

MOON - - THEISM



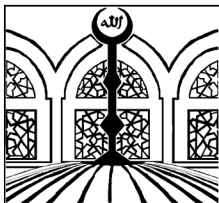
YOEL NATAN

Moon-o-theism

Religion of a War and Moon God Prophet

Volume II of II

By Yoel Natan



Allah (Arabic: *aUl*) 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 &
Eschatology
Web site: www.Yoel.Info

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¹ Figure 00-01 (doubles as Figure 12-18). *Allah* (Arabic: *aUl*) 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.

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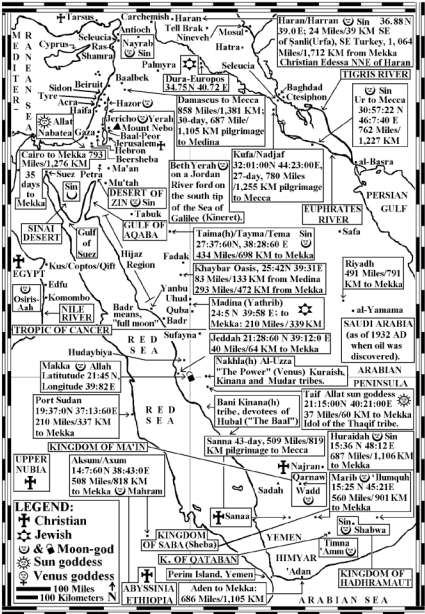
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Notable moon-god worship centers in the Mideast



Chapter 07: Moon-o-theistic Jewish Connection

Introduction

Muhammad copycatted what he knew of Judaism. Jews had dissected the Old Testament Trinity and then denied that the Son and Spirit were divine persons.²⁹⁴²

Muhammad took paganism and followed a track parallel to Judaism's theological development. *Muhammad* disassociated *Allah* from his goddess daughters and said that the daughters were in fact male angels.

Though *Islam* is a mishmash of various religious beliefs, *Muhammad* thought of himself more as a reformer and not as a copycatter or innovator. *Muhammad* felt he had the pure, pristine religion from which all the other religions sprang and then become corrupted.

Muhammad believed that Judaism and Christianity were originally strictly monotheistic but over time had developed similar astral triads. *Muhammad* figured that Christians especially were guilty of polytheism since as Guillaume wrote:

...the term 'Mother of God' [*Theotokos*] 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.²⁹⁴³

When evaluating *Islam*, one must keep in mind *Muhammad*'s perception of the facts and the "history according to *Muhammad*." To phrase it lightly, no one ever accused *Muhammad* of being a historian or a scholar of comparative religions!

Muhammad considered Jews guilty by association with Christians. *Muhammad* saw that Jews and Christians did not pillage each other, which by the medieval Arabian standards of the day, meant Jews and Christians must be friends and allies (*K* 005:051).

Muhammad also suspected that Jews were polytheistic because of their shared tradition with Christians, whom *Muhammad* thought were especially polytheistic.

The ecumenical-minded Jews, Christians and pagans confused *Muhammad* into thinking that Jews and Christians and pagans were not too distant from each other in their theology. For instance, Lester Ness wrote:

Later magicians, Jewish or pagan, did not hesitate to invoke Jesus' name.²⁹⁴⁴

Ecumenical-minded non-Christians were persons like Bar-Jesus (Act 13:06) and the seven sons of Sceva (Act 19:13-15). They were the ones whom Jesus warned against—unbelievers who did miracles in his name yet were not Christians (Mat 07:21-23).

Because *Muhammad* thought Christian claims to be monotheistic were false, he considered Jewish pretensions at monotheism suspect at best (*K* 002:259-260; 009:030). As was discussed in a previous chapter, *Muhammad* thought that Moses (*Musa*) was Jesus' uncle.

Muhammad thought Jews and Christians could not differ much in doctrine, despite Jews and Christians' protestations to the contrary. *Muhammad* thought Jews and Christians only parted company because of envy and not doctrine:

They [Jews and Christians] did not become divided until after knowledge had come to them out of envy among themselves (*K* 042:014; also see *K* 010:093).

²⁹⁴² See Yoel Natan's books *The Jewish Trinity* and *The Jewish Trinity Sourcebook*.

²⁹⁴³ Guillaume. *Islam*, pp. 52-53.

²⁹⁴⁴ Ness. *Mosaics*, p. 149.

So based in part on *Muhammad's* perception that Christians were polytheistic, he assumed that synagogue zodiac circles meant Jews worshipped this triad:

- *Allah* the moon-god
- *Allah's* son Ezra the sun-god (*K* 002:259-260; 009:030)
- *Allah's* daughters, as the Four Seasons

The Pagan Zodiac Circles

Zodiac circles were common among pagans. *Muhammad* mentioned the sun, moon, stars and constellations often. *Muhammad* even mentions the “zodiacal signs” “mansions,” “houses,” or “stages”—depending on the translation (*K* 010:005; 015:016; 025:061; 036:039; 085:001). *Muhammad* seems to connect the constellations and the succession of day and night to worship:

Blessed is He Who made the constellations in the heavens and made therein a lamp and a shining moon. He it is Who made the night and the day to follow each other for him who desires to be mindful or desires to be thankful (*K* 025:061).

It is worth noting one pagan connection between *Muhammad* and zodiacal constellation worship. Tamara Green wrote that *Ibn Hisham* (died in 828 or 833 AD/213 or 218 AH) noted that the prophet's adversaries called him a *Sabeen*.²⁹⁴⁵ The reason was, as *Ibn Hazm* (died 1063 AD) relates:

...the *Sabeans*...honor the seven planets and the twelve constellations and paint them in their temples; they have five prayers similar to the *Muslim* ceremony, fast in *Ramadan*, turn to the *Kaaba* in prayer and regard the same meats as unlawful as do the *Muslims*.²⁹⁴⁶

Zodiac Circles Formed Part of the Basis for Pagan Doctrine and Syncretism

As one might expect, the pagans did not display zodiacal circles just for art's sake or as a perpetual, cyclical calendar. Zodiac circles were threaded into pagan belief systems. Also, Zodiac circles came into play during the syncretism process between two religions. For instance, Tamara Green wrote that zodiac astrology was used to syncretize *Haran* and *Iranian* religion during late antiquity.²⁹⁴⁷

Jewish Zodiac Circles Were the Moon-o-theists' Ten Commandments

Various threads of information confirmed, in *Muhammad's* mind at least, that *Yahveh*, the God of the Bible, was a moon-god. Lester Ness wrote:

The motif of Abraham the astrologer is found in many places in Jewish literature of both the Second Temple and the *Talmudic* periods....Artapanus, an Egyptian Jew (late third or early second century BCE)...claimed that Abraham taught astrology to the Egyptian priests of Heliopolis. He also believed that *Hermes Trismegistus* [Egyptian priest, father of Hermeticism] was really Moses...Similarly, Eupolemus (late third or early second century BCE) claimed that Enoch had learned astrology from the angels, and that Abraham later taught the technique to *Phoenicians* and *Egyptians*.²⁹⁴⁸

²⁹⁴⁵ Green. *Moon*, p. 106.

²⁹⁴⁶ Green. *Moon*, p. 107.

²⁹⁴⁷ Green. *Moon*, pp. 198-199.

²⁹⁴⁸ Ness. *Mosaics*, pp. 140-141.

That *Muhammad* had plenty of contact with Jews is beyond doubt. The *Koran* is full of *Muhammad's* rendition of Jewish material. Many articles have been written on the subject, including a book by Charles Cutler Torrey.²⁹⁴⁹

Jewish Sources of the *Koran*

Not as much however has been written about the Jewish artwork that *Muhammad* might have seen during his caravan travels in Arabia, Syria and even Persia. The reason Jewish artwork has not been discussed much is that not much Jewish art had been excavated until the last century. The art historian Goodenough had this to say about art in classical Judaism:

When the painted walls of the synagogue at *Dura-Europos* emerged into the light in November 1932, the modern perspective on the character of Judaism in Greco-Roman time had to be radically refocused. Until that time it was possible to ignore the growing evidence, turned up for decades by archeologists, of a kind of Judaism substantially different from that described in Jewish literary remains of the period. Those remains specifically contained in the *Talmud* and *Midrash* were understood to describe an aniconic [literally "without icons," meaning without figural art], ethically and socially oriented religion...²⁹⁵⁰

Also, not as much has been written about the Jewish side of *Muhammad's* genealogy. Before exploring what Jewish artwork *Muhammad* seems to have seen, exploring *Muhammad's* Jewish genealogy is in order. *Muhammad's* part-Jewish background would gain him more exposure to Jewish art. Also, having a Jewish extended family would mean Jewish art would carry more religious meaning for *Muhammad*.

Muhammad's Jewish Familial Connections

Emanuel Deutsch wrote:

It seems as if he [*Muhammad*] had breathed from his childhood almost the air of contemporary Judaism, such Judaism as is found by us crystallized in the *Talmud*, the *Targum* and the *Midrash*.²⁹⁵¹

It is possible that *Muhammad's* source of information on contemporary Judaism was from Judaized Arabs who either professed Judaism, or Arabs who associated with Jews but followed the laxer Noahide Covenant or Religion of *Ibrahim*. *Ibn Ishaq* gave a long list of names of Jews living at *Madina*, and Guillaume comments:

It is noteworthy how few Hebrew names are to be found among Jews of *Madina*.²⁹⁵²

F. E. Peters wrote that though *Muslim* scholars traced back the descent of *Madinan* Jews to Levi or to Abraham through Isaac rather than Ishmael, most European scholars "thought that they were far more likely Judaized Arabs, converts made by active Jewish missionaries elsewhere."²⁹⁵³ Trimingham wrote:

This may be contrasted with the Arab attitude towards Judaized Arabs in *Yathrib*, whom they regarded as true Jews since they were distinguished by a

²⁹⁴⁹ Torrey. *Foundations*, p. 2.

²⁹⁵⁰ Goodenough. *Symbols*, p. xxi.

²⁹⁵¹ Warraq. *Why*, p. 54.

²⁹⁵² Ishaq. *Sirat*, p. 240, fn. 2.

²⁹⁵³ Peters. *Origins*, p. 192.

distinct change in their attitude towards pagan Arabs, whence came their determined opposition to the mission of the Prophet *Muhammad*.²⁹⁵⁴

This demographic explains why *Muhammad* was disappointed he did not gain more converts from Jews since *Muhammad* was an Arab and these particular Jews were mostly of Arab decent.

The Judaized Arabs would probably have incorporated even more pagan astral art than those Jews who were more or less homogeneously Hebrew. The Judaized Arabs' culture would have more pagan roots, and the Judaized Arabs would have had more pagan relations.

Ibn Ishaq wrote in his biography on *Muhammad* that envoys from the tribe of *Kinda* spoke to *Muhammad* at *Madina*:

Then *Al Ash'ath* [a *Kinda* envoy] said 'We are the son of the eater of bitter herbs and so are you [*Muhammad*].' The apostle smiled and said that to *Al 'Abbas b. [b. is short for Bin meaning "son of"] 'Abdu'l-Muttalib and Rabi'a b. Al Harith of that ancestry was attributed.*²⁹⁵⁵

Ibn Ishaq felt that compromising references to *Muhammad*'s Jewishness had to be explained away, so he inserted the following note in *Muhammad*'s biography:

Ya'qub b. 'Utba told me that he was informed that that year [the "Year of the Elephant" when *Muhammad* was born] was the first time that measles and smallpox had been seen in Arabia; also that it was the first time that bitter herbs like rue, colocynth and *Asclepias Gigantea* [Willdenow] were seen.²⁹⁵⁶

Ibn Hisham annotated *Ibn Ishaq*'s biography on *Muhammad* and he gives an unlikely explanation for the phrase "son of the eater of bitter herbs." *Ibn Hisham* wrote that *Muhammad* had an ancestor who ate bitter herbs that stained and swelled the lips. *Muhammad*'s ancestor was told by one viewing him, "Methinks I see a Black man with blubber lips like those of a camel eating bitter herbs..."²⁹⁵⁷

Bitter herbs are not mentioned in the *Koran*. It seems safer to assume that the phrase "son of the eater of bitter herbs" means one either has Jewish ancestry or Judaized Arabs for relatives. The bitters herbs would then refer to Passover meal seasonings (Exo 12:08; Num 09:11).

One bitter herb eater, *Al 'Abbas b. 'Abdu'l-Muttalib*, was *Muhammad*'s uncle. The other bitter herb eater mentioned above was *Rabi'a b. Al Harith* that was the brother of *Muhammad*'s first wife, *Khadija*.²⁹⁵⁸ *Ibn Ishaq* shed more light on the subject by quoting *Muhammad* at a later date:

The first claim on blood I abolish is that of *b. Rabi'a b. Al Harith b. 'Abdu'l-Muttalib* (who was fostered among the B. Layth and whom Hudhayl killed). It is the first bloodshed in the pagan period which I deal with.²⁹⁵⁹

Abdul Muttalib is *Muhammad*'s grandfather and *Al Harith* is an uncle of *Muhammad*'s. So *Rabi'a* seems to be *Muhammad*'s cousin. In the above quote, the "*b. Rabi'a*" means "son of *Rabi'a*," so *Muhammad* must have cancelled the blood vengeance claim of his second cousin(s).

Also interesting is the tradition related by *Muhammad*'s wife *Aisha*. She said recalled that *Waraqah*, the cousin of *Muhammad*'s first wife *Khadija* on her father's

²⁹⁵⁴ Trimingham. *Arabs*, p. 122.

²⁹⁵⁵ *Ishaq. Sirat*, p. 641.

²⁹⁵⁶ *Ishaq. Sirat*, p. 27.

²⁹⁵⁷ *Ishaq. Sirat*, p. 787, note 896.

²⁹⁵⁸ Darnell. *Quraish*.

²⁹⁵⁹ *Ishaq. Sirat*, p. 651.

side, translated the Gospels into Arabic.²⁹⁶⁰ This however is contradicted by a very similar tradition that says the language was Hebrew (not Arabic).²⁹⁶¹ So this Waraqa may have been Jewish or part Jewish.

The specifics on *Muhammad's* genealogy are not terribly important given the fact that pre-Islamic genealogy in Arabia involved small tribes. Moreover, there were many orphans adopted into different families and serial divorcing may have been common. Even *Muhammad* swiped the wife of his adoptive son Zayd, meaning that for murky reasons, Zayd transferred his wife Zaynab to *Muhammad*.²⁹⁶²

Zayd had to replace his wife on his own but this was no big concern since *Ibn Ishaq* records Ali as saying "Women are plentiful and you can easily change one for another."²⁹⁶³ Of course with the slave trade and all the murders going on in Arabia, it is not surprising there was an abundance of women.

