was a popular ancient statue motif that, at least in *Timna*, would have represented the moon-god controlling the sun. Berta Segall wrote that the cherub riding a lion motif...

...outside Arabia, indicates a supremacy of the divinity of the night-sky over that of the sky of the day, is possibly a sign that they meant to emphasize their special loyalty to the Arabian male god of the heavens. In Babylon the moon-god had from very ancient times 'renewed the royal seed to distant days' and was therefore the divinity of rulers and the ruling class and, in a wider sense, the 'life-index' the index to health and prosperity, of the ruled, as W.F. Albright suggested.¹⁸⁸⁸

In the case of *Timna*, though, this statue may in fact represent a moon-god controlling a lunar animal, since the lion in the Mideast may have been a lunar animal more than a solar animal.

Revisionists cite classical Greek and Roman writers to support their theory in several points. For instance, a Greek historian Theophrastes of *Eresos* (372-287 BC) wrote that frankincense was collected in a *Sabean* temple of the sun even though he meant a *Hadramawt* temple hundreds of miles to the east.¹⁸⁸⁹ Breton says this suggests that the *Hadramawt Syn* was a sun-god, though Theophrastes' geography mistake suggests that Theophrastes was just hazarding a guess. Theophrastes made other mistakes such as he thought cinnamon was grown in South Arabia rather than in India.¹⁸⁹⁰ Lastly, Theophrastes could have had in mind the temple of the *Hadramawt* sun goddess *dhat-Himyam*.

Theophrastes' information implies that *Syn* would have been a sun-god if his temple was meant, except that Theophrastes probably just assumed that the *Hadramawts'* national god was a sun-god based on Mediterranean mythology. This mistake is similar to how Greek travelers thought the *Abyssinian* moon-god *Mahrem* was the god of Mars (*Ares*)¹⁸⁹¹ on account of *Mahram's* male gender and his preoccupation with war-making. After all, Greek moon-gods were female and were involved in hunting but not warfare.

¹⁸⁸⁵ Anonymous. *Gilgamesh*, "The Search for Everlasting Life." Also, Pritchard. *Ancient*, I:62, middle of Tablet IX.

¹⁸⁸⁶ Yadin, Yigael. *Hazor: The Rediscovery Of A Great Citadel Of The Bible*. Weidenfield and Nicolson, London & Jerusalem, 1975, pp. 44-47.

¹⁸⁸⁷ Phillips. *Sheba*, p. 287.

¹⁸⁸⁸ Segal, Berta. "The Lion-riders from *Timna*," Bowen & Albright. *Arabia*, pp. 163-164.

¹⁸⁸⁹ Breton. *Felix*, p. 122. Theophrastus' *Natural History*, 9.4.5.

¹⁸⁹⁰ Breton. *Felix*, pp. 54, 61.

¹⁸⁹¹ Nielsen, 1912, pp. 593-594, as translated in Krause, "Haram-Harimat" Copyrighted material

Coins Show That Almaqah and Syn Were Moon-gods

The topic of South Arabian antiquities, including coins, has been de-mythologized and de-astralized to a greater extent than warranted. This was not always the case. For instance, in 1937 John Walker discussed the moon-god in relation to South Arabian coins, and in 1952 he wrote an article "The Moon-god on Coins of the *Hadramawt*.

Scholars de-emphasize the solar or lunar evidence by leaving a lot left unsaid in the literature, and it is sometimes said that an argument that so-and-so deity is lunar is speculative. Simpson wrote:

...the lunar nature of 'Almaqah and Ta'lab is speculative...[Sayin's] connection with the moon is merely speculative.¹⁸⁹²

The evidence is also said to be ambiguous. For instance, Breton wrote about South Arabia in general:

There are bas-reliefs depicting ibexes (sitting or standing), bulls and gazelles, but it is unclear which gods these figures were meant to represent.¹⁸⁹³

Inscriptions consecrated to the gods are often accompanied by a small circle which is generally interpreted as an image of planet Venus. These two symbols show up together in a variety of contexts such as engraved plaques, incense altars, and buildings. The image seems to have been essentially a form of talisman to bring good luck and ward off evil, rather than being exclusively related to a specific divinity. Scholars have been so far unable to establish a link between each symbol and a particular deity.¹⁸⁹⁴

Just as bas-reliefs and Venus-and-moon couplets are often left uninterpreted, so also is the case with legends and images on coins. Nowadays, words such as *Shahr* (moon) and *Hilal* (crescent), and monograms (e.g. *Yanap*), are transliterated and generally not translated or interpreted, and there is no hint that such words or their etymology refer to moon-god worship. Untranslated words such as *Shahr* or *Sukr* (meaning "bright") are merely said to be the names of kings, temples, palaces or mints.

Even if such words did refer to a king or mint, the fact that the name is etymologically connected to mythology and religion ought to be considered significant enough to mention just as scholars in similar discussions find it helpful to point out that, say, Nebuchadnezzar means "*Nabu* protects."

Some words could be interpreted as applying to a moon-god or to a king or mint, so it is necessary to set out the case for each interpretation to see which is more plausible.

Many South Arabian coins have a crescent-and-orb symbol, or an owl or snake or bull or another moon-god symbol (see illustration below). Few if any have a sun-with-rays symbol as one would expect there to be if any of the high gods were sun-gods.

On a few *Katabanian* and *Sabean* coin issues, the obverse has a male bust and the reverse has an owl with an inscription next to the owl that reads: "*Shahar Hilal, Ynp!*" meaning "Moon Crescent, the Exulted." Similarly, an issue of *Hadramawt* eagle coins has a tri-literal inscription *Y.Sh.H.* standing for "*Ynp, Shahar Hilal*" meaning "The exulted, Moon Crescent" (all illustrated and discussed below).

¹⁸⁹² Simpson, *Sheba*, pp. 162...163.

¹⁸⁹³ Breton, *Felix*, p. 118.

¹⁸⁹⁴ Breton, *Felix*, p. 125.

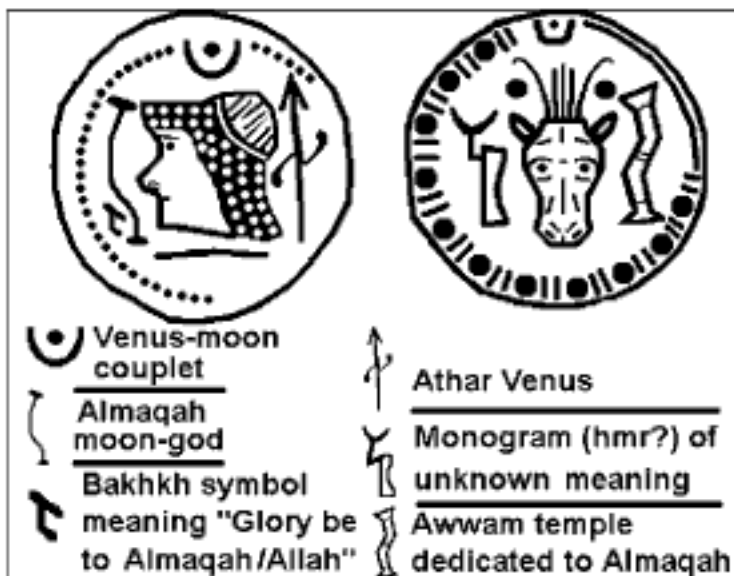


Figure 02-01. These are symbols often found on South Arabian coins—all of which just happen to be found on this later *Sabean* bucranium coin issue from the early 2nd to mid-3rd century AD. *Almaqah*'s symbol is found on many *Sabean* coins.¹⁸⁹⁵ Simpson wrote that the bull with lyre-shaped horns with a plume in between is "probably an animal manifestation of '*Almaqah*.'"¹⁸⁹⁶

The *Bakhkh* symbol is of especial interest. It was placed on the obverse of some *Sabean* coins right next to the bent-ladder symbol of *Almaqah*.¹⁸⁹⁷ Since the *Bakhkh* symbol meant "Glory be to Allah," *Almaqah* was probably known as *Allah* already in pre-Islamic times. Egerton Sykes said that *Allah* "seems to have been preceded by *Ilmaqah* [aka *Almaqah*] the moon-god."¹⁸⁹⁸ See the coins appendix for more on the *Bakhkh* symbol.

Scholars have generally taken the view that the *Sahar Hilal* mentioned on *Sabean* coins above the owl refers to a certain *Katabanian* king (or kings) by that name, and that "the exulted" (*YNP*) is "the king's title in *Sabaeen*."¹⁸⁹⁹

There are a few *Sahar Hilals* attested in inscriptions and coins: *Shahr Hilal* (~370 BC), *Shahr Hilal* Yuhan'im (~300 BC) and *Shahr Hilal* Yuhagbid (~100-120 BC), but there probably were other *Shahr Hilals* of which no record has been found.

The fact that "*Shahr Hilal* the exulted" surrounds the upper part of an animal manifestation of a moon-god (the owl) suggests that the phrase "Moon Crescent, the Exulted" refers to the moon-god, or alternatively, to the King *Shahr Hilal* and his high god. If the legend honored the king exclusively, one would think the legend would have been found not by the owl, but on the obverse by the man's portrait. The man's portrait may represent the moon-god *Almaqah* as suggested by the fact that some later issues of this coin have a crescent-and-orb touching the top of the head. However, there are some issues with the owl on both sides of the coin and the phrase "Moon Crescent, the Exulted," which more strongly suggests the phrase refers to the moon-god.¹⁹⁰⁰

That the *Sabeans* would call their moon-god "the exulted" is in keeping with the religious culture. After the *Mekkans* had fought the *Muslims* at the Battle of *Uhud* in

¹⁸⁹⁵ Coins with *Almaqah*'s symbols: Doe. *Southern*, pp. 121-122 and plate 44 (p. 85), 2nd row, *Qataban* coin 3 (1st C. BCE – 1st C. AD), 3rd row, *Sabean* coins 2 & 3 (1st C. BCE) and 5th row, *Sabean* coins 1 & 2 (late 1st C. AD), etc.

¹⁸⁹⁶ Simpson. *Felix*, p. 77, coins 69-70 Series with bucranium, early 2nd-mid-3rd centuries AD.

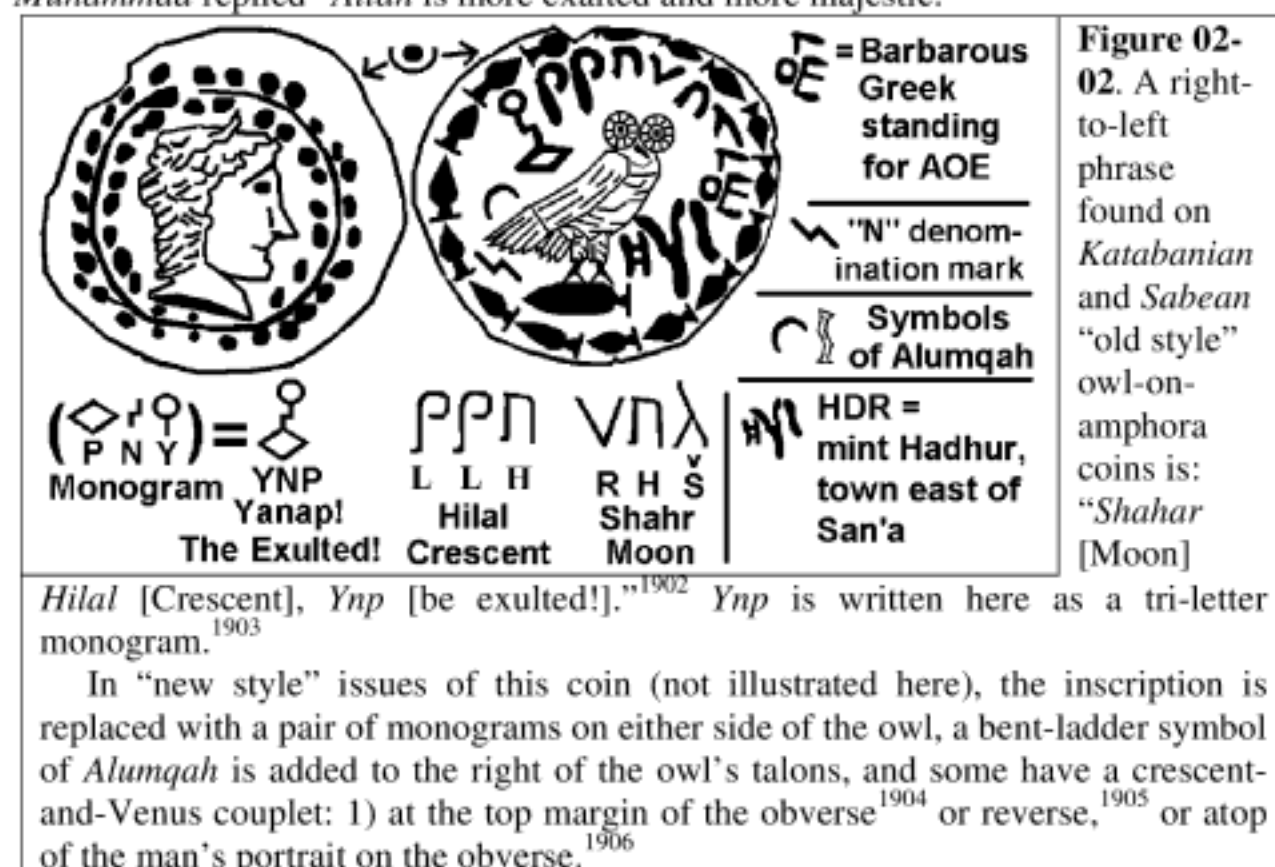
¹⁸⁹⁷ Bucraneum *Saba* coin series with *Bakhka* symbol: Simpson. *Sheba*, p. 77, catalog no. 69, *Saba* coin series with bucranium, early 2nd-mid 3rd centuries AD; Doe. *Southern*, pp. 122 + plate 44, 5th row, *Saba* coin 1.

¹⁸⁹⁸ Sykes. *Mythology*, p. 7, *Allah* entry.

¹⁸⁹⁹ *Sylloge. Himyarite-Katabanian* coins 1462-1485 (end of 2nd C. BC to 1st C. BC).

¹⁹⁰⁰ *Sabean* coins with owl on both sides: Doe. *Southern*, pp. 121, plate 44, 2nd row, coin 1 (2nd C. BC); 3rd row, coin 2 (1st C. BC).

625 AD, *Abu Sufyan Ibn Harb* cried out to his god "*Hubal*, be thou exalted." Then *Muhammad* replied "*Allah* is more exalted and more majestic."¹⁹⁰¹



Hilal [Crescent], *Ynp* [be exulted!].¹⁹⁰² *Ynp* is written here as a tri-letter monogram.¹⁹⁰³

In "new style" issues of this coin (not illustrated here), the inscription is replaced with a pair of monograms on either side of the owl, a bent-ladder symbol of *Alumaqah* is added to the right of the owl's talons, and some have a crescent-and-Venus couplet: 1) at the top margin of the obverse¹⁹⁰⁴ or reverse,¹⁹⁰⁵ or atop of the man's portrait on the obverse.¹⁹⁰⁶

Indications that the owl represents the *Sabean* moon-god and high-god are:

- *Alumaqah*'s bent-ladder symbol (depicted on the above two illustrations) is found on some later issues of the owl-on-amphora coin next to the owl.
- The fact that the owl coins were the only coin the *Sabeans* minted from the mid-4th BC to late 1st C BC suggests that the moon-god was the high-god.
- A later *Sabean* coin, the bucranium series (2nd-3rd C AD), has a crescent-and-orb, further suggesting the moon-god was the *Sabean* high-god.¹⁹⁰⁷

The crescent by the owl's back on *Sabean* coins is not the similar-looking South Arabian letter "r" since this coin is imitative of the Athena-owl Attic *tetradrachm* that has a crescent in nearly the same position. Also, the "r" is not a denomination mark since these series have an "n" and "g" to denote denomination.^{1908 1909}

The fact that the "Moon Crescent, the Exulted" is on more than one kingdom's coins suggests that it refers to the moon-god rather than any particular king or king. *Sahar Hilal* is mentioned on the *Katabanian* "series with two heads" coins (1st C BC-

¹⁹⁰¹ Al Kalbi. *Idols*, p. 24.

¹⁹⁰² *Sabean* coins with bust on obverse, owl on the reverse: Simpson. *Sheba*, p. 75, catalog no. 55, *Sabeao-Qatabanian* coin, late 2nd-1st C. BC; others like it are: Doe. *Southern*, pp. 121, plate 44, 1st row, coins 1 (5th C BC) & 2 (3rd C. BC); 3rd row, coin 1 (early 2nd C. BC).

¹⁹⁰³ The inscriptions and the fact that a symbol on the owl coins is *Alumaqah*'s are found at: Doe. *Southern*, pp. 121-122 and plate 44 (p. 85), 2nd row, coin 2, *Saba* (2nd C. BCE); 3rd row, coin 3 (1st C. BCE); *Sylloge*, plates 50+51, *Sabean* coins 1460-1461 (end of 2nd C. BCE) and *Himyarite-Katabanian* coins 1462-1485 (end of 2nd C. BCE to 1st C. BCE).

¹⁹⁰⁴ Simpson. *Sheba*, p. 76, catalog nos. 64+68, *Saba* coins late 1st C. BC-early 1st C. AD.

¹⁹⁰⁵ Simpson. *Sheba*, p. 76, catalog no. 59, *Saba* coin Mid-2nd-late 1st C. BC.

¹⁹⁰⁶ Simpson. *Sheba*, p. 76, catalog nos. 61-63, *Saba* coin Mid-2nd-late 1st C. BC.

¹⁹⁰⁷ Simpson. *Sheba*, pp. 75-77.

¹⁹⁰⁸ Simpson. *Sheba*, pp. 75-76.

¹⁹⁰⁹ South Arabian alphabet charts are online, or see Phillips. *Sheba*, p. 42, or start of *Sylloge*.

1st C AD), on *Katabanian* owl-and-amphora coins (mid-2nd C BC), and on *Sabean* owl-and-amphora coins (late 2nd-1st C BC).¹⁹¹⁰ John Walker wrote:

...both *Shahar* and *Hilal* have lunar significance in the South Semitic monuments. The former is a proper name meaning "moon" = Arabic *Shahr* (month); the latter is the same as the Arabic *Hilal* (new-moon [i.e. waxing crescent]).¹⁹¹¹

Scholars have not considered the possibility that "Moon Crescent, the Exulted" refers to the moon-god, yet there is no other satisfactory solution, as Simpson wrote:

The reading and interpretation of the legend have raised many questions and prompted extensive study. Generally it is identified as the name of a *Katabanian* king, a certain *Shahr Hilal*, but **there is no understandable reason why the *Katabanian* royal name was written on *Sabean* coins and in such a ["cursive" rather than formal, but "formerly identified as "Aramaic" or "*Lihyanite*""] script....In any case, we may suggest that the existence of both series—with *Sabaeen* typological features but with a portrait of a *Katabanian* ruler on the obverse, and with the name of a *Katabanian* king on the reverse of *Sabaeen* coins—reflects some form of political subordination or suzerainty of the South Arabian kingdoms when *Kataban* dominated a large part of southwest Arabia (Hill 1922, 53-55, plates VII, 27-28; VIII, 3-4).¹⁹¹²**

Another indication that "Moon Crescent, the Exulted" (*Sh.H.Y.*) refers to the moon-god is this legend is found on *Hadramawt* coins, too, but transposed as *Y.Sh.H.* (The exulted Moon Crescent). Walker came close to the aforementioned solution in 1937 when he wrote about the *Syn-eagle* coin (as was partly quoted above):

If by any chance *Y.Sh.H.* should stand for *Yuhan'im Shahar Hilal* it is a noteworthy coincidence that both *Shahar* and *Hilal* have lunar significance in the South Semitic monuments.¹⁹¹³

Another solution scholars offer is that *Y.Sh.H.* stands for the first three consonants of a king's name: **Yashhur'il** Yuhar'ish, son of Abiyasa, *Mukarrib* (i.e. federation leader) of *Hadramawt* who lived around the time of Christ.¹⁹¹⁴ Of course, this is conjectural based only on the congruence of three letters of the *Syn-eagle* coin and not inscriptional evidence where *Yashhur'il* says he minted new types of coins.

That *Yashhur'il* Yuhar'ish would use the first three letters of his first name on a coin seems unusual since South Arabian coins, including those of the *Hadramawt*, had the kings' names spelled out, or his initials or monogram. Note that the solution to *Sh.H.Y.* being "Moon Crescent, the Exulted" uses initials that are more in keeping with custom.

Another indication that *Y.Sh.H.* probably does not stand for King **Yashhur'il** Yuhar'ish is that the three series of *Hadramawt* coinage (eagle, square and bull) have enough similarities that Simpson says they were introduced by, or could be associated with, **Yashhur'il**.¹⁹¹⁵ *Yashhur'il*, however, reigned in the early first

¹⁹¹⁰ Simpson, *Sheba*, pp. 74-75, coins 50-55.

¹⁹¹¹ Walker, *New*, p. 270.

¹⁹¹² Simpson, *Sheba*, p. 75, coins 52-55 *Sabaeo-Qatabanian* series.

¹⁹¹³ Walker, *New*, p. 270.

¹⁹¹⁴ Simpson, *Sheba*, p. 78.

¹⁹¹⁵ Simpson, *Sheba*, pp. 78-79, series with eagle, coins 75-79; square coinage, coin 80; and series with bull, coins 81-82.

century, but the Series with a Bull coins were not issued until starting in the late first century AD—well after Yuhar'ish's time!¹⁹¹⁶

One wonders whether the *Syn*-eagle coin was re-dated to the early first century merely to tie it to King **Yashhur'il** Yuhar'ish, since in 1971—perhaps before the *Y.Sh.H.* equals **Yashhur'il** theory came into vogue—Doe dated the *Syn*-eagle coin to the “third or fourth century AD.”¹⁹¹⁷

Ryckmans and other Revisionist scholars have said that the eagle on *Syn*-eagle coins is a sun-god symbol just as *Nasr*, meaning eagle, was a male sun-god in north Arabia and Syria popular among the Arabs. *Nasr* is mentioned in *K* 071:023.

There was no consensus in the ancient world that the eagle was solar since, for example, the eagle was a symbol of Zeus, but his planet was Jupiter—not the sun. In 1937, Walker related that pre-Islamic amulets show the eagle was a South Arabian moon-god symbol:

- ☪ An amulet in the British Museum has *Himyarite* (pre-Islamic South Arabian) and *Pahlavi* (Persian Sassanian-era) scripts and shows an eagle standing on a crescent.
- ☪ Another amulet in the Berlin Museum has an eagle and the words “May ‘*Amm* make happy.”¹⁹¹⁸ Ryckmans wrote “In *Kataban* the national god ‘*Amm*, ‘paternal uncle,’ may have been a moon god.”¹⁹¹⁹

Another indication that the *Syn*-eagle coin was a moon-god coin was that it was preceded by, and is similar to, three issues of *Hadramawt* lunar-oriented coins:

- ☪ From the mid-4th to 2nd C. BC, the *Hadramawt* kings issued an imitation Athena-owl and crescent and *AEO* legend coin.
- ☪ A variant of the above coin minted during the same period has a male head on the obverse and an owl and crescent with the word *SKR* rather than the pseudo-Greek *AOE* legend. What this indicates is the Athena-owl coin was updated to reflect the fact that in South Arabia the moon-gods were male.
- ☪ A third coin issued from ~1st C. BC-early 1st C. AD has a radiant male head on the obverse, and a caduceus snake on the reverse.¹⁹²⁰ Breton says the serpent was a symbol of the moon-god *Wadd* popular throughout South Arabia.¹⁹²¹

One can see that the *Syn*-eagle coin continued the centuries-long pattern (noted above) of coins more closely reflecting South Arabian male moon-god mythology. The *Syn*-eagle coin has a male head on the obverse with the name *Syn*. The male head probably represents the moon-god *Syn* and not a king since a later similar coin issue (illustrated later in this section) has a radiant head with an *S* standing for *Syn*.

The reverse of the *Syn*-eagle coin has the legend “Moon Crescent, the exulted” (*Sh.H.Y.*), as was discussed above.

The reverse of the *Syn*-eagle coin has an eagle standing on a crescent and the word *SKR* that means bull's horn and moon crescent. Simpson wrote “*Shaqar* (*SKR*),

¹⁹¹⁶ Simpson. *Sheba*, pp. 78, series with bull, coins 81-82.

¹⁹¹⁷ Doe. *Southern*, p. 122.

¹⁹¹⁸ Walker. *New*, pp. 271-272.

¹⁹¹⁹ Ryckmans, Jacques. *EB*, “Arabian Religions” entry, 2004.

¹⁹²⁰ Simpson. *Sheba*, p. 77, *Athena-owl* coins 71-72; male head-owl coin 73; radiant head-caduceus coin 74.

¹⁹²¹ Breton. *Felix*, p. 121.

the name of the royal residence in *Shabwa*, denoting, most probably, the royal mint as well.”¹⁹²² Walker explained that *SKR* was an alternate name for *Syn*:

Mr. Beeston, in the above mentioned article [*Le Museon*, lxiv, 1951, p. 131]...regards it [*SKR*] as a quality or attribute of the moon-god, and suggests that it goes back to a root meaning ‘to be bright’ [Note: a crescent moon is bright]. This may be the correct derivation, but on the coins it would appear to be a proper name like *Sin*. In addition to the...coin evidence, there are other indications. The word *SKR* commonly denotes the roof or the upper part of the building. It [*SKR*] frequently occurs in the phrase...‘from its foundation to the roof’ [Walker footnote: See K. Conti Rossini, *Chrestomathia*, p. 252]...we know that the people of those days placed representations of the moon-god on the roofs of their temples and other buildings. A very good illustration of this is seen in fig. 6 [reproduced below] which shows an alabaster slab from the *Yemen*, now in the *Eski Sark Museum, Istanbul*, on which appears the outline of the elevation of a *Sabaeen* temple. On the roof of the temple can clearly be seen the bull’s horns of the moon-god projecting from each of the pinnacles.

Other pertinent illustrations showing gargoyles or rainwater heads in the shape of bulls’ heads are in C. Rathjens and H. v. Wissmann’s *Vorislamische Altertumer*, Hamburg, 1932, pp. 55-56. They are from the roof of a temple at *Hugga*....It is interesting to note that this practice still survives in the *Hadramawt* at the present day, although its original significance has been forgotten. Freya Stark (*Seen in the Hadhramaut*, London, 1938, p. 38) gives a photograph of a native house with ibex horns on the roof.¹⁹²³

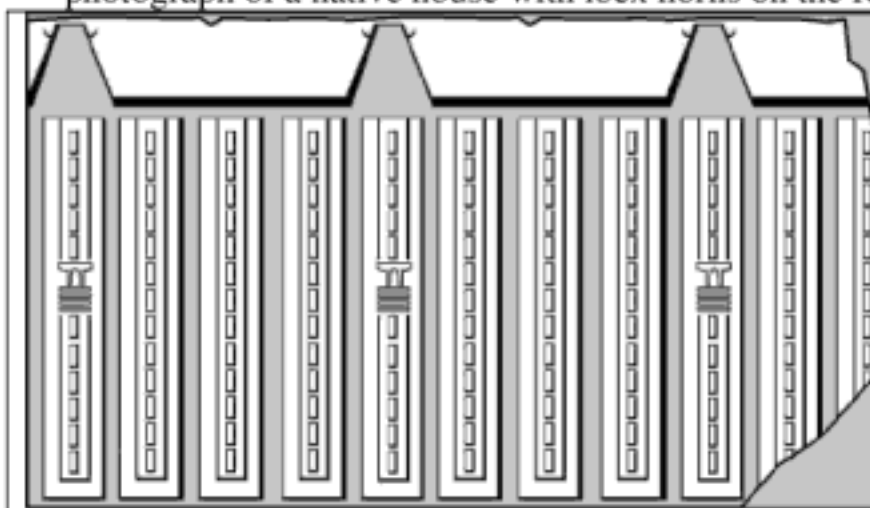


Figure 02-03. A *Sabean* moon-temple with pairs of “bull’s horns of the moon-god projecting from each of the pinnacles” in the form of a crescent.¹⁹²⁴ The temple is carved into an alabaster slab from *Yemen* now in

the *Eski Sark Museum, Istanbul*. Note the three arched-door Venus altars halfway up the wall, and the “tall narrow triple recesses which were a common feature on buildings facades during this period.”¹⁹²⁵ The slab is broken on the right side so one cannot tell how long the temple was, but judging from the size of the bull horns, the temple must have been about two stories high minus the pinnacles.

Breton wrote that in South Arabia:

The gutters of a great many civilian and religious buildings were also adorned with bull’s head motifs.¹⁹²⁶

¹⁹²² Simpson. *Sheba*, p. 77.

¹⁹²³ Walker. *Hadramaut*, pp. 625-626...fn. 1 on p. 626.

¹⁹²⁴ Walker. *Hadramaut*, pp. 625-626, figure 6 (see fuller quotation above).

¹⁹²⁵ Simpson. *Sheba*, p. 148.

¹⁹²⁶ Breton. *Felix*, p. 125.

Ryckmans wrote that “reliefs representing a bucranium and called *SHR* [accent on *S*, dot under *H*] ‘talisman’ were inserted into the façade of buildings.”¹⁹²⁷ The word *SHR* that Ryckmans writes of seems to be closely related to Walker’s word *SKR* in both meaning and spelling. Ryckmans says *SHR* also was one of the names of temple priests and administrators but their “functions are not clearly distinguished.”¹⁹²⁸ Note that *SKR* and *SHR* are fairly close in spelling to the word *Shhr* (*Shahr*) meaning crescent. This suggests they all mean crescent, and the priests called *SHR* would be moon-god priests.

The royal palace and mint of the *Hadramawt* region was a towerhouse complex called *SKR* (or *Shaqar*) though it is unclear whether this fact is assumed based on the mint name of coins, or whether there is an inscription to that effect.¹⁹²⁹ If it was named *SKR*, one can surmise that the building got this distinction due to the fact that its roof sported bull horns and was the tallest of the 250 tower-houses in the city of *Shabwa*.¹⁹³⁰

That the *Hadramawt* mint would be named after a bull-horn crescent would be similar to how the *Katabanian* mint was, according to Doe, “probably” named *Harib*.¹⁹³¹ *Harib* is related to the word *Harba*, to fight, and all the high gods of South Arabia were war-and-moon gods as Nielsen wrote:

...the main god, the **national** god of **war**...this is in all South Arabian, yes, nearly in all Semitic monuments, a sure identifying mark of the **moon-god**.¹⁹³²

Each *Islamic Mosque* also has a “fighting” place called a *Mihrab* because *Allah* was, and still is, a war- and moon-god. Gibb and Kramers wrote:

Mihrab [dot under *h*] has been derived from [the word] *Harba* [with dot under *h*] “spear,” and from South Arabic *Mikrab*, Ethiopian, *Mekrab* “temple,” but the etymology is not certain...¹⁹³³

Above it was discussed how *SKR* meant bull’s horn or crescent, but one can do a word-picture study of *Hadramawt* coins to find by the process of elimination the meaning of *SKR* (see the illustration below). The earliest three series of *SKR* coins are not illustrated here since they imitate coins from the Mediterranean and do not shed much light on the South Arabian word *SKR* other than the fact that *SKR* is lunar-related:

- ☉ The Athena-owl has a crescent but not the word *SKR*.
- ☉ The male head-owl coin has the word *SKR* and may or may not have a crescent, but the owl is a moon-god symbol nonetheless.
- ☉ The radiate head-winged caduceus coin has the word *SKR* and the snake is a South Arabian moon-god symbol.¹⁹³⁴

If one looks at the coins below, the only element that is common to all the coins with the word *SKR* is not a bull or bull’s head, but a bull’s horn (under the eagle). Thus Walker’s word *SKR* means bull’s horn, and so might Ryckmans’ *SHR*.

¹⁹²⁷ Ryckmans. *Anchor*, v. 6, p. 174.

¹⁹²⁸ Ryckmans. *Anchor*, v. 6, p. 173.

¹⁹²⁹ Simpson. *Sheba*, p. 144.

¹⁹³⁰ Simpson. *Sheba*, p. 144.

¹⁹³¹ Doe. *Southern*, p. 119.

¹⁹³² Nielsen, 1912, pp. 593-594, as translated in Krause, “*Haram-Harimat*.”

¹⁹³³ Gibb & Kramers. *Encyclopedia*, p. 343, middle of the left column, *Masjid* entry.

¹⁹³⁴ Simpson. *Sheba*, p. 77, coins 71-74 are the two owl and radiant head coins of the early series.

The position of the bull's horn below the eagle suggests the horn represents a crescent. The position of the first letter (S) of *Syn*'s name between the bull's horns on the square coin suggest an orb-and-crescent.

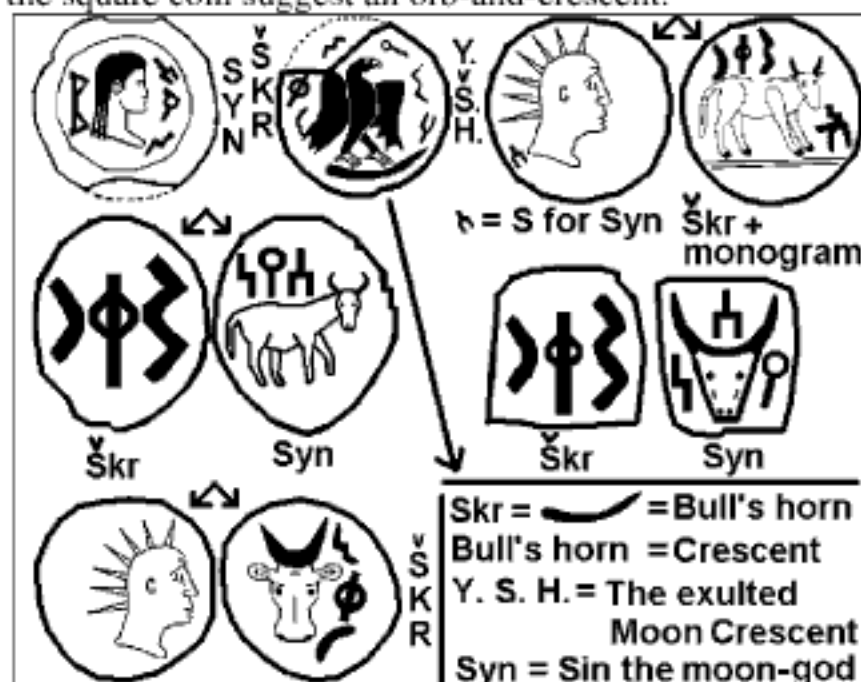


Figure 02-04.

Hadramawt Syn coins (~1st half of 1st C AD to late 3rd C AD).

Note that by the process of elimination, *SKR* seems to mean "bull's-horn crescent."

The *Syn*-eagle coin is sketched from Doe. *Southern*, plate 44 (p. 85), and the rest are sketched from Walker. *Hadramawt* and Simpson. *Sheba*, p. 78.

Scholars generally have not noticed the crescent on *Syn*-eagle coins only because those scholars drew their conclusions and seem to have not revisited all the evidence in a meaningful way since the first few *Syn*-eagle coins were found even though their condition was poor. Perhaps this is because coins end up in different museums and private collections and go unpublished for decades.

In 1937 Walker published five samples, two of which had the bull's-horn crescent worn off, two had the bull's horn mostly intact, and one had a bull's horn that dipped down on the left side which made Walker think it was an undulating line or perhaps *Almaqah*'s bent-ladder symbol.

The reason for the dip on the left side of the horn might have been artistic expression or a meaningless variation common on anything hand-made. Even in the industrial and information age, stamps and coins have unintended variations that make them unique and collectors' items.

Walker took the undulating bull's horn to be the norm though only one of his samples showed this feature and two show a bull's-horn crescent. Walker's 1937 reproduction showed the eagle standing straight up which correctly displays the half-crescent,¹⁹³⁵ but his 1952 composite drawing tilts the eagle rightward (see illustration below) because Walker thought the bull's horn was an artistic baseline or the bent-ladder symbol of *Almaqah*.¹⁹³⁶

Walker understandably missed the crescent because of the paucity of samples available to him. Even in 1952, Walker did not have a complete, unworn *Syn*-eagle coin, but had to provide a composite drawing.¹⁹³⁷ Moreover, Walker expected a well-formed full-crescent like those on other South Arabian coins, not a primitive bull's-horn half-crescent. Walker wrote in 1937:

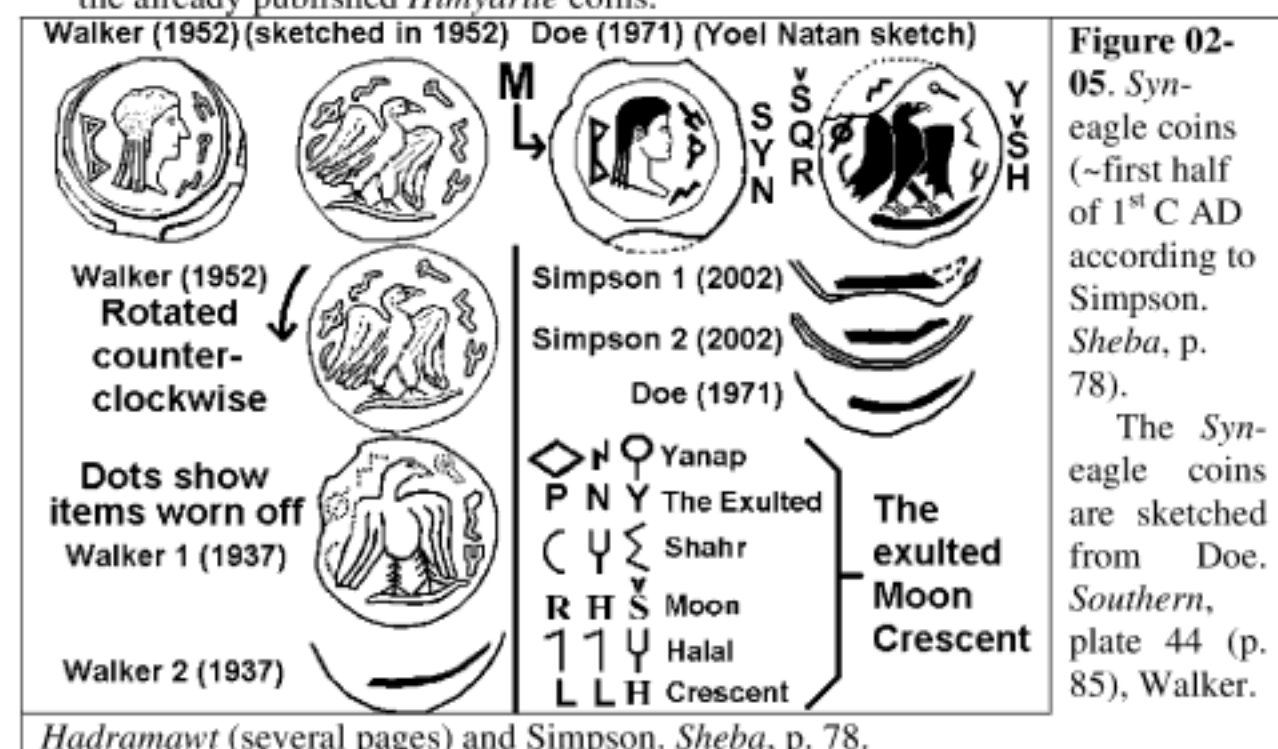
...his name *Sin* occurs on several inscriptions from the *Hadramawt*. But this is the first recorded instance of his name appearing on coins, although his

¹⁹³⁵ Walker. *New*, plate 33.

¹⁹³⁶ Walker. *Hadramaut*, pp. 625-626...fn. 1 on p. 626.

¹⁹³⁷ Walker. *Hadramaut*, p. 623, figure 1.

crescent-symbol is found frequently on *Himyarite* and other South Arabian epigraphic and numismatic remains. In view of this fact it is all the more remarkable that his crescent should be absent from the present coins though his name is written in full, unless, of course, we regard the curved line below the eagle on the reverse as being intended for that. But, as will appear below, this is doubtful....Below the eagle an undulating line will be observed...The question arises: Has this any special significance? Or is it simply a base line? The presence of a curved line, presumably a lunar crescent below the eagle on the British Museum gem mentioned above [discussed above in this Revisionist section], suggests that perhaps the present line may have a similar significance. There is, however, just another possibility which suggests itself, namely, that it may represent the well-known curved sign [*Almaqah's* bent-ladder symbol] on the already published *Himyarite* coins.¹⁹³⁸



Factors that indicate the eagle on the *Syn*-eagle coin (illustrated above) is standing on a bull's-horn crescent include:

- ⊕ The word *SKR* is to the left of the eagle. Walker argued that one of the meanings of *SKR* was a "bull's horn of the moon-god projecting from each of the pinnacles" of a *Sabean* moon-god temple.¹⁹³⁹ Birds of prey surely were seen perched on these horns just as is pictured on the *Syn*-eagle coin.
- ⊕ The initials *Y.Sh.H.* standing for "*Ynp, Shahr Hilal*" meaning "The exulted, Moon Crescent" are to the right of the eagle (discussed above).
- ⊕ The later *Hadramawt* coins all featured a bull or bull's head showing that the bull was the main symbol of the moon-god *Syn* (illustrated above).
- ⊕ The earliest examples of the *Syn*-eagle coins were found between the cities *Shihr* and *Tarim*,¹⁹⁴⁰ and *Shihr* likely is related to "moon" (*Shahr*).
- ⊕ The "r" letter in the word *SKR* forms a crescent next to the left side of the eagle in the *Syn*-eagle coin in the same position as the crescent in the coin

¹⁹³⁸ Walker. *New*, pp. 266....278-279.

¹⁹³⁹ Walker. *Hadramaut*, pp. 625-626, figure 6 (see fuller quotation above).

¹⁹⁴⁰ Walker. *New*, pp. 260; also Simpson. *Sheba*, p. 78.

that preceded it—the *Hadramawt* imitation of the *Athena*-owl on amphora coin. So one lunar coin begets another.

- The left side of the half-crescent horn does not dip down except on one sample (Walker 1937, coin 1), and that is not as pronounced as Walker's 1952 drawing would suggest. The left side of the Doe 1971 sample actually curves up to form three-fourths of a crescent.
- Other South Arabian coins (some are illustrated in this section) have baselines but they are relatively straight and in no way suggest they are a half-crescent, full-crescent or bull's horn.

Artifacts and Dedicatory Plaques Show That Almaqah Was a War-and-moon god
(See the "Allah as a War-god" section earlier in this Moon-o-theism book.)

Phonetics Suggest that Syn Really Was Sin, the Main Moon-god of the Mideast

The Revisionist theory has it that the *Hadramawt Syn* was not the moon-god *Sin*, but the sun-god *Sayin*, a god whom we know little about.¹⁹⁴¹ The conjectured pronunciation *Sayin* is based on the original three-letter root, and the vowels used in a transliteration (*Sabin*) by the Roman scholar Pliny the Elder (23–79 AD).¹⁹⁴²

The likely reason that the Revisionists have started referring to the *Hadramawt Syn* (or *Sin*) as *Sabin* or *Sayin* is to deny the competing theory a proof that the *Hadramawt Syn* is the Mesopotamian *Sin*. Denying the opponent the use of language is known as the scorched-earth propaganda trick.

Semitic languages were written only with consonants and without any vowels or vowel pointing until the seventh or eighth centuries. This is why the scholars sometimes insert the vowels of Greek and Latin transliterations into Semitic words.

If one wanted to insert vowels into the name *Syn*, it might be better to borrow those used for the *Akkadian Su-en*. So instead of *Sayin*, it would be *Suyen*. One cannot put much stock in Greek and Roman historians' transliterations of South Arabian words since they are known to be unreliable. Examples from inaccurate Roman and Greek transliterations from Breton's book *Arabia Felix* (1999) include:

- Pliny: *Sabota* (*Shabwat/Shabwa*), p. 65; *Gebbanitae* (*Qatabanites*), p. 73.
- Stabo: *Sabata* (*Shabwat/Shabwa*), p. 80; *Marsiaba* (*Maryab/Ma'rib*), p. 167.
- Theophrastus: *Kitibaina* (*Qataban*); *Mamali* (*Qarnaw/Ma'in*), p. 54.¹⁹⁴³

It is easy to imagine that immigrants, travelers or traders brought *Su-en* or *Sin* from the Mideast to the *Hadramawt*, since much of the Arabian language, culture and religion originally came from the Mideast. Moreover, some of the first major consumers of frankincense and myrrh were the moon-god priests of ancient Mesopotamian empires where *Sin* and other moon-gods loomed large. Breton wrote:

...around the eighth or seventh centuries...frankincense arriving in Assyria was referred to by its South Arabian name of *Libnay*.¹⁹⁴⁴

The fact that Assyrian priests were using the South Arabian name for frankincense already in the eighth century BC increases the likelihood that the *Hadramawt Syn* is really the Mesopotamian *Sin*.

¹⁹⁴¹ Breton. *Felix*, p. 122.

¹⁹⁴² *Natural History*, bk. 12, sec. 32, para. 63.

¹⁹⁴³ The first name is the ancient name and the second is the modern Arabic name as found in *The Jawf* and the *Arabia Felix* maps at Breton. *Felix*, pp. x-xi.

¹⁹⁴⁴ Breton. *Felix*, p. 115.

The Greeks and Romans only started using exotic fragrances centuries later when their empires spanned into the Mideast and Egypt. Pliny (23-79 AD) lamented that despite the recently introduced perfumes, the gods were more benevolent back in the days when worshippers “petitioned them with salted spelt.”¹⁹⁴⁵ Spelt was a wheat grown in Europe from the Bronze Age until the advent of modern bread wheat.

Some of the main caravansaries were moon-god worshipping centers: *Haran*, *Ur* and *Tema* in northern Arabia. *Tema* was a center of moon-god worship set up by Babylonian Emperor Nabonidus (556-539 BCE) whose mother was a *Sin* priestess.

Likely, it was only a matter of time before *Su-en* and *Sin* morphed into *Syn* or *Suyen* or *Sayin* in the *Hadramawt*. The pronunciation may not have reflected the spelling exactly if the spelling of *Syn* ossified. In fact, inscriptions from *Aden* in southeast *Yemen* and in *Abyssinia*—where there may have been immigrants from the *Hadramawt*—have the spelling *SN* and probably pronounced *Sin*.¹⁹⁴⁶

Ryckmans however says that “phonetic objections” indicate that the *Hadramawt* *Syn* is not the widely worshipped moon-god *Sin*. Phonetics aside, one must ask “What are the chances of there being a sun-god named *Syn* in the *Hadramawt* and moon-god named *Sin* (or *Su-en*) known throughout the Mideast for millennia?”

It is recognized that other gods in South Arabia came from the Mesopotamian area despite the slightly different spelling and pronunciation, so why would *Syn* not be derived from *Sin* (or *Su-en*)? For instance:

- ☪ The *Makkan Hubal* likely was derived from *HaBaal* meaning “The *Baal*,” or “The Lord.”
- ☪ The South Arabian sun-god *Shams* corresponds to *Shemesh* of Mesopotamia.
- ☪ The South Arabian Venus god *‘Athtar* corresponds to that of the Mesopotamian Venus goddess *Ishtar*.
- ☪ The Arabian cosmic god *Il* and *Ilah* was the Mesopotamian cosmic god *El*.
- ☪ The *Qataban* moon-god *Anbay* corresponds to the Babylonian god *Nabu* (note the “n” and “b” consonants in *Anbay* and *Nabu*). *Nabu* was the Mesopotamian god of writing and wisdom who wrote down the words and wisdom of the moon-god *Sin*. Thus the leap from being a wisdom and scribal god to moon-god was not great.

The Arabic culture, language, religion and religious iconography was largely derived from, and remained dependant on, Aramaic culture. For instance, artwork at *Marib* included the common Mideast cherubs, griffins, sphinxes, bulls, bucrania, crescent-and-orb couplets and trees of life.¹⁹⁴⁷

Sin was first known as *Su-en* in Mesopotamia but within a few centuries became known as *Sin* within that same region. One can see the drift in the pronunciation of gods’ names in place names and in compound names, for instance:

- ☪ *Sin*: Desert of *Sin*, Desert of *Zin*, *Sennacherib* (*Sin* multiplies brothers), *Sanballat* (*Sin* has given life)¹⁹⁴⁸
- ☪ *Nabu*: Mt. *Nebo*, *Nebuchadnezzar* (May *Nabu* protect the crown)

¹⁹⁴⁵ Pliny the Elder. *Natural History*, 12.82; also at 12.93.

¹⁹⁴⁶ *Aden*: Walker. *New*, p. 265, fn. 8 (*Aden*); *Abyssinia*: Walker. *New*, p. 277.

¹⁹⁴⁷ Doc. *Southern*, pp. 36-37, pictures 9-13.

¹⁹⁴⁸ *NIV Study Bible* (2002) note on Neh 02:10: “*Sanballat*. A Babylonian name meaning ‘*Sin* (the moon-god) has given life.’”

So a change in the pronunciation and spelling from *Sin* (or *Su-en*) to *Syn*: 1) across the millennia, 2) across the 1,400 miles from Babylon to *Yemen* and 3) across the Aramaic-Arabic language barrier would be expected.

Some language purists like to say that Arabs are sticklers for pronunciation, and that the vowels and consonants would have remained constant over thousands of years. This is an exaggeration since even if there had been dictionaries and everyone was literate, such precision in pronunciation and spelling would have been a feat nothing short of miraculous. Even the spelling of the city *Marib* changed over time in inscriptions. Originally it was *Maryab* (*mryb*) but by the end of the second century BC, it had changed to *Ma'rib*.¹⁹⁴⁹ Another South Arabian word that seems to have changed spelling is bucranium (*SHR*),¹⁹⁵⁰ which in the *Hadramawt* became *SKR*.¹⁹⁵¹

The change in language occurs even when everything is written down and sacralized. For instance, the *Koran* standardized Arabic, but within 1350 years most Arabic speakers can no longer understand the *Koran* without training and familiarization. Students of the *Koran* even travel to *Makka* and *Yemen* to hear and learn an Arabic dialect that is closer to that of the *Koran*.

Richard Burton (1821–1890 AD) was not naïve about etymology. He said that a drift in the pronunciation of an Arabic word was an attempt to make it easier to pronounce. He relates that the first letter of the word *Sirat*—*Islam*'s Sword Bridge—changed twice in less than thirteen hundred years: from *Sin* to *Sad* to *Za*. Burton wrote in 1885 AD:

The word [*Sirat*] was originally written with *Sin* [letter] but changed for easier articulation to *Sad* [letter], one of the four *Huruf al-Mutabbakat*, 'the flattened,' formed by the broadened tongue in contact with the palate. This *Sad* [letter] also by the figure *Ishmam* (=conversion) turns slightly to a *Za*, the intermediate [letter] between *Sin* and *Sad*.¹⁹⁵²

Thus for *Sin* (or *Su-en*) to become *Syn* for ease of pronunciation, or as a peculiarity in a local dialect, is entirely conceivable.

There are other indications that the *Hadramawt* was directly affected by the Mideast, and thus by implication *Syn* was *Sin*. Caton Thompson wrote:

The southwest orientation, dissimilar to other recorded temples in southwest Arabia, conforms to the Babylonian ancestral practice of an axis diagonal to the cardinal points. The raised platform style of the building seems derived, probably indirectly, from the same area [i.e. Babylon].¹⁹⁵³

A *Hadramawt* colony in *Yemen* called *Sumhuram* near *Khor Rory*, *Dhofar*, yielded an inscription using Babylonian letters, and another inscription to *Syn*, which all suggests that *Syn* was indeed *Sin*. Wendell Phillips wrote:

Dr. Jamme had deciphered a newly uncovered bronze inscription mentioning the name of the *Hadhramaut* moon-god *Sin* and giving for the first time the name...*Sumhuram*, a long-lost city. Next came a strange inscription on a stone trough, running from left to right, and with peculiar forms of letters found previously only in inscriptions belonging to the Biblical *Chaldeans*.¹⁹⁵⁴

¹⁹⁴⁹ Breton. *Felix*, p. 182.

¹⁹⁵⁰ Ryckmans. *Anchor*, v. 6, p. 174.

¹⁹⁵¹ Ryckmans. *Anchor*, v. 6, p. 173.

¹⁹⁵² Burton. *Nights*, vol. 4, fn. 318.

¹⁹⁵³ Thompson. *Moon*, p. 57.

¹⁹⁵⁴ Phillips. *Sheba*, pp. 337-338.

Also in *Saba, Yemen*, there are similar indications that the temple to *Almaqah* was a moon-temple with similarities to those built in Mesopotamia. Ryckmans wrote:

The temple of *Almaqah* in *Marib* had an unusual shape, that of an ellipse [meaning the main walled room was oval] with a major axis about 345 feet long, with a strong wall about 28 feet high, built of fine limestone ashlar.¹⁹⁵⁵

The curved walls may be in honor of the curved crescent of the moon-god. The *ziggurat* at *Ur* was built in honor of the moon-god *Sin*. Many arches and curved walls are built using the principle of entasis, meaning the walls and columns are curved slightly so they look straight to the human eye. So...

...surprisingly, there is not a single straight line in the structure. Each wall, from base to top and horizontally from corner to corner, is a convex curve...¹⁹⁵⁶

A Sometimes Misconstrued Inscription Mentioning Syn and Athar

The following *Hadramawt* inscription excerpt has been misconstrued by some to say that *Sin* the moon-god was not the high god in the *Hadramawt* region:

...to *Sin*, He of *ʿIlum*, and to *Attar*, his father (Pritchard, *Ancient*, II:238).

Simpson seems to have fallen for the misinterpretation of the above inscription when he wrote:

In one *Hadramatic* inscription *ʿAthtar* is called 'father' of the *Hadramatic* deity *Sayin*.¹⁹⁵⁷

Simpson takes the *Hadramawt* inscription to mean that *Attar*, a Venus-god in *Yemen*, fathered *Sin* even though Simpson wrote that *Syn* was "at the top of the *Hadramitic* pantheon."¹⁹⁵⁸ It is unlikely that lowly *Attar* would father the top god in theogonic myths, especially when another goddess is called "mother of *ʿAttar*."¹⁹⁵⁹

Shabir Ally of *Islamic Awareness* used the misinterpretation to attack the *Allah* was a moon-god theory. Ally wrote:

Quite revealing! This shows that the moon-god *Sin* had a father *Attar* who was also a god. So for these people the moon-god was not the high god. This again disproves [Robert] Morey.

Morey kept telling us that the moon-god was the high god among the pagans. Now we know that...he [*Sin*] also had a father. *Allāh* of course was never believed to have a father.¹⁹⁶⁰

The reason that this inscription is misunderstood is twofold. South Arabian inscriptions are, as Ryckmans wrote: "...solemn texts drawn up in the third person..."¹⁹⁶¹ Ryckmans also wrote:

In ancient times the ruler might call himself the 'firstborn' (*bikr*) of the god, while the nation was the 'progeny' (*wld*) of its national god.¹⁹⁶²

Elsewhere Ryckmans wrote that "The protective formula...*Wadd* is father' written on amulets or on the walls of buildings..."¹⁹⁶³ So "his father" (third person) in the

¹⁹⁵⁵ Ryckmans, Jacques. *EB*, "Arabian Religions" entry, 2004.

¹⁹⁵⁶ "Third dynasty of *Ur*, 22nd–21st century BC," *EB*, 12 May 2002.

¹⁹⁵⁷ Simpson, Felix, p. 163 + fn. 4: "RES 2693" (RES = *Repertoire d'epigraphie semitique*, 8 vols., *Academie des Inscriptions et Belles-Lettres*, Paris, 1900–1968).

¹⁹⁵⁸ Simpson, Felix, p. 163.

¹⁹⁵⁹ Ryckmans, *Anchor*, v. 6, p. 172.

¹⁹⁶⁰ Ally, Shabir. "Reply To Robert Morey's Moon-god Myth & Other Deceptive Attacks On Islam," *Islamic Awareness*, *Islamic-awareness.org*, accessed 1 Nov 2003.

¹⁹⁶¹ Ryckmans, *Anchor*, v. 6, p. 171.

¹⁹⁶² Ryckmans, *Anchor*, v. 6, p. 172.

above inscription likely should be understood as “my father” (first person), meaning that the royal person who commissioned the inscription was referring to *Attar* (Venus) as “my father” as was customary for royalty to do at the time in *Yemen*.

Attar (Venus) may have been considered the special protective god of the royal house in *Yemen* just as *Mahram* the war-and-moon-god was a “special protective god” of *Abyssinian* royals.¹⁹⁶⁴

James B. Pritchard gave the correct interpretation of the inscription in question. He capitalized the pronouns referring to deities while leaving the pronouns that pertain to the devotee in lowercase. Note that the capital “He” in the inscription is a grammatical appositive and refers to the god *Sin*, and the small-letter “his” refers to a mortal king who is claiming divine parentage or ancestry:

Saduqdar Barran, prefect of the property of the king of *Hadramawt*, son of ‘Ilsarah, dedicated to *Sin*, He [*Sin*] of [Pritchard: “the temple of”] ‘*Ilum*, an offering in bronze of which the weight is true, reddish-brown bronze—and he [the prefect] offered it—, which he [the prefect] promised to *Sin* as He [*Sin*] had him [the prefect] [promise] by His [*Sin*’s] oracle. And Saduqdar consecrated in submission to *Sin*, He [*Sin*] of ‘*Ilum*, and to ‘*Attar*, his [the prefect’s] father, and to the goddess of His [*Sin*’s] temple ‘*Ilum*, and to the gods and goddesses of the city of *Sabwa*, his [the prefect’s] person and his understanding and his children and his possessions and the light of his eye and the thought of his heart as homage and submission which may be agreeable.¹⁹⁶⁵

So the devotee happens to be a government prefect and is a member of royalty. The prefect is of royal lineage since ‘Ilsarah is the King of *Saba* and *Dhu-Raydan*, as Pritchard noted in his book a few pages earlier when he discussed another inscription.¹⁹⁶⁶ Perhaps this is the same *Ilsarah* *Yahdub* who fought off the Roman legion that, according to the Roman historian *Strobe*, tried to conquer *Marib* in 24 BC.¹⁹⁶⁷

The inscription also seems to say that *Sin* is the moon-god ‘*Ilum*, or it equates the *Hadramawt Sin* with the *Sabean Ilumquh* (aka *Almaqah*). That *Sin* would be considered *Alumqah* is entirely possible because:

- Ⓒ In *Syn*’s *Hadramawt* temple at *Huraydah* one inscription addresses *Syn* and another inscription addresses *Almaqah*.¹⁹⁶⁸
- Ⓒ Breton wrote:

As the influence of *Saba* spread throughout South Arabia, the cult of *Almaqah* was imposed upon tribal groups who already had pantheons of their own. The result was a hodge-podge of religious conceptions.¹⁹⁶⁹

Conclusion

The recent Revisionist view is wrong. *Almaqah* and *Syn* were not sun-gods, but were moon- and war-gods as the traditional view states.

¹⁹⁶³ Ryckmans. *Anchor*, v. 6, p. 172.

¹⁹⁶⁴ Nielsen, 1912, pp. 593-594, as translated in Krause, “*Haram-Harimat*.”

¹⁹⁶⁵ Pritchard. *Ancient*, II:238. Note: The inscription line numbers and some accent marks have been excluded, while bracketed comments have been added.

¹⁹⁶⁶ Pritchard. *Ancient*, II:231.

¹⁹⁶⁷ Elahi, Rahmat (the archaeologist). “A Glimpse of Archaeological Sites in Southern Part of the Republic of *Yemen*,” *Yementimes.com*, Issue 10, Culture Page, 6–12 Mar 2000, vol. x.

¹⁹⁶⁸ Thompson. *Moon*, p. 52 + plate LXII: *Syn* inscription, no 17a, *Almaqah* inscription no. 17b.

¹⁹⁶⁹ Breton. *Felix*, p. 117.

Chapter 03: Moon-o-theistic Proselytizing

Introduction

Islam has become the world's second largest religion, not by chance but through certain methods that when employed simultaneously multiply their effect. These methods cover a full spectrum that runs from persuasion and argumentation to economic and religious persecution.

The economic and religious persecution involves unfair taxation, discriminatory laws, persecution, enslavement, terrorism and even genocide. This chapter will discuss *Muslim* propaganda first, and then *Islam*'s physical acts of persuasion.

Persuasion through Spurious Argumentation

Muhammad taught that everyone was born a *Muslim* (K 030:030) but non-*Muslim* parents raise their *Muslim* infants to become pagans, Jews and Christians.¹⁹⁷⁰ So *Muslims* prefer the term "revert" to "convert" when it comes to proselytizing. *Dawa* is the *Muslim* term for proselytizing.

Muhammad tells *Koran* readers that he created *Islam* by distilling and syncretizing complementary elements of Arabian paganism (*Sabeanism*, *Sabianism*), Judaism, Christianity, Zoroastrianism (*Magianism*) and the Religion of *Ibrahim* (*Hanifism*) (K 002:062, 135; 005:069; 022:017).

Muslims and *acaDhimmis* have dwelt on the Jewish sources that *Muhammad* modified to create *Islam*, while glossing over the pagan sources of *Islam*. This gives *Islam* an unwarranted air of respectability—as though *Islam* really were the Religion of *Ibrahim* as *Muhammad* claimed (K 002:130, 135; 003:095).

Muhammad's reliance on heretics to attack Christianity and Judaism means that scarcely any information in the *Koran* about Christianity is correct. Not even the names are correct. *Muhammad* thought that Moses' mother was also the mother of Jesus. Furthermore, *Muhammad* thought that Jesus was *Esau*, who was the son of Isaac and the brother of Jacob. C.C. Torrey wrote that the only likely explanation for *Muhammad*'s blunder is:

It is a patent fact that the prophet knew next to nothing about Jesus; also, that there are no distinctly and peculiarly Christian doctrines in the sacred book. All those who have studied the matter know and declare that the great bulk of the *Koranic* material is of Jewish origin; and we have certain knowledge that *Mohammed* resorted habitually to learned Jewish teachers....The form of the name [*Isa*] is remarkable, in comparison with *Yeshu*. The Christian Arabs of northern Arabia had the form *Yasu*, which is just what would be expected; '*Isa*' makes its first appearance in the *Koran*. It has been explained by Noldeke and others as a Jewish pleasantry of which *Mohammed* was the innocent victim, the name of *Esau*, the typical [Jewish] enemy, being in fact substituted for that of Jesus...There is another [farfetched] explanation...which neither simple nor free from difficulties, is not quite impossible...¹⁹⁷¹

¹⁹⁷⁰ K 030:030; *Sahih Bukhari*, vol. 2, bk. 23, nos. 440, 441 & 467; *Sahih Muslim*, vol. 4, ch. 1107, nos. 6423 & 6426.

¹⁹⁷¹ Torrey. *Foundations*, pp. 72-73.

That rabbis referred to Jesus as Esau, the founder of *Edom*, is supported by the fact that later rabbis said they would “Rather [be living] beneath the yoke of *Edom* [Christendom] than that of Ishmael [*Islamdom*].”¹⁹⁷²

Islam’s reliance on heretics to attack Christianity and Judaism continued throughout *Islamic* history. For instance, the early ninth century AD, *Shia* scholar Abu Isa Muhammad b. Harun Al Warraq wrote two treatises: *Against the Trinity* and *Against the Incarnation*. He borrowed his argumentation from Christians who held some heretical notions—the Nestorians, Melkites and Jacobites who lived around Baghdad.¹⁹⁷³

Similarly, in modern times, it is not unheard of to find *Muslim* book outlets selling anti-Trinitarian books by Unitarians and *Jehovah*’s Witnesses. Thus Unitarians and *Jehovah*’s Witnesses facilitate the takeover of the West by *Islamists*.

Is the Sword Mightier Than the Pen?

Islamists usually start with persuasion until they see that their efforts produce diminishing returns. *Islamic* apologetics has never had to stand on its own, but is mostly *ad hominem* attacks used to mark opponents as infidels deserving of death. Then all it takes is one *Muslim* reading the *Koran*’s 164 War verses one too many times, after which rage takes over from there.¹⁹⁷⁴ *Muslims* therefore rely ultimately on the sword rather than the pen to win arguments.

Important Sola Scriptura Islamist Scholars

Hanafi jurist Abu Mansur Maturidi (died 944 AD) is popular in Turkey and Central Asia. Maturidi is the main theologian for the *Deobandi* school that is popular in *Pakistan*, *India*, *Bangladesh*, *Malaysia* and *Indonesia*.

Abu’l-Hasan Al-Mawardi (died 450 AH/1058 AD) in *Al-Akham as-Sultaniyyah* (4.2) allows for the killing of women and children who are perceived as aiding the war effort against the *Muslims* (confer *Reliance of Traveler*, ‘Umdat Al-Salik o9.10).¹⁹⁷⁵

Sufi scholar Abu-Hamed Muhammad Al-Ghazali (1058-1127 AD). Ghazali wrote that *Muslims* ought to go on *Jihad* at least once per year. Ghazali wrote that *Muslims* may use catapults against, or set fire to, a fortress filled with non-*Muslim* women and children.¹⁹⁷⁶ Ghazali’s theology also made terrorism possible by justifying fighting the enemy from the midst of civilians. Ghazali used the term *Tattarrus* in his book *Al-Mustasfa* (*The Place of Purification*) to describe the practice of “using ordinary *Muslims* as human shields for *Islamic* combatants against infidel fighters.”¹⁹⁷⁷

¹⁹⁷² Ye’or, Bat. *Dhimmi*, pp. 352-354.

¹⁹⁷³ Thomas, David (editor and translator). *Anti-Christian Polemic in Early Islam: Abu Isa Al Warraq’s ‘Against the Trinity.’* Cambridge University Press, 1992, and Thomas, David (editor and translator). *Early Muslim Polemic against Christianity: Abu Isa Al Warraq’s ‘Against the Incarnation.’* Cambridge University Press, 2002.

¹⁹⁷⁴ See the Contents section to locate the table on the *Koran*’s 164 War verses.

¹⁹⁷⁵ *Islamic* law as set down in ‘Umdat Al-Salik o9.10, cf. Al-Mawardi, *Al-Akham as-Sultaniyyah*, 4.2, JW, 20 Apr 2004 & 11 Jun 2005.

¹⁹⁷⁶ Bostom, Andrew G. “*Sufi Jihad?*” americanthinker.com, 15 May 2005.

¹⁹⁷⁷ “*Sheikhs* debate whether killing *Muslim* non-combatants is permissible.” JW, 11 Jun 2005.

Hanbali jurist Taqi Al-Din Ibn Taymiya (1268-1328 AD). Taymiya is Osama Bin Laden's favorite theologian.¹⁹⁷⁸ Taymiya wrote that civilians can be killed even if they only bolstered the enemy's morale by their words.

The Arabian *Abdul Wahhab* (1703-1792 AD), founder of *Wahhabism*, is popular in Arabia but his popularity has spread globally thanks to *Saudi* oil money.

The Indian *Deobandi* scholar Maulana Muhammad Ilyas Kandhalawi (1885-1944 AD), who founded the *Tablighi Jamaat* missionary movement in 1927 near *Delhi*.

The *Pakistani* Maulana Abul Ala Maududi (1903-1979 AD) who founded *Jama'at-i-Islami* (Society of Islam) in 1941 AD.

The Egyptian *Sayyid* Qutb (1906-1966 AD) of the *Ikhwan* (*Muslim Brotherhood*). Qutb wrote the book *Mallem Fittareek* (*Milestones*) and was executed by Nasser's regime.¹⁹⁷⁹

Muslim Obfuscation About Islam Being a Moon-god Religion

Some *Muslims* defend *Islam* by pointing out that the *Koran* says to worship the creator of the moon, not the moon itself (K 022:018; 041:037). *Muslims* never seriously consider whether a demon might be playacting *Allah* and has inserted these verses into the *Koran* as part of his identity theft against *Yahveh*. *Muslims* dismiss this thought saying that this would too clever by half since the *Koran* says the schemes of the Devil are weak (K 004:076). Of course, *Muslims* never consider that the demon playacting *Allah* also inserted K 004:076 into the *Koran* simply because the Devil does not want *Muslims* to know he has them fooled, and that his schemes are so powerful that Paul said "the god of this age has blinded the minds of unbelievers" (2Co 04:04).

The verses forbidding worship of the moon and sun do not disassociate *Allah* from his moon-god past as some say they do (K 022:018; 041:037). These verses merely say that one ought not worship the orbs of the sun and moon, but they do not forbid worshipping a deity associated with these orbs. Crescents atop *Mosques* show the association of the moon with the god of *Islam*. Thus *Muslims* worship *Allah* the moon-god, but not the moon rock itself.

Mythology indicates that the ancients sometimes looked toward the moon to locate the moon-god, but thought of the god as being a person separate from the inanimate object itself. In a later chapter, one can find Esarhaddon's description of a *Sin* idol leaning on a cane. In the same chapter, *Nabonidus'* mother, Adad-Guppi describes *Sin* as a person who left *Haran* for the heavens.

The ancients believed in the moon-god, not the moon itself. The ancients did **not** pray "Oh moon, help me..." but rather "Oh *Sin*, save me," or "Moon-god, save me..." Take for instance this excerpted prayer from the *Gilgamesh Epic*:

At night when he [*Gilgamesh*] came to the mountain passes *Gilgamesh* prayed: 'In these mountain passes long ago I saw lions, I was afraid and I lifted my eyes to the moon; I prayed and my prayers went up to the gods, so now, O moon-god *Sin*, protect me.'¹⁹⁸⁰

Some *Muslims* defend *Islam* by claiming that the crescent-moon atop their *Mosques*:

¹⁹⁷⁸ Pipes, Daniel. "The Ugly History of Jihad," *FPM*, 31 May 2005.

¹⁹⁷⁹ De Borchgrave, Arnaud. "2002 Yearend: Whither radical Islam?" *upi.com*, 8 Dec 2002.

¹⁹⁸⁰ Anonymous. *Gilgamesh*, "The Search for Everlasting Life." Also, Pritchard. *Ancient*, I:62, middle of Tablet IX.

- ☉ Reminds *Muslims* of how they follow the lunar religious calendar.
- ☉ Points the way to *Makka*.
- ☉ Is a handy symbol for differentiating *Mosques* from churches and other buildings.

Muslims like to point out that no one accuses the Christians of having a cross or fish god just because Christians use these symbols. Christians may rightly answer that all this is beside the point and is begging the question. The Christian god never was the Philistine fish god called *Dagon*, nor the *Babylonian* nature deity called *Tammuz* whose sign was a cross and circle (Eze 08:14).

The Christian use of the *IXTHUS* fish and cross symbols is clearly explainable without any reference to paganism. The Christian fish symbol came about not on account of *Yahveh* being a fish god but on account of the acronym *I.X.T.H.U.S.*, which also is the Greek word for "fish."¹⁹⁸¹

Likewise, the Christian cross symbol is actually a crucifix and not just a cross or an X. The supposed pagan antecedents of the crucifix that critics refer to are not crucifixes but are in fact scepters, *Ankhs* (an Egyptian phallic-vulviform symbol), *Apollo's* walking staff, shepherds' crooks, and the letter *Tau*—the initial letter of *Tammuz's* name and so forth.¹⁹⁸²

Muslims sometimes go on the offensive and say the crescent is no more damaging to *Islam* than the Easter Bunny (Rabbit) and *Halloween* are to Christianity. These traditions however are clearly foreign to Christianity and every Christian knows that Easter-egg hunts and trick-or-treat are not found in the Bible. By contrast, according to both traditions and architecture, *Allah's Kaaba* at *Makka* clearly was an astral temple where one could find a crescent or two.

Since *Allah* was a pre-*Islamic* moon-god, and since the crescent symbol has been used since the inception of *Islam*, the crescent shows that *Islam* is a moon-god religion. Besides, throughout *Islamic* history, the crescent often has been implicitly and explicitly associated with *Allah*.

Someone might say that perhaps *Allah* was a pre-*Islamic* moon-god but *Muhammad* gave *Allah* a promotion to the top job. This is analogous to the situation that Isaiah ridiculed: Venus (*Heylel*) tried to be like the *Assyrian* high god, who was the moon-god (*Hilal*) (Isa 14:12-14).

Muhammad did not rid pre-*Islamic* paganism of all its moon-god religion elements. In fact, to create his moon-god monotheism, *Muhammad* merely rejected solar worship and other non-lunar rites. *Islam* still has many of the rites, trappings and the look and feel of an ancient moon-god religion, and therefore is a moon-god religion still.

Some *Muslims* say that *Allah* was not a moon-god since he created the moon (*K* 006:096; 007:054; 010:005; 013:002; 021:033; 025:061; 029:061; 031:029; 039:005; 041:037; 071:016). In astral religions however the astral gods often were said to have created their own perches in the sky at the same time they created the heavens and the earth. So for *Allah* to have created the moon does clear him of the charge of being a moon-god.

¹⁹⁸¹ *Ixthus* means "fish" in Greek, but also is an acrostic or acronym for the Greek: Jesus (*Iesus*) Christ (*Xristos*), God's (*THEOU*) Son (*Uios*), Savior (*Soter*). Hence the fish symbol which often has the acrostic: *IXTHYS* (*Y* = capital Greek "U") or the anglicized versions: *IXTHUS* or *ICHTHUS*.

¹⁹⁸² Hislop. *Babylons*, pp. 197-200.

Examples of how *Muhammad* did not start *Islam* with a slate clean of paganism include:

- *Muhammad* said in the *Koran* that pagan goddesses thought to be the astral Daughters of *Allah* were in fact male angels whom ancient apostates had given female names. In contrast, the Hebrews and Christians believed that pagan gods were demons.
- When *Muhammad* neared the end of his life, he reformed the *Makkan* pilgrimages somewhat but many astral and phallic elements were retained.

It is easy to overestimate the Biblical contribution to *Islam* for various reasons. These include:

- What commonly passes for Biblical stories is in fact apocryphal folklore and *Muhammad's* imaginative historical fiction.
- The same Biblical-sounding information is repeated over and over.
- If one were to expurgate the needless repetitions, the *Koran* would shrink to the size of a pamphlet. If one deleted all Biblical-sounding information that was erroneous nonetheless, one would find that the *Koran* contains only a page or so of correct Biblical information.

Allah's Identity Theft Against Yahveh

The Devil's first temptation put to humans that caused their Fall into sin was to tempt them to be like *Yahveh* (Gen 03:16). This temptation is similar to the temptation that tripped up the Devil and led to his first sin, namely his ambition to be "like the Most High" (Isa 14:12-14; Eze 28:01-09).

The Devil has always tried to get humans to worship him, and has succeeded in getting humans to sacrifice to demons (Deu 32:17; Psa 106:037; Mat 04:08-10 (parallel: Luk 04:05-08); 1Co 08:05-06; 1Co 10:20-21; 2Th 02:04; Rev 09:20). Now the Devil acts as a counterfeit monotheistic god who propagates false doctrine through false teachers (1Ti 04:01-04).

Some false teachers use ontological arguments to say that the three monotheistic religions worship the same god, but only a person with a superficial understanding of these religions could say this. Judaism, Christianity and *Islam* are not abstract philosophers' religions with logical principles serving as deity, nor are they New Age religions with an impersonal force stepping in for deity. These are religions with followers ruled by supernatural personalities.

The *Koran* is just another of the Devil's clever attempts to get humans to worship him (or another demon) by committing identity theft against *Yahveh*. The *Koran* is *Allah's* fake passport. The *Koran* and *Islamic* traditions are *Allah's* false travelogue and false personal history whereby *Allah* the moon-god purports to be the God of the Bible.

Truly *Allah* is the greatest of all schemers, as *Muhammad* claimed (K 003:054; 008:030). Of course *Allah* finds scheming to be second nature since he is a demon (Deu 32:17; Psa 106:37; 1Co 10:20-21; 1Ti 04:01). When *Allah* tells lies, he is speaking in his native tongue. *Allah* finds telling the truth harder than speaking lies since speaking the truth is a foreign language to *Allah* (Joh 08:44).

Muhammad assures the *Koran* reader that *Allah* and the God of the Bible are the same God (K 002:062; 003:064; 006:107; 016:035; 021:108; 029:046, 061-063; 039:003). For instance, *Muhammad* said:

Say (unto mankind): Cry unto *Allah*, or cry unto the Beneficent, unto whichsoever ye cry (it is the same) (*Pickthall K* 017:110).

Muhammad's Universalism extends only so far since he rejects calling *Allah* "the Father" as Arabic Christians do (K 006:101; 072:003).

Modern *Muslims* and apologists for *Islam* are adamant about how non-*Muslims* and news reporters ought to use the capital-G "God" instead of the "transliterated" *Allah*. The fact that the small-g "god" would not suffice shows that this is a sneaky linguistic attempt to get non-*Muslims* to agree that *Allah* is *Yahveh*.

Tellingly, *Muslims* themselves continue to use the word *Allah* among themselves, even while instructing non-*Muslims* to refer to *Allah* as God. This shows that *Muslims* only respect the *Koran's* depiction of God and do not respect what the Bible has to say about *Yahveh* since *Muslims* think the Bible is corrupted.

The politically-correct campaign to have infidels use the word God rather than *Allah* also represent a scorched-earth policy—denying infidels the use of language in order to critique *Islam*, *Muhammad* and *Allah*. This is the same policy that was enforced in medieval times too since "the *Dhimmi* is obliged not to [even] mention *Allah* or His Apostle...",¹⁹⁸³ much less draw pictures of them.

Modern *Muslims* think that Christians and Jews ought to be Universalist-minded enough to admit that the credo "there is no god but *Allah*" is true. Many *Muslims* say that "there is no god but *Allah*" is merely anti-polytheistic, but historically this short credo has been used in an anti-Trinitarian sense too.

The credo "there is no god but *Allah*" credo is found in the very anti-Trinitarian main inscription in the Dome of the Rock built in 792 AD.¹⁹⁸⁴ The *Koran* says of Christians that: 1) they will burn in fire (K 005:072), 2) *Allah* will taunt Christians on the day of their doom, saying: "Where are My partners whom you imagined?" (K 028:062-064; 040:073) and 3) *Allah* will tear Christians apart for ascribing partners to him (K 030:013-014).

Thus when *Muslims* and Ecumenicalists say Christians ought to accept as true the statement "there is no god but *Allah*," they are merely trying to trick Christians into affirming an anti-Trinitarian statement, or at least be "good *Dhimmis*" and give lip-service to the idea. Worse still, *Muslims* might claim that Christians who say short *Muslim* credos like the *Shahada* have in fact converted and cannot revert back to Christianity upon pain of death!

Modern *Muslims* use similar Universalist arguments when they assert that pre-*Islamic* Christians and Jews called God *Allah*, meaning "The God," even before *Muhammad's* time and afterwards too. Basically *Muslims* are saying that Christians ought to accept any god as being *Yahveh*, as long as that god has the title "The God."

One fact that *Muslims* fail to mention is that the name *Allah* is not EXCLUSIVELY used by Jews, *Muslims* and Christians. Other Arabic-speaking religions of the past and present refer, or referred, to their god as *Allah*. As the *Nationmaster Encyclopedia* states in its *Allah* entry (note the "and others"):

It is used by *Muslims* worldwide, as well as Arabic-speaking Christians (notably Maronites (i.e. Roman Catholics)), Jews and **others**.¹⁹⁸⁵

That *Allah* is *Yahveh* is absurd since *Allah* is not even a triad, much less the Trinity of the Bible. That *Yahveh* is the Trinity is why the New Testament says:

Anyone who does not honor the Son does not honor the Father, who sent him (Joh 05:23).

¹⁹⁸³ Bostom, Andrew G. "Confused *Islamic* Apologetics," *FPM*, 10 Aug 2004.

¹⁹⁸⁴ Nuseibeh & Grabar. *Dome*, pp. 78-81.

¹⁹⁸⁵ *Nationmaster Encyclopedia*, *Allah* entry, accessed 6 Dec 2003.

Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son (2Jo 01:09).

Jesus said Jews did not know or believe in the Father anymore than they knew or believed in him (Joh 07:28; 08:19, 55; 16:03). Satan had control over the synagogues and Judaism (Luk 04:33-33; Rev 02:09; 03:09) and the Temple at least since Intertestamental times (Jer 07:11; Mat 21:13; Mar 11:17; Luk 19:46; compare with Deu 32:17 & Psa 106:037). The logical conclusion is that the god of *Islam* is a demon in service to Satan.

The deity's character and actions depicted in the *Koran* are totally different from the character and actions of the God of the Bible. Besides, *Muhammad* did not know what he was talking about. *Muhammad* taught that:

- ✧ Jews worshipped Ezra as the Son of *Allah* (K 002:259-260; 009:030).
- ✧ The persons of the Christian Trinity were *Allah*, Jesus and Mary, rather than The Father, The Son and The Holy Spirit (K 004:169; 005:077, 116).

Moreover, *Muhammad* said that these other religions worshipped *Allah* too:

- Ⓒ Arabian astral paganism (i.e. *Sabeanism*, also spelled *Sabianism*),
- Ⓒ Zoroastrianism (i.e. *Magianism*).
- Ⓒ Religion of *Ibrahim* (i.e. *Hanifism*) (K 002:062, 135; 005:069; 022:017).

So in order to accept the idea that *Islam's Allah* is the God of the Bible, one would need to be a near-Universalist. To be consistent in one's beliefs, the near-Universalist would need to believe that the deity of the Christians, Jews, *Islam*, astral paganism, Zoroastrianism and the Religion of *Ibrahim* were all the same divine person.

Apparently, what happened was, when *Muhammad* got into the mode of syncretizing Arabian astralism with Christianity and Judaism, he found himself on a slippery slope and thus included Zoroastrianism too.

Evidently, the reason *Muhammad* thought that all the major religions in the Mideast worshipped *Allah* was he met an Arabic-speaking adherent of each major religion that called his god *Allah*.

So the name *Allah* was a superficial common denominator that led *Muhammad* to believe that these religions had the same god. In reality however the *Allah* of the:

- Ⓒ Christian and Jewish Arabic speakers was *Yahveh*, the God of the Bible.
- Ⓒ Zoroastrian Arabic speakers was *Ahura Mazda*.
- Ⓒ *Sabean* Arabic speakers was *Ilumquh*, a.k.a. *Sin* the moon-god.
- Ⓒ *Hanif* Arabic speakers was *Sin* the moon-god of the Mideast, the high god of *Haran* and *Ur*.

So if *Muslims* believe in the "*Allah*" of each one of these religions, they are polytheists who worship three deities: *Yahveh*, *Sin* the moon-god and *Ahura Mazda*. For these reasons and many more, Christians cannot and should not accept the *Muslim* and Papal claim that the god of the *Koran* is the God of the Bible.

One need not be obtuse or parochial to say that each religion has its own deity. In fact, most adherents of the other religions would readily agree that they are not worshipping the God of the Bible. Also, Jews will say that they do not worship the Trinity.

The fact that pagans knew all the *Baals* were not one god *Baal* can be ascertained by how they mentioned the god along with his location such as *Baal of Peor* (Num 25:03). They also hyphenated names like *Baal-Zebub*, the god of *Ekron*

(2K 01:02) and *Baal-Berith* (Jdg 08:33; 09:04). Moreover, the Hebrews spoke of the plural *Baals* and *Ashtorahs* (Jdg 10:06; 1Sa 07:04; 12:10).

Scholars have long noted that after a conquest, or as a result of cultural hegemony, local gods retained their original characters and roles but were worshipped under other names. Thus countless local gods gain well-known names such as Jupiter, Zeus, Apollo, *Baal*, Luna and such. For instance, in *Thyatira* in Asia Minor, the local god *Tyrimnos* was guardian of the city and patron of the guilds, and was later identified as the sun-god Apollo.¹⁹⁸⁶ Concerning the city Laodicea, Louis Brighton wrote:

...the ancient god of the region was *Men Carou*, a god of healing. In the Hellenized city of *Laodicea*, people continue to worship the ancient god but identified him with *Zeus*, the supreme Greek god.¹⁹⁸⁷

Similarly, *Allah* was a local moon- and war-god who came to be worshipped under the same title *Allah* that Arab-speaking Christians and Jews used to call on *Yahveh*. *Allah* retained his moon- and war-god character, his demonic personality (Deu 32:17; Psa 106:037), his sacred location (*Mekka*) and temple (the *Kaaba*), of which *Allah* had long been the guardian and patron (K 002:125; 106:003).

Christians who have read both the *Koran* and the Bible tend to realize that the “take no prisoners” god of the *Koran* is not the God of love of the Bible (1Jo 04:08, 16). In fact, none of the Bible characters mentioned in the *Koran* are a true representation of that person. C. C. Torrey wrote:

His [*Muhammad*’s] characters are all alike and they utter the same platitudes....In *Sura* 11:27-51 is given a lengthy account of Noah’s experiences...It contains very little incident, but consists chiefly of the same religious harangues which are repeated scores of times throughout the *Koran* [i.e. tirades against partnering gods with *Allah*], uninspired and uniformly wearisome. We have the feeling that one of Noah’s contemporaries who was confronted with the prospect of forty days and forty nights in the ark would prefer to take his chances with the deluge.¹⁹⁸⁸

Take the *Koranic* character *Isa*. *Isa* is supposed to be Jesus—but can any Christian imagine him having this conversation with the Father?!

Allah will say: ‘O *Isa* [Jesus] son of Mary, did you say to men, ‘Take me and my mother for two gods besides *Allah*’?’ He [Jesus] will say: ‘Glory be to You! It did not befit me that I should say what I had no right to (say); if I had said it, You would have indeed known it; You know what is in my mind, but I do not know what is in Your mind; surely You are the great Knower of the unseen things’ (K 005:116).

Also, a *Muslim* tradition states that Jesus will return to destroy Judaism and Christianity and then be buried next to *Muhammad*. *Muhammad*’s description of Christ suggests that *Muhammad* may have seen a painting of Christ:

The Prophet [*Muhammad*]...said: ‘There is no prophet between me and him, that is, Jesus...He will descend (to the earth). When you see him, recognize him: a man of medium height, reddish fair, wearing two light yellow garments, **looking as if drops were falling down from his head though it will not be wet**. He will fight the people for the cause of *Islam*. He will break the cross [i.e.

¹⁹⁸⁶ Brighton. *Revelation*, p. 80.

¹⁹⁸⁷ Brighton. *Revelation*, pp. 96-97.

¹⁹⁸⁸ Torrey. *Foundations*, p. 108.

end Christianity], kill swine [i.e. Jews (*K* 002:065-066; 005:060; 007:166)] and abolish *Jizya* [i.e. everyone will be *Muslims*, so no one will be left to pay the poll tax on non-*Muslims*]. *Allah* will perish all religions except *Islam*. He will destroy the Antichrist [*Dajjal*] and will live on the earth for forty years and then he will die. The *Muslims* will pray over him.¹⁹⁸⁹

Christians might think that the **drops** of water on Christ's head would refer to a picture *Muhammad* saw of the baptism in the Jordan, or sweating drops of blood in the Garden of *Gethsemane*. Another tradition however relates that *Muhammad* saw Christ's head dripping with water between "two men." Guillaume wrote that this "presumably refers to the two thieves on the cross."¹⁹⁹⁰

Another instance of a phony character in the *Koran* is *Gabriel*. The Biblical *Gabriel* is comforting and when he appears to humans, he says "Fear not" (*Dan* 08:16-18; 09:21-23; *Luk* 01:11-20; 26-38).

The real *Gabriel* is nothing like the *Koranic Gabriel* who gave *Muhammad* several of his revelations. *Ibn Ishaq*, *Muhammad's* biographer, said that after *Gabriel's* first visit, *Muhammad* thought that he might be possessed by a demon.¹⁹⁹¹ Norman L. Geisler wrote about *Muhammad's* initial call:

During his call he [*Muhammad*] was choked by an angel. *Muhammad* himself said of the angel, 'He choked me with the cloth until I believed I should die. Then he released me and said 'Recite!' (*Iqra*).' When he [*Muhammad*] hesitated, he received 'twice again the repeated harsh treatment.'¹⁹⁹²

All of the *Koranic* characters are as phony as the Prophet *Muhammad* himself.

Sometimes Christians are asked where is the harm in accepting *Muhammad* as yet one more prophet. Knowledgeable Christians would rather think of *Muhammad* as a false prophet but *Muhammad* never produced one unambiguous prophecy. So, technically, *Muhammad* is better characterized first as a false teacher than as a false prophet.

Significantly, though early *Muslims* manufactured many traditions making *Muhammad* into a *Shaman* miracle worker, the cupboards are mostly bare when it comes to traditions making *Muhammad* into a prophet.

There is only one prophecy in the *Koran* of any note. *Muhammad* said that the Byzantines would defeat the Persians (*K* 030:003). Because the original *Koran* had no vowels, the Arabic word for "defeat" could have been rendered "be defeated."

The only difference between the Arabic for "defeat" (*Sayaghlibuna*) and "be defeated" (*Sayughlabuna*) is two vowels (a > u and i > a). So basically *Muhammad* left the scribes a "Fill in the Blanks" prophecy. Depending on how history turned out, the copyists would fill in "a" and "i" or "u and "a."¹⁹⁹³ Incidentally, the lack of vowels affects the *Hadiths* too—as we read in *Sahih Bukhari*:

Allah held back the killing from *Mekka*. (The sub-narrator is in doubt whether the Prophet said 'elephant or killing,' as the Arabic words standing for these words have great similarity in shape) (*Sahih Bukhari*, v. 1, bk. 3, no. 112).

¹⁹⁸⁹ *Sunan Abu-Dawud*, "Bk. 37: Battles (*Kitab Al Malahim*)," no. 4310. See also *Sahih Bukhari*, vol. 3, bk. 34, no. 425; vol. 3, bk. 43, no. 656; vol. 4, bk. 55, no. 657; *Sahih Muslim*, bk. 001, nos. 0287, 0289.

¹⁹⁹⁰ *Ishaq. Sirat*, p. xliii.

¹⁹⁹¹ *Ishaq. Sirat*, p. 106.

¹⁹⁹² Geisler & Saleeb. *Answering*, p. 154.

¹⁹⁹³ Shamoun, Sam. "Muhammad's False Prophecies," *AnsweringIslam*, accessed 24 Nov 2003.

In passing, *Muhammad's* prophecy about the duel between the Byzantine and Persian Empires was not any better than the oracle that the last king of *Lydia*, Croesus, received from *Delphi*. The oracle said that a great empire would fall during the coming battle.

Croesus assumed the oracle meant Persia but Croesus found out too late that the oracle meant *Lydia* instead. *Muhammad's* prophecy, when written out, could also have been read and interpreted either way. Of course, according to *Muslims*, *Muhammad* was sub-literate, so he did not know this was the case, and his amanuenses did not tell him either.

Muhammad was not a miracle-worker either. The miracles contained in the traditions read like mere folklore, and the only miracle of note mentioned in the *Koran* is the Splitting of the Moon (*K* 054:001—discussed elsewhere in this book).

The Splitting of the Moon may have occurred while *Muhammad* was at *Makka*, but some think the Splitting of the Moon is a prophecy of the End Times, which interpretation is convenient for *Islam* since it cannot then be verified for accuracy.

Muhammad did only one miracle—the Split Moon illusion—which can be enjoyed by anyone who drinks enough Jack Daniels whiskey to start seeing double. Since none of the many eager skywatchers of the sixth century reported seeing this phenomenon, we beg to doubt its validity.

So it would be better to say that *Muhammad* was a false teacher rather than a false prophet or false miracle worker (*Mat* 07:22). Because of fourteen centuries of usage however this book will sometimes refer to the Prophet *Muhammad* anyway.

Christians cannot accept *Muhammad* as a prophet. Doing so would mean rejecting the God-man Jesus of the Bible and accepting *Isa*, the fictitious personage described in the *Koran*. Moreover, accepting *Muhammad* as prophet would mean accepting the *Koran* as true scripture.

Accepting *Muhammad* as prophet would mean accepting all the other prophets mentioned in the *Koran*, prophets not mentioned in scripture. There are still more prophets mentioned in *Islamic* tradition, such as the “whole series of prophets, numbering hundreds [that] is said to have been buried round the *Kaaba*.”¹⁹⁹⁴

Besides, why should Christians accept *Muhammad* as yet one more prophet of the Old Testament variety, when *Muhammad* did not accept other prophets on the Arabian Peninsula? *Muhammad* and his followers put to death all other moon-god prophets who dared to be *Muhammad's* equal—such as:

- *Al Aswad*.¹⁹⁹⁵
- The prophetess *Sajah* of *Tamim*.¹⁹⁹⁶
- *Maslama* (died 633 AD/12 AH). Not only did *Muslims* kill him but *Muslims* also gave *Maslama* the nickname *Musaylima*, meaning “The Liar.”

What is ironic is one of the proofs that *Muslims* fabricated to prove that *Muhammad* is a true prophet is that “No *Ismaili* has ever claimed prophethood falsely.”¹⁹⁹⁷ Evidently this saying was invented because the *Koran* contains no accounts of false prophets. I wonder why! Anyway, we are supposed to believe that for thousands of years no Arab ever claimed prophethood falsely, yet within *Muhammad's* lifetime he had to kill three impostor prophets! Hmm.

¹⁹⁹⁴ Gibb & Kramers. *Encyclopedia*, p. 197. *Kab'ah* entry.

¹⁹⁹⁵ Ishaq. *Sirat*, p. 648.

¹⁹⁹⁶ Lings. *Sources*, p. 336.

¹⁹⁹⁷ Ishaq. *Sirat*, p. 195.

Muhammad was an equal opportunity killer. He made no distinction between anyone who did not submit to him, including false prophets, wordsmiths, apostates and blasphemers.

Muhammad wanted anyone who fought against or proselytized *Muslims* to be: 1) killed or crucified, 2) have a hand and a foot on opposite sides amputated or 3) be banished (K 005:033). A few lines of poetry were enough to deserve the death sentence, according to *Muhammad*. *Muhammad* ordered these wordsmiths killed or later approved of their murders:

**Some Wordsmiths That *Muhammad* Had
Assassinated or Later Approved of Their Assassination**

“Barbarism begins her reign by banishing the Muses”—Philip Dormer Stanhope, Earl of Chesterfield, 1749.

The *Koran* promises hellfire for those who mock *Muhammad* and *Islam* (K 003:186; 009:061-063; 033:057, 059-061). Based on *Koran*, *Hadith* and *Sira*, *Hanbali* jurist Taqi Al-Din Ibn Taymiya (1268-1328 AD) wrote that civilians can be killed even if they only bolstered the enemy’s morale by their words.¹⁹⁹⁸ Taymiya is Osama Bin Laden’s favorite theologian.

Abdullah Ibn Sa’d Ibn Abi Sarh, who was an amanuensis for *Muhammad*. Sarh used to suggest improvements in the wording of the *Koran* of which *Muhammad* approved. *Abi Sarh* apostatized after realizing that the *Koran* was a collaborative effort that was not divinely inspired since *Abi Sarh* knew that *Muhammad* was not inspired. He fled from *Madina* to *Makka* and was one of the ten people whom *Muhammad* ordered killed when he conquered *Makka* but the order was not carried out—to *Muhammad*’s chagrin.^{1999 2000}

The *Makkan* On-Nadr b. ol-Hareth, who told better tales than *Muhammad* did.²⁰⁰¹

Muhammad said “Kill any Jew that falls into your power,”²⁰⁰² and “Who will deal with Ebn ol-Ashraf for me?”²⁰⁰³ Thereupon, *Muslims* went out and killed eighty non-*Muslims*, included the *Madinan* half-Jewish poet, Kab Ibn Al-Ashraf.²⁰⁰⁴

Kab wrote romantic poetry to *Muslim* women.²⁰⁰⁵ In *Islam*, it is a big no-no for non-*Muslims* men to serenade *Muslim* women since non-*Muslim* men cannot marry *Muslim* women but *Muslim* men may marry infidel women (K 002:221; 060:010-011). Ka’b also wrote poetry urging the *Kuraish* to take revenge on *Muslims* over the Battle of *Badr*, as well as poems satirizing *Muhammad* and his Companions.²⁰⁰⁶ The assassins brought the poet’s severed head to *Muhammad*.²⁰⁰⁷

When Jews complained that one of their leaders had been lured and assassinated

¹⁹⁹⁸ Spencer, Robert (quotes provided by Andrew Bostom). “Two Bus Bombs in Southern Israel Kill 15,” *JW*, 31 Aug 2004.

¹⁹⁹⁹ Ishaq. *Sirat*, p. 550.

²⁰⁰⁰ Thomas, G. “*Muhammad*, the *Quran*, and *Abdullah Ibn Sa’d Ibn Abi Sarh*,” AnsweringIslam.org, accessed 25 Nov 2003.

²⁰⁰¹ Dashti. *23 Years*, pp. 97-98.

²⁰⁰² Ishaq. *Sirat*, p. 369. The account is also found in *El badiyah wa alnihay—Ibn Katheer*, vol. 4: the chapter on killing Ka’ab Bin Al’ Ashraf.

²⁰⁰³ Dashti. *23 Years*, p. 99.

²⁰⁰⁴ Warraq. *Quest*, p. 542, as quoted by Schmidt. *Divide*, p. 17.

²⁰⁰⁵ Dashti. *23 Years*, p. 99.

²⁰⁰⁶ Lings. *Sources*, p. 171.

²⁰⁰⁷ Tabari VII:97; Ishaq. *Sirat*, p. 368.

by deceit, *Muhammad* said:

If he had remained as others of like opinion remain [i.e. silent]...he would not have been killed by guile. But he did us injury and wrote poetry against us; and none of you shall do this but he shall be put to the sword.²⁰⁰⁸

In 2006 Osama bin Ladin urged *Muslims* to kill all freethinkers who made light of *Islam* or *Muhammad* since he deemed them to be heretics and apostates. Bin Ladin said “Take an example from *Muhammad ibn Maslama* and his companions’ who assassinated the poet Ka’b ibn Al-Ashraf.”²⁰⁰⁹

Muhammad said “Who will deal with this rascal for me?” regarding the *Madinan* lampooner Abu ‘Afak, who was said to be 120 years old.²⁰¹⁰

Muhammad said “Who will rid me of Marwan’s daughter?”²⁰¹¹ She was the *Madinan* poetess Asma b. Marwan, who was a mother of five sons,^{2012 2013} who wrote verse criticizing the assassination of the 120-year-old lampooner. After she was killed, *Muhammad* told the assassin that nothing would come of it: “Two goats won’t butt their heads about her.”²⁰¹⁴

The *Makkan* duo, Fartana and Qariba, who were lyric writers and singers from *Makka*.²⁰¹⁵

A *Makkan* one-eyed shepherd who sang: “I won’t be a *Muslim* as long as I live, nor heed to their religion give.” ‘Amr b. Umayya stuck the end of his archery bow into the shepherd’s brain through his good eye, for which deed *Muhammad* blessed his disciple.²⁰¹⁶

A blind master killed a concubine who had given him two sons. He claimed she had disparaged *Muhammad*. *Muhammad* approved of the murder and said that no retaliation was called for.²⁰¹⁷

One can assume that moon-god prophets in South Arabia produced their own scripture just as *Muhammad* did. The moon-god prophets that *Muslims* killed were Al Aswad,²⁰¹⁸ the prophetess Sajah of *Tamim*, and Maslama (died 633 AD/12 AH) whom *Muslims* nicknamed *Musaylima*, meaning “The Liar.”²⁰¹⁹

In keeping with *Muhammad*’s example, *Sunni Muslims* fight sects that spin-off from *Islam* that often have their own exalted personages, for instance:

- ☉ *Shias* with their hidden *Imam*, *Muhammad Al-Mahdi*, the Guided One.
- ☉ *Bahais* with their teacher *Baha’u’llah* (1817-1892 AD).
- ☉ *Ahmadiyah* sect with their prophet Mirza Ghulam Ahmad (1835-1908 AD).

Some modern *Muslims* try to excuse *Muhammad*’s purges and repression of free speech rights by saying that Arabs thought the poets were inspired by muses.

²⁰⁰⁸ Lings. *Sources*, p. 171.

²⁰⁰⁹ “Arab Reformists Under Threat by *Islamists*” memri.org, 3 May 2006, No. 1153, JW.

²⁰¹⁰ 120 years old: Dashti. *23 Years*, p. 100; doesn’t mention age: Ishaq. *Sirat*, pp. 675-676.

²⁰¹¹ Ishaq. *Sirat*, pp. 675-676.

²⁰¹² Dashti. *23 Years*, pp. 98, 100.

²⁰¹³ Ishaq. *Sirat*, pp. 675-676.

²⁰¹⁴ Ishaq. *Sirat*, p. 676.

²⁰¹⁵ Dashti. *23 Years*, pp. 98, 100.

²⁰¹⁶ Ishaq. *Sirat*, pp. 674-675.

²⁰¹⁷ *Sunan of Abu Dawud*, vol. 6, bk. 38, no. 4348; see also Silas. “Murdering *Islam*’s Critics: The Female Slaves and Theo Van Gogh,” answering-Islam.org, 23 Nov 2004.

²⁰¹⁸ Ishaq. *Sirat*, p. 648.

²⁰¹⁹ Lings. *Sources*, p. 336.

Muhammad however only said that the poets were liars and it seems there is no record of his connecting them to the spirit world (K 026:223).

Islamic history shows that the poets *Muhammad* had killed made no pretense about being inspired. Their only “crime” was that they wrote a few lines of satire or doggerel about *Muhammad* when *Muhammad* very well deserved to be ridiculed. They seem not to have been killed for telling lies about *Muhammad* but for telling the truth. When the truth is so awful, why bother with lies?!

Muhammad’s example of killing poets and authors has been followed these last fourteen centuries and has had a powerful chilling effect on free speech, whether by *Muslims* or non-*Muslims*. Lately, this practice has been called “[Salman] *Rushdie* Rules...whereby anyone critical of *Islam* or *Islamism* is liable to be fined, jailed or perhaps threatened with death.”^{2020 2021}

Though the traditions do not mention it, judging from the many mistakes in the *Koran*, *Muhammad* must have killed all would-be fact checkers too. For instance, *Muhammad* may have killed:

- Christians merely because they told him that Mary was not a member of the Trinity, as *Muhammad* claimed (K 004:169; 005:077, 116).
- Jews because they dared to tell *Muhammad* that they did not worship Ezra as a Son of God, as *Muhammad* claimed (K 009:030).

Claims to Moral Superiority

Muslims are constantly referring to the West and Hollywood as very immoral. *Muslims* consider Christianity guilty by association, or fault Christianity for not having religious police on smut and vice patrol.

A look at crime and morality statistics does not paint such a rosy picture of the Mideast. Most of the crime and vice rampant in the West are also found in the Mideast in comparable or even greater measure—but perhaps out of sight.

Also, there are many behaviors that are legal or only frowned upon in much of *Islamdom* that are not known or are criminalized in much of the West. These include automatic weapon- (e.g. AK-47) and grenade-possession, drug abuse (e.g. marijuana, qat), honor-killings, polygyny, temporary marriage, FGM and child marriage. An example of weaponry and drug use comes from *Yemen* where...

...hand grenades are laid out alongside fresh produce at street-side markets and sources estimate that there are at least 10 million guns in circulation in a country with a population of 20 million. Social life revolves around qat, a leafy, reddish-green plant that contains amphetamine-like substances. Eighty per cent of adult men in *Yemen* chew regularly....The leaf combines the talkative affability of pot with the drive of speed. First comes euphoria and intense sociability—not ponderous, marijuana-induced ramblings, but a deep appreciation of the flow of conversation. In this stage, five hours can pass in what seems like 10 minutes...The final stage is depression and insomnia—it’s not uncommon to see solitary cloaked figures roaming the streets at night, waiting for the effects of the drug to pass. On average, *Yemeni* men spend about a third of their income on qat and commerce in the leaf accounts for a third of the nation’s GNP.²⁰²²

²⁰²⁰ Elst, Koenraad. “The Rushdie Rules,” Jun 1998, vol. V, no. 2, meforum.org/article/395.

²⁰²¹ Pipes, Daniel. “An American Rushdie?” jpost.com, 4 Jul 2001.

²⁰²² My bloody career, *The Guardian*, observer.guardian.co.uk, 23 Apr 2006.

Child marriage, a.k.a. legalized molestation, is all-too-common in *Islamdom*, even between senior men and preadolescent girls as young as nine.^{2023 2024 2025} Similar child abuse does occur outside of *Islamdom* but probably not on the same scale. Moreover, except for weird cults, none in the West say child marriage and temporary marriages have God's blessing or that God excuses such things.

Islam asserts that child marriage comes directly from God the Creator. But any God who had actually created womankind would know that girls should not risk pregnancy before they are 18 because their pelvises are too small. They are risking four-day labors—frequently ending in death agony—or fistulas that will cause them to leak and reek for the rest of their short and miserable lives.

No *Muslim* can condemn child marriages and polygyny because *Muhammad* engaged in these activities and sanctioned them in the *Koran* and *Hadiths*. This warped morality is exactly what one could expect would be spawned by a Judeo-pagan moon-god worshipping prophet.

While *Muslims* are very judgmental about sin and crime in the West to the point of rejoicing whenever the West suffers a terrorist attack, *Muslims* are non-judgmental about similar behavior in the Mideast.

One reason for the double standard is that war, temporary marriage (legalized prostitution), quick divorce, slavery, sex-slaves and such, are all found in the *Koran* and the traditions. Thus *Muslims* need not be concerned about their morality as long as everything is done in accordance with the *Koran*-based *Sharia* law.

According to the double standard however it is utterly inexcusable for the West to engage in a Holy War, plain-old war or in the slave trade. For the West to have a high divorce rate and legalized prostitution (Europe and Nevada) is morally reprehensible because the West does not follow the *Koran* and *Sharia* law.

In *Islamic* society, divorce is arguably the third most disruptive behavior after *Jihad* Holy War and terrorism. For the last fourteen hundred years, *Muslim* men have been able to divorce their wives merely by saying the word *Talaq* three times. So it is not surprising to read that in Singapore:

Muslim divorces are at an all-time high, with about 35 per cent, or more than three in ten marriages, breaking up within the first five years... Also, of *Muslims* who remarry after a first divorce, some 34 per cent go through a second divorce, compared with about 12 per cent of non-*Muslims*.²⁰²⁶

Muhammad's example in matters of marriage is, as in everything else, utterly contemptible. *Muhammad* had twenty-three sex partners and during one month he refused to have sex with any of them.²⁰²⁷ He also threatened to divorce all his wives if they did not do his bidding (*K* 066:001-005). *Muhammad* also wanted to divorce one particular wife Sawda but struck a bargain where he would not divorce her as long as she did not complain about not having sex ever again.²⁰²⁸

Another big complaint that *Muslims* make in their finger-pointing *Islam*-screeds is that homosexuals in the West flaunt their gay lifestyle. In the Mideast however there is just as much same-sex copulation, but the homosexuals in the Mideast must merely claim to be bisexual to avoid the wrath of the religious authorities.

²⁰²³ Pipes, Daniel. "Pasha Bordello Accepts Islamist Demands," *DP*, 25 Apr 2006.

²⁰²⁴ Hughes, Donna M. "Sex Slave Jihad," *FPM*, 27 Jan 2004.

²⁰²⁵ Pipes, Daniel. "Arabian Sex Tourism," *DP*, 7 Oct 2005. *FPM*.

²⁰²⁶ Zainol, Vivi & Chai Hung Yin. "Muslim divorces," *Straits Times*, 2 Jul 2004.

²⁰²⁷ Lings. *Sources*, p. 279.

²⁰²⁸ Dashti. *Career*, p. 123.