Arabia during pre-Islamic times was similar to before the flood when violence ruled the earth and polygyny was practiced (Gen 04:23; Gen 06:11-13). Genealogies did not matter too much before the Flood, or in Arabia during *Muhammad's* day. After several generations of such mixing, everyone ended up being related to everyone else either directly or indirectly.

We just saw how *Muhammad* admitted that Jewesses had married into his extended family. Assuming however that marriage patterns were consistent going back several generations, *Muhammad* himself may have had some Jewish ancestry. There are in fact traditions that say *Muhammad* was part Jewish.

Summary of *Muhammad's* Genealogy and Jewish Extraction

Muhammad's relatives include:

- Qusayy (or Quasi) (Arab great, great, great grandfather) (ruled 400 AD) + an Arabess = Zuhra
- Zuhra (Arab great, great grandfather) (born 378 AD) + Nabatean Jewish woman named Qami (Jewish great, great grandmother²⁹⁶⁴) = Hashim
- Hashim (half Jewish great grandfather) + Salma (Jewish woman from Madina from the Jewish Nadhir (Najjar) tribe²⁹⁶⁵) = Abd Al Muttalib
- Abd Al Muttalib (three-quarters Jewish grandfather) (died 578 AD) + Halah (Arab woman) = AbdAllah
- AbdAllah (one-quarter Jewish father) (died 570 AD) + Amina (Arab woman) = Muhammad (one-eighth Jewish) (died 576 AD).

Notably, the fourth Muslim Caliph Ali (lived 602–661 AD) was at least one-eighth Jewish. Ali was *Muhammad's* cousin and adoptive son and Abd Al Muttalib (three-quarters Jewish) was the grandfather of both *Muhammad* and Ali.

Ali's father was Abu Talib (died 540 AD) (one-quarter Jewish) and Abu Talib was the brother of *Muhammad's* father Abd Allah (one-quarter Jewish). Ali married Fatima, who was one-sixteenth Jewish on account of her being *Muhammad's* daughter.

²⁹⁶⁰ *Sahih Bukhari* 004.055.605; 006.060.478; 009.087.111; *Sahih Muslim* 001.0301.

²⁹⁶¹ *Sahih Bukhari*, vol. 1, bk. 1, no. 3.

²⁹⁶² *Muhammad's* adoptive son is Zayd (or Zaid or Zeid) and Zayd's wife (later *Muhammad's* wife) is Zaynab (or Zainab or Zeinab). See Muir. *Life*, vol. 2, ch. 2, and vol. 3, ch. 16.

²⁹⁶³ *Ishaq. Sirat*, p. 496.

²⁹⁶⁴ Lecker. *Arabia*, II:27.

²⁹⁶⁵ Lecker. *Arabia*, II:28.

Details of Muhammad's Genealogy

There are many contradictory traditions regarding *Muhammad's* genealogy, but Michael Lecker's comparison of the relevant data shows which traditions are more or less reliable.²⁹⁶⁶

Tradition says that Qusayy (ruled ~400 AD) was the first ruler of the *Kuraishites* at *Makka*. Qusayy was the great grandfather of *Muttalib*, who was the grandfather of *Muhammad*. Qusayy fathered Zuhra (born 378 AD). Zuhra was the great, great grandfather of *Muhammad*.

Zuhra married a Nabatean Jewish woman named Qami and they had a son named *Hashim b. Abd Manaf* (born 430 AD). Notably, the name *Hashim* seems like a variant of the Jewish word *HaShem*, which means "The Name." *HaShem* refers to *Yahveh*. The *Abd Manaf* means "Slave of *Manaf*," *Manaf* being an idol.²⁹⁶⁷

Muslim tradition does contain some folk etymology that says "*Hashim* means one who breaks bread in a cup to make it a kind of porridge." This attempt at an explanation seems implausible. It is an explanation that one would expect from an Arabic speaker who is not familiar with Hebrew.

Hashim fathered *Al Muttalib b. Abd Manaf* by a woman other than Qami. *Hashim* is the great grandfather of *Muhammad*. *Hashim* was also the founder of the *Hashimite* clan—*Muhammad's* clan. So perhaps the name of *Muhammad's* clan is derived from the Hebrew for "The Name" (*HaShem*), though this fact was lost on both *Muhammad* and Muslim historians.

Hashim (half-Jewish) met and married the divorcee Salma, a Jewish noble woman, while on a business trip to *Madina* (*Yathrib*). There were two Arab tribes around *Madina*—the *Aus* and *Khazraj*, and the three Jewish tribes (*Banu*) in *Madina* were the *Nadir*, *Kuynuqa* and the *Kurayza*.²⁹⁶⁸

Muhammad banished or slaughtered these *Madinan* Jewish tribes. Later, on his deathbed, *Muhammad* banished all non-Muslims from the Arabian Peninsula. To a great extent *Muhammad's* dying wish was carried out.²⁹⁶⁹

Jews in *Madina* and the *Hijaz* allegedly fled Palestine when *Nebuchadnezzar* approached but many of their number were undoubtedly Judaized Arabs. The two Arab tribes derived from a common tribe named *Azd* that emigrated from *Yemen* after Jews were long settled in *Madina*.

Salma was born into the *B. Adi* clan of the *B. an-Najjar* (*Banu Nadhir*) Jewish tribe at *Madina*. Before Salam married *Hashim*, Salma had been married to a leader named Uhayha b. Al Julah of the Arab tribe *Amr b. Awf* at *Madina*. Al Julah however divorced Salma, because she allegedly forewarned her Jewish tribesmen of an impending attack being planned by her Arab husband.

Salma gave birth to Shaybah (born 497 AD; died 578 AD). Shaybah was later nicknamed *Abd Al Muttalib*, meaning "Slave of *Al Muttalib*," because Shaybah was raised by his uncle *Muttalib* from 576-578 AD. *Abd Al Muttalib* (three-quarters

²⁹⁶⁶ Data on *Muhammad's* Jewish ancestry was derived from the article "Links between *Qurashis* and Jewish women" in Lecker. *Arabia*, II:27-29, and from Darnell. *Quraish*.

²⁹⁶⁷ Darnell. *Quraish*.

²⁹⁶⁸ Warraq. *Why*, p. 49.

²⁹⁶⁹ *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.

Jewish) married Halah, presumably an *Arabess*. *Abd Al Muttalib*, the grandfather of *Muhammad*, fathered *Abd Allah* (*AbdAllah*) (one-quarter Jewish) by his wife Halah.

Abd Allah married Amina (died 576 AD), an *Arabess*. Amina then gave birth to *Muhammad* (born 570 AD; died 632 AD). This means *Muhammad* was one-eighth Jewish, unless of course *Muhammad* has still more Jewish ancestors unknown to early *Islamic* genealogists.

Muhammad's father, *Abd Allah*, died the year *Muhammad* was born. *Abd Allah* died in the care of his partly Jewish uncles and cousins at *Yathrib*. *Muhammad's* mother Amina, died when *Muhammad* was six years old.

Muhammad was raised from age six to age eight by his three-quarters Jewish grandfather, *Abd Al Muttalib*. When *Abd Al Muttalib* died, *Muhammad's* uncle *Abu Talib* raised *Muhammad* from age eight to the age of maturity.²⁹⁷⁰

***Muhammad* Mistakenly Thought Jews Worshipped an Astral Triad**

Muhammad wrongly believed that the Christian and Jewish belief systems imitated the polytheism of ancient pagan religions. *Muhammad* wrote that Jews believed Ezra to be the Son of *Allah* (K 002:259-260; 009:030). *Muhammad* also wrote that both Jews and Christians "imitate what the unbelievers of old used to say" (K 009:029). The question must therefore be asked:

What made *Muhammad* think Jews worshipped Ezra as the Son of *Allah* in imitation of how the ancients worshipped their triads?

Alfred Guillaume wrote similarly:

The charge against the Jews of worshipping Ezra has always remained a mystery; monotheism is of course the center of the Jewish creed.²⁹⁷¹

The answer to this mystery is found in the astrological art of Jews. *Muhammad* figured that Jews were originally monotheistic based on their Scripture, but the Jewish astral artwork led *Muhammad* to believe that Jews had since turned polytheistic.

Astrology had made inroads into classical Judaism, as Josephus wrote sometime after 70 AD:

It was a *Babylonian* curtain...this [Jewish temple] curtain had also embroidered upon it all that was mystical in the heavens, excepting that of the [twelve] signs, representing living creatures.²⁹⁷²

Moses indeed calls this [priestly vestment] belt *Albaneth*; but we have learned from the *Babylonians* to call it *Emia*, for so it is by them called.... and the girdle that encompassed the high priest round signified the ocean, for that goes round about and includes the universe. Each of the sardonyxes [an onyx with alternating brown and white bands of sard, carnelian and other minerals] declares to us the sun and the moon; those, I mean, that were in the nature of buttons on the high priest's shoulders. And for the twelve stones, whether we understand by them the months, or whether we understand the like number of the

²⁹⁷⁰ Peters. *Makka*, p. 46.

²⁹⁷¹ Guillaume. *Islam*, p. 52.

²⁹⁷² Josephus, Flavius. *Wars of the Jews*, bk. V: "From The Coming Of Titus To Besiege Jerusalem, To The Great Extremity To Which The Jews Were Reduced," Ch. 5, "A Description Of The Temple," para. 4. Note: The curtain that Josephus described likely hung in the temple from some time after the crucifixion (*circa* 30 AD) to the destruction of the temple in 70 AD. The curtain hanging in the temple during the crucifixion was ripped in two, and would have been replaced or repaired (Mat 27:51; Mar 15:38; Luk 23:45).

signs of that circle which the Greeks call the Zodiac, we shall not be mistaken in their meaning.²⁹⁷³

Common *Maccabean* and *Herodian* coins look suspiciously like a crescent and Venus orb couplet on a pole or finial. The coin of course purported to portray a double cornucopia with a pomegranate orb on a stem between the horns of plenty. Ya'akov 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.²⁹⁷⁴



Figure 07-01. Popular *Maccabean* and *Herodian* coin. The double cornucopia with pomegranate orb on a stem is a crescent-and-orb.

Bernard Goldman notes that in the *Maccabean* period “the star of the *Maccabees*” was placed over the temple façade.”²⁹⁷⁵ Perhaps Stephen was alluding to *Maccabees’* star when he said:

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).

The Astral Menorah

Lester Ness wrote:

[Flavius] Josephus [37 AD-?]²⁹⁷⁶ and Philo [Judaeus (~20 BC to ~AD 40)]²⁹⁷⁷...do not hesitate to identify the twelve signs with the twelve loaves of [show]bread offered each day in the temple or the seven planets with the seven branches of the *Menorah*.²⁹⁷⁸

Erwin Goodenough wrote:

From these independent sources [Philo and Josephus], then, we have evidence that Jews actually made their temple cultus, made Judaism itself, into an astral religion.²⁹⁷⁹

Significantly, even after the wear and tear of centuries, the Arch of Titus in Rome still shows the parade of war spoils from the 70 AD conquest of Jerusalem. The damaged relief shows that the Jerusalem temple’s *Menorah* once had seven orbs atop—the five visible planets and the sun and moon. Moreover, the branches of the *Menorah* looks suspiciously like three crescents on a central stem. Bernard Goldman wrote about similar devices:

The crescent on a pole, the symbol of the lunar god, is found in the ancient Orient, and persists in later *Nabataean* art where it crowns columns.²⁹⁸⁰

²⁹⁷³ Josephus, Flavius. *Antiquities of the Jews*, bk. III “Containing the Interval of Two Years. From the Exodus Out of Egypt, to the Rejection of That Generation,” Ch. 7 “Concerning the Garments of the Priests, and of the High Priest,” Paras. 2 and 7.

²⁹⁷⁴ Meshorer. *Coinage*, vol. i, pp. 67-68 & plates 08-55 have cornucopias, especially coins Jc1-Jc7.

²⁹⁷⁵ Goldman. *Portal*, p. 68.

²⁹⁷⁶ Josephus. *Antiquities of the Jews*, III.vii,7 confer III.vi,7; V.v,5. Philo Judaeus, *Quis Rerum Divinarum Heres*, XLV:224-225.

²⁹⁷⁷ Philo, *De Vita Mosis*, II, 12. See Goldman. *Portal*, p. 111.

²⁹⁷⁸ Ness. *Mosaics*, p. 141.

²⁹⁷⁹ Goodenough. *Symbols*, p. 167.

²⁹⁸⁰ Goldman. *Portal*, p. 108.



Figure 07-02. The Jerusalem temple *Menorah* relief on the Arch of Titus built in 81 AD on the *Via Sacra*. “The Arch of Titus, now restored and standing outside the ancient entrance to the *Palatine*, was erected by Domitian [ruled 81–96 AD] to commemorate [his brother] Titus’ conquest of Jerusalem” in 70 AD.²⁹⁸¹

That the branches of the temple *Menorah* became crescents during Intertestamental times is supported by the fact that the lamps atop look like planets. In some Byzantine-era synagogue *Menorahs*, the central lamp was elevated and made to look like the sun among planets.²⁹⁸² During the same period, some synagogue overhead lamps were made to represent zodiac circles.²⁹⁸³

Even today the candle or lamp on the central stem of the *Hanukka Menorah* is commonly known as the *Shamash*. It is also called the “lighting” or “starter” or “helper” candle. *Shamash* was a popular Semitic sun god. *Shemesh* is the Hebrew word for the sun but has different vowels than *Shamash*.

The astral character of the *Hanukka Menorah* is further indicated by Rabbis who teach that *Hanukka* first started when Adam was sky watching:

Hanukka is called The Festival of Lights (*Hag Urim*) by the great historian Josephus. One of the most fundamental reasons for this appellation is a *Talmudic* passage about Adam: ‘When Adam the first saw that the day was becoming shorter and shorter, he said: ‘Woe unto me, lest, because I sinned, the world is darkening because of me and is returning to emptiness and void [*Tohu Ve Vohu*]... But then, when he saw that the day began to grow longer, he realized that the comparative length of night and day is part of the immutable order of the world. He then went and established eight days of festival. The next year two types of festivals for eight days were held at that time, with one group giving praise to God and the other group giving praise to idols...’ (B. T. Avoda Zara 8a).²⁹⁸⁴

The *Shamash* light and its central stem are usually higher than the branches. The branches are level with each other. This seems to indicate the central stem represents the sun while the branches represent the planets. So it would seem that the *Menorah* became a sun-planet-crescent symbol during the Intertestamental period.

The Detrimental Effects of Astral Religion on Classical Judaism

Goodenough wrote:

As the astral conception came in from the East, most of the older myths and divine personalities and a large part of the ancient ritual, were interpreted or altered to express the sense of fatalism and determinism that astral control of the universe and of man’s fate indicated.²⁹⁸⁵

That the *Menorah* had an astral design rather than a tree design was a great spiritual loss since it no longer reminded the observer of the Tree of Life in the Garden of Eden or the Burning Bush. Moreover, it was not in compliance with God’s decree:

²⁹⁸¹ CEE, “Titus” entry.

²⁹⁸² Goodenough. *Symbols*, p. 119.

²⁹⁸³ Goodenough. *Symbols*, p. 118.

²⁹⁸⁴ Riskin, Shlomo. “*Hanukka* marks the turning point,” jpost.com, 9 Dec 2004.

²⁹⁸⁵ Goodenough. *Symbols*, p. 116.

See that you make them according to the pattern shown you on the mountain (Exo 25:40; Heb 08:05).

The message that *Muhammad* received from astral *Menorahs* was that spiritual light only shines forth from the moon and stars—as is indicated by *Koran's* “Light Verse” (K 024:035). Lamps were often kept out of the way in niches.

A crescent on a pole was a sign of moon-god worship, as was noted above. So the astral *Menorahs* helped lead *Muhammad* to the wrong conclusion that *Ibrahim* and *Moses* worshipped *Allah* the moon-god.

The *Menorah* was and is a ubiquitous symbol in Judaism. If the *Menorah* had resembled a tree with branches (Exo 25:32-36; 37:16-22), as was directed by *Yahveh* (Exo 25:40; Heb 08:05), perhaps the crucifixion of the God-man would have made theological sense to Jews and *Muhammad* (Gal 03:13; 1Pe 02:24).

Since Jews and *Muhammad* were thinking more in astrological terms, it made no sense in such a framework for the Son of God to come to earth to die to save many from their sins.

Conversely, Jews and *Muslims* thought it entirely appropriate for the high god and his angels to command or influence his followers to fight to the death rather than be slaughtered like lambs. In the Mideast it was commonly thought that the moon and stars predetermined everyone's fate just as surely as astrology influenced the seasons and weather, and besides, the astral deities thought that human life was cheap.

This astral thinking shaped the theology of astrology-minded cultures. The Greeks imbibed Mideast thought, so their mythology featured heroes who, at the whim of the gods, fought to the death even in foreign lands such as *Troy*. The gods sat back and watched the heroics and by apotheosis the slain hero like *Hercules* became a constellation in the heavens.

As Rome became more astrological minded, the idea of coliseums and circuses with dangerous or “fight to the death” spectator sports appealed to their sensibilities. The crowd of spectators probably imagined they were like the astral deities who watched and betted on human events and perhaps even rooted for the underdog. As Shakespeare said “The whole world is a stage.”

As Jews become more astrology-minded, their theology became more like the Greeks and Romans, except more democratized. Instead of just heroes like *Hercules* undergoing an apotheosis, all Jews who died in battle were thought to be especially honored in heaven, as the Roman historian Tacitus (~55 AD to ~120 AD) wrote:

They hold that the souls of all who perish in battle or by the hands of the executioner are immortal. Hence a passion for propagating their race and a contempt for death.²⁹⁸⁶

With clear desert skies and many relatively warm nights, at least compared to the rest of the world, the pre-*Islamic* Arabs were inveterate star watchers and astral religionists. So in keeping with astral religion morality, human life was cheap in Arabia and the violence of pre-*Islamic* Arabs was proverbial.

Muslims continued the astrological tradition and refined and improved it. So it is not surprising that *Jihad* is the “Sixth Pillar” of *Islam*, after these five pillars: Confessing Monotheism (*Shahada*), Praying (*Salat*), Almsgiving (*Zakat*), Fasting (*Sawm*) and Pilgrimage (*Hajj*). It is also no wonder that slain *Muslims* are guaranteed a pagan-like heaven (K 003:157-158; 022:058-059).

²⁹⁸⁶ MacMullen & Lane. *Sourcebook*, p. 162.

So *Muslims* often consider themselves to be expendable and *Muslims* consider non-*Muslim* life cheap and disposable. No wonder *Muslim* history and present day newspapers are full of *Jihad*-fueled butcheries. It is as though non-*Muslims* are fighting for their lives in a Roman coliseum.

Christians Have Been Mostly Antithetical to Astrology Since the New Testament Era

Jews seem to have been more readily seduced into astrological thinking because the number seven and twelve are often used in Old Testament religion. Seven was associated with the five planets and the sun and moon. Bernard Goldman wrote:

As is to be expected, the twelve signs of the zodiac were aligned with the twelve loaves of showbread, the twelve bulls of the 'Brazen Sea' in the Temple, the twelve stones set in the dress of the high priest, the twelve tribes of *Israel* and other groups of twelve.²⁹⁸⁷

Goodenough wrote:

Jewish acceptance of the zodiac appears from its identification with Moses and the twelve tribes at the springs of *Elim* in one of the paintings at the *Dura* synagogue.²⁹⁸⁸

The archeological remains, which put the astral signs within the synagogues and catacombs, or with Jewish tokens on graves, seem to witness the genuine fusion of Judaism and astralism...The *Rabbis* often said that the Biblical references to the number twelve are allusions to the zodiac.²⁹⁸⁹

The numbers seven and twelve however have to do with the solilunar calendar and other spiritual considerations. It is anachronistic to think all the twelves in the Old Testament had to do with signs of the zodiac since,²⁹⁹⁰ as the *Encyclopedia Britannica* points out:

The size and number of zodiacal constellations varied in antiquity and became fixed only with the development of mathematical astronomy.²⁹⁹¹

Deborah Houlding notes...

....the zodiac we know today is a relatively recent refinement that appeared around the 6th century BC and spent several centuries struggling to gain common acceptance,²⁹⁹²

and Goodenough notes...

...astronomical conceptions...played so rare a part in the Old Testament and so [were] little integrated into the religious thinking of *Israel* and early Judaism. Not until much later were all these twelves...made into explicit references to the zodiac.²⁹⁹³

Christians however were not fooled by astrology and early Christians even castigated the Jewish leadership over the issue of Judaism being transformed into astral worship.

²⁹⁸⁷ Goldman. *Portal*, p. 60.

²⁹⁸⁸ Goodenough. *Symbols*, p. 119.

²⁹⁸⁹ Goodenough. *Symbols*, p. 149.

²⁹⁹⁰ Goldman. *Portal*, p. 60 (note).

²⁹⁹¹ *EB*, accessed 19 Apr 2003, Zodiac entry.

²⁹⁹² Houlding, Deborah. "Heavenly Imprints: Development of the Zodiac and the early origins of *Aries* & *Taurus*," (skyscript.co.uk), accessed 19 Apr 2003.

²⁹⁹³ Goodenough. *Symbols*, p. 149.

The issue of astral worship in the temple explains much of Saint Stephen's speech to the Sanhedrin. Stephen had to defend himself against the charge of speaking against the temple, Mosaic law and customs (Act 06:13-14). This shows that the New Testament Jews had fooled themselves into thinking it was Moses who handed down an astral religion!

Stephen's defense was that he was merely speaking against the accommodation of astral worship in the temple and the Jewish leaders' rejection of the Messiah. Stephen mentions Abraham's call from *Haran*, the famous "City of the Moon" (Act 07:02).

This brings to mind the fact that Abraham's father *Terah* worshipped false gods at the astral-god worship center called *Haran* (Jos 24:02, 14-15). Stephen then mentions how Jacob's clan rejected Joseph (Act 07:09). This also brings to mind how Jacob's clan brought false gods from *Haran* to *Israel* (Gen 31:19, 32; 35:02).

Stephen mentioned that during the *Exodus* the *Israelites* longed for Egypt, worshipped the golden calf and rejected Moses (Act 07:35, 39, 41). Stephen quoted Amo 05:25-27 to show that even during the forty years in the wilderness, the *Israelites* never stopped worshipping "the heavenly bodies" (Act 07:42).

Stephen makes the point that the forefathers were better than the New Testament Jewish leaders in that they at least made the tabernacle, not with astral accouterments but "as God directed Moses, according to the pattern he had seen" (Act 07:44). Also, the early *Israelites* did not assign an astral interpretation to every grouping of seven or twelve objects.

Jews under *Joshua* were better than the later pre-exilic Jews because they were allowed entry into the Promised Land (Act 07:45-50). The pre-exilic *Israelites* however made shrines to Moloch and the star of the god *Rephan*, and so were expelled to Mesopotamia (Act 07:43).

Still, the New Testament Jewish leaders were worse than the pre-exilic Jews because they only persecuted the prophets, killing some. By contrast, the New Testament Jewish leaders killed the God-man Messiah (Act 07:51-53).

Stephen's speech also mentions Solomon building the temple according to the directions given David (1Ki 06:12; Act 07:46-50). This brings to mind how Solomon built shrines for idols on a hill east of Jerusalem (2Ki 23:13).

The Sanhedrin acted worse than Solomon. At least Solomon kept the idol worship separate from the temple. The Sanhedrin however probably had a say in deciding its astral imagery.

Jews took down an eagle that Herod had placed over the temple in 5 BC (*War* 1:648-655). In 26 AD, Jews protested Pilate installing an image of Caesar in Jerusalem (*Antiquities* 18:55-59; *War* 2:169-174). So it seems telling that Jews did not object to the astral imagery placed in the temple, though the Christian Stephen did (Act 07).

Herod's temple accommodated astral worship and had an astral curtain and other accouterments. Solomon's temple however was not corrupted during his lifetime. When Solomon was older however he had some shrines for false gods built east of the temple across the *Kidron* Valley at the request of his foreign wives (1Ki 11:04).

Solomon caved in to pressure from his hundreds of wives and concubines. He did not heed Moses' warning:

The king must not take many wives or his heart will be led astray (Deu 17:17).

Solomon's wives probably told him that they grew up in a certain religion and these religions were what worked for them (Jer 44:16-19). His wives probably said

that they have feelings too—the implication being that their faith ought to be beyond critical analysis.

The wives probably cast doubt on the Old Testament written up to that point, saying that no one really knew what Moses wrote and if Moses really existed. They probably told Solomon they found it deeply offensive if they could not practice their faith freely, meaning that they wanted pagan temples built at taxpayer expense.

Josephus described the temple curtain before 70 AD as having astral images. This curtain probably was the replacement for the temple curtain that was ripped into two at Christ's death (Mat 27:51; Mar 15:38; Luk 23:45). When the sun stopped shining when Jesus died (Luk 23:45), the powerlessness of astrology was exposed.

The sun was blocked out on account of the Son of God. The pagan sun-god, whether *Helios* or *Apollo*, was most often the deity depicted in the hubs of zodiac wheels. Still, even after Christ's death, the priests and Jewish rulers opted for a temple curtain tainted with astrological symbolism. In contrast, Christians largely eschewed astrology and astrological symbolism.

If Act 07 was Stephen's reaction to the astrological symbols that had crept into the *Herodian* temple, imagine what Stephen's reaction to the *Makkan Kaaba* of yesteryear would have been! Even the stripped down *Islamic* version of the *Kaaba* is instantly recognizable as a former astral temple. The crescent-shaped *Hatim* Wall indicates moon worship and the Black Stone and circumambulation show planetary worship.

Someone might wonder "If Jews were syncretizing Judaism with astral religion, why did they care about the temple or Mosaic law and custom at all? (Act 06:13-14). Goodenough explains:

Cumont has shown how inscriptions indicate, even in the first century BC, the widespread conception that the soul goes to the stars at death, as the body returns to the dust. This was a popularization of the apotheosis of kings and other great ones just as the general hope of immortality seems to have developed in Egypt from a popularization of the divine nature of the king. Most men, then as always, who had such hopes of ascent as that through the stars to the pure fire or ether, or to the immaterial nature behind all matter, based their hopes largely upon the effectiveness of ritualistic ceremonies, what is generally called 'magic.'²⁹⁹⁴

The Jewish priests, like many ancients, were quite content with their ritualism, even though it had been emptied of meaning by syncretization with astral religion. Mere ritualism was satisfying because the moral standards of astral religions were quite low.

Even the ethical Greek philosophers had low moral standards. For instance, they wrote that hebephilic sex (i.e. sexual attraction of men for post pubescent boys) was superior to heterosexual sex.

In astral religions there was little angst over sin and little felt need of sacrifice for sin and atonement. That is because once the soul shed the material body in death, it was thought that it would float back to the stars. Goodenough wrote:

The astral system promised immortality, as the soul returned to its cosmic or hypercosmic origin.²⁹⁹⁵

²⁹⁹⁴ Goodenough. *Symbols*, p. 134.

²⁹⁹⁵ Goodenough. *Symbols*, p. 168.

The only impediment to apotheosis might be if the soul were waterlogged with evil deeds to the point where the evil part was heavier than the good part. The ancients thought that only career criminals need worry about this predicament.

Only a scoundrel would teach that one would be accepted into heaven as long as the scale of deeds does not balance, nor tip the wrong way. With this low standard, one need only perform one more good deed than evil deed during an entire lifetime to consider oneself moral.

Since not many people envision doing evil every other deed, *Sheol* (hell) is no longer taken seriously by the masses. Goodenough wrote that in the Ethiopic apocalyptic book of *Enoch I* "the old *Sheol* [hell] has quite disappeared."²⁹⁹⁶ Of course this is what one expects since *Enoch I* is laden with astralism.

That *Islam* has a balance scale concept of morality is not surprising since the crescent-moon has similarities to the arms of a balance scale, especially when the limbs of the moon point downward. So naturally *Allah* the moon-god assumed the role of "god of contracts,"²⁹⁹⁷ just as *Allah's* role model *Sin*, was a god of contracts.²⁹⁹⁸ *Muhammad* said that the contract had to be entered into at the *Kaaba* ("the Sacred Mosque"), probably over the *Hatim* wall was meant (*K* 009:007).

Muhammad said "...the sky, He [*Allah*] raised it high and He made the balance" (*K* 055:007). Mentioning the sky and the balance together like this suggests that *Muhammad* thought of the crescent-moon as a balance.