Even President-for-life Arafat took advantage of this bisexual legal loophole. Arafat had a wife who converted to *Islam*, but she “had been estranged from him more or less since they were married.”²⁰²⁹

Arafat was known to be bisexual due to his bedroom romps with guards.²⁰³⁰ Arafat died in 2004 of opportunistic infections that took over once AIDS ravaged his immune system. Arafat’s personal doctor said his blood was HIV positive, but hastened to add that the AIDS virus was introduced along with a lethal poison in order to camouflage the poison.²⁰³¹

Arafat had a low blood platelet count, a weak immune system, extreme weight loss, blotches on face and hands and intermittent mental dysfunction—all common symptoms during the final stage of AIDS.^{2032 2033}

The blotches on Arafat’s face and hands were probably Epidemic Kaposi Sarcoma (KS), which is caused by the interaction of the HIV virus, immune system suppression and human Herpes Virus-8.²⁰³⁴

Epidemic-KS is considered an “AIDS-defining condition” since Classic-KS, i.e. cases not related to AIDS, are rare. Classic-KS occurs in some elderly Italian and Jewish men and rarely afflicts more than their lower legs.²⁰³⁵ Arafat was neither Italian nor Jewish and his KS probably afflicted his entire body.

In the final weeks of Arafat’s life, he complained of a fever and stomach flu and experienced noticeable weight loss. KS causes unexplained fever and weight loss²⁰³⁶ and KS lesions affect the lymph nodes, gastrointestinal tract, lung, liver and spleen.

Haaretz reported about Arafat’s illness:

Prof. Gil Lugassi, president of the *Israel* Hematologists Association who read the French report, said that the symptoms described could be typical of AIDS. ‘An infection that begins in the digestive system and deteriorates so quickly into the collapse of the clotting system is typical of AIDS,’ he says.²⁰³⁷

Significantly, the permissive attitude toward bisexuality pertains even to the wives of *Saudi* princes, as Osama Bin Laden’s former sister-in-law wrote:

While *Saudi* princes rake off billions in business kickbacks, their neglected and depressed wives abuse drugs, drown their sorrows in extravagant shopping sprees and turn to lesbian affairs for comfort. Many of them have bone density problems because they never go outside or exercise. When their husbands divorce them, they may never see their children again. The *Bin* Laden women ‘did nothing, read nothing and were like pets kept by their husbands,’ she writes. They were fanatically religious.²⁰³⁸

The Christian West in general frowned on and even criminalized sodomy. When Victorian-era elite wanted to experiment sexually, they had to go to *Muslim* lands.

²⁰²⁹ Glick, Caroline. “Column One: Plus a change?,” *jpost.com*, 12 Nov 2004.

²⁰³⁰ Pipes, Daniel. “Arafat’s Bedroom Farce,” 10 Nov 2004; “The MSM (‘Mainstream Media’) on the Cause of Arafat’s Death,” *danielpipes.com*, 18 Nov 2004.

²⁰³¹ Harel, Amos & Yoav Stern. “FM Shalom denies any Israeli interference in Arafat’s death,” *haaretz.com*, 8 Sep 2005.

²⁰³² Isacharoff, Avi & Amos Harel. “The final days of Yasser Arafat,” *haaretz.com*, 8 Sep 2005.

²⁰³³ “Homosexual Arafat said dying of AIDS,” *Jerusalem Newswire*, *jnewswire.com*, 7 Nov 2004.

²⁰³⁴ “Kaposi’s sarcoma,” Library of Medicine & Institutes of Health, *nlm.nih.gov*, 12 Aug 2004.

²⁰³⁵ What Is Kaposi Sarcoma? American Cancer Society, *cancer.org*, 16 Sep 2005.

²⁰³⁶ What Is Kaposi Sarcoma? American Cancer Society, *cancer.org*, 16 Sep 2005.

²⁰³⁷ Harel, Amos. “Medical experts: Arafat died of AIDS or poisoning,” *haaretz.com*, 8 Sep 2005.

²⁰³⁸ Wente, Margaret. “Inside the House of *Bin* Laden,” *theglobeandmail.com*, 22 Jul 2004, p. A15, *DW*, 26 Jul 2004.

Richard Burton wrote in his terminal essay that the European elite especially, vacationed in *Islamic* lands specifically to experiment in the sexual perversions that were rampant.^{2039 2040 2041} Stephen Murray, Will Roscoe and others confirm this.

To the shock and dismay of many Victorians, many amoral Europeans spent their vacations romping their way through North Africa and the Mideast. The escapaders felt that Victorian Europe and America were way too prudish about vice.^{2042 2043} Even today homosexuality in the West remains at about one percent of the population, despite the pseudo-statistics offered by pro-homosexual groups.

One hard statistic about homosexuality in the West comes courtesy of 9/11. There were about 2,797 persons murdered by *Islam*-fascist terrorists at the New York World Trade Center. There were only twenty-four compensation claims by same-sex partners, though claimants stood the chance of receiving substantial awards.²⁰⁴⁴ This means that less than one percent of the victims were homosexual. New York City is a large metropolitan area where one might expect a higher concentration of homosexuals, so the fact that there was only one percent means New York compares favorably to large cities in the *Islamic* world.

Endless Moral Equivalency *Tu Quoque* (You do it too!) Claims

Muslims like to brush over historical and modern crimes of *Jihad*. After all, *Jihad* is a tenet of *Islam*, so how could *Jihad* be wrong or criminal? *Muslims* like to counter any criticisms about *Jihad* with accusations about the Crusades. They shrink the significance of the many millions of *Jihad*-related deaths and exaggerate the criminal follies of the Crusaders until they fit on two sides of the same coin.

The Crusades however were a relatively minor affair that lasted a few centuries, and were generally located in and around the Holy Land. *Jihad*, in contrast, has gone on for fourteen centuries, in an area from Spain to the Philippines. So comparing *Jihad* to the Crusades is like comparing watermelons to oranges.

The Crusades are discussed elsewhere in this book. Here however it is sufficient to point out that Christianity has a few pages of history that we are not entirely proud of. Those few pages are uncharacteristic of the Church and are not comparable to the volumes that are necessary to document *Islam*'s evil history. Besides, evil history is entirely characteristic of *Islam* and is in keeping with *Islam*'s dictates as found in the *Koran* and *Hadiths*.

The same could be said about the roll call of terrorists and suicide-bombers. The Christian list of terrorists is very short, but one thick tome could not contain the names of all the *Muslim* terrorists, much less their accomplices.

In fact, in a telling memo leaked to the press, US Defense Secretary Donald Rumsfeld wonders whether the Defense Department can actually counter all the many terrorists that *Imams* produce. That's saying a lot! Rumsfeld wrote:

Today, we lack metrics to know if we are winning or losing the global War on Terror. Are we capturing, killing or deterring and dissuading more terrorists every day than the *Madrasas* and the radical clerics are recruiting, training and

²⁰³⁹ Burton. *Essay*.

²⁰⁴⁰ Trifkovic, Serge. "Islam's Love-Hate Relationship with Homosexuality," *FPM*, 24 Jan 2003.

²⁰⁴¹ Murray. *Culture*.

²⁰⁴² Murray. *Culture*, pp. 204-221.

²⁰⁴³ Burton. *Essay*.

²⁰⁴⁴ Raab, Barbara, "Same-sex partners face discrimination: Unique legal, emotional troubles for gay survivors," *NBC News*, msnbc.com/news/675127.asp, 20 Dec 2001. Copyrighted material

deploying against us?...The cost-benefit ratio is against us! Our cost is billions against the terrorists' costs of millions...How do we stop those who are financing the radical *Madrasa* schools? Is our current situation such that 'the harder we work, the behinder we get'?²⁰⁴⁵

Rumsfeld is right. The US spent about 100 billion USD per year for three years policing and reconstructing *Iraq*, while the *Al-Qaeda* franchise claims its budget for the *Iraqi* insurgency is 11.45 million US per year—much of it coming from ransoms, donations by supporters, the black market and protection money paid by *Muslim* governments.²⁰⁴⁶

A reason the *Al-Qaeda* franchise spends only one dollar on *Iraq* for every 8,734 USD the US spends²⁰⁴⁷ is that threats, bullets, matches and improvised explosive devices (IEDs) do not cost as much as building schools and roads, paying the salaries of officials and teachers, paying for the hospitalization of bombing victims. For instance, in 2005 and early 2006, fifteen schools were torched in one area of *Afghanistan* and another 200 were closed in a few provinces due to threats.^{2048 2049} In mid-2006 a medical clinic was burned to the ground in southern *Afghanistan*.²⁰⁵⁰

Rumsfeld also took some flack from simpleton liberals for stating the obvious: "We are in a war of ideas as well as [in] a global War on Terror."²⁰⁵¹ Later in 2004 Rumsfeld admitted that it was "quite clear" that "we do not have a coherent approach to this [War on Terror]."²⁰⁵²

Muslims like to bring out their big moral cannons and say that the Christians murdered more people than *Islam* ever did. However, the World Wars and the Holocaust were not really about religion. Europe was already well into its post-Christian era by the time of the World Wars. Religion was passé and nationalism, Darwinian evolutionism, Nietzschean philosophy and other "isms" reigned supreme. Moreover, Hitler and other German leaders had been desensitized to suffering and death by the trenches of WWI, witnessing the Armenian massacre and various wars.

Hitler's goal behind the Holocaust was to speed up human evolution by weeding out whomever pseudo-scientists, e.g. eugenicists, said were inferior—leaving only blue-eye, blond-hair *Aryans*.

Hitler specifically criticized **Christians** for their charity efforts since it hindered the selection of the fittest. Paul Humber wrote:

In *Mein Kampf*, Hitler used the German word for evolution (*Entwicklung*) many times, citing 'lower human types.' He criticized the Jews for bringing 'Negroes into the Rhineland' with the aim of 'ruining the white race by the necessarily resulting -ization.' He spoke of 'Monstrosities halfway between man and ape' and lamented the fact of **Christians** going to 'Central Africa' to set up 'Negro missions,' resulting in the turning of 'healthy...human beings into a rotten brood...' In his chapter entitled "Nation and Race," he said "The stronger

²⁰⁴⁵ Rumsfeld, D. "Memo: Subject: Global War on Terrorism," globalsecurity.org, 16 Oct 2003.

²⁰⁴⁶ Mahnaimi, Uzi. "Qatar buys off *Al-Qaeda* attacks with oil millions," timesonline.co.uk, 1 May 2005, *LGF*.

²⁰⁴⁷ Henderson, Charles. "The 300 Billion Dollar Error," about.com, accessed 30 Apr 2005.

²⁰⁴⁸ "Afghanistan: Militants set fire to a school in...*Helmand*," alertnet.org, 21 Feb 2006, *C&R*.

²⁰⁴⁹ "Taliban militants burn down three *Afghan* schools," reuters.com, 28 Jan 2006, *C&R*.

²⁰⁵⁰ "International Medical Corps clinic burned down in southern *Afghanistan*," International Medical Corps, alertnet.org, 30 Jun 2006, *JW*.

²⁰⁵¹ Spencer, Robert. "The Vatican's New Realism About *Islam*," *FPM*, 31 Oct 2003.

²⁰⁵² "Rumsfeld Fears Losing War On *Islamic* Extremism," wtov9.com, 5 Jun 2004. Copyrighted material

must dominate and not blend with the weaker, thus sacrificing his own greatness. Only the born weakling can view this as cruel, but he, after all, is only a weak and limited man; for if this law did not prevail, any conceivable higher development (*Hoherentwicklung*) of organic living beings would be unthinkable.' A few pages later, he said 'Those who want to live, let them fight, and those who do not want to fight in this world of eternal struggle do not deserve to live.'²⁰⁵³

Dr. D. James Kennedy wrote:

Hitler exterminated over 273,000 people even before the Holocaust! 'The first to be killed were the aged,' the infirm, the senile, the mentally retarded and defective children [straight-talk note: including epileptics]. Then there were WW I veterans—amputees—still in hospitals. Their reward for giving an arm or leg for Germany was extermination as 'undesirable.' Even bed wetters and children with badly modeled ears were put to death—all part of the euthanasia project of Germany.²⁰⁵⁴

Darwin was the inspiration for Malthusian events such as the Holocaust. He wrote:

At some future period, not very distant as measured by centuries, the civilized races of man will almost certainly exterminate and replace the savage races throughout the world. At the same time the anthropomorphous apes...will no doubt be exterminated. The break between man and his nearest allies will then be wider, for it will intervene between man in a more civilized state, as we may hope, even than the Caucasian and some ape as low as a baboon, instead of as now between the Negro or Australian [Aborigine] and the gorilla.²⁰⁵⁵

Natural Selection as affecting civilized nations...With savages, the weak in body or mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed and the sick; we institute poor-laws; and our medical men exert their utmost skill to save the life of every one to the last moment. There is reason to believe that vaccination has preserved thousands, who from a weak constitution would formerly have succumbed to smallpox. Thus the weak members of civilized societies propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but excepting in the case of man himself, hardly any one is so ignorant as to allow his worst animals to breed.²⁰⁵⁶

Despite the commonly repeated canard, very few Bible-believing Christians were involved in the holocaust, or knew about the ongoing holocaust. If the general public had an inkling of what was happening, it is inconceivable that so many Jews would have naïvely boarded trains expecting to be "relocated" to some safe haven as some of them were led to believe.

²⁰⁵³ Humber, Paul G. "The Ascent of Racism," as quoted at "Hitler used Evolutionary Theory to Justify the Holocaust," straight-talk.net/evolution/hit.htm, accessed 18 Feb 2006.

²⁰⁵⁴ Kennedy, Dr. D. James. "All They That Hate Me Love Death," sermon transcript, Coral Ridge Ministries, Fort Lauderdale, Florida, as quoted at "Hitler used Evolutionary Theory to Justify the Holocaust," straight-talk.net/evolution/hit.htm, accessed 18 Feb 2006.

²⁰⁵⁵ Darwin, Charles. *The Descent of Man*, 2nd ed. A.L. Burt, New York, 1874, p. 178.

²⁰⁵⁶ Darwin, Charles. *The Descent of Man*, 2nd ed., 1874, pp. 138-139.

If there were rumors of the Holocaust, the public would not have believed them to be true because many erroneously thought of Hitler as being a Catholic. If they had known that Hitler rejected Christianity and was an ardent neo-pagan and evolutionist, then they would suspect the rumors to be true.

The same is the case with Stalin. He was a thoroughgoing evolutionist who ordered scientists to impregnate women with ape sperm to create ape-men warriors who would not complain of hardships. The experiment failed, needless to say.²⁰⁵⁷ Once one knows this, one can easily conceive of Stalin having ordered the killing of many millions of people whom he obviously considered to be glorified apes.

One reason the *Nazis* did not want the public to know about the death camps is Christians were on the *Nazi*'s hit list—just not at the top. Ann Coulter wrote:

Hitler denounced Christianity as an 'invention of the Jew' and vowed that the 'organized lie (of Christianity) must be smashed' so that the state would 'remain the absolute master.'²⁰⁵⁸

Hitler said 'Christianity is an invention of sick brains: one could imagine nothing more senseless.'²⁰⁵⁹ The *Nazi*'s attitude toward Christianity is reflected in this Hitler Youth song:

We are the joyous Hitler Youth. We need no Christian virtue, for our leader is Adolph Hitler. He is our deliverer and intercessor. No Cleric, no evildoer can hinder us, for we consider ourselves Hitler-Children. Not Christ we follow, but Horst Wessel.²⁰⁶⁰

Jews, the infirm, Gypsies and various non-Nordic races were further up the *Nazi*'s hit list than Christians. Many Christian pastors and priests who tried to resist the *Nazis* were quickly rounded up and the dissenters died at concentration camps such as *Dachau*. Ann Coulter wrote:

For decades, *The New York Times* had allowed loose associations between *Nazis* and Christians to be made in its pages. Statements like these were not uncommon: 'Did the *Nazi* crimes draw on Christian tradition?'... 'the church is 'co-responsible' for the Holocaust'... 'Pope Pius XII, who maintained diplomatic ties with Hitler,...' Then out of the blue one day in 2002, *The New York Times* ran a prominent article describing the *Nazis*' virulent crusade against Christianity. That very week, evidence from the Nuremberg trials [1945-1946 AD] detailing *Nazis*' crusade against Christianity had been posted on the Internet.²⁰⁶¹

Why would *The New York Times* report only negative information about Christianity? Even though communism has killed a hundred million people during the twentieth century²⁰⁶² and continues to kill people in the twenty-first century, *The New York Times* has always been known for its socialist bias, and for being soft on and sympathetic toward communists.

²⁰⁵⁷ Stephen, Chris & Allan Hall. "Stalin's half-man, half-ape super-warriors," news.scotsman.com, 20 Dec 2005.

²⁰⁵⁸ Coulter, Ann. "WWJK: Who Would Jesus Kill?" *FPM*, 11 Mar 2004.

²⁰⁵⁹ *Hitler's Table Talk 1941-1944*, Oxford University Press, 1953, pp. 118, 119.

²⁰⁶⁰ Blackburn, Gilmer W. *Education in the Third Reich: Race and History in Nazi Textbooks*. State University of New York Press: Albany 1985, p. 85.

²⁰⁶¹ Coulter, Ann. *Slander: Liberal Lies about the American Right*. Crown Publishers, New York, 2002, pp. 114-115.

²⁰⁶² *The Black Book of Communism: Crimes, Terror, Repression*, as quoted by Reedy, Jeremiah.

"The Black Book of Red Blood," *FPM*, 8 Oct 2003.

The New York Times would rather think that Christianity is largely to blame for the Holocaust rather than totalitarian socialism. Christians are to blame even though the Nazis denied Germany's churches any influence on the state—which badly needed it.²⁰⁶³ Yet, in *The New York Times*' opinion, Christians have somehow ruined every major socialist experiment and caused every communistic utopia to fail.

Even today *The New York Times* is "pining away for those wonderful days when a Soviet Union existed,"²⁰⁶⁴ and continues in its smug contempt for conservatives. No one is expecting an apology anytime soon since *The New York Times* still has never fully apologized to anyone over its cover-up of how millions of Ukrainians (mostly Christian) starved during Joseph Stalin's man-made famine. Roger Kimball wrote:

With peasants dropping like flies everywhere around him, [*The New York Times*' correspondent in Moscow] Duranty cheerfully cabled back to New York that, although there were some occasional food shortages, there was 'no actual starvation.'²⁰⁶⁵

Even worse, a reporter for the *Manchester Guardian*, Malcolm Muggeridge, was wrongfully vilified, abused, discredited and fired for reporting the truth about the Ukrainian genocide because "Duranty led the denunciations" of Muggeridge.²⁰⁶⁶

It may be true that Pope Pius XII could have done more to save Hitler's victims, which included millions of Christians. For that matter, so could the British, the French and Roosevelt, but they turned their backs even on the Jews whom Hitler wished to expel. Besides, the church's main job is to save souls, while the state's main job is to save lives. The states failed in their stated mission more so than the church.

Anyway, the very people who split hairs to separate *Islam* and the *Koran* from the mindset and depravities of *Islamist* terrorists—these *de facto* apologists for *Islam* are somehow incapable to doing the same favor for Christianity and the New Testament when delving into the idiosyncrasies of Christian history.

Self-proclaimed "objective" critics of religion can see the sliver in the Christian eye, but miss the log in the *Islamic* eye. Nevertheless, the clichés that all religions are the same, that the Bible is as violent as the *Koran*, and that Christians are as dangerous as *Muslims* are becoming more shopworn every day. Thanks to the *Jihadists* themselves, we look forward to the day when these clichés are recognized for the half-baked lies they have always been.

What Really Happened at Makka

In brief, what happened at *Makka* is as follows. The Arabian Jews and Christians used the appellation "*Allah*" because it is a common Arab contraction meaning "the God." *Muhammad* was a pagan would-be prophet of the *Makkan* moon-god, one of whose many titles happened to be *Allah*.

At *Makka Muhammad* got wind of the teachings of heretical Judaism and Christianity. *Muhammad* further distorted these teachings and incorporated them into

²⁰⁶³ Ponte, Lowell. "The Art of Religious War," *FPM*, 5 Dec 2003.

²⁰⁶⁴ Radosh, Ronald. "The New York Times' Continuing Love Affair With Communism," *FPM*, 22 Aug 2001.

²⁰⁶⁵ Kimball, Roger. "Was Walter Duranty a Victim?" *New Criterion's Blog*, reprinted in *FPM*, 25 Nov 2003.

²⁰⁶⁶ Gossett, Sherrie. "Telling the Truth About Ukraine," *Accuracy in Media*, aim.org 24 Dec 2004, MichelleMalkin.com.

his native paganism. *Muhammad* purged his native religion of its polytheistic notions but left the rest largely intact. For instance, the perception of *Allah* being a lunar war-god was not discarded. Hans Kraus wrote:

...the main god, the national god of war...this is in all South Arabian, yes, nearly in all *Semitic* monuments, a sure identifying mark of the moon-god.²⁰⁶⁷

A straight reading of the *Koran* constitutes a strong indicator that *Allah* was a pre-Islamic war-and-moon-god.²⁰⁶⁸ Moreover, the fact that *Allah* regulated warfare using his crescent-moon is another strong indicator that *Allah* was a pre-Islamic war-and-moon-god. During the sacred lunar months, fighting was not allowed unless out of necessity (*K* 009:005).

The crescent-moon divided the lunar months, of which four were sacred truce months when war and murder were supposed to cease. *Muhammad* retained these four sacred truce months intact and commanded that *Muslims* fight the polytheists during the other eight months. *Muhammad* said:

So when the sacred months have passed away, then slay the idolaters wherever you find them and take them captive and besiege them and lie in wait for them in every ambush (*K* 009:005).

Surely the number of months with *Allah* is twelve months in *Allah's* ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right reckoning; therefore be not unjust to yourselves regarding them, and fight the polytheists all together as they fight you all together; and know that *Allah* is with those who guard (against evil) (*K* 009:036).

The tradition of using the calendar to regulate warfare on an annual basis continued in *Islam*. For instance, the mid-tenth-century "*Cordoba Calendar*" "stated that 28 February was the date when officials started touring the country [*Andalusia*] looking for volunteers for that summer's [war] campaigns."²⁰⁶⁹ The same calendar "stated that June was when government officials toured the country collecting deer and wild goat horn to make composite bows."²⁰⁷⁰

Of further interest is the fact that in *Muslim* theology, the world is divided up between the Abode of War and the Abode of *Islam*, which suggests that *Allah* was a war-god and a moon-god.

To this very day *Allah* the lunar war-god impersonates *Yahveh* using the poor caricature of *Yahveh* found in the pages of the *Koran*. *Muslims* conspire with *Allah* to keep the ruse going. For instance, recently *Muslims* say that since Christians used the appellation *Allah* in pre-Islamic times, Christians and *Muslims* must believe in the same God.

The Universalist argument based on common names does not prove that *Allah* is the god of the Bible. *Muhammad* used this same-name game to say that the Arabs calling on *Allah* in other religions believed in *Islam's Allah* too. These religions include:

- ☉ Arabian astral paganism (*Sabeanism*, *Sabianism*).
- ☉ Zoroastrianism (Magianism).
- ☉ Religion of *Ibrahim* (*Hanifism*) (*K* 002:062, 135; 005:069; 022:017).

²⁰⁶⁷ Nielsen, 1912, pp. 593-594, as translated in Krause, "*Haram-Harimat*."

²⁰⁶⁸ See the Contents section to locate the table on the *Koran's* 164 War verses.

²⁰⁶⁹ Nicolle. *Moors*, pp. 8-9.

²⁰⁷⁰ Nicolle. *Moors*, p. 11.

Analysis shows that *Allah* had (and still has) many generic-sounding titles, *Allah* being just one of many. Arthur Jeffery wrote:

...Redhouse, in his article in the *Journal of the Royal Asiatic Society* for 1880, collected from various lists no less than 552 different names for *Allah*.²⁰⁷¹

The reason that *Allah* had so many aliases is that as soon as Jews and Christians used a different title for *Yahveh*, such as *Rahman* (Merciful) or *Allah* (the God), the pagans immediately applied most of those titles to their gods, including the war-and-moon-god at *Makka*.

The fact that *Allah* the moon-god is not found in pagan inscriptions from pre-Islamic times shows that *Allah* was a minor appellation for the moon-god. The title only became elevated in importance among pagans when Christians and Jews spoke of *Yahveh* as *Allah*. Then the pagans followed suit and called their moon-gods *Allah* more often.

So this is how the *Makkan* war-and-moon-god came to have so many names, including the name *Allah*. Thus it is not statistically significant that *Allah* had a few names in common with the God of the Bible.

Zwemer wrote that *Muhammad* had "two hundred and one titles" and "a score" (twenty) matched twenty of *Allah*'s ninety-nine beautiful names.²⁰⁷² So if *Yahveh* must be *Allah* merely because they had a few Arabic titles in common, then it follows that *Muhammad* must be *Allah* because they share twenty titles.

Just as *Muhammad* is not *Allah*, *Allah* is not *Yahveh* merely because they share a common title in Arabic. *Yahveh* is the God of the Bible, while *Allah*, the god of *Islam*, is a demon.

A Hypothetical Scenario Analogous to *Islam*

Muhammad's creating *Islam* and *Muslim*'s believing in *Islam* is analogous to this hypothetical scenario. It is as though Paul went to the *Areopagus* (Act 17:19). *Areopagus* means "Mars Hill" and refers to the ancient Greek god of war.

Let's say that on Mar's Hill the astral-oriented philosophers dismissed Paul, but one sophist's interest was piqued. His name was Imapagan, which means "I'm a pagan." Imapagan went out and bought Jewish and Christian apocryphal literature, but no Hebrew or Greek canonical Scripture.²⁰⁷³

Imapagan happened to think along the same lines as Demetrius the Silversmith, who feared that Christianity would hurt the shrine business (Act 19:24-28). Imapagan feared that Christianity would dispense with paganism altogether unless Christianity was co-opted.

Imapagan purposely misread the Old Testament and then declared himself to be a strict monotheist and the Last Prophet of *Ho Theos*, Greek meaning "The god." Imapagan's main message was that pagans and Trinitarians are polytheists.

The Athenians did not welcome the sophist-turned-prophet at first. Instead of making a *Hijri* from *Makka* to *Madina*, Imapagan made a quick exit from *Athens* to *Delphi*. There, Imapagan built a following of thugs, not by robbing "the ships of the desert" (caravans) like *Muhammad*. Imapagan instead pirated sea commerce, as did the *Muslim Jihadist Barbary Pirates* from the tenth to nineteenth centuries AD.

²⁰⁷¹ Jeffery, *Islam*, p. 93.

²⁰⁷² Zwemer, *Essay*, Ch. 3: "The Ninety-Nine Beautiful Names of *Allah*," p. 46.

²⁰⁷³ By the time Paul visited Acts, the Gospel of Luke may have already been considered

"Scripture." See "the laborer is worthy of his hire" (Luk 10:07; 1Ti 05:18).

Imapagan's conception of "The god" (*Ho Theos*) was basically Zeus-Jupiter posing as *Yahveh*. Imapagan claimed that the religion of Zeus antedated Judaism and Christianity, but had been corrupted by those who wanted to be polytheists.

Imapagan wrote some scripture that said Zeus-Jupiter made the sun, moon and other planets, and that no one should worship any astral body including Jupiter. Imapagan's scripture also lists ninety-nine other names for Zeus-Jupiter such as "Most Pompous" and "Most Violent."

Imapagan hijacked selected portions of the apocryphal literature, some of which was modeled on the Old Testament. Imapagan also twisted a few passages of Scripture to support his claims. These texts serve as stolen and altered identification cards that help the demon named Zeus-Jupiter commit identity theft against *Yahveh*.

When this sophist-turned-prophet finally equipped his rag-tag army properly, he sailed into the port of *Athens* with his band of iconoclasts. There they smashed idols and declared that all the gods besides "*Ho Theos*" were actually male angels. The Athenians had given female names and divinized many angels, all of who were male, during the days of Homer.

Naturally his followers make their major pilgrimage, not to the three cities called Jerusalem, *Makka* and *Madina*, but to *Athens*, Mount Olympus and the Oracle at *Delphi*. Over the centuries the followers of Imapagan have tried to hijack Christianity and other religions, and have killed many people.

Imapagan died, but two millennia later, Imapagan's followers still nag Christians. Christians maintain that in times of antiquity, Imapagan's "The god" (*Ho Theos*) was Zeus. Christians point out that Zeus was believed to be the god of the planet Jupiter.

Imapagan's followers retort that only the Romans thought of Zeus as Jupiter, not the Greeks. This forced Christians to prove the obvious—the Greeks knew that Zeus-Jupiter was an astral god. First, Imapagan's scripture is analyzed to identify information consistent with Zeus being lord of Jupiter. Then the ancient Greek sources are mined for proofs that Zeus was lord of Jupiter.

Most people are skeptical that enough proof can be found to prove that Zeus was a Greek astral god, and that Imapagan's "The god" is none other than Zeus. The skeptics have bought into the arguments presented by Imapagan's followers.

The skeptics also do not know how detailed the extant ancient sources are. For instance, how many moderns know that Jupiter was renowned for zapping flies?! The TSK's note for Exo 08:24 states that Jupiter's appellations dealing with flies were: *Apomuio*s, *Muiagros* and *Muiochoros*. Adam Clark wrote:

Among these we may reckon *Baalzebub*, the fly-god of *Ekron*; *Hercules*, *Muscarum Abactor* (*Hercules*, the expeller of flies), of the Romans; the *Muagr*us of the *Eleans*, whom they invoked against pestilential swarms of flies; and hence Jupiter, the supreme god of the heathens, had the epithets of ἀπομυιος [*apomuio*s] and μυωδης [*muwdes*], because he [Jupiter] was supposed to expel flies and defend his worshippers against them.²⁰⁷⁴

Imapagan's antagonistic followers constantly pester Christians by asserting that Zeus is the same deity as *Yahveh*. Imapagan's disciples say that Greek-speaking Christians in antiquity referred to *Yahveh* as "*Ho Theos*," meaning "the God." In fact, between Gen 01:01 and Rev 22:19, the LXX and New Testament use the phrase "*Ho Theos*" thousands of times to refer to *Yahveh*.

²⁰⁷⁴ The Adam Clarke Commentary's note on Exo 08:24.

Since Imapagan also used the term "*Ho Theos*," his followers claim that they must worship the same God as Jews and Christians. Of course no thought is given to the fact that the god of any syncretistic religion with ninety-nine names, or even 552 names,²⁰⁷⁵ is bound to have a name or appellation in common with *Yahveh*.

Imapagan's followers also badger Christians with the fact that Paul quoted pagan Greek poetry (*Acts* 17:27-29), and this supposedly proves that the Greeks had worshipped *Yahveh* all along under different names.²⁰⁷⁶ Christians are supposed to ignore the fact that Paul said *Yahveh* was indeed "An Unknown God" to the Greeks (*Act* 17:23), meaning Greeks did not know Him under any name, much less *Yahveh*.

Imapagan's followers also badger Christians with the fact that their scriptures say that "*Ho Theos*" made the sun, moon and planets. Imapagan's followers say this proves *Zeus-Jupiter* cannot be a planetary deity even though the ancient astral deities, according to myth, created their dwellings and thrones in the sky. So saying that *Zeus-Jupiter* created Jupiter does not disprove the assertion that *Zeus-Jupiter* is an astral deity.

Christians are expected to be agreeably duped and are supposed to make believe that Imapagan's god is *Yahveh* by:

- Ⓒ Forgetting the fact that Imapagan's god is two persons short of the Trinity.
- Ⓒ Disregarding the fact that the character of Imapagan's god seems more like that of *Zeus-Jupiter* than of the Biblical *Yahveh*.
- Ⓒ Accepting the idea that the ancient Greeks had known *Yahveh* all along even though Paul said that *Yahveh* was "An Unknown God" to the Greeks of antiquity (*Act* 17:23).
- Ⓒ Believing that *Zeus-Jupiter* had no consort, nor son nor daughter, as though *Zeus-Jupiter* had a real existence outside of myth.
- Ⓒ Dismissing the idea that Imapagan's god had astral associations, though he and his family tree undeniably had astral associations:
 - ★ *Zeus* was known to the Romans as *Jupiter*.
 - ★ *Zeus'* wife *Hera* was known to the Romans as *Juno* whose sign was the crescent-moon.
 - ★ *Zeus'* son *Hermes* was known to the Romans as *Mercury*.
 - ★ The poet *Homer* wrote that *Aphrodite*, known to the Romans as *Venus*, was the daughter of *Zeus* and *Dione*.
 - ★ In mythology *Zeus* appeared as a white bull to seduce the *Phoenician* princess *Europa*. The horns of the crescent-moon probably inspired the white bull imagery. Later, a *Minotaur* (half-man, half-bull) was born into *Zeus'* extended family.

The point of this section is summed up well in this quotation of Robert Spencer:

...there are serious differences between the Christian, Jewish, and *Muslim* views of God—serious enough to warrant keeping a distinction between them. This is especially true in light of the fact that the *Islamic* claim to be an Abrahamic faith is a supremacist claim which denies all legitimacy to Judaism and Christianity as they exist today.²⁰⁷⁷

²⁰⁷⁵ Redhouse, in 1880 AD, collected 552 names for *Allah* (Jeffery, *Islam*, p. 93).

²⁰⁷⁶ Paul quoted poems by Epiminedes the *Cretan* and Aratus the *Cicilian*.

²⁰⁷⁷ Spencer, Robert. "Defense Department plays 'Let's pretend,'" *JW*, 23 Jun 2006. Copyrighted material

Who Is Fooled by *Islam* and Why

The only people who are fooled by the identity theft are those who want to be fooled (2Th 02:12). The account of how the Satanic Verses were stricken from the *Koran* shows the *Makkans* knew full well that *Allah* was a moon-god with a consort and daughters.

It was often necessary for *Muhammad* to deny that *Allah* had daughters (*K* 016:057; 017:040; 037:149, 153; 043:016; 052:039; 053:021). This is because *Allah*, a.k.a. *Sin*, was thought of as the Father of the astral gods and even of humans. A bilingual *Sumerian* and *Akkadian* text, *Hymn to Sin*, says: "O father, begetter of gods and men..."²⁰⁷⁸

Hammurabi (ruled 1792–1750 BC) thought he was "the royal scion [descendant] whom [the moon-god] *Sin* made; who enriched [the city] *Ur*..." *Hammurabi* also referred to the moon-god *Sin* as...

...the Lord of Heaven, the divine father, whose crescent gives light among the gods, take away the crown and regal throne from him; may he put upon him heavy guilt, great decay...²⁰⁷⁹

The differences between the *Koran* and the Bible, and *Allah* and *Yahveh*, are so clear and so irreconcilable that *Muslims* feel it necessary to claim that the Old Testament and New Testament have been corrupted nearly beyond recognition.

There are those who are willingly duped by *Muhammad's* fraudulent *Koran*. These include *Muslims* and ecumenical-minded non-*Muslims* who like to think that the high god of each religion is the same god. For some ecumenists, the *Muslim* credo is a half-truth: "There is no god but *Allah* and *Mohammed* is his apostle."

A cursory reading of the sacred literature of each religion reveals that *Yahveh*, *Allah*, *Brahma*, *Ahura Mazda* and other top gods have entirely different personalities and values. These gods and their scriptures are mutually irreconcilable.

Isaiah shows in a round-about way that the high god of the *Semitic* religions was a moon-god. Isaiah said that "the Morning Star, the Son of the Dawn" wanted to "ascend above the heights of the clouds" and "be like the most High" (Isa 14:12-14). Of course Venus is mostly visible near the horizon due to its relative proximity to the sun. The moon however transits the zenith often.

Isaiah called Venus by an unusual word *Helel*, because the crescent-moon was called similar words such as *Hilal*. This shows that by Isaiah's time, the mythical primal gods such as "sky" and "water" had faded from the scene. The astral gods ruled and the moon-god had become the *de facto* high god for most *Semites*.

We moderns might not have even learned of the *Semitic* primal gods if the many cuneiform tablets had not been found. These tablets were produced in the first and third millennia BC. By *Muhammad's* time, *Allah* the moon-god was the high god and the primal gods had been long forgotten.

The situation of Western theology is similar to that of the Mideast. If the mythologies of Homer and Hesiod had not by chance been preserved, moderns would probably not know from the archaeological evidence about the primordial deities *Hyperion*, the *Titans*, *Gaia* (Earth) and *Uranus* (Sky). Based on inscriptions,

²⁰⁷⁸ "The Hymn to *Sin*" composed during the reign of *Ashurbanipal* of *Assyria*, 668-633 BC, piney.com/BabHymSin.html, or ccat.sas.upenn.edu/humm/Resources/Ane/hymSin.html, accessed 28 Mar 2004.

²⁰⁷⁹ "*Hammurabi's* Code of Laws." Translated by L. W. King. *Exploring Ancient World Cultures*, eawc.evansville.edu/index.htm, accessed 26 Mar 2004.

we might assume that the Greek high gods were all astral—and that is probably what many ancient Greeks and Romans thought too.

Muhammad's Partial Transmogrification of the Moon-god into Yahveh

Muhammad did not do a very good job of transmogrifying the war-and-moon-god *Allah* into the peace-loving *Yahveh*. Having a personal relationship with *Allah* is out of the question since anyone who has read up on *Allah* knows that he is not a personable god.

The only relationship one can have with the higher power of *Islam* is not that of a Father and a child. *Allah* can only be a master (*Rabb*) and the *Muslim* (the submitter) a slave ('*abd*').²⁰⁸⁰

Muhammad claimed that *Allah* is closer to humans than their jugular vein (*K* 050:016). It is no wonder that *Muhammad* used this metaphor since he had many people beheaded and he probably saw a lot of jugular veins spurting blood. *Muhammad's* nearest approach to *Allah* he figured was about two bowshots away (*K* 053:009). These however are all just empty words since the *Allah* of the *Koran* remains a distant moon-god and might as well be the Man-in-the-Moon.

Early on, *Muhammad* realized that only the promise of reward and coercion, not volunteerism, could kick start his Judeo-pagan religion. Only the sword could make the majority of people accept that *Allah* the moon-god was indeed *Yahveh*, the God of the Bible.

From the founding of *Islam* to the present, unbiased scholars agree that neither the pre-Islamic nor the Islamic *Allah* is the same God as *Yahveh*. Cosmas, bishop of *Maiuma* near *Gaza* "became a martyr at the hands of *Muslims* in 743 AD because he repeatedly condemned '*Muhammad*, his mythography and all who believe in it.'"²⁰⁸¹ Cosmas was sentenced to death because he called *Muhammad* "a false prophet" and the "forerunner of the Antichrist."²⁰⁸²

Alvarus Paulus, a Spanish Christian, wrote in 854 AD:

Everyday they [*Muezzin*] cry out, in this rite of savages, with an enormous and monstrous roar, shouting like madmen from their smoky towers, their dissolute lips and jaws thrown open as if belching [the 'Call to Prayer']...this ritual of shouting and, through this superstitious effort, infect the souls of noble men with the evil spirit....At this same time [each year], from long ago, this people [*Muslims*], placed among the nations, has hastened forth from all regions to the above-mentioned idol [at *Makka* during the *Hajj* pilgrimage] just as now the same lost multitudes rush to the same demon...²⁰⁸³

Alvarus Paulus' observations of the *Minaret* and *Muezzin's* call are interesting. The "smoky towers" may refer to how *Muezzins* may have lit a fire to keep them warm while they watched for a crescent however Creswell wrote about *Minarets*:

Manara literally means 'a place where fire (*Nar*) burns. For this reason it was applied to *Pharos*, at the top of which a fire burned at night, then to lighthouses generally and then by analogy to *Mosque* towers, our word *Minaret* being derived from it.'²⁰⁸⁴

²⁰⁸⁰ Trimingham. *Arabs*, p. 316.

²⁰⁸¹ Sahas. *Heresy*, p. 54.

²⁰⁸² Sahas. *Heresy*, p. 68.

²⁰⁸³ Wolf. *Antichrist*, found in Meyerson & English. *Spain*, pp. 12-13.

²⁰⁸⁴ Creswell. *Architecture*, p. 14.

Alvarus was surely familiar with the square *Mosque-forts* called *Ribats*. *Cordova*, where Alvarus lived, is not very far from *Gibraltar*. When located by the sea, *Ribat* towers served as lighthouses and as places for calling out the *Adhan*.

Alvarus Paulus was not fooled into thinking that *Islam's Allah* was *Yahveh* the God of the Bible. First, *Allah* does not even claim to be a triad nor trinity (Rev 13:15), so *Islam's Allah* cannot be the Trinity of the Bible.

Second, Alvarus Paulus surely read in *Isaiah* that demons desire to pass themselves off as *Yahveh*. The Devil said "I will ascend above the tops of the clouds; I will make myself like the Most High" (Isa 14:14). So Alvarus Paulus knew that *Allah* was just trying to pass himself off as being *Yahveh*.

A Palestinian *Muslim* Anis Shorrosh, who converted to Christianity, wrote "the heaven and God of *Islam* are not the heaven and God of the Bible."²⁰⁸⁵ Caesar Farah stated:

Allah, the paramount deity of pagan Arabia, was the target of worship in varying degrees of intensity from the southernmost tip of Arabia to the Mediterranean. To the *Babylonians* he was *Il* (god); to the *Canaanites* and later the *Israelites*, he was *El*; the South Arabians worshipped him as *Ilah*, and the *Bedouins* as *Al Ilah* (the deity). With *Muhammad* he becomes *Allah* [contraction of *Al Ilah*], God of the Worlds, of all believers, the one and only who admits of no associates or consorts in the worship of Him. Judaic and Christian concepts of God abetted the transformation of *Allah* from a pagan deity to the God of all monotheists. There is no reason, therefore, to accept the idea that *Allah* passed to the *Muslims* from Christians and Jews.²⁰⁸⁶

Allah's concocted history has only the slightest resemblance to *Yahveh's* history as recorded in the Bible. The *Koran* and *Hadiths* cannot be reconciled with the Bible because, as Samuel Zwemer put it:

Pagan practices are explained away by inventing *Muslim* legends attributed to Bible characters, and the whole is an incomprehensible jumble of fictitious lore.²⁰⁸⁷

Samuel Zwemer wrote about the *Hajj* at *Makka*:

The whole pilgrimage is, in the words of Kuenen, 'a fragment of incomprehensible heathenism taken up undigested into *Islam*.'²⁰⁸⁸

Rather than just admit *Islam* is recycled paganism, *Muslims* would rather say the *Koran* and *Hadiths* are irreconcilable with the Bible because Jews and Christians corrupted the Old Testament and New Testament. Without this escape, *Muslims* would be forced to admit that *Yahveh* and *Allah* the moon-god were two different gods, thus making *Muslims* into infidels.

Saying that the Bible is not an accurate record of *Yahveh* just shows *Islam's* hatred for who *Yahveh* is. Thus the punishments for disobeying the First Commandment apply to *Muslims*:

You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, *Yahveh*, your God, am a jealous God, punishing the children for the sin of the fathers to

²⁰⁸⁵ Shorrosh. *View*, p. 78.

²⁰⁸⁶ Farah. *Islam*, pp. 27-28.

²⁰⁸⁷ Zwemer. *Animism*, ch. 8.

²⁰⁸⁸ Zwemer. *Animism*, ch. 8.

the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments (Exo 20:03-06).

The More Physical Methods of *Muslim* Proselytizing

Muslims gained most of their territory and population through conquest. Though one might not think it, this same method of proselytizing is going on today. Arnaud de Borchgrave wrote:

Muslims are a majority in 63 countries. Of the 30 conflicts now under way in the world, 28 concern *Muslim* governments and/or communities. *Amir* Taheri, an Iranian author and journalist, says two-thirds of the world's political prisoners are held in *Muslim* countries, which also carry out 80 percent of all executions each year.²⁰⁸⁹

First an area or nation is softened up by terrorism before it is conquered. Then come decades or even centuries of attrition by aggressive evangelism using the techniques mentioned in this book with the objective of converting every last inhabitant to *Islam*.

Roger Scruton wrote:

'*Islamism*'—*Islam* embraced as an all-encompassing ideology—is 'not an accidental product of the crisis that *Islam* is currently undergoing, and the fundamental tenets of the faith must be borne in mind by those who wish to understand the terrorist movements.' Wherever *Islamists* have gained power—Iran, Sudan, Afghanistan—the result is 'not the reign of peace and prosperity promised by the Prophet, but murder and persecution on a scale matched in our time only by the *Nazis* and the communists.'²⁰⁹⁰

Not surprisingly, as *Islamists* "tighten the screws," many flee. "70 percent of the world's refugees are *Muslims* fleeing from *Muslim* states."²⁰⁹¹

Muslims commit most of the acts of terrorism every year, whether the terrorism occurs inside *Muslim* countries or not. *Muslims*, moreover, are the only group of people who both support and derive joy from terrorist acts.

Poll after poll consistently shows that nearly ninety percent of *Muslims* approve of suicide-bombings, and many ululate, dance and hand out candy whenever there is a sensational terrorist attack—not only on "the Arab Street," but in such places as Atlantic Avenue in Brooklyn, New York²⁰⁹² and in *Mosques* in Sydney and Melbourne, Australia.²⁰⁹³ Many *Muslims* even named their newborns Usama.

The suicide-bombings and the fact that *Muslims* extol suicide-bombings show genocidal impulses, yet some *Muslims* claim that their suicide-bombers are like the Japanese *Kamikazes* of WWII. This is bad comparison since the *Kamikazes* only attacked military targets.²⁰⁹⁴

Some *Muslims* claim that their suicide-bombers are like Samson of the Old Testament (Jdg 16:27-31). Samson collapsed a temple, killing many people. The

²⁰⁸⁹ De Borchgrave, Arnaud. "2002 Yearend: Whither radical *Islam*?" upi.com, 8 Dec 2002.

²⁰⁹⁰ Kimball, Roger. "Why the West?," *The New Criterion*, newcriterion.com, Jan 2003.

²⁰⁹¹ Kimball, Roger. "Why the West?," *The New Criterion*, *Idem*.

²⁰⁹² Mason, Jackie & Raoul Felder. "*Islam* is a religion of WHAT?" *Jewish World Review*, jewishworldreview.com, 7 Jul 2004.

²⁰⁹³ Akerman, Piers. "Iemma in the middle, not..." dailytelegraph.news.com.au, 20 Dec 2005.

²⁰⁹⁴ Wallace, B. "They've Outlived the Stigma," news.yahoo.com, 25 Sep 2004. /W/4 Oct 2004.

director of the movie about Palestinian suicide-bombers, *Paradise Now* (2005), said that Palestinians who become suicide-bombers first felt humiliated by the Israelis...

...You feel like such a coward it kills you, he describes, saying this cowardice makes people start hating life and feel impotent. I realized, *Abu-Assad* explains, that when a man systematically goes through such humiliation, he chooses to kill his own impotency by carrying out an act of 'let me die with the philistines [an allusion to Samson's prayer].'²⁰⁹⁵

How can *Muslims* justify their actions by pointing to the Bible—the very book that *Muslims* say has been corrupted beyond recognition! Besides, there are few points of comparison between blowing up innocent civilians, including women and children eating in restaurants, and the Philistines in a pagan temple whom Samson killed.

If one reads about the Philistines who were killed, they were aggressors against an oppressed people, gloating over how they had poked Samson's eyes out, and they were giving credit to their fish-god *Dagon* for Samson's capture. Nowadays the situation is reversed and moon-god venerating maniacal *Muslims*, who think they are Samsons, are committing suicide-murder against a people beloved by *Yahveh* (Deu 32:10; Zec 02:08).

Besides, Samson was NOT primed to kill by a plethora of fight and kill commands in the Bible, and Samson's strength came from the Spirit (Jdg 13:25; 14:06, 19; 15:14; 16:28). Thus we can be sure that Samson's victims deserved death, or at least that *Yahveh* had determined their "time of grace" had expired.

In contrast, *Muslim* terrorists are primed for violence by the 164 War verses found in the *Koran*, the scripture of a war-and-moon-god who poses as *Yahveh*. The power of the terrorists comes not from the Spirit but from an explosive chemical reaction and shrapnel.

The explosive belts of *Islamic* suicide-bombers often contain cruel additives such as arsenic and vials of AIDS-infected blood. The killing and wounding inflicted by *Muslim* terrorists are demonic acts of grotesque evil. They are not senseless acts however since they further the purposes of Satan. Satan would like to build a satanic *Caliphate* in order to stamp out the Gospel of Jesus.

Many *Muslims* cheer even though civilians not party to the conflict are maimed for life or killed.²⁰⁹⁶ In fact, many *Muslims* maintain their predator personas and do not wince when a terrorist act kills hundreds of children and adults, causes millions in property damages and depresses the economy for months or years.

Muslims have a near monopoly on suicide-bombing. Suicide-bombings have little to do with poverty or a psychological disorder, or else there would be countless suicide-bombers the world over.

A *Muslim* miniskirt-chasing suicide-bomber is comparable to a *Kamikaze* pilot in the sense that they both act out of honor and religious duty. *Muslims* even admit that suicide-bombing is just "a deafening religious ritual."²⁰⁹⁷ Michael Radu wrote:

But with the exception of the LTTE's [*Sri Lanka*] acts, all other [suicidal] terrorist acts were committed by *Muslims*, and of those, all except those by the

²⁰⁹⁵ Hofstein, Avner. "Oscar nominee: People hate Israelis for a reason," ynetnews.com, 2 Mar 2006, JW.

²⁰⁹⁶ "Majority of Palestinians Back Suicide-bombing," *Reuters*, news.yahoo.com, 19 Oct 2003.

²⁰⁹⁷ Bishara, Azmi, as quoted in *Al Ahram Weekly* (Cairo), 22-28 May 2003, as cited in Susser, Asher. "The Decline of the Arabs," *Middle East Quarterly*, meforum.org/article/564, Fall 2003.

PKK/Kadek in Turkey and Arafat's *Al Aksa [Aqsa]* Martyrs' Brigades [Palestine] were committed by members of openly *Islamist* groups.²⁰⁹⁸

Kamikaze means "divine wind" and the *Kamikazees* were followers of Japanese state religion—*Shintoism*. An *Islamikaze* is not comparable to a person who commits *Hara-Kiri* or "falls on his sword" out of shame of failure or humiliation.²⁰⁹⁹

One reason *Islam* has a near monopoly on suicide-bombing is many *Muslims* approve of the practice. In fact, many *Muslims* are in the "Amen! Corner" cheering in the streets whenever a terrorist strikes. The *Weekly Standard* reported:

There were incidents of wild rejoicing across Holland in the wake of the September 11 attacks, notably in the eastern city of *Ede*. The weekly magazine *Contrast* took a poll showing that just under half the *Muslims* in the Netherlands were in 'complete sympathy' with the September 11 attacks.²¹⁰⁰

When US Ambassador Welch criticized the Egyptian press for supporting suicide-bombing, the press there was unapologetic. Adli Barssoum wrote in *Al Gumhuriya*:

Al Gumhuriya [newspaper] does not pretend to be the only paper describing the heroism of the Palestinian martyrs [i.e. double speak meaning "miniskirt-chasing suicide-bomber"]; this is the position of all the Egyptian papers because it accurately reflects the feeling of the Egyptian people.²¹⁰¹

Ken Sanes wrote similarly:

But a recent survey [2003] by the Pew Research Center for the People and the Press paints a very different picture. It found that a large number of *Muslim* respondents in many nations with significant *Muslim* populations 'believe that suicide-bombings can be justified in order to defend *Islam* from its enemies.' In *Pakistan*, which is America's nominal ally in the War on Terror, 33 percent said suicide-bombings are justifiable, while 43 percent said they aren't. In *Nigeria*, 47 percent said they are justifiable while 45 percent said they aren't. In *Bangladesh*, it was 44 to 37 percent. Even in *Indonesia*, while 70 percent said suicide-bombings aren't justifiable, a sizeable 27 percent said they are. These are all nations with large populations that make up a significant portion of the *Islamic* world. In two frontline states in the Arab-*Israeli* conflict, *Lebanon* and *Jordan*, the percentage saying suicide-bombings are justifiable was 73 percent (!) and 43 percent.²¹⁰²

When reading such statistics, keep in mind that just one percent of a billion plus *Muslims* is one million plus persons who all read the *Koran's* 164 War verses that together constitute propaganda promoting ethnocide and genocide!²¹⁰³

Suicide-bombing is taught from an early age in some *Muslim* countries. The author Michael Oren said:

...you saw these kids being instructed in the importance of dying as martyrs and transforming themselves into human bombs. One very pointed theme in southern *Lebanon* was kids getting their heads sliced with razors so that they can march around and reenact the massacre and then they had them drawing pictures

²⁰⁹⁸ Radu, Michael. "Radical *Islam* and Suicide-bombers," *FPM*, 9 Oct 2003.

²⁰⁹⁹ Israeli. *Islamikaze*, as cited in Bostom, Andrew G. "Caliphate Dreams," *FPM*, 12 Dec 2003.

²¹⁰⁰ Caldwell, Christopher. "Holland Under Siege," *Weekly Standard*, 20 Dec 2004.

²¹⁰¹ *Al Gumhuriya* (Egypt), 26 Oct 2003, as translated in "The Egyptian Press Against Ambassador Welch: 'The Arrogant [U.S.] Ambassador Representing the Imbecile Bush,' SDS—Egypt/ U.S. and the Middle East, *MEMRI*, no. 602, 4 Nov 2003.

²¹⁰² Sanes, Ken. "Clash of the super-systems," *Asian Times*, atimes.com, 7 Jan 2003.

²¹⁰³ See the Contents section to locate the table on the *Koran's* 164 War verses.

of dismembered martyrs. Little kids with red crayons filling in the blood and the viscera. I came away thinking that I don't really grasp what we're up against. And the question I'd ask you then is how are the American people going to ever really grasp what they're up against here?²¹⁰⁴

Jihad warfare and giving pagans the choice of "the *Koran* or the sword" (K 009:029) are the more sensational techniques that *Muslims* use to spread *Islam*. There are however other equally terrible tools of proselytizing that *Muslims* employ that historians in the West have largely overlooked. The more dramatic of these methods include enslavement, terrorism and even genocide.

There are also silent ways that *Muslims* use to take over a non-*Muslim* nation and decimate hapless branches of Christianity. Like a python or a *Boa Constrictor* squeezing the life out of its victim, nations and religions are squeezed through economic disincentives, unfair taxation, discriminatory laws and low-level persecution punctuated by rampaging mobs and pogroms carried out by militants.

One can read web sites and books devoted to how *Muslims* "put the squeeze" on Buddhists, *Hindus*²¹⁰⁵ or Christians.²¹⁰⁶ Other victimized groups like the Zoroastrians were overwhelmed by the *Muslim* onslaught and either acquiesced or expired altogether.

Muslim persecution of Christianity is everywhere, as Walid Phares stated, "Roughly more than 120 million Christians live under various forms of oppression."²¹⁰⁷ *Muslim* persecution of Christians in the Mideast is so bad that most have fled the region. Paul Marshall stated:

If persecution continues to drive out Christians from the Middle East (where they were a quarter of the population a century ago) then conflict will be largely *Israeli/Jew* versus *Arab/Muslim* with no intermediates.²¹⁰⁸

Rather than dwell on history, it may be more useful for the Western reader if I mention how *Islam* currently is subtly ensnaring the West. Here, I will not even discuss the all too obvious facts about terrorists infiltrating the West and perpetrating acts of sabotage and terror.²¹⁰⁹

In the last few centuries writers and composers romanticized *Islam* and *Muslim* lands. There was a love of all things Near East or Oriental, especially rugs, art, literature and architecture.

Muslims were romanticized in the Sir Walter Scott's book about the Crusades entitled *The Talisman* (1825). The book...

...depicts the *Muslims* as sophisticated and civilized and the Crusaders are all brutes and barbarians. It has nothing to do with reality.²¹¹⁰

The Russian composer Piotr Ilyich Tchaikovsky (1840–93 AD) wrote the enchanting symphony *Scheherazade*. Tchaikovsky's symphony inspires wonder for the Mideast, unlike any music actually produced in the region.

²¹⁰⁴ Stephens, Bret and Michael Oren. "Perle's horizons," Jpost.com, 19 Oct 2003.

²¹⁰⁵ *Hindus*: web site: "Left Shoe News" links exposing *Islam*, hraic.org/links. Books: Ghosh. *Kafir* and Goel. *Hindu*.

²¹⁰⁶ Web site: AnsweringIslam.org. Book: Yeor, *Christianity*, and Yeor, *Dhimmitude*.

²¹⁰⁷ Glazov, Jamie. "Symposium: The *Muslim* Persecution of Christians," *FPM*, 10 Oct 2003.

²¹⁰⁸ Glazov, Jamie. "Symposium: The *Muslim* Persecution ..." *Idem*.

²¹⁰⁹ Pipes. *America*, Pipes, Path, and Spencer. *Onward*.

²¹¹⁰ Edwardes, Charlotte. "Ridley Scott's new Crusades film 'panders to Osama Bin Laden,'" telegraph.co.uk, 18 Jan 2004.

The reason for the dearth of good music from the *Muslim* world is that *Muhammad's* negative attitude toward music arrested the development of music in the Mideast.²¹¹¹ Because of *Islamist* death threats, in 2005 the *Iraqi* symphony, one of the few in the *Muslim* world, performs only under tight security to an invitation-only audience.²¹¹²

Scheherazade was the storyteller character in the *Arabian Nights* tales. She told one-thousand-and-one tales to the *Caliph* just so he would not chop off her head! Scheherazade is more of a tragic figure than a romantic character. Some of the stories are horrifyingly awful—utterly and ashamedly racist, sexist, cruel and vicious.

The romanticism about *Islam* was about as true to the facts as Wagner's romanticism about the lofty Germanic past. Just as the *Nazis* used Wagner's flights of fancy to feed their propaganda machine, so *Muslims* take advantage of the West's deluded notions about *Islam*. The West's romanticization of *Islam* is analogous to a bee mistaking a Venus flytrap for a flower—the bee being the West and the Venus flytrap being *Islam*.

Ernest Renan described *Islam* as “the heaviest chains that ever shackled humanity.”²¹¹³ *Islam* is beginning to shackle the West too—as Daniel Pipes warns:

It was not so long ago that Westerners could converse freely about *Muhammad*, *Islam*, *Muslims* and militant *Islam* just as they still can about parallel Christian subjects. No longer...violence and intimidation have shut down the frank discussion of...[*Islam*]. It has reached the strange point that, in a secular, Christian-majority country like the US, a biographer of Jesus has freedom to engage in outrageous blasphemies while his counterpart working on *Muhammad* feels constrained to accept the pious *Muslim* version of the Prophet's life. I present this silencing as something significant in itself and a potential first step toward the imposition of *Islamic* law [in the West].²¹¹⁴

The fact that there are critics or satirists of *Islam* still alive in the West is not on account of any tolerance inherent in *Islam* but rather is the result of police protection and the critic's having taken evasive measures. There have been thousands of attacks on critics of *Islam*—often at the behest of clerics who issue *Fatwas*.²¹¹⁵

The shackling of the West occurred after a lake of oil was found in the Mideast. Oil-revenue has revived the vassal-and-lord system that had gone by the wayside for a few centuries during the period of colonialism. Historically, *Islamic* evil empires ran on loot, the *Jizya* poll tax and other forms of tribute from non-*Muslims*.

Even when Europe was strong and *Islam* was weak, Europeans and the US paid protection money to the *Barbary* Pirate *Jihadists* so they would not engage in *Jihad* by attack sea shipping, and would not kidnap and slaughter innocents. Then however the US attacked the *Barbary* Pirates after they kidnapped and enslaved US citizens. Jackie Mason and Raoul Felder wrote:

John Adams and Thomas Jefferson asked of the envoy of Tripoli by what right did he make his claim for payment. As reported to Congress by Jefferson, ‘The Ambassador answered us that it was founded on the Laws of their Prophet,

²¹¹¹ *Muhammad* banned musical instruments (*Sahih Bukhari*, vol. 7, bk. 69, no. 494v); *Al-Misri*. *Reliance*, 140.1, as quoted in Spencer, *Disturbing*, p. 117.

²¹¹² Maceda, Jim. “Baghdad symphony strikes a hopeful note,” *msnbc.msn.com*, 10 Jun 2005, *DW*.

²¹¹³ Spencer, *Disturbing*, p. xi.

²¹¹⁴ Pipes, Daniel. *Militant Islam Reaches America*. W. W. Norton, New York, 2002, pp. xvii-xviii, as quoted in Richardson, *Secrets*, p. 218.

²¹¹⁵ “Spencer on the murder of Theo van Gogh: Death of a ‘Blasphemer,’” *JW*, 3 Nov 2004.

that it was written in their *Koran*, that all nations who should not have acknowledged their authority were sinners, that it was their right and duty to make war upon them wherever they could be found and to make slaves of all they could take as Prisoners.’²¹¹⁶

Today, the West pays for oil and gives *Muslims* foreign aid without strings attached, or with strings that are never pulled. The same nations to whom the US gives foreign aid resist any measures to reform the Mideast. Thus the oil and foreign aid money has greased and oiled *Islam*’s *Jihad* war machine. This war machine has been low on fuel at certain points in history but has never been allowed to rust.

After the Mideast oil was found, the West and Western *acaDhimmis* began to kowtow to *Muslim* sensitivities. The last honest looks at *Islam* (until lately) that were written by serious academics were those of Jeffery, Muir, Renan, St. Clair-Tisdall, Torrey, Wherry and Zwemer. Their academic formative years occurred well before the 1930’s. Walid Phares spoke on the subject:

As of the 1970s a flow of funding coming from the oil producing regimes in the Arab and *Muslim* world—mostly authoritarian ones—sunk on Western campuses, paralyzing the process of information and education. These regimes blocked the circulation of knowledge as a way to avoid an international investigation of human rights and religious freedom in these *Muslim* countries. The direct result was that an army of scholars in the West participated directly in hiding the truth of persecutions, not only against Christians but also against enlightened *Muslim* intellectuals.²¹¹⁷

Thus nearly as soon as the period of scholarly critical examination of the *Koran* began, it ended. Michael B. Schub wrote “Academic research on the *Quran* lags centuries behind academic study of the Bible.”²¹¹⁸

South Korea provides a cautionary tale against any policy of suppressing criticism so as to befriend neighboring tyrannical regimes. North Korea tried to develop nuclear weapons while South Korea promoted its Sunshine policy from 2000 to 2005. This is similar to how several *Islamic* nations secretly strove for nuclear weapons while Westerners praised *Islam* for decades as being a Religion of Peace.TM

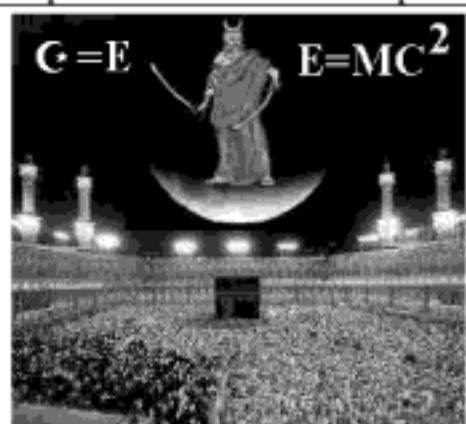


Figure 03-01. Here is the REAL reason that *Muslims* forbid non-*Muslims* to enter *Makka* on pain of death! An *Islamists*’ “Guide for Preparing Nuclear Weapons” states: “...now the *Jihad* fighters have acquired technological skills that enable them, with *Allah*’s help, to understand this [nuclear weapons] technology. Thus they are able to make a major leap forward in producing this kind of strategic weapon, even in the kitchens of their homes.”^{2119 2120}

²¹¹⁶ Mason, Jackie & R. Felder. *Islam* is a religion of WHAT? *Jewish World Review*, 7 Jul 2004.

²¹¹⁷ Glazov, Jamie. “The *Muslim* Persecution of Christians,” *FPM*, 10 Oct 2003.

²¹¹⁸ Schub, Michael B. “That Which Gets Lost in Translation,” *Middle East Quarterly*, meforum.org, Fall 2003.

²¹¹⁹ “On *Islamic* Websites: A Guide for Preparing Nuclear Weapons,” Memri.org, No. 1004, 12 Oct 2005, C&R, JW.

²¹²⁰ Cartoon caption, continued:...This is a CIA USA Intelligence “photograph” of the war-and-moon-god *Allah* hovering over the *Kaaba* at *Makka*. The “photo” shows *Allah* instructing the *Hajjis* on the physics for making the *Islamic* atomic bomb. The sky serves as *Allah*’s chalkboard.

During the Sunshine years videos of summary executions of North Koreans were not played on South Korean TV.²¹²¹ One can see that dictators abuse periods of détente and dictatorial regimes fall only when pressured by an unrelenting enemy.



Figure 03-02. *Allah's special formula ($C = E$ and $E=MC^2$) gives the Islamic mushroom cloud that special Islamic touch.*

After OPEC unleashed its "oil weapon" in the Oil Embargo of 1974, the kowtowing became genuine genuflection and prostration. The West continues to pay homage and tribute to the Mideast and *Islam* by reading books by the acaDhimmis such as Edward W. Said (1935-2003), John Esposito and Noam Chomsky.²¹²²

AcaDhimmis naively believe ahistorical accounts of how ecumenical-minded *Muslims* were tolerant toward non-*Muslims* within and without the borders of *Islam*. These stories were derived to give psychological comfort to Jews who just survived traumatic events such as the Holocaust. These hagiographic accounts really are saying nothing more than this: *Muslims* generally treated Jews better than Hitler did.

These mostly fictional accounts of *Muslim* generosity and benevolence are just psychological "crutches." These nostalgic accounts of the "good old days" should not be presented by acaDhimmis in history class as though they were true history.

Besides, even if *Muslims* once were non-discriminatory and treated *Dhimmis* the same as *Muslims*, this still would be nothing to brag about. It would just mean *Muslims* were equal opportunity abusers since *Muslims* themselves are *Islam*-victims of *Islam*, as Earnest Renan wrote:

Muslims are the first victims of *Islam*. Many times I have observed in my travels in the Orient, that fanaticism comes from a small number of dangerous men who maintain the others in the practice of religion by terror. To liberate the *Muslim* from his religion is the best service that one can render him.²¹²³

Living in *Muslim* countries under *Sharia* law is no picnic and has nothing in common with the pursuit of "life, liberty and happiness." *Sharia* law and the *Sunna* regulate everyday life and habits and the practice of religion and so are even more invasive, controlling and all-encompassing than secular totalitarian regimes and their ideologies.

and shows *Allah's* secret calculus for dominating the world: The *C* (i.e. *Islam's* star-and-crescent couplet) = *E* and $E=MC^2$.

The MI6 British Intelligence has learned that soon *Allah* will publish his sequel to the Manual for War, a.k.a. the *Koran*. The sequel however will be more organized than the original, which was the jumbled, stream-of-consciousness ravings of a madman bent on world conquest.

Allah's second Manual for War will follow the plainer format of the popular *Islam for Dummies* book by Malcolm Clark (Wiley, John & Sons Publishers, 2003). *Koran II* will be subtitled: *Hydrogen Bombs for Dummies*. *Koran II* will abrogate every verse in *Koran I* except of course the 164 War verses. These will appear in the Foreword of *Koran II*.

Indian Intelligence, RAW (Research and Analysis Wing), has learned that because a significant number of *Muslims* cannot read, Usama Bin Laden, Saddam Hussein, and Yasser Arafat (or impersonators, as necessary) will team up to deliver the content in the "Book on Tape" format, which will require 25 cassette tapes, or five CD-ROMs (USD 19.95). All profits will be laundered through charitable front groups before being siphoned off to needy terrorists.

²¹²¹ Marquand, Robert. "S. Korea bars secret video of the North," csmonitor.com, 29 Mar 2005.

²¹²² Spencer, Robert. "Whitewashing Radical *Islam*," *FPM*, 17 Sep 2003, *DW*, 17 Oct 2004.

²¹²³ Warraq. *Why*, p. ii.

Figure 03-03. Men throwing three totalitarian ideologies in the trash: the hammer and sickle of Communism, the Swastika of *Naziism* and the star and crescent couplet of *Islam*. The trash breeds flies eaten by a frog.²¹²⁴



Distorted *acaDhimmi* narratives of the way things were and still are in *Muslims* countries serve the *Islamist* agenda and do a great disservice to democracies everywhere. Robert Spencer wrote about *acaDhimmis*:

If they [*Dhimmis*] complained about their inferior status, institutionalized humiliation, or poverty, their [*Muslim*] masters voided their [protection] contract and regarded them as enemies of *Islam*, fair game as objects of violence. For this, untold millions have died. Tens of millions have been uprooted from their homes. Tens of millions have been stripped of their cultural identity. And above all, millions have been cowed into silence and worse. For centuries *Dhimmi* communities in the *Islamic* world learned to live in peace with their *Muslim* overlords by acquiescing to their subservience. Like some slaves in the Old [antebellum American] South, some even actively identified with the dominant class and became strenuous advocates for it. It was almost unheard-of to find *Dhimmis* speaking out against their oppressors; to do so would have been suicide.

Spearheaded by *Dhimmi* academics such as [pro-terrorist, Marxist and anti-American] Edward Said, [as well as] John Esposito and Noam Chomsky, that same attitude of chastened subservience has entered into Western academic study of *Islam*, and from there into journalism, school textbooks and the popular discourse. One must not point out the depredations of *Jihad* and *Dhimmitude*; to do so would offend the multiculturalist ethos that prevails everywhere today. To do so would endanger chances for peace and rapprochement between civilizations all too ready to clash....

To continue to gloss over the destruction wrought by *Jihad* ideology and its attendant evil of *Dhimmitude*, is today to play into the hands of *Jihadists*, who have repeatedly vowed to *Dhimmitify* the West and destroy any recalcitrant elements. While *Jihadist* groups, even with their global diffusion, are not strong enough to realize this goal by themselves, they have a potent and destructive ally, a genuine fifth-column, in the *Dhimmi* academics and *Dhimmi* journalists they have recruited in the West. They have succeeded in confusing millions in the West into mistaking honesty and truthfulness for bigotry, and self-defense for oppression. Before it's too late for Western Europe and the US, which gave birth to the traditions of freedom and equality of rights for all that shine today as lights in the entire world, this must be stopped.²¹²⁵

Besides the many *acaDhimmis* and journalists, there are plenty of *Dhimmi* politicians and statesmen willing to self-censor their speeches, apology profusely and do anything to mollify and cover up for *Muslims*. For instance, the European Union's

²¹²⁴ This is Yoel Natan's rendition of a color animated gif found on the *Antipsykopatisk Senter* website (antipsykopat.org). Credit goes to Gobi Web Design. The picture caption read: "Antipsykopaten i idealistisk og uselvvisk aksjon." Reproduced under provisions of the Fair Use Act.

²¹²⁵ Spencer, Robert. "Dhimmi Watch: A Global Alliance For Justice," *Free Congress*, freecongress.org, 23 Sep 2003.

racism watchdog group published reports on anti-*Islamic* and anti-*Muslim* activity in Europe, but declined to publish a report detailing how *Muslims* were beating up Jews all over Europe. A European Union parliamentarian said:

We suspect that they are thinking in terms of not offending *Muslims* and *Islamists*, and that is not acceptable.²¹²⁶

This generation of politicians has largely sold out the West to *Muslims* when it comes to immigration, foreign affairs and security. In order to appear nondiscriminatory, the US government enforces its security across the board rather than focusing on *Muslims*. So great-grandmothers must have their shoes X-rayed for bombs and submit to the occasional intrusive and humiliating body-search, so as to avoid cries of racism by the one demographic group that has produced all recent hijackers.

Western governments continue to hire and promote *Muslims* who have pro-*Islamist* attitudes and engage in pro-*Islamist* activities. Daniel Pipes wrote about the wolves guarding the henhouse:

It has been obvious for months that *Islamists* who despise America have penetrated US prisons, law enforcement and armed forces...The Defense Department responded last week to the chaplain's arrest by defending its hiring practices. Only under external pressure...did it agree to reassess them. Even then, the Pentagon insisted on reviewing the appointments of all 2,800 military chaplains—rather than the 12 *Muslims* among them. Political correctness run amok!...By pretending not to see that the enemy emerges from one source, the authorities dilute their focus, render their review nearly meaningless and endanger security. The US government needs to use commonsense and focus on militant *Islam*...Ironically, the Defense Department finds it easier to kill *Islamists* in *Afghanistan* than to exclude them from its own ranks. But only if the latter is carried out can Americans be confident their government is fully protecting them.²¹²⁷

The next generation of politicians may turn into full-fledged collaborators and do the *Muslims'* bidding if the price is right. Then the West will go the route of the Byzantine Empire and other *Dhimmi* communities. Several writers have detailed how collaborators doomed the entire Byzantine Empire and East Europe to a *Muslim* conquest.²¹²⁸

Bat Ye'or points out that *Dhimmi* communities in the past have tried to strike separate bargains with *Muslims* while castigating other *Dhimmi* communities for bogus reasons.²¹²⁹ Now this type of cowardly behavior has reached the nation-state level, and states are betraying other states in the face of the *Islamic* threat, as the EU betrayed the US before Gulf War II. Reuven Koret summed up how the situation between the West and *Islam* stood in the year 2003:

On the diplomatic front, we [*Israel*] have reached a point where the US is our only true friend and with us, the only unwavering defenders against radical *Islam*. The rest of the world is either in league with the *Jihadists*, or [is] cowed

²¹²⁶ Lazaroff, Tovah. "Shelved report sparks EU furor," jpost.com, 4 Dec 2003.

²¹²⁷ Pipes, Daniel. "Pentagon *Jihadis*," *New York Post*, 29 Sep 2003.

²¹²⁸ Historians mention collaborators with *Muslims* often (Fregosi, *Jihad*, p. 90; Ye'or, *Dhimmitude*, pp. 39, 109-110, 115-116; Ye'or, *Christianity*, pp. 130, 258; Trifkovic, *Sword*, p. 116; and Jenkins, *Next*, p. 186).

²¹²⁹ Fitzgerald, Hugh. "Persecution of Christians in the *Muslim* world," *JW*, 1 Feb 2005.

by rising *Muslim* populations, [and is] mumbling pleading appeasements and pathetic rationalizations for not fighting back.²¹³⁰

Dhimmitude: A Form of Muslim Proselytizing

Dhimmis are non-*Muslim* residents of *Muslim* countries who at all times fear arrest and imprisonment and even fear for their lives. Raphael Israeli, drawing upon Bat Ye'or's works, wrote that *Dhimmitude* is...

...not only a subservient status...in political, social, economic and judicial terms, conferred on Jews and Christians...from which they could not disengage unless they converted to *Islam*, but it also became a state of mind...which dictated caution, surreptitious maneuvering in order to survive and a self-humiliating sycophancy towards the *Muslim* ruler in the hope of gaining his favor...[amounting] in the final analysis, after many centuries of oppression and contempt by the rule of *Islam*, to self-diminution of the *Dhimmis*...self-flagellation...and a total distortion of their self-image and the image of their oppressors. So much so that many Christians and Jews, years after being liberated from *Dhimmitude* continued to think and act as *Dhimmis*, namely to hold themselves grateful to their *Muslim* masters who beat, humiliated and mistreated them. What is more, the spirit of *Dhimmitude* has been adopted by, or has taken over, many Western societies today which for reasons hard to understand or explain, pretend not to hear or comprehend *Muslim* threats, smile and evince 'understanding' in the face of those threats, and seem to be marching foolishly towards spiritual and cultural capitulation and enslavement."²¹³¹

Dhimmitude has been the way of life for non-*Muslims* for fourteen centuries over three continents. *Dhimmitude* stems from the theocratic doctrine of *Jihad* warfare. *Islamists* have an adversarial, master-slave relationship with non-*Muslims* since they are perpetually at war with non-*Muslims*. Given the chance, many *Muslims* would either convert or enslave all non-*Muslims*.

Non-*Muslims* are viewed as potential crusaders and spies, or at least sympathizers who will aid and harbor the enemy. Non-*Muslims* are also viewed as potential polemicists and apologists who will seduce *Muslims* to leave *Islam*. Christians evangelizing *Muslims* and *Muslims* converting to another faith are both considered capital offenders. *Muslims* therefore treat Christians as though they were sirens propagating lethal ideas.

The degradations non-*Muslims* must suffer are codified into *Sharia* law, the law administered by *Islam* jurists, with additional extra-judicial humiliations. Even in modern times *Sharia* law is enforced in most *Muslim* countries through the legislatures and courts and by the mob.

In *Pakistan* for instance, Christians are routinely condemned to death for blasphemy. The charge is sometimes based on the testimony of one *Muslim* who holds a petty grudge, is a business rival, or just plain wants to persecute Christians.

The Psychology of *Dhimmitude* and the Violence-induced Conversion Syndrome (VCS)

While Christians have relied (in the last two centuries) on Sunday school and Vacation Bible School (VBS) to produce converts, *Muslims* rely on the humiliating

²¹³⁰ Koret, Reuven. "A new year for an old people," *IsraelInsider.com*, 26 Sep 2003.

²¹³¹ Israeli. *Islamikaze*, as cited in Bostom, Andrew G. "Caliphate Dreams," *FPM*, 12 Dec 2003.

conditions of *Dhimmitude* and the Violence-induced Conversion Syndrome (VCS) to produce converts—all in keeping with being a moon-and-war-god religion.

Dhimmitude has varying effects on different individuals—some choose to stay and some flee. For instance, most Zoroastrians have fled to India from Persia. The Byzantine Theophanes (758-818 AD) wrote in his chronicle that covers 284-813 AD, “Christians were emigrating to the safety of the Byzantine Empire, ‘fleeing the boundless evil of the Arabs.’”²¹³²

People who do not flee *Dhimmitude* must wrestle with the psychology involved in occupier-occupied, captor-captive and master-slave relationships. Terms such as brainwashing, dissociative disorder and Stockholm syndrome apply, as N.S. Rajaram wrote:

Dhimmitude may be seen as the state of mind induced in the victims of *Islamic* terror, more particularly in the minds of the non-Muslim subjects in countries under *Islamic* rule. Like the famous ‘Stockholm Syndrome,’ which afflicts hostages by turning them into defenders of their kidnappers, *Dhimmitude* also has the effect of turning the victims of harsh *Islamic* rule into its defenders; there is an unconscious fear that criticizing them might make their condition worse.²¹³³

Whether Christians like it or not, we are subject to *Islam*’s attempt to reorder the world according to his beliefs. The struggle is between whether *Koran* is right or the Bible is right, whether Christians are spiritually informed and good as the Bible says, or deceived and evil as the *Koran* says.

Christians may try to ignore the ongoing struggle but acts of terrorism are hard to ignore. They impinge on the private thought life, they have a powerful hold on the imagination, and they even create a mindset. The way terrorist acts monopolize attention, it is the mind-control and smelling salts of the masses.

Perhaps it is for the psychological reasons mentioned above that some people convert to *Islam* after reading the *Koran* and after hearing of a terrorist attack. The violent *Koranic* content, the images of hell and the gory terrorism scenes together grip their imagination and focus the mind so they can think of nothing else but the *Koran*.

It is not surprising, therefore, that terrorists are thought of as being proselytizers for *Islam*:

☛ In fact, Usama Bin Laden is thought of as being an proselytizer:

The writer [Usama Bin Laden’s top lieutenant, Ayman Al Zawahiri] referred to the attacks [9/11 and others] as ‘the blessed battle’ [*Jihad*] that exposed ‘America’s true face’ and said the number of youths who have joined the *Muslim* religion since the attacks has greatly increased. ‘Their numbers have increased by a degree that you can’t even imagine in such a short period,’ the message says.²¹³⁴

☛ A *Muslim Imam* charged with terror-related crimes seems to connect terrorism with *Dawa* proselytizing. When a US Navy sailor emailed information that was useful for terrorists, the *Imam* who received the information...

²¹³² Griffith, *Arabic Christianity*, VIII, p. 118, as quoted in Grabar, *Shape*, p. 167, left col., middle.

²¹³³ Rajaram, N.S. “*Jihad*, Terrorism and *Dhimmitude*,” DW, 15 Jun 2005.

²¹³⁴ “Top Bin Laden aide reportedly urges further attacks: No violence in Egypt, says alleged Al Zawahiri e-mail,” CNN.com, 6 Jan 2003.

...encouraged the enlistee to 'keep up with the *Dawa* (an Arabic term for missionary work) and the psychological warfare...' ²¹³⁵

- In 2006, Mohammed Reza Taheri-azar tried to run over at nine university students with an SUV. Besides citing retaliation as a motivation, he said he was "thankful for the opportunity to spread the will of *Allah*." ²¹³⁶
- Serge Trifkovic wrote about the terrorism-conversion phenomenon:

A surge in conversions to *Islam* in the Western world after September 11, especially among affluent, young Whites, attests that the strategy of reliance on the spiritual Death of the West is sound. It also fits a pattern set by recent history; similar surges followed the outbreak of the Gulf War, the *Bosnian* conflict and the *Fatwa* against Salman Rushdie. Perhaps there is, after all, no such thing as bad publicity. ²¹³⁷

In *Islamdom*, not much is written or said against the violence inherent in, and inextricable from, *Islam*. The fact that *Allah* the moon-god's crescent symbol looks rather like a scimitar implies that violence is god pleasing (see "sickle-dagger" in the Index). Besides, many *Muslims* believe that violence is an proselytizing tool, a tool that is more effective than tracts or the *Koran*. This is what *Muhammad* thought:

When the help of God and victory comes, you will see people enter God's religion [*Islam*] in droves (*K* 110:001-002).

Muhammad converted many more by the sword than he ever converted through preaching the *Koran*. *Muhammad* was not very evangelistic. He personally raided and pillaged dozens of towns during his career, but only attempted to preach in a mere three cities, those being *Makka*, *Nakhla* and *Madina*.

Roger Scruton notes that the *Koran* itself advances violent victories as proof of *Islam*'s truthfulness under the "might equals right" principle:

Islam originally spread through the world on the wings of military success. Conquest, victory and triumph over enemies are a continual refrain of the *Koran*, offered as proof that God is on the side of the believers. ²¹³⁸

Ibn Ishaq gives more than one example of conversion through violence, for instance:

The apostle [*Muhammad*] said 'Kill any Jew that falls into your power' [at this time *Muslims* went out of the *Mosque* and killed eighty non-*Muslims* ²¹³⁹]. Thereupon *Muhayyisa b. Mas'd* [a *Muslim*] leapt upon *Ibn Sunayna*,...a Jewish merchant with whom they had social and business relations, and killed him. *Huwayyisa* was not a *Muslim* at the time though he was the elder brother [of *Muhayyisa*, the murderer]. When *Muhayyisa* killed him [the Jew], *Huwayyisa* began to beat him [the murderer], saying 'You enemy of God, did you kill him when much of the fat on your belly comes from his wealth?' [i.e. "You killed our very best customer, you dolt!"] *Muhayyisa* answered, 'Had the one [*Muhammad*] who ordered me to kill him [the Jew] ordered me to kill you [his own brother], I would have cut your head off.' He said that this was the beginning of *Huwayyisa*'s acceptance of *Islam*. The other [the murderer's

²¹³⁵ Crawley, James W. "Ex-S.D. sailor allegedly linked to terror suspect," *signonsandiego.com*, 7 Aug 2004, *JW*, *LGF*.

²¹³⁶ "Driver at UNC Cites Vengeance for *Muslims*," *washingtonpost.com*, 7 Mar 2006, *mypetjawa*.

²¹³⁷ Trifkovic. *Sword*, p. 298.

²¹³⁸ Scruton, Roger. "The Political Problem of *Islam*," adapted from *The West and the Rest*, ISI Books, 2002, *The Intercollegiate Review*, Fall 2002, vol. 3.

²¹³⁹ Warraq. *Quest*, p. 542, as quoted by Schmidt. *Divide*, p. 17.

brother] replied, 'By God, a religion which can bring you to this [to murder] is marvelous!' and he became a *Muslim*.²¹⁴⁰

Ergun and Emir Caner wrote about another case of the "violence leads to conversion" syndrome:

...Asma...satirized the prophet continually. One night Umayr *Ibn 'Awf*, a military leader among the *Muslims*, attacked the poet while she was nursing one of her seven children. Although nearly blind, *Ibn 'Awf* did not let this disability impede his zeal. Tearing the child from her hands, the militant slaughtered the mother joyfully. He then returned to camp and told *Muhammad* what he had done. *Muslim* scholars find solace in this event because the tribe in which she [the satirist] belonged, the *Banu Khutmah*, converted to *Islam*.²¹⁴¹

The *Hadith* collector, *Bukhari*, records that many Arab tribes took a wait-and-see approach to *Muhammad* and *Islam*:

...the Arabs (other than *Kuraish*) delayed their conversion to *Islam* till the Conquest (of *Makka*). They used to say: 'Leave him (i.e. *Muhammad*) and his people *Kuraish*; if he overpowers them then he is a true Prophet.' So, when *Makka* was conquered, then every tribe rushed to embrace *Islam* and my father hurried to embrace *Islam* before (the other members of) my tribe.²¹⁴²

Finally, it should be noted that the wimp-to-body-builder, powerless-to-powerful, victim-to-perpetrator "if you can't beat them, join them" transformative process is not unique to *Islam*. Gang members and Neo-Nazis are recruited the same way, as in 2005 after an *Ojibwa Chippewa* Amerindian read some Neo-Nazi material which glorifies death in keeping with the philosopher Nietzsche, he gunned down nine people and then killed himself. Mark Potok of the Southern Poverty Law Center in Alabama said:

'Believe it or not, we run across this all the time,' he told CNN. 'We've found Jewish Nazis, gay Nazis, Blacks who wanted to be white supremacists. The reason it isn't so unusual—these are powerless people to whom images of powerful people are appealing.'²¹⁴³

Similarly, Nazi literature has found a readership among some Canadian Indians.²¹⁴⁴

In 2005 an *Israeli* teenager spray-painted *Swastika* graffiti on a synagogue and other public buildings.²¹⁴⁵ Also in 2005, an *Israel* Defense Force (IDF) soldier was found to have a *Swastika* tattoo and admitted to being a Neo-Nazi.²¹⁴⁶ This led *Israeli* police to a ring of twenty Neo-Nazis right in *Israel*. One fascist cell group had even discussed the extermination of Jews in internet chat rooms.²¹⁴⁷

²¹⁴⁰ Ishaq. *Sirat*, p. 369. The account is also found in *El badyah wa alnihay—Ibn Katheer*, vol. 4: the chapter on killing Ka'ab Bin Af Ashraf.

²¹⁴¹ Caner & Caner. *Unveiling*, p. 50; also see *Ibn Ishaq. Sirat*, p. 676.

²¹⁴² *Sahih Bukhari*, vol. 5, bk. 59, no. 595.

²¹⁴³ "School gunman stole police pistol, vest," CNN.com, 23 Mar 2005.

²¹⁴⁴ Ser, Sam. "Two peoples, divided by one bigot," jpost.com, 19 Apr 2005.

²¹⁴⁵ Sofer, Ronny. "Beer Sheva youth: Hitler was a genius," ynetnews.com, 5 May 2005.

²¹⁴⁶ Weiss, Efrat. "Neo-Nazi IDF soldier?" ynetnews.com, 5 May 2005.

²¹⁴⁷ "Israeli police baffled by local neo-Nazi ring," drudgereport.com, 31 May 2005.

What Gives *Islam* Its Allure and Seeming Success

Introduction

How *Dhimmitude* and the Violence-induced Conversion Syndrome (VCS) produce converts was discussed in the section above. *Islam* has other strategies that produce converts that are too numerous to list but the main time-honored ones are discussed here.

The Devil has been manufacturing religions for at least the last five thousand years. The Devil copied some of the means from the religion of *Yahveh* (*Yahvism*) but then prostituted them to achieve his own evil ends.

Islam makes doctrine of, and institutionalizes, the very worst features of pagan religions that made them successful, for instance: 1) Making a piety out of worldly behavior, 2) *Jihad*, 3) Ethnic cleansing during wartime and peacetime, 4) Fighting when strong while leaving the matter to the deity when weak, 5) *Lex Talionis*—Khidr-Second Lamech-style, 6) False messianism, 7) False signs, 8) False prophecy and 9) False promises of so-called success. These nine items are just some of the points discussed below, but the concept of *Lex Talionis* is discussed in the Khidr-Second Lamech Logic table.

Making a Piety Out of Worldly Behavior

Muhammad said that *Muslims* must greet *Muslims* with blessings from God (*K* 004:086 024:061; also see the *Hadith*). *Sharia* law stipulates:

Such non-*Muslim* subjects are obliged to comply with *Islamic* rules...In addition, they...are not greeted with *as-Salamu 'alaykum*;...[and] must keep to the side of the street...²¹⁴⁸

By contrast, Jesus said “If you greet only your brothers, what are you doing more than others? Do not even pagans do that?” (*Mat* 05:47).

Muhammad said “The best of the actions is to love [*Muslims*] for the sake of *Allah* and to hate [infidels] for the sake of *Allah* (*Sahih Muslim*, bk. 40, no. 4582). Jesus said “If you love those who love you, what reward will you get? Are not even the tax collectors doing that?” (*Mat* 05:46).

Controlling Others Rather Than Practicing Self-control

Christianity is about practicing self-control rather than requiring everyone else to conform to rules whereby it makes it easy to practice Christianity and hard to be anything but a Christian (*Pro* 25:28; *Act* 24:25; *1Co* 07:05; *Gal* 05:23; *1Th* 05:06, 08; *1Ti* 03:02; *2Ti* 03:03; *Tit* 01:08; 02:02, 05, 12; *1Pe* 01:13; 04:07; 05:08; *2Pe* 01:06). *Islam* is about controlling society so that it becomes hard to be anything but a *Muslim*.

The *Koran* has so little content on self-control that centuries later the *Sufis* had to fabricate a tradition about the Greater *Jihad* being a struggle for self-control. The *Sufis* said that the Lesser *Jihad* was about conquering and controlling others, but one can see that *Muslims*’ greatest efforts through the centuries has been expended on controlling society and infidels rather than self. As Professor Jadunath Sarkar stated:

It is not necessary that he should tame his own passions or mortify his flesh; it is not necessary for him to grow a rich growth of spirituality. He has only to

²¹⁴⁸ *Umdat al-Salik*, o11.5 (3-4); Spencer, Robert. “This is a Saudi textbook,” *JW*, 22 May 2006.

slay a certain class of his fellow beings or plunder their lands and wealth, and this act in itself would raise his soul to heaven.²¹⁴⁹

Richardson wrote that *Islam* is all about “indulging the male sex drive as a ploy to entice pagan males into his fold.”²¹⁵⁰ There’s temporary marriages (*Muta*, *Misyar Urfi*), four wives who can be replaced at will, and sating one’s sexual appetites with an unlimited number of concubines and sex-slaves (*K* 004:003, 023-024; 023:005; 033:050; 070:030). Even in the afterlife *Muslims* will have no restriction on their sex drive and “There is no bachelor in paradise.”²¹⁵¹ Thus *Muhammad* makes *Balaam* son of *Beor* look like an amateur when it comes to enticing men with sex in order to get what he wanted while luring people away from the truth (*Num* 25:01-03; 31:16; *Jud* 01:11; 2*Pe* 02:15; *Rev* 02:14).

Islam is a Religion That Merchants, Especially Arms Merchants, Would Like to See Spread Around

Carl Brockelmann wrote: “Allah was actually the guardian of contracts...”²¹⁵² This goes a long way in explaining why *Allah* was *Muhammad*’s favorite god since *Muhammad* was a merchant, that is, before he found that being a highwayman and robber baron was more profitable.

Islam was spread far and wide by merchants as much as by *Jihad*. Why would merchants be interested in spreading *Islam*? One reason is *Islam* did not have a Day of Rest where commerce ceased like the Jewish *Sabbath* (*Exo* 20:11; 31:17; *Mar* 02:27) or the Christian Sunday.

Muhammad said that *Muslims* should interrupt commerce for Friday prayers and then resume commerce again once prayers were finished (*K* 062:009-010). Daniel Pipes notes that only recently have some *Muslims* copied Christianity and Judaism in that they now consider Friday to be a day of rest where they leave off work the whole day.²¹⁵³

Conducting commerce, or “seeking *Allah*’s bounty” as the *Koran* phrases it (*K* 002:198; 016:014; 017:012, 066; 028:073), was a way of honoring *Allah*, the god of contracts, much as the Olympic sporting events honored *Apollo* in ancient Greece.

Islam shows itself to be a deranged merchants’ dream religion when it mandates that shoplifters and thieves have their hands cut off. Under Mosaic law a thief was not supposed to be harmed if caught in the act, except in self-defense, and he was to pay restitution—but not in the form of lopped-off body parts (*Exo* 22:01-03).

Under *Sharia* law, thieves are to lose a hand and they suffer other amputations for second and third offenses (*K* 005:038). The amputation can be over a stolen egg or rope (*Bukhari* 8:6799; *Muslim* 3:4185), or over anything worth the paltry sum of a quarter of a *Dinar* coin (*Bukhari* 8:6789; *Muslim* 3:4175-79). The amputation must occur even if the thief repents first (*Ibn Kathir*, 3:175-76; *Bukhari* 8:6800-6801; *Muslim* 3:4187 and 4188).²¹⁵⁴

By contrast, under the strictest interpretation of Mosaic law, the accused might lose a hand only if he had deliberately cut off the hand of another (*Exo* 21:24; *Deu* 19:21).

²¹⁴⁹ Goel, *Calcutta*, ch. 8.

²¹⁵⁰ Richardson, *Secrets*, p. 166.

²¹⁵¹ Serene, *Ibn. Kitab ul Isra'a wal Mu'raj*, as quoted in Caner, *Unveiling*, p. 193.

²¹⁵² Brockelmann, *Peoples*, p. 9; also see *K* 009:006.

²¹⁵³ Pipes, Daniel, “The Western Mind of Radical *Islam*,” *First Things*, Dec 1995, *DP*.

²¹⁵⁴ Arlandson, J. “Thieves, give *Muhammad* a hand!” *americanthinker.com*, 12 Apr 2005, *DW*.

Another reason merchants spread *Islam* is *Islam* is hard on debtors. *Muhammad* said that while a martyr would give forgiven all his sins, up to and including mass-murder, except *Allah* would not forgive a martyr for leaving behind any unpaid debt! (*Sahih Muslim*, bk. 20, nos. 4649+4650).

So when someone is determined to be a suicide-bomber, they often go around paying off debts or ask that old debts be forgiven. For instance, *Al-banna* was a Jordanian suicide-bomber who killed 179 *Iraqis*. His parents recall:

...*Al-banna* asked his parents to send \$100 to a friend in the United States as payment for a nearly 3-year-old debt.²¹⁵⁵

When *Time* magazine interviewed a would-be suicide-bomber, it reported:

Marwan says would-be ‘martyrs’ may use their waiting time to take care of business—paying off debts, resolving family matters, saying farewells.²¹⁵⁶

Ironically, while being conscientious about paying off debts, suicide-bombers—like the 9/11 crews—are known to womanize, drink alcohol and commit other crime in support of their partying lifestyle or in support of terrorism, since martyrdom forgives all sins except debt. Terrorists are also known to have pornography collections.²¹⁵⁷

Islam is the preferred religion of the wealthy, or those who would be wealthy, because there is no mention of tithing in the *Koran* as there is in the Old Testament. Tithing was the giving a tenth of one’s income (or some say “possessions”) to the priests to distribute as needed. Today, tithing, like other Old Covenant commands, is treated as a guideline by most New Covenant believers.

The *Koran* does speak of alms (*Zakat*) often, but *Zakat* for the average *Muslim* equals a paltry 2.5 percent of his bank account balance, investments and possessions owned for more than one year, but excluded from the *Zakat* levy are his dwelling, certain personal possessions, tools, riding and draft animals and the like. *Muhammad* was right, at least in regard to charity, when he said that *Allah* “has imposed no difficulties on you in religion” (*K* 022:078).

The many references to alms and the *Zakat* in the *Koran* assure *Muslims* who pay the *Zakat* of *Allah*’s pleasure and great reward in the hereafter.²¹⁵⁸ This is the case even though the miserly *Zakat* would hardly alleviate the sufferings of the poor even if the poor were to receive one hundred percent of *Zakat* contributions—which they do not. The poor only receive a fraction of the *Zakat* since others, including the state, compete for a share, for instance:

- Sometimes the *Zakat* on crops “became a purely secular tax,”²¹⁵⁹ meaning that instead of paying unto Caesar what is Caesar’s, and to God what is God’s, the *Caliph* received both Caesar’s and God’s share.
- *Caliph* “*Abu Bakr* made the *Zakat* in its fiscal form a permanent institution, which through the establishment of a state treasury contributed greatly to the

²¹⁵⁵ Reza, H.G. “Unlikely Candidate for Car Bomber,” *Los Angeles Times*, latimes.com, 15 Apr 2006, JW.

²¹⁵⁶ Ghosh, Aparisim. “Inside the Mind of an *Iraqi* Suicide Bomber,” time.com, 26 Jun 2005, JW; also see Spencer, Robert. “Yes, I am a Terrorist,” *FPM*, 29 Jun 2005, JW.

²¹⁵⁷ Harper, Tim & Michelle Shepherd. “Terror suspects plotted in Toronto, FBI charges,” thestar.com, 22 Apr 2006; “*Islamic* Extremists Love XXX Porn,” mypetjawa.mu.nu, 24 Apr 2006.

²¹⁵⁸ Paying the *Zakat* assures one of *Allah*’s approval and great rewards: *K* 002:277; 004:162; 005:012; 007:156; 009:071; 009:075; 027:003; 030:039; 031:004; 033:035; 057:018; 073:020.

²¹⁵⁹ Gibb & Kramer. *Encyclopedia*, *Zakat* entry, p. 656.

expansion of *Muslim* power.”²¹⁶⁰ This reminds one of the *Corban* money during Jesus’ time when sons gave money to the temple that should have been used to support their needy parents (Mat 15:05; Mar 07:11).

- Gibb and Kramers wrote: “...according to Tradition, a *Zakat* given to the rich, thieves and prostitutes can also be meritorious, since it is the mere fact of giving which is the first consideration.”²¹⁶¹
- *Muhammad* said that the *Zakat* should be given to the: 1) poor, 2) debtors, 3) travelers, 4) tax collectors for the service of collecting the *Zakat*, 5) *Dhimmi*s who incline toward *Islam* but need an inducement to “revert” to *Islam*, 6) enemies to ransom *Muslim* prisoners and 7) *Jihadists* who fight in Allah’s cause (K 009:060).
- *Sharia* law, as collated in *The Reliance of the Traveler* (*Umdat al-Salik*), states that *Jihadists* are the seventh category of people worthy of receiving alms (*Zakat*) (h8.17).

So the rich in *Islamdom* can choose to give little *Zakat* money to the truly needy to live decent lives while giving lots of money to *Jihadist* so they can get themselves and others killed.

Islamic charities too often follow *Muhammad*’s prescription that the *Zakat* can fund *Jihad* (K 009:060), so infidels in the West unwittingly end up subsidizing *Jihad* by allowing *Muslims* to write off taxes on tax-deductible charitable contributions. Likewise, Western foreign aid to *Muslims* such as Arafat paid the salaries of Palestinian *Jihadists* scattered around the Mideast, and equipped them with weapons since that money was seen as *Zakat* and as *Jizya* (K 009:029, 060).²¹⁶²

Even though the *Zakat* is manifestly inadequate to meet the needs of the poor even if other parties did not siphon a portion off, *Muhammad* condemned needy *Muslims* who complained that there was a lack of concern about their predicament (K 009:058-059). *Muhammad* also said:

Allah has provided for some of you more than *Allah* has provided for others. Those who are given plenty would never give their properties to their subordinates to the extent of making them partners. Would they give up *Allah*’s blessings? (K 016:071).

Muhammad’s callousness toward the poor contrasts with *Yahveh* who said that the needy could pray to *Yahveh* who will then charge the stingy rich with sin (Exo 22:22-24; Deu 15:09).

Algerian Reformist Malek Chebel noted that in *Islamdom* “there is no redistribution of wealth, and when there is it only concerns the construction of *Mosques*.”²¹⁶³ Incidentally, *Mosques* are built less out of concern for helping the poor than with *Muhammad*’s saying that if anyone paid for a *Mosque*, his dwelling in heaven would be comparable in size to that *Mosque*.²¹⁶⁴

The rich can feel good about fulfilling one of the five pillars of *Islam* by giving the *Zakat*, even though most *Zakat* dollars may not reach the poor. The stingy *Zakat*, especially after most of it has been siphoned off by the non-poor, helps to explain

²¹⁶⁰ Gibb & Kramer. *Encyclopedia*, *Zakat* entry, p. 655.

²¹⁶¹ Gibb & Kramer. *Encyclopedia*, *Zakat* entry, p. 655.

²¹⁶² Harel, Amos. “Former PA official: PA spent millions, including foreign aid, on weapons acquisitions,” *haaretz.com*, 17 Apr 2006, *JW*.

²¹⁶³ Szerman, Nathalie. “Algerian Reformist Malek Chebel: 27 Propositions for Reforming *Islam*,” *memri.org*, 5 May 2006, No. 273.

²¹⁶⁴ *Sahih Muslim*, bk. 42, nos. 7109-7111.

why there are so many dirt-poor beggars in *Islamdom*, and why there is so much grinding poverty even in fabulously wealthy countries like *Saudi Arabia*.

Jihad

Muhammad claimed that *Allah's* mode of dealing with humans does not change (*Rodwell K* 048:023; see also *K* 033:062). He wrongly claimed that both the Old and New Testaments were like the *Koran* in that they promised heaven in exchange for dying during *Jihad* (*K* 009:111). Thus *Muhammad* believed that the War verses in the *Koran* such as *K* 048:015-024 are like the Holy War commands in the *Pentateuch*.

Islamic history mentions that *Muhammad* actually fought with the *Makkan* pagans against the Tribe (*Banu*) *Hawazin* in the Sacrilegious (*Fijar*) Wars (~580 to ~590 AD).²¹⁶⁵ Thirty-two years after the Sacrilegious Wars in 622 AD, *Jihad* became a major characteristic of *Islam*.

The concept of perpetual *Jihad*, as heavily promoted in the *Koran*, did not come from Judaism. Most wars in ancient times were more or less Holy Wars. The ancients also looked for omens indicating whether they should fight. The participants listened to prophets and priests who supposedly received communications from high gods or war gods. *Mesha*, King of Moab, believed in holy war (*Jdg* 11:24). Lines 14-18 of the *Mesha Inscription* state "Now *Kemosh* said to me, 'Go seize *Nebo* from *Israel*.'" ²¹⁶⁶

While *Jihad* is taught in the *Koran* (see the 164 War Verses table), and indeed incited by the *Koran* (see the *Khidr-Second Lamech Logic* table), the concept of a Holy War is not supported by the NT. The Crusades can however be justified under the Just War principles worked out by Augustine—not as a Holy War but as a secular warfare of defense against an aggressive empire.

That *Jihad* has an allure is well-attested by the fact that *Jihad* videos, such as *Russian Hell 2000*, show beheadings, shooting and bombings mixed in with *Koran*-based *Jihad* messages. These videos "are used for recruitment and fund raising for terrorism."²¹⁶⁷ *Sri Lanka*-born Rohan Gunaratna, the author of *Inside Al Qaeda, Global Network of Terror*, testified in court in 2004:

The material, when viewed by someone, they will be emotionally affected, they will want to go do this...and also they will want to give some contribution, some funds.²¹⁶⁸

Jihadists are also motivated to continue their struggle by watching videos in the same genre as *Russian Hell 2000*, as *The New York Times* reported:

When his spirits flag, Mr. Siddique bolsters his morale by watching 'vids,' apparently videos or DVD's from the 'bros' [brothers (pr. broze)] in *Iraq*.²¹⁶⁹

The fighting aspect is not the only alluring aspect for young men, but the winning aspect, the earthly or heavenly spoils aspect, and the domination aspect are all alluring. Thus the closer a movement adheres to the fighting and dominating

²¹⁶⁵ Hughes, *Dictionary*, *Fijar* entry, with a source of Muir. *Life*, vol. 2, pp. 1-3.

²¹⁶⁶ Dearman, Andrew (Editor). *Studies in the Mesha Inscription and Moab*, Scholars Press, Atlanta, Georgia 1989, p. 98.

²¹⁶⁷ Russell, Betsy Z. "Al Qaeda recruits say images on Web sites part of allure," spokesmanreview.com, 21 May 2004.

²¹⁶⁸ Russell, Betsy Z. "Al Qaeda recruits say images on Web sites part of allure..." *Idem*.

²¹⁶⁹ Rohde, David & Mohammed Khan. "Ex-Londoner's Diary of Jihad: A Portrait Sprinkled With *Koran* Verses and Epithets," nytimes.com, 8 Aug 2005.

ideals set forth in the *Koran*, the more popular it is. For instance, the ever-popular *Muslim Brotherhood* was founded in 1928 by Hassan Al-Banna, and...

...he called for *Muslims* to reject all Western influences and follow an aggressive dogma: 'It is the nature of *Islam* to dominate, not to be dominated, to impose its laws on all nations and to extend its power to the entire planet.'²¹⁷⁰

Many young men would find what goes on in the *Mosque* more exciting than what occurs in church or synagogue services, as in *Cairo*...

Prayers were over. A protest began. In an instant, the *Mosque* was transformed: the gentle rhythms of worship replaced by the raw anger of dissent. 'We must fight our godless rulers! The only path is the law of the *Koran*,' shouted Magdy Hussein, an *Islamic* firebrand who has led widening street protests against Egypt's Western-backed government. 'This is our *Jihad*. Our time is now!'²¹⁷¹

Sufism is no exception to the rule that the closer a movement adheres to the fighting and dominating ideals set forth in the *Koran*, the more popular it is. Some propagandists would like non-*Muslims* to believe *Sufis* are not interested in *Jihad*, but in the past *Sufis* have been successful proselytizers and propagandists for *Islam*, the mortal enemy of all non-*Muslims*. *Sufis* have also been fervent promoters and cheerleaders for *Jihad* against non-*Muslims* and for the oppression of *Dhimmis*. Andrew Bostom wrote:

Sufism is not a sect, nor is it a heretical or schismatic movement; it is an integral part of orthodox *Islam*...*Sufism* has been linked integrally to the *Muslim* institution of *Jihad* war since the 11th century C.E.²¹⁷²

Sufi scholar Abu-Hamed Muhammad Al-Ghazali (1058-1127 AD) wrote that *Muslims* ought to go on *Jihad* at least once per year. Ghazali wrote that *Muslims* may use catapults against, or set fire to, a fortress filled with non-*Muslim* women and children.²¹⁷³

Ghazali's theology also made terrorism possible by justifying fighting the enemy from the midst of civilians. Ghazali used the term *Tattarrus* in his book *Al-Mustasfa* (The Place of Purification) to describe the practice of using ordinary *Muslims* as human shields for *Islamic* combatants against infidel fighters.²¹⁷⁴

About the earthly spoils of *Jihad*, one can refer to Ibn Ammar's eleventh-century AD poem about generous *Al Andalus* (Spanish *Muslim*) *Jihad* leaders:

When he gives girls he gives the full-breasted ones, when he gives thoroughbred stallions he gives the shorthaired ones, when he gives swords he gives the jeweled ones.²¹⁷⁵

While *Jihadists* generally cannot hope to gain a wife or sex-slave from *Jihad* in modern times unless they are deluding themselves, some are enthralled by the sense of domination and power they wield, and the loot. *The Brussels Journal* reported:

In a new Sociological survey, the wave of robberies the city of *Malmö* has witnessed during this past year is part of a 'war against Swedes.' This is the explanation given by young robbers with immigrant background. 'When we are in the city and robbing, we are waging a war, waging a war against the Swedes.'

²¹⁷⁰ Murphy, B. "Muslim Brotherhood Feels Homeland Pressure," news.yahoo.com, 14 May 2005.

²¹⁷¹ Murphy, Brian. "Muslim Brotherhood Feels Homeland Pressure," news.yahoo.com, *Idem*.

²¹⁷² Bostom, Andrew G. "Sufi Jihad?" americanthinker.com, 16 May 2005, JW.

²¹⁷³ Bostom, Andrew G. "Sufi Jihad?" americanthinker.com, 15 May 2005.

²¹⁷⁴ "Sheikhs debate whether killing Muslim non-combatants is permissible," JW, 11 Jun 2005.

²¹⁷⁵ Nicolle. *Moors*, p. 21.