Muhammad did not realize that the moon slanted because *Makka* is located at 21.45 N latitude. Due to the curvature of the earth, the horns or cusps of the crescent-moon only appear level at or near the equator.

Because the crescent-moon always appears canted to one side, *Muhammad* thought that *Allah* must secretly put his thumb on the scales (see below). *Muhammad* thought that *Allah*, to show his grace and favor, tipped the scales in favor of his moon-god followers.

Allah's tipping the scales means that some *Muslims* figure they can be as evil, mean and inhumane as they want and yet they will appear righteous on the Last Day. The ethical situation in *Islam* is much worse than even that of ancient astral religions.

That *Muhammad* thought *Allah* tipped the scales in favor of *Muslims* so that *Muslims* can sin more than half the time can be ascertained from:

- 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).
- The account of the Night Journey:

...finally He [*Allah*] said: 'O *Muhammad*, it shall be five prayers each day and night, but each prayer service I will count as ten, so that will make it fifty prayer services. The fact is that when a man intends a good deed, but does not perform it, I write it to his account as a good deed, but if he performs it, I write it as ten good deeds. Also, when a man intends an evil deed, but does not perform it, I write to his account nothing, but if he performs it, I write it as one evil deed in his account.'²⁹⁹⁹

²⁹⁹⁶ Goodenough. *Symbols*, p. 157.

²⁹⁹⁷ Brockelmann. *Peoples*, p. 9.

²⁹⁹⁸ Combe. *Culte du Sin*, p. 61, as quoted in Green. *Moon*, p. 35.

²⁹⁹⁹ Al Baghawī. *Masabih as-Sunā*. Khairiyya Edition, Cairo, 1900 AD/1318 AH, vol. ii, pp. 169-172, as translated in Jeffery. *Islam*, pp. 39-40. Also, see Lings. *Sources*, p. 103.

In *Islam*, grace is connected to the crescent-moon, not only because of its association with *Allah* and the lunar religious calendar, but *Muhammad* entered heaven on the Night Journey through the gate of the moon. Moreover, tradition says that grace is connected to the circumambulation of the *Kaaba*, where a *Muslim* rounds the crescent-shaped *Hatim Wall*:

If anyone circumambulates the House seven times...ten of his evil deeds will be blotted out, ten good deeds will be recorded to his credit, and by it he will be advanced ten degrees [Jeffery: "in rank in Paradise"]...he will wade with his feet in mercy as one wades in water.³⁰⁰⁰

This helps to explain why the moon is found on top of every *Mosque*. Not only does the crescent, with its sharp, pointy shape indicate *Jihad* but a tilted crescent shows *Allah's* grace for *Muslims*.

So for a *Muslim*, the tilted crescent is somewhat like the Christian cross when it comes to grace and forgiveness. The more the moon crescent is tipped, the more a *Muslim's* "cup overflows" (KJV Psa 023:05). When the crescent is level, *Allah* is withholding favor and grace.

Muhammad thought the tilting of the crescent-moon showed *Allah's* favor. So the fact that the moon crescent tilted further the more *Muhammad* traveled north from *Makka* explains why *Muhammad* thought *Allah* the moon-god wanted him to conquer the Persians and the Byzantines.

Whenever *Muhammad* returned to *Makka* or journeyed south of *Makka*, the moon became less tilted. Hence, *Muhammad* thought *Allah* favored conquering north more than to the south. Perhaps this is why, when the *Muslim* armies could easily have conquered all of Africa, they instead took on the tough targets, the empires to the north.

Of course *Muhammad* did not know that the horns (cusps) of the moon became closer to level in the south only because *Yemen* is twelve degrees latitude north of the Equator. Moreover, *Muhammad* did not realize that the moon became more slanted when he traveled north only because say, *Haran* in Turkey is thirty-six degrees north latitude. It had nothing to do with *Allah's* favor increasing as *Muhammad* traveled north but this science was beyond the grasp of *Muhammad*.

Let us return to the discussion of the ethical balance. *Muhammad* reasoned that there are always a few "bad apples" who cannot even manage to sin less than half the time. Moreover, some *Muslims* fail to tip the scales even when *Allah* tries to tilt the ethical scales in *Muslims'* favor. So the idea of a Purgatory and a balance were introduced for these iniquitous *Muslims*.³⁰⁰¹ That way, all *Muslims* will get to heaven—eventually but some get rather toasty on the way there.

Muhammad's rationale for the doctrine of Purgatory may have been that he figured that even *Allah* the moon-god spent a few days in the underworld at the end of each lunar month. Then however *Allah* resurrects himself as a crescent and ascends to the heavens. It follows that many *Muslims* would spend some time in the underworld before rising to heaven, as Robert Morey wrote:

Muhammad utilized the [apocryphal Jewish] *Testament of Abraham* to teach that a scale or balance will be used on the Day of Judgment to weigh good and

³⁰⁰⁰ Jeffery, *Islam*, pp. 204-205.

³⁰⁰¹ See the Glossary for information on *Islam's* version of Purgatory.

bad deeds in order to determine whether one goes to heaven or hell (*Suras* 042:017; [057:025;] 101:006-009).³⁰⁰²

In the following section Judaism's deeper dive into astrology during the Byzantine period will be discussed. Before proceeding however it is worth noting just how far *Islam* is removed from Biblical Trinitarianism. All that *Muhammad* accomplished was to bring astral paganism a little closer to astral Judaism and then harden *Muslims* against any further change.

Today, *Muslims* have Judeo-pagan values in contrast to Judeo-Christian values. The relative positioning of Christianity, Judaism and *Islam* on the religious spectrum is as follows:

Yahvistic Biblical Trinitarianism >> Judaic extra-Biblical unitarianism >> Judaic astral unitarianism >> *Islamic* unitarianism >> Astral polytheistic paganism

Even if *Islam* incorporated more elements of Judaism, *Islamic* unitarianism would still be a long way off from Old Testament and New Testament Trinitarianism. Moreover, the character of *Islam* would be like that of Judaism. Christianity is based on love between the Father and his children (Mat 17:25-27). *Islam* and Judaism is one of submitting and servitude.

Paul used a metaphor to say that Christians were free children of Sarah, whereas adherents to Judaism were slave children of the slave Hagar (Gal 04:22-26). Ironically, *Muslims* admit both points with pride:

- ☉ *Muslims* believe that they are spiritual, if not the blood descendants, of *Ibrahim* through the slave woman Hagar and her disinherited son Ishmael.
- ☉ *Muslims* never tire of pointing out their slave status by saying that "*Islam*" means "submission."

Moreover, *Islam's* heaven with endless sex and other carnal pleasures sounds like a slave's or a prisoner's idea of what heaven will be like.

Jewish Astral Art During the Byzantine Period

At first Jews used non-living, non-portraiture astral art during the first and second century AD. However, during late antiquity and the Byzantine Period, persons were represented in figural paintings and mosaics in synagogues. This fact was already noted in the above quotation of the art historian Goodenough.

Paganism was subtly synthesized with Judaism during this period. Even the *Torah* Shrine with a citrus *ethrog* hanging in the apex looks similar to a Venus altar with a lamp. *Ethrog* is the fruit eaten on *Sukkoth*, the harvest festival called the Feast of Tabernacles.

Other Jewish decorations that were affected by astral paganism include:

- ✧ Stars of David and Solomon.
- ✧ Astral-looking *Menorahs* with crescent-shaped branches and planet orb-shaped lamps.
- ✧ White ram's horn *Shofars* painted on *Torah* Shrines, some of which look like an artistic representation of a lunar crescent. In moon-god religions a ram's horn is a sign of the moon-god.
- ✧ *Ibrahim's* knife used in the scene where Isaac (not Ishmael) is nearly sacrificed sometimes crescent-shaped.

³⁰⁰² Morey. *Invasion*, p. 150.

Another pagan element found in Judaism was David depicted as *Orpheus*. Joseph Gutmann wrote:

Another of his [Goodenough's] identifications [at the *Dura-Europos* synagogue], that of *Orpheus* with David, has been brilliantly vindicated by the discovery of the *Gaza* synagogue mosaic pavement (dated 509 [AD]) in which a royal figure is shown surrounded by animals while playing the lyre and is described expressly as 'David'.³⁰⁰³

In Greek mythology *Orpheus* was a *Thracian* musician. His mother was *Calliope*, the muse of epic poetry. *Orpheus'* father was the sun-god *Apollo*. *Orpheus* married the nymph *Eurydice* whom *Orpheus* later failed to rescue from *Hades*. *Orpheus* played the lyre so beautifully that wild beasts were pacified, trees danced and rivers stood still.

Many synagogues in Arabia and in the Fertile Crescent may have had *Orpheus* paintings like the *Gaza* and *Dura-Europos* synagogues. Camel caravans wended their way through Mesopotamia where the *Dura-Europos* synagogue and caravansary are located. Also, *Gaza*, in Palestine, was a major destination for camel caravans. In *Gaza* camel drivers unloaded their goods for Mediterranean transport.

Muhammad probably saw the "David as *Orpheus*" paintings and mosaics since the *Koran* talks about David speaking and singing to birds (*K* 021:079; 027:016; 034:010; 038:019).

That David was pictured playing a harp for animals may in part explain why *Muhammad* thought *Allah* had turned some Jews into apes and pigs (swine) (*K* 002:065-066; 005:060; 007:166). *Muhammad* may have thought that David was playing for Jews who were morphed into animals. All this magical kind of thinking is possible when sub-literate persons try to make sense of the world, of art, of literature and the like.

David was depicted as an *Orpheus*, who was the supposed son of *Apollo* the sun-god by copulation with a muse. Perhaps *Muhammad* thought that Jews thought of David as having god-like powers. *Muhammad's* misperception that Jews had godlike superheroes would go a long way in explaining why *Muhammad* thought Jews taught that *Ezra* (*Uzair*) was the Son of *Allah* (*K* 002:259-260; 009:030).

Another piece of Jewish Late Antique period artwork explains more about how *Muhammad* came to think that Jews thought of *Ezra* as being the son of *Allah*—the synagogue zodiac circles. Lester Ness wrote:

The Jewish variety of astrology, in turn, will help explain the famous zodiac mosaics. A zodiac in the synagogue meant the same thing as it meant in a temple; it was a symbol of the Supreme Deity, Who ran the universe by the laws of astrology. It is important to emphasize this, for some major scholars of ancient synagogues deny that the ancient Jews did anything as irrational as practice astrology.³⁰⁰⁴

Though not much archaeology has been carried out in *Saudi* Arabia, Arabian Jewry was probably as astral and iconic as elsewhere in Judaism. In fact, Jews were the unchallenged masters of astrology during medieval times who taught the *Muslims* more than they needed to know about astrology, as Wedel wrote:

Astrology had been introduced into the Mohammedan world in the eighth century, at the time when *Caliph Al-Mansur*, calling to his aid the learned Jews,

³⁰⁰³ Gutmann. *Dura-Europos*, p. 119.

³⁰⁰⁴ Ness. *Mosaics*, p. 137.

Jacob *ben Tarik* [*Tarik* is Arabic for the Morning Star], founded at *Baghdad* for the mathematical sciences. It was in this school that, in the ninth century, the greatest of Arabian astrologers, *Albumazar*, received his training....Arabo-Judaean astrology was a jumble of systems and doctrines....Greek astrology...had been contaminated with the demonology and magic of the *Talmud* and the mysticism of the Cabala. Throughout the Middle Ages, astrology constituted an integral part of the necromancy and divination of Jews and *Moors* alike—a relationship which proved embarrassing when astrology tried to win converts in Christian lands, where intercourse [trafficking] with demons was not tolerated.³⁰⁰⁵

If the idea that Jewish synagogues had zodiac circles sounds strange in a discussion of *Islam*, it is on account of the persistent myth that Judaism was aniconic, as Gordon Newby wrote:

The myth of the existence of a normative Judaism obscured the investigation of the unique character of the several Arabian Jewish communities.³⁰⁰⁶

Goodenough wrote that zodiac circles in synagogues was not a rarity:

One of the best-attested designs from Jewish religious art of the late Roman Empire and the 'Byzantine' centuries is the circle of the zodiac with its twelve signs, in the center of which *Helios* drives his quadriga. Jews squared this circle in the usual way of the period by putting the Season in each of the four quarters outside it.... Considering the few synagogue floors whose mosaic design is still preserved at all, the high proportion with the zodiac, *Helios* and Seasons makes it inevitable to presume that such decoration must have been very common indeed [in synagogues].³⁰⁰⁷

Goldman wrote similarly:

The frequency with which the zodiac appears in synagogue floors indicates not simply the popularity of the theme, but also its importance in Jewish metaphysics and a glance at the ceremonial art of the later European Jewry shows that all the zodiac signs were accepted and widely used as important elements in more recent Jewish iconography.³⁰⁰⁸

The Jewish zodiacs sometimes had personifications of the seasons that looked like a stylized crane with a woman's head. These Seasons had some similarities to the well-known personification, Mother Nature.

The Seasons were thought to be quite powerful in astral religion since according to the Ethiopic apocalyptic literature, the Seasons used their power to lead the stars (*I Enoch* 82).³⁰⁰⁹ Goodenough wrote:

The four seasons of the year bring about achievement by bringing all things to perfection, all sowing and planting of crops and the birth and growth of animals.³⁰¹⁰

³⁰⁰⁵ Wedel. *Attitude*, p. 51-53.

³⁰⁰⁶ Newby. *Arabia*, p. 106.

³⁰⁰⁷ Goodenough. *Symbols*, pp. 116-117.

³⁰⁰⁸ Goldman. *Portal*, pp. 60-61.

³⁰⁰⁹ "The seasons and their power to lead the stars are set forth in greater detail in chapter lxxxi" (Goodenough. *Symbols*, p. 156).

³⁰¹⁰ Goodenough. *Symbols*, p. 171.

The Seasons were subordinate of course to the *Helios* figure in the central hub of the zodiac, who...

...like a charioteer grasping the reins or a pilot the tiller, God guides all things in what direction he pleases as law and right demand.³⁰¹¹

The zodiac also had a personification of the sun in the middle driving four bulls pulling a two-wheeled *quadriga* chariot. The four bulls have an upturned crescent on their foreheads and a crescent-moon is seen in the background.