This argument was repeated several times. ‘Power for me means that Swedes shall look at me, lie down on the ground and kiss my feet.’ The boys explain, laughingly, that ‘there is a thrilling sensation in your body when you’re robbing, you feel satisfied and happy, it feels as if you’ve succeeded, it simply feels good.’ ‘It’s so easy to rob Swedes, so easy.’ ‘We rob every single day, as much as we want to, whenever we want to.’²¹⁷⁶

The heavenly spoils are still on the minds of *Jihadists* today, as *The Washington Post* reported in 2005 concerning the *Iraqi* insurgency:

‘O brother, I love to sleep on the floor and I need no mattress,’ Tuhami was quoted as telling one fellow foreign fighter. ‘He was to have been married in February. Instead, he chose to be with the virgins of paradise,’ the [*Jihadi* Web site] announcement said. ‘He used to talk frequently about the virgins of paradise and their beauty, and he wished to drink a sip from the sustenance of paradise while a virgin beauty wiped his mouth.’²¹⁷⁷

A Personal Experience

Muhammad said that *Allah* granted laughter and tears, evidently meaning through the *Koran* (K 053:043). *Muhammad*’s eyes flooded with tears when he heard the *Koran* recited (*Sahih Bukhari* vol. 6, bk. 60, no. 106; vol. 6, bk. 61, nos. 570, 575; *Muslim* bk. 004, no. 1750).

Muhammad said that those who believe feel fear and rest when *Allah*’s name is mentioned (K 008:002; 013:028). *Muhammad* said that those who are guided by *Allah* tremble and have a heartwarming experience (K 039:023), have a sensation of wonderment and are left in tears (K 005:083; 019:058).

The *Koran*’s graphic descriptions of hell with its tortures may well agitate a person and give him heartburn—or bring on tears. The preachers in the *Mosques* do not ignore the *Koranic* material either, as *The Jerusalem Post* reported:

The *Sheikhs* in the local *Mosques* shout and scream into the loudspeakers during Friday sermons, scaring people with warnings about the evil deeds that will land them in hell.²¹⁷⁸

The fears of hell causes tears, heart palpitations, cold sweats and heartburn, but these very same symptoms are mistaken for *Allah*’s guidance.

A *Muslim*’s faith in *Islam* is above all else based on feelings, but the prophet Jeremiah said “The heart is deceitful above all things and desperately wicked: who can know it?” (Jer 17:09) Thus it would seem that *Muhammad* and his followers, who put so much credence into their heartwarming experience and tears, all mistook their subjective feelings as proof of guidance from *Allah*.

What Their Itching Ears Wanted to Hear

Muhammad presents the *Koran* as being a complete revelation without error (K 036:005; 039:028) so there is no need to rely on any other scripture. *Muhammad* denigrated the Bible and said it had been corrupted beyond recognition (K 005:064).

²¹⁷⁶ Fjordman. “People Worry About *Islam*, Its Leaders About *Islamophobia*,” brusselsjournal.com, 26 Apr 2006.

²¹⁷⁷ Glasser, Susan B. “Saudi ‘martyrs’ fuel *Iraq*’s insurgency,” washpost.com, 14 May 2005.

²¹⁷⁸ Alvi-Aziz, Hayat. “Sinful Arab neglect,” jpost.com, 31 Mar 2005.

Rejecting the Bible was no great loss to *Muslims*, *Muhammad* thought, because the *Koran* confirms and explains the Scriptures given before to Jews and Christians (K 002:101; 005:048; 010:037-038).

Muhammad taught that it is best not to give credence to the Bible since the *Koran* will unify all people into one belief system (K 042:015). After all, *Muhammad* says, Christians and Jews did not differ in belief until the Bible had been revealed (K 003:019).

Muhammad told *Muslims* to tell Christians that the Old and New Testaments were irrelevant to *Muslims* because *Muslims* are *Hanifs* like *Ibrahim* (K 002:135) and the Bible had not yet been revealed by *Ibrahim*'s era (K 003:065).

The corrupted Bible only led Christians and Jews into polytheism, *Muhammad* thought (K 002:135). Many *Muslims* put a lot of stock in *Islam*'s unitarianism but Saint James says that even the demons believe in monotheism and shudder nonetheless (Jam 02:19).

These are just some of the ways *Muhammad* and *Muslims* sidestep any serious discussion of Biblical truths and prophecies. All these teachings and ruses freed *Muhammad* to teach whatever he wanted to without fear of anyone crosschecking and fact-checking his teachings against the Bible. It allowed him to make Noah, *Ibrahim*, Moses, Jesus, Mary and other Bible characters out to be good *Muslims* who dutifully taught *Islamic* doctrine.

Christians search the scripture to find out about salvation history (Joh 05:39; Act 17:11; 2Ti 03:15-17; 2Pe 01:10-12, 19-21). Saint Paul said that in these latter times, people would gather around them a great number of teachers who teach what their itching ears want to hear (2Ti 04:03).

Muhammad's saying that the Bible was corrupted (*Tahrif* and *Tabdill*) is like the serpent in the Garden of Eden saying to Eve "Did God really say that?" (Gen 03:01). *Muhammad*'s substituting the *Koran* for the Bible and establishing *Islam* to supplant Christianity is similar to how the serpent rejected God's command to Adam and Eve and replaced it with the statement, "You will not surely die but you will become like God..." (Gen 03:03). That the fruit was useful for gaining wisdom was exactly what Eve's itching ears wanted to hear because Eve also noticed the fruit was pleasing to the eye and senses (Gen 03:06).

Muhammad was beloved by those who refuse to believe in the truth (2Th 02:10-12), whose god is the Devil (Deu 32:17; Psa 106:37; 1Jo 05:19), because *Muhammad* issued demonic doctrine that the willingly deceived cherished (1Ti 04:01-02). Also, *Muhammad* engaged in the Devil's favorite pastime of accusing Christians of wrongdoing and hypocrisy (Job 01:09; 02:05; Zec 03:01-02; Rev 12:10).

The Arabs of *Muhammad*'s day wanted to hear a scripture in the form of Arabic poetry, so *Muhammad* gave them what they wanted (K 012:002; 013:037; 016:103; 020:113; 026:195; 039:028; 041:003; 042:007; 043:003; 046:012). H.A.R. Gibbs wrote:

Mohammed's utterances were delivered in a sinewy oracular style cast into short rhymed phrases...a loose rhyme or assonance marking the end of each verse.²¹⁷⁹

Some have said the rhyme at the end of many *Koran* verses makes the verse ring like a bell. Thus the *Koran*'s insinuating itself into the culture of the Mideast is similar to

²¹⁷⁹ Gibb. Survey, p. 36.

how horrendous political ditties became nursery rhymes in the last several centuries in the West.²¹⁸⁰

Muhammad's Arabic poetry and message scratched itching ears so well, that he was confident that no one could produce ten chapters comparable to those in the *Koran* (K 011:013; see also K 002:023; 010:038; 052:034).

Facile Explanations as to Why Others Do Not Accept the "Truth" of Islam

There are many all too facile reasons that *Muslims* offer when others do not see *Islam* as being the "truth" and these explanations confirm *Muslims* in their faith:

- Ⓒ Infidels are stubborn traditionalists: *Muhammad* taught that all people were born *Muslim* but their parents raise them as Jews or Christians.²¹⁸¹
- Ⓒ Infidels are committed to the devil: The *Koran* says unbelievers are of the devil's party and infidels fight for idols (K 004:076, 119; 016:098-100; 034:020; 058:019).]
- Ⓒ Infidels eat non-*Halal* food: *Muhammad* even said Jews eat non-*Kosher* foods (K 005:062-063, 066). This allegedly degenerates their spiritual faculties and hence they reject *Islam*. The *Birmingham Mail* reported:

Islam decrees that followers cannot eat meat from a pig as it creates 'lowliness in character and destroys moral and spiritual faculties in a man.'²¹⁸²

Might Makes Right

People like to feel confident that they hold spiritual truth. Unfortunately, *Muslims* gain the feeling of surety of truth partly by the principle of "might makes right" rather than by serious Bible study and soul searching.

There can be no serious two-way dialogue about doctrine since the *Koran* says that Christians and Jews are under a curse (K 002:159; 004:047; 009:030). By contrast with Jesus' statements, "Do to others as you would have them do to you" (Luk 06:31) and "Love your neighbor as yourself" (Mar 12:31), the *Koran* tells *Muslims* to be harsh on (K 009:073, 123; 048:029; 066:009), make *Jihad* war on, tax and *Dhimmify* non-*Muslims* (K 009:029). Just so *Muslims* are not afraid to go too far in mistreating *Dhimmi*s, *Muhammad* said:

No *Muslim* should be killed [suffer the death penalty] for killing a *Kafir* [an infidel] (*Hadith Sahih Al Bukhari*, vol. 9, bk. 83, no. 50; also vol. 1, bk. 3, no. 111).

Muslims are like Lamech and Khidr in that they both thought they could murder with impunity as long as they had a pretext—as when Lamech said the other man had wounded him (Gen 04:23-24). Khidr's pretext was that the unbelieving lad would have grown up to vex his *Muslim* parents (K 018:080-081) (see the Khidr-Second Lamech Logic table).

²¹⁸⁰ For instance, "Mary, Mary, quite contrary" is about Queen Bloody Mary's graveyard, and torturing and beheading Protestants, "Jack and Jill" is about a king and queen being beheaded, and a "Ring around the Rosies...A tissue!...We all fall down" is about a bubonic plague welt, sneezing and dying ("Nursery Rhymes—lyrics and origins!" famousquotes.me.uk, accessed 20 Feb 2005).

²¹⁸¹ K 030:030; *Sahih Bukhari*, vol. 2, bk. 23, nos. 440, 441 & 467; *Sahih Muslim*, vol. 4, ch. 1107, nos. 6423 & 6426; Yeor, *Dhimmi*, p. 75, fn. 31.

²¹⁸² Smith, Adam, "Muslim fury over prison food," *Birmingham Mail*, icbirmingham.icnetwork.co.uk, 2 Mar 2006, C&R.

That *Islam* is a formidable opponent does not mean that *Islam* is right. Michael the Archangel was coldly polite toward the Devil (Jud 01:09). Similarly, the disciples were not able to drive out every demon since some were more powerful or more numerous than others and would take a lot of prayer to drive out (Mat 12:45; Mar 05:15; 09:28-29; 16:09; Luk 11:26).

The situation between Christians and Jews and *Muslims* can be likened to how the Seven Sons of Sheva, a Jewish priest, tried to exorcise a demon, but instead the demon beat them up and kicked them out of the house at Ephesus. The demon said that he knew of Jesus and Paul, but did not recognize the authenticity of the Sons of Sheva (Act 19:14-17).

Similarly, the demon masquerading as Gabriel (1Ti 04:01) had *Muhammad* claim that he knew all about Jesus and other Bible notables but yet rejected the spiritual authenticity of Jews or Christians.

If Christians try to exorcise the demon *Allah* out of *Muslims* through proselytizing, Christians are liable to be insulted, assaulted or killed either by vigilantes or via *Sharia* law. The reason is the message would need to be hard-hitting enough to make an impact, yet *Muslims* would classify such content as defaming *Islam* or *Muhammad*. Here is a *Fatwa* on the subject from *Islam Q&A*:

There is no one among us who is unaware of what the Christians say defaming the Prophet...If the person who defames him is a non-*Muslim* living under a treaty with the *Muslim* state [i.e. a *Dhimmi*], then this is a violation of the treaty and he must be executed...²¹⁸³

Some *Muslims* think that the willingness of *Muslims* to become suicide-bombers shows that *Islam* is correct and invincible too but in reality this shows *Islam*'s weakness. Suicide-bombing has only been used in the last few decades and has prompted surprisingly little debate among *Muslims* and *Fatwas* about its legitimacy.

In the past suicide-attacks were rare because most *Jihadists* could reasonably expect to survive battles and go home to enjoy loot and a sex-slave or two. Modern warfare has made the battlefield more deadly and few *Jihadists* hold delusions about obtaining any loot and sex-slaves that they could actually keep for long. So they go after what they think is obtainable: loot and seventy-two *Houris* in the afterlife. *Abu Musab Al-Zarqawi* of *Al-Qaeda* in *Iraq* confirms that the deadliness of the battlefield is a reason *Jihadists* have despaired of living a long life and so have turned to suicide attacks. Zarqawi...

...said *Iraq*, unlike *Afghanistan*, lacks the mountains and forests to hide in, so insurgents have been forced to pursue 'direct confrontation,' such as suicide car bombings. It is 'very difficult for us, especially in *Baghdad*, which led us to increase our martyrs' attacks,' a reference to suicide bombings.²¹⁸⁴

Some *Muslims* think that *Islam* is correct because it has so many "Samson" suicide-bombers. *Muslim* suicide-bombers remind one of how demons want to kill people in fire and water (Mat 17:15).

Samson's strength came from the Spirit (Jdg 13:25; 14:06, 19; 15:14; 16:28), but *Muslim* suicide-bombers remind one of the Samson-like demon-possessed man from Ephesus who beat up the Seven Sons of Sceva, a Jewish priest (Act 19:13-16)).

²¹⁸³ Question #14305, Shaykh 'Abd Al-Rahmaan Al-Barraak, Majallat Al-Da'wah, Muharram, issue no. 1933, *Islam Q&A*, *Islam-qa.com*, JW, 10 Jun 2005.

²¹⁸⁴ Faraj, Caroline. "Tape justifies killing innocent *Muslims*," CNNArabic.com, 19 May 2005.

The demons had Legion take up residence in a cemetery where Legion cut himself on stones and cried out day and night (Mar 05:05). Legion reminds one of how *Muslims* throughout *Islamdom* cut each other to perform male and female circumcisions (FGM). *Muslims* also cry out *Allah Akbar* during the *Adhan* from before dawn to dusk in the *Mosque* and from their *Minarets*.

Legion's affinity for graveyards (Mar 05:05) reminds one of how *Muhammad*:

- ☪ Built his first *Mosque* over a pagan cemetery. He had the entire peninsula of Arabia to choose from, yet he built it over a cemetery in a palm grove.
- ☪ Liked to teach in graveyards, though other ancient teachers liked to use gardens as classrooms (*Sahih Muslim*, bk. 2, no. 0483; bk. 4, nos. 2128+2127; *Sunan Abu-Dawud*, bk. 20, no. 3158).
- ☪ Talked to the dead of *Badr* whom *Muslims* had thrown into a well (*Sahih Muslim*, Bk. 40, No. 6869).
- ☪ Prayed for and talked about the dead that he thought were being tortured in their graves (*Sahih Bukhari*, vol. 8, bk. 73, nos. 78+81).
- ☪ Prayed for the dead whom he said could hear him but not speak back.²¹⁸⁵

When Jesus passed by the cemetery, the demon asked that it not be tortured (Mar 05:05-07). This unfriendly behavior reminds one of how *Muslims* in the past greeted non-*Muslim* visitors to *Mosques* with instant death since unbelievers are unclean and sully the purity of the *Mosque* (K 009:028). When Laura Bush, wife of President George Bush, entered the Dome of the Rock in 2005, hecklers called out:

'How dare you come in here and why are you hassling our *Muslims*?' ...one man seethed 'None of you belongs in here.'²¹⁸⁶

Similarly, *Muslims* rioted when Ariel Sharon visited the temple mount in 2000.²¹⁸⁷

When Jesus drove the demons out of the man Legion, they asked to go into some pigs. The pigs then rushed over a cliff and drowned (Mar 05:06-07). This reminds one of how *Muslims* gain assurance that *Islam* is right due to their monotheism and ritual purity, yet even demons are pig-killing monotheists (Jam 02:19).

Islam: the "Only Game In Town"

In Old Testament times, Queen Jezebel tried to kill off all the prophets of *Yahveh*, including Elijah (1Ki 18:04-22 1Ki 19:02). King Ahab and Jezebel were the worst of the kings of *Israel* (1Ki 21:25). The public was too fearful to say anything against *Baal*, the god of the theocracy (1Ki 18:21). Only the elect held to *Yahvism* despite the persecution (1Ki 19:18).

Like Jezebel, *Muhammad* killed off his competition (see the Assassinated Wordsmiths table) and, on his deathbed, he ordered the expulsion of all non-*Muslims* from the Arabian Peninsula. *Muhammad* also burned down the houses of those who failed to show up for Friday prayers.²¹⁸⁸

Islam suppressed Christianity and Judaism and terminated paganism within the expanding sphere of *Islamdom* in accordance with *Muhammad's* Jezebel-like example as recorded in the *Koran*, *Hadith* and *Sharia* law.

²¹⁸⁵ Haykal. *Life*, pp. 231, 496, quoted in Geisler & Saleeb. *Answering*, pp. 155-156.

²¹⁸⁶ Teibel, Amy. "Laura Bush Heckled at Islamic Holy Shrine," news.yahoo.com, 22 May 2005.

²¹⁸⁷ Winston, Emanuel A. "CNN Slants The Story Of The Church Of The Nativity Siege or The Evil Empire Strikes Again," cnn.com, 6 May 2002.

²¹⁸⁸ *Sahih Bukhari*, vol. 1, bk. 11, nos. 617, 626; vol. 9, bk. 89, no 330; *Muslim* 4:1370.

The effort to restrict speech does not end with unbelievers but applies to *Muslims* as well. One of *Muhammad's* proofs that *Islam* was the true religion was that Jews and Christians have different sects (*K* 030:030-032; 042:013-016). So this proof is not cancelled out altogether; *Muslims* try hard to reduce the number of *Islamic* sects by legislation, violence and by propagating reform movements among *Muslims* (e.g. *Wahhabism*, *Deobandism*). *Muslims* also water down *Islam* to a mere Five Pillars to reduce in importance those beliefs on which *Muslims* disagree.

Muslims try to squeeze out all other thought that challenges *Islam* by insulting, assaulting or killing anyone who blasphemes *Islam* or the *Koran*—even if the person recants his so-called blasphemy. Here is a *Fatwa* on the subject from *Islam Q&A*:

There is no one among us who is unaware of what the Christians say defaming the Prophet...the [*Islamic*] authorities have to defend the cause of *Allah* and His Messenger...by executing the one who defamed him. If the one who defamed him repents openly and is sincere, that will benefit him before *Allah*, although his repentance does not waive the punishment for defaming the Prophet...which is execution. If the person who defames him is a non-*Muslim* living under a treaty with the *Muslim* state [i.e. a *Dhimmi*], then this is a violation of the treaty and he must be executed... But if they insult *Allah* and His Messenger...first, then we must respond and punish them so as deter them from their *Kufr* [unbelief] and enmity. If we leave the *Kuffaar* [unbelievers] and atheists to say whatever they want without denouncing it or punishing them, great mischief will result, which is something that these *Kuffaar* love.²¹⁸⁹

For instance, during “The Great *Koran* Toilet-flushing Riots” of 2005 that started after a retracted *Newsweek* article stated that *Guantanamo* Bay interrogators flushed a *Koran* down the toilet, cleric Hafiz Hussain Ahmad in *Islamabad, Pakistan*, incited his parishioners during a fiery sermon with these words:

By insulting the *Koran*, they have challenged our belief. We are hurt...If we don't rise against Americans, if we don't give them a strong message today, they will do it again.²¹⁹⁰

About “The Great *Koran* Toilet-flushing Riots” of 2005, *Reuters* reported that 300 clerics met in the main *Mosque* in the provincial capital named *Faizabad* and said...

...they wanted President Bush to...hand the culprits over to an *Islamic* country for punishment. ‘If that does not happen within three days, we will launch a *Jihad* against America.’²¹⁹¹

Notice that there were no riots when it was found out that terrorists used pages from Bibles for toilet paper in the Church of the Nativity in Bethlehem in 2002.²¹⁹² Also, the *Buddhists* did not riot when in 2001 the Afghan *Taliban* destroyed two 35-meter tall, fifth- or six-century AD *Buddha* statues at *Bamiyan*.

It was hypocritical for *Koran*-flushing rioters to call out “Death to America” and burn their millionth American flag while demanding that Americans respect the killing manual, the *Koran*! *Muslims* do this because threats of genocidal terrorism have always worked to garner respect for *Islam* and the *Koran* in the past.

²¹⁸⁹ Question #14305, Shaykh ‘Abd Al-Rahmaan Al-Barraak, *Majallat Al-Da’wah*, Muharram, issue no. 1933, *Islam Q&A*, *Islam-qa.com*, JW, 10 Jun 2005.

²¹⁹⁰ “Protests spread in Afghanistan over *Koran* desecration,” *jpost.com*, 13 May 2005.

²¹⁹¹ Ali Hamzi, Qurban. “Afghan clerics threaten *Muslim* holy war over *Koran*,” *news.yahoo.com*, 15 May 2005, *LGF*.

²¹⁹² Raab, David. “The Beleaguered Christians of the Palestinian-controlled Areas,” *IMRA*, *imra.org.il*, 10 Oct 2002, *USS Neverdock* blog.

Numberless good-will gestures cannot assuage *Islamists*, as the West is finding out post-9/11. The annals of missionaries and welfare agencies are full of incidents such as those that occurred during the “The Great *Koran* Toilet-flushing Riots” of 2005:

...Westerners were fleeing for their lives....For foreigners caught up in it, the mayhem was terrifying and not a little heartbreaking. Veteran aid group Care International had its offices destroyed by a 2000-strong mob in a small town 40 miles south of *Kabul*. The mob was made up of mostly schoolchildren from a school which had been built by [the NGO] Care a year ago.²¹⁹³

Other examples of *Islam* squeezing out all other thought are how:

- The front pages of *Muslim* and Mideast newspapers, are filled with terrorism news and graphic photos.
- TV sets watched in *Muslim* living rooms²¹⁹⁴ and waiting rooms²¹⁹⁵ are often tuned in to *Koran* readers and reciters.
- The *Adhan* is played five times per day between dawn and dusk.

Since the advent of loudspeakers, *Islam*’s roosters (the *Muezzins*) no longer need to crow out their cock-a-doodle-doo. Now light sleepers up to a kilometer or two away are awakened by *Islam*’s alarm clock—the pre-recorded *Adhan*, which is broadcast at the crack of dawn and then again at sunrise. Sleep-deprivation-by-*Adhan* is a mind control technique and is what *Muhammad* and the founder of the *Muslim* Brotherhood wanted. *Al-Banna* wrote:

It is a duty incumbent on every *Muslim* to struggle towards the aim of making every people *Muslim* and the whole world *Islamic*, so that the banner of *Islam* can flutter over the earth and the call of the *Muezzin* can resound in all the corners of the world: God is greatest [*Allahu Akbar*]²¹⁹⁶

Imam Al-Qaradhawi’s comments on suicide-bombers applies equally to the *Adhan*:

What weapon can harm their enemy, can prevent him from sleeping and can strip him of a sense of security and stability...²¹⁹⁷

The *Adhan* and *Islamic* chanting is ubiquitous because anyone restricting the “Call to success” *Adhan* is seen as impeding *Dawa* evangelism, and *Muslims* “must remove any obstacle in the way of implementing the *Islamic* ruling system.”²¹⁹⁸ While bell use at churches is often restricted with impunity, the *Hadith* record that *Muhammad* attacked towns where the *Adhan* was not heard:

Whenever the Prophet went out with us to fight (in *Allah*’s cause) against any nation, he never allowed us to attack till morning and he would wait and see: if he heard *Adhan* he would postpone the attack and if he did not hear *Adhan* he would attack them (*Sahih Bukhari*, vol. 1, bk. 11, no. 584).

So in malls in *Jiddah*, *Saudi Araba*, *Islamists* are given free booths, free advertizing, are allowed “to bring in chanters to sing the praises of the prophet” and “*Islamic*

²¹⁹³ “Karzai demands action on *Koran* abuse,” *sundayherald.com*, 15 May 2005.

²¹⁹⁴ Hilir, Ban S. “More TV means less *Koran*, say *Muslims*,” *expressindia.com*, 30 Aug 2005, *DW*.

²¹⁹⁵ Halpern, Orly. “Watching warily,” *jpost.com*, 25 Aug 2005.

²¹⁹⁶ Spencer, Robert. “The Lies of Naomi Klein,” *FPM*, 19 Aug 2005, *JW*.

²¹⁹⁷ “*Al-Qaradhawi* Speaks In Favor of Suicide Operations at an *Islamic* Conference in Sweden,” *memri.org*, 24 Jul 2003, No.542.

²¹⁹⁸ Lindner, John M. “*Islamic* Radicals Agitate Judges in Indonesian Christianization Court Case,” *assistnews.net*, 18 Aug 2005, *WND*, *DW*.

songs" are "broadcast through a loudspeaker."²¹⁹⁹ In the *Gaza Strip*, even parks are saturated with the *Koran* and the *Adhan*, as *Haaretz* reported:

They [*Hamas*] are bringing their spokesmen to public parks in the *Gaza Strip*, praising their martyrs, talking about victory and reading verses from the *Koran* in the few places that are intended, in essence, for the recreation of secular families.²²⁰⁰

The *Adhan* and *Islamic* singing and preaching is ubiquitous, as a convert from *Islam* testifies about Egypt:

My father hated Christians. He taught me that they are infidels who contradict themselves by saying that Jesus Christ is God while their distorted book has verses that prove he is a prophet. It was all part of the rhetoric we got used to hearing from booming *Mosque* loudspeakers, and from the playing of radios and audio cassettes in the streets. In such an atmosphere, a *Muslim* child in Egypt is breast-fed hatred along with his mother's milk.²²⁰¹

The *Adhan* and *Islamic* singing and preaching is ubiquitous, wherever there are concentrations of *Muslims*—even in universities, as *The Jerusalem Post* reported:

As students bought lunch and coffee at London's School of Oriental and African Studies (SOAS) campus [in Cairo], the *Islamic* call to prayer, *Allahu Akbar*, blasted repeatedly through several speakers situated around the student union. 'If you want to work for *Islam*, you must give your heart, if you want to get to heaven, do what the prophet said, peace be upon him,' bellowed a melody.²²⁰²

If you ride the 'women only' car of the *Cairo* subway, you are likely to witness a remarkable phenomenon. Someone will stand up and start preaching *Islam*. She may be a girl as young as 12 years old, or a young adult or middle-aged. The preachers may vary in age but have some traits in common: they wear the *Islamic* headscarf, recite verses from the *Koran* and they are loud. Most of the captive audience responds positively, even chanting the prayers they are asked to repeat. What is the preachers' message to the masses? They emphasize the importance of obeying the commands of *Allah*, performing the five daily prayers and wearing the *Hijab*, or headscarf. Similarly, *Cairo* taxis, shops, homes, offices and even some medical labs have recitations of the *Koran* blaring in their audio speakers. The *Sheikhs* in the local *Mosques* shout and scream into the loudspeakers during Friday sermons, scaring people with warnings about the evil deeds that will land them in hell.²²⁰³

Even in downtown Brussels, an important European political and business center, the *Adhan* is nearly ubiquitous. During an interview with Gijs de Vries, a counter-terrorism coordinator for the European Union, Mark Houser reported:

'We are not engaged in a war of civilizations between *Muslims* and non-*Muslims*. That is what *Bin Laden* is trying to make us believe,' de Vries said. As he spoke, the amplified voice of a man chanting in Arabic rose from the streets of downtown Brussels and floated through de Vries' open window.

²¹⁹⁹ Ambah, Faiza Saleh. "Islamic Activism Sweeps Saudi Arabia," *washingtonpost.com*, 23 Mar 2006, p. A18, *terrorismunveiled.com*.

²²⁰⁰ Hass, Amira. "Palestinian after party," *haaretz.com*, 17 Aug 2005.

²²⁰¹ Shalakamy, Ahmed. "Confessions of a Former *Islamist*," *FPM*, 24 May 2005, *FreeWorldNow*.

²²⁰² Lappin, Y. "UK student warned to stop protesting anti-Semitism," *jpost.com*, 12 May 2005.

²²⁰³ Alvi-Aziz, Hayat. "Sinful Arab neglect," *jpost.com*, 31 Mar 2005.

Thus day and night *Muslims* serenade the very people who are supposed to watch and police them, as Alvarus Paulus, a Spanish Christian, wrote in 854 AD:

Everyday they [*Muezzin*] cry out...this ritual of shouting and, through this superstitious effort, infect the souls of noble men with the evil spirit.²²⁰⁴

The reformist Egyptian writer Sayyid Al-Qimni sums up how *Islam* not only is the sole game in town but the sole game going on inside each *Muslim*'s head:

While for the Christian it is enough to make the sign of the cross, which only takes one second, the *Muslim* is required to be a mechanical instrument, performing the same action every day. He is required to go to the *Mosque* five times a day, and is required to constantly read the *Koran*, and to force himself to weep if he cannot weep, and to spend an entire work day in the *Mosque*. No one can make him work so long as he is reading the *Koran* and reciting endless supplications and devotions. [Such recitations] accompany his every motion and position, from the moment he gets up at dawn to the moment he retires to the conjugal bed...

'There is a barrier separating the [*Muslim*'s] mind from the real world around him, so that he falls into a state of constant hallucination and, as a result, loses the capacity to distinguish between good and evil. He only recognizes the value of *Halal* and *Haram* [i.e. permissible vs. prohibited] according to the *Islamic* point of view. *Muslims* are burdened with many repressive restrictions... Freedom of thought and expression are fenced in by *Islamic* restrictions ...' 'There are stipulations and rules concerning clothing, such as the veil (*Hijab*)...' 'Muslims are forbidden to participate in carnivals which bring together all fellow citizens of the homeland to meet each other in the streets in an atmosphere of mutual love and love for the homeland...' 'Muslims are forbidden to enjoy refined dance...forbidden to enjoy cinema, novels, theater and music...' 'The *Muslim* is fenced in to the point where his mind is paralyzed and thus he surrenders his mind to the deputies of *Islam* upon Earth, because there is someone [else] to think for him...' 'As for the *Muslim* woman, she is consigned to wretched slavery. According to the foremost of [*Koranic*] exegetes Al-Razi '...she is like a prisoner in a man's possession.'

'Proper education and teaching create an individual who loves life—not one who hates life and thus destroys himself and others. However, our universities have turned into religious associations that discuss what is *Halal* [permissible] and what is *Haram* [prohibited], and they research religious commentaries instead of researching the laws of physics and mathematics. Our universities now research the issue of the head covering, the veil, modesty, virtue and the pillars of *Islam*...The universities have forgotten their role as the primary place for scientific research—that is, to examine the country's ills, whether in medicine or in culture, in order to fight against them... The universities have abandoned their field of expertise and have assumed the role of the *Mosque*...' 'To be specific, when you visit the University of *Zaqaziq*—which is where the suicide bomber from the *Al-Azhar* [Seminary] incident studied and was an outstanding student—you will find slogans everywhere, none of which have anything to do with science. They are all about hatred, the veil and *Jihad*.'²²⁰⁵

²²⁰⁴ Wolf. *Antichrist*, found in Meyerson & English. *Spain*, pp. 12-13.

²²⁰⁵ Al-Qimni, Sayyid. "Reformist Egyptian Writer Critiques *Islamist* Education and Propaganda,"

13 Jun 2005, MEMRI, Dispatch No. 922, JW.

Ethnic Cleansing During Wartime

Ethnic cleansing in *Islam* did not come from Judaism since ethnic cleansing existed before and after the time of Moses and Joshua. The Pentateuch authorized ethnic cleansing of pagans from the Promised Land by war (Deu 07:01-16; 20:12-18) and by judicial means (Deu 17:03-07).

Mesha, King of Moab, practiced ethnic cleansing during his holy war. Lines 14-18 of the *Mesha Inscription* state that after *Kemosh* told Mesha to seize *Nebo* from *Israel*, Mesha “devoted” to *Kemosh* seven thousand Hebrews, meaning he made a human sacrifice of them. Mesha also dedicated all vessels of the Hebrew temple at *Nebo* to his god *Kemosh*.²²⁰⁶

Nebuchadnezzar ethnically cleansed much of his empire by destroying nations and moving the people around geographically. Several nations around *Israel* such as Moab ceased to exist (Eze 25:8-11). Many Jews were brought to Mesopotamia and various peoples were transported to Samaria. The temple at Jerusalem was destroyed and all the vessels were transported to temples in Babylon (Dan 01:02; 05:02-04).

Ethnic Cleansing During Peacetime

Various provisions in the *Koran* and in the *Sharia* law code work to force conversions and ethnically cleanse an area of non-*Muslims* after which *Muslims* seize the property left behind. *Muhammad* ethnically cleansed three Jewish tribes from the *Madinan* area, killing hundreds of men and enslaving their wives and children. From reading *Islamic* history, it seems *Muhammad* went out of his way to make Jews his enemies so he would have a pretext to ethnic cleanse.

The Pentateuch authorized ethnic cleansing of pagans from the Promised Land by war (Deu 07:01-16; 20:12-18) and by judicial means (Deu 17:03-07). *Islamic* ethnic cleansing does not come from the Bible but rather other sources. *Muhammad*’s lying about how Christians and Jews changed their scriptures and corrupted their faith so that *Muslims* would kill them or subdue and tax them and otherwise mistreat and discriminate against them. Sounds like something the Devil would do.

Jews called Jesus *Baalzebub*, meaning “the Lord of the Flies” (Mat 10:25; 12:24, 27; Mar 03:22; Luk 11:15, 18). This seems to have been an attempt to engender hatred and have the crowd stone him and his disciples (Joh 08:59; 10:32), or throw Jesus off a cliff (Luk 04:28-30). Similarly, *Muslims* historically have killed or expelled pastors or missionaries who stood up for the Gospel within *Islamdom*.

During Elijah’s time the Northern Kingdom of *Israel* was a theocracy ruled by the *Baal* worshippers Ahab and his queen, Jezebel. When Ahab wanted Naboth’s vineyard, Queen Jezebel wrote a letter to have two men level false charges against Naboth saying that he blasphemed God and cursed the King. After Naboth was stoned to death, Ahab took possession of Naboth’s vineyard (1Ki 21:07-16). *Yahveh* then had Elijah say to Ahab, “Have you murdered and also inherited? (1Ki 21:19).

Islam is the religion of Queen Jezebel on a worldwide scale. *Muhammad*, like Jezebel, wrote a long letter, i.e. the *Koran*, saying that Christians were blasphemers:

They do blaspheme who say: ‘God is Christ the son of Mary’ (*Yusuf Ali K* 005:072).

²²⁰⁶ Dearman, Andrew (Editor). *Studies in the Mesha Inscription and Moab*, Scholars Press, Atlanta, Georgia 1989, p. 98.

Muhammad implied Jews were blasphemers too since similar to Christians, they worshipped Ezra along with *Allah* (K 002:259-260; 009:030). Believing that Christians and Jews were blasphemers made it all-too-easy for *Muslims* to conquer and tax non-*Muslims* (K 009:029-030) or kill them (K 009:005) and take their vineyards, homes and places of worship and family members (see the ethnic cleansing verses)—whenever it suits their fancy, of course.

One can see that *Islamic* expansionism was based mainly on Jezebel's principle that *Muslims* ought to accuse the other of blasphemy and then murder and inherit (1Ki 21:19). Even today in Pakistan blasphemy laws are used to acquire vineyards and house by steadily ethnically cleanse the land of millions of non-*Muslims*. The US State Department reported:

The blasphemy laws also have been used to 'settle scores' unrelated to religious activity, such as intra-family or property disputes.²²⁰⁷

Blasphemy laws are not uniformly applied in *Islamdom* despite the fact that *Muslims* claim to prosecute blasphemy against Moses, Christ and Mary. It is only the *Muslim* versions of Biblical figures that are protected. For instance, *Mahaz* party speaker Irfan Shah said...

...The *Difa-e-Islam Mahaz* (Front for *Islam*'s Defense) is not against the Christian community but want to punish the culprit. We are also ready to lodge a blasphemy case against any *Muslim* who commits blasphemy against [the *Muslim* version of] Christ or [the *Muslim* version of] his mother Mariam (AS).²²⁰⁸

Another reason the blasphemy laws are not enforced equally is the "fine print" specifically cites *Islam* but not Judaism or Christianity. For instance, only "insulting *Islam*" is punishable, only apostasy from *Islam* is illegal, only heresy involving *Islamic* doctrine is condemned and only evangelizing among *Muslims* is considered seditious against the *Islamic* state.²²⁰⁹ Still yet another reason these types of laws are not carried out uniformly is the laws are only invoked when someone is offended but only *Muslims* dare to take umbrage in an *Islamic* society.

Fighting When Strong, Relying on Allah When Weak

When two religions co-existed and there was no theocracy, people often swallowed their pride and let the gods determine the losers and winners. For instance, when Gideon broke down *Baal*'s altar, the pagans wanted to kill Gideon. Gideon's father however warned the *Baal* worshippers than anyone who fought to kill Gideon would be dead by morning. Evidently, he meant by the hand of *Yahvists*. The *Baal* worshippers relented and instead gave Gideon the nickname *Jerub-Baal*, meaning "Let *Baal* contend with him" (Jdg 06:25-32).

Islam also tries to pretend that it is peaceful when *Muslims* are weak, as they were in *Makka* at first. As soon as they are strong, they must fight and conquer and kill for their faith in accordance with the War verses in the *Koran*, the *Hadiths* and such.

²²⁰⁷ "U.S. Department of State Country Reports on Human Rights Practices—2001," 4 Mar 2002.

²²⁰⁸ Waqar, Ali. "Blasphemy case against Younis Masih: Extremists demand immediate hanging of blasphemer," dailytimes.com.pk, 20 Sep 2005, C&R.

²²⁰⁹ Marshall, Paul. "Apostates from *Islam*: The case of the Afghan convert is not unique," weeklystandard.com, 10 Apr 2006, vol. 11, issue 28.

False Messianism

When things are going badly for a religion, it is a comfort to have a doctrine of a future messiah who will fight the forces of evil marshaled under an antichrist. This however is an absolute necessity when things are going badly for a supersessionist (K 003:067) and supremacist religion like *Islam* (K 003:139; 005:056; 008:030; 009:029, 033; 048:028; 061:009).

Even though the *Koran* often promises success (see citations below) and says that the schemes of Satan are weak (K 004:076), it says that toward the end of the world things will go badly for *Islam*. *Islamic* eschatology states that Jesus will have to overthrow Christianity and *Dajjal*, the Antichrist, when he returns a second time.

False Signs

The magicians of Egypt produced some of the same signs that Moses performed (Exo 07:11, 22; 08:07). The fact that the magicians could do this with sleight of hand and with the help of demons hardened Pharaoh in his religion and against *Yahvism* (Exo 07:22). The NT warns that false religions would rise after Christianity and would gain adherents by false signs and wonders (Mat 24:24; Eph 02:02; 2Th 02:09).

Muhammad's prophethood was supposedly validated to the Makkans by the phenomenon of the moon splitting (K 054:001). The ancients were avid sky-watchers, yet no one besides *Muhammad* ever recorded the moon as having split. Which is not so great a miracle, after all. Get yourself a bag of ice, a bottle of Jack Daniels whiskey, and you too can see double.

False Prophecy

Christians study prophecies and whether they came true or not (Deu 18:22; Jer 28:09; Eze 33:33). The *Koran* contains only one prophecy by *Muhammad* and it is ambiguous. It is about the Byzantines beating the Persians, or the Persians beating the Byzantines, depending on what vowel pointing is added to the original consonants (K 030:002-004).²²¹⁰ This is rather like the vague prophecies issued at the Oracle at Delphi.

Self-Fulfilling Prophecies: Catastrophes and Tribulations

Robert Spencer wrote:

For the *Jihadist*, natural disasters suffered by *Muslims* are a sign that they should practice *Islam* more fervently; natural disasters suffered by non-*Muslims* are a sign of *Allah's* wrath for their unbelief. But neither natural disasters nor anything else ever lead to any introspection or self-criticism—except insofar as that introspection leads to the discovery that more *Islam* is needed.²²¹¹

²²¹⁰ Shamoun, Sam. "Muhammad's False Prophecies," answeringIslam.org, accessed 2 Apr 2005.

²²¹¹ Spencer, Robert. "Senior Kuwaiti Official: 'Katrina is a Wind of Torment and Evil from Allah Sent to This American Empire,'" JW, 1 Sep 2005.

For instance:

- ☛ After 9/11 and other terror incidents, many had their hopes repeatedly dashed that *Muslims* would rouse out of complacency and reject extremism as being bad for the *Umma*...

Yet, instead, the community circled the wagons; many more French *Muslim* girls began to wear headscarves, he says. French *Muslims* became irritated at a generalized suspicion they felt and hence felt that *Islam* was more at risk than America.²²¹²

- ☛ When the Boxer Day *Tsunami* of 2004 killed over two hundred thousand *Muslims* in Indonesia, *Muslims* said it was because *Sharia* law was not implemented fully.²²¹³ Then in 2005, *Muslims* said that Hurricanes Katrina and Rita, which hit the US and killed about a thousand people total, were in fulfillment of *K* 013:031 and 017:016-017 which say that *Allah* sends disasters to non-*Muslims*.²²¹⁴

In October 2005, 79,000 people died in a *Pakistani* earthquake,²²¹⁵ yet “*Jihadists* viewed the ravages of hurricanes Katrina and Rita as signs that *Allah* was pleased with their WMD plans for ‘the American *Hiroshima*’ ... ‘*Allah* has punished America with winds and water,’ one *Imam* is quoted in the GIS report as saying. Another *Imam* reportedly quipped that America, as evidenced by the natural disasters, is ‘under the curse of the Jews.’”²²¹⁶ Right in the aftermath of the earthquake, a popular *Pakistani Imam* called on *Muslims* to...

...donate money and sons for *Jihad* and your glorious days will return. The entire world will be under your control. Bush and Blair will become your slaves and lick your boots.²²¹⁷

Prophecies about weather catastrophes are similar to self-fulfilling prophecies in that one is predicting, and providing an interpretation in advance of, events that will happen repeatedly no matter what.

Self-Fulfilling Prophecies: Muslims Will Fight Until the Last Day

At Babylon, the magi’s powers of prescience and analysis were honed so they could make predictions and issue self-fulfilling prophecies (*Dan* 02:09). *Muhammad* went a step further and went about setting up the circumstances whereby his prophecies would be fulfilled. For instance, *Muhammad* prophesied that:

- ☛ *Muslims* would conquer Persia, *Byzantium* and Rome. In order to make his prophecies come true, *Muhammad* wrote the 164 War verses to spur *Muslims* on to conquer the world.
- ☛ The preaching and practice of *Islam* would engender hatred in non-*Muslims* until the Last Day (*K* 005:014, 064; 048:029), and ‘The infidels will never stop fighting us until we follow their way’ [*K* 002:217], as terrorists are fond

²²¹² Kempe, Frederick S. “Europe’s Middle East Side Story,” *Wall Street Journal*, July 29, 2003, aicgs.org.

²²¹³ Meo, Nick. “They tap into idea that God sent the wave as punishment,” *San Francisco Chronicle*, sfgate.com, 25 Dec 2005, JW.

²²¹⁴ Ham. “Katrina: Tornado ‘Divine Punishment,’ *Al-Qaeda* Sympathizers,” adnki.com, 1 Sep 2005, C&R.

²²¹⁵ Pennington, M. “Pakistan earthquake death toll rises to 79,000,” boston.com, 20 Oct 2005.

²²¹⁶ “Messianic madness of nuclear Osama,” *WND*, 23 Oct 2005, Jawa Report, mypetjawa.mu.nu.

²²¹⁷ “Bush and Blair will lick your boots,” us.rediff.com, 26 Oct 2005.

of quoted the *Koran* as saying.²²¹⁸ In order to make these prophecies come true, *Muhammad* wrote the 164 War verses to spur *Muslims* to attack non-*Muslims* who would, naturally, try to defend themselves as best they could. *Muhammad* also commanded *Muslims* to be harsh with non-*Muslims* (*K* 009:073, 123; 048:029; 066:009). Notice how *K* 048:029 tells *Muslims* to be harsh to non-*Muslims* and the same verse says that *Allah* would enrage the disbelievers. A self-fulfilling prophecy could not be more obvious!

When infidels profess and practice multiculturalism well beyond the point of needlessly endangering Western civilization as we know it, still *Muslims* believe they are hated based on *Muhammad's* predictions that non-*Muslims* will always hate *Muslims*. In other words, *Muhammad's* prophecies about hatred of *Muslims* can go unfulfilled in many places and times, yet *Muslims* believe them to be true, as in the *Muslim-hugging* country of Australia where...

...four men said they were targeted because they wished to practice a 'pure form' of *Islam*. 'They don't tell you in front of you, 'We hate your religion,' but we believe this is the case,' the group's leader said. 'We would like to practice our religion, not according to the Western understanding or according to their legislation but according to the *Koran* and the prophet *Muhammad*. 'According to the Australian Government, if you are *Muslim* you can practice your religion but...when you try to do it properly, then the problem comes,' he said.²²¹⁹

Muhammad also provided fail-safes for his prophecies—just in case. For instance, if *Muslims* found that infidels were not really interested in fighting *Muslims*, then it must not be because the *Koran* is wrong about infidels being enraged about *Islam* and always wanting to fight *Muslims* but it must be...

...Whenever they kindle a fire for war *Allah* puts it out (*K* 005:064).

Self-fulfilling Prophecy: The Promises of Success

One of the biggest draws of *Islam* and copycat religions like Mormonism, is the promise of earthly and heavenly personal success. *Islam* promises success if *Muslims* would only believe because *Allah* favors *Muslims* above all other people (*K* 007:140). The *Adhan* called from the *Minaret* five times each day says "Come to *Islam*. Come to success."

Many figure that if the deity blesses them on earth, this is assurance that they will be blessed in the afterlife but the Bible says this is not necessarily so. According to the Bible, unbelievers may have a comfortable life and grand retirement (Dives) but the believers may be sickly beggars (Lazarus), or have many troubles and ill health (Job).

Islam does not just make claims about who the winners will be in this life and in the next but tries hard to make *Muslims* into winners and non-*Muslims* into losers in this life (for more on that, see the Khidr-Second Lamech's Logic table).

Getting ahead by converting to *Islam* is not hard to do since *Muslims* generally are the only ones who do not play by the rules. *Muslims* are authorized to lie (*Takiya*) and go on *Jihad* and do whatever it takes to get ahead.

²²¹⁸ Ismail, Noor Huda. "Schooled For *Jihad*, They Turned to Terrorism: I wanted to know why," *washingtonpost.com*, 26 Jun 2005, p. B01, JW.

²²¹⁹ Munro, Ian & Tom Allard. "Raided men defend their part in *Jihad*," *smh.com.au*, 2 Jul 2005.

Christian neighbors try to play by the rules but *Muslims* make them into losers by preying on them. For instance, when an earthquake in *Pakistan* left many *Muslims* homeless in 2006, *Muslims* simply evicted Christians from their homes and lands.²²²⁰

Islam is by far the most political of all religions, and *Islam* tends to create an *Islamic* state from grassroots support. If there is no *Islamic* state to enforce the *Muslim* will and *Sharia* law on the populace, *Muslims* will take it upon themselves to enforce *Sharia* law.

Much of what passes for *Sharia* law is institutionalized criminality and depravity whereby non-*Muslims* and *Muslim* girls and women are deprived of their rights, property and even family members, especially when a *Muslim* male is party to a dispute.

In short, *Sharia* law makes *Muslim* men into winners because *Sharia* law makes crime pay for *Muslims*. Meanwhile, non-*Muslims* pay dearly not only for any crimes they might commit but they are taxed for the air they breathe. The *Jizya* protection racket money benefits not the mob, the *Muslim* community (*Umma*).

In the perception of many, a successful man is one who has a woman or women at his disposal. The *Koran* creates a gender imbalance by encouraging *Jihad* war, with the result that there are more marriageable women than marriageable men. In other ways, the *Koran* works to keep women subservient to men no matter what the women might desire to do with their lives.

Muslim men are allowed the right to: 1) be wife-beaters (K 004:034), 2) enter temporary marriages, 3) easy divorce while their wives do not, 4) be polygynists with up to four wives, 5) be slavers who have an unlimited number of sex-slaves (K 004:003, 023-024; 023:005; 033:050; 070:030) and 6) pimp their sex-slaves. They are assured of *Allah's* forgiveness even if they force their unwilling slaves into prostitution (K 024:033).

Self-fulfilling Prophecy: Supersessionism and Supremicism

Muhammad knew that people find supersessionist and supremacist attitudes attractive because they make people feel safe from perceived or imagined threats. These attitudes also make people feel like powerful winners. *Muhammad* said:

As to those who turn (for friendship) to God, His Apostle and the (fellowship of) believers, it is the fellowship of God that must certainly triumph (K 005:056).

You shall have the upper hand if you are believers (K 003:139).

Inspired by sayings such as this, *Islamists* are constantly boasting of victory as though they are already taking their armor off (1Ki 20:11). For instance, during the Cartoon Riots of 2006, Khaled Mash'al, the leader of *Hamas*, told Denmark:

Hurry up and apologize to our nation, because if you do not, you will regret it...This is because our nation is progressing and is victorious....By *Allah*, you will be defeated....Tomorrow, our nation will sit on the throne of the world. This is not a figment of the imagination but a fact. Tomorrow we will lead the world, *Allah* willing. Apologize today, before remorse will do you no good.²²²¹

²²²⁰ Tsuei, Hudson. "Authorities Evict *Pakistani* Christians from Winter Shelters, Reports Claim," christianpost.com, 12 Dec 2005.

²²²¹ Karsh, Efraim. "Islam's Imperial Dreams," WSJ, opinionjournal.com 4 Apr 2006. copyrighted material

Muhammad also made people feel good about winning by telling that them that they were actually spreading the truth of *Islam* around. *Muhammad* said that *Islamic* victory made for successful proselytizing:

When the help of God and victory comes, you will see people enter God's religion [*Islam*] in droves (K 110:001-002).

Osama bin Laden for instance, sees himself as an evangelist. One of his famous quotes goes:

...when people see a strong horse and a weak horse, by nature, they will like the strong horse. This is only one goal; those who want people to worship the lord of the people, without following that doctrine, will be following the doctrine of *Muhammad*, peace be upon him.²²²²

What male scoundrel would not want to promote a system in which they are considered intellectually correct, morally upright and smart, and have more rights than: 1) *Muslim* women (K 002:282; 004:034) and 2) unbelievers, especially unbelieving slaves and sex-slaves? (K 024:033). For instance:

- Iranian *Shia Islamists* are enthusiastic promoters of *Sharia* law since it dictates that a life of a *Muslim* man is worth twice as much as that of a *Muslim* women, and twelve times as much as that of a non-*Muslim*.²²²³
- In Saudi Arabia's *Sunni Sharia* code, a *Muslim* man is worth twice as much as a *Muslim* woman or a Christian man, fifteen times as much as a *Hindu* man, and thirty-three times as much as a *Hindu* woman.²²²⁴
- UK *Islamists* believe: "The toe of the *Muslim* brothers is better than all the *Kuffar* on the earth...*Islam* is superior, nothing supersedes it and the *Muslim* is superior," sermonized Omar Bakri.²²²⁵

The *Hadith* collector, *Bukhari*, records that many Arab tribes took a wait-and-see approach to *Muhammad* and *Islam*:

...the Arabs (other than *Kuraish*) delayed their conversion to *Islam* till the Conquest (of *Makka*). They used to say: 'Leave him (i.e. *Muhammad*) and his people *Kuraish*; if he overpowers them then he is a true Prophet.' So, when *Makka* was conquered, then every tribe rushed to embrace *Islam* and my father hurried to embrace *Islam* before (the other members of) my tribe.²²²⁶

Many *Mekkans* took a wait-and-see approach to *Muhammad* in the hopes of gaining power and riches. This is why the *Mekkans* only half-heartedly attempted to squash the threat that *Islam* posed to their freedom of conscience and pagan religion, as *Muhammad*'s biographer, *Ibn Ishaq* records a pagan *Mekkan* saying:

Take my advice and do as I do. Leave this man entirely alone for, by God, the words which I have heard will be blazed abroad. If (other) Arabs kill him, others will have rid you of him; if he gets the better of the Arabs, his sovereignty will be your sovereignty, his power your power and you will be prosperous through him.²²²⁷

²²²² "Video: Usama bin Laden videotape released by the Pentagon," foxnews.com, 13 Dec 2001.

²²²³ "Iran: Christian life worth only a twelfth that of a *Muslim*," *Pakistanchristianpost.com*, 5 Nov 2004, DW, 4 Nov 2004.

²²²⁴ *The Wall Street Journal*, April 9, 2002, as quoted in Glazov, Jamie. "Symposium: Gender Apartheid and *Islam*," *FPM*, 31Dec 2004.

²²²⁵ "Focus: Undercover in the academy of hatred," timesonline.co.uk, 7 Aug 2005, DP.

²²²⁶ *Sahih Bukhari*, vol. 5, bk. 59, no. 595.

²²²⁷ *Ibn Ishaq. Sirat*, p. 133.

Muhammad's assertion that victory brings converts (*K* 110:001-002) leads *Islamist* politicians to view themselves as proselytizers for *Islam*, as one said:

If we were united and strong, we'd elect our own *Emir* [leader] and give allegiance to him. . . . [T]ake my word, if 6-8 million *Muslims* unite in America, the country will come to us.²²²⁸

Terrorists also see themselves as proselytizers for *Islam*:

The writer [*Usama Bin Laden's* top lieutenant, *Ayman Al Zawahiri*] referred to the attacks [9/11 and others] as 'the blessed battle' [*Jihad*] that exposed 'America's true face' and said the number of youths who have joined the *Muslim* religion since the attacks has greatly increased. 'Their numbers have increased by a degree that you can't even imagine in such a short period,' the message says.²²²⁹

The *Islamic* terrorists—evangelists by another means—do have a point since terrorism does produce some converts, as was discussed above in the section on the Violence-induced Conversion Syndrome (see the ToC). Even self-professed moderates believe that 9-11 produced converts:

Dr. Dewidar and *Sheik Al-Gamei*'a...were extremely positive on the future of *Islam* in America and discussed a trend of Americans converting to *Islam* following September 11, 2001.²²³⁰

It should be noted that many crypto-*Islamists* try to hide and even deny their supremacist agenda and their non-acceptance of pluralism from the non-*Muslim* public in a bid to avoid unwanted attention from the authorities.²²³¹ Often this just involves changing their tune when talking to non-*Muslims* in English.

Islamists and terrorists are practiced in the art of *Takiya*, and besides it is unnecessary to always reaffirm the supremacism already set forth so clearly and forcefully in the *Koran*. The *Koran* says that through *Jihad* and *Dawa*, *Islam* will prevail over all other religions even though other religionists may resist (*K* 009:029, 033; 048:028; 061:009) or even plot (*K* 008:030).

Islam further creates the perception of *Muslims* being successful by the *Koran's* saying thirty-six times that non-*Muslims* are losers and that they are: 1) of the devil's party, 2) firewood that will fuel hell's fires, 3) diseased in the heart, 4) unclean, 5) vile animals, 6) cattle and 7) enemies of *Allah* (see the Khidr-Second Lamech Logic table for *Koran* citations).

The *Koran* says that non-believers are followers of Satan and fight for Satan, yet they can still be easily overcome because the schemes of Satan are weak (*K* 004:076).

That infidels are the party of Satan and fight for Satan is a reason why *Muslims* often say *Allah Akbar*, literally "*Allah* is greater (than Satan)," especially whenever a *Jihadist* cuts off an infidel's head or otherwise fights the infidel. *Islamic* banners and posters often say *Allah Akbar*, and these are shown in beheading videos and in suicide-bomber last testament videos.²²³² Protesters, who often throw stones and

²²²⁸ Pipes, Daniel. "The Danger Within: Militant *Islam* in America," *DP*, Nov 2001.

²²²⁹ "Top *Bin Laden* aide reportedly urges further attacks: No violence in Egypt, says alleged *Al Zawahiri* e-mail," *CNN.com*, 6 Jan 2003.

²²³⁰ Stalinsky, Steven. "Exposed in Translation [from Arabic]," *FPM*, 8 Jul 2005.

²²³¹ Moore, Art. "Should *Muslim Quran* be USA's top authority?" *WND*, 1 May 2003.

²²³² Rioters chanted *Allah Akbar*: "Arab riot at temple mount..." *israelinsider.com*, 9 May 2005.

clash with the police, say *Allah Akbar*, as was the case with *Muslims* who in 2005 rained down stones on Jews at the Western Wall.²²³³

The creedal exclamation "*Allah Akbar!*" is so closely associated with crime and terror that it has come to mean "Crazed fanatical mass murderer at work!" Mohamed Atta, one of the leaders of the 9/11 terrorists, wrote:

Shout, *Allahu Akbar*, because this strikes fear in the hearts of the non-believers.²²³⁴

The Courier reported:

...passengers 'screamed with terror' when a man of *Muslim* origin started shouting *Allah Akbar* or 'God is Great' as their plane taxied for take-off at *Larnaca* Airport in Cyprus yesterday afternoon.²²³⁵

During the *Adhan* Call to Prayer the *Muezzin* says *Allah Akbar* twice, and he says "Come to success"—the idea being that success will come to *Muslims* because *Allah* is greater than Satan and the party of Satan.

That *Allah Akbar* is used to declare the victory of *Islam* is confirmed by the fact that after paid proselytizing associations of Egypt succeeded in luring away a *Copt* Christian girl to *Islam*, *Muslims* would parade the girl through the streets to taunt Christians. During the parade, *Muslims*...

...played loud music and waved flags while shouting *Allahu Akbar* to declare the victory of *Islam*.²²³⁶

Someone might ask how *Muslims* maintain the illusion that *Allah* meant for *Islam* to overcome all other religions when after fourteen hundred years only one-fifth of the planet's population is *Muslim*. Christians do not have this problem because Christ says the way to hell is broad, while the way to heaven is narrow (Mat 07:13-14). Someone might also ask how *Muslims* defend their claim that Christianity and other religions are easily overcome because they are inspired by the devil whose schemes are weak (K 004:076).

The answer to the two questions posed above is that *Muslims* find assurance in their eschatology. *Muhammad* said that *Islam* would be plagued by an antichrist, be saved by a messiah, and would fall on rough times where even the *Kaaba* would not be safe. *Muhammad* even predicted that an...

...Abyssinian with short legs who will seek to take out the treasure of the *Kaaba* (*Sunan Abu-Dawud*, bk. 37, no. 4295).

Muslims also believe that as long as *Muslims* can wage *Jihad* and terrorism, *Islam* is in the process of overcoming all religion. Furthermore, the mere fact that *Islam* can wage *Jihad* and terror proves that Christianity and Judaism are wrong, for *Muhammad* said in one of the last *Suras* to be written:

The Jews and the Christians say: 'We are sons of *Allah* and his beloved.' Say: 'Why then does He punish you for your sins? Nay, you are but men. He forgives whom He wishes and punishes whom He pleases' (K 005:018).

Muhammad is saying that because he was able to slaughter and terrorize Jews and Christians at *Allah's* command (K 008:067), this proves that Jews and Christians abandoned *Islam* and that Judaism and Christianity are the devil's religions.

²²³³ Weiss, Efrat. "2 Israelis wounded in Jerusalem clash: Palestinians hurl stones at Jewish worshippers, clash with police at Jerusalem holy site," *ynetnews.com*, 6 Jun 2005.

²²³⁴ "Last words of a terrorist," *The Observer*, *guardian.co.uk*, 30 Sep 2001.

²²³⁵ Alexander, M. "Holiday jet passenger tells of terror alert," *thecourier.co.uk*, 11 May 2005.

²²³⁶ Shalakamy, Ahmed. "Confessions of a Former *Islamist*," *FPM*, 24 May 2005. *FreeWorldNow*

Muslims down through history have operated using this same thinking. The historian Utbi, a contemporary of the *Afghan* Sultan Mahmud of *Ghazni* (971?–1030 AD), wrote:

The *Sultan* returned in the rear of an immense booty, and slaves were so plentiful that they became very cheap and men of respectability in their native land were degraded by becoming slaves of common shopkeepers in *Muslim* lands. But this is the goodness of *Allah*, who bestows honor on his own religion and degrades infidelity.²²³⁷

Still, in 2005, in *Islamic* thinking, to kill or maim a people is to humble that people and exult *Islam*. For instance, in 2005, a Tunisian group in Germany planned to bomb in order to...

...kill or injure a large number of people...The group's aim was to 'humble western society and hallow the *Muslim* world and its moral concepts.'²²³⁸

Similarly, in 2005, in London, *Imam* Au Yahya said that...

Muslims were constantly being subjected to derogatory names by non-believers in an effort to de-motivate them. The solution was aggression...It says in the *Koran* that we must try as much as we can to terrorize the enemy . . . we terrorize those people who terrorize us.²²³⁹

Muhammad's proof that *Islam* was the true religion and Christian and Judaism were false merely because he could bully Christians and Jews is rather like proof that the Assyrian commander who besieged Jerusalem gave. He said that *Yahveh* had sent him to attack *Israel*, and as proof he asserted that those behind Jerusalem's walls had to eat their own feces and drink their own urine just to survive (2Ki 18:25-27; Isa 36:10-12). *Yahveh* said this was blasphemy, and for this blasphemy *Yahveh* slaughtered 185,000 Assyrian warriors (Isa 37:36-38).

Muslims are different in one aspect from the Assyrian commander: *Muslims* actually believe they are doing a service for *Allah* by slaughtering Christians and Jews, similar to what Jesus predicted would happen between Christians and Jews (Joh 16:02).

Muhammad had a carnal understanding of religion and did not realize that Christ's kingdom is not of this world (Joh 18:36; 2Co 10:03-05; Eph 06:12-18). Besides, the messiah was prophesied to rule in the midst of his enemies (Psa 110:02), and only promised that Hades would never overcome the church altogether (Mat 16:18). Furthermore, God loves the whole world and gives everyone a time of grace wherein they might repent and believe, so God causes rain to fall on the just and the unjust (Mat 05:45).

Muhammad believed that there were only a fixed number of unbelievers sent in order to try *Muslims* to see if they were vigilant in *Jihad* (K 074:031). Therefore, even if *Muslims* do not win the battle, as long as more non-*Muslims* died, *Islam* progresses statistically towards its destiny of dominating all other religions. Thus if suicide bombers take out more unbelievers than *Muslims*, *Islam* wins.

That *Muhammad* thought *Islam* and *Allah* were winning as long as he could inflict casualties on unbelievers becomes apparent from events after the Battle of

²²³⁷ Ghosh, A. "Islam in Action, I," chapter 9, hinduunity.org, accessed 18 Jan 2005.

²²³⁸ Rach, Claudia. "Tunisian Planned 'Violent Jihad' Involvement, Berlin Court Says," bloomberg.com, 6 Apr 2005, JW.

²²³⁹ "Focus: Undercover in the academy of hatred," timesonline.co.uk, 7 Aug 2005, DP. Copyrighted material

Uhud, which battle *Muslims* lost. *Al Kalbi* wrote in his *Book of the Idols* about the incident:

Hubal was also the same idol which [the Makkan] *Abu Sufyan Ibn Harb* addressed when he emerged victorious after the Battle of *Uhud*, saying: '*Hubal*, be thou exalted' (i.e. 'may thy religion triumph'); to which the Prophet replied: '*Allah* is more exalted and more majestic.'²²⁴⁰

Ibn Ishaq records that *Muhammad* further said:

We are not equal. Our dead are in paradise; your dead are in hell.²²⁴¹

Thus losing a battle could not prove that *Islam* was a false religion. In *Islamic* thinking, *Muslims* always win because unbelievers can only send *Muslims* to heaven, while *Muslims* send more and more of the "fixed number" of unbelievers to hell, leaving *Islam* stronger globally, if not locally. *Jihadists* often talk about their murders as sending infidels to their predetermined fate, i.e. hell (see the Khidr-Second Lamech Logic table).

Muhammad said that despite any losses in battle, *Muslims* would eventually gain mastery because success and loss in battle came in turns (*K* 003:139-140). *Allah* gives power to the true believers (*K* 061:014).

Following *Muhammad's* example of turning a defeat for *Islam* into a mere test of faith (*K* 003:139-140), *Islamists* who suffer setbacks take comfort and experience *Schadenfreude* when their enemies suffer, whether from terrorism, accidents or disease. For instance, an *Islamist* woman in Egypt, who reads aloud from an oversized *Koran* on a wood stand, had three sons arrested for terrorist-related activities. She then took comfort in the fact that the informers and unwitting informers, including her own moderate *Muslim* husband, suffered while her sons were in jail. *Egypt Today* reported:

God, his wife adds, also stood at her side when her sons were sentenced.

'While women were screaming and rolling on the floor after we heard the sentences, I kept praying: 'God! Show me the wonder of Your power against everyone who harmed my sons and bring Your vengeance on them. You destined us for this fate, so keep Your eye on them and me.' She almost smiles as she describes the calamities that soon befell her sons' enemies: 'The one who laid his eye on them and reported them to State Security lost his sight. Another had a heart attack. Even their father [her husband], who stood against them, who led a path different from theirs, suffered his fate [is mostly bedridden but uses a walker around the house].'²²⁴²

In order to counter the common belief that material wealth indicated God's favor, *Muhammad* turned this concept on its head and turned non-*Muslim* wealth into potential booty for *Muslims*. *Muhammad* enticed *Muslims* with the vision of a succulent heaven and of looting the Persian and Byzantine palaces. One of *Muhammad's* early followers said:

Muhammad used to promise us that we should eat the treasures of *Chosroes* and *Caesar*.²²⁴³

²²⁴⁰ *Al Kalbi. Idols*, p. 24.

²²⁴¹ *Ishaq. Sirat*, p. 386.

²²⁴² *Khattab, Azza. "A House Divided," egypttoday.com*, May 2005, vol. 26, issue 05.

²²⁴³ *Ishaq. Sirat*, pp. 222, 454.

Later, the “Andalusian jurist, *Ibn Hazm of Cordoba* (died 1064), wrote that *Allah* has established the infidels’ ownership of their property merely to provide booty for *Muslims*.²²⁴⁴

Whenever non-*Muslims* are wealthier than *Muslims*, *Muslims* figure it is only because *Muslims* are not being faithful enough concerning *Jihad* and ethnic cleansing. *Muslims* also figure that infidels’ having riches is *Allah*’s way of enticing them to go on *Jihad*, and if they did not attack non-*Muslims* and *Dhimmis*, it would be tantamount to denying their religion of *Islam*.

So whenever non-*Muslims* are wealthy and are not well protected against insurgents and terrorists, they are attacked and hated all the more, for instance:

- Ⓒ It was reported about Indonesia: “Fletcher cited testimony by a Southeast Asian Studies professor, Sylvia Tiwon of the University of California-Berkeley, that ethnic Chinese, who tend to be more prosperous than their *Muslim* neighbors, remain scapegoats for the country’s economic problems.”²²⁴⁵
- Ⓒ In *Pakistan* a Catholic man was beaten and left for dead in a field. The victim “Shahbaz, drove a tractor for a *Muslim* landlord who was very kind to the young man, which Father Hakim said did not go well with some *Muslims* who want Christians to remain subservient and dependent. This same group, he continued, is unhappy that Christians attend school and do well in their studies.”²²⁴⁶
- Ⓒ Israelis are often attacked, including *Israeli* Christian Arabs, as *Haaretz* reported: “Some 18,000 people live in *Maghar* [just west of the Sea of Galilee]. Of them, *Druze*, a *Shiite* sect, comprise 50 percent [9,000] of the population, 35 percent [6,300] are *Muslims* and 15 percent [2,700] are Christians. Many people encounter economic hardships in the village, and the ethnic tensions may be a result of animosity between the wealthier Christian population and **the poorer *Druze***. *Druze* leaders have been complaining that despite the fact that their sons serve in the military and in the security forces, the government **is not rewarding the community**, while at the same time **Christian youths acquire a higher education and land better jobs**.”²²⁴⁷ From 10 to 13 February 2005, thousands of *Druze* attacked Christian homes and businesses, causing 6,000 Christian Arabs to flee to adjacent towns.²²⁴⁸ The roof of the only church in *Maghar*, a Greek-Catholic church, was damaged.²²⁴⁹ The pretext was a rumor that a Christian youth pasted *Druze* girls’ mug shots into a porn picture and posted it on the Internet—a claim police computer experts found to be entirely fabricated.²²⁵⁰

²²⁴⁴ Arnaldez. “*La guerre sainte selon Ibn Hazm de Courdoue*,” vol. 2, 1962, pp. 445-459, as quoted in Bostom, Andrew. “*Jihad* begot the Crusades, part 1,” americanthinker.com, 5 May 2005.

²²⁴⁵ “Violence Against Chinese Christian Women in Indonesia Warrants Asylum, Ninth Circuit Panel Rules Metropolitan,” *News-Enterprise*, metnews.com, 21 Mar 2005, *DW*, 23 Mar 2005.

²²⁴⁶ “Young *Pakistani* Catholic in critical condition after assault,” *AsiaNews.it*, 26 Apr 2005, *DW*.

²²⁴⁷ Khoury, Jacky. “*Druze-Christian* clashes cool off in *Maghar*,” *Haaretz.com*, 13 Feb 2005.

²²⁴⁸ Stern, Yoav. “PID will not try any officers over violent clashes in *Maghar*,” *haaretz.com*, 29 Sep 2005.

²²⁴⁹ Zur, Yigal. “Sea of Galilee: Cradle of Christianity,” *ynetnews.com*, 9 Jan 2006.

²²⁵⁰ Khoury, Jack. “Catholic leaders: Israel has abandoned our security,” *haaretz.com*, 15 Feb 2005.

The Circular Reasoning Used to Get Around the Obvious—That Islam Is Just One Big Self-fulfilling Prophecy

Someone might ask “How can *Muslims* believe that their bullying Christians and Jews is proof that *Islam* is the true religion and all other religions are false?” Most people would need to see a miracle or an act of God, or God working through history, or some independent process, in order to believe that God favors a particular people or religion.

Otherwise, if people make a prediction and then make the prediction come true through their own determined efforts, they are only fulfilling a self-fulfilling prophecy and God may not have had anything to do with it.

Muslims get around the above-mentioned quandary about self-fulfilling prophecies by making themselves out to be agents of *Allah*. First, *Allah* said that he would punish Jews and Christians if they did not convert to *Islam* (K 004:047). Second, *Muslims* believe that when they fight in *Jihad*, they are acting for *Allah*’s cause and with *Allah*’s help, and they believe that *Allah* is acting through them (K 008:012-013, 017; 009:014; 009:123; 059:005).

The thinking that *Allah* acts through *Muslims* to kill even permeates *Muslim* eschatology. The *Sufi* Martin Lings wrote: “God will slay him [the Antichrist] at the hand of Jesus, who will show them his blood upon his lance.”²²⁵¹ Terrorists often quote these above-mentioned verses to claim that they are agents of *Allah*:

- Ⓒ In 2005, *CNN* reported about Ayman Al-Zawahiri, the No. 2 man in *Al-Qaeda*:

The Arabic language television network *Al-Jazeera* aired on Friday portions of the video by Ayman Al-Zawahiri, the No. 2 man in *Al-Qaeda*, ‘Reform and expulsion of the invaders out of the *Muslim* land will only be accomplished by fighting for the sake of God’...He then cited a *Koranic* verse: ‘God said fight them and God will torture them through your hands’ [K 009:014].²²⁵²

- Ⓒ Bouyeri, the killer of moviemaker Theo van Gogh, said during his trial in 2006:

‘Kill them. Through your hands, *Allah* will punish them’ [allusion to K 009:014]...‘There is no room for ambiguity here,’ Bouyeri noted with satisfaction. “It all very clear, yes, very clear.”²²⁵³

Of course, even though terrorists and *Jihadists* could quote chapter and verse to supposedly prove they are agents of *Allah*, they often choose not do so. For instance:

- Ⓒ In 2006, *Shaikh* Abdur Rahman of *Bangladesh* said during his trial over the murder of two judges:

The judges were murdered at the instruction of *Allah*. We should be rewarded, not punished for following the order of killing judges....Those who are engaged in man-made courts, especially lawyers, police and judges, will be punished in the court of *Allah*....Murder to those who are against *Allah*’s law [There are many *Koran* verses against obeying both infidel leaders and non-*Sharia* law

²²⁵¹ Lings, *Sources*, p. 330.

²²⁵² “Bin Laden deputy...message cites *Al-Qaeda*’s three pillars for reform,” *cnn.tv*, 18 Jun 2005.

²²⁵³ Vermaat, Emerson. “Mohammed Bouyeri’s Day in Court,” *FPM*, 9 Feb 2006.

that he could have quoted]....I have finished my task by leading a squad to kill the judges according to the instructions of Abdur Rahman.²²⁵⁴

• *Muslim Sultan Tipu* (1753-1799 AD) said:

I am the chosen servant of prophet *Muhammad*, predestined in the eternal book of fate to root out the infidels from India and cast them into the bottomless pit of hell [There are many verses on *Jihad*].²²⁵⁵

²²⁵⁴ "Murder of Bangladeshi judges was Allah's will," khaleejtimes.com, 16 May 2006, JW.

²²⁵⁵ Ghosh, A. "Islam in Action, I," chapter 9, hinduunity.org, accessed 18 Jan 2005. Copyrighted material

Chapter 04: Moon-o-theistic Scripture

The Legacy of Muhammad's Pagan Past

Ibn Al Kalbi (died 821-822 AD/206 AH) relates that sometime before 610 AD, *Muhammad* sacrificed to a false god. More than one tradition relates that *Muhammad* sacrificed to Venus. These traditions seem to indicate that at the time *Muhammad* was an independent adult. *Muhammad* admitted:

I have offered a white sheep to *Al 'Uzza* [Venus], while I was a follower of the religion of my people.^{2256 2257}

In 605 AD, *Muhammad* still seemed content with his native religion and even took a prominent role in the reconstruction of the *Kaaba* at *Makka*. It was not until *Muhammad* was forty years old, in 610 AD, that he received his prophetic call from the angel *Gabriel*. He then began his twenty-two year career as a prophet that lasted until his death in 632 AD.

Someone might say that the *Koran* shows that *Muhammad's* God was *Yahveh* because it references Jewish and Christian literature. The truth however is that most of the early *Makkan Suras* are filled with astral content. This reflects how *Makka* was a pagan astral worship center barely touched by Jewish and Christian influences.

It is only when *Muhammad* meets Jews in *Makka* that a lot of Jewish content is inserted into the *Koran*. Not until a half dozen years later at *Madina*, during *Muhammad's* last few years of life—did some Christian content get inserted into the *Koran*, as Muir wrote:

The new and leading feature of these chapters is the close connection springing up between Mahomet and the Jewish religion....Up to this period [fifth to the tenth Year of the "Mission" of *Muhammad*, i.e. 615-620 AD] there is hardly any mention of the Christian Scriptures. The available sources of information regarding them were probably as yet imperfect...²²⁵⁸

Of the Life of Christ, the statements are accountably meager and mingled with fable. It is remarkable that the passages in which they occur belong solely to the prophet's later years at *Madina*.²²⁵⁹

This shows that *Muhammad's* god *Allah* was the moon-god of *Makka* but then *Muhammad* later tried to say *Allah* was the God of the Bible too.

Muhammad's message during his first five years of prophethood was not free of astral paganism, as evidenced by many of the *Sura* titles, let alone the content.

Some Makkan Astral and Pagan Suras

<i>Sura</i>	Order	<i>Sura</i> Name
17	67 th	The Night Journey
34	85 th	The <i>Sabeans</i>
36	60 th	<i>Ya Sin</i> , meaning "Oh [Moon-god] <i>Sin</i> "
53	28 th	The Star
54	49 th	The Moon
72	62 nd	The <i>Jinn</i>
73	23 rd	The Enshrouded One

²²⁵⁶ *Al Khargushi. Sharaf Al Mustafa*, as cited by Peters. *Origins*, p. 127.

²²⁵⁷ *Al Kalbi. Idols*, pp. 16-17.

²²⁵⁸ Muir, *Life*, vol. 2, ch. 5, pp. 183, 189.

²²⁵⁹ Muir, *Life*, vol. 2, ch. 7, p. 283.

85	22 nd	The Celestial Stations
86	15 th	The Nightly Visitant
89	35 th	The Dawn
91	16 th	The Sun
92	10 th	The Night
93	13 th	Morning Bright
103	21 st	Eventide
113	46 th	Daybreak

Muhammad did not start *Islam* with a clean slate. The astral religion that had filled his life until age forty continued to permeate his religion until he died at sixty-two. For two-thirds of his active life *Muhammad* was a thoroughgoing pagan who sacrificed to pagan deities on a regular basis.

When *Muhammad* became a prophet, he mistakenly thought that *Allah* the moon-god was *Yahveh* of the Bible. So *Muhammad* just mixed in a few Judaistic concepts into the moon-god religion he grew up with and knew well.

Muhammad always remained a moon-god worshipper at heart and this affected how the Judeo-pagan religion of *Islam* developed, for instance:

- *Muhammad* said that the astral gods were really godly male angels (*K* 043:016-020; 037:149-153; 043:016; 052:039; 053:019-021, 026-027). This contrasts to how Moses and the New Testament writers unmasked the astral gods as being demons (*Deu* 32:17; *Psa* 106:037; *1Co* 10:20-21).
- In matters of sex and divorce, *Muhammad* selectively followed Abraham and Solomon's examples (*Gen* 25:06; *1Ki* 11:03). *Muhammad* chose to ignore the example of Adam and Eve as well as Jesus' dictum that marriage be monogamous (*Mat* 19:07-09; *Mar* 10:04-09). Undoubtedly, Jesus' view on marriage was one main reason why the lecherous *Muhammad* gave Jesus and the New Testament short shrift.

If *Muhammad* had been able to start from a slate clear of astral religion, his oaths would have been like those of *Yemeni* Christians, as Trimingham wrote:

'*Abd Al Malik Ibn Marwan*. Of him the *Aghani* says: 'I see him as being a Christian because I find him in his poetry swearing by the *Injil* [Gospel], the *Burhan* [clear proofs] and the *Iman* [preacher], which are the oaths employed by Christians' (*Aghani*, VI, 151).²²⁶⁰

Instead of swearing like a Christian, *Muhammad* swore as though he espoused astralism. The *Koran* has oaths by the night (*K* 027:049; 084:017; 086:001), the sun (*K* 091:001), the sunrise (*K* 089:001; 093:001), the sunset (*K* 084:016), a star (*K* 053:001; 081:015), meteors (*K* 056:075) and constellations (*K* 085:001). *Muhammad* even swears by the moon (*K* 074:032; 084:018).

In addition to the astral oaths, *Koranic* chapters 053, 054 and 081 reek of astralism. Swearing by *Allah* the moon-god right next to the crescent-shaped *Hatim* Wall was the highest form of oath in pre-Islamic times (*K* 006:109; 016:038; 024:053; 035:042). Even in early *Islamic* times, oaths mentioned the crescent-shaped *Hatim* Wall, as evidenced in the *Thousand and One Nights*:

By Almighty *Allah*, Lord of the well *Zemzem* [*Zamzam*] and [Lord] of the *Hatim* Wall but that I fear the Omnipotent, the Most High.²²⁶¹

²²⁶⁰ Trimingham, *Arabs*, p. 284.

²²⁶¹ Burton, *Nights*, vol. 7 (see the sentence annotated by fn. 271).

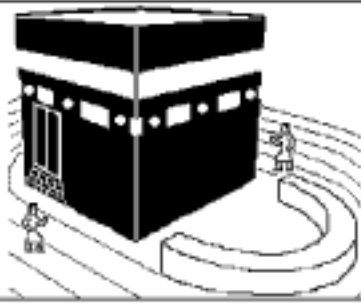


Figure 04-01. *Muslims circumambulating the Kaaba at Makka. Note the crescent-shaped Hatim Wall.*

Whether Allah was a War-god from Pre-Islamic Times

Someone might say that *Allah* could not have been a war-god from Pre-Islamic times since the early *Makkan Suras* were pacific and *Muhammad* and his followers were initially pacifists. This however is an old tale that *Muslims* spun in order to make *Islam* look good. The warlike verses of the early *Makkan Suras* and the warlike nature of nascent *Islam* are discussed in their own sections (see the ToC).

Muhammad Selectively Copied the Values That Abraham Retained from the Syncretism of Paganism and Yahvism

From the Biblical account where it was decided Hagar would be a surrogate mother, it becomes obvious that Abraham and Sarah were making up the rules as they went along (Gen 16:01-03). *Yahveh* had given no command about monogamy but he had given the example of monogamy starting with Adam (Rom 05:14; Mat 19:08).

The surrogate mother idea was partly based on the practice of the pagan indigenous culture and partly on the promise that Abraham would have an heir from his own body (Gen 15:04). In other words, Sarah made Gen 15:04 into a self-fulfilling prophecy just as later Jacob made Gen 25:23 into a self-fulfilling prophecy (Gen 27:36). Later, *Yahveh* said the descendant would come from Sarah's body too (Gen 17:16). This meant that the surrogate mother idea was an erroneous deduction.

Because Abraham came from an astral religion culture, *Yahveh* seems to have used astral religion imagery to describe Abraham's descendants. *Yahveh* said that Abraham's "descendants would be like the stars of the sky" (Gen 15:05).

Sarah may have thought that it was acceptable to resort to an astral religion fertility practice common in her culture, for:

In the *Nuzu* texts the primary purpose of marriage was clearly that of procreation....Quite frequently the marriage contract obliged a wife who subsequently proved to be sterile to supply her husband with a concubine by whom he could obtain an heir. One clause of a marriage contract read as follows:

...The position of the wife was generally protected by the contract so that the concubine was of inferior status in the household.

Abraham was most apprehensive when Sarah determined to expel Hagar and Ishmael because such action was in direct contravention of *Nuzu* law. However, Sarah could have appealed in defense to the ancient *Sumerian* law-code of *Lipit-Ishtar* (~1850 B.C.) which stated that the freedom received by a dispossessed slave was adequate compensation for the act of expulsion.²²⁶²

Based on the surrogate mother practice as well as Abraham's practice of slavery and polygyny, one can see that Abraham and Sarah were making ethical judgments based in part on the laws and morality prevalent in the moon-god worship centers in

²²⁶² Harrison, R.K. *The Archeology of the Old Testament*. Harper & Row, NY, 1963, pp. 26-27.

Ur and *Haran*. The laws and morality of the *Canaanites* disgusted the patriarchs (Gen 15:16; 27:46—28:08).

Abraham may have limited himself to one wife based on Adam's example (Gen 02:22-24; Mat 19:07-09; Mar 10:04-09) but then deferred to the moon-god morality prevalent in the Mideast by taking several concubines (Gen 25:06).

Even Moses did not think that the Bronze Age was the right time to crusade against divorce (Mar 10:05), polygyny (Deu 21:15), slavery and servitude (Exo 21). Moses only regulated such practices, which does not amount to excusing, condoning or promoting them. Israel was the only place in the world where slaves had any protections at all (Exo 21:20-21; Lev 19:20; 22:11; 25:39-41; Deu 21:11; 23:15). Later, St. Paul says slave-traders were on the same level as adulterers, perverts, perjurers and liars (*NIV* 1Ti 01:09-10).

Abrahamic Values

Some *Muslims* would like the West to adjust its terminology to be more inclusive. Rather than saying the West is built on Judeo-Christian values, *Muslims* want everyone to say "Judeo-Christian-Islamic" values, or just plain "Abrahamic" values. "After all," *Muslims* say "the three world religions stem from Abraham."²²⁶³

The reason however that the phrase "Judeo-Christian values" is hyphenated is that Jews and Christians recognize that our set of moral values is to a great extent comparable, compatible and complementary, for instance:

- We both follow the Ten Commandments, though with differing interpretations of them.
- Christians are monogamous and for the most part Jews are too. The *Ashkenazi*, meaning European, Jews became monogamous as a rule starting in the eleventh century AD.²²⁶⁴

Polygyny is against the law for Jews in modern *Israel* but some *Israeli* Arabs are polygynous. Christians are monogamous as a rule. Jesus and Paul said that the ideal God set for marriage was one man and one woman (Mat 19:05, 08). Moreover, *polygynous* men were prohibited from being appointed bishops, deacons and elders (Eph 05:31, 33; 1Ti 03:02, 12; Tit 01:06). The reason the prohibition was necessary is that former pagans and Jews populated Christian churches during the Apostolic period.

Christians follow the Second and Greater Moses, Jesus, rather than the First Moses. Christians are not bound by Jewish temple, civil and ceremonial regulations (Joh 04:21-23). Similarly, Jews determined that many parts of the Mosaic law code do not apply at this time, mostly because the temple was destroyed and the Jewish state ended in 70 AD. Since that time Judaic practice gradually has become comparable to Christianity in many respects.

Jews no longer have a theocracy and religious freedom is known in *Israel*, but it does not permeate *Israeli* society and law as thoroughly as in many countries. In Old Testament times, the priests were responsible for day-to-day ritual maintenance but the rulers were to police the populace (Deu 17:03-05).

Jesus also established the Doctrine of the Two Kingdoms, the Kingdom of Power and the Kingdom of Grace, when he said "pay unto Caesar what is Caesar's,

²²⁶³ Spencer, Robert. "Judeo-Christian-Islamic Values?" *FPM*, 26 May 2003.

²²⁶⁴ Smith, Christopher. "Polygyny's Practice Stirs Debate in Israel," *Salt Lake Tribune* (posted at polygynyinfo.com), 7 Dec 2001.

and unto God what is God's" (Mat 22:21). Jesus and later Paul, legitimatised "the powers that be," whether they were pagan or not, insofar as they intimidate evildoers more than they intimidate law-abiding citizens (Rom 13:01-04).

A theocracy was part of the Old Covenant where believers were treated as though they were servants or children (Gal 03:24-25; 04:01-06). Under the New Testament covenant, Christians are treated as spiritual adults rather than as minors, because Christians are sent a greater measure of the Spirit (Joh 14:16, 26; 15:26; 16:07; Gal 03:02, 03, 05, 14; 04:06, 29).

Is Christianity Morally Equivalent to Islam?

Knowing the information in the above section helps to dispute the following mistaken and wildly optimistic assertion made in *The Jerusalem Post*:

The reason Christians don't kill or persecute Jews anymore isn't because those differences [between the three main monotheistic faiths] have been resolved but because they primarily live in democratic societies which in varying degrees maintain a church/state separation and where religious discrimination has been outlawed. Radical *Islam* will also abate when *Muslim* states go down the same path of development.²²⁶⁵

Unfortunately, the above op-ed writer speaks of separation of church and state as a policy imposed upon Christianity rather than as a policy that modern states inherited from Christianity (Mat 22:21). The only thing that has changed is totalitarian elitists have used the courts and the separation of church and state doctrine to hijack the school system and turned it into a propaganda organ and lengthy re-education camp that teaches children about the glories of socialism, evolutionism, multiculturalism, moral relativism and political correctness.

If evolution was so factual and indisputable, why not use evolution textbooks from forty or fifty years ago? Do the earth layers containing fossils re-shuffle themselves every few years? Or is nature evolving so quickly that evolution textbooks become dated within a mere decade?

The courts have abused both science and the separation of church and state doctrine because if there were no Bible, scientists would now be seriously investigating the theory that the universe was created, and that theory would be considered science and reverse-engineering and not religion at all. Yet because the Bible says the universe was created, the court deem the idea that the universe was created as religion and not science, so that branch of research cannot receive any funding nor be taught in public schools.

Far from being a panacea, the potential democratization and secularization of *Muslim* society ought to be a major cause of concern since it was only after evolutionists hijacked the public school system, and only after secularist forces came to the fore that the Armenian genocide occurred in Turkey (confer Young Turks), the Holocaust occurred in Europe, and genocides occurred under Stalin, Mao and other dictators.

Killing Jews is antithetical to God's message of love found in the New Testament. Killing Jews is completely compatible with the 164 War verses in the *Koran*.

In the past Christians only killed Jews when Western society lapsed from the norms of love set in the New Testament, ignored the clear message of the Parable of

²²⁶⁵ Ben-David, Calev. "Snap Judgment: There's something about Mary," (jpost.com) 31 Dec 2003.

the Tares and followed other philosophies, becoming Christian in name only. It should be noted that scoundrels such as the Nazis are commonly thought to be Christian, yet they despised Christianity and wanted to eliminate it.

As to Ben-David's assertion that *Islam* will follow the separation of church and state route—this is doubtful. Ideally, Jews had a constitutional monarchy because this is what Moses commanded (Deu 17:18-19; 31:28; 2Ki 23:02-03).

The Christian West developed better forms of government because the populace read the New Testament. The New Testament teaches a certain separation of church and state or, as it is better called, the Doctrine of the Two Kingdoms—the Church ruled by Scripture, and the State ruled by right reason.

By contrast, terrible *Muslim* governments arise because the governed are reading the hate-literature called the *Koran*. Governments are only a reflection of the people's values and outlook, but unfortunately, *Muslims* get their values and outlook from the *Koran*. "People get the government they deserve," as the saying goes.

Unlike the New Testament, the *Koran* seeks no Separation of *Mosque* and State. In fact, the *Koran* promotes the idea of a theocratic *Caliphate* that systematically discriminates against minorities via *Sharia* law and attempts to conquer the world whenever the opportunity presents itself.

The *Koran* with its 164 War verses is ethnocidal and genocidal, so *Muslim* rulers that govern *Koran* readers tend to be repressive, ethnocidal and genocidal—as the situation warrants.

So to conclude this section, even if there were true separation of church and state in *Islamic* lands, that government would be considered an apostate or infidel occupying power. It is unlikely that such a government would last long since it would not have the consent of the governed. *Muslims* would tend to vote in *Islamist* governments that would enforce *Sharia* law.

Free Speech is a Judeo-Christian Value but Not an *Islamic* Value

Separation of church and state means the absence of a theocracy, so free speech reigns even when religion is the topic of discussion. Saint Paul stated the rationale for freedom of speech in religious matters. Paul stated that the proponents of truth could be identified through discussion and debate:

When you come together as a church, there are divisions among you...No doubt there have to be differences among you to show which of you have God's approval (1Co 11:18-19).

Perhaps the most explicit and consistent modern proponent of free speech, John Stuart Mill (1806-1873), was inspired by Paul's words. Stanley Kurtz wrote:

Our modern notion of free speech and the related concept of academic freedom, derive from John Stuart Mill's *On Liberty*. In that great work, Mill argued that free speech is premised on society's need to discover the truth. By banning a right opinion, we deprive ourselves of the opportunity to exchange an error for truth. But by banning a mistaken opinion, said Mill, we lose something almost as precious—the clearer perception of truth that is produced by its collision with error. If no opponents are available to put your ideas to the test, said Mill, you should invent arguments against your own beliefs.²²⁶⁶

Freedom of speech and religion were evident even in Old Testament times in that God allowed whole nations to stray, yet sent erring peoples rain and put joy in

²²⁶⁶ Kurtz, Stanley. "Reforming the Campus: Congress targets Title VI," *NRO*, 14 Oct 2003. Copyrighted material

their hearts (Mat 05:45; Acts 14:17; 17:30). Saint Stephen said that, even during the forty years in the desert when *Yahveh* sent *Manna*, the *Israelites* of the *Exodus* still sacrificed to false gods (Act 07:42). When the *Israelites* did grievous wrongs, *Yahveh* separated himself from them so as not to destroy *Israel* (Exo 33:03, 05).

Even in the theocracy of ancient *Israel*, people were free to leave and many did. The Old Testament is, for the most part, about powerless and unheeded prophets who warned people about the wages of sin over a period of a thousand years.

Some complain that the Old Testament may seem a bit harsh at times but not compared to graphic violence promoted in the *Koran* or reported in the everyday newspaper. The violent passages in the Old Testament have not been implicated for any genocide or ethnocide that approaches the killing done in the name of *Islam*, *Naziism* or communism.

Most of the Old Testament punishments were long in coming and did not come directly from the hand of *Yahveh* or his representatives. *Israel's* hereditary enemies caused most of the suffering recorded in the Old Testament, such as the *Babylonian Exile*. This meant that God was responsible for the peace by protecting *Israel* but war resulted when the protecting Father was forced to abandon *Israel* because they ran away from *Yahveh's* protection.

By contrast, the *Koran* was written within a period of twenty-three years, and heaven help anyone who hesitated to convert to *Islam*. In *Islam*, most of the punishments that befell unbelievers came at the hands of *Muslims* at *Muhammad's* behest. Not surprisingly, another Judeo-Christian concept that is sadly lacking in the modern theocratic *Islamic* world is the practice of freedom of speech.

Shockingly, the West has imported many extremists (i.e. literalists) from the Mideast. These *Islamic* terrorist sympathizers find a home in many university Mideast Studies departments, most of which are tax-subsidized and tax-exempt.

The situation is similar to how during the Cold War (1917-1991 AD), many universities were staffed with tenured communist sympathizers. Barry Rubin writes about the current situation:

Equally startling is how weak the liberal forces remain. There is no great liberal theorist or reform advocate who galvanizes people in the Arab world. There is no major original book which provides a manifesto for moderation and no powerful political party or movement pushing for democratic change...

Contrary to what many people are saying the Middle East has been more effective at exporting authoritarian and extremist (i.e. literalist) thought to the West than the West has been in exporting democratic thinking to the Middle East.

Look, for example, at the global wave of anti-Semitism; the wacky views of the region held by so many in Europe and America; the intellectuals who apologize for terrorism; media coverage which is becoming increasingly bizarre; radical *Islamist* activities in Europe; and the way that Middle East studies are taught in university classrooms. Who is having more impact on whom?²²⁶⁷

That "true-believer" *Muslims* staff Mideast Studies departments definitely is a boon to the terrorists. This undoubtedly means the War on Terror will be prolonged just as having the universities and newspapers staffed by communist sympathizers undoubtedly prolonged the Cold War by decades. For instance, how can the *Koran*

²²⁶⁷ Rubin, Barry. "The Region: Arab liberals—endangered species," jpost.com, 16 Dec 2003.

and its 164 War verses be delegitimized any time soon when “academic research on the *Quran* lags centuries behind academic study of the Bible”?²²⁶⁸

Before WWII, the *Nazi* and communist sympathizers in universities and newspapers kept America in its isolationist mode and out of the war for a long while, and this delay may have led to the US to arm communist Russia. This allowed the communists to steamroll over East Europe toward the end of WWII, which suited many professors and journalists just fine.

Communists who passed themselves off as “campus liberals” organized most of the demonstrations against the war against Vietnamese communists, and against the superpower arms race with the communists. Similarly, *Muslims* have organized most of the demonstrations on campuses. These demonstrations have been against wars with terrorist-hosting countries, against laws meant to combat terrorism and against critics of *Islam*.

Nowadays, in many universities the tenured Marxists and *Islamists* teach side-by-side since there is no shortage of either school of thought in *Muslim* countries. Most Mideast academics and *acaDhimmis* subscribe to the teachings of Karl Marx, Michel Foucault (1926-1984) and Edward Wadi Said (1935-2003).

These totalitarian professors believe that any competitive and free market is oppressive, whether the product being bought and sold is widgets or ideas. In keeping with their anti-competitive spirit, totalitarian professors have been successful at freezing out of the universities all thought and scholarship that does not conform to their version of orthodoxy.

Islamist sympathizer professors also relish killing the academic careers of students with conservative values by giving them mediocre grades. Those students who do not fight thought control are rewarded with good grades, while students who commit the “thought crime” of freethinking are punished with bad grades. Pundits have observed that conservative students and scholars who are marginalized or winnowed out of academia entirely, tend to end up working in think tanks or working for the government.

All too many, perhaps the vast majority of, wayward universities have become autocratic, one-party regimes—totalitarian bastions that dot the landscape of every democracy. The common thread in all the major ideologies popular on campus is that they involve totalitarianism and mass death. Professors, it seems, find “beautiful ideas that kill” very appealing. Death is why:

- Ⓒ Environmentalism is popular on campus, because it involves reducing the planet’s human population by two-thirds down to two billion.
- Ⓒ Abortion, euthanasia and assisted suicide are sacred rites for academicians.
- Ⓒ The death penalty is despised on campus because convicted murderers and fallen dictators are folk heroes to academics.
- Ⓒ Evolutionism and Natural Selection are unquestionable theories on campus.
- Ⓒ Marxist communism is popular with professors since it killed 100 million people in less than a century.²²⁶⁹

²²⁶⁸ Schub, Michael B. “That Which Gets Lost in Translation,” *Middle East Quarterly*, meforum.org, Fall 2003.

²²⁶⁹ *The Black Book of Communism: Crimes, Terror, Repression*, as quoted by Reedy, Jeremiah. “The Black Book of Red Blood,” *FPM*, 8 Oct 2003.

- The anti-Christmas holiday called *Kwanzaa*, invented by a convicted felon, is popular on campus since it celebrates Marxist collectivist principles at the expense of individual freedoms (*Swahili: Uhuru*).²²⁷⁰
- *Islamic, Jihadist* and terrorists' causes are popular, as well as economically and academically boycotting the terrorists' primary victims.

Equality of All Men and Women a Judeo-Christian Value

More can be said about Judeo-Christian values versus *Islam's* pagan values. For instance, Judeo-Christian values largely stem from the teaching that both men and women are created in the image of God (Gen 01:26-27; 09:06). This belief elevates the position of women in society *vis-à-vis* men. Also, because humans are made in the image of God, possessing orthodox opinions or beliefs is not deemed more important than possession of human life since human life is precious in God's sight.

Because life is precious, God is patient with those in error in the hope that they will eventually come around to the truth (Act 17:27). Also, *Yahveh* cares for believers as though they were the pupil of his eye (Deu 32:10; Psa 017:08; Pro 07:02; Zec 02:08).

Of course if the sign of one's god is a sharp, pointy crescent-moon, then human life and opinions are cheapened. That is because the moon rises and sets the same regardless of whether there are massacres occurring right underneath the moon's glare. The moon-god never even appears to look askance at any great evil happening below.

Islam's symbol could have been the peaceable tool of harvest, the sickle; instead they inverted it to the unnatural purpose of murder, and made it the scimitar.

Muslims have a book that incites them to threaten others with knives, swords and other arms. In fact, photos of many parades in the Mideast show swarms of angry *Muslims*, some holding a bowie knife, machete or assault rifle in one hand and a *Koran* in the other. This is entirely fitting since the *Koran* is war-and-moon-god literature.

Not surprisingly, the *Koran* provides no constructive solution to the problematic human condition. The *Koran's* answer for problems encountered in proselytizing and policing is to kill or maim. *Sharia* law's solution to most problems is to amputate hands, feet and ears, as well as to whip, torture, behead and stone people to death.

Moses by contrast always kept in mind that people were made in the image of God (Gen 01:26-27; 09:06). Moses commanded that even "a wicked man worthy of being beaten" should first receive due process before a judge. Moreover, the judge should not absent himself when the punishment is administered.

In Mosaic law, no man was supposed to receive more than forty lashes lest the man seem degraded (dehumanized), and to avoid brutalizing the citizenry and executioner in the sight of the *Israelites* (Deu 25:03). Notably, this gives rise to the dictionary term "civil death." Civil death is the maximum penalty that can be exacted short of execution. It is recognized that if forty stripes will not reform an evildoer, neither will any number. In other words, if someone deserves more than forty stripes, he should be executed as an incorrigible to avoid brutalizing the flogger.

Jews reduced the forty lashes down to thirty-nine just in case there was a miscount. So though Jews hated Saint Paul, each of the five times he was whipped by Jews, Paul received only forty-minus-one lashes (2Co 11:24). *Islam* however

²²⁷⁰ Rosendall, Richard J. "Shopping for Roots," *FPM*, 24 Dec 2003.

routinely exacts more lashes, even hundreds of lashes, because *Islam* is in the business of dehumanizing non-*Muslims* and disliked *Muslims*.

There is no verse in the *Koran* that says humans are made in the image of God. This is not surprising given the fact that in moon-god religions, the crescent is the main symbol of the moon-god, and humans are not made in the image of a crescent. One CAN however find in the *Koran* that unbelievers are “enemies” (K 002:098; 008:060; 009:114; 041:019, 028), “unclean” (K 009:028), “vile animals” (K 008:022, 055) and cattle (K 007:179).

Muhammad encouraged subduing and humiliating non-*Muslims* and killing them if they did not submit and willingly pay excessive taxes. Moses, in contrast, said that there was to be only one manner of law for both Jew and gentile (Lev 24:22), so no unbeliever was supposed to be dehumanized nor considered “vile” (Deu 25:03).

If Moses thought forty-one lashes would cheapen a person so that he no longer seemed human surely Moses would have objected to some of *Sharia* law’s punishments. One cannot find in the Mosaic law any punishments such as amputation of feet, hands and ears.

You can find an eye and an eye and a tooth for a tooth but that is not for things like thievery; it is ONLY in case another person destroyed an eye or a tooth. Mahatma Ghandi sounded very pious and humane when he said that the result of it would be that the whole world would be blind and toothless but in fact that is not the way it works. With 3500 years of Jewish history to examine, we do not find that blood feuds were common in Judaism.

Given *Muhammad*’s low valuation on human life, it is not a surprising that history records *Muhammad* having three men lashed eighty times. They received this whipping merely because they spread gossip—gossip that may have been true.²²⁷¹ Moreover, *Muhammad* said the damned in hell were to be whipped with whips of iron and would otherwise be dehumanized (K 022:021).

So what *Islamic* values do *Muslims* bring to the Judeo-Christian values mix? Draconian punishments even for misdemeanor offenses and petty theft? Polygyny? Misogyny? Easy divorce? Preteen marriage? Subjugation of women? Rampant bisexuality? Slavery? Blind hatred of “the other”? Religious intolerance? Khidr-Second Lamech Logic terrorism? Bigotry? Anti-Semitism? Anti-Christianity? Tyrannical governments? Governments run on nepotism and bribery?

One can see that hyphenating “*Islamic*” to “Judeo-Christian” values makes about as much sense as hyphenating other antonyms and antithetical concepts. Why not also hyphenate Christ-Antichrist, capitalism-communism, matter-antimatter, thesis-antithesis, liberal-conservative, the left-the right and whatnot? Thus the only sign between “Judeo-Christian” and “*Islamic*” values ought to be the “not equals sign” (<> or ≠), or the “vs.” abbreviation, meaning “versus.”

Marrying One’s Own Relatives

In a discussion of what values Abraham retained from paganism, one must discuss another sexual practice that moon-god worshipping cultures gleaned from the sky, specifically, consanguineous marriages, i.e. inbreeding (Gen 20:12).

It was generally accepted in the pagan Mideast that the moon-god fathered many astral beings and had several favorites and many concubines along the ecliptic. There are only five thousand stars visible to the naked eye, so it was thought that if every

²²⁷¹ Ishaq. *Sirat*, pp. 494-497.

male astral being followed this practice, the sky would be a tribe where everyone was closely related. This marital practice was transferred from the sky down to the earth.

Moon-god religion was dominant in Arabia, especially in southern Arabia. So it is not surprising that *The New York Times* reported:

Across the Arab world today an average of 45 percent of married couples are related...in some parts of *Saudi Arabia*, particularly in the south...the rate of marriage among blood relatives ranges from 55 to 70 percent, among the highest rates in the world, according to the *Saudi* government.

Widespread inbreeding in *Saudi Arabia* has produced several genetic disorders, *Saudi* public health officials said, including the blood diseases of thalassemia, a potentially fatal hemoglobin deficiency, and sickle cell anemia. Spinal muscular atrophy and diabetes are also common, especially in the regions with the longest traditions of marriage between relatives. [A doctor] said she had also found links between inbreeding and deafness and muteness.²²⁷²

The same situation pertains elsewhere in the Mideast, for instance:

According to Shalev's statistics for villages in northeastern *Israel*, 24 percent of Arab men marry their first cousins, 9 percent second cousins and 13 percent third cousins. This obviously increases the chances for genetic defects among these closely related couples.

'The congenital malformation rate in these groups is 6-9 percent which is among the highest in the world. In the Western world the rate is only 3 percent, so there are lots of potential consequences to deal with here, especially recessive and chronic disorders-sickle cell anemia, cystic fibrosis etc.,' Shalev pointed out.²²⁷³

In 1997, the Palestinian Academy Society for the Study of International Affairs (PASSIA) notes that 27.2 percent of marriages in *Gaza* and 31.6 percent of marriages in the West Bank involved first cousins. Likewise, 47.4 and 51.8 percent involved the extended family, and 3 and 4.4 percent were polygamous.²²⁷⁴

In *Israel* "in 2002, the annual infant mortality rate was 4.0 per 1,000 live births among Jews and 9.0 among Arabs."²²⁷⁵ In 2004, the figures were 2.46 among Arab Christians, 3.17 among Jews, 9.52 among *Muslims*, and 15.8 among *Negev Bedouin*. According Prof. Yona Amitai, director of the ministry's Department of Mother, Child and Adolescent Health, half of the difference in rates is attributable to prevalent socio-economic conditions and the other half is attributable to birth defects arising from inbreeding (consanguineous marriages) prevalent among *Muslims*.²²⁷⁶

In Turkey in 2006, the *BBC* produced a documentary that supposedly supports monkey-to-man evolution. The de-humanized subjects were a retarded family that walks hunched over on its palms and feet due to an unfortunate genetic mutation. The parents probably were first cousins.²²⁷⁷

²²⁷² Kershaw, Sarah. "Saudi Arabia Awakes to the Perils of Inbreeding," nytimes.com, 1 May 2003.

²²⁷³ Stephens, Kenneth and BioIsrael. "Genetic testing makes a difference for Israeli Arab families," 21st-century Israel, Israel21c.com, 14 Mar 2004.

²²⁷⁴ "12: Society & Living Conditions," Palestinian Academy Society for the Study of International Affairs, passia.org/palestine_facts/pdf/pdf2004/12-SOCIETY-LIVING.pdf passia.org, p. 294.

²²⁷⁵ Siegel-Itzkovich, Judy. "Experts: Inbreeding main cause of Arab infant mortality," jpost.com, 15 Aug 2005.

²²⁷⁶ Reznick, R. "Infant mortality gap widens between Jews and Arabs," haaretz.com, 25 Aug 2005.

²²⁷⁷ Looy, Mark. "A feet of imagination: A TV program tonight stoops low to showcase evolution," AiG-USA, answersingenesis.org, 17 Mar 2006.

The habits and mores of the moon-god religion, such as FGM and inbreeding, are spread throughout *Islamdom*, so that *Pakistanis* marry their in-laws even if they emigrated to Britain and must import them from *Pakistan*, as the *BBC* reported:

It is estimated that more than 55 per cent of British *Pakistanis* are married to first cousins, resulting in an increasing rate of genetic defects and high rates of infant mortality. The likelihood of unrelated couples having the same variant genes that cause recessive disorders are estimated to be 100 to 1. Between first cousins, the odds increase to as much as one in eight. In Bradford, more than three quarters of all *Pakistani* marriages are believed to be between first cousins. The city's Royal Infirmary Hospital has identified more than 140 different recessive disorders among local children, compared with the usual 20 to 30.²²⁷⁸

Similarly, German *Muslims* pay "handsome" prices for "underage girls" who are flown from *Anatolia* in the Turkish heartland to Berlin to serve as "imported brides," adding to "the parallel society." German *Muslims* must accede to their families' desires, which often means marrying a cousin, because otherwise...

...A groom who chooses his own wife faces threats...the groom as well as the bride must go underground to escape the families' revenge.²²⁷⁹

Widespread inbreeding for fourteen centuries in *Islamdom* remind one of how the royal families of Europe engaged in inbreeding for centuries, most evident by the high incidents of hemophilia and other congenital ailments. One wonders though how many senseless slaughters in the past were a result of inbreeding-induced madness wherein it seemed right and proper to national decision makers that soldiers, even millions of soldiers, sacrifice their lives merely for the sake of national honor. Today, with terrorism becoming more prevalent than ever, one wonders whether the *Koran* has a greater and more destructive hold over *Muslims* after fourteen centuries of cousins marrying cousins than it did in *Muhammad's* time.

Astral Stories in the *Koran*

Scholars have readily noted that, especially regarding the *Hajj*, obvious pagan elements were spiritualized to give *Islam* its astral religion form. *AcaDhimmis* have largely left unstudied how the doctrines of *Islam* are derived from astral-religion sources. Some of these astral doctrines are derived from astral stories in the *Koran*.

Muhammad's contemporary critics noted that the *Koran* was composed of many ancient stories (*K* 006:025; 008:031; 016:024; 023:083; 025:005; 027:068; 046:017; 068:015; 083:013). Astral worshippers composed many of the ancient stories in the Mideast with which *Muhammad* would have been familiar. So naturally, the *Koran* contains a few astral stories in addition to the stories borrowed from other sources such as Jewish and Christian folklore.

Zulqarnain

Muhammad tells of king *Zulqarnain* who went on some travels and found that the sun set in a "muddy spring" (*Pickthall K* 018:086) or "a spring of murky water" (*Yusuf Ali*). *Tabari* (839–923 AD) also confirms the "muddy spring" interpretation.²²⁸⁰

²²⁷⁸ Giannangeli, M. "Ban Asian marriages of cousins, says MP," telegraph.co.uk, 16 Nov 2005.

²²⁷⁹ Schneider, Peter. "The New Berlin Wall," translated by Philip Boehm, nytimes, 4 Dec 2005.

²²⁸⁰ *Al Tabari. History*, vol. i, p. 234.

The meaning of this particular moon-god tale is rather obvious. That the traveling king wore a crown with a crescent indicates that the king is a moon-god worshipper. In the ancient Mideast, the two highest gods were the sun and the moon. The lone crescent rather than a crescent-and-orb, or a ring crescent and sun, indicates the king's preference for the moon.

Curved animal horns, due to their shape, were associated with the moon. The crescent-moon was thought to have two horns or cusps. That the cusps of the moon are conjoined mattered not because some species of bull appear as though their horns conjoined over the forehead.

That horns represented the moon is why moon-god priests wore headgear with two horns, moon-god idols appeared as humans with heads fitted with two horns and moon-god altars had two horns. For instance, one *Haran* Roman-era coin shows a moon-god altar with very large horns.²²⁸¹ Gibb and Kramers say about *Zulqarnain*:

The two horns go back to an old mythological idea. *Naram-Sin* was for example represented as *Adad* with two horns (on the stele of *Susa*; cf. *Fouilles a Suse*, i., pl. x).²²⁸²

The *Larousse Encyclopedia of Mythology* provides an example of a myth where the two horns of the moon are mentioned. In this creation myth, the Jupiter god *Marduk* happens to be the high god who instructs *Sin* the moon-god. By the way, the role of high god is sometimes flip-flopped in the Mideast between the sun and moon, and Jupiter and the moon, due to religio-political anomalies. The *Larousse Encyclopedia of Mythology* reads:

At the month's beginning to shine on earth,
Thou [i.e. you meaning *Sin*] shalt show two horns to mark six days.
On the seventh day divide the crown in two;
On the fourteenth day, turn thy full face.²²⁸³



Figure 04-02. Crescent, Ring *Clypeus* (*Clypeus* is Latin for "round shield") Crescent, Horns and Orb, and Crescent-and-Orb.

That the sun set in a mud puddle while the king stood by wearing a moon crown was tantamount to promoting moon-god monotheism. The sun was denigrated and the moon-god monotheism was affirmed. Thus the purpose of this story is the same as most stories in the *Koran*. It is to call people to monotheism and away from idol worship and polytheism.

This interpretation is congruent with the fact that the *Koran* has chapters entitled "The Moon" (K 054) and *Ya Sin* (K 036)—*Ya Sin* meaning "Oh moon-god *Sin*"—and a miracle of *Muhammad* is associated with each of these *Suras*.²²⁸⁴ There is however no corresponding *Koran* chapter entitled "The Sun." The *Koran* espouses moon-god monotheism. The anti-solar *Koran* rejects the sun since it is the only astral object that outshines the moon-god *Allah*.

Who Is King *Zulqarnain*?

Ameer Ali wrote about King *Zulqarnain*:

²²⁸¹ These artifacts are discussed elsewhere in this book (see the Thumbnail Gallery).

²²⁸² Gibb & Kramers. *Encyclopedia*, p. 76, *Dhu'l-Karnain* entry.

²²⁸³ *Larousse*, *Sin* entry, p. 56.

²²⁸⁴ K 054:001 is about the Splitting of the Moon miracle, and *Muhammad* said K 036:001-008 when he hypnotized some *Mekkan* pagans and sprinkled dust on their heads (Wakidi (W.), 51, as reference by Margoliouth. *Rise*, p. 154 & fn. 3; also see Ishaq. *Sirat*, p. 222.)

There is considerable doubt as to the identity of *Zu'lkarnain*. Several Mohammedan historians have thought that the *Zu'lkarnain* referred to in the *Koran* is identical with Alexander the Great. This opinion however is open to question. *Zu'lkarnain* in its primitive sense means 'the lord of two horns.' When we remember the headdress worn by the ancient *Sabaeans* sovereigns, the crescent-shaped moon with its two horns, borrowed probably from Egypt about the period of this king, there can be little room for doubt that the reference in the *Koran* is to some sovereign of native origin, whose extensive conquests became magnified in the imagination of posterity into a worldwide dominion. Lenormant thinks that *Shaddad* [King of the Tribe of *Ad*, whose prophet was *Hud* (*K* 007:065; 011:050, 060)], *Zu'lkarnain* and [Queen] *Balkis* were all Kushites [Ethiopians].²²⁸⁵

What Ameer Ali wrote agrees with what *Muhammad's* biographer, *Ibn Ishaq*, thought of *Zulqarnain*. *Ishaq* seemed to believe that the Queen of *Sheba*, *Zulqarnain* and King *Tubba* of *Yemen* were all good *Muslims* in a single dynastic line.²²⁸⁶

The Legend Behind Zulqarnain

It seems that *Zulqarnain* was a legendary figure from *Yemen*, as was stated above. However, the stories about *Zulqarnain* were probably derived from different sources. For instance, legends about *Gilgamesh* may have become legends about *Zulqarnain*.

Both *Zulqarnain* and *Gilgamesh* were travelers to seas and mountain passes (*K* 018:093-094). *Gilgamesh* passed through a mountain pass called *Mashu* that was guarded by scorpion men in order to talk to *Shamash* the sun-god.²²⁸⁷ *Gilgamesh* was searching for eternal life. This spiritual aspect to *Gilgamesh's* story, *Muhammad* may have thought, qualified him for inclusion in the *Koran*.

That this crescent-wearing pre-Islamic king is described as though he were a good *Muslim* shows that *Muhammad* thought that *Zulqarnain* worshipped *Allah* the moon-god (*K* 018:089-098). *Muhammad* equated *Allah* with *Sin*. Significantly, *Gilgamesh* also worshipped *Sin* the moon-god. The *Gilgamesh Epic* reads:

At night when he [*Gilgamesh*] came to the mountain passes *Gilgamesh* prayed: 'In these mountain passes long ago I saw lions, I was afraid and I lifted my eyes to the moon; I prayed and my prayers went up to the gods, so now, O moon-god *Sin*, protect me.'²²⁸⁸

Gilgamesh's prayer to *Sin* for protection against lions while he was traveling is rather like *Muhammad's*. The *Hadith* writer *Abu-Dawud* records:

When the Apostle of *Allah*...was traveling and night came on, he said...'I seek refuge in *Allah* from lions...'²²⁸⁹

What Muhammad Thought Zulqarnain May Have Looked Like

Believe it or not, *Muhammad* the storyteller sometimes described the looks of various biblical figures he mentioned such as *Jesus* and *Moses*. Naturally,

²²⁸⁵ Ali, *Spirit*, p. lxiii.

²²⁸⁶ Ishaq, *Sirat*, p. 12.

²²⁸⁷ Pritchard, *Ancient*, I:62, from what remains of Tablet IX.

²²⁸⁸ Anonymous, *Gilgamesh*, "The Search for Everlasting Life." Also, Pritchard, *Ancient*, I:62, middle of Tablet IX.

²²⁸⁹ *Sunan Abu-Dawud*, bk. 14, no. 2597.

Muhammad claimed that *Ibrahim* looked most like himself.²²⁹⁰ To assuaged fears that he, *Muhammad*, might be the Antichrist, he described the Antichrist as looking like someone else. *Muhammad* said:

Once upon a time I was shown the Antichrist (*Al Dajjal*), and behold he was a one-eyed man of brown complexion and curly hair. The one among the *Banu-'Amr* who resembleth him the most is Aktham Ibn-'Abd-Al 'Uzza. Thereupon Aktham sprang to his feet and said 'O Apostle of God, doth the fact that I resemble him in looks do me any harm?' The Apostle replied, 'No, thou art a *Muslim* but he was an unbeliever.'²²⁹¹

Interestingly, *Muhammad* said that *Zulqarnain* visited *Gog* and *Magog* from whence the Antichrist would come (K 018:083-94; 021:096).

Muhammad's description of *Zulqarnain*, literally "the two-horned one," suggests that the people knew *Zulqarnain* more by his portrait rather than by name. The situation with *Zulqarnain* would have been similar to how today we only have artists' conceptions of Jesus and *Muhammad*.

So what did *Zulqarnain* look like? The art with which *Muhammad* and his audience would have been familiar narrows the field somewhat. Religious art and idols were created individually, so they could not provide a consensus view of what *Zulqarnain* looked like. Most coins however were mass-produced from a set of dies cast using the "lost beeswax" method, so coins could provide a consensus view.

Many coins were created with the same or similar dies, so *Muhammad* probably figured *Zulqarnain* looked like the portrait on either a Byzantine or *Sassanian* coin. The Zoroastrians and Christians were the major minters of the coins that *Muhammad* would have seen. Significantly, during the first decades of the *Islamic* conquest, *Muslims* minted imitation coins that numismatists call Arab-*Sassanian* and Arab-Byzantine coins.

The Arabs were familiar with Greek coinage and in fact the etymology of the names of *Islamic* coins comes from the Greek. This shows the dominance of Greek commerce in Arabia:

☉ *Dinar*: a unit of coinage. *Dinar* is derived from the Latin *denarius*, and came into Arabic by way of Greek and Syriac.

☉ *Dirham*: a unit of coinage derived from the Greek *Drachma*.²²⁹²

A *Dinar* is mentioned in the *Shakir* translation of K 003:075 but the word *Dinar* does not seem to appear anywhere in the original Arabic *Koran*. However, *Dinar* and *Dirham* appear hundreds of times in translations of the *Hadiths*. Jeffery says that in the tradition called "The Beatitudes and Maledictions of the Prophet," *Dinar* and *Dirham* are the literal words found in the Arabic.²²⁹³

The Byzantine Christians had some crescents on their coins but there were very few, if any, Byzantine coins that showed crowns sporting crescents. In contrast, the Persian *Sassanians* (224–651 AD) minted a popular coin showing a king with a crescent crown on the obverse side and a Zoroastrian fire altar on the reverse. In addition, four crescents were found in the margin of the coin at the right, left, top and bottom. The camel caravans from *Makka* plied the "sandy ocean" on routes to Persia, so *Muhammad* would have seen many *Sassanian* coins.

²²⁹⁰ *Al Bukhari*, vol. 7, bk. 72, no. 795.

²²⁹¹ *Al Kalbi. Idols*, pp. 50-51.

²²⁹² Jeffery. *Islam*, p. 243

²²⁹³ Jeffery. *Islam*, p. 27.

Muhammad often referred to the *Sassanian* king as *Khosrou*. *Muhammad* mentioned *Khosrou* and the Byzantine *Caesar* in the same breath often according to traditions. The glory of the *Sassanians* did capture the imagination of *Muhammad* and of *Muslims*. “The Sons of *Sásán*” are mentioned in the *Arabian Nights* lore.²²⁹⁴

Muhammad may have liked how *Sassanians* were monotheists of sorts, especially since they minted coins with crescents. Serge Trifkovic wrote:

The *Sassanians*, who gave their name to the [Persian] empire, followed Zoroastrianism, a form of monotheism...a dualist variety known as *Mazdaism* was the *Sassanide* state religion that legitimized the secular order.²²⁹⁵

Though there is a strong dualist element in Zoroastrianism, Zoroastrianism is still monotheistic since the good god *Ahura Mazda* is worshipped and not “the lie.” “The lie was almost personified as the *Druj*, chief in the kingdom of the demons.”²²⁹⁶ The *Larousse Encyclopedia of Mythology* states:

This dualism was then subordinated to a deep-seated monotheism. Even in the most dualistic form of the *Iranian* religion there is a dignity about the god which makes him more than the correlative of the demon; just as he must have existed alone in the golden age of the past so would he exist alone in the future after he had exterminated his adversary.²²⁹⁷

Though Zoroastrian gods do not sound very astral by their names at least, Zoroastrianism was very astral in character, a fact that *Muhammad* would have appreciated

Zoroaster means “star sacrificer,” or “star worshipper.” *Muhammad* equated Zoroastrianism with Magianism, and the Magians are well known for their having been sky watchers and astrologists (Num 24:17; Mat 02:01, 07, 16).



Figure 04-03. Perhaps *Muhammad* thought the two-horned king on a certain *Sassanian* coin was *Zulqarnain* who, as the *Koranic* story goes, watched the sun set in a muddy puddle (K 018:086).²²⁹⁸

Muhammad said that Jews, *Sabeans*, Christians and the *Magians* partnered others deities with *Allah* (K 002:017). The “*Magians*” refers to the Persian Zoroastrians. Since the *Sassanian* coin has a star with the crescent on both the obverse and reverse sides, *Muhammad* may have figured that the otherwise monotheistic Zoroastrians had come to partner Venus with the moon-god *Allah*.

The Arab *Muslims*, once they took over the *Sassanian* Empire, continued to mint the *Sassanian* coin with a few modifications. This suggests that the Arabs may have figured that the coin depicted the *Zulqarnain* mentioned in the *Koran*. In *Muslim*

²²⁹⁴ Burton. *Nights*, vol. i, page 1 (Introduction) & fn. 2.

²²⁹⁵ Trifkovic. *Sword*, pp. 19-20.

²²⁹⁶ EB, accessed 27 Feb 2003, “Iran, history of” entry.

²²⁹⁷ Larousse, “The Antagonism Between *Ormazd* and *Ahriman*” entry, p. 328.

²²⁹⁸ Typical Arab-Sassanian coin with crescents and stars. *Muslims* minted these imitative coins in the eighth century. This is one of the earliest *Muslim* minted coins. Reverse has a fire altar, two attendants holding swords, and a crescent to left, star to right (Anonymous Yazdgard III type, circa 652-665 AD [AH 32-45], AR Drachm, Date: ‘frozen’ year 20 YE, Album 2; Mitchiner ACW; Mitchiner WOI; Nikitin/Roth NC 155 no. 9).

eyes, he was a hero because like *Ibrahim* (K 006), *Zulqarnain* was spiritually astute enough not to worship the sun.



Figure 04-04. *Sassanian* drachma coin with crescents and stars on the obverse and reverse sides. This particular *Sassanian* coin depicts King Shapur I (241-272 AD), protector of Mani. “He placed Mani, the founder of *Manichaeism*, under his protection” (CEE, “Shapur I” entry). Note the ☾ on a stick above the crown.

Muhammad may have thought that *Zulqarnain* looked like the *Sassanian* king Shapur I (241-272 AD). Shapur’s coins show a crown with a crescent-and-star. Shapur’s theologian, Mani, held to doctrine that was highly syncretistic. *The Columbia Electronic Encyclopedia* states:

Mani (called Manes by the Greeks and Romans) was born near *Baghdad*, probably of Persian parents; his father may have been a member of the Mandaeans. After wandering for several years as a meditative ascetic he came forward (~240 AD) as the inspired prophet of a new religion. He went to *Bactria* in NW India, where he came in contact with *Buddhism*.

He returned to Persia after the coronation (241 AD) of Shapur I, who was tolerant of new religious movements; at the *Sassanide* capital of Ctesiphon he began preaching (~242 AD) the doctrine that was to become *Manichaeism*, a great synthesis of elements from Gnosticism, Zoroastrianism, other Persian religions, Christianity, *Buddhism* and *Taoism*, as well as from the teachings of Marcion.

Rejecting all of the Old Testament and parts of the New Testament, *Mani* claimed *Buddha*, *Zoroaster*, *Hermes* and Plato as his predecessors. He always called himself ‘*Mani*, Apostle of Jesus Christ’ and held that he was the *Paraclete* promised by Christ.²²⁹⁹

Significantly, *Muhammad* also claimed to be the coming “Counselor” (Greek: *Paraclete*; Joh 14:16, 26; 15:26; 16:07) too—as *Ibn Ishaq* wrote:

The *Munahhemana*...in Syriac is *Muhammad*; in Greek he is the *Paraclete*.²³⁰⁰

The Astral Tale of Two Angels at Babylon: *Harut* and *Marut* (K 002:102)

Arthur Jeffery wrote:

These two angels are mentioned in *Sura II*, 102/96 (K 002:102) as teachers of sorcery and magic arts. The story is that when Adam and Eve had to be driven out of their paradise, some of the angels said to *Allah*: ‘We told you so,’ whereupon *Allah* responded that under like conditions they would have done no better. Three angels accepted the challenge and came down to live on earth by day but at night mounted up to heaven again. One of them soon gave up but *Harut* and *Marut* continued until they were presently seduced by a fair woman named *Az-Zuhra*, who as her price [payment for prostitution] learned from them the secret of how they mounted up from earth to heaven at night. *Allah* changed her into a star and set her in the firmament, where she is Venus (*Az-Zuhra*), while the punishment of the two angels was that they were to hang downward till

²²⁹⁹ CEE, *Manichaeism* entry.

²³⁰⁰ Ishaq. *Sirat*, p. 104 and note 1.

Judgment Day in a well somewhere near *Babylon*. It is to them that wizards and sorcerers go to learn their magic arts.²³⁰¹

It is mythology like this, which is canonized in the *Koran*, that leads *Muslims* to hold women accountable for sex outside marriage—even when *Muslim* men rape them. For if women are SO seductive that they can lead two out of three angels into sin, mere mortal men do not even stand a chance.

This magical thinking is reflected in *Islamic* legislation, as when the *Iranian* journalist *Amir Taheri* wrote:

In 1981, *Abol-Hassan Bani-Sadr*, the first president of the *Islamic Republic [Iran]*, announced that ‘scientific research had shown that women’s hair emitted rays that drove men insane’ (*Sic*). To protect the public, the new *Islamist* regime passed a law in 1982 making the *Hijab* mandatory for females aged above six, regardless of religious faith. Violating the *Hijab* code was made punishable by 100 lashes of the cane and six months imprisonment.²³⁰²

While the rapist may only serve a short jail sentence or receive some lashes, the rape victim is liable to be killed by her own family or tribe. Such “honor-killings” erase the memory of the victim, who is blamed for having been raped. The “honor-killing” restores and even increases the *Muslim* family’s honor and purity. For instance, when a woman doctor was raped in *Pakistan*, the tribal *Jirga* council wanted the doctor killed so as “to restore the ‘lost honour’ of her tribe.”²³⁰³

Incidentally, women have been killed merely “for having sex outside marriage, dating, [or] simply talking to men.”²³⁰⁴ In *Iraq*, where supposedly more moderate *Muslims* live, honor-killings occur all the time:

Shaker [a *Baghdad* coroner] said that such a crime was called ‘washing the shame.’ Honor-killing is an old custom in *Iraq*, he said, though in this case there was a new element: before the war [when the state was secular], the family would have burned or drowned the woman to disguise the murder. ‘Now you can kill and go,’ Shaker said. ‘No need to cover the crime.’ The standard sentence for ‘washing the shame’ is six months.²³⁰⁵

In the West Bank and *Gaza*, two-thirds of murders are honor-killings of women.²³⁰⁶ David Aaronovitch wrote for the *Guardian*:

In 2003 an aide to the governor of the *Iranian* province of *Khuzestan* told the press that his office had received reports of the murder of 45 young women in a two-month period in honour killings. None of these crimes were prosecuted. Honour killings are rife in *Pakistan* and there are a large number in *Iraqi Kurdistan*. In *Jordan* the sentence for carrying out an honour killing is set at six months. In the first part of this year more than a dozen *Jordanian* women were killed by their relations for having ‘sullied the reputation of their family.’²³⁰⁷

Under these circumstances, it extremely hard to convict a *Muslim* of rape under *Sharia* law. To avoid punishment, nearly always the rapist claims not to have had any sex, or that the sex was consensual.

²³⁰¹ Jeffery, *Islam*, pp. 25-26, fn. 4.

²³⁰² Taheri, Amir. “Islamic headgear is not essential,” townhall.com, 19 Aug 2003.

²³⁰³ “Jirga wants doctor killed,” dailytimes.com.pk, 28 Jan 2005, DW.

²³⁰⁴ “Jordanian kills sister to ‘cleanse family honor,’” jpost.com, 22 Apr 2004.

²³⁰⁵ Packer, George. “Caught in the Crossfire: Will Moderate *Iraqis* Embrace Democracy—or *Islamist* Radicalism?” newyorker.com, 17 May 2004.

²³⁰⁶ Gibson, Eetta Prince. “A woman’s worth,” jpost.com, 24 Oct 2004.

²³⁰⁷ Aaronovitch, David. “‘Culture’ is no excuse,” observer.guardian.co.uk, 16 May 2004.

Once a rapist is cleared of the charge of rape, the rape victim is convicted for fornication or adultery, which are stoning offenses. *Muhammad* even had a repentant mother stoned who admitted to adultery. Astonishingly, *Muhammad* commanded that the stoners to “be gentle” with the victim:

...she was put in a ditch up to her chest and he commanded people and they stoned her. Khalid b Walid came forward with a stone which he flung at her head, and there spurted blood on the face of Khalid and so he abused her. *Allah's* Apostle...heard his (Khalid's) curse that he had hurled upon her. Thereupon he...said: 'Khalid, be gentle. By Him in Whose Hand is my life, she has made such a repentance that even if a wrongful tax-collector were to repent, he would have been forgiven.' Then giving command regarding her, he prayed over her and she was buried (*Sahih Muslim*, vol. 3, bk. 17, no. 4206).

“According to Sisters in Islam, a Malaysian advocacy group for Muslim women, in Pakistan ‘three out of four women in prison...are (there because they’re) rape victims.’”²³⁰⁸ Women “adulteresses” are stoned in Saudi Arabia and Iran often,²³⁰⁹ but are for the most part just jailed in Nigeria, Pakistan, Dubai and in Islamic countries where the West has more influence. In rural areas of most Muslim countries, wherever the media has little access, stonings occur more frequently.

The astral element of the *Harut* and *Marut* tale is evidenced by two details. Every night the angels ascended to the stars and then returned the next day. Medieval Muslims thought angels manned the stars, so if the angels did not return each night to guide his star, one or two constellations would be incomplete.

The second astral detail pertains to how *Az-Zuhra* became the planet Venus. This means that many Arabs believe that Venus was a glorified prostitute who was sultry enough to entice angels away from their chastity. Khairat Al Saleh wrote:

Al Zuhara [variant of *Az-Zuhra*], the morning and evening star, in the form of a beautiful woman, was in turn a winter goddess, a goddess of fertility and the daughter of God. She also acted as the goddess of women and of marriage, and was often linked with *Al 'Uzza* and *Allat*, other daughters of God...As Queen of Heaven, the sight of her would bring consolation to lovers and joy to all.²³¹⁰

That *Muhammad* had *Al Zuhara* in mind when he spoke of *Harut* and *Marut* is evidenced by *Muhammad's* statement that these two angels taught magic, such as casting spells that cause divorce (*K 002:102*).

So the gist of the myth is that *Al Zuhara*, a.k.a. *Uzza*, was Venus, and she dispensed blessings on the marriages of her supplicants. Meanwhile, two angels, who are being punished for fornicating with Venus, teach magic that wrecks the marriages of Venus devotees.

There is another Arabian legend that suggests that the “God” who made *Al Zuhara* into Venus in the *Harut* and *Marut* myth is actually *Allah* the moon-god. Khairat Al Saleh wrote:

According to legend, *Al Dabaran*, one of the stars in the *Hyades* group, fell deeply in love with *Al Thurayya*, the fairest of the *Pleiades* stars. With the approval of the moon, he asked for her hand in marriage.²³¹¹

²³⁰⁸ Hawkins, John. “An Interview With Robert Spencer,” rightwingnews.com, 19 Nov 2003.

²³⁰⁹ Hawkins, John. “An Interview With Robert Spencer,” rightwingnews.com, 19 Nov 2003.

²³¹⁰ Al Saleh. *Fabled*, p. 29.

²³¹¹ Al Saleh. *Fabled*, p. 30.

Allah a Light in a Niche

Muhammad said in the famous Light Verse:

Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp...*Allah* guides to His light whomever He pleases (*K* 024:035).

Tamara Green wrote that *Sin* was called “the lamp of heaven and earth...a perfectly obvious appellation for a moon-god.”²³¹² *Muhammad* knew the moon was not itself divine but he believed the moon reflected *Allah*’s glory as though it were a niche reflecting the light of a lamp.

Astral worshippers did not think of the orb in the sky as being the deity but only a perch where the deity resided. Sometimes the ancients thought the light emanated from a physical fire that was telepathically tended by the god.

Sometimes the light of an astral orb was thought to be the glory of the god or goddess. For instance, *Helios* is sometimes pictured driving a quadriga that carries a ball of fire representing the sun, and sometimes a sunburst is shown emanating from *Helios*’ crown.

The moon however has a softer glow than the sun or stars, so moonlight especially was thought to be the glory shed by the moon-god. This is why *Muhammad* referred to *Allah* as being a lamp in a niche. *Allah* provided the light, and the moon reflected the light like the walls of a niche.

The crescent-moon would be comparable to a sidelong view of a niche and light, a half-moon would be like an oblique view of a niche, and the full-moon would be similar to a head-on view of a niche.

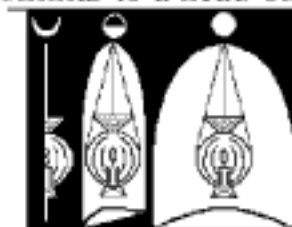


Figure 04-05. Moon phases as compared to a lamp in a niche. Different angles of viewing a niche simulate a crescent, half-moon and full-moon.

When *Muhammad* said that *Allah* was the only god and there was no longer a sun deity, he had to explain how divine glory emanates from the sun and moon. *Tabari* (839–923 AD) informed his readers of *Muhammad*’s creative solution to this quandary:

Gabriel brings to the sun a garment of luminosity from the light of the Throne [of *Allah*], according to the measure of the hours of the day. It is longer in the summer and shorter in the winter, and of intermediate length in the autumn and in the winter...but *Gabriel* brings it [the moon] a garment from the light of the Footstool [of *Allah*]. He [*Muhammad*] continued. This is (meant by) God’s word: ‘He made the sun a luminosity and the moon a light’ [*K* 010:005]...²³¹³

Someone might ask “What did *Muhammad* mean by *Allah* guiding people to his light?” (*K* 024:035). *Muhammad* gave the example of *Ibrahim* who was shown the heavens by *Allah* so “he might have certitude” and guidance (*K* 006:075, 077). Once *Ibrahim* saw the moon, he became entranced and referred to the moon as “Lord,” saying:

If my Lord had not guided me I should certainly be of the erring people (*K* 006:077).

²³¹² Green, *Moon*, p. 38.

²³¹³ *Al Tabari. History*, p. 232.

Muhammad compared putting trust in his successors to being guided by the stars. The *Sufi* Martin Lings wrote that *Muhammad* said:

My Companions are even as the stars; whichsoever of them ye follow, ye shall be rightly guided.²³¹⁴

Muhammad also said that a person who was guided by *Allah* trembled and had a heartwarming experience. This is consistent with pagan thinking. For instance, pagans believed that infatuation and lust were the workings of Venus or *Cupid*, and waxing poetic was the work of the *Muses*. So a heartwarming experience or feeling wonderment at the moon and Moon Illusion must be a supernatural experience—*Allah* the moon-god's guidance *Muhammad* reasoned. *Muhammad* said:

Allah hath (now) revealed the fairest of statements, a Scripture consistent...whereat doth creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to *Allah*'s reminder. Such is *Allah*'s guidance, wherewith He guideth whom He will. And him whom *Allah* sendeth astray, for him there is no guide (*Pickthall K 039:023*).

Muhammad referred to the crescent-moon's guidance and alludes to *Allah*'s association with the moon, as the *Sufi* Martin Lings wrote:

On one of their first evenings, looking across the water towards the *Nubian* Desert, they saw the new-moon of the month of *Rabi'al-Awwal*. 'O crescent of good and of guidance, my faith is in Him who created thee.' This the Prophet would say when he saw the new [crescent] moon.²³¹⁵

So when *Ibrahim* saw the moon, he had a heartwarming experience and wanted to sing the praises of *Allah* the moon-god. However, when *Ibrahim* saw the stars and the sun, he felt nothing extraordinary. This gave *Ibrahim* "certitude" that *Allah* the moon-god was the high and only god—according to the tale recorded in the *Koran*, that is.

According to the *Koran*, those who do not experience a heartwarming experience by looking at the moon, or hearing the *Koran*, are the damned who are not guided by *Allah* (*K 039:023*).

The idea of a niche being a religious guide was common in ancient times. The idea stems from Venus altars in pre-Islamic temples and pre-Islamic Mosques. Venus altars are also known as prayer portals or *Mihrabs*.²³¹⁶ The ancients hung lamps in the apex of the portal arch to represent Venus. The lamp and niche formed a Venus-moon couplet symbol.

Later in history the astral scriptures were kept in the niche. The lamp at the apex of the Venus altar meant the priest could easily read his religions' scriptures. The priest and people prayed facing the niche. Not only would facing the niche show the priest was reverent toward Venus and the moon but the niche would serve as an acoustic aid to project his voice during prayer.

Jews borrowed the concept of prayer portal but changed it into a *Torah* shrine at the front of the synagogue. The *Torah* shrine can be seen at *Dura-Europos* in *Mesopotamia* and Byzantine-era synagogues in Palestine.

Evidently, some Christians copied the *Torah* shrine since the Christian *Negus* of *Abyssinia* said that *Islam* and "what Jesus brought have come from the same

²³¹⁴ F. xxvi, *Manaqib as-Sahabah*, as quoted in Lings. *Sources*, p. 329.

²³¹⁵ Lings. *Sources*, p. 120.

²³¹⁶ Goldman. *Portal*.

niche.”²³¹⁷ In contrast with the Jewish and Christian scroll shrines however the *Muslim* Venus altars point toward a thoroughly pagan Venus altar, specifically, the Black Stone at the *Kaaba*.

The Arabs especially probably thought of lights in niches as guides. The caravans largely operated at night to avoid the oppressive heat of the day. The desert has few memorable features, especially since sand dunes shift with the wind. Lighted niches surely served as lighthouses to guide the camel “ships of the desert” toward caravansaries.

The niches served as lighthouses. *Muhammad* noted that sailors and caravaners both used the stars to navigate on the featureless sea and deserts (*K* 006:097), so they surely both used lights on the shore and inland too. Of course when an enemy was on the horizon, the lights in the niches in towns were extinguished so as to not guide the enemy by night.

Muhammad applied this concept to his religion in his doctrine of double predestination. *Muhammad* figured that *Allah* only guided certain elect people to certainty regarding moon-god monotheism but chooses not to guide others. *Allah* treats the ones he does not guide as enemies and so predestines them to hell.

Some try to deny that *Allah* was a pre-Islamic moon-god on the grounds that the *Koran* says the moon and sun were created (*K* 007:054; 010:005; 021:033; 029:061; 039:005; 041:037). This is spurious argumentation presented by those who wish to shackle people with *Islam*.

The ancients moon-god worshippers did not think the moon itself was divine. Similarly, idol worshippers and pantheists did not worship the stone or wood itself but the spirit in the object, or the spirit represented by the object. Thus the *Koran* says nothing to which ancient moon-god adherents would object since moon-god worshippers commonly thought the moon rock was created.

The ancients thought the moon was a symbol of a canoe-like boat, a lamp, a scimitar, the throne of the Man-in-the-Moon and the like. The moon-god was in no way restricted to the moon just as kings are not restricted to their palaces.

It was thought that the moon-god was a spirit but could assume the appearance of a man or bull. The moon-god was thought to visit his temples and shrines and even reside in them periodically. Examples will be provided later in this chapter.

The Queen of Sheba

The fifth-century church historian Philostorgios wrote:

[Emperor] Constantius [ruled 337-361 AD] sent ambassadors to the people once called the *Sabeans* and now named Himyarites [in *Yemen*]. These descendents of the people born of Abraham’s daughter Kethura. The region where they dwell is called ‘Great and Happy Arabia’ by the Greeks and touches the ‘Outer Ocean.’ Its capital is *Saba*, whose queen once journeyed to visit Solomon. These are people of the circumcision and are circumcised on the eighth day. They sacrifice to the sun and moon and to native gods. A considerable number of Jews live mixed in among them.²³¹⁸

The *Pickthall*, *Shakir* and *Yusuf Ali* translations of the *Koran* treat the word *Sabian* and *Sabeian* (alternate spelling: *Sabaeen*) as synonyms in three parallel passages, as the following table shows:

²³¹⁷ Ishaq. *Sirat*, p. 152.

²³¹⁸ Philostorgios. *Church History*, vol. 3, p. 4, quoted in Peters. *Origins*, pp. 44-45. Copyrighted material

<i>Sabean and Sabian Used as Synonyms in Koran</i>			
Verse/Translation	<i>Pickthall</i>	<i>Shakir</i>	<i>Yusuf Ali</i>
K 002:062	<i>Sabaeans</i>	<i>Sabians</i>	<i>Sabians</i>
K 005:069	<i>Sabaeans</i>	<i>Sabians</i>	<i>Sabians</i>
K 022:017	<i>Sabaeans</i>	<i>Sabeans</i>	<i>Sabians</i>

There is however some debate among scholars as to whether the *Sabian* (with an “i”) practitioners should be equated with the *Sabeans* (with an “ea”) from *Saba*, *Yemen*. Similar debates occur over the identity of many of the persons and tribes mentioned in the *Koran*.

AcaDhimmis home in on issues of whether *Muhammad* would have known of the *Sabeans* because the *Sabean* nation was only a memory by *Muhammad*’s time. This however is silly since *Saba* was neither distant, nor a distant memory. The Kingdom of *Saba* was just to the south of *Makka*, and lasted until about the sixth century AD.

Just as *acaDhimmis* debate about the *Sabeans*, *acaDhimmis* wonder whether *Muhammad* would have known of the distant city of *Haran* in Syria. Of course the debate-ending detail that *Haran* was a caravansary on major camel-trading routes never seems to be mentioned.

Haran was a storied and famous city and is even mentioned in certain *Islamic* traditions as being a caravansary, as ‘Ali Dashti wrote:

‘Otaba *b. Abi Lahab* sent a message to the Prophet saying that he did not believe in the [angelic being connected with the] stars of the *Qor’an*. The Prophet took offence and cursed him, praying, ‘O God, may one of Your beasts of prey overpower him!’ Otaba, on hearing of it, was frightened. At that time he was traveling in a caravan. When the caravan stopped at *Haran*, ‘Otaba lay down and slept in the midst of his friends. God sent a lion, which took ‘Otaba from the midst of his friends and tore his body but did not eat any of that accursed, unclean thing. So all the people knew that the lion had not taken him to eat him but to fulfill the Prophet’s prayer.’²³¹⁹

In passing, this lion tradition ties in with the *Gilgamesh* Epic quite well:

At night when he [*Gilgamesh*] came to the mountain passes *Gilgamesh* prayed: ‘In these mountain passes long ago I saw lions, I was afraid and I lifted my eyes to the moon; I prayed and my prayers went up to the gods, so now, O moon-god *Sin*, protect me.’²³²⁰

That ‘Otaba *b. Abi Lahab* was by *Haran*, the City of the moon-god *Sin*, when the lions attacked, shows that the *Muslims* thought that *Allah* was *Sin* the moon-god. *Lahab* slighted *Allah*, a.k.a. *Sin* the moon-god, so *Sin* did not save *Lahab* from the lions as *Sin* previously saved *Gilgamesh* from lions.

Scholars note that *Muhammad* thought the *Sabeans* and the *Haranians* were fallen monotheists, as *Sinasi Gunduz* wrote:

...according to the *Quran*, every community from Adam to the prophet *Muhammad* adhered to the true religion, i.e. *Islam*, before the people changed the religion with polytheism. Consequently God sent to them the prophets with the

²³¹⁹ Dashti. *Career*, p. 72.

²³²⁰ Anonymous. *Gilgamesh*, “The Search for Everlasting Life.” Also, Pritchard. *Ancient*, I:62, middle of Tablet IX.

true religion, *Islam*, in order to establish monotheism again (*K* 007:59-93; 021:51-93).²³²¹

Scholars wonder whether there is any archeological, literary or other proof to connect the *Sabians* to the *Sabeans*, and the *Hanifs* to the *Haranians*. There is literary proof since the *Koran's* accounts of the *Sabeans* and *Haranians* were inspired by those parts of the Bible that touch on *Saba* and *Haran* (Gen 11—12; 1Ki 10; 2Ch 09).

Since *Haran* and *Sabeans* are mentioned in connection with Abraham and Solomon, respectively, *Muhammad* thought it reasonable to suppose that the *Haranians* and *Sabeans* were fallen monotheists. After all, characters such as Melchizedek and Balaam show that there were more than a few *Yahvists* in the Mideast. *Muhammad* however erred because he did not have a deep understanding of Scripture nor modern archaeology.

In regard to the *Sabeans*, Tamara Green notes that Johs. Pedersen argued:

Before the time of *Muhammad* the word [*Sabeans*] must have had a meaning that connects it closely with his [*Muhammad's*] doctrines—otherwise he would not be able to use it [*Sabeans*] this way [in the *Koran*]. The prophet himself is called a *Sabian*, and *Sabi'ah* is used about those who go over to *Islam*.²³²²

In regard to the *Sabeans*, William St. Clair-Tisdall noted:

The *Sabians* had certain religious rites, among which are seven fixed times of prayer, five of which correspond with that of the *Muslims*... They prayed over the dead without either bowing down or prostration, and fasted thirty days [similar to the *Muslims'* *Ramadan* fast, a fast that lasts for one lunar month]; and if the month of the new-moon were a short one, then they kept the fast for twenty-nine days. The connexion with their fast they [the *Sabians*] observed the festivals of *Fitr* (breaking the fast at the end of the lunar month) and *Hilal* (new-moon [meaning “crescent-moon”]).... The supposition that many of these religious customs were borrowed by *Muhammad* from the *Sabians*, and that their religion in general (owing perhaps in a measure to its supposed antiquity) had great influence on *Islam* at its foundation is confirmed by the fact that, when the *Banu Jadhimah* of *Taif* and *Makka* announced to *Khalid* their conversion to *Muhammadanism*, they did so by crying out, ‘We have become *Sabians*.’²³²³

In regard to the *Sabeans*, Tamara Green noted that...

...J. B. Segal surveyed the problem of the *Sabians* once again in 1963 [AD]. Segal agreed with Pedersen in maintaining that *Muhammad's* intent in using the name *Sabian* was to describe a category of monotheist...²³²⁴

Muhammad surely believed that the *Sabeans* had once been monotheists because he believed that even the *Makkans* and even all Arabs had once been monotheists! In fact, Bat Ye'or wrote:

Muhammad is recorded as having said that all children are born *Muslims* but that their parents raise them as Jews or Christians.²³²⁵

Incidentally, this belief about infants is why *Muslims* like to say that people “revert to *Islam*” rather than “convert to *Islam*. *Muslim* think “Everyone was *Muslim*

²³²¹ Gunduz, *Life*, p. 44.

²³²² Green, *Moon*, p. 110.

²³²³ St. Clair-Tisdall, *Sources*, ch. 2, pp. 52-53.

²³²⁴ Green, *Moon*, p. 111.

²³²⁵ *K* 030:030; *Sahih Bukhari*, vol. 2, bk. 23, nos. 440, 441 & 467; *Sahih Muslim*, vol. 4, ch. 1107, nos. 6423 & 6426; Ye'or, *Dhimmi*, p. 75, fn. 31.

at one time and can be again.” Likewise, this belief that all are born *Muslim* is why even those whose culture was never *Islamic* are still called “infidels,” meaning “those who did not keep the faith.”

That *Muhammad* believed the ancient *Makkans* were fallen monotheists is well evidenced in the *Koran* and the traditions. For instance, *Muhammad* believed that the ancient *Makkans* against better knowledge deified male angels and then gave them female names, as was noted above.

Indeed, the Arabian pantheon’s hierarchy was such that *Muhammad* and his followers were easily led into believing that Arabs were fallen monotheists. Wherry wrote:

The idolatry of the Arabs then, as *Sabians*, chiefly consisted in worshipping the fixed stars and planets and the angels and their images, which they honored as inferior deities and whose intercession they begged, as their mediators with GOD. For the Arabs acknowledged one supreme GOD, the Creator and LORD of the universe, whom they called *Allah Taala*, the most high GOD; and their other deities, who were subordinate to him, they called simply *Al Ilahat*, i.e. the goddesses...²³²⁶

Many statues and pictures of deities sported crescent-and-orb symbols merely to show the god was an astral god—whether or not the astral god was associated with the sun, moon or Venus. The crescent ornamentation led some ancient observers to conclude that:

- ☉ Deities such as Fate were Daughters of *Allah* the moon-god (K 053:020).
- ☉ *Allah* was the Lord of the crescent-and-orb wearing *Sirius-Isis* (K 053:049).

H.A.R. Gibb wrote:

The existence of a supreme God *Allah* is assumed as an axiom common to *Muhammad* and his opponents. The *Koran* never argues the point; what it does argue is that He is the one and only God.²³²⁷

Whether the *Haranians* and *Sabeans* really ever were monotheists does not affect *Koran* interpretation at all. The *Koran* is all about what *Muhammad* thought to be true, regardless of whether it really was fact or fiction.



Figure 04-06. Typical ancient *Sabean* altar and coin (obverse and reverse sides) with sun orb and crescent symbols. *Saba* is in the southwest corner of the Arabian Peninsula. The altar is from the 5th to 6th C. BC (Levy. *Lost*, p. 64). The *Saba* coin is from the late first century BC (Doe. *Arabia*, plate 44 and p. 122). The bull head and snake (not pictured here) are moon-god symbols too.²³²⁸

There are however other reasons why some *acaDhimmis* like to say the “jury is still out” on exactly who the *Sabians* were. *Muhammad* says the *Sabians* worshipped the sun “besides” *Allah* (Yusuf Ali K 027:024).

²³²⁶ Wherry. *Commentary*, vol. i, section i, p. 36.

²³²⁷ Gibb. *Survey*, p. 26.

²³²⁸ Werner Daum wrote: “*Almaqah*, the *Sabean* imperial and national god...His symbolic animal is the Ibex (later on also the steer). In *Ma'in* [the *Minea*an kingdom north of the kingdom of *Saba*] also the snake is a symbol of this imperial god, beside the Ibex” (Daum. *Ursemitische*, pp. 30-31). The curvy sticks may be moon-god symbols just as scimitars, bows and throwing sticks were.

AcaDhimmis know that the two highest gods that the *Sabeans* worshipped were the sun and the moon. So apparently *Muhammad* faulted the *Sabeans* for worshipping the sun-goddess beside *Allah* the moon-god! In fact, *Muhammad* probably assumed that partnering the sun-goddess and moon-god was the downfall of the Kingdom of *Saba*.

In any discussion about whether the *Makkans* and *Sabeans* worshipped a moon-god, one must consult the scholars as to whether such an idea is plausible. A few scholars have taken the time to evaluate the evidence and declared their belief that *Allah* was, or might be, a pre-Islamic moon-god:

- ☪ In 1927 Robert Briffault quotes a certain Prince Teano as saying:

There are abundant indications which seem to demonstrate that...the *Allah* of *Islam* are merely transformations of the primitive lunar deity of Arabia (Briffault v3 106).²³²⁹

- ☪ Egerton Sykes wrote this entry in his encyclopedia in 1952:

Allah. Islamic name for God. Is derived from Semitic *El*, and [*Allah*] originally applied to the moon; he [*Allah*] seems to have been preceded by *Ilmaqah* [aka *Almaqah*] the moon-god. *Allat* is the female counterpart of *Allah*.²³³⁰

- ☪ Alfred Guillaume wrote in 1956:

Some scholars trace the name [*Allah*] to the South Arabian *Ilah*, a title of the moon-god but this is a matter of antiquarian interest.²³³¹

- ☪ Authors of popular books and Internet reference sites have analyzed the evidence and are convinced that *Allah* was a pre-Islamic moon-god.²³³²

- ☪ Christians since John of Damascus (~675 to ~749 AD) have noted the astral origin of upstart *Islam*. Several of today's evangelists, such as Pat Robertson, recognize that *Allah* was a moon-god, as *The Jerusalem News Wire* reported:

Referring to the global War on Terror and the resurgence of international anti-Semitism, the American said the entire world was 'being engulfed by a religious struggle.' Central to this battle was not money or territory but question of who was God. '[T]he struggle is whether...the moon-god of *Makka*, known as *Allah*, is supreme, or whether the Judeo-Christian *Jehovah*, God of the Bible, is Supreme'....

'If God's chosen people turn over to *Allah* control of their most sacred sites...then in that event, *Islam* will have won the battle. Throughout the *Muslim* world the message will go forth, '*Allah* is greater than *Jehovah*. The promises of *Jehovah* to the Jews are meaningless. We can now, in the name of *Allah*, move to crush the Jews and drive them out of the land that belongs to *Allah*.'²³³³

²³²⁹ Briffault, Robert. *The Mothers A Study of The Origins of Sentiments and Institutions* (3 volumes). George Allen & Unwin, London, 1927, vol. 3, p. 106 (Note: There also is an abridged one-volume version), as quoted at "The Origin of *Sin* and the Queen of Heaven, Part I: The Moon God and Goddess," *Genesis of Eden Diversity Encyclopedia*, dhushara.com, accessed 6 Jan 2005.

²³³⁰ Sykes, *Mythology*, p. 7, *Allah* entry.

²³³¹ Guillaume, *Islam*, p. 7.

²³³² Use web search engines, or use the "Search Inside" feature at Amazon.com, to find popular books mentioning *Allah*'s having been a moon-god. Here is a suggested search string: +*Allah* + "moon-god."

²³³³ "CBN chief: It's a religious war," *Jerusalem Newswire*, 17 Dec 2003.

Robertson's *Hubal* moon-god speech did not go unnoticed by *Muslims*. *Al Jazeera*'s web site reprinted an op-ed piece from *The Atlanta Journal-Constitution* that mentions the subject.²³³⁴

Conventional wisdom has always had it that *Allah* was a moon-god. For instance:

- The eighth-century Byzantine writer, Georges the Monk, said that *Muslims* worshipped "god...the moon and *Aphrodite*."²³³⁵ *Aphrodite* is the Greek Venus, which Georges the Monk probably equated with the Arabian *Uzza* and the Venus Black Stone. This suggests that *Muslims* were using the crescent-and-orb symbol in the eighth century.
- In 1645 AD, the Frenchman Michel Baudier produced a book that showed *Muslims* worshipping the Man-in-the-Moon (see "Baudier" in the Index). A Hollywood film from 1962 has several mentions about *Muslims* worshipping a moon-god.²³³⁶
- Serge Trifkovic wrote:

The dominant deity was the moon-god in several variations, whose title was *Al-Ilah*—the chief among all gods—shortened by frequency of usage to *Allah*. The evidence of those pagan times is scant as *Muslims* were loath to preserve any remnants of pre-Islamic pagan traditions, with the notable exception of those shrines and artifacts co-opted by *Muhammad*. Nevertheless, the frequency with which the crescent-moon appears in pre-Islamic archaeological artifacts throughout *Arabia* attests to its special status.²³³⁷

Serge Trifkovic's observation that the evidence is scant is correct. In all the archaeology books in the Mideast, one can see many statues and paintings that were defaced. While the minority of Christians who were iconoclasts was satisfied with defacing objects that were currently in religious use, no aboveground art was safe from *Muslim* iconoclasts throughout the entire Mideast due to *Muhammad*'s prohibitions against, and example of destroying, figural art.²³³⁸ Even in modern times *Muslims* have made news for their iconoclastic activities:

- In 2006, the Cartoon Riots killed dozens over caricatures of *Muhammad* drawn by Danish artists.
- In 2001 AD the *Taliban* destroyed two 35-meter tall, fifth- or six-century AD *Buddha* statues at *Bamiyan* in a countrywide purge of *Afghanistan*'s relics. This reminds one of how in 653 AD, *Muslims* melted down the bronze *Colossus* at *Rhodes*, one of the Seven Wonders of the Ancient World that was completed in 282 BC.

Due to the iconoclasm, the fact that there is sufficient but not an overwhelming, amount of evidence showing *Allah* was a moon-god is not a concern. This is the case even though there are researchers who put a twist on the "*Allah* was a moon-god"

²³³⁴ Nelson, Craig. "Christian Zionists: Evangelicals a new lifeline for Israelis," *The Atlanta Journal-Constitution*, 25 Dec 2003, as reprinted in *aljazeera*.info, accessed 29 Dec 2003.

²³³⁵ Tolan, *Saracens*, p. 44, fn. 19, p. 296: "Alain Ducellier, *Chrétiens d'Orient et Islam au Moyen Age*. Armand Colin, Paris, 1996, pp. 161-164; Migne, J.P. (editor), *Patrologiae Graecae Cursus Completes* (162 vols.), Paris, 1857-1886, vol. 110:873.

²³³⁶ Shaheen, Jack G. *Reel Bad Arabs: How Hollywood Vilifies a People*, Interlink Pub Group, 2001, pp. 200-201, "Five Weeks in a Balloon," with an alternative title "Five Weeks in Arablands."

²³³⁷ Trifkovic, *Sword*, p. 22.

²³³⁸ Iconoclasm: *Sahih Bukhari* v. 7, bk. 72, nos. 834-837; v. 7, bk. 72, no. 844.

theory. These authors say that *Allah* replaced *Hubal* and that *Hubal* was the erstwhile pre-Islamic moon-god of *Makka*. Thus *Allah* is the current moon-god of *Makka*.²³³⁹

Hubal however is not *Allah* and *Hubal* was not a moon-god. Most of the researchers who advance the *Hubal equals Allah* theory rely on:

- Ⓒ A selective reading of traditions that leads to a faulty logical process of elimination.
- Ⓒ Eisegesis (reading preconceived notions into a text) rather than exegesis (thorough analysis of the text).

Their process of elimination goes as follows: The *Kaaba* was an astral shrine and every astral shrine in Southern Arabia had to have a male, lunar high-god. These scholars argue that *Hubal* is the most likely candidate for the “old” moon-god slot of any of the gods mentioned in the traditions. That *Hubal* is not *Allah* will be discussed further but later, in this book.²³⁴⁰

Authors who say that *Allah* was a moon-god and do not hedge their assertions with words such as “maybe” or “possibly,” include Morey, Stortroen and several evangelical writers such as John Hagee.²³⁴¹ A non-partisan author, Jamal *Elias* wrote:

Many Arabs viewed the god of the moon and traveling, named *Allah* (literally ‘The God’), as the ancestor and leader of the others.²³⁴²

Another example is the web reference *Liber Paganum*, which states:

Sin (Babylonian/Akkadian/Sabaeen)...might be the god which was worked over into *Allah* by *Muhammad*.²³⁴³

There is another reason that *acaDhimmis* are reticent to say the *Sabian* practitioners should be equated with the *Sabeans* in *Yemen*. *Muhammad* mentions the Queen of *Sheba* (K 027:022) without noting whether her people are the *Sabeans* (or *Sabians*) discussed elsewhere in the *Koran* (K 002:062; 005:069; 022:017).

A lack of details in the *Koran*’s Queen of *Sheba* story however is not a major concern. If translators did not replace many pronouns with nouns, and commentators did not provide many details from tradition, the *Koran* would be even more obscure than it already is.

When *Muhammad* retold stories in the *Koran*, all but the most essential details are omitted. This is the case even though several stories are repeated *ad nauseam*, as Don Richard wrote:

If every statement or story that is repeated in the *Koran* were given only once, the entire *Koran* would slim down to approximately 40 percent of its published length.²³⁴⁴

Muhammad often does not mention whom his audience is, or what battle he is referring to. Incredibly, there are few *Koranic* chapters about which is known with absolute certainty when and where they were written. Some scholars classify certain

²³³⁹ Brockelmann. *Peoples*, p. 9. Use web search engines, or use the “Search Inside” feature at Amazon.com, to find other books that mention who *Hubal* the moon-god morphed into *Allah*: +*Hubal* +*Allah* +“moon-god”.

²³⁴⁰ See *HaBaal* in the Index to find proofs that *Allah* was not *Hubal*.

²³⁴¹ Hagee, John. *The Battle for Jerusalem*. Thomas Nelson, New York, 2003. Morey and Stortroen can be found in the Selective Biography section.

²³⁴² Elias & Lewis. *Guide*, p. 25.

²³⁴³ *Liber Paganum* [Latin: *Book of Paganism*], version 0.5.7, Editors Karsten Dykow *et al*, liberpaganum.org, accessed 28 Sep 2003, *Sin* entry.

²³⁴⁴ Richardson. *Secrets*, p. 98.

chapters as *Makkan*, while other scholars classify the same chapters as *Madinan*. Other examples of *Muhammad's* lack of specificity include:

- The location and identity of the main character in a story are often not specified in the *Koran* but only in the traditions, and the traditions show that *Muhammad* was confused. For instance, *Muhammad* told a tale about an unnamed person riding a donkey around a ruined city (*K* 002:259). The traditions say *Muhammad* taught it was the Prophet Ezra but in Jewish lore (*Muhammad's* source material) it was Nehemiah (*Neh* 02:11-16).²³⁴⁵
- The main character in a story is described but not named in the *Koranic* text, so the true identity of the person remains a matter of debate, for example, "the two-horned one" (*Zulqarnain*) (*K* 018:086) and "the green one" (*Al-Khidr*) (*K* 018:065-082).
- Fictitious events in the life of *Ibrahim* are related without ever mentioning a locality (*K* 002:258-260; 006:075-084; 019:041-050; 021:051-070; 026:069-104; 029:016-025; 037:083-098; 043:26-27).
- The story of *Sodom* and *Gomorrhah* is repeated at least eight times without ever mentioning the names of the doomed cities (*K* 007:080-084; 011:077-083; 015:058-076; 021:074; 022:043; 026:165-175; 027:056-059; 029:027-033).
- *Ibrahim* retells stories about Nimrod without ever mentioning Nimrod's name (*K* 021:051-071; 029:016-017; 037:097-098).
- The confrontation between Moses and Pharaoh is retold twenty-seven times in the *Koran* but the Passover is not noted.²³⁴⁶ Pharaoh (*Firon*) is mentioned about seventy-nine times but the country Egypt only receives three mentions (*K* 010:087; 012:099; 043:051).

Another reason for the debate as to whether the *Sabians* are the *Sabeans* is the word *Sabian* is not quite the same word as *Sabean*. Some speculate that the *Sabeans* were from *Yemen*, while the *Sabians* were located elsewhere.

It was however normal in ancient times, before the advent of dictionaries, to have different spellings and pronunciations of the same word, like *Shibboleth* and *Sibboleth* (*Jdg* 12:06).

This is especially the case for transliterations from one language to the next just as *Salah ad-Din* became *Saladin* in English. Another example is the English, *Ozymandias*, is a transliteration of the Greek transliteration of the throne name of *Ramses II*, *User-maat-re Setep-en-re*. Another example is how the Hebrew for *Yahveh* became *Jehovah* and *Yahweh* in English. Thus phonetic objections and etymological objections are always somewhat tenuous.

The name *Sabian* may simply be a play on the word *Sabean* according to the scholar R. Bell.²³⁴⁷ Like much of *Muhammad's* material, his pronunciations of *Sabean* and *Sabian* may have come through different languages. The *Encyclopedia Britannica* notes:

Sheba...is frequently mentioned in the Bible (notably in the story of King Solomon and the Queen of *Sheba*) and variously cited by ancient *Assyrian*,

²³⁴⁵ Sell, *Quran*, pp. 169-170, footnote.

²³⁴⁶ Richardson, *Secrets*, p. 33.

²³⁴⁷ Bell, R. *The Origin of Islam in its Christian Environment*, London, 1926/1968, p. 60, as quoted in Gunduz, *Life*, p. 19.

Greek and Roman writers from about the 8th century BC to about the 5th century AD.²³⁴⁸

One can safely assume that the Queen of *Sheba* ruled the *Sabeans* (also spelled *Sabians*). Based on this safe assumption, the *Sabeans* worshipped the sun-goddess *Allat* in addition to *Allah* the moon-god. A bird told Solomon that the Queen of *Sheba*'s people worshipped the sun in addition to *Allah* (*K* 027:024).

The *Pickthall* and *Shakir* translations of *K* 027:024 say that the *Sabeans* worshiped the sun "instead of *Allah*," but *Yusuf Ali* says "besides *Allah*," meaning "in addition to *Allah*." The "instead of" translation is used because the translator wanted to avoid the "sun besides *Allah*" translation. The "besides" translation suggests that the *Sabeans* worshipped the sun-goddess plus *Allah* the moon-god.

The "besides *Allah*" translation is correct for a number of reasons:

- The "instead of" translation is unusual since *Shakir* uses the preposition "besides" 132 times and "instead of" only four times.
- The entire theme of the *Koran* is that Jews, *Sabeans*, Christians and *Magians* all wrongly partnered other gods with *Allah*. *Muhammad* never said anyone worshipped another god such as the sun-goddess instead of *Allah*.
- Archaeologists know that the *Sabeans* worshipped the sun and moon.²³⁴⁹

Muhammad apparently thought all Arabs believed in *Allah* but did not worship him regularly (*K* 029:061). So the translation that the *Sabeans* worshipped gods "along with" *Allah* is better than saying the *Sabeans* worshipped the sun "instead" of *Allah*.

To Arabs, the Biblical Queen of *Sheba*'s name was *Bilqis*. An ancient moon temple that modern Arabs call *Mahram Bilqis* is located in northern *Yemen*. Bill Graveland wrote:

It is Arabic folklore that preserves that connection with the Queen of *Sheba* to the site itself. That's why the sanctuary is called in Arabic, *Mahram Bilqis*. It means the sanctuary of *Bilqis*, Arab folklore [name] for the Queen of *Sheba*.

The sanctuary was a sacred site for pilgrims throughout Arabia from 1200 BC to 550 AD, and the time fits with history's record of the Queen of *Sheba* and her visit to King Solomon of *Israel*. The Temple of the Moon fell into disuse after the sixth century. Glanzman said the *Marib* dam collapsed for the last time, making the area useless for agriculture.²³⁵⁰

The collapse of the dam meant the irrigated land reverted to desert sand. This led to the ruination of the temple and the demise of the kingdom of *Sheba*. This likely is why ancient writers did not mention the Queen of *Sheba* much after the fifth century AD.²³⁵¹

Archaeologists opine about the Queen of *Sheba*'s link to the moon-god temple *Mahram Bilqis*:

The reasoning seems indisputable. If the Queen of *Sheba* or *Bilqis* existed, she would certainly have come to *Marib* and participated in ceremonies at *Mahram Bilqis*, the biggest temple and an important center of pilgrimage of the time. People came or were brought from far away to pray and even to be buried there....

²³⁴⁸ *EB*, accessed 15 Mar 2003, *Saba* entry.

²³⁴⁹ Phillips. *Sheba*, pp. 226-227.

²³⁵⁰ Graveland. *Queen*.

²³⁵¹ *EB*, accessed 15 Mar 2003, *Saba* entry.

Almaqah however was the main god worshipped by the *Sabeans*. Symbolized first by a bull and then by an *Ibex*, he was also associated with a crescent, which led certain archaeologists to call him the moon-god and therefore name *Mahram Bilqis* "the moon temple."²³⁵²

An *Ibex* is primarily a symbol of the moon-god *Almaqah*, possibly because of the visual equation of the characteristic horns with the crescent-moon.

The *Kunsthistorisches* Museum at Vienna wrote about *Ibex* relief:

The *Ibex* plays an important role in South Arabian religious motifs...Here the *Ibex* is primarily a symbol of the moon-god *Almaqah*, possibly because of the visual equation of the characteristic horns with the crescent-moon.²³⁵³

Werner Daum wrote about ancient toy *Ibexes* that had the face, nose and beard of an old man:

The traditional, wholly unrealistic [*Sphinx*-like] figures of an *Ibex*, with the face of an old man, are made in the *Hadramût*...Whom do they represent?...There is only one explanation. It is the god of the pilgrimage...One is thinking about him as an old *Ibex*, with the face of a man...the *Ibex*...is the imperial *Sabean* god 'Almaqah—whose symbolic animal was the *Ibex*.²³⁵⁴

Tradition says *Muhammad* was born in 570 AD and died around 632 AD. So *Muhammad* was born just twenty years after pilgrims stopped journeying to *Bilqis'* moon-god temple in northern *Yemen*.

Islamic tradition tells how *Makkans* at the *Kaaba* discussed how a Christian ruler, *Abraha*, tried to distract Arabs from *Kaaba* worship by building a cathedral at *Sana*.²³⁵⁵ Indeed, *Muhammad* talked about the demise of the *Marib* dam in the *Koran*—the catastrophe that led to the *Bilqis* temple being abandoned (*K* 034:016-019). *Muhammad* said:

But they [the *Sabeans*] turned aside, so We [*Allah*] sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) *Tamarisk* and a few *Lote* [lotus] trees (*K* 034:016).

It is significant that *Muhammad* thought *Allah* sent the flashfloods that doomed the *Sabeans*, because the *Sabeans* thought that the moon-god *Almaqah* was the deity who occasionally flooded the *Wadis*. Egerton Sykes wrote that *Ilmaqah* [aka *Almaqah*] was the predecessor of *Allah*.²³⁵⁶ Werner Daum wrote:

'*Il Muqah* is 'IL, 'The Intensively Watering One,' the god of the rainstorm. With this by-name we also find him in the (South Arabian) fairy tales. He is the god of the mighty, horrible rainstorm. He is 'filling the *Wadis* and the flat land' far too much. He is the god of the destroying water.²³⁵⁷

"The place of two gardens" to which *Koran* 034:016 refers are the two lakes around *Marib*, as Nicholas Clapp explains:

²³⁵² Donnet, Joel. "Quest for a Queen: A team of archaeologists excavates the site of an ancient temple in *Yemen* seeking to find any trail of the Queen of *Sheba*," *Frontline*, "India's national magazine" from the publishers of *The Hindu*, vol. 19, Issue 03, 02-15 Feb 2002.

²³⁵³ Relief Slab with *Ibex* Motif, *Yemen*, 4th to 3rd C. BC (?), acquired in 1894 from the Glaser Collection, ÄOS Inventory Number Sem 125, The *Kunsthistorisches* Museum at Vienna, khm.at.

²³⁵⁴ Daum. *Ursemitische*, pp. 64-66.

²³⁵⁵ Ishaq. *Sirat*, p. 21.

²³⁵⁶ Sykes. *Mythology*, p. 102, *Ilmaqah* entry.

²³⁵⁷ Daum. *Ursemitische*, pp. 80-81.

Its [the *Wadi*'s] bed [is] a mosaic of dried and cracked mud, the *Wadi Adana* is the key to how and why the *Sabeian* civilization flourished on the edge of the desert. Two to three times a year, in the past as now, rains drenched the *Yemeni* highlands to the west. Beginning in late Neolithic times, the *Wadi Adana*'s waters were slowed and tamed by a succession of dams. The mightiest of these, built in the fifth century BC, was 680 meters across, half again as wide as Colorado's Boulder Dam.

Long since washed away [in parts], the Great Dam of *Ma'rib* was a massive earthen barrier faced with stone slabs set with lime mortar. It was built to withstand the assault of seasonal flash floods surging down the wadi at a rate of 1,700 cubic meters a second—that is, bearing 2,000 or more tons of water and silt per second. The dam's purpose was not to create a reservoir but to divert this turbulent mass into two sluices, north and south, and then into stilling basins. From there two broad canals further calmed the water before distributing it through a vast network of smaller and then smaller canals and an irrigation system that reached twenty miles or more into the open desert. All told, 24,000 acres (9,600 hectares) were brought under cultivation, enough to sustain a city of 30,000 to 50,000 people. This man-made oasis became known as the 'Garden of the Two Paradises.'²³⁵⁸

One lake is 6.8 miles (11 KM) from *Marib*'s combination dam-weir and the other lake is 3.1 miles (5 KM) away. Each lake has its own canal and irrigation system—hence the acclaim for “two gardens” or “Garden of the Two Paradises.”

The common speculation is that the *Marib* dam was not repaired for some time and finally burst. This is probably true since, in *Yemen*, from the fourth through seventh centuries, there was an off and on four-front war among Jews, Christians, pagans and the opportunistic desert-dwelling *Bedouins*.

The *Bedouins* were an ever-present threat to any Arabian civilization since without warning they could amass and attack out of the vast deserts. Anything needing regular maintenance during these centuries was likely neglected to some extent. *Muhammad* however knew the immediate reason why the *Marib* dam gave way—a rushing torrent of water (K 034:016).

Roman geographers called *Yemen* “Happy Arabia” (Latin: *Arabia Felix*) because of its two rainy seasons that allowed for irrigated crops. The rainy seasons lasted from March to May, and from July to August. The rain was stored in the three man-made lakes—two diversionary lakes and one behind the dam-weir, and was used for irrigation.

Muhammad noted how the *Marib* disaster meant that only “bitter fruit, *Tamarisk* and a few *Lote* [lotus] trees,” grew where formerly the *Yemenis* used to grow wheat, wine grapes, palm dates, fruit, spice and incense (K 034:016). *Muhammad* was engaging in *Schadenfreude* since the *Marib* area was no longer any more verdant than *Makka*.

That the *Koran* is correct about a flood destroying the *Marib* civilization can be inferred from modern information. In 1986 a modern *Marib* dam was completed upstream from the ancient dam.²³⁵⁹ Measurements taken over a decade show that the

²³⁵⁸ Clapp. *Sheba*.

²³⁵⁹ Articles and photographs of the dams and the three lakes are readily found on the Web.

biannual flooding varies greatly. From 1986 to 1996, the inflows were 85, 135, 90, 50, 50, 25, 130, 196, 27, 48 and 370 million cubic meters.²³⁶⁰

From 1994 to 1995, when the floods only amounted to 27 and 48 million cubic meters respectively, the lakes developed algae blooms said to be as thick as a cardboard mat, which perhaps means 5+ millimeters. Also, the lakebed became infested with insects. Cleaner fish were trucked in to eat all the critters.

During the drought from 1994 to 1995, doctors reported drastic increases in malaria, schistosomiasis [parasitic worms], typhoid, diarrhea and blue babies (from lack of oxygen in the blood). Then in 1996 a flood occurred that was so severe (370 million cubic meters) that, even with modern hydrology, *Marib* had to be declared a disaster area.²³⁶¹

Here is how the disaster likely unfolded that led to the depopulation of *Marib*. After years of neglect, a large flood broke through the dam and upstream weirs (low dams). This had happened before but this time there was not enough expertise and social cohesion left to fix the dam before the next rainy season. Thus for years only small amounts of water were diverted to the two holding lakes and no water remained in the *Wadi* behind the dam.

The lakes started drying up and this led to algae blooms and insect infestation. Without crops and water, diseases became epidemic in the hungry populace. The wells started going dry because water was no longer being impounded behind weirs, dams and in the two lakes. Without constant seepage, the water table dropped to levels out of reach of wells dug with handpicks and shovels. So basically the populace of thirty thousand plus people faced the choice of leaving, starving or dying of disease.

Surely, if *Muhammad* knew about the recent history of the *Marib* dam, he also knew of the ruins of *Bilqis'* temple. *Bilqis'* temple at one time competed for pilgrims with *Makka*.

The *Bilqis* moon-god temple probably claimed the Queen of *Sheba* as its patroness already in pre-Islamic times. This would help explain why *Makka* came to claim *Ibrahim*, Ishmael and Hagar as patron saints. It would also go a long way toward explaining how *Muhammad* came to think that *Yahveh* was *Allah* the moon-god.

Wendell Phillips wrote about *Sheba's* moon-god temple:

Near the top of the delicate stone shaft was a beautifully carved circular sun with a crescent-moon, while below was a long *Sabeen* inscription in perfectly chiseled characters.... Like nearly all *Semitic* peoples they worshipped the moon, the sun and the morning star. The chief god, the moon, was a male deity symbolized by the bull...²³⁶²

That both the sun and moon were worshipped at *Sheba's* temple suggests that *Muhammad* transformed the Biblical Queen of *Sheba* account into a story promoting monotheistic moon worship.

The moral of the story was that *Allah* caused the *Marib* dam to fail (K 034:015-016) because the *Yemenis* forgot Solomon's warning and reverted to worshipping the sun in addition to *Allah* the moon-god (K 027:024).

²³⁶⁰ Basahi, I.A.A. "Marib Dam: the importance of environmental and health impact studies for development projects," *Eastern Mediterranean Health Journal*, vol. 6, Issue 1, 2000, pp. 106-117.

²³⁶¹ Basahi, I.A.A. "Marib Dam: the importance of environmental and health impact...*Idem*.

²³⁶² Phillips. *Sheba*, pp. 226-227.

This interpretation is congruent with the fact that the *Koran* has a chapter entitled “The Moon,” but there is no corresponding *Koran* chapter entitled “The Sun.” The *Koran* espouses moon-god monotheism. The anti-solar *Koran* rejects the sun since it is the only astral object that outshines the *Allah* the moon-god.

Both the Queen of *Sheba* (K 027) and the *Marib* dam disaster chapters (K 034) are *Makkan Suras*. *Muhammad*’s message to the *Makkans* was that *Allah* the moon-god had brought disaster on *Marib* and ended the pilgrimages to the north *Yemen* moon temple on account of the *Yemenis* worshipping the sun (K 027:024).

It is well known from many sources that, along with other gods, the sun (*Shams*) was worshipped at the *Kaaba* in pre-Islamic times along with many other gods.

Muhammad’s implication was that if the *Makkans* continued to associate other deities with *Allah* the moon-god, *Allah* would send a disaster and cause the *Makkan Kaaba* to fall into disuse too. This would hurt the *Makkans*, especially because they derived many economic and political benefits from the two annual solstice pilgrimages to the *Makka* (K 105—106; see also K 028:057).²³⁶³

Muhammad said that the *Marib* dam had been ruined by a flashflood (K 034:016). Similarly, in another *Makkan Sura* *Muhammad* preached that *Allah* drowned the Antediluvians first in a flood and then in hellfire because they did not abandon gods besides *Allah* (K 071:023-025). By these accounts *Muhammad* suggested the apocalyptic ending *Makka* might face if the *Makkans* continued in polytheism.

Notably, *Makka* was subject to flash flooding until the twentieth century, as Snouck Hurgronje wrote in the 1880’s:

God gave to His guests only stones, sand and an intolerable temperature. And not content with this, He placed, to the east of the vale [wadi valley] of *Makka*, a permanent threat to their lives and their goods, the *Sayl*.²³⁶⁴

The *Sayl* probably explains why *Muhammad* mentions Noah in 28 of the *Koran*’s first 71 chapters, once every 2.5 chapters in the *Koran*!²³⁶⁵

Concerning the above quotation, F. E. Peters notes that “God’s guests” was “a name the *Makkans* liked to give themselves.”²³⁶⁶ F. E. Peters wrote:

The *Sayl* is the torrential flooding that has plagued *Makka* for most of its history and has succeeded in leveling even the most substantial structures, to say nothing of the humble abodes of the fifth- and sixth-century *Quraysh*. As Hurgronje noted, showers to the east of the city inevitably resulted in flash flooding in *Makka* itself, with its holiest place, the *Haram* [sacred area] and its *Kaaba*, situated directly athwart the drainage line of the valley where the city was built.²³⁶⁷

The fact that *Muhammad* probably witnessed more than one *Sayl* flood at *Makka*, and that he knew a similar flood destroyed *Marib* during his lifetime, had a profound effect on *Muhammad*. *Muhammad* thought *Allah* was about to destroy *Makka* by a flood, so he became *Allah*’s Warner (K 002:119).

The *Sabeans* will be mentioned again later in this chapter regarding *Ibrahim* and the moon (K 006).

²³⁶³ Peters. *Makka*, p. 32.

²³⁶⁴ Peters. *Makka*, pp. 23-24.

²³⁶⁵ Richardson. *Secrets*, p. 97.

²³⁶⁶ Peters. *Makka*, p. 24.

²³⁶⁷ Peters. *Makka*, p. 24.

The Calendar Reform

Muhammad ended intercalation at *Makka* (*K* 009:036-037). *Makka* had a solilunar calendar where a thirteenth month was added every three years. This was the “epact” period—time added to harmonize the solar and lunar calendars. The epact period kept the calendar roughly in sync with the seasons and solar equinoxes.

From the Christian apocryphal story of the Sleepers in the Cave, it seems it was common knowledge in *Makka* that 300 solar years roughly equaled 309 lunar years.²³⁶⁸ The story shows that *Muhammad* also knew that Christians counted their years using a solar calendar. *Muhammad* said:

They stayed in their Cave [sleeping] for three hundred [solar] years [according to the Christian solar reckoning] but add nine more years [to arrive at the Islamic lunar-year reckoning] (*K* 018:025).

Muhammad believed that *Allah* had designated four months each year as being sacred (*K* 002:194, 217; 005:002, 097; 009:005, 037). In these four months, there was to be no fighting. One of the four sacred months was the twelfth month, *Dhu’l Hijja*, when the *Hajj* pilgrimage to *Makka* was, and still is, undertaken.

Intercalation had the affect of delaying the sacred months by about one month every three years. There were intercalators at the *Kaaba* who made astral observations and adjusted the calendar accordingly. The process was called *Nasi*.

The *Kaaba* at *Makka* was considered to be the House of *Allah*.²³⁶⁹ According to *Muhammad*’s perception, the sun caused a one-month delay in pilgrimages to *Allah*’s house every three years.

That *Muhammad*’s religious calendar had to be lunar rather than solar or solilunar suggests that *Allah* was a moon-god. *Sin*, another ancient moon-god, was called “lord of the calendar and of wisdom.”²³⁷⁰ A moon-god monotheist such as *Muhammad* could not countenance a solilunar calendar since this implied that the sun and moon were co-rulers of the religious calendar.

The fact that Jews followed a solilunar calendar, and the Christians a solar calendar, seemed to indicate in *Muhammad*’s mind that they worshipped sun-gods besides the moon-god *Allah*. Ali Dashti wrote:

In the *Qor’an*, the old Arab use of the lunar year is seen as an inviolable law of nature, and intercalation is prohibited in verse 37 of *Sura* 9: ‘Postponement is an increase in unbelief.’ The Lord who made observance of ancient Arab lunar time reckoning compulsory everywhere and forever must have been either a local Arabian god or the Prophet *Mohammad*.²³⁷¹

Ibn Warraq writes similarly:

According to the *Koran*, *Allah* created the moon and its phases for man to know the number of the years (*Sura* 10.5). Again, a rather primitive Arabian notion, since all the advanced civilizations of the *Babylonians*, *Egyptians*, *Persians*, *Chinese* and *Greeks* [and *Romans*] used the solar year for the purpose of time reckoning.²³⁷²

²³⁶⁸ 365.25-day solar year x 300 = 354.36-day lunar year x 309.

²³⁶⁹ *Kaaba* was House of *Allah*: *K* 002:125; 003:096-097; 005:002, 097; 008:035; 014:037; 022:026, 029, 033; 033:033; 052:004; 106:003.

²³⁷⁰ *CEE*, *Sin* entry.

²³⁷¹ Dashti, *Career*, p. 164.

²³⁷² Warraq, *Why*, p. 136.

Jews and Christians intercalated days and months, a practice that *Muhammad* banned (K 009:036-037). Because Jews used a solilunar calendar, *Muhammad* must have deduced that Jews worshipped Ezra as a sun-god. Because Christians used a solar calendar that retained the month time unit, *Muhammad* thought that Christians worshipped Jesus as a sun-god.

A solilunar calendar necessitated ongoing observation of the sun and moon. The calendar was then tweaked so the same seasons occurred during the same months each year. A lunar calendar merely required observations of the moon at the end of each month.

The pre-Islamic Arabs were skilled at intercalation since the Arabic names of the months suggest their former position in the solar year. For instance, *Rabi* means "Spring," *Jumada* means "Dry month" and *Ramadan* means "Scorcher."

Muslims even in modern times consider watching for the crescent-moon an act of worship, which suggests that *Allah* was a moon-god. Abdulkader Tayob wrote:

The basic forms of *Islamic* worship were also determined by God, in the *Quran*, as well as by the Prophet *Muhammad*'s example. This means that, in many cases, the forms were regarded as ends in themselves. Riding a camel to *Makka* would be regarded as a means to an end but *Mufti* Shafi, like most other contemporary jurists, regards watching the crescent of the new-moon to signal the change of month as an end in itself. Unlike riding a camel, watching the new-moon is an act of worship.²³⁷³

To *Muhammad*, watching both the sun and moon and adjusting the calendar accordingly, was polytheistic worship of the sun-goddess and moon-god *Allah*. Watching only for the crescent-moon reinforced monotheistic belief in *Allah* the moon-god. This is why *Muhammad* mentions fighting the "polytheists" in the same verse where he forbids inserting intercalary months (K 009:036).

That *Allah* had sacred months suggests that *Allah* was a moon-god. *Muslims* celebrate the sacred lunar month of *Ramadan* because during this month is when the *Koran* was first revealed (K 002:185).

Significantly, other ancient moon deities had sacred months.

"In the Assyrian period...the month of *Siwan* (May-June) was dedicated to the moon-god [*Sin*]."²³⁷⁴ *Artemis*, the sister of *Apollo* the sun-god,²³⁷⁵ had a sacred month. An ancient Roman proconsul declared:

This is the greatest sign of her cult, that we have called a month after her name, *Artemision*...the month *Artemision* is holy in all its days and during its days the monthly and the yearly festivals and the celebration of the *Artemisia* and the [other] holidays shall be held, since the whole month is consecrated to the goddess.²³⁷⁶

The *Koran* was first revealed at night too—during "the Night of Power" (*Laylat Al Qadr*) (K 097:001-005). This night is the holiest date on the *Muslim* religious calendar, as the *Koran* states "This grand night is better than a thousand months" (K 097:003). Sins are forgiven on the Night of Power when *Gabriel* and other angels descend from heaven to answer prayer (K 097:004).

²³⁷³ Tayob, *Islam*, p. 27.

²³⁷⁴ Green, *Moon*, pp. 30, 157.

²³⁷⁵ The resources seems unanimous that *Artemis* was a moon-god for instance, *The New Dictionary of Cultural Literacy*, 3rd Edition, Edited by E. D. Hirsch, Jr., Joseph F. Kett, and James Trefil, 2002, *Artemis* entry.

²³⁷⁶ MacMullen & Lane, *Sourcebook*, p. 41.

The Night of Power always falls on an odd numbered night near the end of the sacred month of *Ramadan* (K 002:185). *Muslims* are not unanimous about when the Night of Power is supposed to fall. If the Night of Power falls during the interregnum period when the moon is not visible, it would be a chthonic (relating to the underworld) festival.

That *Allah* has an end of lunar month celebration pegs *Allah* as being a moon-god. These end-of-lunar month celebrations were not uncommon to lunar religions, as the *Encyclopedia Britannica* notes:

The mythology of the moon emphasizes especially those periods when it [the moon] disappears—the three days of darkness in the lunar cycle and eclipses.²³⁷⁷

Sin the moon-god also had a special day toward the end of the lunar month in Babylon, as Tamara Green wrote:

The 28th of the month was a day of lamentation when prayers were offered, because the moon had disappeared from view and was to remain hidden for a few days in the power of the dragon.²³⁷⁸

Sinasi Gunduz wrote:

He [Al Biruni] records the feasts of the *Haranians* in honor of the moon, one of which is the 'Feast of the *Dayr Sini*' ('Shrine of *Sin*'), which was celebrated on the twenty-eighth of April.²³⁷⁹

The link between *Islam* and *Haranian* and ancient Mesopotamian *Sin* moon-god worship is clearest in that each religion regards the twenty-seventh day of the lunar month as special, as Tamara Green wrote:

The clearest link with the ancient Mesopotamian form of lunar worship that can be found in either calendar is the remark in the *Catalog* that on the 27th of every month they go out to *Dayr Kadhi*, where they 'slaughter and burn offerings to the god *Sin*, who is the moon.'²³⁸⁰

Many *Muslims* believe the 27th day of the lunar month *Ramadan* is special and it is called the Night of Power (*Lailat-ul-Qadr*):

During the last 10 days of *Ramadan*, the night of power, or *Lailat-ul-Qadr*, is observed. *Lailat-ul-Qadr* is the night the *Quran* was given to *Muhammad* but the actual date is unknown. 'It is the night when you can pray the most to God, when the blessings from heaven come down to Earth and when your prayers are answered,' Khan said. 'Some *Muslim* countries have declared the actual night as the 27th day of *Ramadan*...'²³⁸¹

Perhaps these lunar celebrations while the moon was battling it out in the underworld were like the night-sun celebrations, as Joseph Campbell notes:

We are told also why the sublimer scenes in the *Mysteries* were always in the night. The life of the interior spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual. *Dionysus*, the night-sun, is therefore worshipped rather than *Helios*, orb of day.²³⁸²

²³⁷⁷ *EB*, accessed 29 Mar 2003, "Moon Worship" entry.

²³⁷⁸ Green, *Moon*, p. 29.

²³⁷⁹ Gunduz, *Life*, p. 201.

²³⁸⁰ Green, *Moon*, p. 153-154.

²³⁸¹ Trier, Maddie. "Religious revelation: Local *Muslims* gather to honor holy month," *The State News*, statenews.com, 19 Oct 2004.

²³⁸² Campbell, Joseph. *Theosophy*, vol. 46, no. 5, Mar 1958, pp. 223-229, @wisdomworld.org.

Muslims fast during the daytime in the month of *Ramadan*. When the sliver of the crescent-moon appears at the end of the month of the *Ramadan*, this marks the end of the fast and the *Eid Al Fitr* feast is celebrated. Tamara Green wrote “The 30th day is his [*Sin*’s] day.”²³⁸³

Sin worshippers marked off their months by the moon, and so do *Muslims*. The dates that *Sin* and *Allah* worshippers celebrate occur approximately when the crescent-moon appears in the sky. The Night of Power celebrates the waning crescent and the *Eid Al Fitr* feast celebrates the waxing crescent.

Moses’ Solilunar (Solar-lunar) Calendar

The purely lunar calendar suggests that *Allah* was a moon-god and *Muhammad* was a moon-god monotheist. In contrast, the Jewish solilunar calendar and the Christian solar calendar show that Jews and Christians were not moon-god monotheists, nor sun-god monotheists.

Some uninformed *Muslims* have asserted that the *Muslim* and Jewish calendars are both lunar. This assertion is erroneous since the calendar handed down from *Yahveh* to Moses was a solilunar calendar. In the Jewish calendar, months were inserted when necessary so the calendar would keep in alignment with the seasons.

Exo 12:02 indicates that the Hebrew solilunar calendar was first instituted during the *Exodus* since *Exodus* 12:02 says the first Passover marks the start of the year. Note however that the Hebrew Year One is the Creation Day, with 2004 AD being Year 5764 in the Jewish calendar.

Solilunar calendars utilize intercalation to stay in alignment with both the sun and the moon. That *Yahveh* and Moses instituted a solilunar calendar with intercalation ought to be troubling for *Muslims*. *Muslims* consider Moses to be a prophet, yet *Muhammad* contradicted what Moses taught. *Muhammad* taught that *Allah* ordained a calendar at creation that had no intercalation.

Muhammad said that intercalation constituted polytheism, specifically, partnering the sun-goddess with the moon-god *Allah* (K 009:036-037). Moses however wrote about the sun and moon:

And God said ‘Let there be lights in the expanse of the sky to separate the day from the night, and let **them** serve as signs to mark seasons and days and years, and let **them** be lights in the expanse of the sky to give light on the earth.’ And it was so. God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars (Gen 01:14-16).

Notice that “them” in Gen 01:14 refers to the sun and the moon.

That both the sun and moon were created for marking “seasons” and “years” implies God created the sun and moon so that humans would make solar or solilunar calendars with intercalation. Purely lunar calendars like the religious calendar that *Muhammad* instituted ignore the sun and thus do not track with the seasons.

There are other proofs that Moses’ calendar was solilunar. Moses said the fall harvest festival *Sukkoth* should always start on the 15th day of *Tishri*. This is only possible when a solilunar calendar is used (Lev 23:39-41).²³⁸⁴ *Sukkoth*, also called

²³⁸³ ANET, 386, as quoted by Green. *Moon*, p. 24.

²³⁸⁴ In Biblical times, *Tishri* was the seventh month, and corresponded to September or October of the Gregorian calendar. Judaism came to treat *Tishri* as the first month ever since the time of the Babylonian captivity.

the Festival of Booths or the Feast of the Ingathering, was said to occur at the year's end (Exo 23:16; 34:22).

If Moses' calendar were lunar however the seasonal harvest festivals would need to be "moveable feasts." If one uses a lunar calendar, one cannot schedule a seasonal festival to be on a certain day and month into perpetuity. If one used a lunar calendar, seasonal feasts would land eleven days later each year and would need to slide throughout the lunar year.

Besides the 15th of *Tishri* date, one can tell from several facts that Moses' *Sukkoth* harvest festival occurred in the fall season. Moses mentioned fruit from trees in connection to *Sukkoth* (Lev 23:39-41), as well as barley and wine (Deu 16:13). During *Sukkoth* the tree branches were leafed out and were suitable for making booths (Neh 08:14-15).

God says that *Sukkoth* would be at year's end (Exo 23:16; 34:22). In Biblical times "year's end" probably referred to the autumnal equinox, which is September 21 in the Gregorian calendar. The autumnal equinox signaled the end of the last growing season of the year before the winter hiatus.

Sukkoth must have occurred in the fall because the other harvest festival of the year, called *Shavuot*, occurred in the spring (Lev 23:10-14). Only barley and not fruit is mentioned in connection with the *Shavuot*. The first harvest of the year was of barley. This barley was planted in the fall and was harvested in the spring. This is similar to how modern "winter" wheat is planted in the fall and harvested in the spring.

Shavuot is also called Feast of Weeks, or Pentecost, and occurs in the third month called *Sivan*—around the month of May in the Gregorian calendar.²³⁸⁵ Pentecost occurred seven weeks after a wave offering was made of the first sheaf of barley that was put to the sickle. The wave offering occurred in the first month of *Nisan*—around March in the Gregorian calendar (Lev 23:15; Deu 16:09).²³⁸⁶

Ibrahim and Moon-god Monotheism (Koran 006)

K 006:075. So also did We [Allah] show *Ibrahim* the **kingdoms** of the heavens and the earth, that he might (with understanding) have certitude.

076. So when the night overshadowed him, he saw a **star**. He said 'Is this my Lord?' **So when it set**, he said 'I do not love **the setting ones**.'

077. Then when he saw the **moon** rising, he said 'Is this my Lord?' **So when it set**, he said '**If my Lord had not guided me** I should certainly be of the erring people.'

078. Then when he saw the **sun** rising, he said: 'Is this my Lord? Is this the greatest?' **So when it set**, he said 'O my people! Surely, I am clear of what [idols to the stars and sun] you set up (with *Allah*) [the moon-god].

079. Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists.'

Short Explanation of the Story of Ibrahim and the Star, Moon and Sun

As one would expect in an astral religion, *Allah* guided people by means of the sky. *Muhammad* even thought that *Allah* guided shadows by means of the sun:

²³⁸⁵ Judaism however treats *Sivan* as the ninth month ever since the Babylonian Captivity.

²³⁸⁶ Judaism however treats *Nisan* as the seventh month ever since the Babylonian Captivity.

Have you not seen how your Lord has spread the shade. If He willed He could have made shadows stationary but We have made the sun shade's pilot (K 025:045).

Muhammad thought those who took refuge in a cave were guided by *Allah*'s use of the sun:

You might have seen the sun when it ascended toward the right and descended toward the left...That was a sign of *Allah*. He whom *Allah* guides, he indeed is led aright, and he whom He sends astray, for him you will not find a guiding friend (The Cave *Sura K* 018:017).

Allah guided *Muhammad* and *Ibrahim* by the sun, moon and a star (K 002:144; 006:075, 077). *Allah* told *Ibrahim* that *Allah* would give *Ibrahim* a guided tour of the constellations, a.k.a. "the kingdoms," and *Ibrahim* just needed to figure out which celestial object was *Allah*'s own to determine whether *Allah* was a sun-, moon- or star-god.

The "kingdoms of the heavens" (*Palmer, Pickthall, Rodwell, Sale, Shakir, Sher Ali K* 006:075) refer to the zodiacal constellations. Besides "kingdoms," various *Koran* translations call the zodiacal constellations "zodiacal signs" "mansions," "houses" and "stages" (K 010:005; 015:016; 025:061; 036:039; 085:001).

Why did *Ibrahim* need to watch a star, the moon and the sun rise and then set? The practice of watching the sky before sunrise and sunset was important in the Mideast for three reasons:

- ☉ Venus is mostly seen before sunrise and after sunset and was best worshipped then.
- ☉ Calibration of the astrological charts based on what constellation the sun was in. When the ancients wanted to determine what zodiac sign the sun was in, they would look at the east horizon before sunrise and at the western horizon after sunset.
- ☉ Calendar intercalation—since the sun ought to be in a certain constellation during certain months and seasons.

The five prayer times per day that *Muslims* observe preserve these sky-watching aspects of pre-Islamic astral worship. Note how one Call to Worship occurs before sunrise and one after sunset. The Call to Prayer (*Adhan*) goes out at:

- 1) The crack of dawn about eighty minutes before sunrise (*Fajr* or *Subh*), 2) Right after high noon (*Zuhr*), 3) Mid-afternoon (*Asr*), 4) Right after sunset (*Maghrib*) and 5) Just after nightfall (*Isha*).

What one observes by watching the moon, sun and planets rise and set is that they move through the constellations at different speeds. Stars of course have no perceptible movement and move along with the zodiacal constellations.

The sun moves from one zodiacal constellation to the next in about a month. The inner planets track with the sun through the zodiac, for the most part, and the outer planets move more slowly than the sun.

The moon however moves through the entire zodiac in about a month, so about every 2.5 days the moon is in the next zodiac sign. There are twelve zodiacal constellations. One can easily detect how the moon moves faster than planets and stars by how the moon occults stars and planets as it moves across the sky.

The movement of the celestial objects in fact constitutes "guiding" in astrology. The quicker the movement, the more effect the celestial object has on earthlings. Moreover, when the planets and the moon move into different constellations, and

when there are different conjunctions, the influences of the planets are enhanced and different forces come into play. Spengler and Sayles wrote on the subject:

The basis of astrology centers around the principle of change. The Greek philosopher Aristotle had drawn a distinction between the uniform motion of the stars and the irregular motion of the planets and this interaction formed the basis for classical astrology which was eventually adopted by Arabs of the *Jazira*. Among the greatest of Arabian astrologers was *Abu Mashar* who studied at *Baghdad* in the 9th century (AD) and formulated the doctrine that the more rapidly and erratically a body in the heavens moves, the more influence it will exert on things below. The moon being the swiftest object in the heavens thusly exerts the greatest effect on human affairs.²³⁸⁷

So the story of *Ibrahim* and the star, moon and sun shows that *Allah* the moon-god is the highest god in heavens because he is the swiftest, and he guides all the events of *Ibrahim*'s life via the zodiac and astrology. This is why when the moon rose and set, *Ibrahim* called the moon "Lord" (*K* 006:077).

In contrast, *Ibrahim* noticed that neither the sun nor the planets moved any perceptible distance in the zodiac between one rising and setting, so they have little to no effect on *Ibrahim*'s life compared to that of the moon. The sun and stars are more like angels than gods to *Ibrahim*.

Short Analysis of Ibrahim and Moon-god Monotheism (K 006)

The setting of the story is *Haran* since *Ibrahim*'s father *Terah* was said to be alive (*K* 006:074). The author knew that *Terah* had lived out his life in the moon-god centers of *Ur* and then *Haran* (Gen 11:26-28; 31-32; Jos 24:02).

The author may have known several bits of information that confirmed in his mind that *Allah* was a moon-god such as:

- *Jerah*, the fourth son of *Joktan*, was the progenitor of the Arabian people. *Jerah* is a theophoric name meaning "new-moon" (Gen 10:26).
- The name *Terah* means "*Ibex*," which in ancient times was a well-known symbol for the moon on account of the *Ibex*'s curved horns.²³⁸⁸ Egerton Sykes wrote that *Terah* was a theophoric name:
 - ★ "*Terah*. Ancient Semitic name for the moon, equated with *Terah*, father of Abraham. It [the moon] was also known as *Eterah* and *Jerah*."²³⁸⁹
 - ★ "*Elom*. Name given to the moon by the southern Hebrews. Variants of *Elom* were *Eterah*, *Ilmaqah*, *Jerah*, *Sahar* and *Terah*."²³⁹⁰
- Abraham's younger brother was named after the city *Haran* (Gen 11:26). *Haran* was the ancient "City of the Moon," so the name *Haran* seems to have become a theophoric name synonymous with the moon-god *Sin*. So *Haran* received a name that referred to the moon similar to *Jerah* and *Terah*.
- The temple of *Bilqis*, Queen of *Sheba*, was a moon-god temple, which fact misled the Arabs to think that Solomon's god *Yahveh* must have been a moon-god too.

²³⁸⁷ Ma'shar. *Albumasaris*, as cited by Wedel. *Attitude*, pp. 56-57, cited in turn by Spengler & Sayles. *Turkoman*, p. 22.

²³⁸⁸ Brown, Driver & Briggs: *Hebrew-Aramaic and English Lexicon of the Old Testament (BDB)*, entry 11034; *Terah*.

²³⁸⁹ Sykes. *Mythology*, p. 207, *Terah* entry.

²³⁹⁰ Sykes. *Mythology*, p. 70, *Elom* entry.



Figure 04-07. *Yemeni* marble frieze with *Ibex* and crescent with orb motif.²³⁹¹ *Ibex* and other animals with curved horns were associated with the moon-god.

So this story of *Ibrahim* and the *Haranites* ought to be understood as a moon-god monotheism story. *Ibrahim* saw the stars, moon and sun but was only impressed by, emotionally moved by, and guided by the moon. Then *Ibrahim* said:

O my [moon worshipping] people! Surely, I am clear of what you set up (with *Allah* [the moon-god]) (K 006:078).

Muhammad said that *Ibrahim* rejected the stars (K 006:076) but referred to the moon as his Lord who had just guided him (K 006:077). *Allah* elsewhere was compared to a light in a niche (K 024:035).

Then when the sun rose, *Ibrahim* asked himself whether the sun was greater than the moon. When the sun set, *Ibrahim* rejected the sun because the sun did not give him a warm spiritual feeling. *Ibrahim* therefore concluded that others had set up the sun and stars as gods to be worshipped along side *Allah* the moon-god (K 006:078).

In-depth Analysis of Ibrahim and Moon-god Monotheism (K 006)

Traditionally, the phrase “I do not love the setting ones” has been thought to be the key to unlocking the meaning of this story about *Ibrahim* (K 006:076). The phrase has been taken to mean that *Ibrahim* rejected the sun, moon and stars as gods based on the fact that they set.²³⁹²

In keeping with this idea, *Pickthall* and *Yusuf Ali* repeatedly translate the phrase “so when it set” (*Shakir* K 006:076, 077, 078) as “but when it set.” The “but” grammatical conjunction implies that *Ibrahim* somehow was surprised and disappointed that the astral object actually set.

This “but” translation and the pious interpretation of *Ibrahim*’s episode in *Koran* 0006 are ludicrous. *Ibrahim* surely already knew from an early age that certain astral bodies set below the horizon. There was no need for *Allah* to personally show *Ibrahim* that the sun, moon and stars set (K 006:075).

The pious explanation of *Koran* 006 probably arose a century or two after *Muhammad*’s time. *Muhammad* undoubtedly taught that *Ibrahim* recognized the guidance of *Allah* the moon-god. The later pious explanation was an attempt to sanitize the story of its “*Allah* was a moon-god” implications. The still later translations of the *Koran* 006 set the pious interpretation into cement by using the “but” translation, as was just mentioned above.

The pious explanation shows unfamiliarity with ancient astral paganism. *Muslims* who were several centuries removed from hardcore pagan astralism assumed that setting diminished the sun, moon and star gods, and that the “out of sight, out of mind” principle applied. However, it nearly goes without saying that the gods of planets such as Jupiter and Venus were worshipped during the day as well as at night, whether they were visible or not.

²³⁹¹ “A portion of a marble entablature, or frieze, probably from *Marib*, has the crescent-and-Venus orb as a central motif flanked by crouching *Ibexes*” (Doe. *Arabia*, p. 36, fig. 10).

²³⁹² *Ruthven. World*, pp. 16-17.

Many of the astral deities were worshipped **especially** during those times when they were not visible. It was thought that when the sun, moon and stars were below the horizon, they were actually traveling from west to east through the underworld.

Chthonic or underworld powers that pagans thought they had better appease at night included the night-sun, stars that rise seasonally such as *Sirius*, and the moon during its monthly three-day interregnum period. The interregnum period, when the moon is not visible between the waning and waxing crescent phases, was a special time for moon-god worshipping cultures.

The Egyptian *Book of the Dead* and the mystery sects in the Roman Empire during the first centuries AD dealt heavily with appeasing chthonic underworld deities. Worshipping astral deities while they were below the horizon allowed for astral religion activities during daylight hours.

A more forensic analysis reveals that the *Ibrahim* story in *K* 006 is supposed to communicate that there are gradations between astral objects. The story was meant to debunk the belief in astral triads prevalent in the Mideast.

Muhammad wanted to disprove the popular pre-Islamic belief that *Allah* the moon-god was part of a moon-sun-Venus triad, or in *Muhammad's* words, he wanted to disprove that *Allah* was just "the third of three" (*K* 005:073).

Most triads were formed from a combination of the sun, moon and Venus. The monotheistic logic of the story was that since one astral object made the greatest impression on *Ibrahim*, the other less impressive astral objects must be mere creatures.

Muhammad came to believe that male angels manned the sun and stars. *Muhammad* believed that the ancients had mistakenly given female names to the sun and many stars and elevated them to a divine status, as was noted above.

Why did *Muhammad* think the angels needed to be male angels (*K* 037:150; 042:019; 053:027)? First, they had to fight the *Jinn* and demons that eavesdrop and even attack heaven. Meteors and meteorites were heaved by male angels at these *Jinn* and demons (*K* 041:012; 072:008-009). Second, in ancient Arabia male progeny were preferred over female progeny (*K* 016:059; 017:040; 037:149, 153; 043:016; 052:039; 053:021).

Muhammad believed that *Allah* the moon-god could not have a divine, begotten son (*K* 039:004). *Muhammad's* proof that Jesus was a mere human was that he ate food (*K* 025:020), though Jesus ate food to prove, among other things, that he was not a ghost (Luk 24:39). *Muhammad* seems oblivious to the fact that Christians believe Jesus was the God-man and therefore could eat food as a man and still be God too.

The *Koran* endlessly polemicizes against those who believed *Allah* had gods as sons or daughters,²³⁹³ or has guardians, intercessors or associates.²³⁹⁴ The reason

²³⁹³ *Allah* has no sons or daughters (*K* 006:100; 016:057-058; 017:040; 037:149, 153; 043:016; 052:039).

²³⁹⁴ *Allah* has no partners (*K* 003:064; 004:036, 048, 116; 005:072; 006:022, 051, 070, 094, 100, 136, 148, 151, 163; 007:033, 053, 173, 190, 191, 195; 010:003, 018, 028, 034, 066; 011:054; 012:038, 106; 013:16, 033, 036; 014:022; 016:001, 003, 027, 035, 054, 086, 100; 017:022, 039; 018:026, 038, 042, 052; 022:017, 026, 031; 023:059, 092; 024:055; 025:002; 026:100; 027:059, 063; 028:062, 064, 068, 074; 029:008, 065; 030:013, 033, 035, 040; 031:013, 015; 032:004; 034:027; 035:014, 040; 037:022; 039:038, 043, 065, 067; 040:012, 042, 084; 041:047; 042:021; 060:012; 072:020).

Muhammad gave for *Allah* having no divine son was that *Allah* has no divine consort (K 006:101; 006:100-101).

Allah does not have any daughters because if *Allah* had any progeny at all, his progeny would be male (K 016:059; 017:040; 037:149, 154; 043:016; 052:039; 053:021). *Muhammad* came to believe that there was only “one god” and that angels manned the sun, stars and other astral objects besides the moon.

Muhammad’s assumption that “hierarchy implies monotheism” appears elsewhere in the *Koran*. In K 053:007 and in the recap of K 053 (K 081:023), *Allah* the moon-god is spoken of being on the horizon. Later in the chapter, *Muhammad* said of *Allah*, “He is the Lord of the *Sirius*” (K 053:049). *Muhammad* also said that *Allat* (the sun), *Uzza* (Venus) and *Manat* (Fate) were male angels whom the pagans had given female names, as was noted above.

In the story about *Ibrahim* (K 006:075), *Allah* showed himself to be an astral deity when he chose to communicate spiritual truths through the medium of the night sky. In K 006:076, *Ibrahim* said that he did not love “the setting ones.” “The setting ones” is similar to the descriptive name for the planets—“the wanderers.” Notably, the English word “planets” comes from the Greek verb meaning “to wander.”

Muhammad did use other descriptive names for objects in the sky. *Muhammad* called the “zodiacal signs” “mansions,” “houses,” or “stages”—depending on the translation (K 010:005; 015:016; 025:061; 036:039; 085:001). *Muhammad* thought of the heavens as “kingdoms” (*Shakir* K 006:075).

“The setting ones” describes those stars positioned away from the north celestial pole. The stars that appear to rotate around the north celestial pole do not set below the horizon but just fade from view when the sun rises.

While discussing the Egyptian sun-god *Set*, Egerton Sykes wrote about the difference between setting stars and stars that do not set:

While the main story of the conflict is given under *Horus*, *Isis* and *Osiris*, some additional light is given by the division of the stars between [the sun-god] *Set* and *Horus*, *Set* taking all the circumpolar stars, i.e. those which never set, and *Horus* those which rise and set like the sun. To watch over *Set* [from stars that do not set], the four sons of *Horus*...were given places in...the north polar constellation of the Great Bear [which contains the Big Dipper].²³⁹⁵

The above myth shows that the Egyptians realized that the circumpolar stars do not set even during the day. The Egyptians gained this knowledge by observing the daytime sky during total eclipses, and at dusk and dawn, and also through deduction.

Notably, the Egyptians are known for building long shafts in their pyramids, ostensibly to view stars during dusk, dawn and at night. The star shafts tend to point toward the north and south.

The star shafts may have been used to align higher layers of the pyramid both for level and pitch (slope) just as was done with the base. The star shafts may have been connected to Egyptian mythology about the Pharaoh.

Perhaps it ought to be mentioned that this theory is suspect: that the three pyramids of *Giza* representing three stars in the Orion constellation. The arrangement of the pyramids does not match the constellation well. Also, the pyramids and star shafts were not aligned with Orion since this would require the pyramids to have

²³⁹⁵ Sykes. *Mythology*, pp. 188-189, *Set* entry.

been built in 10,450 BC rather than during 2700 to 2500 years BC—the consensus dates for their building.²³⁹⁶

The Turks Believed That Ibrahim Called the Moon His Lord in K 006

That *Allah* is a moon-god explains this traditional Turkish *Blessing* that refers to the moon-god as the Friend (*Khalil*) or Crescent (*Halil*) of *Ibrahim*:

May the moon shine in front of you. | May the moon-god | Protect you and us. | I saw the moon, oh God. | May the months be auspicious. | I saw the moon | I saw light, | I saw *Halil Ibrahim*, | I gave thanks | And forswore my sins, | Thanks be to God.²³⁹⁷

“*Halil Ibrahim*” in the above poem means “Crescent of *Ibrahim*.” Perhaps this should read “*Khalil Ibrahim*,” meaning “Friend of *Ibrahim*.” *Khalil* means “friend.” Either way, the poem still indicates that the Turks widely believed that *Allah* was a moon-god.

By the way, many *Mosques* with crescent finials are named “*Khalil Ibrahim*.” The *Encyclopedia Britannica* gives this information about Abraham’s tomb:

This place is venerated today in *Hebron*, at the *Haram Al-Khalil* (Holy Place of the Friend), under the *Mosque*²³⁹⁸

The *Encyclopedia Britannica* gives this information about “the Oaks of *Mamre*” (Gen 13:18, etc.). *Mamre* is...

...1.5 miles (3 KM) northwest of *Hebron* at *Ramat Al-Khalil*, an Arabic name which means the “Heights of the Friend,” the friend (of God) being Abraham.²³⁹⁹

The Persians Believed That Ibrahim Called the Moon-god His Lord in K 006

The *Parsees*, a.k.a. the Zoroastrians, drew the same conclusions about K 006. The *Parsees* rejected the traditional interpretation of K 006:075-079. The *Parsees* did not believe that either *Muhammad* or *Ibrahim* automatically rejected any astral body just because it happened to set. The *Parsees* believed that...

...*Ibrahim* (Abraham), the friend of God, pursued the same conduct [as *Muhammad*]; that is, he rejected the idols which were not of the planetary forms; and the reverence paid by him to the Black Stone [at the *Kaaba*], according to ancient tradition, seems to prove that point.²⁴⁰⁰

The Zoroastrians were correct in that *Islam* is an astral religion. That *Muhammad* revered the circumpolar stars can be inferred by the assertion that at least Solomon kept the pre-Islamic pagan practice of circumambulation around the *Kaaba*. Muslims walk around the *Kaaba* seven times. The stars rotate around the North Pole once per day, and seven times per week.

Some have suggested that the seven circuits around the *Kaaba* honors the five visible planets and the sun and moon. This very well may be the case but one needs to use his imagination to see how the sun and moon make a complete circle by

²³⁹⁶ Bauval R.G. & A. Gilbert, *The Orion Mystery*, London, 1994, p. 193.

²³⁹⁷ Turkey Ministry of Culture and Tourism, Culture > Stereotypical Expressions > Prayers—Blessings > m, kultur.gov.tr/portal/kultur_en.asp?belgeno=5598, “Moon,” accessed 13 Nov 2003 (search the Google cache, or web.archive.org, if necessary).

²³⁹⁸ EB. Abraham entry, accessed 16 Aug 2004.

²³⁹⁹ EB. Abraham entry, accessed 16 Aug 2004.

²⁴⁰⁰ Fani. *Dabistan*, p. 30.

making their circuit through the underworld. By contrast, one can easily observe the circumambulation of the polar stars.

The easiest explanation is that circumambulation mimics the motion of the Big Dipper, a cluster of seven stars in the constellation *Ursa Major*. This asterism (i.e. a small group of stars) rotates around the north celestial pole seven times per week. The Big Dipper has seven bright stars: three stars form the handle and four stars form the bowl.

The historian Azraqi said that the angels circumambulated in heaven around a celestial *Kaaba*, and the *Kaaba* on earth was similar to the one in heaven.²⁴⁰¹ The historian Tabari (839–923 AD) related that *Muhammad* connected the worship of *Allah* and the movement of the stars. Tabari says that *Muhammad* said:

These five stars [the visible planets] rise and run like the sun and the moon and race with them together. All the other stars are suspended from heaven as lamps are from *Mosques*, and circulate together with heaven praising and sanctifying God with prayer...their circulation today is what you see, and that is their prayer.²⁴⁰²

Ibn Ishaq reports that the common perception was that the stars sang in worship of *Allah* the moon-god. In a poem of repentance by *Al Husayn*, he composed:

I repent of what I said before; I realize that it was the speech of a liar.
Would that my tongue were [split] in two, half of it dumb and the other half
singing your praise [literally 'in the course of the stars'].²⁴⁰³

Only the speed but not the circular path, of circumambulation is suggested by the planets, as Zwemer wrote:

Then the pilgrim runs between the hills of *Safa* and *Marwa*....He then runs around the *Ka'aba* seven times—thrice very rapidly and four times very slowly—in imitation of the motions of the planets.²⁴⁰⁴

The Prophet followed this method of circumambulation around the *Kaaba*, four times fast and three times slow, on his Farewell Pilgrimage.²⁴⁰⁵ It probably was his custom.