Lester Ness described Jewish zodiacs at *Beth Alpha* synagogue overlooking the *Jezreel* Valley:

The corners contain winged female busts [the Seasons] representing the seasons. Each is labeled with its Hebrew name, such as *Tequphat Tishri*, as well as with appropriate attributes. Spring, or *Nisan*, holds a shepherd's crook, for example, while Summer (*Tammuz*) sits among fruit and grain crops. Fall has a star overhead, as at *Naaran* [another synagogue near modern Jericho]. Winter is marked by red cheeks. The *Beth Alpha* Seasons are somewhat closer to the usual Greco-Roman iconography than *Naaran's*, although still not too close. Both seasons and signs run counterclockwise.

The space between the circles is again divided into twelve segments. The figures generally follow the usual Greek iconography but at a distance. Marianos and Hanina [mosaic artists who left their signature in the mosaics] took a traditional design and made it their own by means of style and details. The Ram is a male Middle Eastern fat-tailed sheep and the Bull is the Indian *Zebu*. *Gemini* is a pair of Siamese Twins. The Crab is a species found in the *Jezreel* Valley, *Potamion Potamios*. *Virgo* is portrayed as a queen, sitting on a throne and wearing shoes of Imperial purple. *Libra* is a man holding the scales, which is not unusual; but he has only one leg! The other is omitted because it is behind the balance. In two cases, the image is based on the Hebrew name rather than the traditional iconography. *Sagittarius* is... 'Bow' in Hebrew; at *Beth Alpha*, the bow is held by a man, rather than the usual *centaur*....

As at *Naaran*, the center circle contains *Sol Invictus* and a four-horse chariot. It is in a particularly abstract style. The head and forelegs of the horses are visible, two on either side of the chariot. *Sol* wears a crown of rays and is surrounded by the moon and stars. Only his head and neck are shown. Beneath is a square covered with curving colored stripes, perhaps representing the rainbow colors seen at dawn and dusk. The square is probably *Sol's* chariot, not his torso, since it is attached to small wheels.³⁰¹²

Lester Ness noted in regard to the zodiac circle at the *Naaran* synagogue that the star associated with the personification of Fall is perhaps "*Sirius*, the Dog-star, which appears in the autumn."³⁰¹³ Of course *Sirius* is mentioned often in astrological literature and Mideast mythology and even once in the *Koran* (053:049). So it would seem the star associated with Fall at *Naaran* and *Beth Alpha* synagogues could be none other than *Sirius*.³⁰¹⁴

³⁰¹¹ Goodenough. *Symbols*, p. 169.

³⁰¹² Ness. *Mosaics*, pp. 7-8.

³⁰¹³ Ness. *Mosaics*, p. 5.

³⁰¹⁴ Ness. *Mosaics*, pp. 5, 7.

Spring

Winter



Summer

Fall with Dog Star ↗

Figure 07-03. What remains of the *Beth Alpha* synagogue mosaic zodiac panel.³⁰¹⁵

The bird-women are called “harpies.” The Satanic Verses episode and other information show that *Muhammad* initially interpreted the Jewish zodiac circles thus:

- Ⓒ The crescent represented *Allah* the moon-god.
- Ⓒ The quadriga charioteer was Ezra, the Son of *Allah* (K 009:030). *Muhammad* rejected the idea that the charioteer was Jesus (K 005:116).
- Ⓒ Summer was *Allat* the sun-goddess since the sun was highest in summer.
- Ⓒ Fall was *Isis*, whose star *Sirius* has a helical rising in Autumn.
- Ⓒ Winter was the goddess *Manat*, who had no known astral affiliation.
- Ⓒ Spring was the fertility goddess *Uzza*, whose planet was Venus.

After the Satanic Verses episode, *Muhammad* thought the four goddesses actually were male angels and he rejected the idea that *Allah* had a Son altogether.

³⁰¹⁵ The *Beth Alpha* synagogue mosaic zodiac wheel can be seen online in full color, or see Ness, *Mosaics*, p. 237, or Goldman, *Portal*, Plate 5.

Chapter 08: Moon-o-theistic Ten Commandments

Introduction

The Jewish zodiac circles explain several statements in the *Koran*. In the Mideast, zodiac circles were sometimes used as calendars. In the Mideast, the start of each month was determined by the appearance of the crescent-moon, hence the Mideast largely marked time using solilunar calendars.

By contrast, the West used solar calendars. The Julian calendar, introduced by Julius Caesar in Rome in 46 BC, was a solar calendar similar to the modern Gregorian calendar. In solar calendars, the crescent-moon can appear on any date or dates in a month. The second appearance of a crescent-moon in any month is called the “Blue Moon.”

In the Mideast, it was duly noted that about each month, the sun was seen in a different constellation of the zodiac shortly after sunset. Since Mideasterners were using a solilunar calendar, the moon seemed to be in charge of the pace of the sun. Thus the moon-god was thought to be in charge of the sun and hence the calendar too. So it follows that “*Sin*, another ancient moon-god, was called ‘lord of the calendar and of wisdom.’”³⁰¹⁶

The crescent-moon was often included in the hub of the zodiac circle offset from the center. A crescent looked over the shoulder of the sun deity who was in the very center of the zodiac. In the Mideast the sun deity generally was thought to be the son or daughter of the moon.

Though not much archaeological work has been conducted in Arabia, Nelson Glueck provides an example of a north Arabian, *Nabataean* zodiac circle. The crescent overlooks the shoulder of *Tyche*, the goddess of Fortune, who determines fortunes by the zodiac circle.³⁰¹⁷



Figure 08-01. *Helios* in his quadriga with the sun and stars in the background. This is a cutout of the hub of the larger *Beth Alpha* Synagogue Mosaic Zodiac (illustrated a page back).³⁰¹⁸

A portrait of say, Ezra, in a zodiac circle could easily be construed to indicate that the pictured persons were divinized through an apotheosis. Goldman wrote:

The lesser gods also are enshrined in the zodiac canopy on the cult *stelea* [stone slabs]. Semi-divine figures such as Heracles, and worldly princes, are represented as carried to the heavens in scenes of apotheosis by the symbolic wheel of the zodiac that frames them. Like the charioteer in the *Beth Alpha* mosaic, they are lifted in their horse-drawn vehicles. By the fourth century AD it became a common practice to indicate the celestial residence of the dead by

³⁰¹⁶ CEE, *Sin* entry.

³⁰¹⁷ Glueck. *Dolphins*, pp. 108-112, plates 46, 48.

³⁰¹⁸ The *Beth Alpha* synagogue mosaic zodiac wheel can be see online, or see Ness. *Mosaics*, p. 237, or Goldman. *Portal*, Plate 5.

placing their portraits within a wheel supported by the personified Four Seasons.³⁰¹⁹

The sun-god often was shown driving a chariot pulled by bulls that each had a crescent on their foreheads. That the crescent-moon was freestanding and overlooked the sun-god showed the moon's superiority. By contrast, the sun-god and bulls in the hub of the zodiac were on the constellation treadmill. The crescent on the bulls' heads showed that the moon controlled and powered the movement of the zodiac constellation treadmill in the sky.

What Convinced *Muhammad* That Jews Were Polytheistic

Synagogue zodiac circles seem to explain how *Muhammad* got the impression that Jews worshipped an astral triad. It is however necessary to discuss some background information first.

Some Arabian Jews called *Yahveh* "*Allah*," though they surely used many appellations for *Yahveh*. Since *Muhammad* grew up near the astral shrine at *Makka*, he assumed his *Allah* the moon-god was the Jews' *Allah* too. Of course it should be noted that *Muhammad* thought the *Sabeans*' *Ilumquh* and the *Zoroastrians*' *Ahura Mazda* were *Allah* too (K 002:062, 135; 005:069; 022:017).

The *Koran* implies in several places that *Muhammad* was a pupil of Jews (e.g. K 010:094). Since Jews had a pagan-looking zodiac and other pagan inspired artwork in their synagogues, *Muhammad* initially assumed Jews were polytheists too.

Jews probably used plurals when quoting *Allah*—plurals they had for some time understood to be majestic plurals, an extra-biblical syntax. So whenever the Arabic-speaking Jews quoted *Allah*, they had *Allah* saying "We" and "Us." *Muhammad* thought the "we" and "us" that *Allah* spoke were references to *Allah*, the Son Ezra and the Four Seasons.

Muhammad seems to not have ever caught on to the finer points of Judaism such as the fact that majestic plurals should be treated as singulars that indicate majesty rather than plural persons. So based in part on the Jewish "*Allah*" saying "we" and "us," *Muhammad* concluded that the Jewish god was an astral triad—*Allah* the moon-god, Ezra the sun-god, along with the Four Seasons (*Allat*, *Uzza*, *Manat* and *Sirius*).

Muhammad never become informed of the true persons of the Christian Trinity because his errors in these matters are all recorded in *Madinan* chapters, which were written late in his career (regarding Ezra: K 002:259-260; 009:030; regarding Mary: K 004:169; 005:077, 116).

Muhammad assumed that both Jews and Christians had similar astral triads. *Muhammad* thought Christians worshipped *Allah* the moon-god, Jesus the Son god and Mary the goddess of Venus. *Muhammad* figured Jews worshipped *Allah* the moon-god, Ezra the sun-god (K 002:259-260; 009:030) and *Allah's* daughters, the Seasons (confer the Satanic Verses).

The reader might wonder how exactly *Muhammad* came to think Jews thought of Ezra as being the Son of God (K 009:030). This is especially surprising given the fact that Jews once had a law with a capital punishment clause against anyone who would dare claim to be the Son of God (Joh 19:07). Also just why did *Muhammad* conclude that the Ezra was the Jewish Son of God rather than say, Moses or David or Enoch?

³⁰¹⁹ Goldman. *Portal*, p. 61.

Gentiles generally do not consider Ezra to be as notable a Biblical figure as Moses, David, *Elijah* and many others. By contrast, the *Encyclopedia Britannica* reports that Ezra was a...

...religious leader of the Jews who returned from exile in *Babylon*, [and a] reformer who reconstituted the Jewish community on the basis of the *Torah* (law, or the regulations of the first five books of the Old Testament). His work helped make Judaism a religion in which law was central, enabling the Jews to survive as a community when they were dispersed all over the world. Since his efforts did much to give Jewish religion the form that was to characterize it for centuries after, Ezra has with some justice been called the father of Judaism; i.e. the specific form the Jewish religion took after the *Babylonian Exile*. So important was he in the eyes of his people that later tradition regarded him as no less than a second Moses.³⁰²⁰

The *Muslim* scholar Ameer Ali wrote:

The veneration of the Jews for Moses went so far, says Josephus, that they revered his name next to that of God; and his veneration they transferred to Ezra, the restorer of national life and law under the *Kyanian* [or *Kayanian*] dynasty.³⁰²¹

The above quotes explain why *Muhammad* thought Jews called Ezra the Son of God rather than say, reverence David, Moses or Enoch with such a title. The above information does not entirely explain how *Muhammad* arrived at his misconception that Ezra was the Jewish Son of God. The answer however is to be found in synagogue artwork.

Jews borrowed the zodiac circle from pagans and then Judaized it. Lester Ness relates that a Jewish magician invoked the sun as though it were an angel named "Holy *Helios*" and *Orpiel*, meaning "Marvelous light of God."³⁰²² Goodenough notes that some Jewish amulets called the sun by the theophoric name the "Existing One" (*ho wn*).³⁰²³

Jews may have nicknamed the zodiac *Helios* as "Ezra." Jews who supposed the charioteer was Ezra may have taken their cue from the book of Ezra:

Ezra began his journey from *Babylon* on the first day of the first month and he arrived in Jerusalem on the first day of the fifth month, for the gracious hand of his God was on him (Ezr 07:09).

Since Jews followed a solilunar calendar, this meant that the crescent-moon was visible shortly after sunset when Ezra left *Babylon* and when Ezra arrived in Jerusalem. So Jews decided to nickname the picture of *Helios* driving his *quadriga* with the crescent over his shoulder "Ezra."

Other traditions that may have led Jews to say that Ezra was the zodiacal charioteer include apocryphal literature, such as the story that Enoch was translated into heaven via "four creatures of the chariot" (3 Enoch 48C:01-04).

One apocryphal book states that Ezra was translated into heaven (4 *Ezra* 14:09, 50). Recall that it was *Elijah*, not Ezra, who was translated into heaven by chariots of fire (2Ki 02:11). Also, Enoch was translated into heaven by unspecified means (Gen 05:24), as Gordon Newby wrote:

³⁰²⁰ EB, accessed 4 Mar 2003, Ezra entry.

³⁰²¹ Ali. *Spirit*, p. 140.

³⁰²² Ness. *Mosaics*, pp. 157-158.

³⁰²³ Goodenough. *Symbols*, p. 120 (compare p. 238).

Enoch was of the generation of the Flood, of those who transgressed. In the popular books of Enoch, he was taken to heaven so that he would not be destroyed when God abandoned the earth and as a sign of God's mercy that one pious man would be saved. When translated into heaven, he was stripped of his humanity and transformed into the powerful angel, *Metatron*, who was taught by God all the secrets, more than any other creature, indeed, and was given guardianship over the treasures of God and became a lesser God.³⁰²⁴

Muhammad probably figured every Old Testament luminary translated into heaven went by way of quadriga chariot, and once in heaven the luminary was transformed into a god-like figure—as apocryphal literature mythologized about Enoch.

Since in Jewish literature Ezra was equal to or second only to Moses, *Muhammad* concluded that Ezra was transformed into the loftiest personage in heaven besides *Allah*. That is because Moses was not bodily translated into heaven. Both Moses and Aaron died and were buried (Deu 10:06; 34:05-06) and by all accounts, Ezra was a greater personage than Enoch.

When the pagan *Muhammad* was told the *Helios* figure was Ezra, he naturally assumed that Ezra was the Jewish sun-god. *Muhammad* figured that Jews had started worshipping a sun-god just as he thought that the people of the Queen of *Sheba* once took up the worship of the sun-goddess *Allat* in addition to *Allah* the moon-god, also known as *Ilumquh* to the *Sabeans* (K 027:024).