Long before the advent of magnetic compasses, the Big Dipper guided sailors. Also, the camel caravans rode during the cool night and were guided through the featureless deserts by the Big Dipper.

Since the deities or angels manning the stars were obviously lesser beings than the moon, it was appropriate that they circumambulated in the heavens like the Big Dipper rather than just make a straight line from east to west. *Muhammad* figured that *Ibrahim* loved the Big Dipper stars but did not love the non-circumpolar stars that set.

In modern times, Polaris (the polestar) seems stationary to the naked-eye viewer. In *Muhammad's* time (570–632 AD) and before, even Polaris made a circle around a black empty spot in the sky. Polaris' apparent position has changed due to the precession of the earth. "In 2300 BC the polestar was in the constellation *Draco*, and by AD 12,000 the star *Vega* in the constellation *Lyra* will be the polestar."²⁴⁰⁶

That Polaris rotated around a black empty space in the sky might explain why the ancient *Makkans* circumambulated around a *Kaaba* made of black stone. The

²⁴⁰¹ Jeffery. *Islam*, p. 207.

²⁴⁰² *Al Tabari. History*, vol. i, pp. 235–236.

²⁴⁰³ *Ishaq. Sirat*, p. 43, & fn. 2.

²⁴⁰⁴ Zwemer. *Animism*, ch. 8.

²⁴⁰⁵ *Ishaq. Sirat*, pp. 530–531.

²⁴⁰⁶ CEE, *Polaris* entry.

black spot at the north pole of the sky was thought to be a black *Kaaba*, as suggested by what Gibson records:

The star was added to the crescent-moon in 1793 by *Sultan* Selim III (possibly because the *Kaaba* is said to lie directly beneath the Pole Star), its points being set to five in 1844.²⁴⁰⁷

So if circumambulation mimics the Big Dipper constellation, *Muhammad's* three quick and four slow circumambulations would not mimic the inner and outer planets but would mimic the Big Dipper constellation.

The three quick circumambulations would mimic the inner stars of the ladle handle, and the four slow circumambulations would mimic the four stars that compose the ladle scoop.

Someone might then say that the seven circumambulations around the *Kaaba* indicate that the *Kaaba* was built for the stars and not the moon. It seems however that most temples in Arabia were moon temples, and all these included the rite of circumambulation. So it was thought that the stars circumambulated around the North Pole to honor the moon-god.

That circumambulation was in honor of the moon-god is suggested by the Biblical *Jericho* account. *Jericho* means "His [*Yerah's*] Moon," from the Semitic word *Yareach*. *Jericho* was across the Jordan from Mount *Nebo* (Deu 32:49). *Nebo* is the Hebrew name for the Babylonian moon-god *Sin's* scribe. Achan's saying that he coveted a Babylonian robe shows *Babylon's* influence at *Jericho* (Jos 07:21).

Beth Haran was near *Jericho* (Num 32:36). *Beth Haran* was east "of the Jordan River, not far northeast of its mouth into the Dead Sea."²⁴⁰⁸ The name *Haran* seems to have become synonymous with the name of the moon-god, so though "*Beth Haran*" literally means "House (or "temple") of *Haran*," it probably should be translated "House of the Moon-god [*Sin*]."

Temples as far as *Huraydah*, *Yemen*, were dedicated to the moon-god *Sin*, showing *Babylon's* far-flung influence.²⁴⁰⁹ So the moon-god *Yerah* worshipped in *Canaan* and in *Jericho* surely was modeled on the moon-god *Sin* worshipped in Mesopotamia.

The moon-god centers *Ur* and *Haran* on either end of the *Tigris* and *Euphrates* were sister cities. *Jericho* may have also had a sister moon-god city on the Jordan River. *Beth Yerah* is just south of the Sea of *Galilee* on a Jordan ford, and *Jericho* is just north of the Dead Sea on a Jordan ford. *Beth Yerah* means "the House of the Moon-god." "*Beth Yerah* was settled in the Early Bronze Age (~3100–2300 BC)."²⁴¹⁰

The tell mound of *Jericho* is about twelve hundred feet long by fifty feet high.²⁴¹¹ People may have circumambulated around the moon-god temple in *Jericho* and also around the entire city of *Jericho*.

The circumambulation around *Jericho* would be similar to the rites at *Makka* where *Muslims* circumambulate around the *Kaaba*, and also the longer distances from Mount *Safa* to Mount *Marwa*, and from Mounts *Mina* to *Arafat* at *Makka*.

²⁴⁰⁷ Gibson. *Symbols*, p. 109.

²⁴⁰⁸ CEE, *Beth-Haran* entry.

²⁴⁰⁹ Doc. *Arabia*, pp. 237–240.

²⁴¹⁰ EB, "*Beth Yerah*" entry, accessed 11 Sep 2003.

²⁴¹¹ ISBE, *Jericho* entry.

Yahveh the Son appeared as the Malek *Yahveh* and told the *Israelites* to circumambulate around *Jericho* once per day for six days, and seven times on the seventh day. This circumambulation was a mockery of the moon-god *Yerah*.

This mocking of *Yerah*, the *Canaanite* moon-god, was psychological warfare at its best. Most of the Promised Land relied on this false god, so seeing the moon-god city of *Jericho* fall would make many *Canaanites* flee.

To show his superiority over the *Canaanite* moon-gods, *Yahveh* toppled the walls of *Jericho*. The writer of Hebrews says that *Yahveh* honored the *Israelites'* faith (Heb 11:30). The siege that might have lasted years only lasted a week. The gold and silver of *Jericho* eventually all went to *Yahveh's* tabernacle (Jos 06:19). *Joshua* also laid a curse on *Jericho* (Jos 06:26; 1Ki 16:34).

This was all done to show *Yahveh's* superiority over *Yerah* the moon-god just as at a later time *Yahveh* showed his superiority over *Dagon* and the Babylonian gods (1Sa 05; Dan 04:17).

This interpretation of the *Jericho* account is confirmed by the fact that later, *Yahveh* showed his dominance over sun and moon-gods by stopping the sun and moon for a half-day (Jos 10:12-14). Also, earlier, *Yahveh* showed his superiority over the gods of Egypt by sending the plagues that the Egyptian nature gods and goddesses were powerless to stop or even replicate.

When *Ibrahim* saw the Man-in-the-Moon, who had set out to guide *Ibrahim* (K 006:075), *Ibrahim* said "If my Lord [the moon-god] had not guided me I should certainly be of the erring people" (K 006:077). What this means is if *Ibrahim* thought a star or the Sun was as great as the moon-god *Allah*, he would have ascribed partners to *Allah* (K 022:026; 006:161, 163). As it was, he recognized that the stars and sun were mere angels.

Tamara Green describes what *Ibrahim* saw in *Koran* 006:077:

The Man-in-the-Moon is seen not merely because human features can be discerned but because the moon, more than any other of the heavenly bodies, is alive; he comes to life, he grows and then begins to disappear from the visible heavens, only to be recreated anew.²⁴¹²

The ancients often anthropomorphized the Man-in-the-Moon along with all their astral gods.²⁴¹³ For instance, it was said of *Hubal* at the *Kaaba*:

'These are the lords (*Arbab*) whom we have chosen, having [simultaneously] the form of the celestial temples (*Al Hayakil Al 'ulwiyya*) and that of Human beings.²⁴¹⁴

Wherry wrote about the moon-god *Wadd* of the *Minaeans* of the kingdom of *Ma'in*, north of *Saba* (not too far south of *Mekka*):

...*Wadd* was supposed to be the heaven and was worshipped under the form of a man by the tribe of *Qalb* in *Daumat Al Jandal*.²⁴¹⁵

Wadd was mentioned as being an Antediluvian idol in the *Koran* (K 071:023-025). Ryckmans wrote that South Arabian gods...

...appear in anthropomorphic form (or as winged angels) in funerary reliefs or in statuettes as a young male deity or as a fertility goddess with cornucopia, sitting on a throne.²⁴¹⁶

²⁴¹² Green. *Moon*, p. 24.

²⁴¹³ Goldman. *Portal*, p. 71 (image 1 shows a human-like solar-god).

²⁴¹⁴ Lewis. *Islam*, p. 536, *Hubal* entry.

²⁴¹⁵ Wherry. *Commentary*, vol. i, section i, p. 40.

The *Haranian* moon-god worshippers had a feast called “the Feast of the Living Being of the Moon.”²⁴¹⁷ Bernard Goldman wrote:

One standard mode in Persian art of the *Achaemenid* period [550-330 BC] has winged *genii* with raised arms holding the solar disk as a lintel over a *Clypeus* that contains the portrait of the god....The ring of the *Clypeus* in these Persian examples has a swelling at the bottom, serving as lunar crescent and solar disk, a conflation of the moon and sun.²⁴¹⁸

The ring crescent *Clypeus* seems to be a portrait of the Man-in-the-Moon. The bust with arms extended seems to be an attempt to anthropomorphize the moon’s lava mares seas as a moon-god, otherwise known as the Man-in-the-Moon.



Figure 04-08. A moon-god likely is depicted in a crescent-moon ring (cartouche) of this stele from the *Achaemenid* period (~550–330 BC).²⁴¹⁹ The Egyptians moon-god *Osiris* is depicted similarly in a moon disk with crescent border.²⁴²⁰

Sin was even thought to be a cowboy, as the *Encyclopedia Britannica* explains:

...from being depicted as a bull or boat, because of his crescent emblem, he came to be represented as a cowherd or boatman.²⁴²¹

Tamara Green wrote that *Nabonidus*’...

...mother, Adad-Guppi, a priestess of the moon-god, had witnessed the sack of *Haran* by the Medes when ‘*Sin*, king of all gods, became angry with his city and his temple and went up to heaven, and the city and the people in it became desolate.’²⁴²²

Tamara Green also wrote:

When Esarhaddon came to *Haran* in 675 BCE, ‘he saw in the outskirts (?) of *Haran* a temple of cedar wood, (in it) the god *Sin* was leaning upon a staff, with two crowns upon his head.’²⁴²³

Tamara Green wrote about artifacts from the *Haran* area:

One of the figures is the bust of a male behind whose shoulders appears a lunar crescent; the inscription to the left of the niche...reads...‘Sila made the image to *Sin* the god’...It would seem that the lunar crescent must designate the figure as the god himself. Certainly such an interpretation is supported by earlier iconography and numismatic evidence...Drijvers has described the cave relief as ‘a horned pillar of oval shape, resembling a stylized human person wearing horns on his head’ and has suggested that the horns are those of the lunar crescent.²⁴²⁴

The *Assyrians* and *Babylonians* also believed that the moon-god was a person separate from the moon itself since their steles show *Sin* rowing his crescent boat

²⁴¹⁶ Ryckmans. *Anchor*, v. 6, p. 173.

²⁴¹⁷ Gunduz. *Life*, pp. 179, 201.

²⁴¹⁸ Goldman. *Portal*, p. 81 & fn.

²⁴¹⁹ Goldman. *Portal*, p. 81 & fn.

²⁴²⁰ See “*Osiris*” in either the Index or the Thumbnail Gallery.

²⁴²¹ *EB*, accessed 20 Jun 2002, *Sin* entry.

²⁴²² *ANET*, 560-562, as quoted by Green. *Moon*, p. 21.

²⁴²³ *ANET*, 605, as quoted by Green. *Moon*, p. 65.

²⁴²⁴ *ANET*, 605, as quoted by Green. *Moon*, pp. 66-67.

with an oar.²⁴²⁵ The moon was always the moon-god's object, not body or person. *The Larousse Encyclopedia of Mythology* states:

*Sin...in his physical aspect Sin...was an old man with a long beard the color of lapis lazuli. He normally wore a turban. Every evening he got into his barque [i.e. boat]—which to mortals appeared in the form of a brilliant crescent-moon—and navigated the vast spaces of the nocturnal sky. Some people however believed that the luminous crescent was Sin's weapon. But one day the crescent gave way to a disk, which stood out in the sky like a gleaming crown. There could be no doubt that this was the god's own crown; and then Sin was called 'Lord of the Diadem.'*²⁴²⁶

In the *Hadramawt* in Southern Arabia, the moon-god *Sin* (*Syn*) is depicted on coins with the bust of a man.²⁴²⁷ The fact that "houses" were built for *Sin* suggests a certain level of anthropomorphism, and that *Sin* was a separate entity than his throne of the moon. This reminds one of how the *Kaaba* at *Makka* was called "The House of *Allah*." *The 1911 Encyclopedia Britannica*'s entry on "*Sin*" states:

The name of *Sin*'s chief sanctuary at *Ur* was *E-gish-shir-gal*, 'House of the Great Light'; that at *Haran* was known as *E-khul-khul*, 'House of Joys.' On seal-cylinders he [*Sin*] is represented as an old man with flowing beard, with the crescent as his symbol.²⁴²⁸

The Egyptians also saw a Man-in-the-Moon as being separate from the moon boat, as *Yusuf Ali* wrote:

The Egyptian *Khonsu*, traversing the sky in a boat, referred to the moon.²⁴²⁹

That *Allah* was a moon-god separate from the moon is suggested by traditions that say *Allah* left footprints on the crescent-shaped Rock of *Ibrahim* at the Dome of the Rock. Oleg Grabar wrote:

On early traditionalist is said to have repeated that the Syrian *Muslims* 'pretend that God put His foot on the Rock in Jerusalem'...According to another source, 'Abd Al-Malik [the *Caliph* who had the Dome of the Rock built] is alleged to have said that the Rock is the one which 'the Compassionate One [God] had set His foot.'²⁴³⁰



Figure 04-09. A typical *Semitic* moon-god rowing across the sky. This is an artist's adaptation of artwork found on *Assyrian* steles. Also, an early *Muslim* tradition that says *Allah*'s feet touched the crescent-shaped Rock of *Ibrahim* at the Dome of the Rock.

That a deity makes an astral object his or her throne can be seen in ancient myths. The great god, who might be the sky god, made the astral objects and then divvied them up among his offspring. Then the great god generally took as residence the planet Jupiter, the moon or the sun. Lester Ness gives an example:

²⁴²⁵ Caption: "Late *Assyrian* or Neo-Babylonian Seal, Baltimore, Walters Art Gallery" (Morey, *Invasion*, p. 211).

²⁴²⁶ *Larousse*, *Sin* entry, p. 56.

²⁴²⁷ Doe, *Southern*, p. 122.

²⁴²⁸ NationMaster.com, accessed 28 Mar 2004, "*Sin* (god)" entry.

²⁴²⁹ *Yusuf Ali*, *Holy*, p. 1621, App. XIII.

²⁴³⁰ Nuseibeh & Grabar, *Dome*, p. 51.

In the creation epic, *Enuma Elish*, he [Marduk] assigned the gods to their stars, and took Jupiter for himself. The remaining planets visible to the naked eye are Saturn, Mars and Mercury, associated with the gods *Ninurta* [war-god], *Nergal* [war and plague god] and *Nabu* [scribe and messenger of the gods], respectively.²⁴³¹

That the ancients thought the astral gods manned the astral bodies is evidenced in the Bible. In Iconium in Asia Minor the townsfolk thought that Paul was *Hermes* (Mercury) and Barnabas was *Zeus* (Jupiter) (Act 14:12-13).

The Ephesians worshipped a meteorite betyl that they thought to be an image of *Artemis* the moon-goddess (Act 19:35). The Asia Minor *Artemis* was variously known to the Greeks as the moon-goddess *Selene*, and to the Romans as the moon-goddess *Diana*.

Even the medieval *Muslim* astrologers believed that humans or angels manned the moon and the planets. For instance, Moshan Fani wrote in *The Dabistan* (~1645 AD):

...although the planets are simple bodies of a spherical form, yet the reason why the above-mentioned images have been thus formed is that the planetary spirits have appeared in the world of imagination to certain prophets, saints and holy sages under such forms; and under which they are also connected with certain influences; and as they have appeared under forms different from these to other persons, their images have also been made after that fashion.²⁴³²

The *Dabistan* also relates *Muhammad's* "Night Journey" through the "Seven Heavens" when *Muhammad* met some astral spirits and other persons. Here is the description of the First and Third Heaven:

The learned possess a great number of versions on this subject but the best of all interpretations is that of the Lord Rais, the wise *Shaihk Abu Ali Sina*, who declares: 'So said the prophet of God, *Muhammad*... 'I arrived at the heaven of the universe; the gates yielded and I entered. There I saw *Ismail* seated upon a throne and a crowd before him, with their eyes fixed upon his face. I made my salute, looked at him and went on.' By 'heaven' is understood the moon; by 'Ismail,' the body of the moon; and by 'the crowd,' those whose conditions are under the influence of the moon...What the prophet said 'When I arrived into the Third Heaven, I there saw an angel, equal to whom in excellence and beauty I had seen none, placid and joyful, he was seated upon a throne; and a circle of angelic effulgence was diffused about him.' This was the heaven of Venus, and it is not necessary to comment its beauty; it denotes gladness and festivity.'²⁴³³

The "crowd" that Lord Rais says is standing before *Ishmael* on the moon refers to *Muslims* who claim *Ishmael* as a patron saint, ancestor, prophet, ruler and the like. *Muhammad* even said "70,000 of my people shall enter Paradise like the full-moon."²⁴³⁴

It is *Muslims* who are most famous for watching and waiting for the appearance of the crescent-moon and then adjusting their calendar and feasts accordingly. *Muslims* are also known for praying toward the lunettes of the *Mihrab* Venus altars, a subject that will be discussed in later chapters.

²⁴³¹ Ness. *Mosaics*, p. 41.

²⁴³² Fani. *Dabistan*, pp. 25-26.

²⁴³³ Fani. *Dabistan*, pp. 398, 404.

²⁴³⁴ Ishaq. *Sirat*, p. 305.

Similarly, the Man-in-the-Moon guided *Muhammad* while the moon was on the clear, high part of the horizon (K 053:007; 081:023). Early *Muslims* also believed that the Man-in-the-Moon was *Allah*, so it was thought the moon could not tell a lie, as one of *Muhammad's* followers, Ka'b b. Malik, said:

Like the full-moon that cannot lie, when he [*Muhammad*] appeared [like the full-moon], we followed him and held him true.²⁴³⁵

It was thought a prophet could best hear the words of the Man-in-the-Moon when the moon seemed to be close and on the horizon. That is why we read in the *Koran* that *Muhammad's* message was not muddled or murky because it was communicated while *Allah* was on the "clear" horizon (K 053:007; 081:023).

The horizon was clear of fog because the moon was on the highest part of the horizon," meaning above a mountain range near *Makka*. *Muhammad* got as close as he could to the moon by staying in mountain caves such as Mount *Hira*.

Even if *Muhammad* failed to make contact with *Allah*, staying in a cave on Mount *Hira* was not a waste of time. That is because watching for the appearance of the moon was considered an act of worship, as Abdulkader Tayob wrote:

Unlike riding a camel, watching the new-moon is an act of worship.²⁴³⁶

It was commonly thought that the heights made for better communication with astral gods and that is why the ziggurats and even giant phalluses were constructed as Trimingham notes:

Lucian of *Samosata* [~117 to ~180 AD] writes ([in] *De Dea Syria*) of a rite in honor of the goddess *Atargaris* at *Hierapolis* in Syria in which the celebrant spends a week at the top of a 170-foot-high stone phallus [by way of comparison, the Lighthouse at Alexandria was 384 feet tall]. 'The crowd is convinced that the man in this lofty place speaks to the gods, asks them to grant prosperity to the whole of Syria, and that the gods are in a position to hear his request more clearly.'²⁴³⁷

Muhammad spoke of how he was high enough so fog and dust did not obscure his view of the heavens:

I [*Allah*] swear by the star when it goes down; your companion does not err, nor does he go astray; nor does he speak out of desire. It is naught but revelation that is revealed, The Lord of Mighty Power has taught him, The Lord of Strength; so he attained completion and he is in the highest part of the horizon (K 053:001-007).

But nay! I [*Allah*] swear by the stars, that run their course (and) hide themselves and the night when it departs, and the morning when it brightens, most surely it is the Word of an honored messenger, the possessor of strength, having an honorable place with the Lord of the Dominion, one (to be) obeyed and faithful in trust. Your companion is not gone mad. Of a truth he himself saw on the clear horizon (K 081:015-023).

So once *Muhammad* told the *Makkans* about his communicating with the Man-in-the-Moon, many of the *Makkans* were satisfied that *Muhammad* was indeed a prophet, as Ka'b b. Malik said:

²⁴³⁵ Ishaq, *Sirat*, p. 422.

²⁴³⁶ Tayob, *Islam*, p. 27.

²⁴³⁷ Trimingham, *Arabs*, p. 234, fn. 53.

Like the full-moon that cannot lie, when he [*Muhammad*] appeared [like the full-moon], we followed him and held him true.²⁴³⁸

From elsewhere in the *Koran*, we know that *Allah* and *Muhammad* made first contact with *Allah* during the Night of Power near the end of the lunar month of *Ramadan* (*K* 002:185; 097:001-005). An end of lunar month festival suggests *Allah* was a moon-god, as Tamara Green wrote:

...the end of the month was traditionally devoted to the moon-god.²⁴³⁹

A *Hadith* suggests that *Allah* can be seen as though he were an astral body but does not go so far as to say *Allah* was actually the moon itself. This is consistent with the idea that *Muhammad* thought *Allah* sometimes appeared as the Man-in-the-Moon but was not the moon itself:

The people said 'Oh *Allah*'s Apostle! Shall we see our Lord on the Day of Resurrection?' He replied, 'Do you have any doubt in seeing the full-moon on a clear (not cloudy) night?' They replied, 'No, Oh *Allah*'s Apostle!' He said 'Do you have any doubt in seeing the sun when there are no clouds?' They replied in the negative. He said 'You will see *Allah* (your Lord) in the same way' (*Sahih Bukhari*, bk. 12, no. 770).

According to several sources, *Muhammad* reported seeing *Allah* as a human. This suggests *Muhammad* thought he saw the Man-in-the-Moon, as Jim Wafer wrote:

There is also the *Hadith* (existing in a number of variants) according to which the Prophet said 'I have seen my Lord in a form of the greatest beauty, as a youth which abundant hair, seated on the throne of grace, clad in a garment of gold, on his hair a golden crown, on his feet sandals' (Wilson, Peter Lamborn and Weischer, Bernd Manuel 1978:8; also see Ritter, Hellmut 1928:257; Corbin, Henry 1969:272-277). The variants mention that the youth was in a heavenly garden; that his robe was green rather than gold; that he was beardless; or that he wore his cap awry (Ritter, Hellmut 1928:257; Corbin, Henry 1969:272; Schimmel, Annemarie 1982:67-68).²⁴⁴⁰

Many modern *Muslim* believe they will see *Allah* physically, as *A Short [Islamic] Creed* by Al Ash'ari attests:

We believe that God at the Day of Resurrection (*Yawm Al Qiyama*) will be visible to the eyes, as the moon is seen upon the night of the full-moon; the believers will see Him, according to traditions which have come down from the Prophet.²⁴⁴¹

Whether Muhammad Modified His Astral Beliefs

Muhammad's *Makkan Suras* (*K* 006, 053, 054, 081) were decidedly more astral than his later *Suras*. That is because in *Madina*, *Muhammad* had more extensive contact with Jews. In *Madina Muhammad* toned down but did not entirely discard, many of his astral religion ideas. For instance, the light of the moon and sun were still seen as being divine light rather than just fire. Tabari (839-923 AD) reports *Muhammad* as saying:

Gabriel brings to the sun a garment of luminosity from the light of the Throne, according to the measure of the hours of the day. It [the wrap] is longer

²⁴³⁸ Ishaq, *Sirat*, p. 422.

²⁴³⁹ Green, *Moon*, p. 192.

²⁴⁴⁰ Murray, *Culture*, p. 90.

²⁴⁴¹ MacDonald, Duncan B. (1863-1943 AD), *Development of Muslim Theology, Jurisprudence and Constitutional Theory*, Charles Scribner, New York, 1903, p. 295 (online).

in the summer and short in the winter, and of intermediate length in autumn and spring...The same course [through the sky] is followed by the moon in its rising, its running on the horizon of the heaven, its setting, its rising to the highest, Seventh Heaven, its being held underneath the Throne, its prostration, and its asking for permission. But *Gabriel* brings it a garment from the light of the Footstool [as opposed to the Throne proper]. He continued. This is (meant by) God's word: 'He made the sun a luminosity and the moon a light' [K 010:005].²⁴⁴²

Ibrahim then saw a sunrise and asked himself whether the sun was the greater than *Allah* the moon-god. When *Ibrahim* was unimpressed with the sun, he said "O my people! Surely, I am clear of what you set up (with *Allah* [the moon-god])" (K 006:078). Thus *Ibrahim* became a moon-god monotheist, as did *Nabonidus* and *Muhammad*. That moon crescents top *Mosques* the world over is a throwback and atavism to the very earliest days of *Islam*.

That *Ibrahim* received guidance from the celestial North Pole and the moon agrees with Arab astral religion, as *Khairat Al Saleh* wrote:

In addition to the sun, moon and the star *Al Zuhara*, the Arabs worshipped the planets Saturn, Mercury and Jupiter, the stars Sirius and *Canopus* and the constellations of *Orion*, *Ursa Major* and [*Ursa*] *Minor* and the seven *Pleiades*.

Some stars and planets were given human characters. According to legend, *Al Dabaran*, one of the stars in the *Hyades* group, fell deeply in love with *Al Thurayya*, the fairest of the *Pleiades* stars. With the approval of the moon, he asked for her hand in marriage.²⁴⁴³

That *Ibrahim* received guidance from the celestial North Pole and the moon agrees with *Sabeian* doctrine to—as *Tamara Green* wrote:

'They have adopted one direction for prayer, which they have fixed towards the North Pole in its course. The intelligent thus seek to inquire for wisdom.' So states *Sarakhsi*, as cited by *Ibn Al Nadim*, in his account of *Sabian* doctrine; and in fact one of the most obscure references in the *Catalog's* calendar is that which joins the celebration of 'the Lord who is the moon' with the performance of the 'Mystery to the North' on the 24th day of II *Kanun*. In addition, in the months of *Haziran* and *Aylul*, this mystery is celebrated on the 27th and 28th. Although the moon is not mentioned in these two months, we have already noted that the end of the month was traditionally devoted to the moon-god...²⁴⁴⁴

The *Parsees* (Zoroastrians) also understood the K 006 story of *Ibrahim* to indicate that *Ibrahim* believed in an astral religion. The *Dabistan*, a comparative-religions text written around 1645 AD, records:

...among the images of the *Kaaba* was one of the moon, exceedingly beautiful, wherefore the temple was called *Mahgah* (Moon's Place) which the Arabs generally changed into *Makka*. They also say that among the images and statues left in the *Kaaba* by *Mahabad* [a pre-Islamic Persian ruler] and his renowned successors, one is the Black Stone, the emblem of Saturn. They also say that the prophet of Arabia worshipped the seven planets, and he therefore left undisturbed the Black Stone or Saturn's emblem, which had remained since the time of the *Abadian* dynasty; but that he broke or carried away the other figures

²⁴⁴² *Al Tabari, History*, vol. i, p. 232.

²⁴⁴³ *Al Saleh. Fabled*, pp. 29-30.

²⁴⁴⁴ *Green. Moon*, p. 192.

introduced by the *Kuraish*, and which were not formed according to the images of the stars. In most of the ancient temples of Persia they had formed the symbol of Venus [the bulbous lamp] in the figure [arch] of a *Mihrab*, or arch, like the altar of the *Mosques*; consequently, the present [*Muslim*] *Mihrab*, or altar, is that identical symbol; which assertion is also proved by the respect paid to Friday or [in astrology] the day of Venus [i.e. *Islam*'s Day of Prayer].

Ibrahim (Abraham), the friend of God, pursued the same conduct; that is, he rejected the idols which were not of the planetary forms; and the reverence paid by him to the Black Stone, according to ancient tradition, seems to prove that point...They also say that in *Madina*, the burial place of the prophet, there was formerly an image of the moon; the temple in which it was, they called *Mahdinah*, or the 'Moon of Religion,' as religion is the moon of truth, from which the Arabs formed *Madina*.²⁴⁴⁵

The *Muhammadan* doctors say that *Islamism* is connected with this planet [Venus], from which source proceeds the veneration paid by them to Friday, or the day of Venus [the *Muslim* day of prayer].²⁴⁴⁶

Before *Muhammad* came to town, *Madina* was named *Yathrib*. *Madina* in Arabic means "The city," with "The City of the Prophet" being implied. So since *Mahdinah* in Persian meant "the Moon of Religion" and *Madina* meant "the city," it is conceivable that this convergence between the Persian and Arabic led to the choosing of the name *Madina*.

This is quite possible because Jeffery and Margoliouth both wrote that *Muhammad* used many foreign words in the *Koran*, including Persian words.²⁴⁴⁷ Not only did *Muhammad* have trade and diplomatic contacts with the Persians (*Sassanians*), whom *Muhammad* spoke of often but also one of his own followers, Salman, was Persian.

Salman suggested digging the defensive trench around *Madina* that became the centerpiece of the Battle of the Trench.²⁴⁴⁸ Salman got the idea from seeing Persian defensive alignments. Salman may have suggested the name *Madina* because the word meant "City [of the Prophet]" in Arabic, and the similar-sounding Persian word meant "Moon of Religion." The early *Muslims* were fond of thinking of *Muhammad* as being the full-moon:

Like the full-moon that cannot lie, when he [*Muhammad*] appeared [like the full-moon], we followed him and held him true.²⁴⁴⁹

The *Parsees* were correct about *Muhammad* worshipping the planets. At least once *Muhammad* sacrificed to Venus according to tradition, and *Muhammad* had an attachment to the Venus Black Stone. Also, consider how *Muhammad* circumambulated the *Kaaba*. Zwemer wrote:

Then the pilgrim runs between the hills of *Safa* and *Marwa*....He then runs around the *Ka'aba* seven times—thrice very rapidly and four times very slowly—in imitation of the motions of the planets.²⁴⁵⁰

This follows the speed pattern that *Muhammad* set for circumambulation during his farewell pilgrimage.²⁴⁵¹

²⁴⁴⁵ Fani, *Dabistan*, pp. 30-31.

²⁴⁴⁶ Fani, *Dabistan*, p. 194.

²⁴⁴⁷ Jeffery, *Foreign*, and Margoliouth, as quoted in Warraq, *What*, pp. 193-200.

²⁴⁴⁸ Lings, *Sources*, p. 216.

²⁴⁴⁹ Ishaq, *Sirat*, p. 422.

²⁴⁵⁰ Zwemer, *Animism*, ch. 8.

Evidently, the *Haranians* (from *Haran*, “the City of the Moon”) interpreted *K 006* as the *Parsees* (Zoroastrians) did (see *The Dabistan* quote above). The *Haranians* and *Parsees* believed that *Ibrahim* worshipped the moon and the planets but not the other astral objects in the sky. *Al Biruni* quotes ‘*Ibn Sankila* as to what the *Haranians* claimed about *Ibrahim*:

Abraham left their community [not on account of polytheism but] simply because leprosy appeared on his foreskin, and that everyone who suffered from this disease was considered impure and excluded from all society. Therefore he cut off his foreskin, i.e. he circumcised himself. In this state he entered one of their idol-temples, when he heard a voice speaking to him, ‘O Abraham, you went away from us with one sin and you returned to us with two sins. Go away and do not again come to us.’ Thereupon Abraham, seized by wrath, broke the idols in pieces and left their community. After this Abraham repented and wished to sacrifice to the planet Saturn.²⁴⁵²

Here the *Haranians* agree with the *Parsees* in thinking that the *Ibrahim* worshipped the moon and planets.

Koran 006:136 Shows That Allah Is a Moon-god

The conquered tribes around *Makka* mostly worshipped moon-gods as their high god. However, to show their subordination to *Makka*, they had to give offerings to *Allah* the moon-god at *Makka*. Since however this was forced tribute, they naturally skimmed on their offerings to *Allah* in deference to their own moon-gods. *Muhammad* decried this practice in the *Koran* and he called their moon-gods mere associates to *Allah*.

They set apart a portion for *Allah* out of what He has created of cultivated land (tilth) and cattle, and say: This is for *Allah*—so they assert—and this for our associates [their moon-gods]; then what is for their associates, it reaches not to *Allah*, and whatever is (set apart) for *Allah*, it reaches to their associates [their moon-gods]; evil is that which they judge (*K 006:136*).

This lesson found in *Koran 006:136* about dividing offerings between *Allah* and other deities fits well with the lesson earlier in *Koran 006* where *Ibrahim* was said to decry the practice of setting up associates with *Allah* (discussed above). G. R. Hawting wrote about *Koran 006:136* and the identity of the “associated” idol:

Isaiah Goldfeld was impressed by the fact that the report about the practice of *Khawlan* in sharing out their agricultural produce unfairly between God and their idol mentions by name a specific sub-tribe which he thought it possible to identify as a deformation of a word found in the south Arabian inscriptions, apparently referring to agricultural serfs. Furthermore, he suggested that the name of the idol as variously given in the different versions of the story in *Muslim* tradition could be related to names of the moon-god found in South Arabian inscriptions. On that basis he supported an argument, developed in his doctrinal thesis, that in the period before *Muhammad*, the tribes of Arabia customarily paid a ‘temple tax’ to the sanctuary of *Makka* and its [moon-]god *Allah*, as a sign of their submission to the *Quraysh* of *Makka* but that immediately before the Prophet, the authority of the *Quraysh* had begun to decline and the tribes once again devoted their tithes to their own deities [moon-

²⁴⁵¹ Peters. *Origins*, p. 229.

²⁴⁵² Gunduz. *Life*, pp. 162-163.

gods]. *Muhammad's* mission was to restore the crumbling authority of *Makka* and [the] *Quraysh*.²⁴⁵³

Muhammad applied a similar tribute model to Jews and Christians whom he said worshipped *Allah* the moon-god but under different a different name. Thus while doing homage to *Yahveh*, the Christians and Jews also had to give the *Jizya* poll tax to the *Muslim* moon-god worshipping community.

The Overall Astral Flavor of the *Koran*

The many mentions in the *Koran* of the sun, moon, stars and meteors give the *Koran* a decidedly astral flavor. The moon is mentioned twenty-nine times in the *Koran*, one mention for each day of the lunar month. (The lunar month is approximately 29.5 days long.)

The fact that the *Koran* has twenty-nine mentions of the moon (see table) and twenty-nine *Suras* prefixed by mystical characters (see table and associated discussion) indicates the lunar orientation of the *Koran*.

The <i>Koran's</i> Twenty-nine Mentions of the Moon					
1	002:189	10	021:033	19+20	041:037 (two mentions)
2	006:077	11	022:018	21	054 (entitled "The Moon")
3	006:096	12	025:061	22	054:001
4	007:054	13	029:061	23	055:005
5	010:005	14	031:029	24	071:016
6	012:004	15	035:013	25	074:032
7	013:002	16	036:039	26	075:008
8	014:033	17	036:040	27	075:009
9	016:012	18	039:005	28	084:018
				29	091:002

Though the *Koran* is about the size of the New Testament, the *Koran* mentions the moon twenty-nine times. The New Testament mentions the moon only ten times and the much larger Old Testament mentions the moon fifty-eight times.

How the Bible and *Koran* speak of the moon is different too. The *Koran* speaks of the moon shining and rising. The *Koran* speaks of the moon phases and how the moon marks the lunar months and pilgrimages. The Bible however mentions the moon mainly in warnings against idolatry and in apocalyptic passages.

Regarding the apocalyptic passages that mention the moon, God may have been hinting that in the end times, Christianity would butt heads with an astral religion, namely *Islam*.

The Lunar Schedule for Reading the *Koran*

Having a moon-god scripture calls for a lunar reading schedule. Arthur Jeffery wrote:

For devotional reading or recitation, the *Quran* is commonly divided into thirty parts, one part to be read or recited each day of the lunar month, or into seven parts that the whole may be finished in a week.²⁴⁵⁴

The weekly reading would be in honor of a phase of the moon and the monthly reading celebrated a moon cycle.

²⁴⁵³ Hawting. *Idolatry*, p. 41.

²⁴⁵⁴ Jeffery. *Islam*, p. 222.

The idea of reading some moon-god literature each night on a schedule likely goes back to pre-Islamic times, at least among the moon-god priests. After all, the moon-god was the god of the religious lunar calendar, so it just would not do to read the *Koran* haphazardly, especially when the moon ruled other aspects of religious life.

Since *Muslims* usually start reading the *Koran* on the first day of the lunar month, they address the crescent-moon with the words of the first *Koranic* chapter called *Al Fatiha*, meaning “The Opening”:

All praise is due to *Allah*, the Lord of the Worlds. | The Beneficent, the Merciful. | Master of the Day of Judgment. | Thee do we serve and Thee do we beseech for help (*K* 001:001-004).

Abdullah Yusuf Ali wrote concerning his translation of the *Koran*:

I have retained the numbering of sections as it is universally used in the Arabic copies and marks a logical division of the *Suras*.²⁴⁵⁵

Scholars have noted that the *Koran* is about the same size as the New Testament. *Yusuf Ali*’s pocket-sized *Koran* is 520-pages long. This averages out to 17.33 pages of reading per night over the lunar month.

The exact division of these sections probably has changed since *Caliph* Uthman produced his recension of the *Koran*. In fact, some claim that Uthman’s editors excised entire verses, sections and chapters from the *Koran*. For instance, some claim that there was once a verse stating that stoning is the punishment for married adulterers.

As with the current section divisions, the verse divisions are relatively modern. The verse citations vary from *Koran* version to *Koran* version. For example, in the longer chapters near the start of the *Koran*, many verses are a paragraph in length. In the shorter chapters, the verses tend to be much shorter.

In the shorter chapters, often a sentence that does not even stretch from margin to margin is designated as a verse. Thus in the table that follows shortly, page count is the unit of length rather than section divisions or verse count.

Notably, the *Koran* still seems to indicate its earliest divisions, probably from the time before *Caliph* Uthman produced his recension of the *Koran*. The chapter headings still indicate these earliest divisions that seem to follow the moon phases.

There are four weeks in a lunar month bookended by the major changes in the moon phases: 1) waxing half, 2) full, 3) waning half and 4) the dark phase, which is bookended by the waning and waxing crescents.

Appropriate for moon-god literature, the *Koran* is divided into four parts. Each part is bookended by a major moon phase change. There are 114 chapters in the *Koran*, which breaks down to a bit over four chapters of reading per night if one wants to finish the *Koran* during the 27 days when the moon is visible some time during the night or early morning.

The *Koran*’s chapters, except for the first chapter, are collated by length. The longer chapters tend to be nearer the beginning of the *Koran* and shorter chapters tend to be nearer the end of the *Koran*.

The length of the first weeks’ readings is the longest. This arrangement mirrors how the waxing crescent phase of the moon was most important to moon-god worshippers. Not only did the crescent mark the start of the lunar month but also the

²⁴⁵⁵ *Yusuf Ali. Meaning*, p. vii.

moon has just resurrected itself after a three-day stint in the underworld. The moon worshippers' king had returned!

The full-moon phase was next in importance, so the chapters during the second week were slightly less long each night. As the moon phase goes past full, the moon slowly tapers off. Thus it seemed appropriate for the chapters to slowly taper off in length. As the moon turned into a waning crescent sliver and finally the dark phase, the corresponding *Koranic* reading was just a sliver of text. The last chapters of the *Koran* are very short.

Another reason for the *Koranic* readings to go from long to short is that the right side of the moon is always lit first at the start of the lunar month. Then the full-moon appears and finally the left side of the moon is lit. The lit side of the moon goes from a D (waxing crescent) to an O (full-moon) to a C (waning crescent). This is how the moon appears in the northern hemisphere where *Makka* is located.

In the ancient world, the right side was good or lucky and the left side was evil or unlucky. For instance, in Latin "right" was *Dexter* and "left" was *Sinister*. That's why the Latin words *Dexter* and *Sinister*, meaning merely "right" and "left" respectively, took on their connotations of "dextrous" and "sinister."

So it made sense to honor the moon-god with longer *Koranic* readings when the moon was lit on the happy right side, and make the readings shorter when the moody, baleful side of the moon showed its face.

Thus the crescent to half-moon's readings averaged 41+ pages per night, the half to full-moon's readings averaged 18+ pages per night, the full to waning half-moon's readings averaged 9+ pages per night, and the waning half to waning crescent to the dark phase averaged only 3+ pages per night. Notice that each week, the length of the reading is more than halved.

Another reason for the shorter readings at the end of the month is, starting at the full-moon, the moon is out fewer hours each night. The full-moon rises at sunset and is visible all night. A waning half-moon rises at midnight and consequently is only seen half the night. A waning crescent-moon rises earlier in the morning and is only seen for a few hours before daylight emerges.

It is worth noting that dividing the lunar month was made easier by the fact that: In the Arabian moon-calendar, these are the two full-moon days.²⁴⁵⁶

Even after Uthman's recension, the *Koran's* appropriately entitled chapters closely mark the moon phases, or nearly mark the moon phases. To indicate the:

- ☉ Half waxing moon, there is the 29th *Sura* called "The Light."
- ☉ Full-moon, the *Koranic* chapters are entitled *Sura* 53 "The Star" and *Sura* 54 "The Moon."
- ☉ Waning half-moon, the *Koranic* chapters are called *Sura* 85 "The Celestial Station" and *Sura* 86 "The Nightly Visitant."
- ☉ Dark phase of the moon, the very short last chapter of the *Koran* has the words "The Utterly Dark Night" (*K* 113:003).

Incidentally, *K* 113 should be considered the start of the last *Sura* in the *Koran* since *K* 113 and *K* 114 were "revealed" together as a pair. Together these last two *Suras* are called the *Mu'awwidhatan* (*Sahih Abu-Dawud*, bk. 34, no. 4210). *Muhammad* believed that the eleven verses of this pair of *Suras* form an antidote to

²⁴⁵⁶ Daum. *Ursemitische*, p. 60.

bewitching. In passing, *K* 105 and *K* 106 are another pair of *Suras* that were originally one *Sura*.²⁴⁵⁷

The Lunar Month Cycle for Reading the <i>Koran</i>					
<i>Koranic Chapters Read By The Week</i>	<i>Days of Lunar Month</i>	<i>Moon Phases</i>	<i>Astral Chapter(s) Grouped Near the End of Each Week & at the Change in Moon Phase</i>	<i>Page Count in Yusuf Ali's Koran</i>	<i>Pages of Reading Per Night</i>
1: 001-028	1-7	☾ to ☾	29. The Light	001-288	41.41
2: 029-056	8-14	☾ to ☉	53. The Star. 54. The Moon.	289-424	18.29
3: 057-084	15-21	☉ to ☽	85. The Zodiacal Constellations. 86. The Morning Star	424-492	9.14
4: 085-114	22-28+	☽ to ☿ to ●	<i>K</i> 113:003 The Utterly Dark Night.	492-520	3.71

Legend: Moon Phases: Waxing crescent=☾; First Quarter=☾; Full=☉; Last Quarter=☾; Interegnum=●

The Koran's Mysterious Letters

It has been posited that the mystical letters in front of twenty-nine *Suras* (see table below) have no meaning because they had no vowels in the original, though some modern translators insert vowels so *T.H.* becomes *Ta Ha* (*K* 020) and *Y.S.* becomes *Ya Sin* (*K* 036). This argument is absurd since based on that logic the entire *Koran* has no meaning since the entire *Koran* was originally written without vowels. Copyists later inserted the vowels in the form of dots and marks placed above and below the consonants.

It is hard to believe that letters without any meaning whatsoever would prefix *Koran* chapters, and *Muslims* have generally assigned some meaning to the letters, so it is safe to assume that the letters are abbreviations of words or phrases or both.

The fact that the *Koran* has twenty-nine mentions of the moon (see table), and twenty-nine *Suras* prefixed by mystical characters (see table), suggests the lunar orientation of both the *Koran* and the mystical letters.

The *Muslim* translator, *Muhammad Asad*, wrote about the "Disjointed Letters":

About one-quarter of the *Quranic Suras* are preceded by mysterious letter-symbols called *Muqattaat* ('Disjointed Letters') or, occasionally, *Fawatih* ('openings') because they appear at the beginning of the relevant *Suras*. Out of the twenty-eight letters of the Arabic alphabet, exactly one-half—that is, fourteen, occur in this position, either singly or in varying combinations of two, three, four or five letters. They are always pronounced singly, by their designations and not as mere sounds—thus: [A.L.M.] *Alif Lam Mim* or [H.M.] *Ha Mim*, etc.^{2458 2459}

The *Muslim* commentator and translator, *Yusuf Ali* wrote that an early tradition stated the letters *Ta Ha* were a vocative expression meaning "O Man!"²⁴⁶⁰ Similarly,

²⁴⁵⁷ Peters. *Makka*, p. 32.

²⁴⁵⁸ Asad. *Message*, App. II, p. 992.

²⁴⁵⁹ Shamoun, Sam. "Responses to Akbarally Meherally's [Web] site: Meherally's latest posting of Nov 6," AnsweringIslam.org, accessed 1 Dec 2003.

²⁴⁶⁰ *Yusuf Ali. Meaning*, p. 226, Introduction to *K* 020, the "*Ta Ha*" *Sura*.

the letters *Ya Sin* mean "O [moon-god] *Sin*," just as "*Ya Allah*" means "O *Allah*," as will be discussed later in this section. *Yusuf Ali* also wrote that:

...the Abbreviated Letters *A.L.M.* which...I have suggested as symbolical of Past, Present and Future [or]...the mystery of Creation, the mystery of Time and the mystery of *Ma'ad* (the Final End).²⁴⁶¹

Yusuf Ali translates *Ma'ad* variously as "the Future," "the Final End" and "the Hereafter," and *Ma'ad* is the name for the doctrine of "the final return of man to *Allah*."²⁴⁶²

Yusuf Ali wrote that *H. M. (Ha Mim)* stands for "friend," "helper" and "protector," which are all references to *Allah*. Thus from what *Yusuf Ali* tells us, one can conclude that *Mim* only means "future" when it is paired up with *A.L.* This is similar to how the English *Z* has a different meaning in the phrase "*A to Z*," and the Greek letter *Omega* takes on deeper meaning in the phrase "*Alpha and Omega*."

The *Min* may stand for "protector" and the "*Ha*" may stand for the definite article "the." Torrey wrote about "*Ha*" in Arabic:

There is no need to look for Hebrew influence in this grammatical feature, especially since the demonstrative element *Ha* is so pervasive in all *Semitic* speech.²⁴⁶³

Yusuf Ali continues:

The very word *Hamim* in that sense [friend, helper and protector] is used in *Suras* 040 and 041 (040:018 and 041:034), while in the other *Suras* we have words of equivalent import, e.g. *Wali* or *Nasir* (042:008 and 031); *Qarin* (043:036, 038); *Maula* (044:041); *Auliya* or *Nasirin* (045:019, 034); and *Auliya* (046:032).²⁴⁶⁴

The suggested meanings of several letters, as noted above, may help to decipher other combinations of mystical letters, as shown in the chart below. So far it has been established that:

Alif = Past, *Ha Mim* = The Protector, *Lam* = Present, *Mim* = Future,

Sin = "[moon-god] *Sin*," *Ta Ha* = "Oh Man!" and *Ya Sin* = "O [moon-god] *Sin*"

If "*Ta Ha*" means "Oh Man!" and "*Ya Sin*" means "Oh *Sin*!" then it follows that, when *Ta* and *Ya* precede a noun, they both mean "Oh" and indicate a vocative noun.

When the mystical-letter combination "*Ta, Sin, Mim*" is compared to the phrase "*Ta Ha*" (Oh Man) and "*Ha Min*" (The Protector), one may conclude that "*Ta, Sin, Mim*" means "Oh [moon-god] *Sin*, Protector." Thus "*Ta, Sin, Mim*" is similar to "*Ya Sin*," meaning "O [moon-god] *Sin*."

Interestingly, saying "*YaSin*" is how *Gilgamesh* addressed *Sin* in the *Gilgamesh Epic*. *Gilgamesh* thought of *Sin* as a protector:

At night when he [*Gilgamesh*] came to the mountain passes *Gilgamesh* prayed: 'In these mountain passes long ago I saw lions, I was afraid and I lifted my eyes to the moon; I prayed and my prayers went up to the gods, so now, O moon-god *Sin*, protect me.'²⁴⁶⁵

That *Muhammad* knew *Allah* to be *Sin* the Protector is seen from how he was said to have sprinkled dust on the heads of his *Mekkan* opponents by putting them in

²⁴⁶¹ *Yusuf Ali. Meaning*, pp. 302, Introduction to *Sura* 30.

²⁴⁶² *Yusuf Ali. Meaning*, pp. 296, 302, 312 & 353, Intro. to *Suras* 29, 30, 32 & 39.

²⁴⁶³ Torrey, *Foundations*, p. 20.

²⁴⁶⁴ *Yusuf Ali. Meaning*, p. 360, Introduction to *Sura* 40.

²⁴⁶⁵ Anonymous. *Gilgamesh*, "The Search for Everlasting Life." Also, Pritchard. *Ancient*, I:62, middle of Tablet IX.

a trance state using hypnosis while reciting *K* 036:001-008, starting with “*Ya Sin*, by the Wise *Quran*.”²⁴⁶⁶ *Sura* 036 is entitled *Ya Sin*. Interestingly, *Muhammad*’s miracle of the splitting of the moon is recorded in *K* 054:001, which *Sura* is entitled “The Moon,” meaning that two instances of *Muhammad* practicing magic are associated with the moon in the *Koran*.

That *Muslims* knew *Allah* to be *Sin*: 1) the protector of travelers and soldiers, especially at night, 2) the lunar fertility deity and 3) the deity who controlled the tides and by extension, floods. This is known from the widespread use of magic in *Islamdom*, as Bess Allen Donaldson wrote in 1937 AD:

...if the entire *Sura Ya Sin* [*K* 036] be written out and hung up in a garden, that garden will produce in abundance. Moreover if it is kept on the person, no illness nor dangerous animal will afflict the wearer...Then if some of this is eaten every morning, the traveler will not thirst. If one is journeying on foot, he should bind verse 25 of the *Sura Ya Sin* to his feet [which reads “Lo! I have believed in your Lord, so hear me! (*K* 036:025)], and he can then walk any desired distance and not suffer fatigue...For the one who wears verse 48 of *Ya Sin*, even though, the whole world be flooded; even the soles of his feet shall not be wet...If one writes the 58th verse of *Ya Sin* [“They will be greeted with ‘Peace’—a word of greeting from the Merciful Lord” (*K* 036:058)], which is called, the heart of the *Sura* and therefore the heart of the *Koran*, in the form of a square at sunset, and keeps it on his person, no snake, scorpion or other injurious animal will molest him... Physical strength is obtained by writing verse ten of *sura Ya Sin* on paper [“It is the same whether you warn them or not, they cannot believe” (*K* 036:010)], then tying it up with blue cord and burying it in an old grave. In the same way the memory can be strengthened and ability to learn may be increased...If the whole of the *Sura Ya Sin* be written on a white muslin shirt, no bullet can penetrate it... It is related that Mohammed said that on the Judgment Day, God will not account with the person who reads *Ya Sin* but will grant him forgiveness and will make him an intercessor for many others. The *Sura al-Saff* (*K* 037), if combined with *Ya Sin* and if read over the head of one who is dying, will quickly bring an end to his suffering and will allow him to pass away quietly. The *Sura Ya Sin* has seven parts, each ending with the word *Mubin*, which means ‘open’ or ‘clear.’ If one has an enemy he wishes to harm, and that without injury to himself, or one whose love he wishes to gain, he reads this *Sura* [*K* 036] and at each *Mubin* he ties a knot in a cord he has ready at hand. When the reading is completed he nails the cord into the ground, and he gets his desire....At the vernal equinox, which is the Persian New Year, one should have a *Koran* in his lap when the sun gives the signal that ‘the year has changed.’ This gives him good luck for the coming year. But this blessing may be increased if he has learning, for by reading the *Sura Ya Sin*, this time, he is given the assurance that he will remain secure in his employment for the whole year [this last bit seems to be an anti-solar rite where one observes the sun but holds dear the *Koran* because it is moon-god literature, especially the *YaSin* chapter which shows that *Allah* is *Sin* the moon-god].²⁴⁶⁷

²⁴⁶⁶ Wakidi (W.), 51, as reference by Margoliouth. *Rise*, p. 154 & fn. 3; also see Ishaq. *Sirat*, p. 222, where Ishaq says *Muhammad* said “*Ya Sin*,” and sprinkled dust.

²⁴⁶⁷ Donaldson, Bess Allen. “The *Koran* as Magic,” *The Muslim World* (1937 AD), vol. 27, pp. 254-266, answering-Islam.org.

That the *Shias* views *Allah* to be *Sin*, the protector of travelers and such, can be assumed from the fact that they called the mystical characters “light-possessing, light-giving” and “the bright ones,”²⁴⁶⁸ and they believed that...

The power of this code [the mystical characters], whether written or read, is believed to afford protection from thieves and from disaster at sea; to provide plenty of the means of living; and to safeguard a person from enemies, from plots and from all injurious animals. It is written on four pages of paper and placed at the four cardinal points about field or garden to cause locusts to leave the place.²⁴⁶⁹

That *Allah* was known to be *Sin*, a protector of soldiers and others in distress, is known also from the fact, as David Nicolle wrote, that *Muslim* armies shouted out *K 036* on the battlefield. The *Ya Sin* chapter (*K 036*) is “traditionally recited [by *Muslims*] at times of adversity.”²⁴⁷⁰

The *Ya Sin* chapter (*K 036*) of the *Koran* “is believed to possess magical powers” that “cover all the experiences of life, from an easy birth to a painless and peaceful death and the journey on to bliss in heaven,” and the *Ya Sin* chapter is spoken at funerals.²⁴⁷¹ Bess Allen Donaldson wrote: “... *Sura Ya Sin*...is much used in *Koranic* magic since it is called ‘the heart of the *Koran*.’”²⁴⁷²

Of all the mystical letters, only a few scattered ones are not here deciphered: ‘*Ain*, *Kaf*, *Nun*, *Qaf*, *Ra* and *Sad*. These are all crescent-shaped letters, as shown on the chart of Arabic letters with crescent shapes found elsewhere in this book.

Each of these letters probably is the first letter of several titles for *Allah*. *Muslim* tradition says that *Allah* has ninety-nine names but Arthur Jeffery wrote:

...Redhouse, in his article in the *Journal of the Royal Asiatic Society* for 1880, collected from various lists no less than 552 different names for *Allah*.²⁴⁷³

The *Ra* mystical letter found prefixed to *Suras* 10 through 15 may stand for *Rabb*, meaning “Lord,” or *Rahman*, a title of *Allah*’s meaning “The Merciful.” *Rabb* and *Rahman* is found scattered throughout the *Koran*, *Rahman* is the title of *Sura* 55 and *Rahman* is found in the dedicatory phrase that prefixes every *Sura* except *K 019*: “In the Name of *Allah*, the Beneficent, the Merciful [*Rahman*].”

<i>Koranic</i> Mystical Letters That May Stand for Titles of <i>Allah</i>		
<i>Sura</i> Number(s)	Letter	Title and Meaning
19, 42	<i>‘Ain</i>	<i>‘Aziz</i> : Mighty or <i>‘Aliyy</i> : Most High
19	<i>Kaf</i>	<i>Kabir</i> : Most Great
68	<i>Nun</i>	<i>Nur</i> : Light or <i>Nafi</i> : Benefiter
42, 50	<i>Qaf</i>	<i>Qawiyy</i> : Strongest or <i>Qadir</i> : Omnipotent
10, 11, 12, 13, 14, 15	<i>Ra</i>	<i>Rahman</i> : Merciful or <i>Rashid</i> : Guide
19, 7, 38	<i>Sad</i>	<i>Samad</i> : Besought

²⁴⁶⁸ Donaldson, Bess Allen. “The *Koran* as Magic,” *The Muslim World* (1937 AD), *Idem*.

²⁴⁶⁹ Donaldson, Bess Allen. “The *Koran* as Magic,” *The Muslim World* (1937 AD), *Ibid*.

²⁴⁷⁰ Nicolle, David. *The Moors*, p. 17.

²⁴⁷¹ Gilchrist. *Islam*, “The Social Laws and Customs of *Islam*, C. Cultic Trends in Popular *Islam*.”

²⁴⁷² Donaldson, Bess Allen. “The *Koran* as Magic,” *The Muslim World* (1937 AD), vol. 27, pp.

254-266, answering-Islam.org.

²⁴⁷³ Jeffery, *Islam*, p. 93.

The <i>Koran's</i> Seemingly Nonsensical Letters (Summary) (Found at the Start of Twenty-Nine Chapters)			
Com- bination	Letter Combinations	Possible Meanings of the Mystical Letters	Sura(s) Involved
No. 01	<i>Alif, Lam, Mim</i>	Past, Present, Future	2, 3, 29, 30, 31, 32
No. 02	<i>Alif, Lam, Mim, Ra</i>	Past, Present, Future, Merciful One (<i>Ra</i>)	13
No. 03	<i>Alif, Lam, Min, Sad</i>	Past, Present, Future, Besought (<i>Sad</i>)	7
No. 04	<i>Alif, Lam, Ra</i>	Past, Present, Guide (<i>Ra</i>)	10, 11, 12, 14, 15
No. 05	<i>Ha Mim</i>	The Protector	40, 41, 43, 44, 45, 46
No. 06	<i>Ha Mim, 'Ain Sin Qaf</i>	The Protector, Most High (<i>'Ain</i>) [moon-god] <i>Sin</i> , Omnipotent (<i>Qaf</i>)	42
No. 07	<i>Kaf, Ha Ya 'Ain, Sad</i>	Most Great, The (<i>Ha</i>) O (<i>Ya</i>) Most High, Besought (One) (<i>Sad</i>)	19
No. 08	<i>Nun</i>	Light	68
No. 09	<i>Qaf</i>	Omnipotent	50
No. 10	<i>Sad</i>	Besought	38
No. 11	<i>Ta, Ha</i>	Oh Man!	20
No. 12	<i>Ta, Sin</i>	Oh [moon-god] <i>Sin</i> !	27
No. 13	<i>Ta, Sin, Mim</i>	Oh [moon-god] <i>Sin</i> , Protector (<i>Mim</i>)	26, 28
No. 14	<i>Ya, Sin</i>	Oh [moon-god] <i>Sin</i> !	36

***Koran* Chapters Dedicated to *Sin* the Moon-god**

K 036 is entitled *Y.S.*, which is pronounced "*Ya Sin*." The first verse is only two letters long: *Y.S.* Other *Koran* chapters are entitled after the mystical letters with which they begin, as with *K* 020, 038, 041, 050 and 068.

Y.S. might appear to be two nonsensical Arabic letters but it must be remembered that in the Mideast, each letter of many alphabets used to be pictograms that stood for words just as in Hebrew the *Aleph* character meant "ox," *Beth* meant "house," *Ayin* meant "eye" and so forth.

In Arabic, the letter names rather than letter sounds were spoken. This occurs in most languages where the letter symbol has a different name than its sound. When saying the alphabet, an English speaker says "be" for "b," not "ba," and "double-u" for "w," not "wa." In ancient Arabic, the "s" was probably read not as "ssss," but as "*sin*" or "*Sin*."

This practice of saying the letter name turns some or all of the Arabic letters into sounds that can be construed as words with meaning. Thus the title and heading of *K* 036 "*Y.S.*" is "*Ya Sin*" and means "O moon-god *Sin*." *Sin* the moon-god was probably well known by the initials *Y.S.*, and especially by his initial *S* since *S* was once a pictogram for an ox and by extension, the *Yemeni* moon-god *Sin*.

That the letters *Y.S.* refer to the moon-god is confirmed by the fact that nearly all the *Koran's* chapters carry titles that relate to nouns mentioned within the chapter

itself. *Ya Sin* would be an appropriate title for *K 036* since the moon is mentioned twice in that chapter (*K 036:39, 40*).

The <i>Koran's</i> Chapters Addressed Specifically to <i>Sin</i>	
Citation	Seemingly Nonsensical Letter(s) at Start of <i>Suras</i>
<i>K 026:001</i>	<i>Ta Sin Mim</i>
<i>K 027:001</i>	<i>Ta Sin</i>
<i>K 028:001</i>	<i>Ta Sin Mim</i>
<i>K 036:001</i>	<i>Ya Sin</i>

Reportedly, Thuraya Manqoosh, a *Yemeni* Arabist, provides an indication that the letters *Y.S.* refer to the moon-god. Manqoosh notes that modern *Yemenis* still say "*Ya`Sin* be upon you," a traditional expression meaning "Good for you."

"*Ya Allah*" and the blessing "*YaSin* be upon you," is similar to the traditional English expressions "Goodbye" and "Godspeed." "Goodbye" is the contraction for the blessing: "God be with you (ye)." "Godspeed," meaning "God prosper you," is a contraction of "God" and "*Spede*," an archaic verb.

Ya is a common Arabic word meaning "Oh." For instance, when *Muhammad* was injured during the Battle of *Uhud*, the *Mekkan* pagans shouted "Oh *Al-'Uzza* and Oh *Hubal*! (Arabic: *Ya lal-'Uzza, Ya La-Hubal*!).²⁴⁷⁴ "*Ya Adamu*" means "Oh Adam" (*K 002:033*), "*Ya Banee Isra-eela*" means "Oh Children of *Israel*" (*K 002:040*) and *Ya Musa* means "O Moses" (*K 002:055*). "*Ya Sin*" is similar to the common Arabic vocative expression "*Ya Allah*" meaning "Oh Allah."²⁴⁷⁵

The plausibility that a *Koranic* chapter starts with such a vocative expression is strengthened by the fact that there is another *Koranic* chapter that does the same, as *Yusuf Ali* wrote:

The mystic letters *Ta-Ha* are prefixed to this *Sura* [*K 020*]. What do they mean? The earliest tradition is that they denote a dialectical interjection meaning 'O man!' It takes up the story from the last *Sura*, of man as a spiritual being, and illustrates it in further detail.²⁴⁷⁶

So based on the evidence, one can say that just as the vocative expression "O Man!" (*Ta Ha*) prefixes a *Sura* dealing with humanity, the vocative expression "O [moon-god] *Sin*" (*YaSin*) prefixes a *Sura* dealing with the moon (*Koran 036:039, 040*). Furthermore, if *Ta Ha* means "O Man!," then similarly *Ta Sin* must mean "O [moon-god] *Sin*." *Ta-Sin* is the first letters of *Suras 026, 027 and 028*.

That *Muhammad* and *Muslims* called upon *Allah* as though he were *Sin* reminds one of how in the *Gilgamesh Epic*, *Gilgamesh* called upon *Sin* during times of adversity:

At night when he [*Gilgamesh*] came to the mountain passes *Gilgamesh* prayed: 'In these mountain passes long ago I saw lions, I was afraid and I lifted my eyes to the moon; I prayed and my prayers went up to the gods, so now, O moon-god *Sin*, protect me.'²⁴⁷⁷

²⁴⁷⁴ Lings, *Sources*, p. 186.

²⁴⁷⁵ Search the web for "*Ya Sin*" and "*Ya Allah*." Another Arabic word for "Oh Allah" is *Allahumma*. Permutations of the letters *Ya Allah* are: *Yalla(h)!*, which is Arabic for, "Come out!," or "Let's go!" In 2004 Israelis have been saying "*Yalla-bye*" instead of *Shalom* (Peace), perhaps because it sounds like the English "alabi" (Gilbert, Nina. "'No more yalla-bye,' PM says," *jpost.com* 5 Jan 2005).

²⁴⁷⁶ *Yusuf Ali. Meaning*, p. 226, Introduction to *K 020*, the "*Ta Ha*" *Sura*.

²⁴⁷⁷ Anonymous. *Gilgamesh*, "The Search for Everlasting Life." Also, Pritchard. *Ancient*, I:62, middle of Tablet IX.

Maududi wrote in his commentary on K 036:

*Imam Ahmad, Abu Daud, Nasai, Ibn Majah and Tabarani have related on the authority of Hadrat Ma'qil Bin Yasar that the Holy Prophet said: 'Sura Ya Sin is the heart of the Quran.'*²⁴⁷⁸

That *Sura Ya Sin* is the heart of the *Koran* indicates that *Islam* is at heart a moon-god religion.

Yusuf Ali wrote in his introduction to K 036:

This particular *Sura* is devoted to the Holy Prophet and the Revelation which he brought. The abbreviated letters *Ya-Sin* are usually construed as a title of the Holy Prophet... This *Sura* is considered to be 'the heart of the *Quran*,' as it concerns the central figure in the teaching of *Islam* and the central doctrine of revelation and the Hereafter. As referring to the Hereafter, it is appropriately read in solemn ceremonies after death. In chronology it belongs to the middle or early *Makkan* period. In S[ura]37:130 (a cognate *Sura*) occurs the word *Il-ya-sin*.²⁴⁷⁹

At the end of the above quotation, *Yusuf Ali* implies that *IlYaSin* is related to the word *YaSin*. In K 037:130, *IlYaSin* is the Arabic translation for *Elijah*, which in Hebrew is "*Eli is Yah[veh]*," meaning "My God is *Yahveh*."

The Arabic word commonly used to translate *Elijah* is *Ilyasa* from the Greek *Elias*. However, if *Yusuf Ali* is right, then *Il-YaSin* here means "[My] god is [the moon-god] *Sin*." This further implies that the word *Ilyas*, found in K 006:085 and 037:123, is short for *IlYaSin* and thus has the same meaning as *IlYaSin*: "My god is *Sin*."

Assuming that *Yusuf Ali* is correct, whether the *Sin* in *IlYaSin* is spelled exactly the same as *Hadramawi's* *Syn* or *Mesopotamia's* *Sin* (or *Su-en*) is irrelevant since consonants change over time. For instance, Richard Burton (1821–1890 AD) wrote that the word *Sirat* changed consonants three times (from *Sin* to *Sad* to *Za*) in less than thirteen hundred years even though this period was more literary than in ancient times.²⁴⁸⁰

If *Yusuf Ali* is correct, then *Il-YaSin* reminds one of the debate about the Hebrew word *Abdullah*. Some have said that the Arabic *Abdullah* and *Obied Allah* are translations of the Hebrew *Obadiah*. One of *Muhammad's* uncles was named "*Obied Allah*."²⁴⁸¹ *Obadiah* however means "Servant of *Yah[veh]*," whereas *Abdullah* means "Servant of *Allah*."

Pickthall, *Yusuf Ali* and *Shakir* agree in that "Peace be upon *Il-YaSin*" (K 037:130) refers to the Old Testament prophet *Elijah*. The "*Elijah*" translation is consistent with how K 037:109 says "Peace be on *Ibrahim*," K 037:120 says "Peace be on *Moses* and *Aaron*" and K 037:181 says "Peace be on the Apostles."

There are some translations that say that *Il-YaSin* ought to instead be translated as the "People of *YaSin*" (K 037:130). Since *YaSin* was one of *Muhammad's* titles, *Muslim* commentators go on to say that "the people of *YaSin*" refers to *Muhammad's* family and followers. This alternative translation would mean that *Muhammad's* family and *Muslims* are "the people of the moon-god *Sin*." This is similar to how South Arabians saw the moon-god as their "patron god and mythical ancestor." The

²⁴⁷⁸ Maududi. *Meaning, Ya Sin Sura* Introduction.

²⁴⁷⁹ *Yusuf Ali. Meaning*, p. 335.

²⁴⁸⁰ Burton. *Nights*, vol. 4, fn. 318.

²⁴⁸¹ Morey. *Invasion*, p. 51.

Minaeans said of their moon-god: “Wadd-‘Abb (“Wadd is father”), the *Qatabanites* called themselves the “children of ‘Amm,”²⁴⁸² and the *Sabeans* called themselves “the progeny [wld] of ‘Alumqah.”²⁴⁸³

Muhammad’s Titles *YaSin* and *IYaSin*

Yusuf Ali wrote in his introduction to *K 036* (as was quoted previously):

This particular *Sura* is devoted to the Holy Prophet and the Revelation which he brought. The abbreviated letters *Ya-Sin* are usually construed as a title of the Holy Prophet.²⁴⁸⁴

So one of *Muhammad’s* titles was *Ya Sin*, meaning “O moon-god.” The title *Ya Sin* pegs *Muhammad* as being a moon-god prophet and is one reason why he was widely known as a moon-god prophet.^{2485 2486}

Ya Sin or *IYaSin* must have been one of *Muhammad’s* most important titles since scholars consider the *Ya Sin* chapter (*K 036*) to be “the heart of the *Koran*,”²⁴⁸⁷ and *Muhammad’s* favorite wife *Aisha* said: “The character of the Apostle of *Allah* was the *Koran*” (*Sahih Muslim*, bk. 4, no. 1623). *Muhammad* told people to say *Ya Sin* to those on their deathbed and at funerals, so *Ya Sin* was the last thing they would hear before dying.²⁴⁸⁸

Why was *Ya Sin* such an important title? *Allah* was known by the name *Sin* long before *Allah* was known by the name *Allah*. Claiming to be a prophet of *Sin* gave *Muhammad* added legitimacy in the eyes of Mideast pagans. They supposed that *Ibrahim* had known the moon-god by his ancient and most common name—*Sin*.

Parallel passages show that the *Ya Sin* of *K 036* is the moon-god *Sin*, who was worshipped by that name in Southern Arabia. *K 036:001-005*, *K 053* and *K 081* all claim that *Muhammad* was a legitimate prophet of *Allah* because *Muhammad* was guided by the moon, and *Koran 006* says the same of *Ibrahim*:

- ☉ *Ya Sin*. By the wise *Quran*. Surely you [*Muhammad*] are among those sent on a straight path. A revelation of the Mighty, the Compassionate (*K 036:001-005*).
- ☉ Then when he [*Ibrahim*] saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord [*Allah* the moon-god] had not guided me I should certainly be of the erring people (*K 006:077*).
- ☉ Your companion [*Muhammad*] does not err, nor does he go astray...It is naught but revelation that is revealed...The Lord of Mighty Power has taught him...And he [*Allah* the moon-god] is in the highest part of the horizon...and certainly he saw him [*Allah* the moon-god] in another descent (*K 053:002, 004-005, 007, 013*).
- ☉ Your companion [*Muhammad*] is not gone mad. Of a truth he saw him [*Allah* the moon-god] on the clear horizon (*K 081:022-023*).

These parallel passages are discussed elsewhere in connection to the title *Ya Sin*.

²⁴⁸² Breton. *Felix*, p. 121.

²⁴⁸³ Simpson. *Sheba*, p. 68, right column.

²⁴⁸⁴ *Yusuf Ali. Meaning*, p. 335.

²⁴⁸⁵ A follower compares *Muhammad* to a full-moon (*Ishaq. Sirat*, p. 422).

²⁴⁸⁶ *Safiya* dreams that *Muhammad* is a moon that fell in her lap (*Muir. Life*, vol. 4, pp. 70-71).

²⁴⁸⁷ *Yusuf Ali. Meaning*, p. 335.

²⁴⁸⁸ Maududi. *Meaning, Ya Sin Sura* Introduction.

There is definitely a conclusion that can be drawn from the fact that one of *Muhammad's* titles was "O [moon-god] *Sin*" (*Ya-Sin*). That conclusion is that this statement does NOT exonerate *Islam*:

Even though *Allah* is a poor caricature of *Yahveh*, it is clear that *Muhammad* **thought** he was worshipping the God of Abraham.

The fact that *Muhammad* **thought** he was worshipping the God of Abraham is negated by the fact that *Muhammad* **thought** that *Ibrahim's* God was the moon-god *Sin*—the god of *Haran*. So once again we see that the road to hell is paved with good intentions and culpable ignorance.

Archeological Evidence That Explains the Disjointed Letters

The disjointed letters represent fourteen letters of the alphabet²⁴⁸⁹ and there has been much speculation as to how to translate these letters. Each letter could represent a word, or one can add vowel pointing to the disjointed letters to make a word.

One can surmise that individuals disjointed letters stand for important religious words such as *Allah*, *Halah* (the *Safaitic* Inscriptions' way of spelling *Allah*),²⁴⁹⁰ *Oh* (*Ya*), *Sin*, *Taala* ("Most High," as in *Allah Taala*²⁴⁹¹), *Tahlil* (the credo, "There is no deity save *Allah*"²⁴⁹²), *Takbir* ("Allah is (Most) Great" (*Allahu Akbar*)²⁴⁹³ and the like.

That a single letter could be a symbol for a god is not uncommon. Alexander Hislop says that the Mystic *Tau*, the T-letter found in the earliest alphabets, was the sign of the shepherd god *Tammuz* because *Tau* was the initial letter of *Tammuz's* name.²⁴⁹⁴ By the way, the *Encyclopedia Britannica* says the *Sabeans* in South Arabia worshipped *Tammuz* as a grain god.²⁴⁹⁵

Alpha and *Omega* (A W) is a title of Jesus (Rev 01:08; 21:06; 22:13). In the Greek New Testament the *Alpha* is spelled out but the *Omega* is the single letter W (*Alpha Kai to W*). In the Latin *Vulgate* the A and W are not spelled out (*A et W*).

There is archeological evidence that shows the South Arabians did use the first letter of a god's name to represent a god. In fact, these inscriptions are very similar to the *Koran's* disjointed letters.

This archeological evidence strengthens the interpretation that the "disjointed letters" at the start of fourteen *Koran* chapters stand for the names *Allah* and *Sin* and other words.

Werner Daum wrote about a three-meter-wide petroglyph and rock inscription which represents the central ancient rain-myth of the Holy *ibex* Hunt. The single letter "A" (or "T") refers to *Almaqah* (also spelled *Ilmaqah*) and the single letter "S" refers to *Shams*:

The text is written from right to left. The word to the left...of the *ibex* has three letters, D, Th and A, vocalized *Dithâ'*, 'spring-rain.' The right word is Ch, R, F. It means *Charîf*, 'autumn'. That is, the rainy season of late summer. But behind *Charîf* another letter is standing. It is a vowel (the same as the one at the end of *Dithâ'*). It could mean each one of the three Arabic vowels A, I or U. U is

²⁴⁸⁹ Asad, *Message*, App. II, p. 992.

²⁴⁹⁰ Hastings, *Ethics*, "Arabs (Ancient)" entry, p. 664, right column.

²⁴⁹¹ Wherry, *Commentary*, vol. i, section i, p. 36.

²⁴⁹² Jeffery, *Islam*, p. 247.

²⁴⁹³ Hughes, *Dictionary*, "Allahu Akbar" entry, p. 14.

²⁴⁹⁴ Hislop, *Babylons*, pp. 197-200.

²⁴⁹⁵ EB, *Tammuz* entry, accessed 1 Mar 2004.

theoretically possible. But such words are practically not found in the Arabic stock of words. Hence, only A and I remain. Such a single letter is an abbreviation... when the letter is standing so plainly beside the *Ibex*, it must refer to him... There is only one single important word in the Old Arabic used in religion that begins with A: '*Almaqah*. (If one vocalizes the name of the *Sabean* imperial god as '*Il Muqah*, the writing remains the same.) And the *Ibex* is also the symbolic animal of [the moon-god] '*Almaqah*.²⁴⁹⁶

The *Encyclopedia Britannica* states that animals often represented the god:

The South Arabian deities are usually evoked by a symbol—as for instance, a bull's head, snake or thunderbolt.²⁴⁹⁷

Werner Daum wrote that this practice of abbreviating gods' names by the first letter was used elsewhere:

The use of the initial letter as an initial for the deity has also been found, by the way, on the perhaps finest *Sabean* gem, preserved now in the British Museum. In its center the three letters 'A, 'A or 'I and Sh are standing, connected with each other. Grohmann has explained them already in 1914 as the *Sabean* triad of '*Athar*, '*Almaqah* and *Shams*.²⁴⁹⁸

So the A. A. (or "I") and Sh on the gem stood for the triad: *Athar* (Venus), '*Almaqah* (moon-god) and *Shams* (a sun-goddess).

Following the Semitic practice, the text is written from right to left. The D Th and A letters stand for the word *Dithâ'*, meaning "spring-rain." The Ch, R and F letters stand for the word *Charîf*, meaning "autumn." The A letter to the right of the *Ibex* stands for A or I, the *Sabean* imperial god *Ilmaqah* (also spelled *Almaqah*).

The stick men are "two well-known symbols of calendar mythology" used since Sumerian times.²⁴⁹⁹ The stick man on the right literally refers to first *Sumerian* month, and the stick man with the X below literally refers to the tenth *Sumerian* month. As new calendars were instituted, these stickmen symbols eventually just meant spring equinox and autumnal equinox.

The zigzag lines on either side of the stick men are the Old Arabic letter *Sh*. In Mesopotamia, the zigzag letter represented the male Sumerian sun-god *Samas* (or *Shamas*), who was known to the Arabs as the female sun-goddess *Shams* (or *Shamash*). *Ilmaqah* was the *Sabeans*' national god and was at the head of the pantheon. *Shams* was *Almaqah*'s wife or consort.

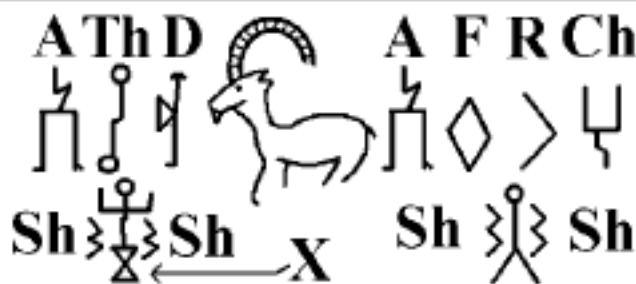


Figure 04-10. *Charîf* = Spring-rain. A = *Almaqah*. *Ibex* = Sign of Moon-god. *Dithâ'* = Autumn Rain. The Sh by both stick men = *Shams*, a sun-goddess. **Stickman on right:** spring equinox. **Stick man with X (tenth month):** autumnal equinox.^{2500 2501}

²⁴⁹⁶ Daum. *Ursemitische*, pp. 76-78.

²⁴⁹⁷ Ryckmans, Jacques. *EB*, "Arabian Religions" entry, 2004.

²⁴⁹⁸ Daum. *Ursemitische*, pp. 76-78.

²⁴⁹⁹ Krause, Hans. *Ancient Arabia and its Religion I* (hanskrause.de), "Ch. 6: South Arabia's popular Religion," accessed Feb 2004.

²⁵⁰⁰ An ancient rock-relief, 3-meters wide, in the wild wadi near the old town of *Al Haçi, Sabâ'* (near modern *Al Baidâ'*), Southern Arabia (Daum. *Ursemitische*, p. 77).

²⁵⁰¹ Note that the English letters A, Ch, D, F, R, Sh, Th and X are the transliterations of *Yemeni* characters as provided by Daum. A "*Yemeni Script Translator*" by garyvey@viewzone.com.

The calendar symbols should be interpreted merely as references to the equinoxes rather than as pleas to the sun-goddess, so the inscription reads:

Oh moon-god *Ilmaqah*, bring the spring and autumn rains around the spring and autumnal equinoxes.

This type of inscription suggests that the *Koran's* "disjointed letters" are in fact combinations of words and single-letter abbreviations (just as Y. S. = *Ya Sin*) that together either entreat or praise *Allah*, a.k.a. *Sin*.

Alternate Reading Cycles in the *Koran* Using the Disjointed Letters

Muhammad mentions *Muslims* reading the *Koran* a third or even half the night (*K* 073:020). As was discussed above, *Koran* readers commonly follow a weekly and a monthly reading cycle. Apparently, there are alternate reading cycles covering two weeks and thirty days made possible by the mysterious "disjointed letters" prefixing twenty-nine *Koran* chapters.

The weekly reading cycle was important since one week equals one moon phase. The two-week reading cycle would represent the Dark Phase to full-moon waxing phases, or the full-moon to Dark Phase waning phases. The thirty-day cycle represents one lunar month.

Muhammad Asad states that the disjointed letters found at the *Koran's* chapter headings constitute fourteen of the twenty-eight letters of the Arabic alphabet.²⁵⁰² It is easy to imagine early *Muslims* reading fourteen *Koranic* chapters in alphabetical order in a two-week period. The order would be according to this reduced alphabet of the fourteen disjointed letters.

In the thirty-day reading cycle, the *Fatiha* chapter (*K* 001) is read on the first night of the lunar month, and then the twenty-nine chapters marked by seemingly nonsensical Arabic characters are read once per night for the rest of the month.

In the thirty-day reading cycle, the reader may have read the chapters moving from the front to the back of the *Koran*. Alternatively, the reader could read the chapters in alphabetical order as indicated by the mysterious letters. In cases where several chapters are headed by the same "disjointed letter" combination, the reader would read only one chapter per night until exhausting the chapters with that letter combination.

The reader might ask "Why weren't the chapters lettered singly like A, B, C, D?" Since:

- Ⓒ The cycle is over thirty days, there were not enough letters in the twenty-eight letter Arabic alphabet to label each chapter with one letter only.
- Ⓒ Adding several nonsensical characters to the chapter headings seems to have been an ingenious way to camouflaging the fact that, by using the disjointed letter "S," five of the *Koran's Suras* are addressed to the moon-god *Sin* (*K* 026, 027, 028, 036 and 042).
- Ⓒ As will be discussed in a later chapter, the presence of the disjointed letters indicates that *Allah* gave the Arabic alphabet in addition to the *Koran* and "the pen" (*K* 031:027; see "Alphabet" and "Disjointed" in the Index).

viewzone.com, accessed 21 Jan 2005, translated the characters in the illustration as follows: A (*Bin*=Son, child, member), Th (*Tav*), D (*Gimmel*), A (*Bin*=Son, child, member), F (*Peh*), R (*Resh*), Ch (*Forsee*), Sh (*Shim*), X (*Mem* ?). Yoel Natan has no explanation for the discrepancies.

²⁵⁰² Asad. *Message*, App. II, p. 992.

Interestingly, the *Suras* prefixed with non-signifying characters were written at *Makka*, except two *Suras* were written early in *Muhammad's Madinan* "ministry." This is the period where *Muhammad* was most affected by his native astral religion beliefs.

Maududi states that *K 002* belongs to the early *Madinan* period. Maududi writes that the "first discourse" of the next chapter (*K 003:001-032*) came from the early *Madinan* period after the Battle of *Badr*. *Badr* is Arabic for "full-moon."

Pre-Islamic Moon-god Literature in the *Koran*

That *Muhammad* was interested in moon-god literature, and also putting together a *Sin* moon-god reading cycle during his *Makkan* "ministry," is suggested by the fact that the moon is mentioned 29 times in the *Koran* altogether, and many occurrences are in *Makkan Suras* (listed above).

Yusuf Ali also notes the connection between *Makkan Suras* and pagan moon worship. *Yusuf Ali* wrote that *K 074* was one of the earliest *Makkan Suras*.²⁵⁰³ *Yusuf Ali* also comments on *Muhammad's* swearing "Nay, verily by the moon" (*K 074:032*):

The moon was worshipped as a deity in times of darkness.²⁵⁰⁴

Tisdall also notes the connection between a *Makkan Sura* and pagan moon worship. Tisdall wrote about *K 054*, which is entitled "The Moon":

It is sometimes said in the East at the present day that *Muhammad* not only adopted many of the ancient habits and religions rites of the heathen Arabs and incorporated them into *Islam* but that he was also guilty of plagiarism in borrowing parts of certain verses of *Imrau'l Qais*, an ancient Arabic poet. These, it is asserted, may still be found in the *Quran*. I have even heard a story to the effect that one day when *Fatimah*, *Muhammad's* daughter, was reciting the verse 'The Hour has come near and the moon has split asunder' (*Sura LIV [54], Al Qamar, 1*), a daughter of the poet was present and said to her, 'That is a verse from one of my father's poems, and your father [*Muhammad*] has stolen it and pretended that he received it from God.'²⁵⁰⁵

Imrau'l Qais died about the year 540 AD but must have left an anthology of poems. These old poems were probably kept in the *Kaaba*, as the *medieval Sourcebook* notes:

In the *Ka'aba* there were a number of poems 'hanged' [hung] on the walls. Some of these 'hanged [hung] poems' were allowed to remain after the *Muslim* order was established. They allow us some insight into the literature of pre-Islamic Arabia." These included the poems of *Imru-ul-Qais*, *Antar* and *Zuhair*.²⁵⁰⁶

Muhammad thought that poems from former generations were forgotten and so could be reworked without anyone noticing. In contrast, Saint Paul quoted pagan poets and prophets but gave credit where credit was due (*Acts 17:28*; *Tit 01:12*).

²⁵⁰³ *Yusuf Ali. Meaning*, pp. 469, 471.

²⁵⁰⁴ *Yusuf Ali. Holy*, p. 1644, fn. 5798.

²⁵⁰⁵ St. Clair-Tisdall. *Sources*, Ch. 2 "...Ancient Arabian Beliefs and Practices."

²⁵⁰⁶ *Medieval Sourcebook: Pre-Islamic Arabia: The 'Hanged' Poems, before 622 CE*, fordham.edu/halsall/source/640hangedpoems.html

Muhammad did not anticipate that the daughter of a poet would remember her father's poem. After all, Imrau'l Qais had been dead for decades. So it seems that *Muhammad*, by creating the *Koran* as he did, is guilty of plagiarizing.

Interesting, the early *Suras* are known for their spirituality and poetry. The later *Suras* are known for their superficiality and prose style, especially those written at *Madina*. This suggests that the early *Suras* were largely the reworked moon-god poetry of *Makkan* poets. When *Muhammad* produced the later *Suras*, he did so without the aid of dead poets because he was not able to take the *Kaaba*'s collection of poems to *Madina*.

So the *Makkan Suras* were largely reworked from a collection of poetry from many poets that addressed various gods at the *Kaaba*. The *Suras* that start with the mystical letters *Y.S.* or *S.* were specifically addressed to the moon-god *Sin*. The other disjointed letters may have been added to camouflage the fact that several *Suras* were addressed to the moon-god *Sin*. See the ToC for the section discussing the *Suras* dedicated specifically to *Sin*.

Chapter 05: Moon-o-theistic *Haran* Connection

How Pagan Shrines Were Transformed into Christian Pilgrimage Sites or Places of Worship

J. S. Trimingham wrote how new converts to Christianity saved their pagan shrines and pilgrimage sites by concocting a Biblical-sounding narrative that placed a Biblical figure or two at the site. Typically, the supposed remains of a Biblical figure or Christian martyr were deposited at the site:

Aramaean Christians, it is true, were uninterested in visitations to holy sites in Jerusalem, but a peculiar feature of their Christianity is their resurrection of Aramaean [cultural²⁵⁰⁷] heroes under the guise of Old Testament prophets. The Aramaeans were immune to direct Judaic influence, yet they incorporated Old Testament traditions into the very structure of their mythology. Certain Old Testament heroes they regarded as universal figures. Those upon which Arabs placed most stress, Abraham and Ishmael, Amos and Job, were actually Arab pastoral nomads. Moses naturally joins them as a desert wanderer, and so does John the Baptist, desert ascetic. Western churches did not feel the same relationship with Old Testament figures. They did not for instance, commemorate them in the liturgy, as did the eastern churches... This exploitation was extended to the very bones of the Old Testament patriarchs and prophets, and the demand for relics soon produced a good supply, for they were running out of the remains of martyrs. Egeria relates how shortly before her visit (~385 AD) the site of Job's burial was discovered near the village of *Shaikh Sa'd* in the *Hawran*, where his tomb and that of his wife can still be seen, as well as the ruins of a monastery (*Dair Ayyub*) dedicated to him. This cult of Job in the *Hawran* was probably a pagan cult given new life under Christian auspices. Tradition claims that Job was a native of the *Hawran*, but internal evidence in the Book of Job rather indicates that he belonged to the northern *Hijaz*.²⁵⁰⁸

J. S. Trimingham wrote that fabricated personal histories of saints and martyrs were used to reinterpret pagan relics and places of worship:

The Arabs of the *Sinjar* region had a red stone associated with a spring, to which they paid homage for its healing properties and for facilitating the recovery of strayed camels. A Syriac legend explains how the transference of values took place. A Jewish youth name Asher *Ben* Levi, having received a call to dedicate himself to Christ, had been baptized in this spring under the name of 'Abd Al Masih. His outraged father had his son sacrificed on this red stone. The date of this sacrifice was 27 July 701 of the year of Alexander, which is equivalent to AD 390...²⁵⁰⁹

J. S. Trimingham wrote how astral shrines were converted to Christian use:

The cult of the prophet *Elias* [*Elijah*] is known to have replaced the cult of the sun in Hellenistic places, and the similarity between the names *Elias* and *Helios* [Greek sun-god popular in late antiquity] is adduced.²⁵¹⁰

An additional factor in the conversion of sun-god temples into Christian sites honoring *Elijah* is that the Aramaic for "God" (*Eli* or *Eloi*) was sometimes misheard

²⁵⁰⁷ Trimingham. *Arabs*, p. 316.

²⁵⁰⁸ Trimingham. *Arabs*, pp. 240-241.

²⁵⁰⁹ Trimingham. *Arabs*, p. 242, fn. 78.

²⁵¹⁰ Trimingham. *Arabs*, p. 79, also see p. 241.

as “*Elijah*” (Mat 27:46-49; Mar 15:34-36). To many in the Mideast touched by Hellenism, the appellative “the god,” referred to the highest pagan god, *Helios*.

How the Pagan *Kaaba* Was Transformed into an *Islamic* Pilgrimage Site

When reading about syncretism in the pre-*Islamic* era, one must remember that in the seventh century, Judaism and Christianity still competed for converts from paganism.

Judaism was once a missionary religion like Christianity. In fact, as late as the eighth century AD, the nobility of the Khazar Turks embraced Judaism.²⁵¹¹ So it is not surprising that a Jewish kingdom arose in *Yemen* as late as the fifth century AD.

The process of syncretization in *Makka* backfired. The process was supposed to result in pagans discarding all their gods but one, and then that god was swapped for *Yahveh* of the Bible. In *Makka* however the switch never occurred since there were too few Jews there to encourage and guide the process along. Instead *Muhammad* merged moon-god literature and doctrine with Christian apocryphal and Jewish *Haggadic* material. So instead of the situation being as in *Athens*:

What you worship as something unknown I [Apostle Paul] am going to proclaim to you (Act 17:23),

the situation in *Makka* and *Madina* was reversed. *Muslims* have said by their deeds:

Now that *Muhammad* has concocted a false identity and personal history for *Allah* the moon-god, woven from Jewish, Christian and pagan folktales, we are going to force our Biblicized god down the throats of Christians and Jews.

Normally Christians and Jews declared that the pagan gods and goddesses were demons. *Muhammad* however merely demoted the astral gods and goddesses to an angelic status, and the goddesses were resexed to be male angels. In *Muhammad's* syncretization, *Yahveh*, the God of the Bible, never replaced *Allah*. Judaism and Christianity were largely replaced by pagan astralism, and *Allah* the moon-god replaced *Yahveh*.

Instead of pagans voluntarily deciding to discard their sacred literature in favor of the Bible (Act 19:19), *Muhammad* intervened with a crude amalgamation of Judaism, Christianity and paganism. In fact, Christianity is mentioned for the most part when *Muhammad* wanted to deny its distinctive doctrines. Then *Muhammad* said that the Bible and the *Koran* and *Hadiths* were irreconcilable due to Jews and Christians altering the Bible (*K* 002:174; 004:046; 005:015, 044).

Still, the syncretization in *Makka* had some similarities to textbook examples of syncretization. Trimingham notes that Arameans “incorporated Old Testament traditions into the very structure of their mythology.”²⁵¹² This definitely was the case with how the *Koran* and the *Makkan Kaaba* and *Hajj* were Biblicized.

Trimingham notes that the Arameans considered Abraham and Ishmael to be cultural heroes, and *Muhammad's* favorite prophet is *Ibrahim*. This compromised form of Aramean Christianity helped lead *Muhammad* to the conclusion that he really was resurrecting the Religion of *Ibrahim* (*K* 002:130, 135; 003:095).

Besides some Old and New Testament characters, *Muhammad* incorporated Arabian cultural heroes into his narrative. These heroes were transformed into Old Testament-styled prophets including Salih of the *Thamuds* (*K* 007:073), Aad of the

²⁵¹¹ CEE, *Khazars* entry.

²⁵¹² Trimingham. *Arabs*, p. 240.

Huds (K 026:123-124), *Shu'aib* of the *Madyans* (K 007:085) and *Zulqarnain* (K 018:089-098).

Trimingham notes that the "exploitation [of the Biblical tradition] was extended to the very bones of the Old Testament patriarchs and prophets." A well-known *Islamic* tradition says that Ishmael, his mother Hagar, and "a whole series of prophets, numbering hundreds, is said to have been buried round the *Kaaba*."²⁵¹³

J. S. Trimingham wrote that fabricated personal histories of saints and martyrs were used to reinterpret pagan relics and places of worship. In the case of *Islam*, *Muhammad* said that the *Kaaba* was built by Adam and rebuilt by *Ibrahim* and Ishmael. The three *Jamara* phallic symbols at *Mina* in the environs of *Makka* were said to represent Satan, whom it was said *Ibrahim* stoned. The Black Stone was also reinterpreted. The early *Muslims* told John of Damascus "Abraham had sexual intercourse with Hagar on it [the Black Stone]."²⁵¹⁴

Trimingham noted that a patron saint might be adopted based on a loose and fictional association between a Biblical personage and the pagan astral temple or shrine. For instance, *Elijah* pilgrimage sites often took over sun worship shrines since the Greek for *Elijah* (*Elias*) sounds similar to the Greek for sun (*Helios*).

Muhammad and the *Hanifs* chose *Ibrahim* as their main patron saint of *Makka* because the *Kaaba* was a moon-god shrine. The Bible associated *Ibrahim* and his family with *Haran*, the City of the Moon. The *Haranians* apparently told the caravaneers and pilgrims that *Ibrahim* sacrificed to the moon at *Haran*.²⁵¹⁵ Perhaps the *Haranians* even told *Muhammad* this.

Haran was well known to the *Makkans* and Arabs since *Haran* and *Makka* were both caravansaries. In his lament over the Mediterranean seaport of *Tyre*, Ezekiel mentions that both the *Haranians* and the *Yemenites* from the kingdom of *Sheba* traded with *Tyre* (Eze 27:21-23). The shrines at *Haran* were well known for millennia, and were important enough for an *Assyrian* conqueror to mention (2Ki 19:12; Isa 37:12).

The rest of this chapter will discuss the various connections between *Haran* and the Arabian Peninsula, and how *Haran* and *Makka* eventually became sister pilgrimage cities featuring Ibrahimic pilgrimage sites and moon-god worship.

How *Islam* Came to Be

Muhammad felt his doctrine was related to the monotheism underlying Christianity, Judaism, Zoroastrianism (Magianism) and *Sabeanism*. *Muhammad* however referred to himself as a *Hanif*,²⁵¹⁶ a follower of the Religion of *Ibrahim* (K 002:130, 135; 003:095).

Even though *Islam* was hostile to Christianity, uninformed persons mistook nascent *Islam* for Christianity or *Sabeanism*. For instance, a priest of *Uzza* not far from *Makka* thought *Muslims* were Christian.²⁵¹⁷ *Muhammad* was even called a *Sabean*.²⁵¹⁸

²⁵¹³ Gibb & Kramers. *Encyclopedia*, p. 197, *Kab'ah* entry.

²⁵¹⁴ Sahas. *Heresy*, pp. 88-89.

²⁵¹⁵ Al Kindy. *Apology*, p. 17.

²⁵¹⁶ Green. *Moon*, p. 110.

²⁵¹⁷ Ishaq. *Sirat*, "Khalid's Journey to Destroy Al 'Uzza," p. 565 & fn. 2.

²⁵¹⁸ Ishaq. *Sirat*, p. 205 & fn. 2.

The Christian *Negus* of *Abyssinia* said that *Islam* and “what Jesus brought have come from the same niche.”²⁵¹⁹ The Christian *Negus* may have held to some moon-god religion notions due to the architectural features in the Ethiopian capital that survive to this day:

- The *Lutu*, the Ethiopian royal family, regularly attended service at...
...the Central Temple, a massive windowless boxy stone building left over from the days before Christianity. The temple was adorned with bas-relief carvings of traditional moon and sun-gods and certain crude earthenware figures of pagan deities.²⁵²⁰
- The tallest of the pillars of monumental size in *Aksum*, some of which still stand, ‘ended in a crescent-shape, which was the symbol of *Mahram*, the *Abyssinian* god of war.’²⁵²¹ The last of the monumental pillars may have been built as late as the fourth century AD before Christianity became the national *Abyssinian* religion.

It is too bad that the *Negus* did not know that *Muhammad* referred to Ethiopians as “raisin heads.”²⁵²² Also, *Muhammad* identified the pagan Arabian Venus, whom the *Muslim* Khalid supposedly killed with a sword, as *Al Uzza* as “a Black women, entirely naked, with long and wildly flowing hair.”²⁵²³ Furthermore, *Muhammad* interpreted a Black woman in a dream to be a disease carrier, as Bukhari wrote:

The Prophet said ‘I saw (in a dream) a Black woman with unkempt hair going out of *Madina* and settling at *Mahai’a*, i.e. *Al Juhfa*. I interpreted that as a symbol of epidemic of *Madina* being transferred to that place (*Al Juhfa*).’²⁵²⁴

Muhammad said that those who were saved would have white faces and those who were damned would have black faces (*K* 003:106-107). *Ibn Ishaq* said that *Muhammad* said: “Whoever wants to see Satan, let him take a look at Nabtal b. *Al-Harith*! He was a sturdy Black man...”²⁵²⁵

Tellingly, the Arabic word for “Blacks” (*‘abed*) is a derivative of the word “slave” (*‘abd*). *Muslims* mined Africa for slaves for fourteen centuries. *Muslims* have enslaved more Blacks than anyone else by far, and still do enslave Blacks in *Sudan* and elsewhere. In fact, the West got the idea of transporting Black slaves from Africa to the New World from *Islamdom*.

Worse still, *Muhammad* himself owned Black slaves and lived like a Mideast despot, and subjected many slaves to his vile embraces; apparently a couple dozen wives were not a big enough brothel for him. Yet, *Muhammad* engaged in self-pity and considered himself destitute. In fact, Bukhari wrote:

‘Umar Bin Al Khattab...went to Allah’s Apostle’s residence and behold, he was staying in an upper room of his to which he ascended by a ladder, and a Black slave of Allah’s Apostle was (sitting) on the first step...Allah’s Apostle smiled while he was lying on a mat...I [Al Khattab] replied, ‘Oh Allah’s Apostle! Caesar and [the Persian] Khosrau are leading the life (i.e. luxurious life) while you, Allah’s Apostle though you are, are living in destitution.’ The Prophet

²⁵¹⁹ Ishaq. *Sirat*, p. 152.

²⁵²⁰ “Africa,” *The Publishing Group*, publishinggroup.org, 10 Jun 2003.

²⁵²¹ Creswell. *Architecture*, pp. 2-3.

²⁵²² *Sahih Bukhari*, vol. 1, bk. 11, nos. 662 & 664, and vol. 9, bk. 89, no. 256.

²⁵²³ Lings. *Sources*, p. 302.

²⁵²⁴ *Sahih Al Bukhari*, vol. 9, bk. 87, nos. 161 & 162.

²⁵²⁵ Ishaq. *Sirat*, p. 243.

then replied. 'Won't you be satisfied that they [Caesar and Khosrau] enjoy this world and we the Hereafter?'²⁵²⁶

Notice how the racist slave owner *Muhammad* bemoaned his own estate rather than the lot of his lowly slaves.

Muhammad said that one of his ancestors was compared to a Black man. *Muhammad* said someone once commented after viewing his relative:

Methinks I see a Black man with blubber lips like those of a camel eating bitter herbs...²⁵²⁷

Given *Muhammad's* obvious prejudice, it is not surprising that the *Saudis* are prejudiced too:

Anyone who has visited *Saudi* Arabia knows the racism with which ordinary *Saudis* treats the brown- and Black-skinned masses that come for *Hajj*. Like hundreds of *Bangladeshis* every year, my parents endured these indignities during their recent pilgrimage. When he returned from *Makka*, my father told me, 'To them, we will always be *Miskeen* (beggar). Doesn't matter what we do, or where we come from. They see our skin and don't need to see more.'²⁵²⁸

Given all this prejudice, it is not surprising that Africans are turning to the religion of the Jewish carpenter and are rejecting the religion of the violent slave owner.

The *Negus* gave *Muslim* immigrants shelter when they were persecuted²⁵²⁹ and the example of *Negus* serves as a warning to other nations who do the same. If only the *Negus* could have seen the future, and if only the European Union and Canada especially, could see the future.

Actually, everyone can see the future of their countries just by reading a history book on how nations were *Islamized* and medievalized, and by reading media reports about events in *Israel*, *Chechnya*, *Kashmir*, or any of the 28 out of the world's 30 conflicts that *Muslims* are involved in at the moment.²⁵³⁰

After the rise of *Islam*, *Muslims* took over some Red Sea ports, and then the entire Red Sea coast by the ninth century.²⁵³¹ After 975 AD only the highlands of Ethiopia remained Christian.²⁵³² Eventually, Christian...

...*Nubia* united with Ethiopia but fell to *Muslims* in the 14th century. Much of the region was flooded by the completion of the *Aswan* High Dam in the 1960s.²⁵³³

To conclude this section, it seems ironic that the Alex Haley's "fictionalized chronicle," *Roots* (1976), bemoans how a Black African *Muslim* slave *Kunta Kinte* struggled to remain a *Muslim* in the early American South.²⁵³⁴ Ayaan Hirsi Ali, a Black woman and former *Muslim* who champions women's rights, "finds it as unfathomable that African Americans would convert to *Islam* as that Jews would

²⁵²⁶ *Sahih Bukhari*, vol. 6, bk. 60, no. 435.

²⁵²⁷ Ishaq. *Sirat*, p. 787, note 896.

²⁵²⁸ Mohaiemen, Naeem. "Slaves in *Saudi*," thedailystar.net, v5n61, 27 Jul 2004.

²⁵²⁹ Ishaq. *Sirat*, p. 152.

²⁵³⁰ De Borchgrave, Arnaud. "2002 Yearend: Whither radical *Islam*?" upi.com, 8 Dec 2002.

²⁵³¹ Nicolle. *Caliphates*, p. 40.

²⁵³² Nicolle. *Caliphates*, p. 40.

²⁵³³ *Heritage*, *Nubia* entry.

²⁵³⁴ Answers.com, "Haley, Alex" entry; "Sorry Kids, But Alex Haley's *Roots* Was A Fraud,"

tommcmahon.net, 11 Feb 2004; "Another..." tompaine.com, 3 Aug 2000. Copyrighted material

convert to Nazism,” and she says that a black person “converting to *Islam* is like converting voluntarily to slavery.”²⁵³⁵

Not only were *Muslims* the worst and cruelest Black slavers of all time, but many *Muslims* are unapologetic about the past, and would be slavers if given the chance to follow *Muhammad*’s example. In fact, many *Muslims* still are slavers. “*Muslim Hausas, Fulanis, Arabs, Libyans and Somalis*” are slaveholders in these modern times.²⁵³⁶ There is also “a ‘slavery triangle’ that stretches from the southern town of *Maradi* in Niger to *Kano* in Nigeria. The girls are sold on markets for between *R4000* and *R5000*,” (about 30-39 USD).²⁵³⁷ Furthermore, it is known that many “employees” of *Muslims*, from housemaids to camel jockeys, are treated as virtual slaves, not to mention *Muslim* wives who can be beaten by their husbands (*K* 004:034).

Some *Muslim* slave “masters,” such as in Sudan, are unapologetic about torturing and killing slaves since this is all perfectly legal under *Sharia* law—as long as the masters have some pretext for do so. Even now, it is not unheard of for a *Sudanese* slave to be beaten, crucified and then splashed with skin-eating acid.²⁵³⁸

Back in Africa, *Kunta Kinte* and his *Muslim* family, as “good” *Muslims*, would have tried to be slave owners and slavers themselves. They would have promoted and defended *Jihad* and *Sharia* law, as well as the practice of slavery and all it entails. They would have viewed non-*Muslims* as “enemies” (*K* 002:098; 008:060; 009:114; 041:019, 028), as “unclean” (*K* 009:028), as “vile animals” (*K* 008:022, 055) and as cattle (*K* 007:179), and then treated non-*Muslims* accordingly.

Kunta Kinte’s *Muslim* tribe would have been unabashed about their many masters having sex with slave girls and even boys since such practices were squarely based on the *Koran*, traditions and *Sharia* law (*K* 002:178; 004:092; 012:030; 016:075; 024:032; 024:033; 039:029).

The Christian West forced an end to Black slavery both in the Americas and Africa but also in *Islamdom*. In the last century missionaries in Africa have paid *Muslims* to free many Africans from slavery. All this is because while slavery ultimately proves to be incompatible with the principles of Christianity as set forth in the New Testament, slaving and enslaving are promoted and defended in the *Koran*.

Even though *Kunta Kinte* was exposed only to the worst of Western family values, this led him to treat his family better than he would have if he had stayed a *Muslim* in Africa, for there one reads of families...

- ⊕ Force-feeding daughters until they are grossly obese—as is commonly done in *Mauritania* and in much of *Muslim* Africa and the Middle East.²⁵³⁹ Incidentally, *Mauritania* is not far from *The Gambia* where *Kunta Kinte* was said to have lived.
- ⊕ Beating children at age ten to make them pray five times per day per *Muhammad*’s command.²⁵⁴⁰
- ⊕ Caging his own kids for a year, or even years, while they memorized the *Koran* (as is discussed next).

²⁵³⁵ Romano, Carlin, “Freedom fighter,” *Philadelphia Inquirer*, phillynews.com, 1 Jun 2006, *JW*.

²⁵³⁶ Richardson. *Secrets*, p. 207.

²⁵³⁷ Louw, Liesl. “Slavery lives on,” news24.com, 2 Sep 2004, *DW*, 8 Sep 2004.

²⁵³⁸ “Sudan slave ‘crucified’ by master; but Christian teen rescued, redeemed...” *WND*, 7Apr 2004.

²⁵³⁹ “Weblog: The Middle East Explodes with Obesity,” *DP*, 29 Dec 2004.

²⁵⁴⁰ *Sunan Abu Dawud*, bk. 2, nos. 494, 495.

Ibn Battuta traveled to *Mali*, West Africa, and arrived in 1352 and stayed until 1353 AD. Kunta Kinte was said to have lived from 1750 to 1767 AD in *The Gambia*, West Africa, which is not far west of *Mali*. *Ibn Battuta* reported:

They put their children in chains if they show any backwardness in memorizing it, and they are not set free until they have it by heart. I visited the *Qadi* in his house on the day of the festival. His children were chained up, so I said to him, 'Will you not let them loose?' He replied, 'I shall not do so until they learn the *Koran* by heart.'²⁵⁴¹

Just in 2003, eleven teenagers from *Kenya*, the UK, Sweden and Ethiopia had to be saved from similar torture in *Kenya*, as the *BBC* reported:

They were kept in chains and secured by padlocks in small rooms with little ventilation or light in *Eastleigh*, a *Nairobi* suburb...the children narrated their ordeal at the hands of *Islamic* teachers bent on turning them into good *Muslims*...Ahmed from *Leicester* in the UK, says he spent eight months at the centre: 'It was a terrible place, they chain both legs and both arms, sometimes hands and feet together,' he said. 'They beat you at lunch time, dinner time and grab both legs and hands and give you lashes on the buttocks.' Fellow student Abdikalik...from *Eldoret* in western *Kenya* talked of four months of torture and beatings: 'We sleep in chains, eat in chains, go to the toilets in chains. Sometimes we are hooked on the roof in chains and left hanging. We have to memorize the *Koran* and get punished if we cannot recite the *Koran* in the classroom...Ahmed: 'It was a terrible place. Our food was tea and bread in the morning, plain rice for lunch and rice and sugar for dinner,' he said.'²⁵⁴²

The City of Haran

The *Hanifs* originated in *Haran*. *Haran* was a moon-god center for upwards of two millennia before *Muhammad's* time. *Haran* retained its reputation as the City of the moon even centuries after the *Muslim* invasion. *Haran* was finally abandoned in the face of *Mongol* invasions in the late medieval period, as Sinasi Gunduz wrote:

It [*Haran*] was also called *Hellenopolis*, [the negative connotation being] 'the heathen city,' by the Fathers of the Church because of the pagan religion of its inhabitants. As a matter of fact pagan religion among the *Haranians* survived in its Christian and *Muslim* environment until *Haran* and the last pagan sanctuary were destroyed by the *Mongols*.²⁵⁴³

There is a record of *Haran's* Abrahamic pilgrimage sites in Byzantine times, as well as sites dedicated to Jacob and Rachel. *Haran* may have had Abrahamic sites that catered to Jewish interests as far back as *Nabonidus's* time. The pilgrim Egeria reports that in 386 AD, a Christian bishop interpreted the sites for Christians, but there were few if any Christians living in *Haran*. Lester Ness wrote:

In the Acts of the Council of Chalcedon, 449 CE, the bishop of *Haran*, Daniel, was listed as 'bishop of a pagan city.'