Muhammad presumed the crescent in the zodiac's hub symbolized *Allah* the moon-god. *Muhammad* was steeped in astral paganism, so he was not going to make any fine distinctions or nuanced interpretations that art historians call for in interpreting Jewish zodiac. Goodenough wrote:

That *Helios* has the moon sickle beside him at *Beth Alpha* cannot be pressed as meaning more than that the moon and the stars with it show his heavenly setting.³⁰²⁵

The astral religionist *Muhammad* interpreted the Jewish zodiac as showing the Jewish god to be a typical astral triad—just as *Muhammad* interpreted the New Testament to mean that the Father, Mary and Jesus were a triad. Guillaume wrote:

...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.³⁰²⁶

That *Muhammad* made this mistake is not far-fetched since even the art historian Goodenough thought Jews used a mosaic of *Helios* to represent *Yahveh*, as Goldman wrote:

Professor Goodenough however would see the representational aspect of heavenly signs at *Beth Alpha* carried still further. He does not hesitate to suspect that '*Helios* and the chariot symbolize the divine charioteer of Hellenized Judaism, God himself.'³⁰²⁷

Goodenough of course had a Western perspective where the sun was the male high god and the moon was the sun's consort. This is the reverse of the Mideast view. *Muhammad* had a Mideast perspective where the crescent always represented

³⁰²⁴ Newby. *Arabia*, p. 60.

³⁰²⁵ Goodenough. *Symbols*, p. 120.

³⁰²⁶ Guillaume. *Islam*, pp. 52-53.

³⁰²⁷ Goldman. *Portal*, p. 64.

the male high god. Only after *Muhammad* became a *Muslim* did he believe that the sun was a male angel.

Since Ezra was so important to Jews, Jews probably told *Muhammad* more about Ezra than any other Biblical figure save Moses. *Muhammad* probably would have heard that Ezra's Persian-given title was the "scribe of the law of the God of Heaven" (Ezr 07:12, 21). *Muhammad* may have assumed that Ezra had become both a scribal god and a sun-god just as the apocalyptic literature said that Enoch had become the angel *Metatron*.

Every pantheon had to have its scribal god. In *Muhammad's* mind Ezra would have been like:

- *Hermes-Mercury*.
- The Egyptian scribal god *Thoth*, who himself was an early moon-god, but in later myth gambled for the intercalary days with the moon-god *Osiris*.
- The Babylonian scribal god *Nabu*, who worked closely with the moon-god *Sin*.

Muhammad perhaps felt confirmed in his interpretation that Ezra had worshipped *Allah* the moon-god when he heard the Bible say that Ezra sacrificed on the first day of the month (Ezr 03:06). Also, *Muhammad* noted that Ezra began an investigation on the first day of a month and ended it on the first day of a month (Ezr 10:16-17). The first day of the month was always a big day in moon-god religions.

Muhammad's interpretation of the Jewish zodiac is apparent in the Satanic Verses account. The account tells how *Muhammad* tried to convince the *Makkans* that his newly synthesized religion was plausible and viable.

By referring to the Jewish zodiacs, *Muhammad* tried to convince the *Makkans* that their four main pagan goddesses were just the zodiacal Seasons ("the Cranes") found at the four corners of Jewish zodiacs. (Such a zodiac is illustrated earlier in this chapter). *Muhammad* asked the *Makkans* in verse:

Have you thought upon *Allat* and *Uzza* and *Manat*, the third, the other? (*K* 053:019-020). These are the exalted Cranes [the Seasons], whose intercession is to be hoped for [the abrogated Satanic Verses]....He [*Allah*] is the Lord of the *Sirius* (*K* 053:049).

The reason why *Muhammad* mentioned the three goddesses together is that the ancient moon-god *Sin* was sometimes depicted with three Muses. Theodoret says that *Manat* was the muse Fate and *Uzza* was Venus.³⁰²⁸ The goddess *Allat* was the sun-goddess and *Allah* was the moon-god.



Figure 08-02. *Sin* and Three Muses. Assyrian cylinder showing *Sin* the moon-god with three female muses and the "Eternally Fruiting Orb," which refers to the recurrent cycle of moon phases.³⁰²⁹ Another artist's conception of *Sin* and three muses is on the back cover of this book.

The reason *Manat* is called "the third, the other" is *Manat* (Fate) had no known astral affiliation—stress on "known."³⁰³⁰ *Yusuf Ali* wrote:

³⁰²⁸ Theodoret, *Ecclesiastical History*, III:21, as quoted in Green. *Moon*, pp. 59-62.

³⁰²⁹ "Sin (*Nannar*) with the three muses and the 'Eternally Fruiting Orb,' *Ur-Nammu*" (Maspero. *Dawn*, p. 655). Also, the stele has been described as "*Ur-Nammu*, king of *Ur*, deified as the god *Sin*. Cylinder in the British Museum" (*Larousse*, p. 55, picture).

³⁰³⁰ Guillaume. *Islam*, p. 8.

The origin of Manāt is not quite clear but it would not be surprising if it also turned out to be astral.³⁰³¹

Muhammad mentioned *Manat* together with the astral goddess *Allat* and *Uzza* because all three had their betyls emplaced in the walls of the *Kaaba*, and Muhammad considered each goddess to be one of the Four Seasons in the Jewish zodiac. The Seasons were as follows

- Summer was *Allat* the sun-goddess since the sun was highest in summer.
- Fall was *Isis*, whose star *Sirius* has a helical rising in Autumn.
- Winter was *Manat*, who had no known astral affiliation.
- Spring was the fertility goddess *Uzza*, whose planet was Venus.

Sirius is mentioned later in *Koran* 053 for the same reasons *Manat* was mentioned, as was just discussed. *Sirius* is probably the *Koran*'s name for *Isis* since *Isis*' star is *Sirius*, otherwise called the "Dog Star" and "*Sothis*." During ancient times when *Sirius* rose with the sun (helical rising), it presaged the annual Nile floods.

Due to the precession of the earth, *Sirius*' helical rising no longer presages the seasonal Nile floods which incidentally do not occur any longer due to the installation of dams. Michelin Pausanias reported in the 160's AD:

The Egyptians celebrated a festival for *Isis* when they say she grieves for *Osiris*; at that time the Nile begins to rise and many people say that it is the tears of *Isis* that swell the river and water the ploughed land.³⁰³²

The heavy summer rains in Ethiopia were the source of the floodwaters that once deposited rich alluvial soil in Lower Egypt in autumn. In Egypt and in the Mideast, *Isis*, the wife of the *Osiris*, was equated both with fertility and with *Demeter*, the Greek goddess of the autumn harvest. *Isis* was also thought to prevail over life and death.³⁰³³

It is not surprising that Muhammad considered one of the Four Seasons of the Zodiac circle to be *Manat*. In northern Arabia, the Nabataeans displayed *Tyche*, the Greek goddess of Fortune, in the hub of a zodiac circle.³⁰³⁴ *Tyche* and *Nemesis* were the Greek equivalents of the Arabs' *Manat*, Goddess of Fortune or Fate.^{3035 3036}

In one Nabatean zodiac wheel, behind one of *Tyche*'s shoulders is a crescent mounted on a wand, and behind the other shoulder is another mounted crescent. This suggests that the Nabataeans considered *Tyche* (or the Arabian equivalent, *Manat*) to be a daughter of Allah the moon-god. Goldman wrote:

It is appropriate that she [*Tyche*] reigns in this celestial [zodiac] circle, for the fortunes of a man are determined by zodiac signs dominant at the critical moments in his life.³⁰³⁷

So in Nabatean mythology, *Tyche* controlled the zodiac circle and used it to determine an individuals' gain or loss. The zodiac circle was the Mideast's version of the Fates spinning their threads of destiny.

Ibn Ishaq relates that Muhammad said "...these are the exalted *Gharaniq* whose intercession is approved." Alfred Guillaume noted: "The word [*Gharaniq*] is said to

³⁰³¹ Yusuf Ali. *Holy*, p. 1621, App. XIII.

³⁰³² MacMullen & Lane. *Sourcebook*, pp. 45-46.

³⁰³³ Lindner. *Petra*, p. 122.

³⁰³⁴ Glueck. *Dolphins*, pp. 108-112, plate 48.

³⁰³⁵ Lindner. *Petra*, p. 121.

³⁰³⁶ Levy. *Lost*, p. 77.

³⁰³⁷ Goldman. *Portal*, pp. 62-63 and Photo 22a.

mean 'Numidian [northwest African] cranes' which fly at a great height."³⁰³⁸ So in poetic terms, *Muhammad* thought of the divine zodiacal Seasons as being like migratory birds.

To refer to the Seasons as Cranes is quite appropriate since migratory birds presage certain seasons. In fact, *Muhammad* and the artists who fashioned the bird-women (harpies) may have had the same idea in mind. Ilse Lichtenstadter thought along similar lines and theorized that the *gharaniq* were water *nymphs* who were equated with the goddesses of fertility.³⁰³⁹

Even though *Manat* has no known astral affiliation, her divine powers did make it into *Islamic* theology along with the powers of the other Daughters of *Allah*:

- ☉ The Sun (*Allat*) and the Moon (*Allah*) retained their divine glory. According to the historian Tabari (839–923 AD), the Sun and Moon shine because Gabriel daily brings a shining garment from *Allah's* throne.³⁰⁴⁰
- ☉ Venus' altar is still worshipped at the *Kaaba* (the Black Stone with vulva casing) and in every *Mosque* (the *Mihrab*).
- ☉ Sirius is one of the male angels—the stars guarding heaven (*K* 053:023, 027).
- ☉ *Manat's* power of deciding Fate was transformed into the *Islamic* doctrine of double predestination. *Muhammad* said "We have fastened on every man his augury [literally "bird of omen" (Arberry translation)]. On the Day of Resurrection we will hand him his record (*K* 017:013). Just as *Manat*, Fate, was considered a bird, so double predestination is considered a "bird of omen."

Muhammad later revised the Satanic Verses, but there is no doubt *Muhammad* spoke the verses that historians record.³⁰⁴¹ *Ibn Warraq* wrote:

[S]ince the story comes from impeccable *Muslim* sources (*Al Tabari*, *Ibn Sa'd*, *Waqidi*[], *Ibn Ishaq*), *Muslims* are not justified in blaming infidels for its fabrication.³⁰⁴²

Muhammad revised the Satanic Verses with verses explaining that the Seasons were not female deities but were in fact male angels. *Muhammad* said that the *Makkan* forefathers had given female names to male angels (*K* 053:023, 027).

Unlike *Allah's* daughters, these male angels were not privileged as though they were *Allah's* offspring but only had intercessory powers as *Allah* willed (*K* 007:191-194; 053:021-027).

The *Makkans* seem to have once equated the zodiacal Seasons with goddesses—almost like Mother Nature. This is suggested by the fact that *Muhammad* felt impelled to mention the obvious more than once—that birds are mere creatures (*K* 002:260; 003:049; 005:110; 016:079).

It is telling that *Muhammad* also used birds to say that anyone who added partners to *Allah* was like someone who fell from heaven and was swooped upon and snatched up by birds (*K* 022:031). Interestingly, in *K* 105, *Muhammad* said that birds dropped stones on an army of Christians coming from *Yemen* toward *Makka*. *Muhammad* of course considered Christians to be polytheistic.

³⁰³⁸ Ishaq. *Sirat*, p. 166, fn. 1.

³⁰³⁹ Lichtenstadter, Ilse. "A Note on the *Gharaniq* and Related *Quranic* Problems," *Israel Oriental Studies*, 5, 1975, p. 60, as quoted in Stortroen. *Makka*, p. 55 & fn. 26.

³⁰⁴⁰ *Al Tabari. History*, p. 232.

³⁰⁴¹ Guillaume. *Islam*, pp. 189-190.

³⁰⁴² Warraq. *Why*, pp. 77, 101.

The assumption that the “exulted cranes” *Muhammad* spoke of were the bird-women of the Jewish zodiac circle is supported by similar traditions. The prophet Zechariah had a vision of two women with stork wings carrying a basket (Zec 05:09). During *Muhammad*’s famous Night Journey, his highflying Pegasus-like winged steed *Buraq*, had the face of a woman. Also, there is this curious tradition:

According to a tradition of *Muhammad*, God created, in the time of Moses, a female bird, called *Enka*, having wings on each side and the face of a man. God gave it a portion of everything and then created a male of the same species. They propagated after the death of Moses, feeding on ferocious beasts and carrying away children, until the intervening time between Jesus and *Muhammad*, when, at the prayer of Khaled, this race was extinguished. Proverbially, the *Enka* is mentioned as a thing of which everybody speaks without having ever seen it.³⁰⁴³

Hawting provides some background information that is helpful for understanding where *Muhammad* got his source material for the Satanic Verses:

Although the exact significance of the phrase must remain uncertain, *Al Ula*, often understood as ‘high-flying,’ could also punningly reflect designations of the angels as the ‘exalted ones’ or ‘high beings.’ In *Koran* 037:008 and 038:069 there is a reference to the ‘high assembly’ (*Al Mala’ Al a-la*), referring to the heavenly court of God and the angels. The former verse is part of a passage in which it is said that the stars are set in the lower heaven (*Al Sama’ Al Dunya*) so that the rebellious satans may not overhear what passes in the high assembly.

Although *gharaniq* is understood in a variety of ways in the *Muslim* lexicographical tradition, the most obvious sense is that of ‘cranes’ or some other kind of a long-necked waterfowl such as storks, herons or even swans. There is a possible conceptual link with angels: apart from traditional angelic imagery, such birds may have a role in popular belief as messengers of God or the gods just as an angel is a messenger of God. In European folklore the stork is the deliverer of new babies. Some association of the ideas of angel and stork is perhaps shown in the [Biblical] *Book of the Prophet Zechariah* 05:09, where the angel shows him a vision of two women with wings ‘like those of a stork’ (*Ke-kanfe Ha-hasidah*) who carry away the barrel of wickedness to the land of *Shinar*.³⁰⁴⁴

Muhammad seems to have had Ezra and the Seasons in mind in *K* 002:259-260. *Ishaq Ibn Bishr* reported, on the authority of *Ibn Abbas* and others, that *K* 002:259 concerns Ezra (*Uzair*). The *Shakir* translation even mentions Ezra by name.

Muhammad said that Ezra was traveling with his donkey. This allusion to Ezra is meant to denigrate Ezra in the minds of *Muhammad*’s listeners. *Muhammad*’s listeners thought the Jewish zodiac circle depicted Ezra with sunrays in a quadriga driven by four bulls or horses.

Muhammad said that *Allah* had to teach Ezra a lesson about *Allah*’s power to resurrect life, so *Allah* killed Ezra and then after a hundred years brought him back to life. *Muhammad* told this story, which is an obvious parallel to Jesus’ death and resurrection, because he thought that Jews believed Ezra to be the Son of *Allah* (*K* 002:259-260; 009:030).

Ezra is disparaged thus because *Muhammad* felt inferior to the Biblical prophets and to Jesus, no doubt because *Muhammad* really **was** inferior to the Biblical

³⁰⁴³ Fani, *Sufis*, p. 47.