²⁵⁴¹ Ibn Battuta, *Travels in Asia and Africa 1325-1354*, translated and edited by H. A. R. Gibb, Broadway House, London, 1929, pp. 323-335, online at the *Medieval Sourcebook: Ibn Battuta: Travels in Asia and Africa, 1325-1354 AD*, fordham.edu.

²⁵⁴² Phombeah, Gray. "Students freed from Kenyan 'torture,'" news.bbc.co.uk, 28 Jan 2003.

²⁵⁴³ Gunduz, *Life*, p. 127.

In 549 CE, the Persian King Khusrau I invaded Syria and extorted ransom from many cities. But he refused to take a ransom from *Haran*, not out of friendliness, but because he did not wish to touch the money of polytheists.²⁵⁴⁴

So for centuries before and after Egeria's pilgrimage, there were few Christians in *Haran*. Pagans made the pilgrimage to sacrifice mostly to the moon but also to Venus and other gods.

Pagan camel drivers using the caravansary facilities would naturally find out about Abraham through the pagans, especially when they visited pagan temples dedicated to the moon-god but named after *Ibrahim* and his father.

Because of the concentration of pagans at *Makka*, the interpretive tours of *Haran* that *Muhammad* would hear about through the grapevine were those given by pagans for pagans.

Arabic was spoken in *Haran* as is evidenced by a pre-Islamic Arabic and Greek bilingual inscription found in *Haran*. The inscription is in *Kufic* Arabic script and is a dedication for a martyrrium that was consecrated to John the Baptist in 568 AD.²⁵⁴⁵

Haran was a caravansary crossroads throughout its long history, so it had contacts throughout the entire Mideast and especially with Arabia. History relates that northwest Arabia was especially connected to *Haran* and *Ur* during the reign of *Nabonidus*.

Jewish literature about *Nabonidus* suggests that he was convinced of monotheism or more probably, henotheism (i.e. monolatry). It is interesting that henotheistic threads show up in the histories of both *Haran* and *Nabonidus*, and these threads are interwoven with the religious fabric of Arabia.

Muhammad went on camel caravans and may have toured *Haran* at some point. *Muhammad* may have heard of *Haran* indirectly through the "Religion of *Ibrahim*" pilgrims who had toured *Haran*. These *Hanifs* would have told others of the *Haranian* notion that *Ibrahim* was a moon-god worshipper but added that *Ibrahim* was a moon-god monotheist rather than a henotheist.

Islamic sources relate that there was a temple in *Haran* dedicated to *Terah* (*Azar*), *Ibrahim*'s father. Perhaps this temple formed the basis for the *Koranic* story where *Ibrahim* confronts his father and the *Haranians* concerning their idol worship (K 006:074).

Muslim scholars report that the *Haranians* represented Adam as a moon-god prophet. The *Haranians* said that *Ibrahim* was a confirmed moon-god worshipper who even sacrificed to Saturn. *Islamic* sources also relate that there was a monotheistic sect in *Haran* that held that all the gods were one. Notably, the *Makkans* accused *Muhammad* of teaching the same thing. All these points will be discussed later in this chapter.

The upshot of all this information is that there likely was a nexus between *Muhammad*, *Makka*, the Religion of *Ibrahim* adherents and *Haran*. The most tenuous connection between *Makka* and *Haran* would be that *Muhammad* and his Religion of *Ibrahim* friends and relatives heard the Biblical account of Abraham and *Haran*, and then heard reports about *Haran* "the City of the Moon."

Since *Makka* had long been Allah's moon-god shrine, in keeping with the practice of the day, the *Hanifs* adopted *Ibrahim* as the patron saint of *Makka*. Later,

²⁵⁴⁴ Ness, *Mosaics*, p. 114.

²⁵⁴⁵ Warraq, *What*, p. 772.

Muhammad accepted the *Hanif* tradition, expanded upon it greatly, and gave the Religion of *Ibrahim* both a scripture—the *Koran*, and a prophet—himself.

F. E. Peters wrote that the *Hanifs* venerated the *Kaaba* in pre-Islamic times:

...doubtless as the Holy House built by Abraham...allusions and traditions add to the certainty that the *Hanifs* conducted their rituals at the *Kaaba* at *Makka*.²⁵⁴⁶

F. E. Peters says the Standing Place of *Ibrahim* (K 002:125; 003:097) was a notable pre-Islamic feature of the *Kaaba*.²⁵⁴⁷ The *Hanifs* probably were the ones who carved the footprints that mark the Standing Place of *Ibrahim*. In fact, *Ibn Ishaq* quotes a poem from *Muhammad*'s time that suggests the carvings were recent:

By Abraham's footprint in the rock still fresh, with both feet bare, without sandals.²⁵⁴⁸

The *Hanifs* also sacrificed at the *Kaaba* during pre-Islamic times, as stated in this excerpt of a *Hanif* poem:

We lead the sacrificial animals walking obediently in iron, their shoulders exposed under the clothes.²⁵⁴⁹

Muhammad figured that since *Ibrahim* was the wellspring of Judaism, Christianity and the Religion of *Ibrahim*, *Ibrahim* was near the ancient source of all the major religions around him, including the astral religions. The assumption that *Ibrahim* represented a pristine monotheistic moon religion was the start of *Muhammad*'s syncretizing all the major religions around him. Sinasi Gunduz wrote:

...according to the *Quran*, every community from Adam to the prophet *Muhammad*, adhered to the true religion, i.e. *Islam*, before the people changed the religion with polytheism. Consequently God sent to them the prophets with the true religion, *Islam*, in order to establish monotheism again (K 007:59-93; 021:51-93).²⁵⁵⁰

Muhammad's syncretism was based on the lowest common denominator between the religions—their use of the moon symbol. Obviously, *Muhammad*'s sub-literacy aided the syncretistic process by greatly reducing the number of sticky details that had to be harmonized.

The conclusion that most religions had fallen from moon-god monotheism was deceptively simple to make because the crescent and sun, or crescent and Venus couplet, was a common symbol, especially on coins. These symbols gave the impression that each religion really only took three gods seriously: the sun, moon and Venus.

That most pagans only thought of a triad of gods as being important is logical since it is hard to love even two masters (Luk 16:13). Many pagans had their favorite triad, and the rest of the gods were considered to be both aloof and distant or of minor importance.

Muhammad concluded that he could reform the major religions merely by eliminating Venus and sun worship, while leaving the moon worship intact. The other astral gods were changed into male angels, and the earthly gods were changed into demons and *Jinn*.

²⁵⁴⁶ Peters. *Origins*, p. 124.

²⁵⁴⁷ Peters. *Origins*, p. 165.

²⁵⁴⁸ Ishaq. *Sirat*, p. 123.

²⁵⁴⁹ Ishaq. *Sirat*, p. 201, as quoted by Peters. *Origins*, p. 124.

²⁵⁵⁰ Gunduz. *Life*, p. 44.

Muhammad concluded that all the major religions that he knew of started out worshipping the moon-god *Allah*—by different names, of course. Each religion fell into polytheism (*Shirk*) in the distant past and needed to be reformed.

Muhammad's plan was to reform these fallen religions by giving the Religion of *Ibrahim* a scripture (the *Koran*), a prophet (himself) and a mission (to conquer all other religions).

The Religion of *Ibrahim* Began in Haran

Islamic tradition and the *Koran* mention that *Ibrahim* was a *Hanif*, and that there was a Religion of *Ibrahim*:

They say: 'Be Jews or Christians, you will be on the right course.' Say: 'Nay! We follow the Religion of Abraham, the *Hanif*, and he was not one of the polytheists' (*K* 002:135; see also *K* 003:067, 095; 004:125; 016:123; 022:078).

Tamara Green wrote how the *Haranians* were called *Hanifs* from the earliest *Islamic* times:

Although the connection is not made in the *Quran*, the association of the patriarch with the City of the Moon-god had been established by *Muslims* as early as the seventh century by *Ibn Al 'Abbas*, cousin of the prophet and collector of *Hadith* (died 687 CE), and Ka'b Al Ahbar, a Jewish convert to *Islam* and scholar at the court of Mu'awiyah (died 652 CE?).²⁵⁵¹

Ibn Hazm (died 1063 AD) maintained that the religion of the *Haranians*, then, was identical with the Religion of Abraham as restored by *Muhammad*, except that they had reintroduced the worship of the stars and idols, a practice which Abraham had attempted in vain to abolish. This account, according to Margoliouth, would explain *Muhammad's* calling himself a *Hanif*, and why he was called *Sabi'* [Sabian/*Sabean*] by his enemies, and would imply of course that the name *Sabi'ah* was applied to the *Haranians* before the visit of Ma'mun.²⁵⁵²

Biruni (973-1048 CE) in his *Chronology of Nations* describes the *Sabians* in the following way, as Tamara Green notes:

The name is also applied to the *Haranians*...Although they themselves did not adopt this name before A.H. 228 [842 AD] in order to be considered 'among those from whom the duty [Jizya poll tax] of *Dhimma* [*Dhimmis*] are accepted, they are better known by this name than the true *Sabians*. But before this time they were called *Hanifs*, idolaters and *Haranians*' (Biruni, *Chronology*, [pp.] 318-319).²⁵⁵³

In later *Islamic* centuries, there was some confusion as to whether the *Haranians* were *Hanifs* or *Sabeans* or neither. Biruni's assessment noted just above is correct. Confusion crept in mainly because there were competing claims for the label "*Sabean*." Under *Islamic* rule, the coveted label of *Sabean* conferred special rights and protections to a favored minority.

Today, there is confusion over who the *Hanifs* and *Sabeans* were. The reason is that *acaDhimmis* have searched down through history looking for groups that fit their arbitrary, idealistic and anachronistic vision of who the *Hanifs* and *Sabeans* were. Reasons that there is a debate at all include:

²⁵⁵¹ Green, *Moon*, p. 12.

²⁵⁵² Green, *Moon*, p. 107.

²⁵⁵³ Green, *Moon*, p. 116.

- Ⓒ Academics give short shift to the Bible's accounts of Abraham in *Haran* and the Bible's account of the Queen of *Sheba*. In other words, the academics do not take most of the available source material seriously.
- Ⓒ Time and pious *Muslims* have not preserved, but have destroyed many archeological artifacts and writings from paganism.

Reconstructing the Reasons Why *Muslim* Scholars Thought The Religion of *Ibrahim* Began in *Haran*

Muhammad apparently assumed that the Religion of *Ibrahim* began in Mesopotamia. This can be inferred from his mentions of *Ibrahim* together with *Ibrahim's* father, *Terah* (Arabic: *Azar*) (*K* 006:074). Abraham did not leave Mesopotamia for the Promised Land or Egypt until after his father *Terah* died in *Haran* (Gen 11:32—12:01; Jos 24:02).

Muhammad might have had *Ur* in Mesopotamia in mind, except for the fact that the Biblical *Ur* was all but forgotten by *Muhammad's* time. The *Encyclopedia Britannica* states:

It was perhaps at this time [317 BC] that the *Euphrates* changed its course; and with the breakdown of the whole irrigation system, *Ur*, its fields reduced to desert, was finally abandoned.²⁵⁵⁴

By the logical process of elimination, one can assume that *Muhammad* placed *Ibrahim* and his father *Terah*, in the environs of *Haran*. *Haran* was a caravansary and a center of moon worship, as the *Encyclopedia Britannica* notes:

Like its predecessor, the Persian Royal Road began at *Susa*, wound northwestward to *Arbela*, and thence proceeded westward through *Nineveh* to *Haran*, a major road junction and caravan center.²⁵⁵⁵

Haran had declined in importance by *Muhammad's* time, as Tamara Green notes...

...raids on the caravans made the crossing of the plain of *Haran* an increasingly dangerous business; as a consequence, caravan routes had shifted to the north of the city, and *Haran* became merely a town on the frontier that 'divides Romans from Assyrians.'²⁵⁵⁶

Significantly, both *Haran* and *Makka* are located in near barren deserts. By *Muhammad's* time, both *Haran* and *Makka* were moon-god centers some ways off the main caravan routes.

Ironically, both *Haran* and *Makka* became more important than ever to the pagans. As Christianity prospered, there were fewer and fewer pagan pilgrimage sites and temples to cater to the many remaining pagans. *Haran* and *Makka* were able to preserve their pagan heritage because they were located in cultural backwaters.

Notably, there were Ibrahimic pilgrimage sites in *Haran* that existed since the Christian era, if not long before. This Ibrahimic cult surely could not have escaped the attention of the camel caravans that commonly sported crescent decorations (Jdg 08:21, 26). *Haran* had something to interest all the camel drivers whether they were Christians, Jews, pagans or Religion of *Ibrahim* adherents.

So it seems inconceivable that *Muhammad* and his comrades would not know of *Haran*, especially since *Haran* is mentioned in the Bible, and the Religion of *Ibrahim*

²⁵⁵⁴ *EB*, accessed 15 Mar 2003, *Ur* entry.

²⁵⁵⁵ *EB*, accessed 10 Feb 2003, "roads and highways" entry.

²⁵⁵⁶ Green. *Moon*, pp. 52-52.

adherents who traveled the Mideast sacrificed at the *Kaaba* at *Makka*. How could *Muhammad* say he wanted to restore the Religion of *Ibrahim* to its former glory and purity and not know all about *Haran*?

Significantly, there is a tradition where a Religion of *Ibrahim* adherent traveled to *Mosul* in the Fertile Crescent. *Mosul* is not very far from *Haran*:

The outcast [from *Makka*] thereupon left the *Hijaz* and went as far as *Mosul* in the north of *Iraq* and from there southwest into Syria, always questioning monks and *Rabbis* about the Religion of Abraham...²⁵⁵⁷

In his quest for the pure Religion of *Ibrahim*, he probably visited his fellow adherents in the environs of *Haran* on his way to *Mosul*, that is, if he had not visited *Haran* several times before while on caravan trips.

Since the *Makkans* were running a cult shrine longer than anyone at *Makka* could remember, they likely were curious about entertainments provided at other moon-god shrines. The moon-god shrines surely copied each other based on the reports of pilgrims, travelers and traders.

Makka was remote but not THAT remote. Peters provides a map that says Damascus was a thirty-day journey from *Madina*, and *Kufa*, nearby *Baghdad*, was a twenty-seven day journey from *Makka*.²⁵⁵⁸ So another week or two's journey from Damascus or *Baghdad* would put the caravan in sight of *Haran*.

Nevertheless, acaDhimmis have taken the skeptical view that *Muhammad* knew nothing of *Haran*, as Carl Brockelmann wrote:

He can scarcely have known anything of the *Haranians* in Mesopotamia, who likewise had a March fast [similar to *Ramadan*] in honor of the moon.²⁵⁵⁹

Tamara Green wrote about the pilgrimage sites at *Haran*:

...at *Haran* was the monastery of Abraham, where the stone that Jacob had rolled from the top of the well at which he first met his cousin Rachel was venerated.²⁵⁶⁰

Trimingham wrote about the Abrahamic pilgrimage sites at *Haran*:

She [Egeria] visited the various sites associated with Abraham in *Haran*, then called *Carrhae*. Christian fostering of the Abraham cult may be associated with the fact that pagan cults were especially deeply rooted in this city. None of its citizens had become Christians, though a church had been built there...Egeria says that on her arrival at *Carrhae* she 'went straight to visit the church inside the city and was soon seeing the bishop of the place. He was a very godly man, and he was both monk and confessor. He readily agreed to show me all the places I wanted to see.' These included a church built on the site of Abraham's house. Rebecca's well, and a well where Jacob watered Rachel's animals. But she confirms that 'absolutely no Christians live in this city, apart from a few clergy, and any holy monks who happened to be living there. The whole city is heathen.' And it remained heathen until [well] after the *Muslim* conquest.²⁵⁶¹

Muslim scholars note that there was a cult of *Ibrahim* at *Haran* even in *Islamic* times, as Sinasi Gunduz wrote:

²⁵⁵⁷ Lings. *Sources*, p. 73.

²⁵⁵⁸ Peters. *Hajj*, p. xxv.

²⁵⁵⁹ Brockelmann. *Peoples*, p. 22.

²⁵⁶⁰ Green. *Moon*, p. 55.

²⁵⁶¹ Trimingham. *Arabs*, pp. 241-242.

According to his [*Ibn Hazm's* (994-1063 AD)] statement there were still some people in *Haran* who claimed that they were adherents of the religion of the prophet Abraham.²⁵⁶²

The Abrahamic cult at *Haran* likely existed in pre-Islamic times, perhaps going back to the time of *Nabonidus*. The Abrahamic cult at *Haran* probably was intimately connected to the Religion of *Ibrahim* adherents, the *Hanifs*, mentioned in the *Koran* (K 002:135).

One can assume that the "Religion of *Ibrahim*" had been around at least since the time Josephus wrote at the end of the first century AD. F. E. Peters wrote:

That the pre-Islamic Arabs circumcised their young was well-known, though not on the eighth day like the Jews; and Josephus was confident he knew where they had gotten the custom: the Arabs 'circumcise after the thirteenth year because Ishmael, the founder of their nation, who was born to Abraham of the concubine (Hagar), was circumcised at that age' (Josephus, *Antiquities of the Jews*, bk. 1, ch. 12, para. 2).

Josephus was not telling his readers something of which they were unaware: that the Arabs were descended from the Biblical Ishmael and had lapsed from their original faith into forms of idolatry was commonplace in the history of both the post-Exilic Jews and the Christians (*Jubilees* 20:11-13; *Babylonian Talmud Sanhedrin* 91a).²⁵⁶³

F. E. Peters also mentions the fourth-century AD historian Sozomen:

This tribe (of *Saracens*) takes its origins from Ishmael the son of Abraham and had that appellation as well: the ancients called them Ishmaelites from their ancestry. And avoiding the charge of bastardy and the low birth of the mother of Ishmael, they called themselves '*Saracens*' as if descended from Abraham's wife Sarah. Possessing this kind of descent, all of them are circumcised like the Hebrews and abstain from the flesh of swine and observe among themselves many of the latter's customs. Nor should one think that they have always lived in the same manner, whether by reason of the passage of time or by their intercourse with the surrounding peoples....Afterward some of them became acquainted with the Jews and learned whence they had come. They reverted back to their ancestry and took up the Hebrew customs and laws. From that time many among them still live in the Jewish fashion (Sozomen, *Church History* VI, 38, 1-13).²⁵⁶⁴

Sozomen, then, writing in southern Palestine no more than a century and a half before *Muhammad*, knew that the Arabs were Abrahamites in their ancestry and that 'many among them still live in the Jewish fashion.' It [southern Palestine] is not the *Hijaz* but it is very close.²⁵⁶⁵

In Islamic times the *Haranians* said that Adam was a moon-god prophet, as Sinasi Gunduz wrote:

They [*Haranians*] deem Adam to have been an individual born of male and female like other human individuals, but they glorify him and say that he was a prophet, the envoy of the moon, who called people to worship the moon...²⁵⁶⁶

²⁵⁶² Gunduz. *Life*, p. 44.

²⁵⁶³ Peters. *Origins*, p. 120.

²⁵⁶⁴ Peters. *Origins*, pp. 120-121.

²⁵⁶⁵ Peters. *Origins*, p. 121.

²⁵⁶⁶ Gunduz. *Life*, p. 162.

Information the *Harani*ans gave during *Islamic* times is probably indicative of what information the *Harani*ans disseminated during pre-*Islamic* times.

The *Harani*ans probably reminded the pilgrims that people in Abraham's family such as *Jerah*, *Terah* and *Haran* all had theophoric moon-god names, as was noted in a previous chapter. The *Harani*ans probably dispensed other fatuous "Yahveh was a moon-god" information too—as will be discussed shortly.

If *Muhammad* or the Religion of Abraham sect's members visited *Haran*, they would naturally seek out the pagans while studiously avoiding Christians. One can see that if *Muhammad* received his information about *Ibrahim* from the pre-*Islamic* pagans at *Haran*, *Muhammad* would have been informed that *Ibrahim* worshipped the moon-god.

What the Haranians Thought of Christianity and Islam

The pagan *Harani*ans examined the doctrinal differences between Jews, Christians and *Muslims*, especially as those practices affected *Harani*ans. The *Harani*ans noticed that Jesus said "Love your enemies" (Mat 05:43), while *Muhammad* taught *Muslims* to be kind to *Muslims* and harsh to non-*Muslims* (K 009:073, 123; 048:029; 066:009).

The *Harani*ans also noticed that *Muslims* imposed an onerous poll tax (*Jizya*) on pain of death or the enslavement of adults and children. Over the centuries the taxation became ever more confiscatory as there were fewer and fewer non-*Muslims* to tax. The *Harani*ans felt as though they were mired in quicksand and were sinking deeper—that is until the *Mongols* dealt a deathblow to *Haran* in the twelfth century.

The *Harani*ans did provide *Muslim* culture with scholars and scientists. The *Harani*ans would be chagrined—just as Christians are—that modern *Muslims* pride themselves about their medieval science and how Classical Greek writings were preserved in Arabic. Many of the scientists and most of the Greek-to-Arabic translators were not *Muslim*.

Besides, science would have progressed and the Greek writings would have survived just fine if *Muslims* had not savaged and ruined the Greek Byzantine Empire and made everyone speak Arabic. Zwemer quoted Renan in this regard:

Science and philosophy flourished on *Mussulman* soil during the first half of the middle ages; but it was not by reason of *Islam*, it was in spite of *Islam*. Not a *Mussulman* philosopher or scholar escaped persecution. During the period just specified persecution is less powerful than the instinct of free enquiry, and the rationalistic tradition is kept alive; then intolerance and fanaticism win the day. It is true that the Christian Church also cast great difficulties in the way of science in the middle ages; but she did not strangle it outright, as did the *Mussulman* theology. To give *Islam* the credit of Averroes and of so many other illustrious thinkers, who passed half their life in prison, in forced hiding, in disgrace, whose books were burned and whose writings almost suppressed by theological authority, is as if one were to ascribe to the Inquisition the discoveries of Galileo and a whole scientific development which it was not able to prevent.²⁵⁶⁷

The practice of having Christians, along with an endless supply of slaves, do all the work while *Muslims* taking the credit seems to have started in 605 BC. That is

²⁵⁶⁷ Zwemer. *Essay*, Ch. 5: "The Relation of Allah to His World," pp. 74-75.

when a *Copt* carpenter helped rebuild the *Kaaba*,²⁵⁶⁸ but one only hears about how *Muhammad* refereed (coached) the placement of the Black Stone.

Later, a portion of seven years' worth of taxes on Egypt paid for the construction of the Dome of the Rock (691 AD). The vast majority of Egyptians at the time were Christian and most of the artisans who worked on the Dome of the Rock were Christian. Yet, all the credit for the Dome of the Rock goes to *Muslims*.

Someone had to support *Muslims'* insatiable desires for polygyny, *Harems* and continual *Jihad* warfare. Someone had to pay the bills so *Muslims* could perform ablutions and *Salat* to *Allah* five times per day and still carry on in heated bathhouses while leisurely smoking hashish through water-pipes.

If it were not for Christians, the *Muslim* culture would have at all times been primitive and poor. Not only are the religious requirements of being a *Muslim* onerous, but widespread *polygyny* nearly always leads to poverty—at least among subsequent generations,²⁵⁶⁹ unless of course there are a lot of *Dhimmis* to overtax.

Islam however ran into problems when the majority of the population became *Muslim*. This put a crimp in the *Muslims'* ability to enjoy a leisurely lifestyle at the expense of others. The solution that preserved their lifestyle was to buy infidels from *Viking* raiders, to abduct infidels on the high seas and from Africa, Europe, India and coastal towns as far away as Britain, Ireland and even Iceland.

Between 1609 and 1616, 466 English trading ships were seized and their crews forced into slavery. In 1625 the mayor of Plymouth estimated that more than a thousand townsfolk had been kidnapped.²⁵⁷⁰ Olufur Eigilsson, an Icelandic Lutheran pastor and his village was raided by Barbary Corsairs in 1627 AD.²⁵⁷¹

Rory Carroll, reporting on Robert C. Davis' book *Christian Slaves, Muslim Masters* (2003), wrote that *Muslim* North African pirates kidnapped and enslaved one million Europeans between 1530 and 1780 AD. They were used as common laborers and concubines, and as Turkish *Sultan* galley slaves who often "rowed for decades without ever setting foot on shore."²⁵⁷² In the naval Battle of *Lepanto* in 1571 AD, Christians managed to free ten thousand Christian galley slaves even though many no doubt went down with their frigates.²⁵⁷³ Robert Davis wrote:

The widespread depopulation of coastal areas from *Malaga* to Venice, the impoverishment caused by the kidnapping of many breadwinners, the millions paid by the already poor inhabitants of villages and towns to get their own people back—all this is only just beginning to be understood by modern-day historians.²⁵⁷⁴

Between 1574 and 1681 AD, *Islam* enslaved three million Hungarian Catholics. They were "shipped off to garnish the *bagios* and *seraglios* of their masters in

²⁵⁶⁸ Lings. *Sources*, p. 41.

²⁵⁶⁹ Riley, N. Schaefer. "Harem, Scare 'Em: Worrying about polygamy," *WSJ.com*, 6 Jan 2006.

²⁵⁷⁰ Milton, Giles. White Gold, as quoted in the *Times Literary Supplement*, in turn quoted by Fitzgerald, Hugh. "Islam for Infidels, Part Two," *JW*, 21 Jan 2005.

²⁵⁷¹ Lewis, Bernard. "Race and Slavery in the Middle East," Oxford Univ Press, 1994, ch. 1: "Slavery" (online).

²⁵⁷² Carroll, Rory. "New book reopens old arguments about slave raids on Europe," *The Guardian*, guardian.co.uk, 11 Mar 2004 (*JW*, 12 Mar 2004).

²⁵⁷³ "Battle of *Lepanto*" entry, answers.com, accessed 23 Mar 2005.

²⁵⁷⁴ Davis, Robert. "British Slaves on the Barbary Coast," *bbc.co.uk*, 21 Dec 2004.

Istanbul, all over the Balkans and the *Ottoman* Empire, all the way to Egypt and the *Euphrates*.²⁵⁷⁵ Slaves were even used to man the armies, as Serge Trifkovic wrote:

The 'blood levy' [*Devshirme*] was the most hated of all taxes by far, and it necessitated deliberate mutilation of many healthy Christian boys by their parents to render them safe from capture. The practices left a deep scar on the collective memory of the Balkan Christians, notably *Serbs* and *Bulgarians*, and contributed to their thorough loathing of all things Turkish that persists to this day. And yet contemporary Turkish propagandists present the tragedy of the kidnapped boys and their families as the *Ottoman* equivalent of a full scholarship to Harvard or Yale: 'From the poor families' point of view, it was a great chance for their sons to be offered a high level of education, especially in the palace which would provide good future prospects.²⁵⁷⁶

Notably, a *Janissary-Devshirme*-like system continued in southern Arabia until 2005 and undoubtedly would have continued if it were not for international pressure. The AFP news service reported that the United Arab Emirates (UAE)...

...will become the second Gulf Arab state, after *Qatar*, to use robots and ban child jockeys following criticism that infants, some as young as four, were being brought in from poor countries to race the camels...The UAE had in principle already banned the use of children under 15 [only] since 1993 but abuses remain widespread and no one has ever been brought to justice. The US State Department and human rights groups say children are exploited by traffickers who pay their impoverished parents a paltry sum or simply kidnap their victims. The children, mostly from *Bangladesh*, *Sri Lanka* and *Pakistan*, are then smuggled into the Gulf states. They are often starved by employers to keep them light and increase their racing potential. Mounting camels three times their height, the children face the risk of being thrown off and trampled.²⁵⁷⁷

CNN reported that in 2005 there were "about 40,000 boy jockeys."²⁵⁷⁸

All this past and present chattel slavery has never caused the slightest twinge of conscience for many *Muslims* since the *Koran* and *Muhammad* condone slavery. The *Sufi* Martin Lings wrote that *Muhammad* told an apprentice...

...if ye keep safe and live yet a little while, ye shall have abundance of provisions and leave abundantly for your families. Ye shall abound in *Dirham* [money] and in slaves...²⁵⁷⁹

A *Muslim* abolitionist akin to Christian Abolitionists surely would have been stoned for blasphemy and false doctrine. Paul Fregosi wrote:

For *Muslims*, slavery was divinely ordained since it has the sanction of the *Koran* and of the *Hadith*. For many *Muslims* there was and is nothing reprehensible about it. Even today it is still practiced in a number of *Muslim* lands [as in Arabia²⁵⁸⁰]. *Muhammad* himself by his example showed that he was in favor of slavery. He refused to set at liberty four of the six slaves who has

²⁵⁷⁵ Fregosi. *Jihad*, p. 329.

²⁵⁷⁶ Yenen, Serif. *Turkish Odyssey*, Part 3: *Turkish Period*, 23 Jan 1998, *Turkish odyssey.com/turkey/history/history3.htm*, as quoted in Trifkovic. *Sword*, p. 116.

²⁵⁷⁷ "Robots will replace child camel jockeys in UAE," *news.yahoo.com*, 11 Apr 2005, *natashatynes.org*, 13 Apr 2005.

²⁵⁷⁸ "Qatar to replace camel riders with robots," *cnn.com*, 20 Apr 2005.

²⁵⁷⁹ Lings. *Sources*, p. 264.

²⁵⁸⁰ Fregosi. *Jihad*, p. 185.

been freed by his disciple Imran *Ibn Al Husain* at his death (*Mishkat*, book xiii, chapter xx) 'and he spoke severely of the man who had set them free.'

In his *Dictionary of Islam* Thomas Patrick Hughes rather forcefully insists that 'Slavery is in complete harmony with the spirit of *Islam*, while it is abhorrent to that of Christianity.' The *Koran* allows a master all the rights he wants over his slaves. It even allows him (in *Sura* iv, 28 [K 004:028]) to commit adultery with a married woman if she is a slave, a toleration hardly in harmony with more straitlaced Christian doctrine...²⁵⁸¹

Some Haranian Propaganda Dispensed During Islamic Times

Al Biruni quotes '*Ibn Sankila* concerning the *Haranians*' claim about *Ibrahim* during *Islamic* times:

Abraham left their community [not on account of polytheism but] simply because leprosy appeared on his foreskin, and that everyone who suffered from this disease was considered impure and excluded from all society. Therefore he cut off his foreskin, i.e. he circumcised himself. In this state he entered one of their idol-temples, when he heard a voice speaking to him, 'O Abraham, you went away from us with one sin and you returned to us with two sins [leprosy and circumcision]. Go away and do not again come to us.' Thereupon Abraham, seized by wrath, broke the idols in pieces and left their community. After this Abraham repented and wished to sacrifice to the planet Saturn.²⁵⁸²

The *Haranians* mentioned Saturn in connection with *Ibrahim* and *Muhammad*, and some traditions associate the *Kaaba* with Saturn worship.²⁵⁸³ In the stories of *Muhammad's* Night Journey and Ascent, *Ibrahim* is associated with the Seventh Heaven, which is itself associated with Saturn.²⁵⁸⁴

The reason that *Ibrahim*, *Muhammad*, the Black Stone and the *Kaaba* are connected to Saturn has to do with the fact that in astrology, the color black is associated with Saturn.

It was assumed that since *Islamic* tradition said that *Ibrahim* once installed the Black Stone with Ishmael, and *Muhammad* installed the Black Stone in 605 AD, that they all worshipped Saturn along with the other planetary forms.

Another reason traditions mention Saturn in connection to *Ibrahim* was the Jewish *Sabbath*. It was assumed that *Ibrahim* kept the Jewish *Sabbath*, though the Bible does not mention this. The Jewish *Sabbath* starts at Friday sunset and ends on Saturday sunset. Thus three-quarters of the *Sabbath* falls on Saturday.

In the astrological reckoning of the week common to the ancient world, Saturday was Saturn's day. In fact, Saturday comes from Latin and means "Saturn's Day." So it was assumed that *Ibrahim* honored the planets but especially Saturn.

This just-mentioned belief is very old for the Roman historian Tacitus (~55 AD to ~120 AD) wrote that "some" people believed Saturn worship was why Jews worshipped on the seventh day.²⁵⁸⁵

The Black Stone was dedicated to Venus, not Saturn. There is ample evidence to this fact, even though the astrological color of Venus is white and Saturn's

²⁵⁸¹ Fregosi. *Jihad*, p. 290.

²⁵⁸² Gunduz. *Life*, pp. 162-163.

²⁵⁸³ Wherry. *Commentary*, vol. i, section i, p. 38.

²⁵⁸⁴ Fani. *Dabistan*, pp. 404-406; *Hadith Sahih Al Bukhari*; vol. 5, bk. 58, no. 227.

²⁵⁸⁵ Tacitus, *Histories*, 5.3ff, quoted in MacMullen & Lane. *Sourcebook*, p.161.

astrological color is black. The ancients knew of the discrepancy and that the Black Stone represented Venus. That is why they developed legends saying that the Black Stone was once white, the color of Venus.²⁵⁸⁶

Further attestation that the *Haranians* represented *Ibrahim* as a moon worshiper is the fact that there was a temple at *Haran* named after *Ibrahim's* father, *Terah* (Arabic: *Azar*). Since *Terah* also was a Semitic name for the moon,²⁵⁸⁷ this temple undoubtedly was a moon temple. Sinasi Gunduz wrote:

Al Mad'udi remarks that this is the only temple of the *Haranians* which remained until his time (10th century AD) and that it is the temple of *Azar* [*Terah*], Abraham's father. Moreover, he narrates from '*Ibn 'Ishun Al Harani Al Qadi* that there were four underground corridors for various idols representing heavenly bodies, i.e. planets [Venus, for instance] and saints [Abraham and *Terah*, for instance].²⁵⁸⁸

Muhammad probably knew about the moon-temple named after *Ibrahim's* father, *Terah*. Perhaps this *Harani* temple and *Joshua's* mention of *Terah* being an idol worshipper (Jos 24:02, 14-15) form the basis for the Jewish *Haggadah* stories found in the *Koran* about *Ibrahim's* struggle against his father's idols (K 006:074).

Apparently, for centuries before and after *Muhammad's* time, the *Haranians* were telling people that *Terah* and *Ibrahim* were moon worshippers. This misinformation would help promote pilgrimages to *Haran*, the City of the Moon.

Muhammad and early *Muslims* believe the *Haranians'* claim about *Ibrahim* worshipping the moon, as evidenced by K 006. This misinformation helps explain why the *Islamic* conqueror of *Haran*, '*Iyadh Ibn Ghanam*, built a moon temple for the *Haranians*. *Haran* was conquered in late 639 or early 640 AD, so the moon-temple was probably built shortly afterward. Tamara Green wrote:

In 1081 CE, *Haran* was occupied by the *Bedouin Sharaf Al Dawlah*, an ally of the *Seljuk* Turks, who installed as governor his supporter, *Yahya Ibn Al Shatir*, a man said to have once been the slave of a *Numayrid*. According to *Ibn Shaddad*, it was *Al Shatir* who destroyed the moon temple that had been built for the *Sabians* by the *Muslim* conqueror of the city, ['*Iyadh*] *Ibn Ghanam*, in the 7th century.²⁵⁸⁹

The *Haranians'* claim that *Ibrahim* and his father were moon worshippers may explain why the Arab Christian *Al Kindy* wrote in his *Apology* around 830 AD:

We know from the *Book of Genesis* that Abraham lived with his people four-score years and ten, in the land of *Harrân*, worshipping none other than *Al Ozza* [*Uzza*], an idol famous in that land and adored by the men of *Harrân* under the name of the moon [actually, *Uzza* is Venus, not the moon], which same custom prevails among them to the present day. They conceal no part of their ancestral practices, save only the sacrifice of human beings. They cannot now offer up human sacrifices openly; but they practice the same in secret.²⁵⁹⁰

Notice that two centuries after *Islam* stamped out most Mideast paganism, *Al Kindy* did not know that *Uzza* was Venus and not the moon.^{2591 2592} This mistake is

²⁵⁸⁶ Zamakhshari, *Tafsir*, 311, as quoted in Peters. *Origins*, p. 5.

²⁵⁸⁷ Sykes, *Mythology*, p. 207, *Terah* entry.

²⁵⁸⁸ Gunduz. *Life*, p. 149.

²⁵⁸⁹ Green. *Moon*, p. 97.

²⁵⁹⁰ *Al Kindy*. *Apology*, p. 17.

²⁵⁹¹ Guillaume. *Islam*, p. 7.

²⁵⁹² Yusuf Ali. *Holy*, p. 1623, App. XIII.

not surprising since earlier Greeks traveling scholars thought that the Abyssinian moon-and-war god, *Mahrem*, was the god of Mars (*Ares*) on account of *Mahrem*'s male gender and his preoccupation with war-making. This mistake was even made during the heyday of *Mahrem* worship—not at some later time.²⁵⁹³

The confusion about *Uzza* being the moon crept in because of Western pagan notion about the moon being female and the sun being male. Christians knew that *Islam* was derived from an Arab astral triad of the sun, moon and Venus, but on account of this gender confusion, many apparently assumed that *Allah* had been the Arab sun-god. *Al-Kindy* seems to have thought *Allah* had been the sun-god, for he wrote:

...that [the *Hajj*] which ye perform in nothing differs from the idolatrous ceremonies of the sun-worshippers and idolaters of India.²⁵⁹⁴

Greek, Roman and Arab writers made the same exact mistake about *Sin*, as Tamara Green wrote:

Although Greek and Roman authors, as well as later Arabic sources often give the deity a feminine gender in references to the cult of the moon at *Haran*, such references probably represent a cultural blind spot, rather than the reality of the female aspect of the *Haranian* god.²⁵⁹⁵

Since the Venus orb was most often found coupled with the crescent-moon, it is easy to see how *Al Kindy*'s confusion might have occurred—especially given the fact that *Uzza* was worshipped in *Haran*, the City of the Moon, as Isaac of Antioch wrote:

...the *Bedouins* left her [*Haran*] not, for with them she sacrificed to '*Uzza* [Venus].²⁵⁹⁶

The *Khuzistani Chronicle* may refer to a *Haranian* moon temple. Hawting wrote:

The earliest [extant] external source to associate the sanctuary of the Arabs with Abraham seems to be the so-called *Khuzistani Chronicle*, probably dating from around AD 660-670. That refers to the Dome of Abraham at which the Arabs worshipped but does not say where it was.²⁵⁹⁷

This Dome of *Ibrahim* may have set the precedent for the distinctive green-domed architecture of *Mosques*, the Dome of the Rock and domed *Sheiks'* tombs. Also, the dome is incorporated into many *Muslim* homes and is a signature style of *Islamic* buildings.

The *Khuzistani Chronicle* was written about two decades before the Dome of the Rock in Jerusalem was completed in 691 AD, so the Dome of *Ibrahim* does not refer to the Dome of the Rock. Also, the *Kaaba* at *Makka* does not have a dome, so the Dome of *Ibrahim* cannot refer to the *Kaaba*.

The Dome of *Ibrahim* probably was a moon temple in *Haran*. To maintain its "City of the Moon" reputation, *Haran* had several moon temples, as Green wrote:

...there were at least three moon temples, including two outside the city itself.²⁵⁹⁸

The Roman historian Ammianus Marcellinus...

...maintains that the moon was especially venerated in that region (*Res Gestae*, xxiii.3.2).²⁵⁹⁹

²⁵⁹³ Nielsen, 1912, pp. 593-594, as translated in Krause, "*Haram-Harimat*."

²⁵⁹⁴ *Al Kindy. Apology*, pp. 92-93.

²⁵⁹⁵ Green. *Moon*, p. 27.

²⁵⁹⁶ Green. *Moon*, p. 58.

²⁵⁹⁷ Hawting. *Idolatry*, p. 39, note 46.

²⁵⁹⁸ Green. *Moon*, p. 27.

If the Dome of *Ibrahim* was a moon temple, that would explain this quote from *Al Kindy's Apology* written around 830 AD:

We know from the *Book of Genesis* that Abraham lived with his people four-score years and ten, in the land of *Harrân*, worshipping none other than *Al Ozza* [*Uzza*], an idol famous in that land and adored by the men of *Harrân* under the name of the moon [actually, *Uzza* is Venus, not the moon], which same custom prevails among them to the present day.²⁶⁰⁰

Haran's Former Reputation For Being Mono- or Henotheistic

The literary and archeological evidence for *Haran's* having been henotheistic (i.e. monolatristic) will be presented later in this chapter. Now however the *Koranic* information will be evaluated.

Muhammad considered the *Haranians* to be fallen monotheists. The *Haranians* were in the same “fallen moon-god monotheist” category as Christians, Jews, *Sabeans* and *Magians*, as well as the *Makkans* and the Arabs.

That *Muhammad* thought the *Haranians* were fallen monotheists is evident in the *Koran* where *Ibrahim* accuses his father *Terah* and the *Haranians* of setting up images in addition to *Allah* (*K* 006:075-079).

The implication of *K* 006 is that the *Haranians* did not inherit a very ancient practice of polytheism but in fact the *Haranians* were among the first to dabble in partnering gods with *Allah*.

Muhammad figured that even if the majority of *Haranians* never reverted back to their former monotheism, *Ibrahim* was a charismatic prophet who must have left a legacy in and around *Haran*. Indeed, *Muhammad* figured that the Religion of *Ibrahim* adherents were not a recent startup group but were spiritual descendants of *Ibrahim*—similar to Jews and Christians.

Muhammad knew that if *Haran* ever did reform itself after *Ibrahim* confronted the *Haranians*, it surely had backslid into polytheistic state. This was evident to anyone who knew of *Haran*, took an Ibrahimic pilgrimage to *Haran* and saw the temples and steles, or came across *Haran* coins with sun, moon and Venus symbols. Bradley Schaefer wrote:

Mesopotamia's star and crescent: the symbol of the moon-god (*Sin*) who was worshipped in the cities of *Ur* and *Haran*. On this stele are shown, a crescent-moon flanked by an eight-pointed star on the left and an eight-pointed sun on the right.²⁶⁰¹



Figure 05-01. *Haranian* coins with a crescent-moon, sun and Venus.²⁶⁰²

The *Haranian* coins however suggested to *Muhammad* that *Haran* had not backslid beyond hope of restoration. The coins suggested that *Haran* took only two

²⁵⁹⁹ Green. *Moon*, p. 27.

²⁶⁰⁰ *Al Kindy. Apology*, p. 17.

²⁶⁰¹ Schaefer, Bradley. “Heavenly Signs,” *New Scientist*, 21/28 Dec 1991, p. 48.

²⁶⁰² Coin 1: Roman-era *Haran* (*Carrhae*) coin with a *Sin* crescent-moon and Venus star. The upright *Asherah* pole representing Venus.

Coin 2: Winged sun disk under *Sin* Crescent-and-Venus-star (Segal. *Sabian*)

Coin 3: *Sin* crescent-and-Venus-star. A *Haran* coin from the time of Roman Emperor Hadrian (117-138 AD) (Lovette. *Coins*, p. 35).

or three gods seriously. To revert to moon-god monotheism, the *Haranians* merely needed to downgrade the sun and Venus to angelic status.

The *Hanifs*

If the Arabic cognate *Hanif* comes from the Syriac, then it means “heathen.” By late antiquity and early medieval times, Syria was mostly Christian, so it must have been the Christians who stamped the “heathen” label on the Religion of *Ibrahim* adherents.

If the label *Hanif* is from Hebrew rather than Syriac, its Hebrew cognate means “heretic” or “profane.” *Hanif* then shows what Jews at the time thought of the Religion of *Ibrahim* upon which *Islam* is based—that they were heretics.

So Jews and Christians evidently agreed with *Muhammad* that the *Hanifs*, the Religion of *Ibrahim* adherents, were neither Jew nor Christian (*K* 002:135, 140; 003:067).

It is very telling that *Muhammad*’s main spiritual progenitors were thought to be “heathen” by the Christians and “heretics” by Jews. H.A.R. Gibb wrote on the subject:

The existence of a supreme God *Allah* is assumed as an axiom common to *Muhammad* and his opponents. The *Koran* never argues the point; what it does argue is that He is the one and only God...but it is more doubtful whether this is to be regarded as the direct deposit of Christian or Jewish teaching. In the *Koran* it is connected with a different tradition altogether, an obscure Arabian tradition represented by the so-called *Hanifs*, pre-Islamic Arab monotheists whose very name shows that the Syrians regarded them as non-Christians (Syriac *hanpa*, ‘heathen’). *Mohammed* glories in the name and attaches it as a distinctive epithet to Abraham, who was ‘neither Jew nor Christian.’ There is even a suggestion in an early variant reading of the *Koranic* verse (003:017 [*K* 003:019]) that at one time *Hanifiyya* [‘heathenism’] was used to denote the doctrine preached by *Muhammad* and was only later replaced by *Islam*.²⁶⁰³

The Syrian historian Bar Hebraeus (1226-1286 AD) records that the *Al Sabi* Thabit *Ibn* Qurra *Al Harani* (836-901 AD) said:

...this blessed city [*Haran*] has never been defiled with the error of Nazareth [Christianity]. We are the heirs and transmitters of *hanputho*...the wise men of the *hanpe*...²⁶⁰⁴

Historically, the supreme god of *Haran* was *Sin* the moon-god. Tamara Green wrote...

...although this Syriac word, like its Arabic cognate *Hanif*, is often translated as ‘pagan’ when applied to pre-Islamic religions, it may also have here the same meaning as *Hanif* seems to be given in the *Quran*: ‘a possessor of pure religion.’²⁶⁰⁵

So the *Hanifs* were neither Jews nor Christian but were heathens and pagans purporting to possess a pristine, pure paganism. To be “pagan” in the Mideast suggests that the *Hanifs* were astral worshippers. To be “pagan” in *Haran* suggested that one worshipped the moon-god *Sin*.

²⁶⁰³ Gibb. *Survey*, p. 26.

²⁶⁰⁴ Green. *Moon*, p. 114.

²⁶⁰⁵ Green. *Moon*, p. 114.

The Christians called the religion of *Haran* “the old faith” (*palaia doxe*).²⁶⁰⁶ The Religion of *Ibrahim* adherents and *Muhammad* might have misinterpreted this slur on paganism as a compliment, and as an admission on the Christians’ part that they had rejected the pristine Religion of *Ibrahim*.

How the Moon-god Monotheism Brand of Paganism Came to Arabia

The *Hanifs* in Arabia likely were the adherents of the monotheistic strain of moon religion transplanted to Arabia by *Nabonidus*. *Nabonidus*, along with his viceroy son, *Belshazzar*, were the last *Chaldean* rulers of *Babylonian* Empire. Michael Wise *et al.* wrote:

Nabonidus was the last king of the Neo-Babylonian Empire, reigning from 556-539 BCE. Beset by political problems and economic difficulties in *Babylonia*, *Nabonidus* decided to appoint his son *Belsharusur* as regent (‘King *Belshazzar*’ in the Bible: *Daniel* 05:22; 07:01 and 08:01), while he himself moved [south]west to *Teima* [also spelled *Tema*, *Tama*, *Tayma*, etc.], an oasis in northwest Arabia. By removing to this locality, the king hoped to secure the trade routes from southern Arabia and thereby to ameliorate his money problems. He remained in *Teima* for a full decade, establishing garrisons and planting colonies to the south of his base of operations. Among these colonies were five oases that, at the time of *Muhammad* a millennium later, were occupied by Jews. Almost certainly, then, *Nabonidus* had a strong contingent of Jews among his colonists, whether drawn from those in exile in *Babylonia* or from those left behind in *Judah*. The presence of ‘a Jew, a member of the community of exiles’ in the scroll here translated may be an accurate memory of this historical situation.²⁶⁰⁷

Tamara Green wrote...

...one of the divine names on the [*Taima* fifth-century BC] stele may represent the moon-god, and that the choice of *Taima* by *Nabonidus* as a royal residence may have been influenced by an indigenous worship of the [moon-god] deity, which the king then overlaid with the cult of the moon-god of *Haran*.²⁶⁰⁸

It is easier to imagine that the Arab caravan traders imported *Haran*-styled paganism to Arabia at an even earlier date than *Nabonidus*’ time. Tamara Green wrote how integrated *Haranian* religion had become in the Mideast:

In every ancient source that deals with *Haran*, beginning in the early second millennium BCE, the deity who occupied that supreme position was *Sin* the moon-god and Lord of the City. It was the multiform powers of this god [*Sin*] that were, 2500 years after the founding of *Haran*, to provide one of the strongest links between *Muslims* and the pre-Islamic culture of the ancient Near East.²⁶⁰⁹

The Bible mentions camels often, even in at an early date in *Genesis*. The Bible locates camels in Egypt and near *Haran* in Syria (Gen 12:16; 24:10). Archaeology has confirmed that the mention of camels during the time of Abraham is not an anachronism.

²⁶⁰⁶ Green. *Moon*, pp. 53-54, 56.

²⁶⁰⁷ Wise, Abegg & Cook. *Scrolls*, pp. 265-266.

²⁶⁰⁸ Green. *Moon*, p. 38.

²⁶⁰⁹ Green. *Moon*, p. 23.

The Bible speaks of crescent-moon decorations in connection to the Ishmaelites' camels (Jdg 08:21, 26). Tracy Marks notes:

Arabian camels were...hung with gold chains and crescents to win the favor of the gods...²⁶¹⁰

A psalmist wrote that the Ishmaelites were among those who hated *Yahveh* and who worshipped some other god as their most high god (Psa 083:01, 05-06, 18). Evidently, the Ishmaelites' high god was *Sin* the moon-god, a.k.a. *Allah*.

That the Arabs and *Muhammad* would identify themselves as Ishmaelites²⁶¹¹ is quite interesting given the Biblical connection between the Ishmaelites and crescent decorations, as was just mentioned. Also interesting is the fact that *Muslims* made crescent ornaments for their horses:

☉ A rock-crystal crescent carved in Egypt is inscribed with the name of the *Fatimid Caliph Al-Zahir* (ruled 1021-1036 AD).²⁶¹²

☉ A *Mozarab* illuminated manuscript produced in 975 AD in *Tavera, Andalusia*. It shows two crescent ornament dangling from the saddle strap that loops around the front of the horse just below the neck. The rider is a *Muslim* wearing Persian dress and a turban.²⁶¹³

Yerach is sometimes translated *Jerah* (KJV, NIV) and means "new-moon" (Gen 10:26; 37:09, etc.). *Sahar(on)* means "crescent" (Jdg 08:21, 26; Isa 03:18). Egerton Sykes wrote this entry in his book on mythology: "*Sahar*...also spelt *Shahar*: moon-god of the north and south *Semites*."²⁶¹⁴

Abraham's father *Terah* was named after the moon since the name *Haran* was a Semitic name for a moon-god.²⁶¹⁵ Around *Haran* and *Ur* especially, the name *Terah* probably was synonymous with the moon-god *Sin*. This was noted in a previous chapter. *Terah* lived out his life in the moon-god centers of *Ur* and *Haran* (Gen 11:26-28; 31-32; Jos 24:02).

All the above evidence suggests that *Nabonidus* made *Tema* Oasis his home for ten years because caravan traffic had long made this oasis a moon-god worship center styled on *Haran* and *Ur*. Then *Nabonidus* improved on what already existed, as Robert Morey wrote:

In Old Testament times, *Nabonidus* (555-539 BC), the last king of *Babylon*, built *Tayma* (*Teima*), Arabia, as a center of moon-god worship.²⁶¹⁶

The *Chronicle of Nabonidus* says *Nabonidus* traveled as far south in Arabia as *Iatribu* Oasis. *Iatribu* later became *Yathrib*, which the *Muslims* renamed *Madina*, meaning "The City [of the Prophet]."²⁶¹⁷ *Nabonidus* may have also visited *Madina* for the same reason—because it was a moon-god worship center.

A fragment in the Dead Sea Scrolls (DSS) suggests the reasons why *Nabonidus* established himself in Northern Arabia for a decade, and why he later lost the *Babylonian* empire. The braces { } represent lacunae (gaps) in the original text where the text is reconstructed.

²⁶¹⁰ Marks. *Makeda*.

²⁶¹¹ Peters. *Origins*, pp. 120-121.

²⁶¹² Blair. *Inscriptions*, p. 192.

²⁶¹³ Nicolle. *Moors*, p. 12, illustration from Beatus' *Commentaries on the Apocalypse*.

²⁶¹⁴ Sykes. *Mythology*, *Sahar* entry, p. 183.

²⁶¹⁵ Sykes. *Mythology*, p. 207, *Terah* entry.

²⁶¹⁶ Morey. *Invasion*, p. 215.

²⁶¹⁷ Pritchard, James B. *Ancient Near Eastern Texts Relating to the Old Testament*. Princeton, 1950. Translation by A. Leo Oppenheim, ot-studies.com/Documents/chronnab.htm.

DSS 4Q242: 'The Healing of King *Nabonidus*,' Fragments 1-3. Words of the prayer which *Nabonidus*, king of the la{nd of Ba}bylon, {the great} king, prayed {when he was afflicted} by a malignant inflammation, by decree of the G{od Most} High, in *Teiman*. {I, *Nabonidus*,} was afflicted {by a malignant inflammation} for seven years and was banished far {from men, until I prayed to the God Most High} and an exorcist forgave my sin. He was a Je{w} from {the exiles, who said to me:} Make a proclamation in writing, so that glory, exal{tation and honour} be given to the name of the G{od Most High. And I wrote as follows: When} {I was afflicted by a malig{nant} inflammation, {and remained} in *Teiman*, {by decree of the God Most High, I} prayed for seven years {to all} the gods of silver and gold, {of bronze and iron,} of wood, of stone and of clay, because {I thought} that they were gods{...}²⁶¹⁸

The story of *Nabonidus* being exiled over his unclean disease sounds rather like the *Haranians'* story of *Ibrahim's* exile over leprosy (quoted earlier in this chapter). The *Ibrahim* disease story may have been inspired by the *Nabonidus* disease story.

The Jewish sorcerer who healed *Nabonidus* and convinced him of monotheism or henotheism was likely associated with the Jewish mercenaries helping *Nabonidus*. The *Encyclopedia Britannica* states:

There [*Taima* in northern Arabia] he [*Nabonidus*] organized an Arabian province with the assistance of Jewish mercenaries.²⁶¹⁹

Note that in *DSS 4Q242* the phrase "from men" is the best guess of the scholar in his bid to fill in a lacuna to make sense of the fragment. *Nabonidus* however exiled himself to Northern Arabia. This suggests the reading should be far "from *Babylon*," not far "from men."

The reason the scholar chose the words "from men" is that scholars generally attempt to make *DSS 4Q242* read like Dan 04:25, 32-33. This is Daniel's account of how *Nebuchadnezzar* was driven "from men" during his seven years of madness. Scholars like to think that *DSS 4Q242* is the source of Dan 04 or *vice versa*.

DSS 4Q242 and Dan 04 have similarities but also important differences. *Nabonidus'* inflammation is hardly the same as *Nebuchadnezzar's* lupine madness.

Scholars insert details from Dan 04 ("from men") into the *Prayer of Nabonidus* to bolster the claim that the *Prayer of Nabonidus* was the original reading of Dan 04. They claim the *Nabonidus* record is "a previously unknown source for the Bible."²⁶²⁰

Similarly, Michael Wise inserts the words "becoming like a beast, I prayed to the Most High."²⁶²¹ This however does not make sense. No one so deranged as to be called a "beast" would be able to consciously pray to the Most High—and also remember doing so.

At the end of the fragment, *Nabonidus* says he prayed to idols all seven years he had the inflammation. By contrast, *Nebuchadnezzar* only prayed to the Most High after his sanity was restored at the end of seven years (Dan 04:34).

Scholars have a tendency to exaggerate the similarities between cuneiform documents and the Bible so they can say the content of the Bible was culled from

²⁶¹⁸ Martinez, Florentino Garcia. *Scrolls Translated: The Qumran Texts in English*, 2nd Ed. Wilfred G. E. Watson, Translator. Eerdmans, Grand Rapids, 1996, p. 289.

²⁶¹⁹ *EB*, accessed 10 Feb 2003, "Mesopotamia, history of" entry.

²⁶²⁰ Wise, Abegg & Cook, *Scrolls*, pp. 265-266.

²⁶²¹ Wise, Abegg & Cook, *Scrolls*, pp. 265-266.

ancient folklore. The Bible however reads more like history and, unlike folklore, the Bible is replete with verifiable details.

What scholars do not tell the reader is that there are hundreds of thousands of cuneiform tablets, so it would be surprising not to find a few documents with similarities to the Bible. Also what scholars do not mention is that ancient records are often full of *lacunae* where words are missing from the document.

Scholars guess at the missing words in ancient texts, and this is why the reconstructed wording is often bracketed [] or braced { }. If one skips over the braced words, documents purported to be sources for the Bible often lose their supposed resemblance to the Bible! For instance, the above account of *Nabonidus* is a typical ancient story about disease and its cure but scholars make it read almost like Dan 04.

Scholars want to cast doubt on the book of Daniel while maintaining the authenticity of *DSS 4Q242*. One area of attack is whether or not Belshazzar was related to *Nebuchadnezzar* as Daniel says (Dan 05:02, 11, 18). Cuneiform tablets say that Belshazzar was the son of *Nabonidus* but the Bible says Belshazzar was the son of *Nebuchadnezzar*.

When Daniel says Belshazzar's father (Aramaic: *Ab*) was *Nebuchadnezzar*, the Aramaic could function like the Hebrew *Ab* and mean "grandfather." For instance, Jacob calls his grandfather Abraham *Ab* (Gen 32:09). So Daniel could be understood as saying that Belshazzar's grandfather was *Nebuchadnezzar* (Dan 05:02, 11, 18).

"Father" can also be used as a term of endearment or respect, such as when Naaman's servants called him "my father" (2Ki 05:13). The word "father" could be understood as meaning "adoptive" father or "foster" father (Isa 49:23).

Similarly, Elisha called *Elijah* "my father," though there was no blood relationship (2Ki 02:12). Elisha however did inherit a double portion (the first son's allotment) from *Elijah* (2Ki 02:09-10).

This suggests that *Nebuchadnezzar* was Belshazzar's "father" in the sense that the coregents *Nabonidus* and Belshazzar had inherited a kingdom from *Nebuchadnezzar* as though *Nebuchadnezzar* was their father.

Nebuchadnezzar may have been *Nabonidus* and Belshazzar's father in the sense that *Nebuchadnezzar* initially dabbled in Jewish monotheism and promoted *Sin* moon-god worship, as evidenced by his rebuilding *Ur*.²⁶²² *Nabonidus* rebuilt the moon-god temples at *Haran* and *Ur* and also dabbled in Jewish monotheism. In other words, the *Marduk* priests resented both kings for the same religious reasons.

The *Encyclopedia Britannica* states:

After a popular rising led by the priests of *Marduk*, chief god of the city, *Nabonidus*, who favoured the moon-god *Sin*, made his son *Belshazzar* coregent and spent much of his reign in Arabia.²⁶²³

Nabonidus means "reverer of *Nabu*," the scribal god associated with *Sin*. *Belshazzar* means "*Bel* protects the King," which name explains why *Belshazzar* had less strained relations with the priests of *Bel* in *Babylon*.

Some cuneiform tablets say that *Nabonidus* "was not of *Nebuchadnezzar*'s family, and it is possible that he usurped the throne."²⁶²⁴ The *Encyclopedia Britannica* states that *Nabonidus*' wife, Nitocris, "perhaps [was] a daughter of

²⁶²² EB, accessed 17 Aug 2004, *Ur* entry.

²⁶²³ EB, accessed 16 Apr 2006, *Nabonidus* entry.

²⁶²⁴ CEE, *Nabonidus* entry.

Nebuchadnezzar.²⁶²⁵ In discussing *Nabonidus*' lineage, one must take politics into account. The *Encyclopedia Britannica* states:

He [*Nabonidus*] gave preference to his [moon] god *Sin* and had powerful enemies in the priesthood of the [Jupiter-god] *Marduk* temple. Modern excavators have found fragments of propaganda poems written against *Nabonidus* and also in support of him. Both traditions continued in Judaism.²⁶²⁶

In ancient times, the priests wrote most of the cuneiform tablets. It would be a powerful piece of propaganda to say *Nabonidus* was a usurper and not even a royal. If *Nabonidus* was not a son of *Nebuchadnezzar* II, perhaps he was an adopted son or a relative.

The Jupiter-god priests of *Marduk* hated *Nabonidus* for favoring the moon-god, even though the public outside of Babylon generally favored the moon-god over the Jupiter-god [*Marduk*] or sun-god. Perhaps the priests needed to distort history to escape the odium of their handing *Babylon* over without a fight to the foreigner, Cyrus the Mede, a subject discussed elsewhere.

So some modern scholars who favor extra-Biblical material over the Bible's recounting of events may be duped by ancient propaganda. The Bible writers however being closer to the events they wrote about, knew their subject and were not so easily fooled.

The rift between the priests of *Marduk* likely started as early as the reign of *Nebuchadnezzar* II. Not only did he rebuild *Ur*, an ancient moon-god center,²⁶²⁷ but also he eventually proclaimed that *Yahveh* was the Most High God (Dan 04).

Nebuchadnezzar's letter (Dan 04) saying that *Yahveh*, rather than any astral god, was the high god, probably led to dynastic succession problems. Any new candidate had to garner the support of the pagan priests. This led to an opening for *Nabonidus* and *Belshazzar* to succeed *Nebuchadnezzar*. When *Nabonidus* favored *Sin* the moon-god over the Jupiter-god, the *Marduk* priests were annoyed.

That *Nabonidus* was a monotheistic or henotheistic moon-god worshipper is evident from the stele of *Nabonidus*. Tamara Green wrote:

...the stele of *Nabonidus* that records the king's predicted exile of ten years ended 'on the very day which the king of the gods, the Divine Crescent, had (in the dream) predicted, the 17th day of *Tashritu*, of which it is said in the hemerologies [i.e. calendars]: a day on which *Sin* [the moon-god] is gracious.'²⁶²⁸

That *Nabonidus* was a moon henotheist can be inferred by his neglecting the Jupiter-god *Marduk*'s New Year's *Akitu* festival. Moon-god monotheists kept a lunar religious calendar, while the solstices and equinoxes were important for sun-moon worshippers. So *Nabonidus*' actions were similar to *Muhammad*'s. *Muhammad* ended intercalation at *Makka* to slight the sun-goddess and honor the moon-god (K 009:036-037).

The *Akitu* festival occurred during the month of *Nisanu*. *Akitu* was held at the *Esagila*, the "House of the New Year," as well as in the environs of *Babylon*. The *Babylonian* kings traditionally attended the *Akitu* festivals, as *Nebuchadnezzar* did before he became a Yahvist. The *Encyclopedia Britannica* states:

²⁶²⁵ EB, accessed 16 Apr 2006, *Belshazzar* entry.

²⁶²⁶ EB, accessed 10 Feb 2003, "Mesopotamia, history of" entry.

²⁶²⁷ EB, accessed 17 Aug 2004, *Ur* entry.

²⁶²⁸ ANET, 562-563, as quoted by Green. *Moon*, p. 154.

He [*Nebuchadnezzar II*] claimed to be ‘the one who set in the mouth of the people reverence for the great gods’ and disparaged predecessors who had built palaces elsewhere than at *Babylon* and had only journeyed there for the New Year Feast.²⁶²⁹

This stele that is quoted by the *Encyclopedia Britannica* also reads a bit like *Babylonian* Jupiter-god priest propaganda.

The stele, the *Chronicle of Nabonidus*, records that from the seventh year of his reign (549 BC) *Nabonidus* neglected the New Year’s *Akitu* festival. Then in the seventeenth and last year of his reign (539 BC), *Nabonidus* celebrated the *Akitu* festival. The stele however does not mention *Marduk*’s Jupiter temple. The stele does mention that *Nabonidus* entered the temple of *Eturkalamma*.

Eturkalamma is the main temple of *Ishtar* [Venus] in *Babylon*. Apparently, *Nabonidus* had a compromised form of monotheism. Perhaps *Nabonidus* considered Venus and the sun to be intercessors to the moon-god. Sinasi Gunduz wrote:

The children of *Sin*—*Ishtar* his daughter, and *Shamash* his son—are mentioned with him in one of the *Nabonidus* inscriptions from *Haran*.²⁶³⁰

The sun and the common crescent-and-star symbol representing *Sin* the moon-god, and *Ishtar*, Venus, would symbolize *Nabonidus*’ gods. Polat Kaya wrote:

The star used in the crescent-and-star motif represented the sun and hence the sun-god most of the time. In other times it represented the planet Venus and hence the goddess *Inanna* of Sumerians also known by the name *Ishtar* to *Babylonians*. Particularly when the planet Venus makes conjunction [occults] with the moon in its crescent phase, it makes an unusual celestial crescent-and-star appearance that must have awed the earliest believers of astral objects as their gods, believing that their gods were sending a message for them to understand.²⁶³¹

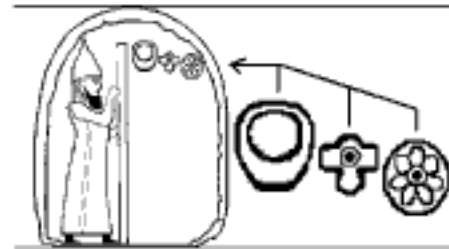


Figure 05-02. Upper part of a *Nabonidus* stele found at *Haran*. The symbols are (from left to right): *Sin* (ring crescent-moon), *Ishtar* (bird-like Venus), *Shamash* (daisy-like sun) (see inset).²⁶³²

The *Hanifs* may have followed the tradition set down by *Nabonidus* of relying on Venus to be an intercessor to *Sin* the moon-god. This would explain the abrogated Satanic Verses deleted from *K 053:019-020*.

Many unimpeachable early *Muslim* sources tell us that *Muhammad* originally stated in the Satanic Verses that *Allat* (the sun-goddess), *Uzza* (Venus) and *Manat* (Fate) were Daughters of *Allah* and intercessors to *Allah*.^{2633 2634}

The events recorded by the stele, the *Chronicle of Nabonidus*, jibe with the facts related by *DSS* fragments of “The Healing of King *Nabonidus*.” The *DSS* account

²⁶²⁹ *EB*, accessed 10 Feb 2003, “*Nebuchadnezzar II*” entry.

²⁶³⁰ Gunduz, *Life*, p. 137.

²⁶³¹ Kaya, Polat. “Search For the Origin of the Crescent and Star Motif in the *Turkish* Flag,” 1997, compmore.net/~tntr/crescent_stara.html.

²⁶³² Pritchard, *Ancient*, vol. ii, fig. 68.

²⁶³³ Yusuf Ali, *Holy*, fn. 5096, p. 1445.

²⁶³⁴ Saifullah, Dr. M S M. “Responses to *Islamic* Awareness: *Muhammad* and the Satanic Verses,” answeringIslam.org.uk, accessed 4 July 2005.

states that *Nabonidus* was afflicted for seven years while he worshipped idols the whole while.

Nabonidus' sickness must have occurred between the year of his ascension to the throne (556 BC) and the seventh year of his reign (549 BC). In fact, the *Chronicle of Nabonidus* says he was sick in the third year (553 BC). Perhaps the disease was only severe one year out of the seven.

The *Chronicle of Nabonidus* first mentions that *Nabonidus* did not attend the *Akitu* ceremony in *Babylon* in the seventh year of his reign (549 BC). The *Chronicle of Nabonidus* mentions that in the third year of his reign (553 BC), *Nabonidus* fell sick but recovered. *Nabonidus* then left "*Babylonia* around 552 [BC]...to reside in *Taima* (*Tayma*) in northern Arabia..."²⁶³⁵

Nabonidus apparently was healed and became a moon-god monolatrism (henotheist) in 549 BC. That is the first year the *Chronicle of Nabonidus* mentions his non-attendance at the Jupiter-god *Marduk's* annual ceremony. *Nabonidus'* seven-year illness must have begun around his coronation but one bout that occurred during the third year of his reign was worthy enough to note in the *Chronicle of Nabonidus* (553 BC).

Apparently, from 552 BC to 548 BC, *Nabonidus* could not attend the *Akitu* festival. *Nabonidus'* ailment made him unclean as far as the *Marduk* priests were concerned. The illness is why he left *Babylon* and went to North Arabia. *Nabonidus* left his son, *Belshazzar*, in charge of *Babylon*.

The fact that *Nabonidus* was cured and became a moon monolatrism surely caused quite a stir in *Babylon*. Also, the fact that he mainly restored moon-god temples in *Haran* and *Ur* ruffled the feathers of the Jupiter-god priests. The *Encyclopedia Britannica* states:

He [*Nabonidus*] also devoted himself to the renovation of many temples, taking an especially keen interest in old inscriptions. He gave preference to his [moon] god *Sin*....He appointed his daughter to be high priestess of the god *Sin* in *Ur*, thus returning to the Sumerian-Old Babylonian religious tradition.²⁶³⁶

The *Encyclopedia Britannica* states:

After a long period of relative neglect, *Ur* experienced a revival in the Neo-Babylonian period, under *Nebuchadnezzar II* (605–562 BC), who practically rebuilt the city. Scarcely less active was *Nabonidus*, the last king of *Babylon* (556–539 BC), whose great work was the remodeling of the *Ziggurat*, increasing its height to seven stages.²⁶³⁷

Sinasi Gunduz wrote:

In 553-552 BC ...*Nabonidus* was able to commence the work of which he had dreamed dreams; *E-hul-hul* [*Sin* moon temple at *Haran*] was restored. Not only did *Nabonidus* restore the temples; his native city *Haran* was rebuilt, and his parent [mother] who had patiently served the god through years of desolation lived to see the restoration. *Nabonidus* was closely attached to the deity *Sin* who had from the old days had a magnificent temple in his native town of *Haran*, so that *Marduk* in *Babylonia* was neglected for the benefit of *Sin*. The priesthood

²⁶³⁵ *EB*, accessed 10 Feb 2003, "Mesopotamia, history of" entry.

²⁶³⁶ *EB*, accessed 10 Feb 2003, "Mesopotamia, history of" entry.

²⁶³⁷ *EB*, accessed 15 Mar 2003, *Ur* entry.

was therefore opposed to him, especially when he failed to celebrate the *Akitu* festival—the *Babylonian* New Year's feast.²⁶³⁸

How the Jewish sorcerer convinced *Nabonidus* to be a moon henotheist can be reconstructed from the sources just mentioned. Abraham had stayed at *Haran* for some time (Gen 11–12), and *Nabonidus* and his mother were from *Haran*, as the *Encyclopedia Britannica* states:

The next king was the Aramaean *Nabonidus* (reigned 556–539 BC) from *Haran*, one of the most interesting and enigmatic figures of ancient times. His mother, Addagoppe, was a priestess of the god *Sin* in *Haran*; she came to *Babylon* and managed to secure responsible offices for her son at court. The god of the moon rewarded her piety with a long life—she lived to be 103—and she was buried in *Haran* with all the honours of a queen in 547.²⁶³⁹

Since *Nabonidus* was from *Haran*, he likely knew the story of Abraham's stay at *Haran* from Jewish pilgrims to *Haran*. The Jewish sorcerer seems to have convinced *Nabonidus* of monotheism but not of making the switch from *Sin* to *Yahveh*. The *Hanif* story that convinced *Nabonidus* of moon henotheism might well be preserved in K 006:075-079, the *Ibrahim* and the moon story discussed earlier.

Here it should be discussed whether *Nabonidus* knew the difference between *Sin* and *Yahveh*. We know that the Babylonians pillaged the temple of *Yahveh*, and one would think that they would not pillage a temple to their own god *Sin*.

The evidence suggests that the *Assyrians* also knew that the gods of *Haran*—*Sin* included, were not *Yahveh* (2Ki 19:12). Job, who predated or was a contemporary of the patriarchs, knew that *Yahveh* was neither a sun- nor moon-god. Job wrote:

If I see the light [the sun] when it shines, and the precious moon[-god] walking [across the sky], and my heart is enticed [to worship] in secret, and my mouth kissed my hand, it also is a judicial iniquity, for I had lied to God [*Yahveh*] above (*Job* 31:26-28).

Pharaoh must have known that *Sin* was not *Yahveh* since Pharaoh said he did not know *Yahveh* (Exo 05:02). Pharaoh would have known *Sin* since *Sin* was worshipped in the Nile river valley as well as in Mesopotamia. Also, the *Sinai* Peninsula was named after *Sin*. Moses may have told Pharaoh that *Yahveh* was not a moon-god (Deu 04:19; 17:02-05).

That *Nabonidus* turned monotheistic or henotheistic is evidenced from *Haranian* history. Originally, no monotheism is evidenced at *Haran*. Inscriptions show that *Nabonidus'* mother, Adad-Guppi, was a polytheist who was a votaress of *Sin*, *Ningal*, *Nusku* and *Sadarnunna*.²⁶⁴⁰ Adad-Guppi called *Sin* “the king of all gods, the lord of the gods of heaven and the nether world.”²⁶⁴¹

Interestingly, the archaeological finds suggests that henotheism or monotheism was the norm at *Haran* for several centuries after *Nabonidus*. Tamara Green wrote:

Almost all our sources for *Haranian* religion during the earlier period, prior to the *Achaemenid* (~538 BC) conquest, refer exclusively to the moon-god; it is not until the third century CE that other deities and cults are specifically referred to at *Haran*.²⁶⁴²

²⁶³⁸ Gunduz. *Life*, p. 129.

²⁶³⁹ EB, accessed 10 Feb 2003, “Mesopotamia, history of” entry.

²⁶⁴⁰ Gunduz. *Life*, p. 129, fn. 34.

²⁶⁴¹ Green. *Moon*, p. 21.

²⁶⁴² Green. *Moon*, p. 22.

The three-century interval between the third century AD and 570 AD when *Muhammad* was born is not that long in terms of Mideast history. A strain of this *Haranian* moon henotheism lasted until *Islamic* times, not only among the Religion of *Ibrahim* adherents but also among a sect of *Haranians*, as Tamara Green wrote:

For Shahrastani (died 1153 AD), the label of 'Sabian' embraced a great variety of beliefs, but all were grounded in one way or another in astral doctrine, and he described the *Haranians* as 'a class of *Sabians* who maintain the adored Creator is both One and Many.'²⁶⁴³

Notably *Muhammad* seems to have held the same belief as this sect of *Haranians*, for a *Makkan* objection to *Muhammad's* teaching was:

Do you want to make all the gods into one God, *Muhammad*? That would be an extraordinary thing...(K 038:005).²⁶⁴⁴

To conclude this chapter, it can be said that *Haran* and Arabia were not isolated from each other but were interconnected in a number of ways. *Haranians* and the Religion of *Ibrahim* adherents who traveled throughout the Mideast seem to have shared moon henotheistic doctrines and a warped *Ibrahmic* history. *Muhammad* incorporated all these beliefs into *Islam*.

²⁶⁴³ Chwolsohn II:442, as quoted by Green. *Moon*, p. 166.

²⁶⁴⁴ Ishaq. *Sirat*, p. 192.

Chapter 06: Moon-o-theistic Christian Connection

Introduction

Muhammad wrongly believed that the Jewish and Christian belief systems imitated the polytheism of ancient pagan religions. He said: “They imitate what the unbelievers of old used to say” (K 009:029). This chapter will document how *Muhammad*:

- Came to think that the Christian Trinity was comprised of *Allah* the moon-god, Mary was *Allah*’s consort and wife (K 072:003) and Jesus the sun-god (K 005:116). Incidentally, *Muhammad* thought Jews worshipped *Allah* the moon-god, along with Ezra as a sun-god (K 002:259-260; 009:030).
- By making Jesus and Ezra out to be sun-gods, was able to cast the *Muslim* dispute against Jews and Christians as being pro-lunar and anti-solar in nature, as well as being pro-monotheistic and anti-polytheistic. This type of dispute went back to antiquity, as history records a similar Jupiter (*Bel*) vs. lunar (*Sin*) conflict brought down the Babylonian Empire during *Nabonidus*’ reign. *Nabonidus*’ mother, Adad-Guppi, was a priestess of *Sin* at Haran. The *Encyclopedia Britannica* states:

The last king of Babylon, *Nabonidus* (reigned ~556–539 BC), attempted to elevate *Sin* to a supreme position within the pantheon.²⁶⁴⁵

Gunduz wrote:

The [*Bel*] priesthood were therefore opposed to him, especially when he failed to celebrate the [*Marduk*] *Akitu* festival—the Babylonian New-Year’s feast—and this also turned the people against him.²⁶⁴⁶

H.G. Wells wrote:

But there were many signs of disunion in his [*Nabonidus*]’ empire and he sought to centralize it by bringing a number of the various local gods to Babylon and setting up temples to them there. This device...roused the jealousy of the powerful priesthood of *Bel Marduk*, the dominant god of the Babylonians. They cast about for a possible alternative to *Nabonidus* and found it in Cyrus the Persian, the ruler of the adjacent Median Empire.²⁶⁴⁷

Ancient Syncretism

Normally one might think that the ancients syncretized two religions at a time: their own with the one they admired. *Muhammad* however tells the *Koran* reader that he created *Islam* by distilling and syncretizing complementary elements of Arabian astral paganism (*Sabeanism*, *Sabianism*), Judaism, Christianity, Zoroastrianism (Magianism) and the Religion of *Ibrahim* (*Hanifism*) (K 002:062, 135; 005:069; 022:017).

How did *Muhammad* go about syncretizing these religions? Syncretism was a standard pagan practice and was more art than science. One could import deities or merge two into one.

A culture merely needed to match a name or trait of two gods in order to effect a synthesis. These characteristics included position in hierarchy, function, the meaning

²⁶⁴⁵ *EB. Sin* entry, accessed 16 Aug 2004.

²⁶⁴⁶ Gunduz, *Life*, p. 129.

²⁶⁴⁷ Wells, H.G. (1866–1946). *A Short History of the World*. bartleby.com, 1922, chapter xx.

of the name, an appellation, a personality trait, accouterments, purpose (job), gender and especially the associated astral symbol.

Greek historians developed comparative taxonomies on other nations' pantheons. These would compare the various outstanding traits of each god. Often the match was not perfect. For instance, the *Abyssinian* god of war, *Mahram*, was a moon-god. Nevertheless, the Greeks compared *Mahram* to *Ares* [Mars], the Greek god of war, despite the fact that *Mahram*'s monument-sized pillars terminated in large crescents.

The Greeks miscataloged *Mahram* because their moon deity was a goddess known more for wisdom than for warfare.²⁶⁴⁸ So *Mahram* the moon-god did not match the Greek moon-god in gender or role.

Semitic moon-gods were easier to merge since each phase of the moon was given a different name. There were plenty of names that yielded many possible matches. Also, Arabian moon deities were all male.

Udi Levy gives an example of merging the traits of two cultures' goddesses based on their astral symbol:

The most ancient reference to the goddess *Al Uzza*, 'the powerful one,' originates in the fourth century BC, the first time that the *Nabateans* are mentioned in classical history. An inscription in *Nabatean* and Greek, which contains her name and equated her with *Aphrodite*, was found on the Aegean island of *Kos*. Nevertheless, *Al Uzza* appears to have been originally a *Nabatean* deity who only gradually took on the features of a Greek goddess. *Avraham Negev* notes in this respect that the power which comes to expression in the name of the goddess is linked to the morning star, and that a relationship can be established between her and Venus (*Aphrodite*) on the astral level....The transformation and development of *Nabatean* consciousness after the departure [emigration] from *Saba* [*Yemen*]...brought about not least through contact with Judaic messianic expectations and the influence of Greek culture—meant that they [the gods] were transformed into Hellenomorphic deities with human characteristics.²⁶⁴⁹

Arabian syncretism was especially easy since most of the names and titles of the gods were rather generic, as in "the god" (*Allah*), "the goddess" (*Allat*) and "the power" (*Al Uzza*). Popular moon-gods had these generic-sounding titles: *Wadd* (love), *Hukm* (wisdom), *Rahmanan* (the compassionate), *Sin* or *Su-en* (crescent), 'Amm or 'Anbay (uncle), *Mahram* (holy one) and 'Ilumquh (*Il Umquh*, meaning "god of the rainstorm").

Muslim Objections to the Standard Etymology for Allah

Not all *Muslims* agree that *Allah* was a generic title. Many *Muslims* assert that *Allah* is an indeclinable proper noun and so has no plural or feminine form. This contention is based more on polemics than on scholarship.

Some *Muslims* claim that, unlike Christians, they never use the word "God" to refer to *Allah*, because "God" indicates gender (maleness). They also claim that the word *Allah* cannot be feminized and pluralized.²⁶⁵⁰

²⁶⁴⁸ Nielsen, 1912, pp. 593-594, as translated in Krause, "Haram-Harimat."

²⁶⁴⁹ Levy, *Lost*, pp. 79-80.

²⁶⁵⁰ Fitzpatrick, Veronica. "Sheik ["Etymologist" Yusuf Estes] speaks on Islam, relation to Christianity," *dailytargum.com*, vol. 135, no. 35, 20 Oct 2003.

Unbiased scholars know better since *Allat* is the feminine form of *Allah*. *Allah* is the abbreviation for *Al Ilah*, meaning “The god,” and *Allat* is the abbreviation for *Al Ilat*, meaning “The goddess.”²⁶⁵¹ ²⁶⁵² *Al-Ilāt* is “mentioned in *Sabaeen* inscriptions.”²⁶⁵³ So there is a feminine form of *Allah* and in pre-Islamic times there may have been a plural form that referred to *Allah* and *Allat*.

To say that the abbreviation *Allah* cannot be pluralized is silly since many abbreviations cannot be pluralized. For instance, one cannot append an “s” to pluralize the abbreviations “he’s” or “it’s,” since the normal plural is “they are.” Furthermore, many words cannot be pluralized such as sheep, trousers and cosmos.

The names of the gods have a long history and went through many transformations. The reasons why include the fact that incremental changes in phonics over many centuries add up to significant change. Also, the masses were subliterate and could not see the spelling decided upon in a previous generation. Enn Kasak and Raul Veede provide an example of the transformation a god’s name:

Sîn itself was originally written *EN-ZU* ‘lord of wisdom’ (later also written as *⁴ZU-EN*), with the earlier reading *⁴Su’en* soon shortened to *⁴Sîn*. Though the moon-god’s name can sometimes be written as *⁴NANNA-SUEN*, this form was not used to denote the celestial body. There is also a variant *⁴ZU* [meaning “lord”], which has shortened from *ZU-EN*.²⁶⁵⁴

The forms *Allah* and *Allat* are not special in that they follow the standard *Semitic* rule for inflection between the masculine and feminine forms. The *-ah* ending is masculine and the *-at* ending is feminine. Jeffery wrote:

The name *Allah*, as the *Quran* itself is witness, was well known in pre-Islamic Arabia. Indeed, both it and its feminine form *Allat*, are found not infrequently among the theophoric names in inscriptions from North Arabia.²⁶⁵⁵

Not all *Muslims* agree that *Allat* was a generic title. Otherwise, this would suggest that *Allat* was the goddess consort of *Allah*. Hence, many *Muslims* attempt to distance *Allah* from *Allat* by speaking of *Allat* as though her real name really was *Al Lat* (Arabic: “the *Lat*”). *Lat* however was the abbreviation for *Ilāt* the sun-goddess,²⁶⁵⁶ who is elsewhere called *Allat*.

This type of etymological gymnastics is often used in *Islam* to explain away embarrassing facts. This exposes just how deep *Muslim* denial and self-deception are concerning the pagan roots of *Islam*.

Those who interact with *Muslims* will encounter many fact-defying statements similar to those noted above—about *Allah* being indeclinable and about *Al Lat* being *Lat* rather than *Allat*, the consort of *Allah*. An example is called for.

Muslim literature often mentions *Allah*’s ninety-nine names and *Muslims* discuss with each other *Allah*’s ninety-nine names. But if a non-*Muslim* speaks of *Allah*’s ninety-nine names, then the *Muslim* may correct the non-*Muslim* and say that *Allah* only has one name, that being *Allah*. He’ll claim the other “names” are just attributes.

²⁶⁵¹ Jeffery. *Islam*, p. 85.

²⁶⁵² Wollaston. *Life*, p. 149, Ch. V. “The *Quran*.”

²⁶⁵³ Ryckmans, Jacques. *EB*, “Arabian Religions,” 2004; also see Warraq. *What*, Ch. 8.2: “On the *Koran*,” by Julius Wellhausen, Translated by G. A. Wells, p. 647.

²⁶⁵⁴ Kasak, Enn and Raul Veede. “Understanding Planets in Ancient Mesopotamia,” *Folklore*, vol. 16, Editors Mare Kõiva & Andres Kuperjanov, Folk Belief and Media Group of ELM, haldjas.folklore.ee/folklore/vol16/planets.pdf, pp. 17-18.

²⁶⁵⁵ Jeffery. *Islam*, p. 85; also see Wollaston. *Life*, p. 149, Ch. V. “The *Quran*.”

²⁶⁵⁶ Goel. *Hindu*, vol. ii, ch. 11 “Religion of Pagan Arabia.”

Enforcing a double standard for scholarship, one standard for *Muslims* and another standard for critics, is in keeping with K 009:029. *Muslims* feel favored by *Allah* if they make *acaDhimmis* acknowledge *Islam*'s superiority and "are made to feel their state of subjection." Also, *Muslims* are commanded to be kind to *Muslims* but harsh to non-*Muslims* (K 009:073, 123; 048:029; 066:009).

Here is another instance of fact-defying argumentation. To avoid the charge that *Muslims* celebrate when non-*Muslims* suffer terrorist attacks, *Muslims* resort to splitting hairs, sophistry and obfuscation. For instance, some *Muslims* deny having celebrated terrorist attacks by using the common refrain:

Muslims only celebrate two days, *Eid Al Fitr* and *Eid Al Adha*.

Muslims engage in magical thinking when they expect that Westerners will forget the newsreels of *Muslims* dancing and parading in the streets, ululating and handing out candy whenever there is a major terrorist attack. Is this not celebrating?!

True, *Muslims* do have only two prescribed feasts per year, but *Muslims* do celebrate many local feasts and holy days, as well as these three holidays: 1) *Muharram*, the *Muslim* New Year, 2) *Mawlid an-Nabi*, *Muhammad*'s birthday and 3) *Lailat Al Miraj*, *Muhammad*'s Night Journey.²⁶⁵⁷

***Muhammad* Figured That *Allah* Was *Yahveh* Based on a Common Appellation**

The *Encyclopædia Britannica* gives examples of Arab gods with generic-sounding names:

Other *Lihyanite* gods were *Han-Aktab* 'the Scribe' and *Baalshamin* 'the Lord of Heavens.'²⁶⁵⁸

Arabian moon-gods were especially easy to syncretize. That is because in the patriarchal society of Arabia, the moon-god was considered the high god nearly everywhere. Also, in Arabic the words for the moon are masculine, while the words for the sun and Venus are feminine. This grammatical framework encouraged uniformity in mythology, which explains why Arabian moon-gods were always male.

Many of the appellations used in the worship of the other moon-gods around Arabia were the same, leading *Muhammad* to believe that all Arabs worshipped *Allah*. Hawting wrote:

Wellhausen argued that each tribe had come to refer to its own deity simply as 'the god' [*Al Ilah* or *Alaha*] and this paved the way for the emergence of the idea that the tribes in fact worshipped the same god.²⁶⁵⁹

James Hastings wrote:

In the *Nabataean* inscriptions we repeatedly find the name of a deity accompanied by the title *Alaha* 'the god.' Hence Wellhausen argues that the Arabs of a later age may also have applied the epithet *Allah*, 'the god,' to a number of different deities, and that in this manner *Allah*, from being a mere appendage to the name of the great god, may gradually have become the proper name of the Supreme God.²⁶⁶⁰

The polytheistic *Makkans* seem to have referred disapprovingly to the practice of merging gods based only on their common appellations. It was a slippery slope,

²⁶⁵⁷ Jeffery. *Islam*, pp. 225-226.

²⁶⁵⁸ Ryckmans, Jacques. *EB*, "Arabian Religions," 2004.

²⁶⁵⁹ Hawting. *Idolatry*, p. 27.

²⁶⁶⁰ Hastings. *Ethics*, "Arabs (Ancient)" entry, p. 664, right column, bottom.

because each god had so many similar titles, one could easily end up with monotheism, so the *Makkans* said:

Do you want to make all the gods into one God, *Muhammad*? That would be an extraordinary thing...(*K* 038:005).²⁶⁶¹

Why would the *Makkans* think this? Perhaps it refers to how *Muhammad* has *Allah* saying “we,” “us” and “our” so often in the *Koran*. The plural indicated to the *Makkans* that *Muhammad* had merged *Allah* and his daughters into one god as though they were Russian nesting dolls (*Matryoshki*).

To the *Makkans*, the fact that *Muhammad* said that *Allah* had at least “ninety-nine” names meant that *Muhammad* had merged *Allah* with other gods and that *Allah* had absorbed the other gods’ names in the process. The most obvious example is how *Muhammad* called *Allah* by the Aramaic foreign word “*Rahman*,” meaning “Merciful” (*K* 017:110). Jacques Ryckmans wrote about the title *Rahman*:

After about AD 350 [in *Yemen*] monotheistic invocations to *Rahmanan*, ‘the Merciful’ (an epithet of Aramaic origin used for God by both Jews and Christians), or to the ‘Lord of Heaven and Earth,’ take the place of former polytheistic formulas and dedications. These early monotheistic texts probably emanated from Jewish immigrants from the oases of the *Hejaz*, although Christianity had already been introduced in South Arabia by Byzantine and Syrian missionaries.²⁶⁶²

This process of syncretization using names was not without its critics. Disputes over deities’ names are mentioned in the traditions and the *Koran* often, for instance:

What! Do you dispute with me about names that you and your fathers have given? *Allah* has not sent any authority for them (*K* 007:071).

You worship nothing besides *Allah* but mere names that you have named, you and your fathers; *Allah* has not sent down any authority for them (*K* 012:040; also see 007:071, 180; 012:040; 017:110; 020:008; 053:023; 059:024).

Muhammad easily discarded the names of deities that he did not want *Allah* to assume. In *K* 053:020-023 *Muhammad* says that *Allat*, *Uzza* and *Manat* were just pseudonyms that his *Makkan* forebears had applied to male angels. These goddesses however were worshipped throughout the Mideast and their names exist in inscriptions that predate *Muhammad* by centuries!

During one of *Muhammad*’s long nights of meditation in the *Hira* Cave, he became convinced of what the Religion of *Ibrahim* adherents told him—that *Allah* the moon-god was the God of the Bible. The *Hanifs* believe this because of the *Haranian* influence, which was discussed in a previous chapter.

Muhammad once thought like Pharaoh who said “Who is *Yahveh*...I do not know *Yahveh*” (*Exo* 05:02). *Muhammad* however came to believe that all the major religions he knew of were essentially the same since they all used moon icons in some manner.

Muhammad also saw how the Religion of *Ibrahim* disciples sacrificed at the *Kaaba*’s crescent-shaped *Hatim* Wall. The Religion of *Ibrahim* devotees worshipped *Allah* the moon-god as though he were the God of the Bible, as will be discussed shortly. This, in *Muhammad*’s mind, legitimized *Makka* as a place to worship the God of the Bible.

²⁶⁶¹ Ishaq. *Sirat*, p. 192.

²⁶⁶² Ryckmans, Jacques. *EB*, “Arabian Religions,” 2004; also see Warraq. *What*, Ch. 8.2: “On the *Koran*,” by Julius Wellhausen, Translated by G. A. Wells, p. 647.

Based on these observations, *Muhammad* mistakenly figured that all major Mideast religions originally were moon-god religions that could somehow be traced back to *Makka*.

Muhammad accepted as the genuine expression of each faith only those commonalities found in each religion. *Muhammad* rejected everything he did not borrow and incorporate into *Islam* as being mere accretions and inventions.

Example of peculiar doctrines that *Muhammad* borrowed are: 1) the Balance, used to weigh good and evil deeds, 2) the Bridge of the *Sirat*, the sword between earth and heaven that everyone would be forced to attempt to cross and 3) the *Houris*.

The Religion of *Ibrahim* (*Hanifism*)

The idea that monotheistic ideas were native to Arabia even before Jewish ideas infiltrated Arabia is a misreading of history peculiar to *Muslim* apologists. There may have been some moon henotheistic ideas floating around Arabia. Pure monotheism however was a creed only of *Yahvists*. G. R. Hawting wrote:

Where the early *Muslim* scholars saw a corruption of monotheism in Arabia before *Islam*, modern scholarship has generally perceived a gradual alleviation of polytheism. Where traditional scholarship saw *Muhammad* as sent to restore what had once existed in Arabia, modern scholars have tended to portray him as a part of the evolutionary process....The *Urmonotheismus* or 'high god' approach again reflects monotheistic suppositions and premises. Much of the evidence on which this general theory was based is now considered of questionable value, reflecting either the interpretations of monotheist observers of 'primitive' religions or the impact of monotheist missionaries and rulers on the societies of which the religions were a part.²⁶⁶³

By *Muhammad*'s time, the prevailing winds of monotheism had blown across the Arabian Peninsula from Judea for centuries. The *Encyclopedia Britannica* states:

In *Yemen* (southwestern Arabia) the last of the *Simyarite* rulers (reigned from ~2nd century CE), *Dhu Nuwas*, proclaimed himself a Jew and finally suffered defeat (~525 [AD]) as a consequence of Christian influence on the *Abyssinian* armies. Jewish missionaries however continued to compete with Christian missionaries and thus helped lay the groundwork for the birth of an indigenous Arabic monotheism—*Islam*—that was to alter the course of world history.²⁶⁶⁴

Makka felt monotheistic pressure from the direction of *Yemen*. Guillaume wrote that pagan...

...temples were few and far between. Outside of the famous sanctuary of the *Kaaba* at *Makka* there was a *Kaaba* in *Nejran* [or *Najran*] on the *Sa'udi-Yaman* [*Saudi Arabian-Yemeni*] border...and one at *San'a* [*Sanaa, Yemen*]. In these last two places Christian cathedrals once stood. Doubtless the extraordinary pains that were taken in their construction and decoration were directed toward weaning the pagan population from their age-long practices.²⁶⁶⁵

Ibn Ishaq wrote:

²⁶⁶³ Hawting. *Idolatry*, pp. 32-33.

²⁶⁶⁴ *EB*, accessed 5 Oct 2002, Judaism entry.

²⁶⁶⁵ Guillaume. *Islam*, p. 10.

Abraha [a Christian] built a cathedral in *Sana* [*Yemen*], such a church as could not be seen elsewhere in any part of the world at that time. He wrote to the *Negus* [in *Abyssinia*] saying: 'I have built a church for you, O King, such as has not been built for any king before you. I shall not rest until I have diverted the Arabs' pilgrimage to it.' When the Arabs were talking about this letter of his, one of the calendar intercalators [at the *Kaaba* at *Makka*] was enraged.²⁶⁶⁶

To the northwest of *Yemen* in *Makka*, there were only a few Christians and Jews, most likely of the unorthodox kind. No church or synagogue was ever established in *Makka* or its environs, though there were a few in *Makka* who professed to be Christian and Jewish.

Missionaries seem not to have been welcome in *Makka*. It was feared that this would divert traffic away from the *Kaaba* just as Demetrius feared Christian missionaries for the same reason (Act 19:24, 38).

Around *Makka* the main monotheists were *Hanifs*. They claimed to adhere to the Religion of *Ibrahim*. The *Hanifs* recognized the local moon-god in any pagan pantheon as their high god and only god. The rest of the astral religion was downgraded to mere astrology in which angels manned the planets and stars and influenced human events and the weather.

For the *Hanifs*, the moon-god's name did not particularly matter much. In *Makka* the *Hanifs* worshipped *Allah* the moon-god. Brian Doe wrote about other moon-gods in South Arabia:

The national god of each of the kingdoms or states was the moon-god known by various names: '*Ilumquh* by the *Sabaeans*, '*Amm* and '*Anbay* by the *Qatabanians*, *Wadd* by the *Minaeans*, and *Sin* by the *Hadramis*. The sun-goddess was the moon's consort...another dominant deity was the male god known as '*Ahtar* corresponding to the *Phoenician* '*Ashtarte*.²⁶⁶⁷

F. E. Peters wrote that the *Hanifs* venerated the *Kaaba* in pre-Islamic times:

...doubtless as the Holy House built by Abraham...allusions and traditions add to the certainty that the *Hanifs* conducted their rituals at the *Kaaba* at *Makka*.²⁶⁶⁸

The *Hanifs* probably were the ones who carved footprints near the *Kaaba* that were said to be the Standing Place of *Ibrahim*. The Standing Place of *Ibrahim* is discussed in more detail elsewhere.

Since the *Kaaba* was *Allah*'s house, *Allah* the moon-god happened to be the god of the *Hanifs* in the environs of *Makka*.²⁶⁶⁹ The *Hanifs* probably called every moon-god around Arabia *Allah*, in addition to whatever name the locals used. After a few centuries, the influence of the *Hanifs* rubbed off. Then the Arabs thought all the moon-gods around Arabia were one and the same *Allah*.

When *Muhammad* came, the *Hanifs*' *Allah* moon-god religion was prevalent across Arabia. *Muhammad* merely consolidated the religion by invalidating the other lesser known *Allah* moon-god prophets and shrines.

Muhammad co-opted the jobs of other moon-god prophets who dared to be his equal—such as *Al Aswad*,²⁶⁷⁰ the prophetess *Sajah* of *Tamim*²⁶⁷¹ and *Musaylima* "the

²⁶⁶⁶ Ishaq. *Sirat*, p. 21.

²⁶⁶⁷ Doe. *Arabia*, p. 25.

²⁶⁶⁸ Peters. *Origins*, p. 124.

²⁶⁶⁹ K 002:125; 003:096-097; 005:002, 097; 008:035; 014:037; 022:026, 029, 033; 033:033; 052:004; 106:003.

²⁶⁷⁰ Ishaq. *Sirat*, p. 648.

Liar" (died 633 AD/12 AH). Musaylima was the nickname *Muslims* gave to Maslama.

This excerpt from a *Hanif* poem explains the *Hanif* perspective on Christianity and Judaism:

Were it not for our Lord [*Allah*] we should be Jews, and the religion of the Jews is not convenient. Were it not for our Lord [*Allah*] we should be Christians, along with the monks on Mount *Jalil*.²⁶⁷²

Judaism is an inconvenient religion (Act 15:10). The *Hanif* comment on Christianity needs explanation, however. The Christians on Mount *Jalil* were ascetic monks. There were many monks in the deserts of Arabia. Not only did most monks hold a variety of heretical beliefs but also their asceticism gave the Arabs a misperception of what Christianity was about.

Asceticism in a mountain cave or monastery complex was definitely not to the *Hanifs'* liking. The austere *Yahveh* whom the monks presented to the Arabs was not the festive *Yahveh* that Saint Paul spoke of:

Yet he [*Yahveh*] has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy (NIV Act 14:17).

The *Hanifs* were of the Religion of *Ibrahim*, so they likely indulged in polygynous practices and easy divorce. The divorce of Abraham that the *Hanifs* copied was the sending of Hagar and Ishmael out with food and a skin of water (Gen 21:14). The difference though is Abraham knew *Yahveh* would make Ishmael into a great nation (Gen 16:12; 17:20). In the same manner Abraham almost sacrificed Isaac believing that perhaps *Yahveh* would resurrect him (Heb 11:17-19). *Muslims* however have no such promises about the well-being of the wives they divorce.

Christianity learns from the patriarchs' mistakes but *Islam* revels and wallows in these same mistakes. Christians learned that *polygyny* causes all kinds of problems and makes for angry offspring too (Gen 16:12).

Islam is like Isaac who did not learn from Abraham's mistakes brought on by a lack of faith (Gen 12:18-20; 20:09-13; 26:08-10). *Islam* is like Belshazzar who met his demise because he did not learn from *Nebuchadnezzar's* entanglement with *Yahveh* (Dan 05:22).

The lesson to be learned from the Patriarchs' dalliances with *polygyny* is that the ideal marriage is one husband and one wife—the way it was from the beginning (Mat 19:05, 08; Eph 05:31). If four wives were better than one, *Yahveh* would have favored Adam with Eve I, II, III and IV rather than just Eve (Gen 02:02).

One wife is more than a match for a husband, if a society allows women to develop socially and intellectually to be men's complement (Gen 02:18-20). Of course it is another situation entirely if women are kept illiterate or subliterary, secluded, and are kept wearing veils, *Hijabs* (*Muslim* headscarfs) and *Burkas* (baggy clothing). The many strictures and indignities that *Muslim* women must endure may explain to a great extent why some *Muslim* men feel unsatisfied having just one wife at a time.

Nevertheless, *Muslims* refuse to learn that sometimes fewer is better, and so they condemn their culture to a Sisyphean existence of making the same mistakes over and over.

²⁶⁷¹ Lings. *Sources*, p. 336.

²⁶⁷² Ishaq. *Sirat*, p. 201, as quoted by Peters. *Origins*, p. 124.

Not only are *Muslims* outside the will of *Yahveh* but *polygyny* detracts from quality of life and life expectancy in the Mideast. Polygyny tends to breed poverty with all its attendant woes, especially when the woes of *Islam* are piled on.

The *Hanifs* surely did not want to hear their spiritual master say what Jesus said:

Moses permitted you to divorce your wives because your hearts were hard. It was not this way from the beginning. I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman, commits adultery (Mat 19:07-09; Mar 10:04-09).

The *Hanifs* wanted their wives to think along the same lines as *Muhammad's* wives thought after *Muhammad* took so many sexual liberties:

They [*Muhammad's* wives] well knew that he was altogether within his rights—rights which had been recognized from the time of Abraham and before. Were they not all, except Safiyyah [a Jewess], descended from the union of Abraham with the bondmaid Hagar? Moreover, the law revealed to Moses had corroborated such rights, and the *Koran* itself expressly allowed a master to take his bondmaid as concubine on condition of her free consent.²⁶⁷³

Obviously, *Muhammad's* many wives did not know that Moses said that kings "ought not take many wives or his heart will be led astray" (Deu 17:17). Moreover, the Bible shows by repeated examples that the family life of polygynists was often wrecked by jealousy, strife, contemplation of murder, selling a sibling into slavery, and even greater sins.

Muhammad's wives did not know that Jesus said marriage should be monogamous. *Muhammad's* wives also did not know that Moses allowed divorce and other objectionable cultural practices only because the Hebrew hearts were hard (Mat 19:07-09; Mar 10:04-09). The same could be said of slavery—it was not prohibited in Scripture because the options in a society too poor and primitive to afford prisons were either slavery or death—*tertium non datur*.

That Jesus disapproved of polygyny in the NT is likely another reason that Christianity was kept out of *Makka* as far as was possible. Even the *Hanifs* preferred Abraham's relative laxity in morals and ethics compared to Christianity's austerity. Robert Morey wrote:

Muhammad utilized the *Testament of Abraham* to teach that a scale or balance will be used on the Day of Judgment to weigh good and bad deeds in order to determine whether one goes to heaven or hell (*Suras* 042:017; 101:006-009 [Also see *K* 007:008; 018:105; 021:047; 023:102; 042:017; 057:025 and 101:006-009]).²⁶⁷⁴

The scale image found in the *Testament of Abraham* comes directly out of the pagan Egyptian *Book of the Dead*.

From the *Koran* and from *Muhammad's* biography one can tell that *Muhammad* figured that only his every other deed needed to be good. *Muhammad* also rationalized that all his good deeds could be entirely financed by other people's money in the form of loot, tribute or taxes.

Truly, most religions have a despicably low standard for morality where the adherents believe they can enter heaven as long as their good works outweigh their evil deeds. The flaw in this approach to religion is that even career criminals and their mothers feel their good works outweigh their bad.

²⁶⁷³ Lings. *Sources*, p. 277.

²⁶⁷⁴ Morey. *Invasion*, p. 150.

Whenever a population feels that they can escape hell as long as the ratio between their good works and evil deeds is at least 1:1, the unintended consequence is that evil flows forth and good deeds become rare. Not surprisingly, those regions of the world where such religions predominate tend to be insufferable to live in due to poverty, crime and corruption, and they are harrowing to visit—except for touristy areas. The reason is that one good work cannot undo the damage of one evil deed any more than adding a gallon of the purest distilled water can eliminate a previous pint of pollution, so evil consequences are compounded over time.

Biblical Christianity believes that the Spirit creates faith and motivates the Christian to do good works created for him to do from eternity (Joh 06:29; Rom 04:05; 09:32; Eph 02:10; 1Th 01:03). So while the indwelling of the Spirit and the presence of faith determine whether one is saved, Christians would never dream of having a low standard of morality. No Christian thinks that merely balancing one good deed for one evil deed is ever good enough.

The *Hanifs* worshipped at the *Kaaba* and even sacrificed at the *Kaaba*. The native religions in Arabia were astral, so though the *Hanifs* were monotheistic, their belief system had an astrological bent. This allowed the *Hanifs* to continue to worship at the *Kaaba* moon-god shrine.

The *Hanifs* were able to worship *Allah* the moon-god but downgraded the lesser gods to an angelic status. The astral angels still retained the powers they had when they were gods.

Being an astral angel was a step up from being a mere patron saint like those found in the Catholic Church. Patron saints were thought to have special intercessory privileges, whereas the astral angels were thought to be empowered by *Allah* to dispense help directly.

In the *Hanif* system the male angels picked up directly where the deities left off. *Uzza* (the Venus goddess) imparted sexual energy and *Allat* (the sun-goddess) promoted vegetative growth. *Manat* (Fate) had no known astral association but was an angel nonetheless according to *Muhammad* (K 053:020-023).²⁶⁷⁵ The star *Sirius* rose in Autumn and brought the fall season, and certain stars brought rain.²⁶⁷⁶

That a male angel would impart sexual energy might seem strange to Christians who believe the angels are platonic (Luk 20:35-36). *Muhammad* however believed that supernatural entities were sexual because that was the prevalent pagan belief.

Muhammad apparently thought that angel-like creatures called *Jinn* were sexual because he had to assure *Muslims* that the *Jinn* had not deflowered the *Houris*. *Houris* are the *nymph* nymphomaniacs supposedly awaiting *Muslims* in heaven. The nymphs are said to be as beautiful as rubies and pearls (*Houris* are discussed in the Khidr-Second Lamech Logic table).

Well-known *Muslim* traditions and the *Koran* record *Muhammad* saying that the Garden of Eden had been, and still is, in heaven and that the Fall not just a fall into sin, but a literal descent from heaven. *Muhammad* thought that Adam and Eve had been given clothes in heaven, but after they had been kicked out of heaven down to earth, Satan stripped them of their clothing to shame them (K 007:019-027).

That *Muhammad* thought Eden was in heaven helps explain why *Muhammad* thought of heaven as being a *Harem* in a garden. Significantly, *Muslim* suicide-

²⁶⁷⁵ Ishaq. *Sirat*, p. 207, fn. 3.

²⁶⁷⁶ Ishaq. *Sirat*, p. 358 & fn.

bombers believe they are going to the heavenly Garden of Eden, as *The Jerusalem Post* reported:

'Blowing myself up is the only chance I've got to have sex with 72 virgins in **the Garden of Eden**,' a 14-and-a-half-year-old Palestinian boy told his *Israeli* investigators after being caught wearing an eight kilogram explosives belt.²⁶⁷⁷

Ynet News reported one terrorist as saying:

'Thank God, this is our part in this life in this world: To live as a *Mujahid* (Muslim fighter) in the hope that in the end we will live near Prophet Mohammed in the Garden of Eden,' says Abu Sai'd.²⁶⁷⁸

Muhammad may have been led to believe that angels were sexual after hearing the Jewish myth concerning Gen 06:01-04. St. Clair-Tisdall explains that this interpretation resulted from the influence of a faulty Hebrew etymological study and a *Babylonian* myth that Jews heard during their exile in *Babylon*.²⁶⁷⁹

The myth says that before the Flood, fallen angels and women mated to create the grotesque *Nephilim* species. The natural reading of the text refutes this myth:

The *Nephilim* were on the earth in those days—and also afterward—when the sons of God [*Yahvists*, i.e. believers in *Yahveh*] went to the daughters of men [unbelievers] and had children by them (Gen 06:04).

Thus *Muhammad* may have believed Jesus was the same species as the *Nephilim*.

The commonsense reading of Gen 06:04 with its phrase "also afterward" indicates that the *Nephilim* (Antediluvian bandits) existed even before the *Yahvists* and unbelievers began to intermarry. The time before the Flood was over a millennium, so the passage is speaking of events that occurred over centuries. The conclusion can be drawn that the *Nephilim* were not angel-human offspring but just bandits.

What Moses implies in Gen 06:04 is that *Yahveh* would rather be the friend of righteous Noah than keep company with unbelieving, immoral celebrities and hero warriors or huntsmen. While the bandits drowned in the flood, it was Noah's righteousness that saved his whole family from the floodwaters (Eze 14:14, 20).

The fact that Venus was a male angel who radiated sexual energy explains why the *Koran* has no explicit mention of male *Houris* for *Muslim* women in heaven. *Muslim* men already had to be assured that the *Jinn* had not deflowered the *Houris* awaiting them (as mentioned above). So the mention of Chippendale Dancer warlocks in heaven awaiting *Muslim* women would unnecessarily arouse jealousy in *Muslim* men over their wives.

Not only would *Muslim* men feel jealous of male sexual angels, but also they would feel inadequate about their sexual performance compared to that of an angel. This is revealed by this conversation between *Muhammad* and a follower:

When another asked him how one man could have the strength to (be intimate with) seventy girls in one day he responded: 'He would be given the strength of one hundred men!'²⁶⁸⁰

So the closest *Muhammad* came to saying that there were male *Houris* in heaven was his saying that there were preadolescent serving boys wearing pearls (*Houris* are discussed in the Khidr-Second Lamech Logic table). Surely the *Muslim* men would

²⁶⁷⁷ Dudkevitch, M. "Palestinian boy, 14, captured with explosives vest," jpost.com, 24 Mar 2004.

²⁶⁷⁸ Waked, Ali. "Life under the gun," ynetnews.com, 2 Nov 2005.

²⁶⁷⁹ St. Clair-Tisdall. *Sources*, Ch. III. "...Sabian and Jewish Ideas and Practices."

²⁶⁸⁰ Serene, Ibn. *Kitab ul Isra'a wal Mu'raj*, quoted in Caner. *Unveiling*, p.193.

not find these effeminate boys sexually intimidating. In fact, many *Muslim* men would actually find the boys inviting, as Serge Trifkovic wrote:

The righteous [in heaven] will be served also by boys, 'pure as pearls,' dressed in green garments of fine silk and heavy brocade, adorned with bracelets of silver, and used [accustomed] to drinking wine. The presence of intoxicating youths in such a luxurious environment must have some unusual purpose. They do not seem to be ordinary servants, who would not need to be ever young, breathtakingly beautiful and adorned in sumptuous dresses and jewelry. According to some interpretations of the Tradition, and in the considered opinion of a contemporary *Islamic* commentator, 'The men in Paradise have sexual relations not only with the women [who come from this world] and with 'the black-eyed' [*Houris*], but also with the serving boys....In Paradise, a believer's penis [phallus] is eternally erect' [Galal Al Kushk, as quoted in *Al Quds Al Arabi*, London, May 11, 2001].²⁶⁸¹

Hans Krause wrote:

Muhammad Djalal Kischk writes in his book *Khawatir Al-Muslim Fi Al-Mas'ala Al-Djinsiyya* that these paradisiacal boys are available to those, who have a desire for them.²⁶⁸²

The presence of the boys wearing pearls is why *Muhammad* said that *Muslims* would have the sexual strength of a hundred men (quoted above) even though there are only seventy-two *Houris*. *Muhammad* believed that every day *Muslim* men would have sex with seventy-two *Houris* and twenty-eight serving boys.

Disgustingly loose sexual behavior, even pederasty, was copied from the heavens into *Islam*, especially through the medium of pederastic Arabic poetry and prose. This behavior transfer may sound rather far-fetched but this link explains why astral religions have historically been fertility religions.

Venus commonly was a fertility deity in the ancient world, the consort of either the sun or the moon. The idea that the sky was one big orgy lent itself naturally to the development of earthy, uncouth, even swinish astral phallic cults.

That astral and fertility religions go hand-in-hand may account for some imagery in *Genesis*. Abraham was familiar with the cultural myth that the sun and moon, or Venus and the moon, populated the sky with star children.

This may be why *Yahveh* told Abraham that his "seed," seemingly a reference to a Mesopotamian farmers' seed, would be like the stars of the sky (Gen 15:05; 22:17; 26:04; Exo 32:13). Not that *Yahvism* was an astral religion of course but Bible imagery and analogies are chosen based on what the listener is familiar with.

The Psychology of Astral Fertility Religion

Certain stars in the sky along with the sun and moon were thought to promote vegetative growth and human and animal productivity. In astral religion, this power was in the domain of the gods but the new astrology had handed over these functions to angels.

Human fertility was less important than in former times since the ancients were farmers who found having many children was helpful, but classical and medieval astrologers lived in cities where children were more of an expense than help.

²⁶⁸¹ Trifkovic, *Sword*, pp. 63-64.

²⁶⁸² Krause, Hans. *Hans Krause's Research Reports: Islam: Its Fight for World Domination 5*, kruse.de, "Ch. 3: *Islam* and the Gospel."

While some Christians may claim to see “The Gospel in the Stars,” for a *Muslim* to “think upon a star” usually meant that his interests had steered toward sensuality. A star field is erotic reading for *Muslims* who know their astrology well just as the sky was soft porn to pre-*Islamic* Arabs who knew pagan mythology.

Muslim artists often used the nighttime sky as their backdrop and filled their artwork with decorations. This style was an imitation of art in pre-*Islamic* fertility cults where curling vines indicate fertility. Eva Baer notes how star patterns are often used in *horror vacui* art:

These small-scale motifs are fitted into star and polygonal shapes of the geometric grid...This urge of the *Islamic* artist to fill any void has often been termed *horror vacui*, the fear of empty space...²⁶⁸³

Astral fertility religions expressed the concept of fertility in many ways, but especially with undulating vines that filled every space of a trellis or frame. This verdant plant growth represented vigorous human reproduction and was already a main facet of *Islamic* art in the seventh century, as can be seen in the Dome of the Rock.

Eva Baer notes the connection between filler geometric decoration and plant life:

The impact of gardens on *Islamic* aesthetics, and the mental connotations of abundant vegetation and ornament, suggested by Ettinghausen, is in fact already manifested in tenth- to eleventh-century Persian and Arab literature. One might recall, for example, the equation of lavish gardens with ornamentation by Manuchihrī (died 1040 [AD]), who in describing flowering gardens likens them to rich brocade. Similarly, *Al* Bayhaqī (995-1077 [AD]) compares the richly decorated throne of Bu Kalijār, allegedly a compatriot of Manuchihrī, to a garden ‘whose flowers are made of gold and silver and many kinds of jewels.’²⁶⁸⁴

The scholar Ettinghausen also identified the psychological need for *horror vacui* styled artwork. It was a felt need in the Mideast to populate barren or sparsely populated areas. The stars and astral imagery were included in *horror vacui* art because the stars, it was thought, promoted animal and human reproduction. Eva Baer wrote on the subject:

...he [Ettinghausen] suggested a connection between the crowded living conditions in Near Eastern cities and the artistic taste for density, arguing that living in close quarters probably increased the sense of security of the individual...Since the areas outside the protective city walls were mostly arid and hostile, closeness was associated with pleasantness, while emptiness evoked opposite connotations.²⁶⁸⁵

That religious artifacts, as well as *Mosques* and shrines, were commonly decorated with astral imagery in the *horror vacui* style shows *Islam* to be an astral fertility cult. Eva Baer writes that the *horror vacui* style, the...

...geometric interlacings and star motifs [were applied] to *Minbars*, domes, leather bindings, manuscript illuminations and so forth.²⁶⁸⁶

²⁶⁸³ Baer, *Ornament*, p. 4.

²⁶⁸⁴ Baer, *Ornament*, p. 126.

²⁶⁸⁵ Baer, *Ornament*, p. 126.

²⁶⁸⁶ Baer, *Ornament*, p. 127.

The Connection Between Astral and Fertility Religions

It is a well-known phenomenon that astral religions tended to be fertility religions too. To illustrate how *Islam* is an astral fertility religion, it is helpful to compare it to two other astral fertility religions: Judaism of antiquity (discussed next) and Mormonism (discussed later in this chapter).

Judaism of Antiquity as an Astral Religion

Abraham engaged in polygyny and had many sons and daughters by concubines (Gen 16:15-16; 25:06, 12). There was no divine sanction for his having concubines. The Bible explains Abraham and Sarah's rationale for obtaining Hagar, and the explanation does not involve any command from God but only their mistaken deductive logic.

Abraham and Sarah inherited their father's moon-god morality regarding concubines. Abraham and Sarah's father *Terah*, meaning "moon," would have worshipped astral deities at *Haran*, the City of the Moon (Jos 24:02).

Jews appropriated pagan astral symbolism that periodically had to be cleared out of the temple during periods of reformation (2Ki 23:11). Jews had coins with astral imagery before 70 AD, about which Meshorer wrote:

It is logical to assume that the symbol filtered into Judaism as an object related to fertility and then acquired additional Jewish connotations.²⁶⁸⁷

Bernard Goldman notes that in the *Maccabean* period "the star of the *Maccabees*" was placed over the temple façade."²⁶⁸⁸ The temple that was destroyed by the Romans likewise had astral symbols, according to Josephus. Many Byzantine-era synagogues had mosaic zodiac circles, as discussed in a later chapter.

Jews embraced the five-pointed star, a pentagram, which they called the "Seal of Solomon." Also, Jews called the six-pointed star *Magen David*, the "Shield of David."²⁶⁸⁹ The "Shield" is a reference to *Yahveh*, so astral imagery is used to depict *Yahveh*. The *Encyclopedia Britannica* states:

The term *Magen David*...in Jewish liturgy signifies God as the protector (shield) of David...²⁶⁹⁰

A Star of David was found in the ruins of the third-century synagogue at Capernaum. The star is located prominently on an entablature. Above the dentals of the entablature is a crescent-and-orb motif.²⁶⁹¹ The association with the crescent-and-orb motif suggests that the origin of the Star of David was sometimes confused with astral fertility religion symbols.

The Star of David seems to have been of the same genre as another Jewish astral symbol—the double cornucopia with a pomegranate orb on a stem between the horns of plenty. The double cornucopia is mentioned again in a later chapter. Ya'akov Meshorer wrote about double cornucopia (as was quoted above):

It is logical to assume that the symbol filtered into Judaism as an object related to fertility and then acquired additional Jewish connotations.²⁶⁹²

The accounts of David and Solomon's many wives and concubines suggest that the Shield of David and Seal of Solomon represent Venus, a planet associated with

²⁶⁸⁷ Meshorer. *Coinage*, vol. i, pp. 67-68 & plates 8-55 have cornucopias, especially coins Jc1-Jc7.

²⁶⁸⁸ Goldman. *Portal*, p. 68.

²⁶⁸⁹ EB, "David, Star of" entry, accessed 28 Aug 2003.

²⁶⁹⁰ EB, "David, Star of" entry, accessed 28 Aug 2003.

²⁶⁹¹ Swinton. *Stone*, pp. 11, 162.

²⁶⁹² Meshorer. *Coinage*, vol. i, pp. 67-68 & plates 8-55 have cornucopias, especially coins Jc1-Jc7.

fertility. Similarly, “the Star of the *Maccabees*” was located over the temple façade, as noted above, and may have been a fertility symbol.

The *Maccabees* may have placed a huge gold leaf grape vine over the temple façade. At least, it is known that the *Herodian* temple had such a vine from coins from the first centuries BC.²⁶⁹³ Josephus mentions a vine with grape clusters as tall as a man.²⁶⁹⁴ Such a vine would indicate that the Star of the *Maccabees* represented Venus.

When Stephen mentioned the Star of *Rephan*, he was quoting LXX Amos 05:25-26. The Hebrew *Kaiwan* is translated into Greek as *Rephan* (RSV Amos 05:26). *Kaiwan* refers to Saturn.²⁶⁹⁵ Based on these Biblical passages, the *Damascus Document* 7:14-15²⁶⁹⁶ and other literature, it is thought that Saturn was once considered the planet protector of Jews.

In Act 07 Stephen seems to be chastising Jews of his time over their dabbling in astrology and astralism:

Did you bring me sacrifices and offerings forty years in the desert, O house of *Israel*? You have lifted up the shrine of *Molech* and the star of your god *Rephan*, the idols you made to worship. Therefore I will send you into exile beyond *Babylon* (Act 07:42-43; quote of Old Testament LXX Amos 05:25-26).

A later chapter will discuss how astralism infected first century AD Judaism. But it is interesting to note that the *Kabala* carried on the astral tradition in Judaism to the present day. The *Encyclopedia Britannica* states:

Kabbalists popularized the use of the symbol [Star of David] as a protection against evil spirits. The Jewish community of Prague was the first to use the Star of David as its official symbol, and from the 17th century on the six-pointed star became the official seal of many Jewish communities and a general sign of Judaism.²⁶⁹⁷

Given the fact that Judaism has astral fertility elements, it is not surprising that Jews also practiced polygyny since ancient times as evidenced by the Bible. Josephus around 70 AD related:

It is the ancient practice of us [Jews] to have many wives at the same time.²⁶⁹⁸ Jews in *Muslim* lands still practice polygyny. The *Sephardic* Jews who emigrated out of *Muslim* lands practice polygyny in secret in *Israel* since polygyny is illegal in modern *Israel*.

Anthropologist S. Zev Kalifon of *Bar-Ilan* of the University in *Israel* says modern polygyny is seen as being Jewish by some:

‘Advocating polygyny reminds these [*Ashkenazim*] *Rabbis* that they ‘gave in’ to outside pressures, changed tradition to fit in to the European world and strayed from the way of our forefathers,’ said Kalifon. Polygyny says that

²⁶⁹³ Meshorer. *Coinage*, vol. ii, p. 143, as quoted in Tameanko. *Coins*, pp. 48-49.

²⁶⁹⁴ *The Jewish War*, bk. V, ch. V. and *Jewish Antiquities*, bk. XV, ch. XII, as noted in Tameanko. *Coins*, pp. 48-49.

²⁶⁹⁵ Strong’s 3594: “*Chion*...Assyrian-Babylonian god of the planet Saturn.”

²⁶⁹⁶ *Institute for Biblical & Scientific Studies*, “Genesis 1:14-19 Day 4 Wandering Stars,” bibleandscience.com, accessed 20 Dec 2003.

²⁶⁹⁷ *EB*, “David, Star of” entry, accessed 28 Aug 2003.

²⁶⁹⁸ *Jewish Antiquities* 17:1, 2, 15, as quoted by Schmidt. *Divide*, p. 81. Copyrighted material

Sephardic Jews are closer to the tradition, purer in their observation of Judaism and less assimilated into the modern world.²⁶⁹⁹

If it were not for the ancient Roman and later Christian influence, polygyny might still be a common Jewish practice. Christopher Smith wrote:

Stories in the Old Testament indicate polygyny was an accepted part of the social order and is technically legal under Jewish law. But the practice has been banned for (*Ashkenazi*) Jews in Europe since the 11th century, when *Rabbinate* leaders sought to ease tensions between Jews and their Christian neighbors, who considered polygyny barbaric.²⁷⁰⁰

Islam as an Astral Fertility Religion and The Saladin Complex

What characterizes an astral religion is overall loose sexual norms, though there were exceptions. Evidently, culture must always draw the line for immoral sexual behavior somewhere. Stephen Murray and Will Roscoe wrote:

For more than a millennium...the choicest specimens were pale Christian boys, generally sold by their parents (but occasionally stolen), and often transported by Christian merchants to Egypt, Syria or Turkey. One reason William of Adam criticized trading with the enemy in the late thirteenth century was that *Muslim* merchants 'take suitable boys and fatten them up, and wash them often in all kinds of baths, and dress them in soft garments so that they are 'plumper and pinker and more delightful' and so sell them as male prostitutes on a market where a man and an effeminate may live as man and wife' (N. Daniel²⁷⁰¹). The slave trade placed throngs of beautiful boys at the disposal of rich conquerors (M. Daniel²⁷⁰²).²⁷⁰³

Stories with pedophiliac imagery are scattered throughout the *Arabian Nights* anthology such as *The Tale of Nur Al Din Ali and His Son Badr Al Din Hasan*. Richard Burton, the famous British explorer and Orientalist, wrote in his Terminal Essay: Section D: Pederasty: "I have noted in *The Nights* that the great and glorious *Saladin* was a habitual pederast."

Because *Islam* is an astral fertility religion, loose sexuality factors into every aspect of *Muslim* life. Of course this might be expected since Arab *Muslims* figured they were all the descendants of Abraham's union with the slave Hagar.²⁷⁰⁴

The fact that *Saladin* was a pederast also explains a lot of Mideast politics. Jim Wafer wrote:

Bell quotes another *Hadith* to the same effect: 'According to Anas, the Prophet said 'Keep not company with the sons of kings, for verily souls desire

²⁶⁹⁹ Smith, Christopher. "Polygyny's Practice Stirs Debate in Israel," *Salt Lake Tribune* (posted at polygynyinfo.com), 7 Dec 2001.

²⁷⁰⁰ Smith, Christopher. "Polygyny's Practice Stirs Debate in Israel," *Idem*.

²⁷⁰¹ *De modo Saracenas extirpandi* 2:523-25, as quoted in Daniel, Norman, *The Arabs and medieval Europe*. Longman, London, 1975, p. 224.

²⁷⁰² Daniel, Marc. "Arab civilization and the male love," *Gay Sunshine*, 1977, vol. 21:1-11, 27, 1977, p. 4.

²⁷⁰³ Murray, *Culture*, p. 303.

²⁷⁰⁴ Lings, *Sources*, p. 277.

them in a way they do not desire freed slave-girls" (1979:21; cf. Bellamy 1979:37).²⁷⁰⁵

So many would-be heroes in *Islam* seek martyrdom status and would rather die than live to fight another day. They seek the seventy-two *Houris* awaiting them in *Muslim* heaven. This is in contrast to the *Islamic* rulers like *Saladin* who already have a *Harem* even larger than their outsized sexual appetites. For them, heaven can wait, unless of course the rulers are sexually impotent.

Commentators on *Islam* have noticed the disharmony between *Islamic* leaders sending men to die, while they themselves sleep well at night and live the high life.

Someone might say that the *Saladin* Complex does not apply to Arafat since he lived estranged from his wife almost their entire marriage, but this anomaly is explained away by the fact that Arafat was bisexual and some experts are convinced he died from complications of AIDS in 2004 (as is discussed elsewhere).

Arafat was a lot more like *Saladin* than *Muslims* care to admit, but these leaders remain popular anyway because their reputation as a murderer precedes their reputation for perversion. Daniel Pipes wrote:

The Middle East, I have said many a time, is a sick place politically. Nothing so exactly encapsulates its diseased qualities than these massive outpourings of grief for extremist murderers who grabbed power.²⁷⁰⁶

The seventy-two *Houris* mean that *Muslims* can never truly make peace with non-*Muslims*. As soon as peace is about to prevail, it dawns on *Muslims* that their pipedream of becoming a martyr and gaining the seventy-two *Houris* and other benefits is about to go up in smoke. So when *Israeli* Prime Minister Ehud Barak offered Arafat a Palestinian state with part of Jerusalem as its capital in 2000—97 percent of what Arafat had demanded—he launched the *Jihad* called *Intifada* II.

The youths and terrorists gladly joined in *Intifada* II because the Palestinian state-run media regularly reminded *Muslims* that martyrs gain seventy-two *Houris*.²⁷⁰⁷ Growing up with *Koranic* teaching at home, at school and via the media, a female suicide-bomber stated in a video:

It was always my wish to turn my body into deadly shrapnel against the Zionists and to knock on the doors of heaven with the skulls of Zionists.²⁷⁰⁸

Arafat believed in his own propaganda and alleged that his "life's dream is to become a *Shahid*,"²⁷⁰⁹ which in part explains why Arafat was unwilling to make any compromises with *Israel*.

Now, in April 2004, it appears that the Palestinians may well never receive again as good a "land for peace" offer as the one Arafat received from PM Barak back in 2000, after the *Israelis* and Americans had reached certain "understandings."

The seventy-two *Houris* also negatively affect *Muslim* society in terms of education and the war arms industry, as the Prime Minister of *Malaysia* admits:

"We need guns and rockets, bombs and warplanes, tanks and warships for our defense. But because we are discouraged from learning of science and mathematics as giving us no merit in the afterlife, we have no capacity to

²⁷⁰⁵ Bellamy, James A. "Sex and society in *Islamic* popular literature," *Society and the sexes in medieval Islam*, Edited by Afaf Lutfi Al Sayyid Marsot, Undena, Malibu, California, USA, pp. 23-42, as quoted in Murray. *Culture*, p. 90.

²⁷⁰⁶ Pipes, Daniel. "Scenes from Three Funerals: Arafat, Khomeini, Nasser," *DP*, 12 Nov 2004.

²⁷⁰⁷ PA TV airs music video promising 'maidens of paradise' to martyrs," *Jpost.com*, 13 Aug 2003.

²⁷⁰⁸ Glick, Caroline. "Column One: Israel's case," *jpost.com*, 16 Jan 2004.

²⁷⁰⁹ Golan, Matti. "Why should the Left save Arafat?," *Jpost.com*, 23 Oct 2003.

produce our own weapons for our own defense. We have to buy our weapons from our detractors and enemies,' he said.²⁷¹⁰

So we can see why *Saladin* was such a great warrior relative to other *Muslims*. He was one of the few who would rather not die so that he could live to fight and love another day. While *Muslim* martyrs tend to find the seventy-two *Houris* and twenty-eight serving boys enticing, *Saladin* thought "What? So few boys?"

Saladin's "profile" explains why so many *Muslim* leaders, past and present, see themselves as "modern-day *Saladins*"—minus the pedophile predilection—but not always.

Saladin drummed up support for *Jihad* warfare and then lorded it over Christian majority populations in Egypt and the Fertile Crescent. Naturally, *Saladin* did not care to join the ranks of *Muslims* he sent on ahead to the afterlife.

These would-be *Saladins* often goad their followers on to conquer or suppress non-*Muslim* majority populations such as Jews in *Israel*, Christians in Armenia, the *Copts* in Egypt, Christians in the Mideast, Ethiopia, *Sudan*, Nigeria, the Balkans, Indonesia, the southern Philippines and elsewhere.

Some modern-day *Saladins* are sex addicts and live in ostentatious Oriental opulence by embezzling state funds. Meanwhile, they send their poverty-stricken troops on "sacred" suicidal missions against the "crusaders," "Zionists" and "imperial colonialists." These troops hope to create a *Caliphate* super-state.

Yet, *Muslims* are drawn to would-be *Saladins* like flies to feces. Even though their *Jihadist* leaders would be disgraced a thousand times over by Western standards, *Muslim* affection for their leaders never waivers.

Since many *Muslims* are taught to think about nothing but martyrdom and heavenly sex, Mideast rulers easily become despots. In fact, many *Muslims* think of democracy as being un-*Islamic* since the ideal ruler for the suicide/killing cult called *Islam* is a *Caliph*, a theocrat. And since *Islam* has already decided on everything—or at least, the ruler's sect has—democracy is anathema to *Islamists* since by definition nearly any decision decided democratically contradicts *Islam*.

Mahatir Mohammad, the Prime Minister of *Malaysia*, who has been in power for twenty-two years, remarked at an *Islamic* summit in 2003 that democracy was the nemesis of *Islamic* theocratic states, and democracy was a speed bump that got in the way of the killing of Jews. He was quoted as saying:

Apart from the new nation-states we also accepted the western democratic system. This also divided us because of the political parties and groups that we form, some of which claim *Islam* for themselves, reject the *Islam* of other parties and refuse to accept the results of the practice of democracy if they fail to gain power for themselves. They resort to violence, thus destabilizing and weakening *Muslim* countries...We are up against a people [Jews] who think. They survived 2000 years of pogroms not by hitting back but by thinking. They invented and successfully promoted socialism, communism, human rights and democracy so that persecuting them would appear to be wrong, so they may enjoy equal rights with others. With these they have now gained control of the most powerful countries and they, this tiny community, have become a world power. We cannot fight them through brawn alone. We must use our brains also.²⁷¹¹

Appallingly, *CNN* reports:

²⁷¹⁰ Chafets, Zev. "How to be a *Muslim* moderate," *jewishworldreview.com*, 21 Oct 2003.

²⁷¹¹ "Dr. Mahathir opens 10th OIC Summit," *The Star*, *thestar.com*, 16 Oct 2003. Copyrighted material

The [Islamic] leaders [from over fifty states] gave Mahathir a standing ovation afterward. Also, this speech was not given in secret but before the entire world on a big screen. Even the Russian President Vladimir Putin and Philippine President Gloria Macapagal Arroyo were in attendance “as special observers because of their large *Muslim* minorities.”²⁷¹²

The Moon-god Scriptures' Connection to Anti-Semitism and Poverty

The reader might ask “Where does this *Muslim* anti-Semitism arise?” The answer is the anti-Jewish attitude of the *Koran* and *Hadith*. So where did *Muhammad* get his anti-Semitism from? His anti-Semitism resulted from envy of the Jews who were getting ahead in life as metalworkers, goldsmiths and as owners of palm date plantations. *Muhammad* saw that the Jews at *Madina*, *Khaybar* and other oases were comparatively rich.

Why have *Muslims* never been known for producing wealth themselves? The main reason is that under the ill influence of the moon-god scripture, the *Koran*, *Islamic* society has degenerated into an anti-Semitic abyss and cannot compete in the global marketplace. The U.N. reported that the economic output of all twenty-two Arab states combined is smaller than that of Spain.²⁷¹³ Daniel Pipes wrote:

[Though] *Muslims* make up just one-fifth of the world's total population, they constitute more than half of the 1.2 billion people living in abject poverty.²⁷¹⁴

Whatever index one employs, *Muslims* can be found clustering toward the bottom—whether measured in terms of their military prowess, political stability, economic development, corruption, human rights, health, longevity or literacy.²⁷¹⁵

Arab states' economies are stuck in the seventh century because *Muhammad* outlawed taking any interest on loans (*K* 002:275-278; 003:130; 004:161; 030:039). Observant *Muslims* must engage in creative financing to get around this restriction such as rent-to-own and lease-to-own.

Why would *Muhammad* outlaw interest rates? In moon-god cultures, some lunar months became holy:

- ☉ The crescent-moons marked the times of pilgrimage (*K* 002:189).
- ☉ The lunar month of *Ramadan*, from waxing crescent to the next waxing crescent, is a religious fast for *Muslims*. This fast came from the surrounding moon-god culture (*K* 002:185).
- ☉ In Arabia there was a general truce forbidding fighting during four months each lunar year (*K* 002:217; 009:005). Two of the four months were pilgrimage months, so the truce allowed pilgrims to travel unhindered (*K* 005:002, 097).
- ☉ Hunting was also forbidden during these months (*K* 005:002).

In ancient Arabia, interest was most likely collected on a lunar month or lunar year cycle. This probably explains why moon-gods such as *Sin* and *Allah* were

²⁷¹² “Malaysian leader seeks *Muslim* unity vs. Jews: Prime Minister Mahathir says ‘Jews rule the world by proxy,’ *CNN* (*Associated Press*), 16 Oct 2003.

²⁷¹³ Stern, L. “Lessons in hate, on a campus near you,” *Ottawa Citizen*, 14 Dec 2002.

²⁷¹⁴ Pipes, Daniel. “*Islam* and *Islamism*—Faith and Ideology,” *DP*, Spring 2000.

²⁷¹⁵ Pipes, Daniel. “*Islam* and *Islamism*—Faith and Ideology,” *DP*, Spring 2000.

considered gods of contracts.^{2716 2717} These contracts surely involved the collection of interest because some Arabs said that even trade was like interest (*K* 002:275).

Muhammad however thought that collecting of interest detracted from the sacredness of the months just like fighting or hunting did. *Muhammad* thought “How could *Muslims* fast and pilgrims make pilgrimages if they knew that at the end of each lunar month they had to pay the creditors—or else!?”

What hurt *Muhammad* even more than the distraction of collecting interest was, whenever a waxing crescent would appear at the start of the lunar month, legions of Mideast debtors would curse the moon, while a lesser number of lenders would rejoice.

And, because *Muhammad* fancied himself a prophet in the tradition of Moses (who was superceded by Christ), he banned the taking of interest on loans (*K* 002:275-278; 003:130; 004:161; 030:039). This is a main reason most *Muslim* economies do not improve in the modern era even with the windfall of oil profits.

Why Rulers Over Moon-god Worshipping Populations Have Always Been Despotic

Let the reader imagine him- or herself as a ruler over *Muslims*. Instead of having normal political parties, there are terrorist entities that vie for leverage and popularity with the masses. Instead of “get out the vote” initiatives, terrorist organizations and leaders gain popularity by killing more of a targeted population than the next group.

As soon as a *Muslim* ruler starts talking democracy, his (or rarely, her) approval rating goes down. Bret Stephens notes that this was the case with one Prime Minister:

But the task goes beyond making sure the Palestinian Authority stops funding or tolerating incitement. The problem is a culture that in some very basic way has gone berserk. Take *Abu Mazen*. Here’s a guy who stands up in *Aqaba* and, in Arabic, gives a speech about ending terrorism and incitement, about a Palestine that is ‘a qualitative addition to the family of democratic nations.’ And the instant effect is that his popularity among Palestinians drops to one percent.²⁷¹⁸

The other reason democracy is always troubled in the Mideast is that *Islam* is a suicide/killing cult, a subject broached elsewhere. Thus *Muslim* despots view their underlings as expendable.

Despots fancy themselves as marital matchmakers since the *Muslim* dead are paired up with seventy-two *Houris* in heaven. This thinking drives *Muslim* rulers to employ torture techniques, because the ruler knows that many *Muslims* invite martyrdom but no sane person laughs at the prospects of being tortured.

Pederasty in *Islam*

Richard Burton noted:

The pederasty of *The Nights* may briefly be distributed into three categories. The first is the funny form [by historic *Islamic* standards, that is], as the unseemly practical joke of masterful Queen Budur (vol. iii:300-306) and the not less hearty jest of the slave-princess Zumurrud (vol. 4:226). The second is in the

²⁷¹⁶ Combe. *Culte du Sin*, p. 61, as quoted in Green. *Moon*, p. 35.

²⁷¹⁷ Brockelmann. *Peoples*, p. 9.

²⁷¹⁸ Stephens, Bret and Michael Oren. “Perle’s horizons,” jpost.com, 19 Oct 2003. Copyrighted material

grimmest and most earnest phase of the perversion, for instance where [the poet] *Abu Nuwas* [mentioned above] debauches the three youths (vol. v:64-69); whilst in the third form it is wisely and learnedly discussed, to be severely blamed [condemned], by the *Shaykhah* [i.e. *Shaykh*, meaning a learned *Muslim*] or Reverend Woman (vol. v:154).

Westerners generally do not recognize exactly how homoerotic Arabic poetry is. The reason is that the gender of the pronouns is regularly changed in translation so the Arabic poetry is transformed from homoerotic to heteroerotic. Stephen Murray wrote on the subject:

The famed medieval poets who wrote in Persian or Turkish all wrote poems about desired boys. Indeed, not only in poetry but all genres were written about men, by men and for exclusively male audiences. Often, its pederastic content has been obscured in translation with female pronouns.²⁷¹⁹

The Sexual Angels

That angels are sexual males may explain why the *Koran* does not speak of guardian angels. Having these incubuses floating around would make parents nervous and men would feel jealous. *Muslims* would fear the Jewish myth about Gen 06:04 would reoccur and the guardian angels would father grotesque *Nephilim* children (as was discussed a bit earlier in this chapter).

Muslims believed that angels were intimately involved in all aspects of fertility. The *Dabistan* (~1645 AD) states:

...with every drop of rain an angel comes down and no leaf appears without an angel fostering it.²⁷²⁰

Zwemer wrote of *Muhammad's* account of Jesus' conception (*K* 019:16-21):

...when she [Mary] retired from her family into an eastern place; and she took a veil to screen herself from them; and we sent unto her our spirit [the angel *Gabriel*], and he took for her the semblance of a well-made man. Said she, 'Verily, I take refuge in the Merciful One from thee, if thou art pious.' Said he, 'I am only a messenger of thy Lord to bestow on thee a pure boy.' Zamakhshari comments on this verse in the usual coarse, materialistic way by saying that the virgin conceived 'when the angel *Gabriel* blew up her garment' (vol. ii, p. 4). It is impossible to translate the gross and utterly sensual ideas of *Muslim* commentators on the miraculous birth of Jesus Christ.²⁷²¹

The *Hadiths* speak of angels in connection with the uterus:

Narrated Anas *Bin* Malik: The Prophet said 'At every womb *Allah* appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.' Then if *Allah* wishes (to complete) its creation, the angel asks, '(O Lord!) Will it be a male or female, a wretched or a blessed, and how much will his provision be? And what will his age be?' So all that is written while the child is still in the mother's womb.'²⁷²²

That the Venus angel was thought to be male and bubbling with sexual energy may be one reason why historically, *Mosques* have been a men-only affair. Tradition shows why it was important for men to have this sexual energy and not women:

²⁷¹⁹ Murray. *Culture*, pp. 132, 136.

²⁷²⁰ Fani. *Dabistan*, p. 317.

²⁷²¹ Zwemer. *Essay*, Ch. 6: "Mohammedan Ideas of the Trinity," pp. 84-85.

²⁷²² *Sahih Bukhari*, vol. 1, bk. 6, no. 315; also see vol. 4, bk. 55, no. 550; vol. 8, bk. 77, no. 594.

Narrated Anas: When the news of the arrival of the Prophet at *Madina* reached 'Abdullah Bin Salam...[he] said 'I am going to ask you about...things which only a Prophet can answer...Why does a child attract the similarity to his father or to his mother?' The Prophet replied, '*Gabriel* has just now informed me of that.' *Ibn Salam* said 'He (i.e. *Gabriel*) is the enemy of the Jews amongst the angels'...As for the child, if the man's discharge precedes the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge precedes the man's, then the child attracts the similarity to the woman.'²⁷²³

So the reason *Muhammad* wanted the women to stay home was so he could induce or encourage satyriasis in the men. The *Mosque* was basically a fertility clinic where *Muhammad* encouraged his men to sexually experiment with their wives and to use different sexual positions. *Muhammad* said:

Your women are your fields—plow them however you want (*K* 002:223).

The idea of *Muhammad* inducing satyriasis may seem rather strange, given the fact that this suggests *Muhammad* had engaged in pre-Islamic pagan *Satyr* worship as well as in worship to Venus. *Satyr* worship was not foreign to Arabia.

The word *Satyr* is the Greek name for a part man, part goat who would chase after *nymphs*. It is entirely possible that when *Muhammad* was a pagan, he engaged in *Satyr* worship as well as Venus worship, because *Satyr* worship was well known throughout the Mideast.

During the Exodus in the Sinai not far from Arabia, the *Israelites* were said to have "prostitute[d] themselves" to goat idols (Hebrew: *Se'irim*) (*NIV* Lev 17:07). One can see that the word *Satyr* and *Se'irim* are distantly related. *Fausset's Bible Encyclopedia*, entry 3108.01, says "At *Mendes* in Lower Egypt the goat was worshipped with foul rites."²⁷²⁴

The Hebrew word for *Satyr* (*Se'irim*) was applied to goats and to the demons who animated goat idols (RSV Lev 17:07; RSV 2Ch 11:15; "Satyr will dance" (RSV Isa 13:21); "Satyr shall cry to his fellow" (RSV Isa 34:14)).²⁷²⁵ Since Arabia is entirely desert and few animals of any size besides goats and camels can adapt to it, *Satyr*s were undoubtedly worshipped in pagan *Makka*.

It was not hard for *Muhammad* to sexually stimulate the Arab in the *Mosque* and induce satyriasis. Nor was it hard to interest the *Muslim* men in their wives and in the *Houris* of Paradise. That is because of the sexual mores common in modern Arab culture, at least among non-Christians, over-sexualizes *Muslim* men **from infancy**. Psychologists report on the...

...barbarous family and clan dynamics in which children, both boys and girls, are routinely orally and anally raped by male relatives; infant males are sometimes sadistically over-stimulated by being masturbated; boys between the ages of 7-12 are publicly and traumatically circumcised; many girls are clitoridectomized; and women are seen as the source of all shame and dishonor and treated accordingly: very, very badly. According to Dr. Nancy Kobrin, 'The little girl lives her life under a communal death threat—the honor-killing.' Both

²⁷²³ *Sahih Bukhari*, vol. 5, bk. 58, no. 275.

²⁷²⁴ *Fausset's Bible Encyclopedia*, entry 3108.01, *Satyr*.

²⁷²⁵ *Fausset's Bible Encyclopedia*, entry 3108.01, *Satyr*.

male and female infants and children are brought up by mothers (who are debased and traumatized women).²⁷²⁶

Badrudin Khan reports similarly on modern Arab society:

In Arab societies for instance, mothers routinely pacify their male children by playing with their genitals.²⁷²⁷

That *Muhammad* himself was easily aroused and had few sexual inhibitions can be ascertained from his lusty biography—a point discussed elsewhere in this book.

The men would be sexually aroused during the *Mosque* service, and would be physically stretched out from repeatedly prostrating during the performance of *Salats*. The men were so libidinized at the *Mosque* that back home the sex act would be over even before the woman knew it had begun. This is especially the case if the woman had undergone FGM.

Most FGM women can experience only slight sexual stimulation and arousal, and even this takes concentrated effort. Lecturer Dr. *Muhammad* Wahdan of *Cairo's Al-Azhar* seminary stated on *Kuwaiti Al-Rai* TV on 28 Mar 2006:

In Egypt, we have four and a half million spinsters. The definition of a spinster is a woman who has reached 30, without ever receiving a marriage proposal. We have a spinster problem in the Arab world and the last thing we want is for them to be sexually aroused. Circumcision of the girls who need it makes them chaste, dignified and pure.²⁷²⁸

So the main reason for men-only *Mosque* attendance, and apparently FGM too, is so the man's discharge precedes hers so the children will all look like the father (according to the *Hadith* quoted above). Undoubtedly, this meant *Muhammad's* hope was that the woman would produce more males than females, since sons tend to look more like their father than daughters do.

Having the children look like the father was especially important in a patriarchal society, especially if a fair-skinned *Muslim* impregnated Black sex-slaves. The fairer the slave progeny, the higher the property value for the master. Moreover, *Muhammad* needed his men and their wives and sex-slaves to produce more male minions for the marching militaristic mymidons of seventh-century savages. That this was *Muhammad's* goal becomes apparent from this *Hadith*:

Allah's Apostle said 'Once Solomon, son of David said '(By *Allah*) Tonight I will have sexual intercourse with one hundred (or ninety-nine) women each of whom will give birth to a knight who will fight in *Allah's* Cause'...but he did not say '*Allah* willing.' Therefore only one of those women conceived and gave birth to a half-man. By Him in Whose Hands *Muhammad's* life is, if he had said '*Allah* willing,' (he would have begotten sons) all of whom would have been knights striving in *Allah's* Cause.'²⁷²⁹

That the propagation of *Muslims* was what *Muhammad* intended is known from conversations that Theodore *Abu-Qurra* (~750-825 AD), *Melkite* bishop of *Haran*, had with *Muslims*. John Meyendorff wrote:

²⁷²⁶ Chesler, Phyllis. "The Psychoanalytic Roots of Islamic Terrorism," *FPM*, 3 May 2004, an article on an upcoming book by Kobrin, Nancy & Yoram Schwitzer. *Sheik's New Clothes: the Psychoanalytic Roots of Islamic Suicide Terrorism*.

²⁷²⁷ Murray. *Culture*, p. 292.

²⁷²⁸ "Egyptian Experts on Islamic Religious Law Debate Female Circumcision," *memritv.org*, 28 Mar 2006, Clip No. 1090.

²⁷²⁹ *Sahih Bukhari*, vol. 4, bk. 52, no. 74i; vol. 4, bk. 55, no. 635; vol. 7, bk. 62, no. 169; vol. 8, bk. 78, no. 634; vol. 8, bk. 79; no. 711; vol. 9, bk. 93, no. 561.

And when the *Muslim* still maintains that he prefers polygyny because it secures quicker multiplication of the human race, Theodore answers that since God did not care for a quick multiplication of men when man was *alone* on earth [i.e. Garden of Eden], he certainly does not desire too great a proliferation today.²⁷³⁰

The *Muslim* myrmidon armies have been continually produced throughout *Islamic* history. Nowadays, radical clerics actually encourage *Muslims* women to breed suicide-bombers,²⁷³¹ and Arafat was fond of saying that “the Palestinian womb is a biological weapon.”²⁷³² Women are glad to do so too since having a “martyred” son or daughter means they will be more rewarded in heaven. They will also be able to skip Purgatory since *Imams* teach that each martyr can choose seventy people who will then go straight to heaven and bypass Purgatory. Blair and Bloom wrote:

At some point God’s judgment is meted out. This is always to be feared, but it is hoped that His mercy will prevail or that others, such as saints or one’s predeceased children, will intercede and tip the balance in one’s favor.²⁷³³

Another reason that *Mosque* attendance is mostly a men-only affair is Venus has always represented infatuation and betrayal more than fidelity. Isaiah even compared Venus to Satan (Isa 14:12-14).

It may have been feared that the male Venus angel would see the *Muslim* women in the *Mosque* and be tempted to leave his Venus-altar *Mihrab* to chase some *Burqas*. After all, it is *Muslim* doctrine that Gabriel appeared to the Virgin Mary as well-formed man and then blew up her skirt to impregnate her so she later gave birth to Jesus (K 019:017).²⁷³⁴ In other words, a *Mihrab* Venus angel who left his post could cause much mischief in the *Muslim Umma* (community). (Venus altars are discussed in upcoming chapters).

People might think a Venus angel on the loose would be about as frivolous a matter as *Cupid* with his arrow is in the West. Honor and chastity however are deadly serious affairs in much of the Mideast. In the country of Jordan alone, dozens of girls are killed each year by their own families for eloping, or for running away from emotional, physical or sexual abuse. Thus a Venus angel on the loose is no laughing matter in the Mideast. Similarly, *Muhammad* in fact had to assure his men that in heaven his followers would not find the promised *Houris* deflowered by *Jinn* or by other men (K 055:056, 074).

Due to astral religion and then astrology, ideas embedded in Mideast culture are:

- ☾ The man is supposed to be overwhelmingly bright and bold like the moon.
- ☾ The woman is supposed to be dimmer and often hidden like Venus.

Kristen Gillespie Amman wrote about how age-old customs still rule in the Mideast:

Whether society changes laws or laws change society, Jordan is seeing little tangible movement in either direction. Here, legal rights, such as they are, are trumped by instant vigilante justice. Asha the social worker says the issue is

²⁷³⁰ Meyendorff. *Byzantine*, p. 98.

²⁷³¹ “*Muslim cleric wants ‘women of mass destruction: Says mothers should breed children to become suicide-bombers,’*” WND.net, 9 Oct 2004, JW.

²⁷³² Blum, Ruthie. “ONE on ONE: It’s the demography, stupid [interview with Arnon Soffer].” jpost.com, 20 May 2003.

²⁷³³ Blair & Bloom. *Paradise*, p. 28.

²⁷³⁴ Zwemer. *Essay*, Ch. 6: “Mohammedan Ideas of the Trinity,” pp. 84-85.

about changing people's mentality, a prospect involving nothing less than a social revolution.

Back at the house in Jebal Manara, the women agree that while religion and state play a significant role in their lives, tradition is most important. Words to live and die by, says Um Khalid, as she repeats an old Arabic proverb: 'Hell is better than shame.'²⁷³⁵

Many women in *Islam* can feel little sexual pleasure on account of having their clitoris removed during *FGM*, and so are not as inclined toward promiscuity—or so *Muslim* thinking goes. Even so, *Muhammad* still found it necessary to further assuage the jealousies of *Muslim* men concerning the sexual angels. *Muhammad* told a story about Potiphar's wife and her friends:

When she heard of their malicious talk, she sent for them and prepared a banquet for them...she gave each of them a knife...she said (to Joseph), 'Come out before them.' When they saw him, they did extol him and (in their amazement) cut their hands: they said 'Allah preserve us! No mortal is this! This is none other than a noble angel!' (*Yusuf Ali K* 012:031).

Muhammad's intended meaning was that *Muslim* men need not fear that their wives were having sex with angels while all the men are at the *Mosque*. If their wives would look upon angels, they would spontaneously slash themselves with any available sharp object.

The question arises "Why are *Houris* found in *Muslim* heaven if they are not terribly attractive?" The reason is that *Muhammad* thought there would be a shortage of women in heaven. *Muhammad* told a group of women "I have seen that the majority of the dwellers of hellfire were you (women)."²⁷³⁶ When the women asked why the majority in hell were women, *Muhammad* said:

I have not seen anyone more deficient in intelligence and religion than you...Is not the evidence of two women equal to the witness of one man? [*K* 002:282]...This is a deficiency of your intelligence...Is it not true that a woman can neither pray nor fast during her menstrual period? This is the deficiency in your religion.²⁷³⁷

So *Islam* imposes a gender-discriminatory hell both now and in the afterlife.

These facts all lead to an interesting quandary. If the angels are sexual, with whom do they have sex? According to *Muhammad*, every last angel is male, and the *Houris* and earthly women in heaven are off-limits. The angels are not bachelors because according to *Muhammad*, "There is no bachelor in paradise."²⁷³⁸

The *Koran* states that angelic armies, evidently staffed by homosexual or eunuch angels, kept the demon and *Jinn* hordes from storming heaven's gates. If *Islamic* ethics about sodomy indicate at all what *Muslims* thought occurred in heaven, it would hold that *Muslims* thought angels sodomized demons and *Jinn*. Stephen Murray and Will Roscoe wrote:

Some [*Muslims*] (such as [the poet] *Abu Nuwas* [died 195 AH/810 AD] and the [*Madinan*] jurists of the *Maliki* school) rationalized the practice of making non-believers [men and women] submit to penetration [sodomizing] by believers

²⁷³⁵ Amman, Kristen Gillespie. "Middle East: Anything But Shame," *The Jerusalem Report*, jrep.com, 6 Oct 2003.

²⁷³⁶ *Sahih Bukhari*, vol. 1:28, 301; vol. 2:161; vol. 7:124-126. The *Hadith* is often repeated—see "The Majority in Hell are Women," AnsweringIslam.org, 2004.

²⁷³⁷ *Sahih Al-Bukhari*, vol. i, *Hadith* no. 301; vol. iii, no. 826, as quoted in Trifkovic. *Sword*, p. 159.

²⁷³⁸ Serene, Ibn. *Kitab ul Isra'a wal Mu'raj*, as quoted in Caner. *Unveiling*, p. 193.

[Muslims] as a means of glorifying the superiority of *Islam*—a duty for *Muslims* rather than as a sin.²⁷³⁹

The supposed behavior of the angelic armies was then transferred to *Muslim* earthly armies, which were noted for their many eunuchs and homosexuals. Homosexuals and eunuchs carried out many functions in the *Islamic* evil empires for centuries. An African eunuch slave corps manned the *Kaaba* and *Zamzam* Well at *Makka* as late as the nineteenth century.²⁷⁴⁰ David Nicolle wrote:

During the *Abbasid Caliphate* [862-1098 AD] 'the lure of wealth and promotion even led men from beyond *Islam*'s frontiers to volunteer as *ghulams* or *Mamluks*—soldiers of the slave origin. There were even cases of voluntary castration since a eunuch's prospects were brighter—at least in career terms...Homosexuality flourished in such an environment and was widely accepted in Persia, though not in Arab areas, and this also caused problems of jealousy and cruelty.'²⁷⁴¹

Ibn Warraq wrote that homosexuals even headed up the army:

During the *Abbasid* period [862-1098 AD] there seem to have been many *Caliphs* who were homosexual: *Al Amin* (ruled 809); *Al Mutasim* (833); the *Aghlabid Ibrahim* (875); at *Cordoba*, *Abd Al Rahman* (912); and the great *Saladin* (*Salah Al Din*, 1169), famous for his *Jihad* against the Crusaders. As for *Muslim Spain* in the eleventh century, Henri Peres tells us: 'Sodomy is practiced in all the courts of the *Muluk Al Tawaif*...Homosexuality was common in all parts of society, from schools to religious brotherhoods. The *Hammams* or Turkish *Saunas*, decorated most un-*Islamically* with erotic mosaics, paintings or statues, were a meeting point for many homosexuals. Male prostitution was also common in most large towns; often young boys offered themselves for a price to travelers in hostels....Our greatest evidence for the prevalence and tolerance of homosexuality of course comes from the poets. Some of the greatest poets in the Arabic language have gloried homosexual love, often in the most overt and frank language imaginable. Here, once again, the name of *Abu Nuwas* stands out.'²⁷⁴²

Muslims Believed That the Stars Controlled Life on Earth

Medieval *Muslims* used the stars to develop personal horoscopes and even predict the weather. *Muslim* astrology was much more deterministic and fatalistic than its Western spin-off (the medieval West imported *Muslim* astrology).

Cold winds, it was thought, came from *Gemini*,²⁷⁴³ perhaps because *Gemini* rises highest in February. Also, the annual *Gemini* meteor shower occurs on December 13, nearly the time when the nights are longest and coldest in the Northern Hemisphere.

Other annual meteor showers may have lead the ancients to connect certain weather or certain seasons to the constellation from where the meteors seem to radiate. Annual meteor showers include *Lyrids* (April 21), *Perseids* (August 12), *Orionids* (October 20), *Taurids* (November 4) and *Leonids* (November 16). E. M. Wherry wrote on the subject:

²⁷³⁹ Murray. *Culture*, p. 304.

²⁷⁴⁰ Peters. *Makka*, p. 283.

²⁷⁴¹ Nicolle. *Caliphates*, pp. 6-7.

²⁷⁴² Warraq. *Why*, p. 342.

²⁷⁴³ Ishaq. *Sirat*, p. 415.

...the Arabs, by long experience, observed what changes happened in the air and at length, as has been said, came to ascribe divine power to them, saying that their rain was from such or such a star, which expression *Muhammad* condemned and absolutely forbade them to use it in the old sense, unless they meant no more by it than that GOD had so ordered the seasons, that when the moon was in such or such a mansion or house, or at the rising or setting of such and such a star, it should rain or be windy, hot or cold.²⁷⁴⁴

The Christian View of Astrology

Though Jews incorporated astrological art into their synagogues during the Late Antique era, Christians were antithetical to astrology from New Testament to medieval times.

Stephen's speech (Act 07:43) was against the astrology in the temple at Jerusalem during his day, as will be discussed in a later chapter. Jude compared false teachers to the "wandering stars," which are the planets visible to the naked eye. The ancients thought the astral objects were gods but the Hebrews knew the gods were demons (Deu 32:17; Psa 106:37).

Jude also compared false teachers to "wild waves of the sea, foaming up their shame." This is a reference to how the fertility goddess Venus-Aphrodite was said to born from sea froth (Jud 01:13). The Hebrews associated planetary gods with demons and Venus was associated with Satan himself. This evidence suggests that Jude, along with other Bible writers, considered astrology to be a false and misleading so-called science.

Astrology was reintroduced to Christianity during the Middle Ages from *Andalusia* (Muslim Spain). The variety of astrology that some Christians imbibed was more about "influence" than fate, so it was much less deterministic and fatalistic than the *Muslim* form.

The church was not anti-astronomy. The simple fact was that during the period from the New Testament era to medieval times, there was not much science that separated astronomy from astrology.

Even during the Renaissance, Galileo (1564–1642 AD), Kepler, Newton and other astronomers delved into astrology and metaphysics, so the friction between scientists and the Church was not entirely about pure science.²⁷⁴⁵ Theodore Wedel wrote:

So it was that when Christianity, at the close of the second century, began to assume a position of prominence in the social and intellectual life of the Roman Empire, it found astrology everywhere, battenning [i.e. thriving at another's expense] on the superstitions both of populace and kings. The Church attacked astrology with all available weapons. The reasons for its hostility are fairly obvious. As a part of paganism, the practice of all divinatory arts was forbidden the Christian; and, in the writings of the earlier apologists, astrology is hardly differentiated from soothsaying, oracles and magic. In its philosophical dress, astrology was even less acceptable. The fatalism implied in the belief that the stars are arbiters of human destinies never found more unyielding opponents than the Church Fathers...After Augustine, in his trenchant condemnation of

²⁷⁴⁴ Wherry. *Commentary*, vol. i, section i, pp. 58-59.

²⁷⁴⁵ Wedel, Theodore Otto. *The Medieval Attitude Toward Astrology—Particularly in England*. Yale University Press, New Haven, Connecticut, USA, 1920.

astrological divination, had finally formulated the doctrine of the Western Church, astrology virtually disappeared from the social and intellectual life of western Europe for eight centuries....Not until the twelfth century, with its discovery of Aristotle and the science of the *Moors*, did astrology regain a position of prominence in the intellectual life of Europe.²⁷⁴⁶

Neil Spencer wrote:

With the collapse of the Western Roman Empire early in the fifth century, astrology effectively disappeared from the Western world for several hundred years...The hostility of the emergent Christian church towards anything that smacked of paganism...ensured astrology remained in exile until it was reimported from the Middle East early in the medieval era.²⁷⁴⁷

So the *Hanifs* and *Muslims* likely were not very interested in orthodox Christianity on account of Christianity's aversion to astrology and astral religion.

Muhammad's Hira Cave Experience

Muhammad's family had a lively history at the *Kaaba* at *Makka*. *Muhammad's* grandfather *Muttalib* is a central character in *Muhammad* bibliographies and these stories mostly revolve around the *Kaaba*. In 605 AD, *Muhammad* helped reconstruct the *Kaaba*. *Muhammad* even refereed (coached) the placement of the Black Stone betyl.

Muhammad found it distressing that every year there were more Christians on the Arabian Peninsula. Fewer pagan pilgrims came to the *Kaaba* as a result. Previously, to attract pilgrims, the *Makkans* added idols to the *Kaaba* and the environs of *Makka*. This method served only to turn away the new monotheists in disgust.

As the monotheistic spirit strengthened, even the *Hanifs* lost patience with the polytheism at the *Kaaba*. *Islamic* tradition records how four *Hanifs* left *Makka* to search for the pure Religion of *Ibrahim*. Two *Hanifs* ended up being Christians, a third became a *Muslim* and the fourth remained a *Hanif*.²⁷⁴⁸

So *Muhammad's* ideal solution was to make the *Kaaba* into a monotheistic temple and convert the pagans—by force, if necessary. To enable the *Hanif* religion to compete with Christianity and Judaism, *Muhammad* became a *Hanif* prophet and wrote a *Hanif* scripture—the *Koran*.

The *Koran* attacks some doctrines, but generally dismisses any practice or doctrine of Christianity or Judaism that went beyond the simplicity of the Religion of *Ibrahim*. The *Koran* also sides with the *Hanifs* in matters such as polygyny and what constituted *Kosher* (*Halal*) food. This is exactly what the *Hanifs* wanted, as indicated by this account:

Abu Amir came to the Apostle in *Madina* to ask him about the religion he had brought. 'The *Hanifiyya*, the Religion of *Ibrahim*,' [*Muhammad* answered]. 'That is what I follow,' said *Abu Amir*. 'You do not,' [*Muhammad* said]. 'Yes, I do,' [said *Abu Amir*]. But you, *Muhammad* have introduced into the *Hanifiyya* things which do not belong to it.' 'I have not,' [*Muhammad* answered]. 'I have brought it white and pure...' ²⁷⁴⁹

²⁷⁴⁶ Wedel. *Attitude*, p. 25.

²⁷⁴⁷ Spencer. *True*, p. 12.

²⁷⁴⁸ Al Khargushi. *Sharaf Al Mustafa*, as cited by Peters. *Origins*, pp. 122-123.

²⁷⁴⁹ Ishaq. *Sirat*, p. 278, as cited by Peters. *Origins*, pp. 123-124.

Since the *Hanifs* already worshipped at the *Kaaba*, more *Hanif* pilgrims meant more income for the *Kuraish*. *Muhammad* even mentions how the *Kaaba* brought in provisions from pilgrims twice per year (*K* 106:003-004).²⁷⁵⁰

In this regard, *Muhammad* was thinking like the Ephesian silversmith Demetrius, who worshipped the moon-goddess *Artemis* (Act 19:24-28). The *Makkans* of course resisted *Muhammad* because they liked “that old-time religion” and the shrine keepers were not convinced that the *Hanif* religion had any chance of near-term profitability.

Muhammad did not want to convert too many Christians and Jews because the Arabs knew Jews and Christians were a source of easy income. For a long while the pagan Arab *Bedouins* had a *Mafia*-like “protection racket” relationship with the Christians and Jews, who generally lived in walled towns.

It was agreed that each year the towns would turn over a fixed amount (the *Jizya*) and the *Bedouins* would spare the town from *razzias*, plundering raids. This arrangement was carried over into *Islam* where the Christian and Jewish *Dhimmis* pay a steep price for so-called toleration (*K* 009:029).

Muhammad, naturally, was proud of *Makka* and the *Kaaba* just as most people were proud of community shrines during ancient times. For the most part, the pride was genuine and not a result of cynical interest in money.

Genuine pride can be detected in the Biblical account of the Samaritan woman at the well. The woman was an outcast for having five husbands and for having an affair with a sixth man. She seems to have had nothing personally to gain by becoming argumentative about whether *Yahveh* ought to be worshipped at Mount *Gerizim* rather than in Jerusalem (*Joh* 04:04-42).

When Jesus and his disciples were traveling north, the Samaritans were glad to sell them food (*Joh* 04:08, 31). However, when traveling south past Mount *Gerizim* shrine to worship at Jerusalem, the Samaritans would not extend a helping to Jews in order to make a point (*Joh* 04; *Luk* 09:52-55). The Samaritans could have had a thriving business selling food to Jewish pilgrims but decided to put their theology before profits.

***Muhammad* Reforms a Pagan Astral Religion**

Muhammad carried out the monotheistic reforms that the *Hanifs* were powerless to enact. *Muhammad*, drawing on Jewish law, did a lot to reform the *Kuraishi* tribe's diet. The Arab *Al Kindy* wrote in 830 AD:

The Arabs, as every one acquainted with history knew, were a needy and barbarous race, feeding on lizards and such-like food, with no shelter from the hot blast of summer, nor covering from the cold winds of winter, hungry and naked.²⁷⁵¹

Islamic sources confirm that early *Muslims* ate large lizards though Moses forbade eating lizards (*Lev* 11:29-30):

There were certain kinds of food which the [*Halal*] law allowed and which he [*Muhammad*] encouraged his companions to eat but would not eat himself, such as the large lizards which were not to be found in *Makka* but which were common in *Yathrib* and elsewhere.²⁷⁵²

²⁷⁵⁰ Peters, *Hajj*, pp. 33-34, 368, note 142.

²⁷⁵¹ *Al Kindy*, *Apology*, under section: “Worldly Inducements for the propagation of *Islam*,” p. 84.

²⁷⁵² Lings, *Sources*, p. 167.

The *Kuraish* could even stoop to cannibalism at times, such as what *Ibn Ishaq* records:

They [*Kuraish* women] cut off their ears and noses and Hind made them into anklets and collars...She cut out Hamza's liver and chewed it but she was not able to swallow it and threw it away.²⁷⁵³

Alfred Guillaume notes:

This seems to be a survival of prehistoric animism. By devouring an enemy's liver it was hoped to absorb his strength.²⁷⁵⁴

If anyone doubts that the above-described cannibalistic event happened, one need only take a look at photos and newsreels of ghoulish modern *Muslims* in action, of which here are just three examples of the many that could be offered:

Recall for a moment the lynching of two *Israeli* soldiers gone astray into *Ramallah* early in the *Intifada*. They were taken to the police station and there they were lynched by policemen—one of whom placed his bloodied palms on the windows—and the mob below cheered. It is through such mobs that Palestinian political culture now speaks—and routinely.²⁷⁵⁵

Here is another example of ghoulish *Muslim* crowds celebrating a grisly death:

Moments after the thunderous blast, which shook the heart of the capital, young men raced into the street, hurling stones at the flaming wreckage, looting personal belongings of the victims and chanting slogans against the occupation...Crowds chanted 'Down with the USA!' and set fire to an American flag...As the police left, the crowd poured kerosene into one of the vehicles and set it on fire. Heavy, black smoke poured from the vehicle. About 20 youths danced around a charred body...The chaotic scene Monday was reminiscent of...the March 31 slaying in Fallujah of four Americans, whose bodies were mutilated and hung from a Euphrates river bridge.²⁷⁵⁶

Israel National News reported on one of many "car swarm" incidents:

Six *Israeli* soldiers are dead after their armored personnel carrier drove over a 100-kilogram explosive planted under the road in *Gaza*. *Hamas* terrorists gleefully displayed and played with the body parts in front of cameras. A large IDF force continues to operate in the *Zeitoun* neighborhood of *Gaza* at this time, carrying out house-to-house searches in the hope of recovering the remains of the six soldiers. Terrorists took body parts from the scene of the blast before IDF troops could secure the area and have claimed that they intend to use them as a bargaining chip...Two news agencies transmitted video from the scene showing *Gazan* Arabs dancing in the streets with pieces of the destroyed IDF vehicle and the dead soldiers' body parts. The Arab TV channel *Al-Jazeera* broadcast a video it showing two masked *Islamic Jihad* terrorists taking responsibility for the attack and displaying what they said was the head of an *Israeli* soldier on a table in front of them [as always in these photo-ops, the terrorists always hold up a copy of the *Koran*].^{2757 2758}

²⁷⁵³ Guillaume. *Islam*, p. 385.

²⁷⁵⁴ Guillaume. *Islam*, p. 385, fn. 1.

²⁷⁵⁵ Peretz, Martin. "Impossible Routine," *Jewishworldreview.com*, 23 Sep 2003.

²⁷⁵⁶ Reid, Robert H. "Crowds Celebrate 13 Deaths in *Iraq* Blast," *news.yahoo.com*, 14 Jun 2004.

²⁷⁵⁷ "Six Soldiers Dead as *Gaza* Battle Continues," *ArutzSheva.com*, 11 May 2004.

²⁷⁵⁸ Dudkevitch, Margot. "IDF: Troops will stay in *Gaza* until bodies recovered," *jpost.com*, 11 May 2004.

In a previous chapter the church historian Sozomen was quoted as saying that some fourth-century AD Arabs abstained from pork. He probably was referring to Arabs near the Holy Land, and not to Arabs in hardcore pagan towns such as *Makka*. The New Testament Gospels reveal that pigs were common even in the Holy Land (Luk 08:32). Breton reveals that a wood carving of a boar's head was found in the kitchen of a farmhouse near *Shabwa* in ancient *Yemen*.²⁷⁵⁹ Moshan Fani wrote in *The Dabistan* (1645 AD) that a *Sunnite* of his day believed that:

...the *Koresh* [*Kuraish*] all drank wine and ate pork, the prophet, who associated with them, ate the same food in the house of his paternal uncles, and so did the lord, the godly Ali. The *Shiah* had no suitable reply to this observation.²⁷⁶⁰

There is almost no chance that the pre-Islamic *Mekkans* ate kosher or *Halal* foods when it is recorded that the Arabs ate lizards and a *Mekkan* woman ate a man's liver (see quotes above). No one seems to have thought worse of that *Mekkan* woman save the *Muslims*, and *Ibn Ishaq*'s account shows they were not too concerned about the cannibalism aspect, but rather about how the dead had been mutilated!

Muhammad also pared the native pagan religion down to the one god who happened to be the high god in *Mekka* at the time—*Allah* the moon-god. If *Muhammad* had not been in *Makka* but had lived in another South Arabian locale, *Muslims* would be worshipping another moon-god: '*Amm*, '*Anbay*, *Ilumquh* or *Wadd*.

If *Muhammad* had live outside the Mideast, *Muslims* would now be worshipping some other god such as the sun-god, *Ahura Mazda*, the good entity of the Zoroastrians, *Aton*, the Egyptian sun-god or whomever. As it is, *Islam* is basically a reformed *Makkan* moon-god religion that retained most of its astral doctrines and rites, as Malise Ruthven wrote:

The earliest *Muslim* sources suggest that the pre-Islamic cult of the *Kaaba* had some astronomical significance. The historian *Masudi* (896-956 [AD]) [in *Murudj*, iv. 47] stated that certain people had regarded the *Kaaba* as a temple dedicated to the sun, moon and the five visible planets (making up the mystical figure of seven, the number of circumambulations required for each *Tawaf*). The story that there were exactly 360 idols placed round the temple also points to an astronomical significance. Among the votive gifts said to have been offered to the idols were golden suns and moons [*Al Azraki*, p. 155 sqq.].²⁷⁶¹

The number 360 equals twelve lunar months of thirty days each. Also, 360 equals six sixty-day periods. The Babylonian number system was not decimal-based but was based on the numbers twelve and sixty.

Ibn Ishaq wrote that there was a plaque at the *Kaaba* that said:

I am *Allah* the Lord of the *Bakka* [*Sic*]. I created it [the *Kaaba*] on the day that created heaven and earth and formed the sun and moon, and I surrounded it with seven pious angels.²⁷⁶²

This all suggests that the *Kaaba* was meant as an astral temple. The seven angels may refer to the planetary spirits—gods in former times, who were thought to man the five visible planets and the sun and moon.

²⁷⁵⁹ Breton. *Felix*, p. 90.

²⁷⁶⁰ Fani. *Dabistan*, p. 354.

²⁷⁶¹ Ruthven. *World*, p. 18. The intertextual notes in brackets [] are gleaned from Gibb & Kramers. *Encyclopedia*, p. 198, *Kab'ah* entry.

²⁷⁶² Ishaq. *Sirat*, pp. 85-86.

That *Makka* had an astral religion agrees with this historical account written about *Muhammad*:

The Prophet slaughtered a ewe for one of the idols...then he roasted it and carried it with him. Then Zayd *Ibn* Amr Nufayl met us in the upper part of the valley; it was one of the hot days of *Makka*. When we met we greeted each other with the greeting of the Age of Barbarism...The Prophet said: 'Why do I see you, O son of Amr, hated by your people? He said 'This (happened) without my being the cause of their hatred; but I found them associating divinities with God and I was reluctant to do the same. I wanted (to worship God according to) the Religion of *Ibrahim*'...The Prophet said 'Would you like some food?' He said 'Yes.' Then the Prophet put before him the (meat of the ewe). He [*Zayd Ibn Amr*] said: 'What did you sacrifice to, O *Muhammad*?' He said 'To one of the idols.' Zayd then said: 'I am not the one to eat anything slaughtered for a divinity other than God [*Allah*]',²⁷⁶³

Ibn Al Kalbi (died 821-822 AD/206 AH) relates that *Muhammad* said:

I have offered a white sheep to *Al 'Uzza* [Venus], while I was a follower of the religion of my people.^{2764 2765}

That *Muhammad* was an astral religion adherent is also suggested by this account related by *Ibn Ishaq*:

Muhammad answered, 'O my uncle [*Abu Talib*], by God, if they put the sun **in my right hand** and the moon **in my left** [hand] on condition that I abandon this course, until God has made it victorious, or I perish therein, I would not abandon it.'²⁷⁶⁶

Goodenough relates "Symbols of the sun and moon are likewise to be considered as marking an astral orientation of religion."²⁷⁶⁷ Goodenough states that in astral religions, the sun and moon symbols held in the hands have various purposes:

- ☉ "The whole seems a reference to astral piety, in which the symbol of divinity brought to the hero is not a wreath or a palm branch but the sun and moon."
- ☉ On amulets "Eternity is often represented on coins as a veiled goddess holding in either hand the sun and moon [symbols]. As such she could represent, as she seems to do on coins, the eternal power of the state."
- ☉ "In this place [the hub of zodiac circles] in analogous mosaics we find *Apollo* [sun-god] surrounded by the signs of the zodiac, very often *Bacchus* [wine god] or even *Mercury* [a messenger] with *Abundance*, or even *Annus* [Latin: year] holding the sun and moon in his hands."²⁷⁶⁸

So this last information tells us that in the above quote of *Muhammad* talking to his uncle, *Abu Talib*, *Muhammad* seems to be saying that even if the astral-minded *Makkans* made him into a hero or a head of state, he still would not abandon his religious aspirations.

Notably just as there were images of the moon in the *Kaaba* and at the temple mount in Jerusalem, there were pairs of suns and moons carved into the outside and internal ceiling of the Gate of the Prophet on the temple mount.²⁷⁶⁹

²⁷⁶³ *Al Khargushi. Sharaf Al Mustafa*, as cited by Peters. *Origins*, pp. 126-127.

²⁷⁶⁴ *Al Khargushi. Sharaf Al Mustafa*, as cited by Peters. *Origins*, p. 127.

²⁷⁶⁵ *Al Kalbi. Idols*, pp. 16-17.

²⁷⁶⁶ *Ishaq. Sirat*, p. 119.

²⁷⁶⁷ Goodenough. *Symbols*, p. 120.

²⁷⁶⁸ Goodenough. *Symbols*, pp. 120, 130, 135.

²⁷⁶⁹ Elad. *Jerusalem*, p. 99.

The Gate of the Prophet was on the south side of the *Haram*—the temple mount in Jerusalem. *Muhammad* was said to have walked through this gate on his Night Journey. This gate was probably built or rebuilt by early *Muslims*. This suggests the astral character of *Muhammad's* religion, as well as the astral character of the Dome of the Rock.

The *Dabistan*, a comparative-religions text written around 1645 AD, records the *Parsees*' (Zoroastrians') claim that *Makka* had an astral religion...

...among the images of the *Kaaba* was one of the moon, exceedingly beautiful, wherefore the temple was called *Mahgah* (Moon's Place) which the Arabs generally changed into *Makka*. They also say that among the images and statues left in the *Kaaba* by Mahabad [a Persian ruler] and his renowned successors, one is the Black Stone, the emblem of Saturn. They also say that the Prophet of Arabia [*Muhammad*] worshipped the seven planets, and he therefore left undisturbed the Black Stone or Saturn's emblem, which had remained since the time of the *Abadian* dynasty; but that he broke or carried away the other figures introduced by the *Kuraish*, and which were not formed according to the images of the stars. In most of the ancient temples of Persia they had formed the symbol of Venus [the bulbous lamp] in the figure [arch] of a *Mihrab*, or arch, like the altar of the *Mosques*; consequently, the present [*Muslim*] *Mihrab*, or altar, is that identical symbol; which assertion is also proved by the respect paid to Friday or [in astrology] the day of Venus [i.e. *Islam's* Day of Prayer].

Ibrahim (Abraham), the friend of God, pursued the same conduct [as *Muhammad*]; that is, he rejected the idols which were not of the planetary forms [K 006:075-079]; and the reverence paid by him to the Black Stone, according to ancient tradition, seems to prove that point...They also say that in *Madina*, the burial place of the prophet, there was formerly an image of the moon; the temple in which it was, they called *Mahdinah*, or the 'Moon of Religion,' as religion is the moon of truth, from which the Arabs formed *Madina*.²⁷⁷⁰

The *Muhammadan* doctors say that *Islamism* is connected with this planet [Venus], from which source proceeds the veneration paid by them to Friday, or the day of Venus [the *Muslim* day of prayer].²⁷⁷¹

The *Dabistan* is correct in this assertion about Friday. There were many pre-*Islamic Mosques* in Arabia.^{2772 2773} The main gods worshipped in these *Mosques* undoubtedly were the triad of the sun, moon and Venus.

The main day of worship in pre-*Islamic Mosques* probably was Friday due to the popularity of fertility rites. The monotheistic *Hanifs* likely retained Friday as the main day to worship in *Mosques* and the *Hanifs* retained the use of the *Mihrab* Venus altar.

Muhammad copied the *Hanif* practice of having Friday as a day of prayer, especially because the day of Venus was the pagans' favorite day to worship. Friday worship is why *Muhammad* was careful to say that *Ibrahim* was a *Hanif* rather than a Jew or Christian (K 002:135, 140; 003:067). Otherwise, *Muslims* would wonder why they were not *Sabbath*- or Sunday-observant.

²⁷⁷⁰ Fani. *Dabistan*, pp. 30-31.

²⁷⁷¹ Fani. *Dabistan*, p. 194.

²⁷⁷² Ishaq mentions many pre-*Islamic Mosques* (Ishaq. *Sirat*, pp. 56, 102, 123, 132, 157, 163, 166, 169, 172-173, 175, 177, 530, etc.)

²⁷⁷³ Guillaume wrote that there were pre-*Islamic Mosques* (Ishaq. *Sirat*, p. 56, fn. 1).

Muhammad's Method of Synthesis

Muhammad wanted a simple, low-maintenance religion but all the religions were too complicated for his liking. *Muhammad* noticed that, at least according to his Arabic sources, the common denominators among the major Mideast monotheistic religions were the use of the moon symbol and the appellation *Allah* (*Koran* 002:062; 005:069; 022:017). These religions were:

- ☾ The *Hanifiyya* (the Religion of *Ibrahim*) (*K* 002:135).
- ☾ The *Sabians* (Semitic astral worshippers) (*K* 002:062; 005:069).
- ☾ Jews, Christians and *Magians* (Zoroastrians) (*K* 022:017).

As was discussed in a previous chapter, *Muhammad's* conception of a moon-god was not that the moon itself was divine. The moon served as a symbol for the moon-god and was sometimes said to be the moon-god's throne, boat or scimitar.

To *Muhammad*, *Allah's* glory was like the flame of a lamp, and the moon reflected that glory like the lunette of a niche (*K* 024:035). *Muhammad* later felt he had to explain the light of the sun too since he said the sun was not a deity, yet it would seem that no mere angel could be as bright as the sun. The angels were made from fire (*K* 002:034; 015:027) but were only as bright as the stars or flames of fire.

Muhammad's solution was to say that the light of the sun and moon were *Allah's* glory rather than an angel's glory. This was in keeping with his native astral-religion sensibilities that dictated that the gods directly or indirectly empowered and lit their own astral symbol. Tabari (839–923 AD) related that *Muhammad* said:

Gabriel brings to the sun a garment of luminosity from the light of the Throne [of *Allah*], according to the measure of the hours of the day. It is longer in the summer and shorter in the winter, and of intermediate length in the autumn and in the winter...but *Gabriel* brings it [the moon] a garment from the light of the Footstool [of *Allah*]. He [*Muhammad*] continued. This is (meant by) God's word: 'He made the sun a luminosity and the moon a light' [*K* 010:005]...²⁷⁷⁴

What *Muhammad* did not realize was that the *Allah* appellation was only used in Arabic translations of Greek, Hebrew, Persian and the like. That Christians used the word *Allah* was a relatively recent innovation. The fact that Christians used the word *Allah* no more meant that *Allah* was *Yahveh* than the Christian use of *Theos* meant that *Zeus* was *Yahveh*.

Moon Symbol Usage In the Religions *Muhammad* Synthesized

Moon Symbol Usage in the Hanifiyya Religion

As was noted above, the monotheist *Hanifs* worshipped at the *Kaaba*. The *Kaaba* was a shrine to the sun, moon and planets. In the Mideast the moon-god was the high god. Therefore the *Kaaba* was called the House of *Allah*. Thus the *Hanifs* worshipped *Allah* the moon-god.

Moon Symbol Usage in the Magian (Zoroastrian) Religion

Serge Trifkovic wrote:

²⁷⁷⁴ Al Tabari. *History*, p. 232.

The *Sassanians*, who gave their name to the [Persian] empire, followed Zoroastrianism, a form of monotheism...a dualist variety known as *Mazdaism* was the *Sassanide* state religion that legitimized the secular order.²⁷⁷⁵

That the *Sassanians* considered themselves to be monotheistic probably is how they got so well with Jews and also those Christians who were not aligned with Constantinople. The *Sassanians* were rather proud of their monotheism, as Lester Ness wrote:

In 549 CE, the Persian King Khusrau I invaded Syria and extorted ransom from many cities. But he refused to take a ransom from *Haran*, not out of friendliness but because he did not wish to touch the money of polytheists.²⁷⁷⁶

To find out that another religion used the moon symbol and at least made a pretense of being monotheistic, was enough for *Muhammad* to assume the adherents worshipped *Allah* the moon-god—especially if Arabic-speaking Zoroastrians referred to *Ahura Mazda* as *Allah*.

Zoroastrians not only used moon symbols but they even invoked a “moon” plant, as Ameer Ali wrote:

Ormuzd [also spelled, *Ohrmazd* or *Ahura Mazda*] was first invoked, and then not only heaven, earth, the elements and stars [were invoked], but trees, especially the moon-plant [*Soma*], and beasts.²⁷⁷⁷

The *Soma* plant also was the sign of the *Vedic* and *Hindu* male moon-god *Chandra*. By the way, *Buddha* is said to have been born, attained enlightenment and died all on full-moon days. *Buddhists* often go to shrines on *Poya* (i.e. full-moon) days.

The *Zend-Avesta*, the sacred body of Zoroastrian scripture, mentions the moon in its expression of Zoroastrian monotheism:

The God that has established the laws in nature is the heaven God. He is the greatest of gods since there is nothing above him nor outside of him; he has made everything since everything is produced or takes place in him; he is the wisest of all gods since with his eyes—the sun, moon, and stars—he sees everything.²⁷⁷⁸

Muhammad only knew the Arabian paradigm where the high god was most often the moon-god. The moon was considered the head of the astral household and the sun was a consort or daughter. So he assumed that every major monotheistic religion conformed to the Arabian model.

Someone might ask “How did *Muhammad* come to think that Zoroastrianism had anything to do with the God of Abraham?” By *Muhammad*’s time, Christianity and Judaism had long penetrated the *Sassanian* Empire where the Zoroastrians were dominant. So the three religions were in close proximity to each other and they did have several points of commonality.

As was noted in a previous chapter, the *Sassanian* coins with a Zoroastrian fire temple on the reverse side had several crescent-moons on the obverse side. *Muhammad* would have seen many *Sassanian* coins since the ancient camel caravans’ two main customers were the Byzantine and *Sassanian* Empires.

²⁷⁷⁵ Trifkovic, *Sword*, pp. 19-20.

²⁷⁷⁶ Ness, *Mosaics*, p. 114.

²⁷⁷⁷ Ali, *Spirit*, p. 161.

²⁷⁷⁸ Darmesteter, James (translator). *The Zend-Avesta, Part I, The Vendidad*. Sacred Books of the East, vol. 4, Oxford University Press, 1880, Ch. 4: “The Origin of the *Avesta* [Zoroastrian scriptures] Religion,” hinduwebsite.com/sacredscripts/zoroscripts/venindex.htm

How Muhammad Came to Think That Zoroastrianism, Christianity and Judaism Had a Common Source

What *Muhammad* knew about Christ centered mainly on the Nativity accounts in apocryphal sources. Since *Muhammad* was weaned on astral paganism, he naturally preferred apocryphal sources to the New Testament Gospels.

The apocryphal sources were written by semi-pagan astrologists for semi-pagan astrologists. Goodenough mentions the following apocryphal books that syncretized astral religion with either Judaism or Christianity:

II *Buruch*, IV *Esdras*, the Slavonic, Ethiopic and Hebrew *Enoch*, the *Apocalypse of Abraham*, IV *Maccabees* and the *Wisdom of Solomon*.²⁷⁷⁹

Due to the influence of these apocryphal books, *Muhammad* probably did not see any significant difference between Christianity and Byzantine-era astral-Judaism and astral religions such as *Sabeanism*, *Zoroastrianism* and *Hanifism*.

Muhammad also may have been convinced that Zoroastrianism (Magianism in *Islamic* lingo) and Christianity had a common origin based on the fact that the stargazing *Magi* came to worship Jesus by following the Star of Bethlehem—as predicted by Balaam (Num 24:17; Mat 02:02).

These *Magi* may have also delved into pagan astral religion but Balaam's prophecy about the Star of Bethlehem was not preserved in pagan sources. Believers in *Yahveh* served in pagan empires, yet without embracing paganism. Examples include Joseph, Naaman and Daniel (Gen 44:05, 15; 2Ki 05:18-19; Dan 04:08; 05:11).

Many people besides *Muhammad* have thought the Star of Bethlehem somehow validates astrology—or at least a watered down form of astrology. The *Magi* however did not really see a literal star but a light that looked like a star.²⁷⁸⁰ The Greek word used for star (*Astron*) can mean “a flame, light, fire” (*Liddell-Scott Lexicon* 6288). The word “star” is used figuratively several times in the Bible (e.g. Num 24:17; Isa 14:12; Rev 02:28; 08:10-11; 09:01, 16).

The “a flame, light or fire” (*Astron*) that the *Magi* saw likely refers to the “Glory of the Lord” that the shepherds saw (Luk 02:09; also see Isa 60:02; Mat 17:05; Rom 09:04). This “glory” was the *Shekinah*, Hebrew for “that which dwells,” meaning the two “Presences” (Hebrew: *Panim*) of *Yahveh* the Father mentioned elsewhere in the Bible (e.g. Exo 33:14-15). The two Presences are the Son and Spirit.²⁷⁸¹

Some people have been led to believe that the *Magi* saw a star because the *Magi* said they saw it in the east. However, the “east” here may refer the region of Babylon, not to a quadrant of the sky. If a star that was east of Babylon led the *Magi*, they would have ended up in China rather than in Jerusalem. The same “star” they saw in Babylon led them from Jerusalem south to Bethlehem (Mat 02:02, 09).

The *Magi* said that the “star” appeared to them two years earlier (Mat 02:07, 16). It seems the angel of the Lord and the host of angels probably made an appearance to the *Magi* on the day of Jesus' birth—the same day they appeared to the shepherds near Bethlehem (Luk 02:09-15).

The *Magi* seem to have timed their travels in order to attend the celebration of the weaning of the child that most scholars and the *Talmud* says occurred on the

²⁷⁷⁹ Goodenough. *Symbols*, pp. 156-157, 161.

²⁷⁸⁰ Fruchtenbaum, A. G. “How Did the Wise Men Know? or Is Astrology Valid?” ariel.org, 2003.

²⁷⁸¹ See the chapter on the *Panim* in Yoel Natan's book, *The Jewish Trinity*, 2003. Copyrighted material

child's second birthday.²⁷⁸² Some scholars and folklore say weaning occurred on the third birthday.²⁷⁸³

The *Magi* were Persian, so they may have been going by a Persian weaning tradition—if one existed. The *Koran* indicates that weaning among the Arabs generally took two years (K 002:233; 031:014) or two-and-a-half years (K 046:015).

Some have said that God sent the *Magi* just in time to fund the flight and stay in Egypt however this does not make sense since if the *Magi* had not come, Joseph and Mary and Jesus would not have had to flee to Egypt. The events did however fulfill two prophecies (Jer 31:15 & Mat 02:18; Hos 11:01 & Mat 02:15).

It did not take the *Magi* two years to travel from Babylon to Jerusalem. The straight-line distance from *Baghdad* to Jerusalem is 543 miles (873 kilometers). If the *Magi* used camels and traveled 30 miles per day, it would have taken only 18 days. Ezra took four months to make the same trip but he had a large retinue and was laden down with goods for the temple (Ezr 07:09, 19, 22).

Moon Symbol Usage in the Sabian (Sabean) Religion

The *Sabean* religion was astral. How *Muhammad* came to think that the *Sabeans* were fallen monotheists was discussed in a previous chapter. To restate it briefly, the *Koran* tells the story of how the Queen of *Sheba* supposedly was chided by Solomon for worshipping *Allah's* consort, the sun-goddess *Allat*, along with the moon-god *Allah* (K 027:024).

Moon Symbol Usage in the Christian Religion

In pre-modern times, coins stayed in circulation for centuries at a time as revealed by coin-hoard finds and archaeological digs. So there may have been some old pagan *Yemeni*, *Abyssinian* and Roman Empire coins in circulation in *Muhammad's* day. These old pagan coins often sported the popular crescent-and-orb symbol.²⁷⁸⁴

Even in Christian times, the crescent was used, but without its pagan connotations. The crescent was often relegated from being a main symbol to being just a mintmark.²⁷⁸⁵ The aforesaid kingdoms were Christianized a century or two before *Muhammad's* time:

- † Constantine's rule (324–337 AD) began only 246 years before *Muhammad* was born (570 AD).
- † King Ezana, the "*Abyssinian* [Ethiopian] Constantine," converted to Christianity in the fourth century.²⁷⁸⁶
- † *Yemen* first became a Christian kingdom when the *Negus* of *Abyssinia* defeated the Jewish King *Dhu Nuwas* (ruled 515-525 AD).

Muhammad could not read the names of the rulers whose portraits were on foreign coins or the dates of the coins. For instance, he refers to a ruler who may

²⁷⁸² Gen 21:08; *Easton's Bible Dictionary*, "Isaac" entry 1894; Zoloth, Laurie, "Each One an Entire World: A Jewish Perspective on Family Planning," religiousconsultation.org, accessed 4 Jan 2005.

²⁷⁸³ "The Jewish writers Jarchi and Ben Melech say Isaac was weaned at two years; Gedaliah says three" (Turvey, Les. "How...?" biblestudy.org, accessed 4 Jan 2005).

²⁷⁸⁴ Munro-Hay, Dr. Stuart. *Aksum: An African Civilisation of Late Antiquity*. 1991, Ch. 4: "Aksumite History," online edition.

²⁷⁸⁵ Munro-Hay, Dr. Stuart. *Aksum: An African Civilisation of Late Antiquity*, 1991, Ch. 8: "The Economy," online edition.

²⁷⁸⁶ Creswell. *Architecture*, p. 3.

have been pictured on coins, *Zulqarnain*, literally as “the two-horned one” (K 018:083, 086, 094).

There is another indication that *Muhammad* did not know how to read coins. *Muhammad* retold the Christian fable of the Sleepers in the Cave (*Ashab-i-Kahf*) (K 018: 008-026), which is the prototype of the “Rip Van Winkle” tale. *Muhammad* spoke of a silver coin in the Sleepers’ possession while they were in the cave (K 018:019), yet he never mentions the important detail of the use of the coin to buy bread, nor the shopkeeper’s reaction to the coin.

The salient details of the Sleepers tale are that seven Christians fled persecution during the time of the pagan Emperor Decius (249-251 AD). Unfortunately, pagans walled up the cave that the Christians were hiding in. Miraculously, the Christians slept 196 years until the reign of Theodosius II (reigned 408-450 AD).²⁷⁸⁷

The Christians did not know how long they had slept until one Sleeper tried to buy bread with a two-century-old Decian coin in an era with Christianized coins. The shopkeeper saw the pagan emperor’s portrait and pagan symbolism and immediately assumed the Sleeper had discovered a long-lost hoard of coins.

The baker seems to have wanted to ascertain on whose property the hoard had been found. It seems there was a Roman law that made treasure troves the property of the landowner since the ground was used as a primitive bank (Mat 25:25).

The maxim “Finders keepers, losers weepers,” did not apply to buried treasure in Roman times. The reason is that people buried money on their property often, so any buried money was assumed to be the property of the landowner. Otherwise, in order to rob the “bank,” neighbors could just spy on their neighbors and then dig the treasure up in the middle of the night or when the neighbor was traveling.

This is why, when someone found evidence of a long-buried treasure, he immediately set out to buy the property. The land sale would prove that the previous owner knew nothing of the buried treasure or else he would have dug the treasure up before selling the land (Mat 13:44).

In fact just such a scandalous situation is found in *Muhammad*’s biography. *Muhammad* wanted Kinana’s money and tortured him by applying fire to his chest to find out where it was buried. A fellow Jewish captive reported that “he had seen Kinana going around a certain ruin every morning early.”²⁷⁸⁸ *Muhammad* then had the ruin excavated and some of the treasure was found.

The fact that *Muhammad* seemingly was oblivious to these details about the coin—details that made sense of the rest of the story—means he did not know how to read the print on foreign coins which told when they were minted. Foreign coins were all that existed around *Makka* since no coins were minted locally at that time.

Because *Muhammad* did not read coins, he probably mistakenly assumed that old pagan coins with crescent-and-orb symbols were Christian. Also, *Muhammad* likely saw some contemporary Byzantine coins with a decorative crescent along with a cross.²⁷⁸⁹

One particularly interesting Byzantine coin had a large “M” denomination mark on the reverse side. Though the Byzantine Empire’s official language was Greek, the

²⁷⁸⁷ St. Clair-Tisdall. *Sources*, Ch. IV. “...Christian Apocryphal Books.”

²⁷⁸⁸ Ishaq. *Sirat*, p. 515.

²⁷⁸⁹ Two of many examples of Byzantine coins with crosses and crescent are *Follis* D103 (SB 65) of Justin I, emperor from 518-527 AD, and *Follis* A282 (SB 22) of Anastasius I, circa 430-518.

“M” denomination was a carryover from the Latin (*mille*) meaning “a thousand.” The Greek denomination mark for a thousand (*chilioi*) would have been “X.”

Muhammad may have thought that: 1) the “M” denomination mark, 2) the crescent and 3) the cross decorations on the “standing emperor” coins stood for the Christian Trinity. This would have confirmed in *Muhammad’s* mind that the Christian Trinity was the Father, Jesus (*Isa*) and Mary (*K* 004:169; 005:077, 116). *Muhammad* may have been told that on this Byzantine coin the:

- 1) Crescent stood for the moon-god, *Allah* the Father.
- 2) Cross stood for the Son, Jesus.
- 3) “M” denomination mark stood for Mary (Latin and Greek: *Maria*, Arabic: *Marium*).

Muhammad no doubt saw Christians use the crescent symbol in other ways and this led him to believe that the Christians worshipped *Allah* the moon-god. *Muhammad* addressed Christians and Jews in the *Koran* saying:

We believe in what has been sent down to us and in that which was sent down to you; our God and your God is One; and we are submissive to him (*K* 029:046; see also *K* 002:062; 003:064; 006:107; 016:035; 021:108; 029:061-063; 039:003).

According to the Mideast paradigm that *Muhammad* knew, the crescent signified *Allah* the moon-god. However, he would not have known that outside the Mideast a crescent would not designate *Yahveh*. In the Mideast the words describing phases of the moon were generally masculine and the moon deities were male, like *Sin* and *Allah*. Outside the Mideast the moon deities were female, like *Diana*, *Luna* and *Artemis*.²⁷⁹⁰

The Romans generally could not envision worshipping a male moon-god. Emperor Caracalla was assassinated after worshipping a *Haranian* moon-god—almost certainly *Sin*. One Roman historian assumed however that Caracalla had worshipped *Luna*, while another chronicler figured it had to have been the goddess *Selene*.²⁷⁹¹

These gender assignments were based on cosmological myths, as Sinasi Gunduz wrote:

In ancient Mesopotamia the moon-god was considered the oldest of the planets, preceding the sun as night precedes day. He was the father of the divine sun, as well as of *Ishtar*, and thus deserved precedence both by virtue of age and of family status.²⁷⁹²

One might wonder how the Mideast ancients could believe that the night preceded the day and not the reverse. It was reasoned that before the Creation, there was darkness and a void, meaning that light is part of the creation. Darkness was primary and uncreated and thus preceded the light, which was secondary and created.

In *Semitic* time keeping, the “day” starts in the evening and continues through the nighttime and through daylight hours. This follows the pattern set during the Creation Week when darkness preceded the light: “...there was evening and there was morning—the first day” (*Gen* 01:05; see also *Gen* 01:08, 13, 19, 23, 31).

In *Semitic* timekeeping, the night and moon were primary, and the night was not divided between one day and the next. In the West however the sun was paramount

²⁷⁹⁰ Green, *Moon*, p. 27.

²⁷⁹¹ Green, *Moon*, p. 27.

²⁷⁹² Gunduz, *Life*, p. 162.

for timekeeping. The realm of night was divided in half, and one part was assigned to previous day and the later half was assigned to the next day.

Muhammad's Information Concerning the New Testament

Muhammad mentions the Gospel (*Injeel*) twelve times (*Koran* 003:003, 048, 065; 005:046, 047, 066, 068, 110; 007:157; 009:111; 048:029; 057:027). Gibb and Kramers wrote on the subject:

That *Muhammad* at any rate later heard something of the parables in the Gospels is shown by xlviii,29 [K 048:029], from which however it can once more be seen that he possessed no real [detailed, deep] knowledge of the New Testament.²⁷⁹³

From whence did *Muhammad* get his information about Christianity? C. C. Torrey wrote similarly:

It is a patent fact that the prophet knew next to nothing about Jesus; also, that there are no distinctly and peculiarly Christian doctrines in the sacred book. All those who have studied the matter know and declare that the great bulk of the *Koranic* material is of Jewish origin; and we have certain knowledge that *Mohammed* resorted habitually to learned Jewish teachers...I believe that it will eventually be recognized that whatever knowledge (or pseudo-knowledge) he possessed in regard to the person and life of Jesus was derived from two sources: first, the facts and fancies which were common property in the *Hijaz* and elsewhere in Arabia; and second, a small amount of information supplied to him by his *Israelite* mentors...The conclusion expressed seventy years ago by Muir in his *Life of Mahomet*, II, p. 289, is still very near the truth if it is limited to *Mohammed* and the *Koran*: 'We do not find a single ceremony or doctrine of *Islam* in the smallest degree molded, or even tinged, by the peculiar tenets of Christianity.'²⁷⁹⁴

Most of what the *Koran* relates about Jesus (*Isa*) concerns Nativity scenes where the *Koran's* storyline is based on apocryphal sources that diverge from the Gospel accounts. Reading the snippets about Jesus' adult life, one would be at pains to distinguish the character of Jesus from say, Noah (*Nuh*), as C. C. Torrey wrote:

His characters are all alike and they utter the same platitudes...In *Sura* 11:27-51 is given a lengthy account of Noah's experiences...It contains very little incident, but consists chiefly of the same religious harangues which are repeated scores of times throughout the *Koran*, uninspired and uniformly wearisome. We have the feeling that one of Noah's contemporaries who was confronted with the prospect of forty days and forty nights in the ark would prefer to take his chances with the deluge.²⁷⁹⁵

The persons of the Trinity are the Father, Son and Spirit. *Muhammad* however thought that the persons of the Trinity were the Father, Jesus (*Isa*) and Mary (K 004:169; 005:077, 116).

Muhammad also thought that Christians taught that *Allah* had carnal relations with Mary to conceive Jesus (K 003:045-049; 002:116; 019:035; 037:151; 043:082). While this agrees with pagan notions about pagan triads, this contradicts the Biblical teaching that Mary conceived as a virgin (*virgo intacta*) (Isa 07:14; Mat 01:23).

²⁷⁹³ Gibb & Kramers. *Encyclopedia*, p. 276, *Al-Kur'an* entry, right column, middle.

²⁷⁹⁴ Torrey. *Foundations*, pp. 72-73, 82.

²⁷⁹⁵ Torrey. *Foundations*, p. 108.

Muhammad came to these carnal misunderstanding of the Trinity due to the ancient practice of recycling artwork upon switching gods or syncretizing a religion.

A Case Study on Syncretization: Hubal as Ibrahim

A *Muslim* tradition suggests how Biblicizing pagan artwork worked. F. E. Peters wrote:

Finally, among the pictures that decorated the interior of the *Kaaba* in pre-Islamic days, there was one, as Azraqi says, 'of Abraham as an old man.' But because the figure was shown performing divination by arrows, it seems likely that it was *Hubal*. The suspicion is strengthened by the fact that when *Muhammad* finally took over the sanctuary, he permitted the picture of Jesus to remain but had that of 'Abraham' removed with the dry comment, 'What has Abraham to do with arrows?' Has *Hubal* depicted as 'Abraham the Ancient' anything to do with the 'Ancient House,' as the *Kaaba* is often called? Or, to put the question more directly: Was it *Hubal* rather than *Allah* who was 'Lord of the *Kaaba*'? Probably not. The *Quran*, which makes no mention of *Hubal*, would certainly have raised the contention. *Hubal* was, by the Arabs' own tradition, a newcomer to both *Makka* and the *Kaaba*, an outsider introduced by the ambitious *Amr Ibn Luhayy*, and the tribal token around which the *Quraysh* later attempted to construct a federation with the surrounding *Kinana* [tribe], whose chief deity *Hubal* was. *Hubal* was introduced into the *Kaaba*, but he never supplanted the god *Allah*, whose House it continued to be.²⁷⁹⁶

Muhammad was not impressed by *Hubal* because *Hubal* probably spelled the end to many infants. Whenever there was doubt about the paternity of an infant, *Hubal* was consulted for drawing lots. If the drawn arrow said that the infant was a "consociated alien," the tribe rejected the infant.²⁷⁹⁷ The infant may then have been killed, especially if it was a girl, and this was a practice that *Muhammad* abhorred (*K* 006:151; 016:058-059; 017:031).

Another reason that *Muhammad* did not like *Hubal* was, as tradition has it, his grandfather *Muttalib* used *Hubal*'s arrows to divine how many camels *Muttalib* needed to sacrifice to *Allah* as a substitute for sacrificing *Muhammad*'s father, *Abdullah*. *Abdullah*, interestingly enough, means "Slave of *Allah*." The price dictated by *Hubal* was steep—a hundred camels.²⁷⁹⁸

Hubal could have cost *Muhammad*'s father and *Muhammad* their earthly existence. Moreover, *Muhammad* figured it was all for nothing since *Hubal* was a fraud and had no true connection to *Allah*. Furthermore, the arrow-divination was certainly rigged.

It was the priests who determined whether an infant would live or die by fixing the "luck of the draw." Also, when *Muhammad*'s grandfather wanted to determine which of his ten sons would be the human sacrifice...

...He told them to make each his mark on an arrow. Then, each son gave his arrow to the diviner.²⁷⁹⁹

Mostly likely, all ten sons put the name of the youngest son, *AbdAllah*, on his arrow. *Muhammad* secretly rued the fact that his father nearly lost his life because his

²⁷⁹⁶ Peters. *Hajj*, p. 25.

²⁷⁹⁷ *Al Kindy, Idols*, p. 23.

²⁷⁹⁸ Lings. *Sources*, p. 13.

²⁷⁹⁹ Lings. *Sources*, p. 13.

brothers were like Jacob's sons, who were willing to sell their own brother Joseph into slavery.

This would explain why *Muhammad* showed animosity toward, and lacked the support of, most of his relatives in *Makka*. In fact, *Muhammad* produced a chapter of the *Koran* to curse his aunt and his uncle, *Abu Lahab*:

Perdition overtakes both hands of *Abu Lahab* and he will perish. His wealth and what he earns will not avail him. He shall soon burn in fire that flames, and his wife, the bearer of fuel, upon her neck a halter of strongly twisted rope (K 111:001-005).

Ishaq wrote that *Abu Lahab* later died a terrible death after hearing the bad news about the Battle of *Badr*.²⁸⁰⁰

Isis and Horus as Mary and Jesus

Just as the deity *Hubal*, who held divination arrows and other accouterments, was thought to depict *Ibrahim*, so *Isis* with her crescent and Venus orb headdress was thought to be Mary. *Isis'* infant *Horus* was thought to be the infant Jesus.

That *Isis* was in the pantheon of gods in *Makka* is without doubt since *Isis* worship was ubiquitous throughout the Mideast and Roman Empire.

Muhammad mentions *Isis'* star, *Sirius*, when *Muhammad* said that *Allah* was the Lord of *Sirius* (K 053:049). This *Sirius* verse is in the same chapter as the mentions of the other three Daughters of *Allah* (K 053:020). *Sirius* may have been considered a daughter or consort of *Allah*.

Figure 06-01. An *Isis and Horus* statue.²⁸⁰¹ *Isis and Horus* were members of the



Egyptian triad: *Isis* (*Sirius*-goddess), *Horus* (sun-god) and *Osiris* (moon-god). The star *Sirius* was important since its helical rising once presaged the Fall flooding on the Nile River. This is no longer the case due to the precession of the earth and the damming up of the Nile.

Note: Rotate book to view figure upright.

That *Isis* and *Horus* statues and paintings were recycled into Mary and Jesus around *Makka* is suggested by the fact that the depictions said to be Mary and Jesus were among many pictures of pagan deities. The *Sufi* Martin Lings wrote:

...the walls inside [the *Kaaba*] had been covered with pictures of pagan deities.²⁸⁰²

Hughes wrote:

Al Azraqi, quoted by Burckhardt, says that the figure of the Virgin Mary and the infant Jesus was sculptured as a deity upon one of the six pillars [inside the *Kaaba*] nearest the gate.²⁸⁰³

There also may have been vases and figurines, as well as niches with *Isis* and *Horus* statues carved into the rock faces around *Makka* like those still found at *Petra*.²⁸⁰⁴

²⁸⁰⁰ Ishaq. *Sirat*, pp. 310-311.

²⁸⁰¹ A depiction of *Isis* and *Horus* can be found at Pritchard. *Ancient*, vol. i, fig. 146.

²⁸⁰² Lings. *Sources*, p. 300.

²⁸⁰³ Hughes, *Dictionary*, *Kaaba* entry, p. 258, left column.

²⁸⁰⁴ Lindner. *Petra*, pp. 121-122, 155 (images 10-12, 36).

Muhammad probably did see a lot of Christian artwork, especially on his travels since early Christians were not iconoclasts. Iconoclasm was not a widespread phenomenon until the eighth and ninth centuries AD.²⁸⁰⁵ Ramsay MacMullen wrote:

Statues of Jesus, Mary and the apostles in both church buildings and private homes receive mention in literary sources of the sixth and later centuries and are uncovered by excavation in both the east and the west during the same period. It is assumed they were common.²⁸⁰⁶

Since *Makka* seems not to have had a library or synagogue or church, *Muhammad* received most of his information from hearsay and artwork. This explains how *Muhammad* came to independent and *non sequitur* conclusions such as that the Trinity is the Father, Jesus and Mary, and that Jews worshiped Ezra as the Son of God (*K* 009:030).

The *Koran* itself suggests that *Muhammad* received no formal instruction from Jews, as Norman Geisler wrote:

In this *Sura Muhammad* is told: 'If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book [the Bible] from before thee; the truth hath indeed come to these from thy Lord; so by no means be among those who doubt.' Abdul Haqq notes that 'the learned doctors of *Islam* are sadly embarrassed by this verse, referring the prophet as it does to the People of the Book who would solve his doubts.'²⁸⁰⁷

It seems that *Muhammad* was very familiar with the *Isis* and *Horus* cult. *Isis* was the Egyptian goddess of *Sirius* and the mother of *Horus* the moon-god. Their cult was found throughout the Mideast and throughout the Roman Empire in its Hellenized form.

Muhammad seems to have fit whatever little information about Christianity that he received into the *Isis* and *Horus* cult paradigm. *Muhammad* seems to have pictured Mary and Jesus as being like the familiar statues of *Isis* and *Horus*.

The *Isis* and *Horus* stories are mostly about:

- The nativity of *Horus*
- The motherhood of *Isis*
- The struggle and death of the moon-god, *Horus* at the hands of the sun-god *Set*
- The rebirth of *Horus* that involved his mother *Isis*

That *Muhammad* interpreted Christianity through the lens of the *Isis* and *Horus* nativity statutes goes a long way in explaining why much of the *Koran*'s limited information about Christianity concerns the Nativity. Kenneth Cragg wrote:

The immediate impression on the general reader from what the *Quran* has to tell him about Jesus is that of its brevity....It is further surprising that within the limits of some ninety verses in all no less than sixty-four belong to the extended, and partly duplicate, Nativity stories....This leaves a bare twenty-six or so verses to present the rest [of the information about Jesus] and some reiteration here reduces the total still further. It has often been observed that the New Testament Gospels are really passion narratives with extended introduction. It could well be

²⁸⁰⁵ CEE, Iconoclasm entry.

²⁸⁰⁶ MacMullen, *Eighth*, pp. 130-131.

²⁸⁰⁷ Geisler & Saleeb, *Answering*, p. 211.

said that the Jesus cycle in the *Quran* is Nativity narratives with attenuated sequel.²⁸⁰⁸

The Nativity account in the *Koran* is from apocryphal sources, as when Mary gives birth, not accompanied by Joseph at a Bethlehem stable but alone and under a palm tree (K 019:022-027).

Of the twenty-six non-Nativity verses about Christianity, a few verses are expended in *Muhammad's* denial of Christianity's distinctive doctrines. Other verses just show *Muhammad's* confusion about Christian doctrine, such as:

Allah will say: 'O *Isa* [Jesus] son of Mary, did you say to men, 'Take me and my mother for two gods besides *Allah*'?' He [Jesus] will say: 'Glory be to You! It did not befit me that I should say what I had no right to (say); if I had said it, You would have indeed known it; You know what is in my mind, but I do not know what is in Your mind; surely You are the great Knower of the unseen things' (K 005:116).

So the reader can see that the *Koran* treats Christianity in a dismissive fashion. Nevertheless the *Koran's* rehashes of the Nativity Story fool gullible readers into thinking that the *Koran* agrees with Christianity to a great extent. This is not just known anecdotally but is a matter of sad history, as the *Muslim* Maududi reports:

We learn from authentic Traditions that [a *Muslim* immigrant] *Hadrat Ja'afar* recited verses 1-40 [a *Koranic* Nativity Story] of this *Sura* [*Koran* 019:001-040 of "*Marium*"] in the court of [the] *Negus* when he called the migrants to his court....The King [of *Abyssinia*] listened to it and wept, so much so that his beard became wet with tears. When *Hadrat Jafar* finished the recital, he [the *Negus*] said: 'Most surely this Revelation and the Message of Jesus have come from the same source.'²⁸⁰⁹

More on the *Isis* and *Horus* as Jesus and Mary

One can easily imagine that *Muhammad* had *Isis* and *Horus* statues in mind when he said that Christians held that Jesus AND his mother were gods (K 005:116; see quote above).

The deduction that *Muhammad's* misperceptions were derived from artwork is supported by yet another tradition that suggests *Muhammad* saw pre-Islamic recycled images of *Isis* and *Horus*:

The *Quraysh* had put pictures in the *Kaaba* including two of Jesus, son of Mary, and Mary...*Ibn Shihab* said 'Asma' the daughter of *Shaqr* said that a woman of the *Banu* [tribe] *Ghassan* had joined in the pilgrimage of the Arabs, and when she saw a picture of Mary in the *Kaaba* she said 'My father and my mother be your ransom! (Mary), you are surely an Arab woman!' The Messenger ordered that the pictures be erased, except those of Jesus and Mary.²⁸¹⁰

The likely reason the Arab women said that Mary was an Arab is that she had seen *Coptic* and Arab Christian versions of Mary, as well as the Egyptian *Isis* version of Mary. Robert Eisler agrees that the *Kaaba* had an *Isis* version of Mary:

Finally, I would like to mention that especially in Cyprus the innumerable clay-figures of the goddess...Other *Terra Cottas* are showing the goddess with

²⁸⁰⁸ Cragg. *Jesus*, pp. 25-26.

²⁸⁰⁹ Maududi. *Meaning*, Introduction to *Sura* 19.

²⁸¹⁰ Peters. *Origins*, p. 236.

the divine child. That is, as *Beltumualidât Ilani* (giver of birth to the gods equals Greek, *Theôtochos*, translated by Herodot[os] as *Mulitta*. Such a representation of the suckling *Chaabou* with the *Dusares*-child now, has Mohammed—not without a reason—identified with *Isus* [*Isis*] and *Maryam* [Mary]. And thus has saved of all the wall paintings within the *Ka'aba* from destruction, by spreading his hands over them (Burckhardt I 221; Caussin I 198; Wüstenfeld, *Gesch. der Stadt Makka*, p. 105).²⁸¹¹

Each culture produces its own conception of the Biblical figures. Jesus has been rendered as a Greek, a Caucasian, a Hispanic, a Black man and even as a Chinese “Confucius” hung on a cross.