³⁰⁴⁴ Hawting, *Idolatry*, pp. 147-148.

prophets. So *Muhammad* made up stories to belittle the prophets and to make himself feel better, for instance:

- *Muhammad* has *Allah* asking the *Muslim* Jesus whether he taught people to worship Mary (K 005:116).
- *Muhammad* said the *Muslim* Jesus said "Go in peace," to pigs.³⁰⁴⁵
- *Muhammad* said that the prophets always included a portion that came from Satan (K 022:052).
- *Muhammad* said that a worm finally toppled mighty *Muslim* King Solomon! *Muhammad* said Solomon died while leaning on his staff but did not fall over until a worm gnawed the staff away (K 034:014).

Muhammad also felt inferior when he compared his fledgling flock to sprawling community of Christians and Jews, who before the advent of *Islam* were still quite numerous. To belittle Jews especially, *Muhammad* taught tall tales about how Moses was an apprentice to another prophet named Khidr (K 018:060-082).³⁰⁴⁶ *Muhammad* also taught that Jews speculated about Moses' health and said that a mischievous stone stole Moses' clothing while he was naked bathing:

The Prophet said 'The *Bani* (people of) *Israel* used to take baths naked (all together) looking at each other. The Prophet Moses used to take a bath alone. They said 'By *Allah*! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia' [where the intestines drop into the scrotum]. So once Moses went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Moses followed that stone saying 'My clothes, O stone! My clothes, O stone! Till the people of *Bani Israel* saw him and said 'By *Allah*, Moses has got no defect in his body. Moses took his clothes and began to beat the stone.' *Abu Huraira* added, 'By *Allah*! There are still six or seven marks present on the stone from that excessive beating.'³⁰⁴⁷

To belittle Jews and Christians, he taught that all their prophets and notables, and in the case of Christians, Jesus, were all having a great time in *Islam*'s debauched and lecherous heaven, as Robert Spencer wrote:

Fallaci [wrote]: 'Our Jesus of Nazareth....they put him in their *Danna* [*Janna*] where he eats like Trimalchio [gaudy, fat man in a Roman satire (~66 AD) by Nero's novelist, Gaius Petronius], drinks like a drunkard, screws like a sexual maniac.' 'Danna,' or *Janna*, is *Islamic* Paradise, where the food, drink and women are indeed plentiful (confer *Koran* 013:035, 044:054, 047:015, etc.). As Jesus is considered a prophet of *Islam*, he would indeed be considered to be in Paradise. Fallaci's description of that Paradise is pejorative but undeniably accurate.³⁰⁴⁸

So one can see that *Muhammad* smeared Jesus in the same way that the Jewish rulers did during his earthly ministry. They made him out to be "a glutton and a drunkard, a friend of tax collectors and 'sinners' (Mat 11:19; Luk 07:34). The "sinners" no doubt alluded to prostitutes.

Muhammad has Jesus being a glutton and drunkard and a friend of *Houris* (whores) in *Muslim* heaven. *Muhammad* also has Jesus being a friend of tax

³⁰⁴⁵ Malik's *Muwatta*, no. 56.1.4.

³⁰⁴⁶ Arlandson, James. "Muhammad and the Jews," americanthinker.com, 30 Jun 2005.

³⁰⁴⁷ *Sahih Bukhari*, vol. 1, bk. 5, no. 277; vol. 4, bk. 55, no. 616, and *Sahih Muslim*, bk. 030, nos. 5849 & 5850.

³⁰⁴⁸ Spencer, Robert. "Muslim Target," *FPM*, 14 Jun 2005, *JW*.

collectors, in other words, the very *Muslims* who impose the *Jizya* poll tax on non-*Muslims* in accordance with the *Koran* (K 009:029).

Another way *Muhammad* tried to belittle Christians is his eschatology has Jesus coming back to destroy all the churches and synagogues. Jesus will then put all Christians to the sword who do not acknowledge *Muhammad* as the greatest prophet.

Notably, *Muhammad* denied that Jesus was crucified, but *Muslims* do say that Jesus will die in the End Times after fighting the one-eyed Antichrist [*Dajjal*] and *Gog* and *Magog*. In fact, Zwemer describes the coffin that *Muslims* have prepared for Christ, and it sits next to *Muhammad*.³⁰⁴⁹

To denigrate the Four Seasons whom *Muhammad* once called the “exalted cranes,” birds were used to teach *Ibrahim* about *Allah*’s power to resurrect life. The *Koran* says that *Ibrahim* trained four birds to follow him. Then God told *Ibrahim* to...

...cut their bodies to pieces. Scatter them over the mountaintops, [and] then call them back. They will come swiftly to you (*Yusuf Ali K* 002:260).

Note that in Gen 15:10, it specifically says that Abraham did not cut up the birds during the oath ceremony and Abraham kept the scavenging birds away. So it seems that K 002:260 is a clear allusion to “the exulted cranes” that were thought to be goddesses.

Muhammad humiliated these birds in a story where *Ibrahim* killed them and then *Allah* raised them from the dead. Thus the birds that were thought to be goddesses were humiliated just as *Muhammad* humiliated Ezra and Jesus. Ezra was humiliated because *Muhammad* thought Jews called him the Son of God, and Jesus was humiliated, *Muhammad* thought, because Christians believed he was the Son of God.

Summary of the What the Satanic Verses Were All About

The *Makkans* were delighted that *Muhammad* equated the Daughters of *Allah* with the Four Seasons, but once *Muhammad* determined that the *Koranic* words about the “exulted cranes” were from Satan, he figured that *Allah* would replace those words with something better (K 022:052).

Muhammad deleted the mention of highflying cranes. He also added some corrective material that disparages the Jewish zodiac: The corrective stories include:

- One where *Ibrahim* chopped-up four birds (K 002:259-260). The four chopped-up birds suggested that the depiction of the Four Seasons were mere creatures and not even angels, much less goddesses. *Muhammad* said that at the prayer of a *Muslim* named Khaled (mentioned above), the race of birds with human faces became extinct.
- Another that denigrated Ezra because *Muhammad* mistakenly taught that Jews believed Ezra was a Son of God (K 009:030), and *Muhammad* thought the Apollo in the zodiac circles was actually Ezra. *Muhammad* said *Allah* killed Ezra and resurrected him after a hundred years just to prove to his listeners that Ezra was a mere man and not a god (K 002:259-260).

The Consequences of *Muhammad*’s Re-sexing the Heavens

Ideas always have consequences. When a prophet in an astral-religion society re-sexes the heavens, as *Muhammad* did, there are bound to be society-wide consequences.

³⁰⁴⁹ Zwemer. *Christ*, pp. 107-109, as noted in Geisler & Saleeb. *Answering*, p. 114.

Because many *Muslims* are consummate traditionalists, the influence of the stars extends into modern times. This is the case even though the belief in astrology has subsided in the face of modern science.

Tabari (839–923 AD) 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 [they] circulate together with heaven praising and sanctifying God with prayer...their circulation today is what you see, and that is their prayer.³⁰⁵⁰

Believing that male angelic hosts exclusively staffed the astral bodies led *Muslims* to believe that *Allah* was not very interested in women worshipping *Allah*. In fact, *Muhammad* said that a woman, Jew, Magian, dog, donkey or a pig passing in front a praying *Muslim* closer than a stone's throw away annuls the *Muslim's* prayer.³⁰⁵¹ Therefore, it is not surprising that many, if not most, *Mosques* are men-only affairs.

Usually women stay home for Friday prayer, but if women are allowed in *Mosques* at all, they pray in separate halls or behind the men. Usually, women cannot enter the *Mosque* through the front entrance. In oil-rich, Western-influenced *Muslim* countries, sometime women have their own separate *Mosques*. Serge Trifkovic noted that women are excluded "from many [*Muslim*] religious rituals and ceremonies..."³⁰⁵²

Venus (*Uzza*) was considered female in pre-Islamic times. That a female deity led women gave the pagan women enough self-confidence to chant at the Battle of *Uhud*:

We are daughters of the Star of the Morn (*Tarik*); we tread softly on silken cushions (*Namarik*); face the enemy boldly and we will press you in our arms; fly and we shall shun you with disgust.³⁰⁵³

After the leader of women, Venus, was deemed to be a male angel (*K* 053:023, 027), women were put entirely at the disposal of men. Not only was the male *Muslim* Venus biased towards men, but also *Allah* was deemed to be a male ruler of the typical Mideast despot variety (*Est* 01:10-19).

In an astral-religion society, if the men are associated with a male moon and women are associated with Venus, this diminishes women's importance. If Venus suddenly switches from a goddess to a male angel who is the leader of women, women's importance is especially diminished.

The reason is that the moon is so much larger and brighter than any other objects in the nighttime sky. Also, the moon occults the planets and Venus, and never is the situation reversed. A sun or moon comparison exaggerates men's importance and value if women are at the same time compared to tiny Venus—as viewed with the naked eye.

A more equitable astral-oriented comparison would be to say that women are from Venus and men are from Mars. The most equitable comparison is found in the

³⁰⁵⁰ *Al Tabari. History*, vol. i, pp. 235-236.

³⁰⁵¹ 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.

³⁰⁵² Trifkovic. *Sword*, p. 158.

³⁰⁵³ Quoted from *Ibn ul-Athir*, vol. ii, p. 118, in Ali. *Spirit*, p. 69, fn. 1.

Bible however where the man and woman are both made in the image of God (Gen 01:26-27; 09:06).

In pre-Islamic times in the Mideast, the sun and Venus most often were thought to be female and the moon male. In the Greek and Roman Empires, the moon was thought to be female and the sun male. Perhaps this bit of mythology made for some equality between the genders in these astral-oriented societies. In the myths at least, the goddesses have quite a bit of power, especially over humans.

When *Muhammad* populated the skies with male angels and *Allah*, a god who seems to act and think as a male, this changed the equation. Not only did women find themselves sex objects in a "man's world," but also in a fertility religion with a "man's cosmos."

While moderns see stars circling the sky at night, *Muhammad* believed that the whole sky was populated with male angels marching around in lockstep night after night. *Allah* the moon-god ruled the whole sky along with his minions, the planets.

Not surprisingly in this celestial setup, the Mideast war-and-moon-god *Allah* was a despot, as Herbert Muller wrote:

Allah was an Oriental despot, inscrutable, in some moods implacable, before whom men had no rights; they could be saved only by his grace....He seemed inscrutable chiefly because he was arbitrary and gave no reason for willing that some men go straight, more go astray. He was comprehensible enough to men familiar with Oriental gods and despots. They were grateful that he could be Compassionate and Merciful—to whomever he willed his favors. So they prostrated themselves in prayer, as they had long been wont [i.e. accustomed] to do in the royal presence. They were proud to be his slaves, the more so because he was so lavish in his rewards. They were not too unhappy about his scheme of predestination. In bad times they could fall back on their long tradition of fatalistic resignation. In good times, especially when *Islam* was on the rise, his scheme was a form of assurance.³⁰⁵⁴

So to make a long story short, that is how the *Islam*, which now threatens and dragoons the world, came into existence. *Islam* and the despot *Allah* are the "the heaviest chains that ever shackled humanity," as Ernest Renan put it.³⁰⁵⁵

There was the lingering pagan belief about the moon that *Encyclopedia Britannica* notes:

...the moon is frequently regarded as male and, particularly in regard to women, is understood as a preeminently evil or dangerous figure...³⁰⁵⁶

Since *Allah* was a dangerous moon-god, it is not surprising then that *Islam* has endangered all of humanity these last fourteen centuries. Non-Muslims and women in general ought to be especially concerned.

Since *Allah* the moon-god was especially dangerous to women, it is not surprising that the *Koran* states:

Women shall with justice have rights similar to those exercised against them, although men have a status above women (K 002:228).

Men have authority over women because *Allah* has made the one superior to the other (K 004:034).

³⁰⁵⁴ Muller. *Loom*, pp. 21, 271-272.

³⁰⁵⁵ Spencer. *Disturbing*, p. xi.

³⁰⁵⁶ EB, accessed 29 Mar 2003, "Moon Worship" entry.

The *Koran* also has forty-six insults to women.³⁰⁵⁷ Early *Islamic* tradition even records *Muhammad* as saying:

- ☪ A man will not be asked as to why he beat his wife" (*Sunan Abu Dawud*, bk. 11, no. 2142).
- ☪ Look after women kindly! They are prisoners, not having control of themselves at all.³⁰⁵⁸
- ☪ Stay in your homes and do not display your finery as women used to do in the days of ignorance (*K* 033:033).
- ☪ If I were to command anyone to make prostration before another I would command women to prostrate themselves before their husbands.³⁰⁵⁹

Men have a direct relationship and bond with *Allah* but a women's relationship is second-rate, as *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? [that is, according to the *Koran*]...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.³⁰⁶⁰

Since *Allah* the moon-god was dangerous to women, *Muhammad* taught that women must not even pray during their monthly period, much less attend *Mosque*.³⁰⁶¹ *Muhammad* also said:

O women! Give alms, as I have seen that the majority of the dwellers of hellfire were you (women).³⁰⁶²

With a male angel leading women in matters of sex, under *Islam* law, adult *Muslims* men are allowed to:

- ☪ Beat their wives (*K* 004:034).
- ☪ Practice limited polygyny and unlimited concubinage.
- ☪ Have sex with slaves and captives of war, whether they consent or not (*K* 004:023-024; 023:005; 033:050; 070:030).
- ☪ Marry preteen girls (*K* 004:003).

Polyandry by contrast was not practiced at all. Moreover, men were allowed to prostitute their slaves unless they objected, but even if owners forced slaves into prostitution, *Muhammad* assured the sex-slave pimps of *Allah's* forgiveness (*K* 024:033).

Daniel Pipes wrote about *Islam's* treatment of women...

...no commentator is so impolite as to note that however admirable this was in the seventh century, *Muslim* women today suffer widely from genital mutilation, forced marriages, *Purdah* [seclusion and veil], illiteracy, sexual [gender] apartheid, polygyny and honor-killings.³⁰⁶³

³⁰⁵⁷ *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.

³⁰⁵⁸ Dashti. *Career*, p. 113, and Ishaq. *Sirat*, p. 651.

³⁰⁵⁹ *Sunaan Abu Dawud* bk.11, no. 2135; also see *Mishkat* I, p. 210, as quoted in Trifkovic. *Sword*, p. 160.