Marian Edwardes and Lewis Spence wrote about what the *Isis* statues looked like that were commonly mistaken for Mary:

She [*Isis*] is figured as a woman and represented in the costume of an Egyptian queen, with the headdress of the queen mother; her head at times is surmounted by horns and the solar disk...She was astrally associated with the star *Sept* [i.e. *Sirius* the Dog Star which rises in Autumn in the northern hemisphere].²⁸¹²

Muhammad's preaching about Mary was not a corrective that would clear up any confusion as to what cultural dress Mary would have worn. *Muhammad* confused Mary, the mother of Jesus, with *Miriam* the sister of Moses, as will be discussed shortly.

It may have been thought appropriate to depict Moses and *Miriam* in Egyptian dress since Moses grew up in the Pharaonic court (Act 07:22). Since *Muhammad* confused Mary with *Miriam*, he may have thought that Mary had worn Egyptian dress too—just like the dress that *Isis* was depicted in.

The *Muslim* Syed Ameer Ali wrote that some Christians were guilty of Mariolatry.²⁸¹³ At *Muhammad*'s time (570-632 AD), the vast majority of Christians were Trinitarian and only a handful of mistaken individuals ever thought that Mary was a member of the Trinity. Samuel Zwemer wrote:

On the Christian monuments found by Dr. Edward Glaser in *Yemen*, *Allah* is also mentioned. The *Sirwah* inscription (AD 542) opens with the words: ‘In the power of the All-merciful and His Messiah and the Holy Ghost,’ which shows that, at least in *Yemen*, Arabian Christians were not in error regarding the persons of the Trinity.²⁸¹⁴

Of course there always are going to be obscure, wrongheaded sects that appear and vanish. For instance, there was the very early *Collyridian* sect worshipped Mary as a goddess.²⁸¹⁵ This women-only sect existed three centuries before the time of *Muhammad*. The sect probably never existed in Arabia and was all but forgotten by *Muhammad*'s day.²⁸¹⁶

Though Christians called Mary the “Bearer of God” (*Theotokos*), this does not mean that Christians thought Mary was a divine consort like Venus or *Isis*. Christians did, unfortunately, leave themselves open to the charge of syncretism by being sensitive to pagan sensibilities, as Guillaume wrote:

²⁸¹¹ Eisler, 1909.

²⁸¹² Edwardes & Spence. *Mythology*, *Isis* entry, p. 93.

²⁸¹³ Peters. *Hajj*, pp. 251-252, 329.

²⁸¹⁴ Zwemer. *Essay*, Ch. 2: “Allah, the Divine Essence,” p. 27.

²⁸¹⁵ Trimmingham. *Arabs*, p. 68.

²⁸¹⁶ Zwemer. *Essay*, Ch. 6: “Mohammedan Ideas of the Trinity,” pp. 88-89.

...the term 'Mother of God' given to the Virgin Mary could mean only one thing to an Arab—the sexual trinity [triad] of the old heathen world, which was never a unity.²⁸¹⁷

Muhammad figured that a triad of gods would not be possible without one being the father, another being the mother and the third being the son or daughter. As *Muhammad* said on the subject:

☪ How could He [Allah] have a son when He has no consort (K 006:101).

☪ He [Allah]...has not taken a consort or a son (K 072:003).

Thinking that a deity could only exist only as a product of sexual activity is quite primitive. That *Muhammad* would believe this is not surprising given his astral-fertility religion background. *Muhammad* even sacrificed to *Uzza* at *Makka* and *Uzza* had her own shrine nearby *Makka* at a place called *Nakhla*.^{2818 2819}

It seems that *Muhammad* had the Arabian Venus (*Uzza*) as well as *Isis* in mind when he spoke of Mary. *Muhammad* taught that Christians believed the Father, Son and Mary were a sexual triad (K 005:116). Also, the *Koran's* Nativity story has details that remind one of *Venus*.

Muhammad said that Mary gave birth to Jesus under a palm tree (Arabic: *Nakhla*) (K 019:23, 25). *Muhammad* said that Mary withdrew from her family to "a remote place" in the east (K 019:016, 022). This seems to be an allusion to the *Nakhla* (Arabic: Palm Tree) oasis that is just east of *Makka* and north of the *Taif* shrine. *Nakhla* was a Venus (*Uzza*) shrine.

The *Koran* says a voice came from underneath the palm tree and a rivulet proceeded forth. The rivulet and voice sound eerily like the haunted, cultic oasis setting of *Nakhla*. Perhaps this was *Muhammad's* twisted attempt at Biblicizing *Nakhla* just as he had Biblicized *Makka* by placing *Ibrahim*, Hagar and Ishmael there.

Muhammad thought that a divine son could only come into existence as a product of procreation between a male and a female. *Muhammad* may have been confirmed in his interpretation that the Christian Trinity was a standard astral triad because a few Christians used zodiac circles as decorations. Bernard Goldman wrote:

In one well-preserved zodiac mosaic, the hall floor of the sixth-century monastery at *Beth Shan*, both sun and moon are personified in the hub of the wheel.²⁸²⁰

Ramsey MacMullen wrote of decorations that seem to mimic zodiac circles with *Helios* in the center surrounded by Seasons:

...in Augustine's day, at *Kourion* in Cyprus, the town senators eloquently thanked their richest citizen for his wonderful munificence toward the town, he a Christian but they subtly pagan still. The buildings he paid for were decorated with grateful inscriptions, roundly acknowledging Christ but at the same time hailing the benefactor as a new *Phoebus* [i.e. a new sun-god], surrounded by quite traditional, that is, not specially Christian, personifications of *Reverence*, *Temperance* and *Obedience-to-Law*. Similar inscriptions and abstractions might be cited from *Ephesus* or *Aphrodisias* of the fifth or a later century.²⁸²¹

²⁸¹⁷ Guillaume. *Islam*, pp. 52-53.

²⁸¹⁸ Al Khargushi. *Sharaf Al Mustafa*, as cited by Peters. *Origins*, p. 127.

²⁸¹⁹ Al Kalbi. *Idols*, pp. 16-17.

²⁸²⁰ Goldman. *Portal*, p. 63.

²⁸²¹ MacMullen. *Eighth*, p. 147.

Muhammad also figured the Trinity was a standard astral sexual triad after seeing a *Copt* Christian symbol. The *Copts* had extensive contact with Arabia and a *Copt* even helped rebuild the *Kaaba* in 605 AD. The *Encyclopedia Britannica* states:

The ancient Egyptian hieroglyphic symbol of life—the *Ankh*...was adopted and extensively used on *Coptic* Christian monuments.²⁸²²

The *Coptic* syncretism of the *Ankh* and cross is illustrated by a third-century clay mummy coffin in Egypt that shows a girl with an *Osiris* beard on her chin. She also holds a lotus flower, the sign of rebirth, in her right hand and a cross in her left hand. One would think the cross was an *Ankh* except for the chain and ring, the serrated edges on the cross and the fact that *Ankhs* were traditionally held in the right hand.²⁸²³



Figure 06-02. Ancient Egyptian *Ankh* phallic and vulviform symbol of life.

The *Copts* reinterpreted the *Ankh* symbol. The loop at the top of the *Ankh* was said to be a stylized representation of Jesus head while he was on the cross. *Muhammad* likely recognized the *Ankh* for what it was—a combination phallic-vulviform fertility rite symbol representing “life.”

Another factor that would lead *Muhammad* to think Christianity had an astral triad is the number of pagan customs retained by the newly converted. Christianity was spread mostly by persuasion, so no absolute uniformity of beliefs could be enforced. *Islam* is worse in this regard even though it was mostly spread by sword.

Unlike *Muslim* cultures that stagnate because the *Koran* and *Sharia* law codifies the early-medieval Arabian moon-god culture as the law of the land, the Bible has timeless truths. Cultures undergo repeated reformations as the reality is relentlessly compared to the timeless ideals that *Yahveh* set forth in the Bible.

Other Pagan Infiltrations into Christianity

There were other pagan infiltrations into Christianity that may have confused *Muhammad* about the true nature of Christianity. Ramsay MacMullen wrote that as late as the beginning of the fifth century AD, Christians perhaps only constituted about half the population of North Africa.²⁸²⁴

What would have interested *Muhammad* was the influence of pagan moon worship in Christianized areas. For instance, Ramsay MacMullen wrote about the lingering influence of the moon deity in the former Western Roman Empire:

...fears that the moon would disappear for good: to an eclipse or the end of the month, the response that we hear about from the western provinces was to make a great racket with horns and bells. The bishops from the fifth century on called the practice sacrilege, the Devil's work, and tried to end it by their conciliar legislation on solemn occasions and by their preaching far more often; but it persisted till the ninth century.²⁸²⁵

Given the prevalence and persistence of paganism, it is not surprising that among the customs borrowed from paganism, Christians in Rome and Greece borrowed “the

²⁸²² *EB*, accessed 22 Apr 2003, Cross entry.

²⁸²³ Jeremias. *Four*, pp. 66-67, illustration p. 65

²⁸²⁴ MacMullen. *Christianizing*, p. 83.

²⁸²⁵ MacMullen. *Eighth*, p. 70.

honorific bow in the direction of the rising sun.”²⁸²⁶ Some Christians used the crescent-Venus orant posture for prayer. The orant position is holding uplifted hands. This subject is discussed in a later chapter.

Locating a shrine or church over an old pagan site invites confusion between paganism and Christianity. For instance, Alfred Guillaume wrote concerning two ruined cathedrals in *Yemen* (not far from *Makka*):

In these last two places Christian cathedrals once stood. Doubtless the extraordinary pains that were taken in their construction and decoration were directed toward weaning the pagan population from their age-long practices.²⁸²⁷

Muhammad's Confusion Over the Christian Trinity and Pagan Triads

Christians left themselves open to the charge of syncretism by being somewhat sensitive to pagan sensibilities. In other words, Christians did not ruthlessly root out every residue of paganism simply because Christianity is not a totalitarian ideology.

Pagan practices lent to Christianity may have contributed to *Muhammad's* misconception that the Christian god was a typical pagan sexual astral triad.

Even in modern times some try to make the case that the doctrine of the Trinity has pagan origins. Jehovah's Witnesses and the *Muslim* writer Syed Ameer Ali are among those who argue from this perspective.

Pagans however never conceived of a trinity like the Trinity described by the Bible where three persons are one god. Pagan so-called “trinities” were in fact three gods, i.e. triads. Most often these triads were astral triads comprised of the sun, moon and Venus. Guillaume wrote:

...the sexual trinity [triad] of the old heathen world...was never a unity.²⁸²⁸

The real, unstated reason Syed Ameer Ali made his assertions about the Trinity having been a pagan sexual trinity was to bail *Muhammad* out of a predicament. *Muhammad* mistakenly thought that the Father, Son and Mary constituted a triad.

Besides getting the persons of the Trinity wrong, *Muhammad* thought that Christians worshipped a triad of gods rather than the Trinity. This may not be readily apparent by reading the *Koran* since the word “Trinity” is found in some modern translations (as in *Yusuf Ali's Koran* 004:171; 005:073). The word Trinity is not found in the Arabic *Koran*, even though the word Trinity had been coined centuries before *Muhammad's* time.

Muhammad did not realize that Christians believed in the Trinity—that the Father, Son and Spirit were one God, not three gods. *Muhammad* thought that Christians taught that *Allah* is “the third” person of three gods (*K* 005:073).

Muhammad thought that Christians believed in a triad: Mary, Jesus and *Allah* the Father (*K* 005:116), and that Christians thought that the Angel *Gabriel* was the Spirit. Ameer Ali wrote the following in an attempt to exculpate *Islam* from this difficulty:

The esoteric conceptions regarding the birth, death and resurrection of *Osiris*, the idea of the *Isis-Ceres*, the virgin mother ‘holding in her arms the newborn sun-god *Horus*,’ were in vogue in Egypt and Syria....the Egyptians, *Osiris*, *Isis* and *Horus*, the Trinitarian belief was common....among the peoples of Asia Minor, Syria and the Mediterranean littoral [shores], excepting the Jews, the idea of a god who had died and risen again, and of a divine Trinity, was

²⁸²⁶ MacMullen. *Eighth*, p. 157.

²⁸²⁷ Guillaume. *Islam*, p. 7.

²⁸²⁸ Guillaume. *Islam*, pp. 52-53.

universal. It was an essential part of the *Serapean* [*Osiris-Apis Bull*] cult; and with the spread of *Isis*-worship every part of the Roman world was permeated by the trinitarian conception....Among the masses *Isis*-worship was transformed into Mariolatry; and Mary the mother of Jesus became, instead of the Egyptian goddess, 'the haven of peace' and 'the altar of pity.' Thenceforth she was worshipped, as she still is among the Latin races, as the '*Madre de Dios*' [Mother of God].²⁸²⁹

Muhammad's Confusion Over Mary and Isis

Ramsey MacMullen notes that some early Christians who were in need of healing frequented *Isis*' healing shrines. Saint Cyril reveals what went on at these healing shrines when he contrasts Christianity to *Isis* worship...

...let them come to the true healing without cost; for no one invents dreams for us, no one says to those who come, 'The Mistress [*Isis*] has said, do thus and so.'²⁸³⁰

As Syed Ameer Ali pointed out, *Osiris*, *Isis* and *Horus* worship were common in Syria. Syria was one place camel caravans from *Makka* frequented as they plied the Fertile Crescent. Scholars argue and *Islamic* tradition suggests that much of the Arabian religion came from the Fertile Crescent, as does this account about pre-*Islamic* times:

Amr *Ibn* Luhayy brought with him (to *Makka*) an idol called *Hubal* from the land of *Hit* in Mesopotamia. *Hubal* was one of the *Quraysh*'s greatest idols. So he set it up at the well inside the *Kaaba* and ordered the people to worship it.²⁸³¹

Muslim traditions record that at least three idols were brought to the *Kaaba* from Syria (*Asaf*, *Nailah* and *Hubal*).²⁸³² One could easily imagine that at some point *Isis* and *Horus* and *Osiris* were made on location in *Makka*, or were hauled from *Yemen* or Syria to *Makka* in a camel *Howdah*. Then at some point these three gods were said to represent the Christian Trinity. This would mirror the practice of recycling religious art in Egypt and elsewhere. Philip Jenkins wrote:

Within the first few centuries of Christianity's existence, its adherents in Egypt used figures of the goddess *Isis* with her child *Horus* as the model for devotional imagery of Mary and the infant Jesus. Across the Mediterranean, the functions of numerous local deities were transferred to Christian saints. Borrowings from paganism are well known, to the extent that the pope himself takes his title of *Pontifex* from one of the chief priests of pagan Rome. Christianity has been highly flexible about these adaptations and there is no obvious reason why the age of absorption should have ceased in the fifth or tenth centuries...²⁸³³

There are many examples of how pagan idols were Biblicized or brought into the cult of the saints, but Ramsay MacMullen provides two interesting examples of cult objects that lasted into modern times:

[1] In the nineteenth century the inhabitants of *Eleusis* still attributed the fertility of their fields to Saint Demetra, hung garlands on her *Kanephorus*

²⁸²⁹ Ali, *Spirit*, pp. xxxix-xliii.

²⁸³⁰ MacMullen, *Eighth*, p. 124.

²⁸³¹ Peters, *Hajj*, p. 25.

²⁸³² Wherry, *Commentary*, vol. i, section i, pp. 42-43. Also see Ishaq, *Sirat*, p. 37, as quoted in Peters, *Hajj*, p. 19.

²⁸³³ Jenkins, *Next*, p. 110.

[holding basket containing offerings; also spelled *Canephorus*] statue, and lit lamps on her on festival days. [2] A female image of pagan times near a spring in *Savoie*, a mother-goddess-made-Saint-Mary, wrought miracles of healing attested from the seventeenth century, through the water that flowed first from her breasts and, then, when for decency's sake these were hammered off, from a pipe issuing at the image's base, into the second half of the twentieth century.²⁸³⁴

Muhammad could have also received the impression that the Trinity was *Osiris*, *Horus* and *Isis* from two *Copts* who visited *Makka*. In 605 AD, the head carpenter involved in rebuilding the *Kaaba* was a *Copt*²⁸³⁵ and a *Copt* artist painted the interior of the *Kaaba*.

James Hastings wrote that the artist's name Baqum, otherwise known as Pachomios, shows that he was an Egyptian Christian.²⁸³⁶ A *Coptic* artist probably would have painted Mary and Jesus in Egyptian dress, and may have added the *Isis* crescent-orb headdress according to the prevailing custom.

F. E. Peters quoted *Al Azraqi* whose ninth-century history says a painting AND a statue of Jesus and Mary were in the pre-Islamic *Kaaba*. There also was a painting of *Ibrahim* showing him holding divining arrows.²⁸³⁷ This painting probably was originally of *Hubal*, whose idol was in the *Kaaba* and whose idol held divining arrows. The *Encyclopedia Britannica* states:

Many *Sabaeen* texts mention the oracles, but only one inscription mentions arrows in connection with them. A bunch of sticks possibly used for that purpose was found in 1987 in a *Sabaeen* temple.²⁸³⁸

The painting of *Hubal* eventually was mistaken for *Ibrahim* by the religion of *Ibrahim* adherents. This suggests that an *Isis* and *Horus* statue likewise eventually was mistaken for Mary and Jesus. The unconscious and conscious recycling of statues was a common occurrence in the Mideast.

Interesting, these statues of Mary and Jesus remained in the *Kaaba* from the time of *Muhammad* until the *Kaaba* was destroyed by fire in 683 AD. Peters quotes from *Al Azraqi*:

Ata *Ibn* Rabah said that he saw in the House a decorated statue of Mary with a decorated Jesus sitting on her lap. The House contained six pillars...and the representation of Jesus was on the pillar next to the door. This was destroyed in the fire at the time of *Ibn Al Jubayr* [also spelled *Zubair*]. Ata said he was not sure that it was there [had been] in the time of the Prophet but he thought it was.²⁸³⁹

This was the same period when crescents were displayed in the interior of the *Kaaba*, which suggests that, in the mind of *Muhammad*, Jesus and Mary may have been associated with crescents:

A fascinating document is provided by the list of objects sent to *Makkah* and kept there in the *Kaaba*. This list can be made up [compiled] from different authors, especially from *Al Azraqi* whose early date (ninth century) is of particular significance to us....In *Islamic* times a new series of objects was brought into the holy place. Umar [the second Orthodox *Caliph* (634-644 AD)]

²⁸³⁴ MacMullen, *Eighth*, p. 159.

²⁸³⁵ Lings, *Sources*, p. 41.

²⁸³⁶ Hastings, *Ethics*, "Arabs (Ancient)" entry, p. 667, bottom of the right column.

²⁸³⁷ *Al Azraqi*, 1858, pp. 108-109, 111, as quoted in Peters, *Origins*, pp. 140-141.

²⁸³⁸ Ryckmans, Jacques, *EB*, "Arabian Religions," 2004.

²⁸³⁹ *Al Azraqi*, 1858, p. 111, as quoted in Peters, *Origins*, p. 141.

hung there two **crescent**-shaped ornaments taken from the capital city of the Persians. [*Umayyad Caliph*] Yazid I [680-683 AD] gave two ruby-encrusted **crescents** belonging to a Damascene church, together with two cups. [*Caliph*] *Abd Al Malik* [685-705 AD] sent two necklaces and two glass cups, [*Caliph*] *Al Walid I* [705-715 AD] two cups, [*Caliph*] *Al Walid II* [743-744 AD] a throne and two **crescent**-shaped ornaments with an inscription, and [*Abbasid Caliph*] *Al Saffah* [750-754 AD] a green dish.²⁸⁴⁰

Besides the *Copts*, there were many other Christians roundabout *Makka* who held some strange doctrines and vacuous ideas. They probably personally told the *Makkans* many Gnostic-Christian apocryphal stories, some of which ended up in the *Koran*. Wilson Bishai wrote that the *Copts* were probably the source for the *Koranic* story of the Creation of Adam and the Fall of Satan (*K* 007:007-018; 038:72-79).

The information Bishai provides is applicable to all the apocryphal Christian content in the *Koran* and the traditions, as well as *Muhammad's* mixed-up perception that the Christian Trinity was *Osiris*, *Horus* and *Isis*. Bashai wrote:

From the above comparisons, it becomes quite clear that the *Quranic* text concerning the fall of Satan bears more resemblance to the *Coptic* account than either the Cave of Treasures or *Vita Adae et Evae* [Life of Adam and Eve], giving rise to the assertion that the *Coptic* account constitutes a very likely source for the *Quranic* text. This assertion is strengthened by the fact that the *Copts* of Egypt during the early Christian centuries were known for their massive production of apocrypha and pseudepigrapha. This characteristic of the early *Copts* should not be surprising to us in light of the evidence of Gnostic influence on the early *Coptic* Christian thought. The Gnostics were literate people and well acquainted with ancient religions and mythology. As Christianity was spreading in Egypt, a group of these Gnostic Christians apparently made an effort to tie old Egyptian myths to Christian beliefs. In this respect C. J. Bleeker mentions the following:

It can be proved that a number of Gnostic conceptions go back to ancient Egyptian religious thoughts. What is even more important, there is some evidence that to a certain extent there existed a typological affinity between the ancient religion of the valley of the Nile on the one hand and Gnostics at the other side [Leiden, 1967].

A very plausible story of ancient Egypt that fit very well into the Biblical record of creation was the legend of the rebellion of *Seth* against *Horus*. *Seth*, a synonym of hatred and disobedience in Egyptian mythology, caused all sorts of trouble to befall man in revenge for his banishment by *Horus* and the rest of the Egyptian Ennead [meaning "a group or set of nine"]. In the minds of the early Egyptian Christians, Satan, as a parallel to *Seth*, became the rebel and the enemy of man, who began to lurk in ambush in order to drag him (man) into disobedience. As a matter of fact, Wallis Budge himself, commenting on the story of the fall of Satan in The Cave of Treasures, recognized its possible *Coptic* origin and remarked that the early Egyptian Christians were known for compiling various apocryphal stories, drawn mainly from ancient Egyptian legend. He even mentioned the story of the struggle of *Seth* against *Horus* as a possible source for the account of the fall of Satan in The Cave of Treasures.

²⁸⁴⁰ Grabar. *Art*, pp. 55-57.

Since the early *Coptic* Church (at least until the fifth century) was among the leading churches in early Christendom, it is not surprising to find that many of its apocryphal stories spread throughout the Christian Middle East. By way of *Abyssinia*, *Coptic* ideas could have spread into Arabia, at least during the *Abyssinian* occupation of *Yemen* between 525 and 571 CE, if not before, due to trade and religious persecution. In pre-*Islamic* times, Arabia was a haven of refuge to all dissatisfied and persecuted Christians, especially the *Copts* after the Council of Chalcedon had ruled against them in 451 CE. *Muhammad* must have come in contact with many of these *Copts* and listened to their stories. *Muhammad*'s friendship to Christians of *Coptic* faith is reflected in many aspects of his life. He is known to have had cordial relations with the *Negus* of *Abyssinia*, as indicated by the fact that he advised his followers at a time of persecution to flee there. He married a *Coptic* wife named Mariya, and he is reported to have advised his followers to be especially kind to the *Copts* of Egypt, considering them his in-laws. Such friendly gestures to the *Copts* add more credence to the possibility that *Coptic* was the most likely source of the *Quranic* account of the fall of Satan.²⁸⁴¹

Isis and *Horus* worship originated in Egypt but had spread over the entire Mideast and Mediterranean areas. That *Isis* looked like a stylized Egyptian woman would explain why, in the account recounted earlier, while looking at one of the two pictures of Mary and Jesus, the Arab woman exclaimed that Mary was an Arab woman. The Arab woman seems to have voiced approval for the traditional representation of Mary and Jesus, while rejecting the Egyptian-looking *Isis* and *Horus* version.

Muhammad however seems to have thought that the *Osiris*, *Isis* and *Horus* version was the authoritative depiction of the Trinity. *Muhammad* came from an astral religion background, so the crescent and sun associated with *Isis* and *Horus* appealed to *Muhammad*.

Muhammad thought that *Zulqarnain* was an authoritative person on matters of religion (K 018:086). His name means 'the lord of two horns,' indicating that he had a crescent headdress just like that associated with *Isis*, *Horus* and *Osiris*.

That *Muhammad* mistook the Egyptian *Isis* for Mary would explain why *Muhammad* thought that the persons of the Christian Trinity were the Father, Mary and Jesus (K 005:116). Also, it made logical sense to *Muhammad* that Christians would believe that Mary was *Allah*'s consort.

Not only did the pagans already claim that *Allah* the moon-god had consorts and daughters, but Mary being *Allah*'s consort would explain how Christians could claim that Jesus was God the Son. Remember that elsewhere, *Muhammad* said that *Allah* could have no son because he had no consort (K 006:101; 006:100-101).

That *Muhammad* mistook *Isis* for Mary helps to explain why *Muhammad* thought that the Virgin Mary was *Miriam*, the sister of Moses (Exo 15:20; Num 27:59).

John of Damascus (~675 to ~749 AD), who was an Arab who knew Arabic and Greek, knew that *Muhammad* had confused Mary with *Miriam*. John was schooled in

²⁸⁴¹ Bishai, Wilson B. "A Possible *Coptic* Source for a *Quranic* Text," *Journal of the American Oriental Society* (JAOS), 91, no. 1 (1971): pp. 125-128, as reprinted in Warraq. *What*, pp. 293-294.

“the books of the *Saracens*,” which has been taken to mean “memorizing the *Quran* and the *Hadith* literature as well as Arabian poetry.”²⁸⁴² John wrote:

He [*Muhammad*] says that Christ...was born without seed from Mary, the sister of Moses and Aaron.²⁸⁴³

Miriam, the sister of Moses, was the:

☉ Daughter of Amram (*Imran*) (*K* 003:035-036; 066:012)

☉ Sister of Aaron (*Haroun*) (*K* 019:027-028)

That *Muhammad* thought that Mary, the mother of Jesus, was also *Miriam* the sister of Moses, seems to be illustrated in early *Islamic* traditions. For instance, *Muhammad* said that he was married to the Virgin Mary during the Night Journey, but later he said it was *Miriam*, Moses' sister. Salman Hassan Jabbaar wrote:

It was there too that he received from God's hand all the teachings which he transmitted to his followers. When he returned to earth from that trip he was unable to hide the fact from his first wife, Khadija—the eldest. He told her as she lay dying: ‘Oh Khadija, know that God has wedded me to Mary, Christ's mother in paradise.’ He repeated this story to his favorite wife, Aiysha, after the *Hejira*, saying: ‘Oh Aiysha, didn't you know that God Almighty in heaven wedded me to **Mary** [Mother of Jesus] the daughter of Imran [Amram (*Sic*)], to Kulthum, Moses' sister, and to Assiya, wife of the Pharaoh’ (related by *Abu Umama*).²⁸⁴⁴

Muhammad thought that if the “*Isis*” Mary (whom *Muhammad* confused with *Miriam*) was in Egyptian costume—that must mean that Mary was in Egypt at the time of the *Exodus*. *Isis* statues commonly had *Isis* in Egyptian dress, as Edwardes and Spence wrote (as quoted above):

She [*Isis*] is figured as a woman and represented in the costume of an Egyptian queen, with the headdress of the queen mother; her head at times is surmounted by horns and the solar disk...She was astrally associated with the star Sept [*Sirius* the Dog Star, which rises in Autumn].²⁸⁴⁵

Another reason *Muhammad* seems to have confused *Miriam* with Mary was the names might have been the same in Arabic during *Muhammad*'s day—at least around *Makka*. Bible translators often take care to translate Old Testament names and their New Testament cognates differently so as to avoid unnecessary confusion, for example, *Joshua* and Jesus, and *Miriam* and Mary. Evidently, popular culture, and the Arabic Old Testament and New Testament portions with which *Muhammad* was familiar, translated “*Miriam*” and “*Mary*” with the same Arabic word (*Miriam*).

There are other points of similarity between *Miriam* and Mary that may have confused *Muhammad*. *Muhammad* probably heard that both *Miriam* and Mary were called out of Egypt (Hos 11:01; Mat 02:15).

The “*Exodus*” Elizabeth was the wife of Aaron (Exo 06:23) and sister-in-law of *Miriam*. The New Testament's Elizabeth was Mary's relative or cousin (Luk 01:36), and the New Testament's Elizabeth was a descendant of Aaron of the tribe of Levi (Luk 01:05).

Miriam, Moses and Aaron were all from the tribe of Levi (Exo 06:16, 19-20; Num 26:57-59). What *Muhammad* did not know is that both Mary and Joseph were

²⁸⁴² Sahas. *Heresy*, p. 40.

²⁸⁴³ Sahas. *Heresy*, p. 133.

²⁸⁴⁴ Jabbaar, Salman H. “The Place of Women in Christianity & Islam.” AnsweringIslam.org, 1994.

²⁸⁴⁵ Edwardes & Spence. *Mythology*, *Isis* entry, p. 93.

descended from the tribe of Judah and not from Aaron's clan or the tribe of Levi (Mat 01:02-03; Luk 03:33).

All these factors may have misled *Muhammad* to think that the Egyptian *Isis* was a genuine representation of Mary. This in turn misled *Muhammad* to think that Christians believed Mary was a member of the Trinity.

The Plausibility of *Muhammad's* Mistaking Mary for *Isis*

That *Muhammad* would confuse *Isis* for Mary may seem farfetched, but consider how *Muhammad* thought that Jews worshipped Ezra as a god-man just as Christians worshipped the God-man Jesus (K 002:259-260; 009:030). A later chapter will discuss how Jewish artwork misled *Muhammad* to believe this about Jews and Ezra—just as artwork misled *Muhammad* about Mary.

If *Muhammad* confused *Miriam* with Mary, *Muhammad* must have thought that Moses (*Musa*) was Jesus' uncle. This explains why *Muhammad* spoke of Jews and Christians parting ways upon receiving knowledge, seemingly meaning about the same time:

They [Jews and Christians] did not become divided until after knowledge had come to them out of envy among themselves (K 042:014).

The “knowledge” evidently means the *Torah* (*Taurat*) and the Gospels (*Injeel*). The “divided” and “envy” part probably refers to how *Muhammad* thought Jews promoted Ezra to be the Son of God (K 009:030) in order to counter Christian claims.

That *Muhammad* compresses history is confirmed by K 007:157 where *Allah* anachronistically talks to Moses about the New Testament Gospels. *Muhammad* did not realize that the Gospels were written fifteen hundred years after Moses. C. C. Torrey wrote on this subject:

He [*Muhammad*] associated Moses with Jesus, evidently believing that very soon after the revelation to the Hebrew lawgiver there had followed the similar revelation which had produced the Christians and their sacred book. This appears in his identification of Mary the mother of Jesus with *Miriam* the sister of Moses and Aaron.²⁸⁴⁶

Of course one can take a lot of time to attempt creative solutions to resolve this historical anachronism but no satisfactory answer is forthcoming. While the Bible and archeology have proven Bible critics wrong over and over, the *Koran* has no such track record. The *Koran* represents a mix of *Muhammad's* stream of consciousness, his faulty recall and his rehash of stories heard once or twice.

The *Koran* even alludes to how *Muhammad's* opponents took him to task for getting the details of his stories wrong while claiming to be divinely inspired (K 018:022). *Muhammad* said that the *Koran* cannot be changed (K 010:064) but, ironically, *Muhammad* then said *Allah* “abrogated” some stories in favor of better ones (K 002:106, 016:101).

Muhammad corrected mistakes in the face of criticism via awfully convenient and timely revelations, for instance:

When We substitute one revelation for another—and *Allah* knows best what He reveals—they say ‘Thou art a forger.’ But most of them understand not. Say ‘the Holy Spirit has brought the revelation from thy Lord in truth’ (K 016:101).

None of our revelations do we abrogate or cause to be forgotten but We substitute something better or similar. Do you not know that *Allah* hath power

²⁸⁴⁶ Torrey. *Foundations*, p. 70.

over all things?...Would you question your Apostle as Moses was questioned of old?' (K 002:106, 108).

Even after being called a forger, *Muhammad* claimed the *Koran* was contradiction-free, for instance:

- ☞ Do they not then meditate on the *Koran*? If it were from any other than *Allah*, they would have found in it many discrepancies (K 004:082).
- ☞ No change can there be in the Words of *Allah* (K 010:064).
- ☞ There is none that can alter the Words of *Allah* (K 006:034).

Why Moon-god Worshippers Could Be So Careless in Their Thinking

Many volumes have been written on contradictions and anachronisms in the *Koran*. These can easily be located on the Internet and some are noted in this moon-o-theism book. Even the grammar of the *Koran* is atrocious, as Ali Dashti points out:

The *Quran* contains sentences which are incomplete and not fully intelligible without the aid of commentaries; foreign words, unfamiliar Arabic words and words used with other than the normal meaning; adjectives and verbs inflected without observance of the concords of gender and number; illogically and ungrammatically applied pronouns which sometimes have no referent; and predicates which in rhymed passages are often remote from the subjects...To sum up, more than one hundred *Quranic* aberrations from the normal rules and structure of Arabic have been noted.²⁸⁴⁷

Muhammad maintained that the *Koran* was error-free with a straight face. When the symbol of one's god looks like a scimitar, one can win many arguments by assertion. Also, according to *Muhammad* and his fellow moon-god worshippers' thinking, revelation from a moon-god ought to wax and wane and then be renewed again. The old revelation would fade over time just as *Muhammad* thought the moon faded and shriveled like an old palm frond each month (K 036:039).

The lunar cycle meant that abrogating *Koranic* passages was perfectly acceptable, as long as the excised passages were replaced by new passages. Just as the moon disappears and reappears, the *Koran* teaches that some verses wax and wane and disappear and then are renewed again in a process called abrogation (K 002:106; 16:101).

Muhammad quoted books written by former prophets—prophets who never existed (K 002:213). These books were like the “moons” of former months that had their fifteen days of fame but then their glory waned and they were never seen again. Thus it was natural for *Muhammad* to come with a new book, the *Koran*—as though it were a new month's moon.

Muhammad's followers thought that the moon-god scripture ought to be like the moon, about which *Muhammad* said:

As for the moon, We [*Allah*] have ordained for it stages till it becomes again as an old, dry palm branch (K 036:039).

Muhammad thought that the moon was kind of a “cut and paste” production, so the last sliver of the moon could be compared to, not part of a sphere, but an old, dry palm branch.

Muhammad's moon worshippers could easily compare the disjointed and partly abrogated *Koran* to the moon. An instance of how the ancients thought the moon progressively edits and deletes itself on a monthly basis comes from Egypt:

²⁸⁴⁷ Dashti. *Career*, pp. 48-50.

Horus had two eyes, the sun and the moon, of which *Set* managed to steal the sun, but was attacked by *Horus...Thoth*, acting as mediator, made a treaty between them, allotting the day to *Horus* and the night to *Set*, and making them of equal length. *Set* however continued to persecute *Horus*, but cutting off pieces from his other eye, the moon, for a fortnight each month, until there was none of it left. *Thoth* managed to frustrate him by making a new-moon each month.²⁸⁴⁸

This type of thinking, where evil was the presumed cause of the waning moon, could easily be applied to the *Koran*. *Muslims* may have figured that verses were abrogated because of the sinfulness of non-*Muslims*, or in the case of the “Satanic Verses,” because Satan had sneaked a few lines of poetry into the *Koran*.

Indeed, early *Muslims* even thought of *Muhammad* as being a kind of a moon. Muir reported that a Jewess, Safiya, compared *Muhammad* to the moon. The reason Safiya wanted to flatter *Muhammad* was she had just watched her father Huyayy and her two brothers being killed by *Muslims*.²⁸⁴⁹ In addition, her husband Kinana was tortured with fire and then decapitated on *Muhammad*’s orders.²⁸⁵⁰ Muir wrote how Safiya saved herself:

It is related that she [Safia] bore the mark of a bruise upon her eye; when the Prophet asked her tenderly the cause, she told him [i.e. lied under duress] that while yet Kinana’s bride, she saw in a dream as if the moon had fallen from the heavens into her lap; and that when she told Kinana, he struck her violently, saying: ‘What is the dream but that thou covetest [covet] this king of the *Hejaz* [*Hijaz*], the Prophet, for thy husband!’ The mark of the blow [the bruise] was the same [one] which Mahomet saw.²⁸⁵¹

At *Makka* *Muhammad* was associated with the moon. Ka’b b. Malik, said:

Like the full-moon that cannot lie, when he [*Muhammad*] appeared [like the full-moon], we followed him and held him true.²⁸⁵²

Similarly, the *Muslim* named Hassan said:

The day that God’s apostle came to them [the *Makkans*] like a brilliant moon.²⁸⁵³

A famous *Muslim*, Ka’b b. Malik, recounted a conversation with *Muhammad*:

[*Muhammad* said] ‘Good news to you!’ I said ‘From you or from God?’ ‘From God of course’ he said. When he told good news [from *Allah* the moon-god] his [*Muhammad*] face used to be like the moon, and we used to recognize it.²⁸⁵⁴

Assassinating the Fact Checkers and Critics

Another reason that *Muhammad* was never challenged about his confusing Mary with *Isis* has to do with his habit of assassinating would-be fact checkers. This practice silenced the rest of his critics. This is similar to how dictators can claim to be elected and how they can claim unanimous consent to govern.

The *Koran* cannot be vindicated, nor is it worthy of any such attempt. Just a few errors include how the *Koran* has:

²⁸⁴⁸ Sykes. *Mythology*, *Horus* entry, p. 97.

²⁸⁴⁹ Gilchrist. *Prophet*, “4. Evaluating *Muhammad*’s Many Marriages.”

²⁸⁵⁰ Ishaq. *Sirat*, p. 515.

²⁸⁵¹ Muir. *Life*, vol. 4, pp. 70-71.

²⁸⁵² Ishaq. *Sirat*, p. 422.

²⁸⁵³ Ishaq. *Sirat*, p. 480.

²⁸⁵⁴ Ishaq. *Sirat*, p. 613.

- ☪ Solomon talking both to an ant (*K* 027:018-019) and to a bird (*K* 027:020-028).
- ☪ The sun setting in a mud puddle and rising amongst a people without any shade (*K* 018:086, 090).
- ☪ *Allah* revealing chain-mail to King David (*K* 021:080; 034:010-011).
- ☪ The mountains serving as tent-pegs that kept the earth from moving (*K* 016:015 [see also 031:019 and 078:06-07]).²⁸⁵⁵
- ☪ The Sodomites as the first homosexuals ever (*K* 007:080).
- ☪ A Samaritan making the golden calf of the Exodus—and the calf mooed (*K* 007:148; 020:088). The Samaritans did not even exist as a people until many centuries had passed after the Exodus (*K* 020:085-088, 095).

The *Koran* is not even internally consistent—as when the *Koran* says Pharaoh was saved alive in one place (*K* 010:090-092) and drowned in another (*K* 017:103; 028:040; 043:055). The Bible says that *Yahveh* himself killed Pharaoh with a spear (Hab 03:13-14). Similarly, *Muhammad* has Noah and his family saved alive (*K* 021:076; 037:077) but elsewhere one of Noah's sons is said to have drowned (*K* 011:042-043).

Muhammad's Problem With Names

Muhammad seems to have a problem distinguishing between people mentioned in the Bible, especially if they had similar names or political positions. One reason is that *Muhammad* received his information from *Haggadic* and apocryphal sources. Unlike the Bible where a chronology can be ascertained from the text, these apocryphal sources often provide no contextual setting.

The *Koran* reads somewhat like the religious scenes painted on Byzantine-era synagogue walls such as at *Dura-Europos*. These pictures were arranged according to artistic and pedagogical factors, not according to chronology. *Muhammad* likely saw such synagogues inside and outside Arabia during his caravan travels.

The *Koran's* Jewish content largely came from daydreaming over synagogue paintings. The supposed Christian content in the *Koran* came largely from the same process. The Nativity scenes in the *Koran* read as though *Muhammad* was daydreaming over a picture of Mary and Jesus, which the artist had originally intended to depict *Isis* and *Horus*. The artist may have finished the artwork a generation or century before paganism reached its nadir around *Muhammad's* time.

Muhammad would have only seen synagogues at caravan towns like *Dura-Europos* but not *Dura-Europos* itself. *Dura-Europos* was an outpost on the Roman frontier in Mesopotamia that was destroyed by the *Sassanians* (Persians) in 256 AD. Joseph Gutmann wrote about the *Dura-Europos* synagogue in the Fertile Crescent:

Who would believe that in this desert fortress, this frontier town, this third-century caravan city, there should have been and still was preserved a synagogue, its great walls covered with paintings?²⁸⁵⁶

Though not much archaeology has been allowed in *Saudi* Arabia, the early synagogues there may have had a lot of artwork. Much artwork may have survived despite more than a millennium of iconoclasm.

²⁸⁵⁵ Burton. *Nights*, vol. 4, fn. 238.

²⁸⁵⁶ Gutmann. *Dura-Europos*, p. 16.

Tradition says the *Kaaba*'s interior walls were covered with pictures. These paintings would have looked similar to the wall paintings of the *Dura-Europos* synagogue except of course for the subject matter.

Unlike most *Mosques* and temples around Arabia, the *Kaaba* was located in a *Wadi* that flash-flooded every few decades. A flashflood in *Mekka* is called a *Sayl*.²⁸⁵⁷ The last *Sayl* to affect the *Kaaba* seems to have been in 1941—before flood control measures were put into place.²⁸⁵⁸

The *Sayl* probably was a factor that invited religious innovation and syncretism. The idols in the *Kaaba* probably were brought to higher ground as the waters rose. If the idols and movable paintings had to be saved from flooding every few decades, the locals may have thought twice about putting some idols and paintings back in the *Kaaba* after the waters receded. Thus room was made in the *Kaaba* for new idols and this may have resulted in continuous religious innovation.

As a result of *Muhammad* deriving his information from synagogue wall paintings and oral instruction, the *Koran* is filled with anachronisms and geographical mistakes. For instance:

- *Muhammad* told a tall tale about the Prophet Ezra riding a donkey around a ruined city (*K* 002:259) but he probably meant to refer to the Prophet Nehemiah (*Neh* 02:11-16), so the tall-tale is even less convincing.²⁸⁵⁹
- *Muhammad* says both Lot and Noah's wives were unbelievers who went to hell (*K* 066:010).
- One of Noah's sons supposedly drowns in the Flood waters (*K* 011:42-43).
- *Muhammad* confused Haman (*Book of Esther*) with Potiphar (*Gen* 37:36; 39:01, 04-05; *K* 028:006, 008; 028:038; 029:039; 040:024, 036). Potiphar lived ~1800 BC and Haman lived ~480 BC. *Muhammad* has Haman, a.k.a. Potiphar, living through the entire 430 years of the *Israelite* captivity in Egypt since *Muhammad* has Haman building the Pharaoh of the *Exodus* the Tower of Babel (*Gen* 11) (*K* 028:038; 029:039; 040:024, 036). The Biblical account has Haman building a 75-foot high gallows in *Susa*, Persia, for King Xerxes (*Est* 05:14). The Tower of Babel was built ~2800 BC whereas Haman's gallows were built around 480 BC. Incidentally, *Muhammad* also has Pharaoh threatening Moses with crucifixion even though crucifixion was not yet invented (*K* 007:124). The Persians and Romans were the first to crucify people.

Jews of course figured that students would derive a Biblical chronology from reading but according to *Islamic* tradition, *Muhammad* was illiterate. This tradition that *Muhammad* was illiterate was meant to give *Muhammad* the air of veracity, for as conventional wisdom would have it, a sub-literate unschooled person could not possibly produce a *Koran* or bamboozle the public.

The Mormons, the "*Muslims* of America" who copied *Islam* in many respects, make use of this conventional wisdom too. The *Book of Mormon* was first produced when Joseph Smith (1805-1844 AD) was in his twenties. Mormons had to fend off the criticism that Joseph Smith concocted or plagiarized the *Book of Mormon*.

Joe Smith was arrested and sued during his late teens for fraud involving the occult quackery and divining for hidden treasure. Thus in their "official" history, the

²⁸⁵⁷ Peters. *Makka*, pp. 23-24.

²⁸⁵⁸ A 1941 AD picture of chest-high floodwaters by the *Kaaba* can be seen in Nasr. *Makka*, p. 27.

²⁸⁵⁹ Sell. *Quran*, pp. 169-170, footnote.

Mormons backdated the rediscovery of the fictional golden plates of the *Book of Mormon* to when Joseph Smith was just fourteen.

The Mormon Church has had ever more trouble bamboozling the public about the charlatan Joe Smith, so Joe “the Prophet” has been downplayed in favor of Brigham Young. Young’s reputation however is only a shade better than Joe’s.

The snake in the Garden of Eden was illiterate and unschooled but claimed to have so much wisdom (Gen 03:05-06). *Muhammad* is similar to the snake and to Joseph Smith in that *Muhammad* did not really believe in the *Koran*. For instance, in K 033, *Muhammad* exempted himself from a host of regulations that the *Koran* sets down for others to follow.²⁸⁶⁰ Also, *Muhammad* did not concern himself with ensuring that the *Koran* was internally consistent.

One of many contradictions in the *Koran* is that the Creation was said to be six days long (K 007:54, 010:003, 011:007 and 025:059) but eight days elsewhere (K 041:009-012). Whole books have been written on the internal contradictions in the *Koran*, and contradictions between the *Koran* and the traditions, science and history. Such material is readily found on the Internet.

The *Koran* is a mass of internal contradictions and *Allah* even admits as much in K 002:106 and 16:101 where *Allah* says he had to substitute better material for inferior-grade revelation. Facetiously speaking, *Allah* did not do enough editing, even though he had half of eternity to work on the *Koran*. But being *Allah* means you never have to say you’re sorry.

So the fact that *Allah* and *Muhammad* did not really believe in the *Koran* makes their relationship to the *Koran* like the snake’s relationship to the forbidden fruit, and like Joseph Smith’s relationship to the fictional *Book of Mormon*. *Allah*, *Muhammad*, Joseph Smith and the snake in Eden knew they were just dictating fiction.

Other Name Mix-ups

The *Koran* does not survive scrutiny well even in terms of a purely human document, much less a supposedly inspired document.

Muhammad thought that Pharaoh’s wife rather than Pharaoh’s daughter adopted Moses (Exo 02:01-10; K 028:008-009).

Similar to how *Muhammad* confused Mary and *Miriam*, *Muhammad* did not realize that there are many Johns in the Bible. *Muhammad* misunderstood the statement “None of your kindred is called by this name” (Luk 01:61). *Muhammad* took Luk 01:61 to mean that no one ever had the name John (*Johanan*) before John the Baptist (*Pickthall*, *Yusuf Ali* and *George Sales*’ K 019:007).

The Bible however lists plenty of Johns before John the Baptist (2Ki 25:23; 1Ch 03:15, 24; 06:09f; 12:04, 12; Ezr 08:12; Neh 12:22f; Jer 40:08, 13, 15; 41:11, 13; 42:01, 08; 43:02, 04).

Muhammad also mixed up Gideon with Saul. In a historical compression, *Muhammad* has Gideon, David, Goliath and Saul all living at the same time (K 002:246-251).

In another historical compression, *Muhammad* has Nimrod throwing *Ibrahim* in a fire (K 021:051-071; 029:016-017; 037:097-098). According to some historians, Nimrod lived sometime after 2800 BC, while Abraham lived after 1960 BC.

²⁸⁶⁰ Dashti. *Career*, p. 128.

Muhammad thought that Abraham nearly sacrificed his son Ishmael, instead of Isaac as *Genesis* reports. *Muhammad* also thought the incident happened before Isaac (*Ishaq*) was even born (K 037:102, 112).

It is interesting in that *Muhammad* made his grandfather out to be an *Ibrahim*, and his father out to be an Isaac (or Ishmael, according to *Muhammad's* thinking). *Muhammad* related that his grandfather *Muttalib* took an oath and nearly sacrificed his father *Abdullah* to Allah.^{2861 2862}

Instead of Allah providing a ram as *Yahveh* had for Abraham (Gen 22:13-14), Allah “the tax collector” required 100 camels from *Muttalib* in exchange for *Abdullah's* life.

Similar to *Muhammad's* Isaac-Ishmael switch, *Muhammad* thought that Jews crucified someone Allah made to look like Jesus (K 004:157). *Muslim* tradition suggests that *Muhammad* believed that Simon from Cyrene, Judas Iscariot or another person died in Jesus' stead. Curiously, even though *Muhammad* thought Christ never died, *Muhammad* spoke as though Christ was made a sacrifice for sin. Zwemer wrote:

As a parody of the mystery of the Lord's Supper, *Mohammed* is said to have sanctioned the drinking of his own blood. When [at the Battle of *Uhud*] *Malik Bin Sinan* sucked his wounds, swallowing the blood, the prophet exclaimed, ‘Anyone whose blood touches mine, him the fire of hell shall not destroy.’²⁸⁶³

Muhammad also thought that the Garden of Eden was in heaven, and that Adam and Eve were kicked out of heaven and down to earth (K 007:019-025; compare Gen 03:23-24). *Muhammad's* thinking that the Garden of Eden had been in heaven explains in part why *Muhammad* thought heaven was such a sensual place.

Muhammad seems to have thought during his *Makkan* days that Ishmael, Isaac and Jacob were all sons of *Ibrahim*, rather than Jacob being a grandson of Abraham through Isaac (K 006:084-086; 011:071; 019:049-050; 021:072-085; 038:045-048). F. E. Peters wrote:

The conclusion seems inescapable. While still at *Makka*, *Muhammad* was under the impression that Isaac and Jacob were Abraham's sons, then at some point, probably at *Madina*, he corrected the genealogy ([K 014:39])...²⁸⁶⁴

One of *Muhammad's* main name mix-ups was saying that *Allat*, *Uzza* and *Manat* were male angels to whom the ancients had given female names (K 043:016-020; 037:149-153; 053:019-021, 026-027).

***Muhammad's* Chief Name Mix-ups**

Muhammad put in a prophecy in Jesus' mouth—a prediction that a certain *Ahmad* would come after him (K 061:006). *Muhammad* taught that this referred to himself, even though *Ahmad* means “more praiseworthy” while *Muhammad* means just “praiseworthy.” Thus the *Koran* would have us look forward to someone more praiseworthy than *Muhammad*, which could point to nearly anyone since *Muhammad* was such a vile and wicked lowlife.

²⁸⁶¹ Peters. *Origins*, p. 82.

²⁸⁶² Shamoun, Sam. “Abraham and the Child of Sacrifice—Isaac or Ishmael?” AnsweringIslam.org, accessed 26 Nov 2003.

²⁸⁶³ Zwemer, *The Muslim Christ*, ch. 2, pp. 155-173; Lings. *Sources*, pp. 186-187

²⁸⁶⁴ Peters. *Origins*, p. 119.

Muhammad's biggest name mix-ups was assuming that *Yahveh* was *Allah* the moon-god (*K* 002:062; 003:064; 006:107; 016:035; 021:108; 029:046, 061-063; 039:003).

Muhammad was familiar with many pagan sexual triads such as *Osiris*, *Isis* and *Horus*. Thus *Muhammad* naturally made the equivocation between *Yahveh* and *Allah* on the basis of his misconception that *Yahveh* was a triad of closely partnered gods, rather than a trinity. *Muhammad* assumed that Jews, Christians and *Hanifs* had these similar triads:

- Ⓒ Jewish: *Yahveh* (translated *Allah*), *Ezra* and the Zodiacal Seasons filling out the triad
- Ⓒ Christian: Father (translated *Allah*), Son and Mary.
- Ⓒ *Hanif*: *Allah* the moon-god along with *Allah's* consort and daughters filling out the triad.

The Plausibility of the *Hanif* Triad Having Two Male and One Female

Someone might wonder at the *Hanifs* having a male Venus-god as part of their triad. Since *Muhammad* categorized the *Hanifs* with Christians and Jews, he must have thought they had similar triads.

According to *Muhammad's* thinking, which will be examined later in this book, Jews and Christians had two males and a female component in their triads. The Satanic Verses episode seems to show that *Muhammad* thought the *Hanifs* worshipped *Allah's* daughters.

The pagans in Southern Arabia did have at least one male Venus god. Egerton Sykes wrote that in Southern Arabia *Attar* was the Venus-goddess, and *Atter* (or *Athtar*²⁸⁶⁵) was the male Venus.²⁸⁶⁶ Brian Doe wrote "Another dominant deity was the male god known as 'Athtar corresponding to the Phoenician 'Ashtarte.'²⁸⁶⁷

The Arabs also had "two *Uzzas*"—perhaps one *Uzza* being male and the other *Uzza* female.^{2868 2869} The logic behind the two *Uzzas* is that it was thought that the Morning Star and Evening Star were of the opposite sex.

A popular Arabian sun-god was *Shams* whom James Hastings says "...was construed as feminine."²⁸⁷⁰ Hastings wrote that the Greek geographer and historian, Strabo (~64 BC to ~23 AD) equated the northern Arabian *Dusares* with *Helios* the sun-god most commonly found in zodiac circles of late antiquity.²⁸⁷¹

Levy notes that *Dusares'* sun-god designation was blurred over time:

Dushrat or *Dushara* (*Dusares* in Greek) was no longer expressly a sun-god.²⁸⁷²

So it is important to note that Hastings also mentions two other Arabian sun-gods (*Shariq* and *Dharir* or *Dhirrih*) who were male:

In both of these cases the sun is treated as masculine, contrary to the general [Arabic] usage [of sun deities being female].²⁸⁷³

²⁸⁶⁵ Phillips, *Sheba*, p. 64.

²⁸⁶⁶ Sykes, *Mythology*, *Attar* entry, p. 22.

²⁸⁶⁷ Doe, *Arabia*, p. 25.

²⁸⁶⁸ "The Arabs swore by 'the two *Uzzas*' (Isaac Antiochenus), presumably referring to the morning and the evening star" (Harris, R. *Boanerges*, Cambridge, 1913, p. 256).

²⁸⁶⁹ Hastings, *Ethics*, "Arabs (Ancient)" entry, p. 660, middle of right column.

²⁸⁷⁰ Hastings, *Ethics*, "Arabs (Ancient)" entry, p. 660, left column.

²⁸⁷¹ Hastings, *Ethics*, "Arabs (Ancient)" entry, p. 660, left column.

²⁸⁷² Levy, *Lost*, pp. 67-68.

That Muhammad Went to the Grave Thinking that Allah Was a Moon-god Is Entirely Plausible

Muhammad never came to a correct understanding of Judaism since in one of his last *Madinan Suras* before his death, *Muhammad* said that Jews called Ezra the Son of God (*K* 009:030). Also, in one his last *Madinan Suras* soon before his death, *Muhammad* said that the Christians thought of Mary as being a goddess (*K* 005:116).

The *Hadith* is clear that *Muhammad* thought that Jews worshipped Ezra and Christians Mary (*Sahih Bukhari*, vol. 6, bk. 60, no. 105; vol. 9, bk. 93, no. 532s; *Sahih Muslim*, bk. 001, no. 0352).

Muslim commentators were mostly at a loss to explain *Muhammad's* confusion about what Jews believed. For instance, Yusuf Ali wrote:

I have quoted passages from the Old Testament, showing how freely the expression 'sons of God' was used by the Jews. A sect of them called *Uzair* (Ezra) a son of God, according to Baidhawi [or Baidawi, died 1292 AD].²⁸⁷⁴

Zwemer wrote:

Baidhawi, the well-known commentator, says that it must have been true, because the Jews themselves, to whom the passage was read, did not deny it.²⁸⁷⁵

Obviously, these explanations are entire unsatisfactory since by *Muhammad's* time, the basic tenets of Judaism and Christianity were well known throughout the Mideast. Further, more of *Muhammad's* statements about Christianity and Judaism were clearly never directed at a particular sect.

So the fact that *Muhammad* never came to a correct understanding of the Jewish conception of *Yahveh* and the Christian Trinity, suggests that *Muhammad* went to the grave thinking that *Allah* was a moon-god.

The Title Allah in Pre-Islamic Arabia

Allah is a contraction that means "the god." F. E. Peters wrote:

The cult of the deity termed simply the god (*Allah* < *Al Ilah*) was known throughout southern Syria and northern Arabia, and was obviously of central importance in *Makka*, where the building called the *Kaaba* was indisputably his house.²⁸⁷⁶

James Hastings wrote:

In the *Nabataean* inscriptions we repeatedly find the name of a deity accompanied by the title *Alaha*, 'the god.'²⁸⁷⁷

So *Allah*, meaning "the god," was likely an appellation just as "Lord" (*Baal*, *Bel*) was a title. The Bible clearly uses titles when it uses the plurals "the *Baals*" and "the *Asherahs*" (*Jdg* 03:07). Sinasi Gunduz wrote:

The epithet *Ba'al Samin*, 'the Lord of Heaven,' is used in ancient Near Eastern inscriptions as a divine name and usually denotes the supreme god of any local pantheon.²⁸⁷⁸

²⁸⁷³ Hastings, *Ethics*, "Arabs (Ancient)" entry, p. 660, left column.

²⁸⁷⁴ Bailey, Rev. Richard P. "Jihad: The Teaching of Islam From Its Primary Sources—The *Quran* and *Hadith*," AnsweringIslam.org, accessed 4 May 2004.

²⁸⁷⁵ Zwemer, *Christ*, ch. 1, note 2.

²⁸⁷⁶ Peters, *Origins*, p. 107.

²⁸⁷⁷ Hastings, *Ethics*, "Arabs (Ancient)" entry, p. 664, right column.

²⁸⁷⁸ Gunduz, *Life*, p. 139.

The *Encyclopedia Britannica* comments on the title *Baal*:

As a *Semitic* common noun *baal* (Hebrew *ba'al*) meant 'owner' or 'lord,' although it could be used more generally....But *Baal* was not exclusively a fertility god. He was also king of the gods....*Baal* was also worshiped by various communities as a local god. The Old Testament speaks frequently of the *Baal* of a given place or refers to *Baalim* in the plural, suggesting the evidence of local deities or 'lords' of various locales. It is not known to what extent the *Canaanites* considered those various *Baalim* identical, but the *Baal* of *Ugarit* does not seem to have confined his activities to one city, and doubtless other communities agreed in giving him cosmic scope.²⁸⁷⁹

Sinasi Gunduz mentions that *Sin* the moon-god was called *Baal*:

Sin was widely worshipped as 'lord of *Haran*' (*bel-Haran*) in the first millennium BC. An Aramaic inscription on a slab from *Zinjirli* in Northern Syria, which can be dated to about 730 BC, mentions *Ba'al Haran*, referring to *Sin* of *Haran*: 'My lord is *Ba'al Haran*...' ²⁸⁸⁰

Tamara Green wrote about a similar appellation:

Marelahe, i.e. the Lord of the Gods....title seems not to be specific to any one deity, but rather is used to denote the chief divinity of various local pantheons...Such an understanding of the title *Marelahe* would point clearly to the survival of the indigenous cult of the moon... ²⁸⁸¹

The same appellations were applied to the highest god in a local pantheon no matter whether the high god was a moon-god or a sun-god. In the Mideast, wherever the title *Allah* was used, it was generally applied to the local moon-god. That is because a male moon-god generally was the high god in Mideast pantheons.

In passing, while *Allah* the moon-god was the high god in pre-Islamic times, other gods could still be called "lord," as Ronald Lewcock wrote:

The ancient religions of South Arabia all focused on the worship of a male moon-god, with a consort, the sun-goddess *Shams*, who was the mother of the moon-god's child, the evening star *Athtar*. Great temples to their cult, and to the cults of numerous deities who were 'lords' of the seasons, rains, agriculture, irrigation, crafts, etc., were built all over the densely populated and cultivated lands of South Arabia. ²⁸⁸²

The Title *Allah* As Used by Jews and Christians in Pre-Islamic Arabia

The word *Allah* is not found in the Bible. Some *Muslims* say that the Old Testament forms *Elah* and *Eloah*, meaning "God," ought to be translated "*Allah*." *Elah* and *Eloah* are found much less frequently than *Elohim*, the normal Old Testament word meaning "God."

One can see that the forms for "God" found in the Bible have different vowels than "*Allah*." Also, the forms for "God" found in the Bible have only one *Lamedh* (*l*), while *Allah* has two *Lams* (*ll*). The forms for God in the Bible are not contractions but the word *Allah* is a contraction (*Allah* < *Al Ilah* ("the god")).

Even if *Yahveh* were called by some form of *Allah*, meaning "the God," in the OT (which is not the case, by the way), it would not prove that *Allah* is the God of

²⁸⁷⁹ EB, accessed 10 Jul 2002, *Baal* entry.

²⁸⁸⁰ Gunduz. *Life*, pp. 195-196.

²⁸⁸¹ Green. *Moon*, p. 67.

²⁸⁸² Lewcock. *San'a*, pp. 20-21.

the Bible. The reason is both *Yahveh* and pagan gods were called *Elohim/eloim* in the Old Testament, yet it was understood that the pagan *eloim* were demons (Deu 32:17; Psa 106:037; 1Co 10:20-21).

Some *Muslims* like Ahmed Deedat, who are desperate to find the word *Allah* in the Hebrew Bible, have said that the *-alle-* syllables in *Hallelujah* is the word *Allah*.²⁸⁸³ However, *Hallelu-* means “praise!” and *-yah* suffix is short for *Yah[veh]*.

Incidentally, this short form for *Yahveh*, *Yah*, is found both by itself in the Hebrew Scriptures²⁸⁸⁴ and as a syllable in theophoric names like *Yo-el* (*Yah[veh]* is God (*El*)) and *Eli-jah* (God (*El*) is *Yah[veh]*).

Pre-Islamic-era Arab Christians used the theophoric name ‘*Abdullah* (“Servant of *Allah*”) as a baptismal name.²⁸⁸⁵ *Abdullah* was also *Muhammad*’s father’s name.

Some have said that the Arabic *Abdullah* and *Obied Allah* are translations of the Hebrew *Obadiah*. One of *Muhammad*’s uncles was named “*Obied Allah*.”²⁸⁸⁶ *Obadiah* however means “Servant of *Yah[veh]*,” whereas *Abdullah* means “Servant of *Allah*.” The *Encyclopedia Britannica* states:

Allah is the standard Arabic word for ‘God’ and is used by Arab Christians as well as by *Muslims*.²⁸⁸⁷

Though Arab Christians spoke the Arabic language and they used the appellation *Allah*, meaning “the God,” they clearly were Trinitarian. The *Koran* states that Christians and Jews referred to *Yahveh* by the title *Allah* (“the God”), and Christians called Jesus *Allah*’s Son (K 002:079; 005:018; 009:030).

Arab Christians also used the theophoric name ‘*Abdullah* (“Servant of *Allah*”) as a baptismal name.²⁸⁸⁸ When Christians used the title *Allah*, they had “The God” of the Bible in mind. By contrast, *Abdullah* was also the name of *Muhammad*’s pagan father. He however was named after *Allah* the *Makkan* moon-god just as *Makkans* with the names *Hilal* (crescent) and *Qamar* (moon) were named in honor of the *Makkan* moon-god.²⁸⁸⁹

That the pre-Islamic Arab Christians called *Yahveh* by the title *Allah* (“the God”) and the Arabs called their high moon-god *Allah* (“the God”) does not show the slightest commonality between Christianity and *Islam* and the deity of each.

It is easy to imagine that any number of pagan deities were called upon by the generic title of “the god” (*Allah*) in pre-Islamic times. That some Christians and *Muslims* used, and still use, the same title *Allah* (“the God/god”) in reference to their respective deities does not mean they ever had the same proper name or identity, despite what is commonly asserted.²⁸⁹⁰

Christians using the name *Allah* is similar to how the Hebrews occasionally called *Yahveh* “*Baal*,” meaning “Master” or “Husband” (2Sa 05:20-21; Isa 54:05; Jer 03:14; 31:32; Hos 02:16 [BHS 02:18]). When referring to *Yahveh*, Jews used the word *Baal* as an appellation rather than as a proper noun or name.

²⁸⁸³ Morey. *Invasion*, p. 226, fn. 1.

²⁸⁸⁴ Exo 15:02; 17:16; Psa 068:05, 19; 077:12; 089:09; 094:07, 12; 102:19; 104:35; 105:45; 106:01, 48; 111:01; 112:01; 113:01, 09; 115:17f; 116:19; 117:02; 118:05, 14, 17; 122:04; 130:03; 135:01, 03, 21; 146:01, 10; 147:01, 20; 148:01, 14; 149:01, 09; 150:01, 06; Isa 12:02; 26:04; 38:11.

²⁸⁸⁵ Trimingham. *Arabs*, p. 295.

²⁸⁸⁶ Morey. *Invasion*, p. 51.

²⁸⁸⁷ EB, accessed 30 May 2003, *Allah* entry.

²⁸⁸⁸ Trimingham. *Arabs*, p. 295.

²⁸⁸⁹ Warraq. *Why*, p. 40.

²⁸⁹⁰ Pipes, Daniel. “Is *Allah* God?” DP, 28 Jun 2005.

Just as using the name *Baal* does not mean Jews equated the false god *Baal* with *Yahveh*, so Christians using the name *Allah* does not mean Christians equated the false god *Allah* with *Yahveh* or the Trinity.

When Arab Christians said *Allah*, they had in mind the meaning “the God.” Arab Christians surely rued the fact that *Makkans* referred to a moon-god as *Allah*. Arab Christians surely tried to convince the *Makkans* that the *Makkan Allah* was a demon, and that the only true *Allah* (“the God”) was *Yahveh*, the God of the Bible and not the god of the *Koran*. Samuel Zwemer wrote:

On the Christian monuments found by Dr. Edward Glaser in *Yemen*, *Allah* is also mentioned. The *Sirwah* inscription (AD 542) opens with the words: ‘In the power of the All-merciful and His Messiah and the Holy Ghost,’ which shows that, at least in *Yemen*, Arabian Christians were not in error regarding the persons of the Trinity.²⁸⁹¹

So Arab Christians were by no means referring to the *Makkan* moon-god named *Allah*. Moreover, Christians were not even referring to the Jewish unitarian conception of *Yahveh*. So even if the *Allah* of *Islam* was the unitarian god of Jews, *Allah* still is once removed from the God of the Bible.

Whether Muhammad Ever Saw Jewish or Christian Literature With the Word Allah

Some *Muslims* like to point out that modern Arabic translations of the Bible use the word *Allah*. Even if *Muhammad* could read, it was doubtful that he would have seen a Jewish or Christian Old Testament or New Testament with the Arabic word *Allah*. Christians and Jews of *Muhammad*’s time generally used Aramaic translations, as Shea and Troyer wrote:

The first certain traces of a translation of the Hebrew sacred books into Arabic are to be found in the tenth century. Pocock mentions Saadias, a learned Jew, who lived from 892 to 941 AD, as translator of all the books of the Old Testament into Arabic; and another Jew (not named) who made a version of the book of Kings into the same language.²⁸⁹²

Trimingham says “...little credence can be given to this story” that John of *Sedra* translated the Gospels into Arabic between 631-640 AD. Trimingham says the earliest extant Arabic Gospel is from the eighth or ninth century.²⁸⁹³ *Muhammad* would not have seen the New Testament in Arabic since he died in 632 AD.

Another tradition says that *Muhammad*’s wife Aisha related that Waraqa, cousin of *Muhammad*’s first wife Khadija on her father’s side, translated the Gospels into Arabic.²⁸⁹⁴ This however is contradicted by a very similar tradition that says the language was Hebrew (not Arabic).²⁸⁹⁵

If there ever were a Christian named Waraqa in *Makka*, who happened to be bilingual and well versed in the New Testament, would he have not corrected *Muhammad*’s impression that the Christian Trinity included Mary? (*K* 005:116).

Thus it seems Waraqa was Jewish rather than Christian, and he was not particularly concerned about Christian doctrine. *Muhammad*’s Jewish genealogy is discussed elsewhere (see the ToC).

²⁸⁹¹ Zwemer. *Essay*, ch. 2, p. 27.

²⁸⁹² Fani. *Dabistan*, p. 303.

²⁸⁹³ Trimingham. *Arabs*, p. 225 & fn. 33.

²⁸⁹⁴ *Sahih Bukhari* 004.055.605; 006.060.478; 009.087.111; *Sahih Muslim* 001.0301.

²⁸⁹⁵ *Sahih Bukhari*, vol. 1, bk. 1, no. 3.

The reason the Gospels were not translated into Arabic is that Aramaic was well known and was the language of commerce in Arabia.²⁸⁹⁶ Moreover, the Arabic script was in the process of refinement for centuries before and after *Muhammad's* time.

Arabic originally lacked a system to indicate most vowels and to distinguish several similar consonants.²⁸⁹⁷ Thus many variant readings were possible. There was one redeeming quality of Arabic, however:

The root system in Arabic, where most words follow standard forms based on trilateral roots, makes it possible, though difficult, to read such undotted texts.²⁸⁹⁸

With so many similar looking letters and without diacritical marks, many sets of three or four letters could represent two or more words. For instance, when one runs across *hll*, does it stand for *Halal* (Kosher food), *Hilal* (a dwelling (rough “h”)), *Hilla* (dwellings), *Hulul* (the indwelling of Allah in a Sufi), *halla* (the moon appearing) or *Hilal* (the crescent-moon)?

Readers of early Arabic had the same problem that dyslexics experience where a word is sometimes perceived to be another word due to the transposition of letters.

Many dyslexics try to memorize a story to minimize the struggle of making sense of the text later on. This undoubtedly is a main reason why many *Muslims* throughout *Islam's* history have attempted to memorize the *Koran*.

Even when diacritical marks were introduced as vowels, they were not well formed shapes like the letters A, E, I, O and U—English vowels easily distinguishable from ink dribbles. Arabic vowels and other diacritical marks were mostly arrangements of dots. This led to frustration, because as James A. Bellamy points out:

...the Arab commentators were well acquainted with drippy pens and copyists' errors brought on by fatigue.²⁸⁹⁹

Extra dots could also come from dust, fly-specks, poor-quality paper and such.

The reason many Arabic letters look very similar is that *Muslims* wanted many of their letters to look like the crescent-moon—the symbol of Allah. The dotted vowels and diacritical marks were meant to imitate the stars. This subject will be discussed further in a later chapter (see “curvy letters” in the Index).

One reason Jews and Arab Christians came to refer to *Yahveh* as “Allah,” among other names, is Jews stopped using the name *Yahveh* long before the time of Christ. Jews and Christians referred to *Yahveh* as God, Lord, *HaShem* (Hebrew meaning “the Name”) and the like, as evidenced in the Greek *LXX* translation of the Old Testament, Intertestamental literature the New Testament.

Even when Jews read straight from the Hebrew, the word *Adonai* (Lord) was substituted for the word *Yahveh*. This substitutionary practice meant that Jews and Christians had no scruples against calling *Yahveh* “Allah.”

Also, there is the fact that in early Arabic, Allah was written without vowels similar to *aUl* (English transliteration: *ALLH*). In *Semitic* languages the “A” (*Aleph*, *Alif*) is a semi-vowel treated as though it were a consonant.

²⁸⁹⁶ Trimingham. *Arabs*, p. 225.

²⁸⁹⁷ Warraq. *Why*, p. 108.

²⁸⁹⁸ Blair. *Inscriptions*, p. 24.

²⁸⁹⁹ Bellamy, James A. “Some Proposed Emendations to the Text of the *Koran*,” *Journal of the American Oriental Society (JAOS)*, no. 13, 1993: pp. 562-573, as quoted in Warraq. *What*, p. 490.

Notably, both Arabic and Hebrew seem to have first received vowel pointing during the same period. The Masoretes first added Hebrew vowel pointing between the sixth and tenth centuries AD. Vowel pointing—like the dot above an i or j—was inserted around existing letters because it was thought the text was too sacred to change by insert actual vowel letters.

Jews and Christians may have thought that the four-letter title *ALLH* (*Allah*) was a good substitute for the Tetragrammaton, *YHVH* (*Yahveh*). “Tetragrammaton” is Latin for “four root-consonant word.” The pagans however liked the appellation *Allah* for different reasons other than the letter count. The word *Allah* is similar (but not necessarily metathetically related) to the word *Hilal*, meaning “crescent.”

The pair of Arabic *Lam* letters (ll) joined at the bottom like (U) in the word *Allah* reminded the Arabs of the horns of the crescent-moon, especially the abbreviated form “to / for Allah” (*aU* = *Li-'llah*). If cattle and onyx horns reminded the Arabs of the moon crescent surely the *aU* abbreviation did too. Metathetical words are discussed in a later chapter, but one can already see that *Allah* was a most fitting name for a moon-god! (see “metathesis” in the glossary).

The process whereby moon-god worshippers, as well as Christians and Jews, were able to agree on the appellation *Allah* is similar to how sun-god worshippers were able to settle on the Christianized name, *Elijah*, for their sacred sites. J. S. Trimingham wrote how astral shrines were converted to Christian use:

The cult of the prophet *Elias* [*Elijah*] is known to have replaced the cult of the sun in Hellenistic places and the similarity between the names *Elias* and *Helios* [Greek sun-god popular in late antiquity] is adduced.²⁹⁰⁰

An additional factor in the conversion of sun-god temples into Christian sites honoring *Elijah* is that the Aramaic for “God” (*Eli* or *Eloi*) was sometimes misheard as “*Elijah*” (Mat 27:46-49; Mar 15:34-36). To many in the Mideast, “the god” first meant *Helios*.

In pre-Islamic times, the pagan Arabs applied the appellation *Allah* to the moon-god. Since the moon-god was the national war-god for each tribe and nation in Arabia—as Ditlef Nielsen noted,²⁹⁰¹ each Arab tribe had its particular name for its moon-god. This is similar to how each city-state in the Fertile Crescent had its own uniquely named *Baal*.

The *Makkan* Arabs knew *Allah* as *Sin* but were loath to call *Allah Sin* since their potential enemies called their national war-and-moon-god *Sin*. Other names that *Makkans* preferred not to use for *Allah* were *Wadd*, *'Amm*, *Mahram* and *Ilmaqah*, even though the *Sabean Ilmaqah* was predecessor of the *Makkan Allah*.²⁹⁰²

Muhammad dictated for the *Koran* “Allah’s name is much remembered in cloisters, churches, synagogues and *Mosques*” (K 022:040). This is evidence that *Allah* was a pre-Islamic moon-god since the high god worshipped in the pre-Islamic *Mosques* of Arabia surely was a moon-god.

Muhammad just did not realize that every high god in Arabia, whether it was a sun-god or moon-god, went by the title “Allah,” meaning “the god.” The common appellation surely does not make every god in Arabia the God of the Bible!

²⁹⁰⁰ Trimingham. *Arabs*, p. 79 (also see p. 241).

²⁹⁰¹ Nielsen, 1912, pp. 593-594, as translated in Krause, “*Haram-Harimat*.”

²⁹⁰² Sykes. *Mythology*, *Ilmaqah* entry, p. 102.

Whether *Allah* is the God of the Bible

Those Christians who agree with *Muslim* propaganda that *Muhammad's* god and the God of the Bible are the same god agree with the *Koran*. Many of these people are unfamiliar with the *Koran*, do not know the *Allah* of pre-Islamic paganism, nor are they versed in *Islamic* and Christian doctrine.

Christians need to be forthright and say that *Muslims* worship a demon who poses as *Allah*. Moses, a psalmist and Paul were forthright about how pagans worship demons (Deu 32:17; Psa 106:37; 1Co 10:20-21; 1Ti 04:01). Christians need to reject *Muhammad's* assertion that *Muslims* and Christians worship the same God (K 002:062; 003:064; 006:107; 016:035; 021:108; 029:046, 061-063; 039:003).

Besides, there is no point in treating *Islam* as a mere heresy since there is little in *Islam* worth salvaging. *Allah* is a demon, *Muhammad* was a false prophet, and the *Koran* teaches Satanic doctrines.

Islam has all but a few Biblical facts wrong, so it is best for converts from *Islam* to forget what they "think" they know about the Bible. They need to discount the entire religion of *Islam* and learn Christianity from scratch just as being an experienced alchemist would not help one get a job in chemical engineering.

Sometimes out of wishful thinking, many Christians try to treat *Islam*, not as a different world religion but as though *Islam* were a Judeo-Christian heresy. In fact, *Muslims* are quite happy to be included inside the big Judeo-Christian tent, and happy that many Christians think that *Allah* is *Yahveh*. That is why *Muslims* constantly say that they believe in Jesus as a prophet, so they can get their foot in the door of a church so as to convert it into a *Mosque* (K 002:062; 003:064; 006:107; 016:035; 021:108; 029:046, 061-063; 039:003).

Muslims are like the Mormons in this regard. The Mormons work hard to make everyone think that *MormonIslam* is just another Christian denomination. Mormons in fact hide their many wildly distinctive doctrines from would-be converts for years, so as not to let on that they are an entirely different world religion than Christianity.

Only after the Mormon convert is thoroughly integrated and even married into *MormonIslam* and otherwise indoctrinated, do the Mormons tell the convert about how he ought to aspire to be a god among millions of other Mormon gods supposedly populating the universe.

By practicing such stealth and discretion, Mormons are able to fool many people. The worst that most Christians can say about *MormonIslam* is that it follows some heresies. A closer inspection of Mormons doctrines however shows that *MormonIslam* is indeed another world religion. Mormons are, for one thing, polytheists. Either there is only one God or there are many more. No agreement is possible between the two propositions. Monotheism is as different from polytheism as it is from atheism.

The "Heresy" Approach to *Islam* Does Great Damage to Christianity

Unfortunately the "heresy" approach to *Islam* does not alert anyone to exactly how greatly *Islam* distorts and maligns the truths of the Bible. Thus the "heresy" approach to *Islam* aids and abets the violent takeover of the world by *Muslim* proselytizers, apologists, propagandists and *Jihadists*.

Saying that *Yahveh* and *Allah* are the same God also leads pundits to make damaging comments about *Yahveh* as though he were *Allah*. The misdeeds of *Allah's* followers are then misattributed to *Yahveh* and his followers. The situation is just as

Paul said:

If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him. Anyone who welcomes him shares in his wicked work (2Jo 01:10-11).

What Paul has described has already happened a million times over. When the Patriot Defenders, a Veterans group went to see President Bush in Sacramento, California, they reported:

The RC [Roman Catholic] priest was a real dufus.²⁹⁰³ Not only did he mumble something incomprehensible about pursuing the war 'with the minimum loss of human life' (without a word about 'justice' or 'righteousness') but then he said 'we know that these acts [on 9/11/2001] were committed in Your Name....' I was ready to go down and strangle him (I wondered whether the Secret Service would protect the dufus or just stand by and protect the Prez [short for President]). Obviously, this guy had a little trouble distinguishing between *YHWH* and *Al-Ilah* (a.k.a. *Allah*) the moon-god. One of the things we can be thankful for is that the Mohammedans carefully give the moon-god credit for all their deeds and don't blaspheme *YHWH*—as the RC dufus managed to do.²⁹⁰⁴

Muslims committed terrorist acts in the name of *Allah* the war-and-moon-god, not *Allah*. Anyway, this priest was just following the Catholic Church's wrongheaded official stance toward *Islam*.²⁹⁰⁵

Ann Coulter reported another instance of people defaming *Yahveh* as though he were *Allah*. She mentioned how the liberal broadcaster-turned-columnist, Walter Cronkite, accused Christians of...

...worshipping the same God as the people [*Muslims*] who bombed the

World Trade Center and the Pentagon [on 9/11/2001].²⁹⁰⁶

The *PBS* (Public Broadcasting System in the US) likes to smear Christianity in this way. For instance, *PBS* says a common stereotype is that "*Islam* is fundamentally different from Christianity and Judaism." To counter this supposed misperception, the tax-subsidized and tax-exempt *PBS* quango issued their very own *Fatwa* edict declaring that:

Muslims, Christians and Jews worship the same god. All three are monotheistic religions, with many common doctrines, texts and beliefs.²⁹⁰⁷

What *PBS* is saying is that Christianity and *Islam* are merely tweedledum and tweedledee, i.e. two nearly indistinguishable groups. This grouping makes it easier for *PBS* to criticize organized religion. Another *PBS* contention is that today's *Islam* is comparable to say, fifteenth-century Christianity before the Reformation.

PBS' hypocrisy is rife, because viewers in the West have heard so much negativity about the whole history of Christianity from *PBS*. When it comes to modern *Islam* however the *PBS* position is not to criticize but actually to defend *Islam*.

²⁹⁰³ "Dufus" is American slang coined in the 1980's. Dufus means "One who does stupid things."

²⁹⁰⁴ Patriot Defenders, patriotwatch.com/freep/repost2.htm, 15 Oct 2003.

²⁹⁰⁵ *Catechism of the Catholic Church* (CCC), para. 841, and *Nostra Aetate*, 28 Oct 1965.

²⁹⁰⁶ Coulter, Ann. *Slander: Liberal Lies about the American Right*. Crown Publishers, New York, 2002, p. 5.

²⁹⁰⁷ "PBS Global Connections with the Middle East," *AOL Research & Learn*, aolsvc.pbs.aol.com, accessed 28 Oct 2003, LGF.

Christians who accept *Muslim* claims that *Allah* really is the God of the Bible crown *Islam* with undeserved and unearned legitimacy. They also hand *Muslims* the very Bible that should serve as a shield for Christians. Thus *Muslims* can use the Bible as a shield in addition to their *Koranic* sword, while the Christian disarms himself spiritually.

The Makkans Knew Their Allah Was Not The God of Jews and Christians

The *Makkans* were not convinced that *Yahveh* and *Allah* was the same god just because they had the *Allah* title in common. The *Makkans* continued to think of *Allah* as their pagan moon-god, while *Muhammad* came to believe that *Yahveh*, the God of the Bible, and *Allah* the moon-god, were one and the same.

After all, *Muhammad* knew from his caravan travels that the moon shone in the Promised Land as surely as it shown at *Makka*. In fact, as he traveled along at night, the ever-protecting moon serenely accompanied him on the caravan.

That the *Makkans* did not approve of merging gods based on common appellations is evident in their rhetorical question:

Do you want to make all the gods into one God, *Muhammad*? That would be an extraordinary thing...(K 038:005).²⁹⁰⁸

The *Makkans* here are saying that *Muhammad* was on a slippery slope. If a person merged gods based merely on their common appellations, where would one stop? *Muhammad* already merged the *Makkan* high god *Allah* with the God of Christians, Jews, *Magians*, *Sabians* and *Hanifs* (K 002:017). The *Makkans* thought "Would he end up merging the high gods of Africa, India and China too?"

The issue came to a head when *Muhammad* tried to apply the *Rahman* ("the Merciful") appellation to *Allah*. The *Encyclopedia Britannica* states about *Rahman*:

After about AD 350 [in *Yemen*] monotheistic invocations to *Rahmanan*, 'the Merciful' (an epithet of Aramaic origin used for God by both Jews and Christians), or to the 'Lord of Heaven and Earth,' take the place of former polytheistic formulas and dedications. These early monotheistic texts probably emanated from Jewish immigrants from the oases of the *Hejaz*, although Christianity had already been introduced in South Arabia by Byzantine and Syrian missionaries.²⁹⁰⁹

One can sense from the *Koran* that this appellation was newly applied to *Allah* during *Muhammad*'s "ministry." *Muhammad* said:

Call upon *Allah* or call upon *Rahman*: by whatever name ye call upon Him, (it is well); for to Him belong the Most Beautiful Names (K 017:110).

That the *Makkan Allah* had not been known as *Rahman* indicates that before *Muhammad*'s time, *Allah* the *Makkan* moon-god was not equated with *Yahveh*, the God of Jews and Christians.

Jews called *Yahveh Rahman*, but the *Makkans* knew better than to think that *Allah* the moon-god and the *Yahveh* of the Bible were one and the same. Julius Wellhausen wrote:

The divine name *Ar-Rahman* is generally translated as 'the merciful one' and is regarded as a Jewish-Aramaic foreign word [to Arabic speakers].²⁹¹⁰

²⁹⁰⁸ Ishaq, *Sirat*, p. 192.

²⁹⁰⁹ Ryckmans, Jacques. *EB*, "Arabian Religions," 2004; also see Warraq. *What*, Ch. 8.2: "On the *Koran*," by Julius Wellhausen, Translated by G. A. Wells, p. 647.

²⁹¹⁰ Warraq. *What*, Ch. 8.2: "On the *Koran*," by Julius Wellhausen, p. 647.

The *Koran* records how the *Makkans* rejected the identification of *Allah* with *Yahveh*, a.k.a. *Rahman*:

When it is said to them, 'Adore ye 'the Compassionate' [*Al Rahman*], they say 'And what is the Compassionate? Why should we adore what you command?' (K 025:060).

They [the *Makkans*] blaspheme at the mention of [*Allah* being addressed as] 'the Compassionate' [*Al Rahman*] (K 021:036).

The *Makkans* seem not to have agreed with *Muhammad*'s assertion made early in his career that *Rahman* was *Allah* (K 017:110). K 017 is a *Makkan Sura*, written down early in *Muhammad*'s career. The *Makkans* saw *Rahman* as being *Yahveh*, the God of the Bible, while *Allah* was their *Makkan* moon-god. F. E. Peters wrote:

Some [*Makkans*] may have thought that *Muhammad*'s *Rahman* and their own *Allah* were two distinct gods, as they might well have been.²⁹¹¹

After all, mercy hardly appears to be an attribute of this gory god of warfare, wife-whipping, flogging-posts, torture, amputation, beheading, rape, mass-murder and boundless blood-lust The *Sufi* Martin Lings wrote:

When they had finally reached an agreement the Prophet told 'Ali to write down the terms, beginning with... 'in the Name of God, the Good, the Merciful (*Al Rahman*),' but Suhayl objected. 'As to *Rahman*,' he said 'I know not what he is.' But write... 'In Thy Name, O[h] God,' as thou wert wont [i.e. accustomed] to write.'²⁹¹²

Notably, the *Sura* that bans both naked circumambulation and non-*Muslims* from the *Kaaba* (K 009:017-018, 028) is the only *Sura* that is not prefixed with the words "In the Name of *Allah*, Most Gracious, Most Merciful [*Rahman*]." Perhaps, Suhayl's objection to the name *Rahman* being applied to *Allah* had something to do with this.

E. F. Peters wrote about the connection between *Allah* and *Rahman*:

What changes in the portrait of South Arabian religion is the replacement of the normal formula in the fourth and fifth centuries by inscriptions with a very different and apparently monotheistic terminology. There now appears to be recognized a supreme god, perhaps a unique God, who is generally called by the name the Merciful (*Rahmanan*)....Most of these monotheistic inscriptions...are Jewish...²⁹¹³

Margoliouth commented on traditions like the above:

From some texts and traditions we should gather that the *Makkan* objection was not to the glorification of *Allah* but to the identification of their familiar deity with him whom the Jews called *Rahman* (the Merciful), a title applied to pagan deities also.²⁹¹⁴

So it would seem the *Makkans* accepted that *Rahman* was an appellation that could be applied to any god, whether pagan or Jewish. The *Makkans* however objected to the idea that just because both *Yahveh* and *Allah* happened to be called *Rahman*, this meant they were the one and the same god. The *Makkans* knew that *Allah* was the standard Arabian high moon-god, not the *Yahveh* of the Bible. The *Makkans* did not accept or believe in *Muhammad*'s Biblicization of *Makka* nor *Allah*.

²⁹¹¹ Peters. *Origins*, p. 157.

²⁹¹² Lings. *Sources*, p. 252.

²⁹¹³ Peters. *Origins*, pp. 48-49.

²⁹¹⁴ Margoliouth. *Rise*, p. 143, as quoted in Gilchrist. *Islam*, vol. 1.

Nevertheless, since some titles applied to *Allah* were also applied to *Yahveh*, *Muhammad* felt that *Allah* was *Yahveh*. Thus *Muhammad* assumed the right to merge *Allah* and *Yahveh*'s traditions and scriptures and other extraneous material, to create the *Koran*.

Muhammad created the *Koran* by splicing Jewish scripture, the Jewish *Haggadah*, Christian *Apocrypha* and Christian folklore such as the Sleepers of the Cave, as well as *Hanif* Arabian moon-god stories.

Allah is not the only demon for whom *Muhammad* created a fake passport, false travelogue and made-up personal history. *Muhammad* said that the astral gods that Moses and Christians had identified long ago as being demons (Deu 32:17; Psa 106:037; 1Co 10:20-21) were instead male angels whom the pagans had given female names and then promoted to a divine status (K 043:016-020; 037:149-153; 043:016; 052:039; 053:019-021, 026-027).

There is an obvious reason why *Muhammad* could not say all the former astral gods were demons. The Arabs once thought that all the astral deities were progeny of *Allah* the moon-god. Moreover, the stars in the heaven never stopped shining, indicating that they had *Allah*'s approval. Due to this astral thinking, Arabs thought it would not be appropriate to call any of *Allah*'s progeny demons.

The worst that could be said of *Allah*'s progeny is that there were some mischievous offspring and a few bad apples. *Muhammad*'s solution to the matter was to say that the ancient *Makkans* gave male angels female names and had elevated angels to a divine status.

Thus *Muhammad* taught that the many astral gods were angels when in fact they were demons. This is not surprising since even *Muhammad*'s *Gabriel* was a demon posing as an angel of light (2Co 11:14).

There is a reason why *Muhammad* could not say the former astral gods were demons while Christians could. Unlike *Muhammad*, Christians did not believe in astrology and Christians did not believe that angels projected energies or forces from the stars to control the weather and people's lives (Deu 32:17; Psa 106:037; 1Co 10:20-21).

The Bible writers and Christians thought that demons merely impersonated astral gods and that the stellar link was fictitious and metaphorical. To Christians the sky was just a lightshow, and this lightshow was not run by demons since they had been thrown to the earth (Luk 08:31; 10:18; 2Pe 02:04; Jud 01:06; Rev 12:04).

There were many idols that even *Muhammad* could not redeem by making them into angels, so he gave them a false history in an attempt not to offend the sensibilities of the Arabs who worshipped these idols. *Muhammad* said that six idols of obviously Arabian origin were Antediluvian and were known to Noah (K 071:023-025). James Hastings wrote:

It is hardly necessary to remark that the transferring of all these Arabian deities to the age of Noah was a fantastic anachronism due to *Muhammad* himself.²⁹¹⁵

Significantly, idolatry is **not** mentioned as being one of the sins for which the Antediluvians were drowned (Gen 06:01-05). Hafiz Sarwar wrote about the six Arab gods that were the idols of the Antediluvians according to K 071:023-025:

²⁹¹⁵ Hastings. *Ethics*, "Arabs (Ancient)" entry, p. 663, right column, bottom.

Thus *Wadd* was shaped like a man, *Naila* like a woman, so was *Suwa*. *Yaghuth* was made in the shape of lion, *Yauq* like a horse and *Nasr* like a vulture."²⁹¹⁶

***Muhammad* Was Not the First to Confuse Christ for a Sun-god**

Another reason that *Muhammad* had the misconception that Jesus was a sun-god was that Christ was depicted in the Roman Empire both as *Horus* and *Apollo*. Ian Wilson wrote:

Many pre-sixth-century portraits of Jesus show him as an *Apollo*-like, beardless youth.²⁹¹⁷

Apollo, also called *Helios*, was the Greek god of the sun. In Latin, the sun-god was called *Sol*. Ramsay MacMullen wrote:

Roman tomb paintings...Jesus is shown as a bearded male figure and sometimes...as a shepherd or as the sun-god.^{2918 2919}

On many sixth century icons, the halos are large and reddish-gold and could easily be mistaken for the orb of the sun behind the head of Jesus. Similarly, the halos with rays of light beaming forth could be mistaken for the sun, leading pagans to believe that Jesus was a sun-god.

Christians probably felt comfortable depicting Christ as a sun-god because he is described as being bright with light like the sun (Mal 04:02; Luk 01:78; Rev 01:16) and the morning star (2Pe 01:19; Rev 02:28; 22:16).

Comparison with an astral object does not necessarily indicate divinity since already in the Old Testament a righteous ruler is compared to the sun (2Sa 23:03-04). In the New Testament the church is described as being clothed with sun, moon and twelve stars (Rev 12:01). That the Father and Son are not astral gods is indicated by how the sun and moon will not be found in heaven (Rev 21:23).

Muhammad's biographer, *Ibn Ishaq*, seems to indicate that *Muhammad* saw these *Helios*-like depictions since *Muhammad* said that Jesus had a ruddy complexion:

...the apostle described to his companions Abraham, Moses and Jesus as he saw them that night, saying... 'Jesus, Son of Mary, was a reddish man of medium height with lank hair with many freckles on his face as though he had just come from a bath.'²⁹²⁰

The sun-god *Helios* was often depicted as having horses and a chariot as far back as King Josiah's time (seventh century BC) (2Ki 23:11). Zodiacs became popular in the Greek world by the third century BC. Perhaps that is when sun-gods and their chariots were commonly featured in the middle of zodiac circles.

Lester Ness wrote the *Sepphoris* synagogue zodiac had no charioteer but just "a fiery ball riding a four-horse chariot."²⁹²¹ Notably, in *Muhammad's* description of the sun and moon, there is no driver but angels held the sides of the sun and moon

²⁹¹⁶ Sarwar. *Prophet*, pp. 18-19. Zwemer says the same in Zwemer. *Animism*, ch. 1.

²⁹¹⁷ Wilson. *Shroud*, p. 110.

²⁹¹⁸ MacMullen. *Eighth*, p. 130.

²⁹¹⁹ A ceiling mosaic from the tomb of *Julii* in the necropolis under St. Peter's mid-third-century *Grotte Vaticane*, Rome, shows Christ as a sun-god (Halsall, Paul. EUH 3300 Byzantine History, U. of N. Florida, Fall 2004, unf.edu/classes/byzantium).

²⁹²⁰ Ishaq. *Sirat*, pp. 183-184, and also *Hadith Sunan Abu Dawud*, bk. 37, no. 4310.

²⁹²¹ Ness. *Mosaics*, p. 19.

chariots.²⁹²² Perhaps *Muhammad* developed his idea of the sun and moon from zodiac circles similar to those at the *Sepphoris* synagogue.

Muhammad may have felt confirmed in his identification of Jesus as a Christian sun-god because *Muhammad* thought Jews depicted Ezra as a sun-god too—as is discussed in the “Jewish Connection” chapter.

The fact that Jews followed a solilunar calendar, and the Christians a solar calendar, seemed to indicate in *Muhammad*’s mind that they worshipped sun-gods besides the moon-god *Allah*.

Because Jews and Christians intercalated days and months, a practice *Muhammad* banned (*K* 009:036-037), *Muhammad* thought Jews worshipped Ezra as a sun-god and *Muhammad* thought the Christians worshipped Jesus as a sun-god.

Like *Muhammad*, the Emperor Constantine (~280-337 AD) seems to have initially thought that Christ was a sun-god. Less Nester wrote:

Already in the first century, Vespasian’s soldiers...saluted the rising sun...by the third century CE the emperor Aurelian had made the Syrian sun-god, *Sol Invictus*, the official protector of the Roman Empire. Even Constantine promoted *Sol Invictus* early in his career. His nephew Julian, the last pagan emperor, was a Mithraist, who wrote a famous hymn to the sun [*Mithra*].²⁹²³

Eusebius tells us in his *Church History* that Constantine was converted when he dreamt that he heard the words “By this sign you will conquer!” The Latin was “*In Hoc Signo Vinces*.” This bit of Latin is similar to a title for the sun-god promoted by the Roman Empire: *Sol Invictus*, “the Unconquerable Sun.”

In the same dream Constantine saw in the sky the *Chi-Rho* sign as though it were in the field of the sun. *Chi* and *Rho* are the first two Greek letters of the word *Christos*. The *Chi-Rho* sign looks like a *P* (*Rho*) superimposed over an *X* (*Chi*).

That Constantine thought that Jesus was a sun-god is suggested by the fact that for a decade after his conversion in 312 AD, Constantine had some coins minted with his portrait and *Sol* and other coins with his portrait and the *Chi-Rho* Christogram.²⁹²⁴
²⁹²⁵

Interestingly, there are pre-sixth-century portraits of a beardless Christ that look like a sun-god with a *Chi-Rho* sign positioned behind the head as though it were rays of the sun.²⁹²⁶ Also, the Staff of *Apollo* looked much like a Latin Cross. *Apollo* was a sun-god and *Apollo* was the son of *Zeus*.²⁹²⁷

Lester Ness wrote about Constantine’s pagan notions:

Certainly the era of Constantine saw a great deal of solar symbolism in art and imperial symbolism.²⁹²⁸

MacMullen wrote that Constantine held on to some other pagan ideas:

If at first—at various points throughout his reign—he demonstrated quite eccentric ideas about Christianity....There is a good example in his [Constantine’s] resort to entrail-divination [i.e. *Haruspex* auguring] in *CT* 16.10.1 (320)...On the disputed question, how well informed and orthodox was

²⁹²² *Al Tabari. History*, vol. i, p. 234.

²⁹²³ Ness, *Mosaics*, p. 109.

²⁹²⁴ MacMullen, *Christianizing*, pp. 44, 49.

²⁹²⁵ *EB*, accessed 2 Mar 2003, “Constantine I” entry.

²⁹²⁶ Wilson, *Shroud*, p. 111, image 22.

²⁹²⁷ *Symbols ‘98 Encyclopedia*, symbols.com, “3:1: The Latin cross, *crux immissa*, *crux capitata*.”

²⁹²⁸ Ness, *Mosaics*, p. 13.

Constantine's Christianity...I would now diminish the role of formal instruction [catechizing] he might have had before AD 315...²⁹²⁹

Alvin Schmidt wrote:

While there is no evidence that the early Christians during the first three centuries abstained from work on Sunday, for some reason the Emperor Constantine in AD 321 decreed that 'the venerable day of the sun' was to be a day of rest for urban residents. However, the decree did not apply to rural people. Constantine's act of making Sunday a legal holy day also gave official status to the seven-day planetary week among the Romans.²⁹³⁰

The above quote suggests that Constantine thought of Christ as being a sun-god.

There are some other reasons that Constantine may have thought that Christ was a sun-god. The Persian god of light, *Mithras*, was pictured as a man riding a bull. *Mithras* was often identified with the sun.

The mystery religion Mithraism was promoted heavily among Roman troops throughout the second century AD. This shows how the Romans too easily identified men as being gods and even sun-gods.

Still another reason Constantine may have thought that Christ was a sun-god was that the Trinity was worshipped on Sunday since New Testament times (Act 20:07; 1Co 16:02-03). The switch from the Saturday *Sabbath* to Sunday was not made because of sun-god worship or by any Papal order. The New Testament mentions the disciples meeting together on the first day of the week include:

- † Jesus appeared to the Emmaus disciples and to ten disciples gathered together on the first day of the week in the evening (Luk 24:21-22, 33-36).
- † Jesus appeared the Sunday after the resurrection to the eleven disciples who were again gathered together (Joh 20:18-19, 26). Thomas was with the disciples during this appearance (Joh 20:24, 26).
- † The church was gathered together on Pentecost, the first day of the week. Pentecost always fell on the day after a *Sabbath* since Pentecost occurred fifty days after a *Sabbath* Day (Lev 23:15-16). The Resurrection and Pentecost are the two most pivotal days at the founding of the New Testament Church, and would naturally have been commemorated in addition to the *Sabbath* rather than as a replacement for it. But when the Church stopped being Jewish and understood that the *Sabbath* was a Jewish rather than a universal festival—Colossians 02:16-17—it simply stopped being celebrated.

Alvin Schmidt wrote:

In extra-Biblical literature the first reference to Christians worshipping on 'the Day of the Sun' is from Justin Martyr, a Christian apologist (defender) of the mid-second century (*Apologia* 1.67). A half-century later (between 190-200 AD) Tertullian, another Christian apologist, argued that the Christian practice of worshipping on Sunday had nothing to do with the sun-god and denied that their praying toward the east conveyed any pagan influence (*Ad Nations* 13).²⁹³¹

Another reason Constantine may have thought that Christ was a sun-god was Christians celebrated Christmas on 25 December. The Christmas celebration is not commanded in the NT, nor are any of its attendant rituals with pagan antecedents.

²⁹²⁹ MacMullen. *Christianizing*, pp. 44, 141, fn. 29.

²⁹³⁰ Schmidt. *Influence*, p. 376.

²⁹³¹ Schmidt. *Influence*, p. 376.

Christmas was celebrated at least since 221 AD, as reported by Sextus Julius Africanus in his *Chronographiai* (221 AD).²⁹³²

The winter solstice was probably chosen to celebrate Christ's birth since the New Testament described Christ as being as bright as the sun (Mal 04:02; Luk 01:78). Also, Christians were worshipping on the first day of the week—Sunday.

Notably, pagan emperors tried to paganize Christianity through syncretism. Alvin Schmidt wrote:

...the Roman emperor Aurelian's edict in AD 274...established the festival of *Natale Solis Invicti* (Birth of the Unconquered Sun) as he dedicated a new temple to the sun as god near the Mausoleum of Augustus....the emperor, by establishing the Birth of the Unconquerable Sun, may have tried to paganize the Christian observance of the birth of Christ, the 'Sun of Righteousness' [Mal 04:02]. The later gains added plausibility when one recalls that Emperor Diocletian in the Great Persecution of 293-305 reinforced Aurelian's edict in order to 'expunge Christianity.' Moreover, also in the fourth century, Christians considered March 25 [i.e. around Passover] 'to be the actual date of both Christ's Passion and Resurrection and his conception [*Sic*] so that December 25—exactly nine months later—was originally chosen from a computation based on the assumed date of Jesus' death, resurrection and conception.'²⁹³³

The reader might be asking "Was *Muhammad* like Emperor Aurelian, Emperor Diocletian or Emperor Constantine?" The question is whether *Muhammad* tried to paganize Christianity with astral worship as Emperor Aurelian attempted. Or was *Muhammad* like Emperor Diocletian who attempted to corrupt and expunge Christianity by imposing astral worship? Or, was *Muhammad* like Emperor Constantine in that he at first assumed Christianity was an astral religion? The answer: *Muhammad* was like all three emperors in certain respects:

- ☉ *Muhammad* assumed, like Constantine, that Christianity and Judaism were really one bifurcated (split) astral religion in need of a reformation.
- ☉ While at *Madina*, *Muhammad* forcefully attempted to syncretize the *Hanif* astral religion with Christianity and Judaism. In *Madina* *Muhammad* instilled global aspirations into *Islam* so as to syncretize moon-god monotheism and Christianity and Judaism everywhere. This is similar to Emperor Aurelian's attempt to paganize Christianity throughout the Roman Empire.
- ☉ On his deathbed *Muhammad* commanded the next *Caliph* to have Christianity and Judaism expunged from the Arabian Peninsula.²⁹³⁴ The pagans in Arabia of course were only given the choice of converting or dying rather than expulsion. This is similar to how Diocletian tried to expunge Christianity from the Roman Empire.

²⁹³² EB, accessed 8 Jan 2003, Christmas entry.

²⁹³³ Schmidt. *Influence*, pp. 377-378.

²⁹³⁴ *Muhammad's* expulsion order that only *Muslims* be left on the Arabian Peninsula: Ishaq. *Sirat*, p. 689; Koelle. *Mohammedanism*, section ii:19, p. 231; *Sahih Bukhari*, vol. 4, bk. 52, no. 288; vol. 4, bk. 53, no. 393; vol. 5, bk. 59, no. 716; *Sahih Muslim*, bk. 019, no. 4366; and *Malik's Muwatta*, bk. 45, no. 5.18.

How Muhammad Came to Believe Yahveh the Father was a Moon-god—The Christian Connection

In the Mideast the astral triads nearly always involved the sun, moon and Venus—the sexual triad of father, mother and son. The *Muslim* writer, Ameer Ali, wrote that Christians got their idea for the Trinity from the Egyptian *Osiris-Isis-Horus* triad.²⁹³⁵

If what Ameer Ali wrote is true, it is safe to assume that *Muhammad* thought that the Son was *Horus*, Mary was *Isis*, and the Father was *Osiris* the moon-god. The orb and crescent headsets that *Isis*, *Horus* and *Osiris* wore would lead *Muhammad* to believe that the Christian Trinity involved the sun and moon, and either Venus or *Sirius*.

So what depictions of *Osiris* did *Muhammad* see? During Roman times the moon-god *Osiris* was depicted as a child riding a lion—the child representing the moon controlling the solar-god animal. One such statue was found in *Timna, Yemen*. “The motif of lion-rider survived in *Islam* art as an astrological illustration.”²⁹³⁶ For this study however we are more interested in *Osiris* depicted with a crescent.

Osiris was depicted with a crescent in two forms: sometimes as a man and sometimes as a man with a bull’s head. The later was called the *Apis* Bull, a.k.a. *Serapis*. Bulls commonly have curved horns like a crescent-moon, so they were often associated with moon-gods.



Figure 06-03. Three depictions of *Osiris*: 1) As *Serapis*, the *Apis* Bull moon-god (left) and 2) As the moon-god *Osiris-Aah* (center and right).²⁹³⁷ *Osiris* in the orb reminds one of the Man-in-the-Moon, which may have been the artist’s intention. See the Index or the Thumbnail Gallery for an ...²⁹³⁸

Osiris was known as a moon-god at least since the time of *Ramesses IV* (1153-1147 BC) as a hymn reveals.²⁹³⁹ *Osiris* wore a crescent-moon and orb headdress whether *Osiris* was depicted as the *Apis* bull or as a man.

Wallis Budge wrote:

Osiris-Aah, i.e. Osiris the moon-god. He appears in the form of a human-headed mummy, with a crescent-moon and full-moon on his head. In his hands he holds symbols of stability, life, serenity, power and dominion.²⁹⁴⁰

...at one period *Osiris* was identified with the moon. This fact was well known to *Plutarch* (46 to ~120 AD), who says that on the new-moon of the month of *Phamenoth*, which falls in the beginning of the spring, the Egyptians

²⁹³⁵ Ali. *Spirit*, pp. xxxix-xliii.

²⁹³⁶ Bowen & Albright. *Arabia*, p. 158.

²⁹³⁷ Concerning the moon-god on the right: “*Osiris* in the disc of the moon, wearing the crown of Upper Egypt and holding a scepter (from John Layard, *The Lady of the Hare*, p. 146)” (Cashford. *Moon*, p. 24, fig. 13). The left and center *Osiris* moon-god images are drawn from images in Budge. *Osiris*, vol. i, p. 59, and other sources.

²⁹³⁸ ... *Achaemenid* (Persian) moon-god that is pictured similarly in a ring crescent.

²⁹³⁹ Bowen & Albright. *Arabia*, p. 159.

²⁹⁴⁰ Budge. *Osiris*, vol. i, p. 59.

celebrate a festival which is expressly called by them 'the Entrance of *Osiris* into the moon.' He goes on to say that by *Osiris* are meant the power and influence of the moon just as by *Isis* they understand the generative faculty which resides in it [*Sirius*]. This statement is supported by a passage in the *Book of Making the Spirit of Osiris*, which reads:

Thou (*Osiris*) risest into the sky,

Thou are united (thereto) [i.e. united to the sky] like *Ra* (the sun).

The sailors in (thy [your]) boat (crescent-moon) give thee acclamation.

The mouths of the gods of the horizon rejoice....

The beings on earth flourish (or, become fertile)....

....the moon is addressed as a 'bull, that groweth young in the heaven each day'....Thus it is quite clear that *Osiris* was regarded as the Power of the moon, which produced the Nile-flood and therefore all the fertility in Egypt....The identification of the moon with the power which produces vegetation on the earth is common among many peoples, as Mr. J. G. Frazer has shown...²⁹⁴¹

So to conclude this chapter, *Muhammad* thought of the Christian Trinity, not as Father, Son and Spirit but as a triad of Father *Osiris*, Son *Horus* and Mother *Isis*.

End of Chapter 06

Book Continued in Volume II of II

²⁹⁴¹ Budge. *Osiris*, vol. i, pp. 384-385.



**Yoel Natan writes
about Mideast Moon
God Religions**