³⁰⁶⁰ *Sahih Al Bukhari*, vol. i, *Hadith* no. 301; vol. iii, no. 826, as quoted in Trifkovic. *Sword*, p. 159.

³⁰⁶¹ *Sunan Abu-Dawud*, bk 1, nos. 0284, 0286 & 0287.

³⁰⁶² *Sahih Al Bukhari*, vol. i, *Hadith* no. 301; vol. iii, no. 826, as quoted in Trifkovic. *Sword*, p. 159.

³⁰⁶³ Pipes, Daniel. "PBS: Missionary for Islam?" Nypost.com, 17 Dec 2002.

Daniel Pipes also notes that in thirty-eight percent of forced marriages, it is the boy or man who is forced.³⁰⁶⁴

Arab women cannot defend themselves since they are mostly unschooled. MEMRI reports that over fifty percent of Arabs are illiterate and ten percent of Arabs have never attended school.³⁰⁶⁵ The vast majority of the 50 percent of illiterate *Muslims* are women.

Even whether women felt much pleasure at all during sex was entirely up to the discretion of men. Lawrence Kelemen wrote how *Muhammad* approved of FGM and how this affects *Islam* into modern times, as Lawrence Kelemen wrote:

In one of the six undisputed *Hadith* collections (*Sunan of Abu Dawud*, ch. 1888 [bk. 41, no. 5251]), *Muhammad* states, 'If you cut, do not overdo it, because it brings more radiance to the face and it is more pleasant to the husband,' and 'Cut slightly without exaggeration, because it is more pleasant for your husbands.'

A report in *Pediatrics* (102:1 July 1998, pp. 153-156) explains that *Muslim* parents 'feel obligated to request the procedure because they believe their religion requires female genital alteration.'

Although *Muslim* authorities often deny the existence of this custom when speaking with Westerners, Amnesty International recently discovered that in Egypt...97 percent of little girls have their genitals mutilated.

Alvin Schmidt wrote about FGM:

Although clitoridectomy is not mentioned in the *Koran*, it is referred to in the *Shariah* as being 'obligatory' (*Reliance of the Traveler*, e4.3).

In 1996 the Egyptian minister of health banned FGM, but in 1997 that ruling was challenged by *Sheikh* Youssef Badri. The Egyptian courts then overturned the ban and permitted FGM once more. *The Jerusalem Post* reported:

Sheikh Badri commented, 'Female circumcision is *Islamic*; the court has said that the ban violated religious law. There's nothing which says circumcision is a crime.' He later told Germany's *Der Spiegel*, 'Many *Muslim* women are pleased with this victory of *Islam* over its enemies.'³⁰⁶⁶

Muhammad's biography, *Ibn Ishaq*, mentions that a mother of one of *Muhammad's* followers was a "son of a female circumciser" at *Makka*.³⁰⁶⁷ One can tell that it was the opinion of *Muslims* from the very beginning that women ought to be circumcised based on *Muhammad's* command, for John of Damascus wrote in 743 AD in *The Heresy of the Ishmaelites*:

He [*Muhammad*] made a law that they [*Muslim* men] and the women be circumcised, and he commanded (them) neither to observe the *Sabbath*, nor to be baptized and, on the one hand, to eat what is forbidden in the [Old Testament] law and, on the other, to abstain from the other ones (which the law permits); he also forbade drinking of wine altogether.³⁰⁶⁸

B. Chernitsky wrote:

According to demographic surveys conducted in Egypt in 1995 and 2001, 97 percent of married women of childbearing age had been circumcised. 100-130

³⁰⁶⁴ Pipes, Daniel. "Weblog: Grooms Who Marry in Fear," *DP*, 21 Mar 2005.

³⁰⁶⁵ "MEMRI News Ticker Highlights: Nov 2003—Jan 2004," *MEMRI*, 14 Jan 2004.

³⁰⁶⁶ Kelemen, Lawrence. "Learning from sadism," *Jpost.com*, 20 Nov 2002.

³⁰⁶⁷ Ishaq, *Sirat*, p. 375.

³⁰⁶⁸ Sahas, *Heresy*, p. 141, App. I, M.P.G., XCIV:773.

million girls have been circumcised in Africa—a figure that grows by another million each year worldwide.³⁰⁶⁹

Dr. Kamel Al-Najjar wrote:

In 28 countries in Africa, the Middle East and Asia, 138 million women and girls undergo this procedure every year, and according to Amnesty International, Egypt heads the list.³⁰⁷⁰

Robert Spencer wrote that FGM is practiced...

...among *Muslims* in Egypt, Ethiopia and the rest of East Africa, and elsewhere, and is justified in religious terms.³⁰⁷¹

FGM is practiced among US and European *Muslims*, with an estimated eight thousand cases in Austria alone.³⁰⁷²

Circumcision, castration, FGM and the cutting off of body parts as punishment for crime are all to be expected when one's god is depicted everywhere by a knife-like crescent. The *Koran* even mentions 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).

That a moon-god religion would be especially severe toward criminals is not surprising since the moon-god *Sin* was known for being the enemy of criminals:

Because he [the moon-god] illuminated the night *Sin* was an enemy of evildoers whose criminal enterprises were favored by darkness.³⁰⁷³

With *Allah* depicted everywhere as a knife-like crescent, it is not surprising that *Halal* (*Kosher*) ritual processing of meat and sacrifice involves a "large, curved skinning knife."³⁰⁷⁴

Also, traditionally circumcision is done with a curved scalpel. This may be in keeping with the *Hadith* that *Ibrahim* used an adze, an ax-like tool with a curved blade, to circumcise the males of his family.³⁰⁷⁵ The *Hadith* of course reflected moon-god religion sensibilities.

A later chapter will discuss how *Allah*, the crescent-moon, scimitars and curved knives used in various *Muslim* ceremonies are all related. One key piece of evidence establishing the connection is metathesis, a topic to be discussed in a later chapter.

The Mesopotamian moon-god *Sin* was known by the scimitar (*gamlu*) symbol since *Akkadian* times.³⁰⁷⁶ Evidently, many converts to Judaism from the moon worshipping cultures of the Mideast were castrated as pagans. Isaiah had to write an exception to a certain Mosaic law, specifically, Deu 23:01. Isaiah wrote:

Let no foreigner who has bound himself to *Yahveh* say 'Yahveh will surely exclude me from his people.' And let not any eunuch complain, 'I am only a dry tree.' For this is what *Yahveh* says: '...I will give them an everlasting name that will not be cut off' (Isa 56:03-05).

³⁰⁶⁹ The same 97% figure is given in Chernitsky, B. "Inquiry and Analysis Series—no. 152: The Egyptian Controversy Over Circumcising Girls," 7 Nov 2003.

³⁰⁷⁰ Al-Najjar, Dr. Kamel. "International Islamic Conference: Genuine Call for Tolerance or Reiteration of Hollow Slogans?" *MEMRI*, no. 721, 25 May 2004, *LGF*.

³⁰⁷¹ Spencer. *Disturbing*, p. xi.

³⁰⁷² "Genital Mutilation 'On the Increase in Europe,'" *scotsman.com*, 26 Nov 2004.

³⁰⁷³ *Larousse*, *Sin* entry, p. 56.

³⁰⁷⁴ "Religious slaughter and animal welfare," *Meat Focus International*, Mar 1994, pp. 115-123, published by CAB International, grandin.com & colostate.edu.

³⁰⁷⁵ *Sahih Bukhari*, vol. 4, bk. 55, nos. 575 & 576; vol. 8, bk. 74, no. 313.

³⁰⁷⁶ *Assyrian Dictionary*, Chicago, 1956, entry 5.35.

The *Harani*ans, whom, by the way, Isaiah mentions (Isa 37:12), performed castrations as a cult ceremony. Will Roscoe wrote:

In nearby *Harān*, the syncretistic cult of the *Sabians/Sabaeans*, in which castration and other elements of pagan religion played a role, flourished well into *Islamic* times (Pellat 1978:1088a, 1090b; Noldeke 1907:151-152; see also Gunduz 1994).³⁰⁷⁷

The moon worshipping cultures of Arabia also produced many castrated individuals. Will Roscoe wrote:

As Rowson (1991) relates, in the first *Islamic* century, networks of these non-masculine singers, dancers and entertainers were prominent in *Madina* and *Makka*. Their appearance in prophetic *Hadith* suggests that their role was well defined in [the] pre-*Islamic* [moon worshipping] Arabian society.³⁰⁷⁸

The impact of the crescent symbol in *Islam* is seen in the poetry of *Muhammad Allama Iqbal* (1873–1938 AD). He was an *Islamist* and the spiritual founder of the largely *Muslim Pakistan*. He wrote:

The sickle-dagger of *Hilal* [Arabic/*Urdu* meaning “the crescent-moon”] is our national symbol.³⁰⁷⁹

The Arab Christian John of Damascus saw a connection between how *Muslims* practiced sexual mutilation and how they mutilated the Trinity. John was referring to how *Muslims* reject the Biblical doctrine of the Trinity by saying that the Son and Spirit are not divine.

John of Damascus wrote: “...you call us Associators; we however call you Mutilators...of God.”³⁰⁸⁰ Just as many *Muslims* cannot accept the Trinity “as is,” neither can they accept man and women who are made in the image of God “as is” (Gen 01:26-27; 05:01-02; 1Co 11:07). Thus many *Muslims* engage in FGM practices.

Eunuchs staffed many functions in *Islam*’s evil empires, and African eunuch slaves staffed the *Kaaba* and *Zamzam* as late as the nineteenth century.³⁰⁸¹ Many other slaves were castrated, as Dr. Koenraad Elst explains:

In the *Muslim* world, male slaves were often castrated, which partly explains why *Iraq* has no Black population even though it once had hundreds of thousands of Black slaves. The practice also existed in India on a smaller scale, though the much-maligned *Moghul* Emperor Aurangzeb tried to put an end to it, mainly because eunuchs brought endless corruption in the court.³⁰⁸²

Don Richardson wrote about North African mass castration of Blacks, which is really another form of genocide:

This is where encyclopedias, *National Geographic* magazine and other media err or simply hide a truth well known to Black elders across the sub-Saharan Africa. The grim horror is that *Muslim* slavers customarily castrated Black males that they captured. Why?...*Muslim* slave owners themselves wanted to be the only ones to have sex with captive Black women and girls, as *Muhammad* made lawful for them to do (see *Koran* [004:023-024;] 023:005 and

³⁰⁷⁷ Murray. *Culture*, p. 77.

³⁰⁷⁸ Murray. *Culture*, p. 77.

³⁰⁷⁹ *Tarana e malli* by *Pakistani* poet Muhammed Allama Iqbal (see Iqbal in Index).

³⁰⁸⁰ Sahas. *Heresy*, p. 137, App. I, M.P.G., XCIV:768.

³⁰⁸¹ Peters. *Makka*, p. 283.

³⁰⁸² Elst, Koenraad. “Was There an *Islamic* ‘Genocide’ of *Hindus*?” sarvadharm.org, accessed 23 Jun 2004.

070:030). *Muslim* slave owners did not want Black men competing with them as cohabiters with Black women, so Black men had to be emasculated.

Muslim slavers saw no need to breed slaves from slaves. Supplies were plentiful, prices reasonable. Thus adding cynicism to depravity, *Muslim* slavers denied male African slaves not only freedom and wages, but even worse, the sacred human privileges of marriage, sex and parenting.

Evidence exists that *Muslim* slave owners did indeed step in to do what emasculated Black males could not. Tens of millions of brown-skinned *Haratin*—people descended from the offspring of Arab fathers and Black mothers—are found all across North Africa and, under different designations, in the Middle East. *Mauritania* alone is reported to have some one million *Haratin*.³⁰⁸³

Even today Arab *Muslims* carry out ethnic genocide in *Sudan* by killing Black male Christians and Animists, and even Black non-Salafist *Muslim* males, and raping the women. *Salafists* are associated with the *Muslim* Brotherhood and *Wahhabis*.

The goal of *Sudan's Islamists* is to simultaneously drive Blacks off their own land, and populate the conquered territory with lighter-skinned *Muslims*. The goal is to Arabize and *Islamize* all of *Sudan* by 2070.³⁰⁸⁴ *The Washington Post* reported:

1.2 million Africans have been driven from their lands by government-backed Arab militias, tribal fighters known as *Janjawid*...dressed in military uniforms and clutching satellite phones roamed the markets and the fields, guns slung over their shoulders....

The rapes are often accompanied by dehumanizing epithets, stressing the ethnic nature of the joint government-*Janjawid* campaign. The rapists use the terms 'slaves' [*Abid*] and 'Black slaves' [*Zurga*] to refer to the women, who are mostly from the *Fur*, *Masalit* and *Zaghawa* ethnic groups."

[The rapists say,] 'Black girl, you are too dark. You are like a dog. We want to make a light [skinned] baby...You get out of this area and leave the child when it's made...The government gave me permission to rape you. This is not your land anymore, *Abid* [i.e. slave], go.'

These rapes are built on tribal tensions and orchestrated to create a dynamic where the African tribal groups are destroyed. It's hard to believe that they tell them they want to make Arab babies but it's true. It's systematic, and these cases are what made me believe that it is part of ethnic cleansing and that they are doing it in a massive way."

She [a U.N. aid worker] showed a list of victims from *Rokero*, a town outside of *Jebel Marra* in central *Darfur* [region] where 400 women said they were raped by the *Janjawid*. 'It's systematic,' the aid worker said. 'Everyone knows how the father carries the lineage in the culture. They want more Arab babies to take the land [once they grow up]. The scary thing is that I don't think we realize the extent of how widespread this is yet.'³⁰⁸⁵

That was in mid-2004. In March 2005, it is now estimated that 180,000 people have died as a result of violence, disease or malnutrition.³⁰⁸⁶

³⁰⁸³ Richardson. *Secrets*, p. 210.

³⁰⁸⁴ MacDonald, G. Jeffrey. "In *Sudan* crisis, a duty to intervene? The Christian Science Monitor, csmmonitor.com, 21 Jul 2004, *DP* weblog.

³⁰⁸⁵ "Militia uses rape as weapon in *Sudan*," *The Washington Post*, 1 Jul 2004.

³⁰⁸⁶ "UN: Nearly 180,000 people have died in *Darfur*," *jpost.com*, 16 Mar 2005.

So one can see that though some Christians copied *Muslims* and enslaved Blacks, these Christians were only interested in economic slavery. *Muslim* slavery however was religious, racist, economic and genocidal. That is why there is no large Black population in the Mideast comparable to the Black populations in the Caribbean and the Americas. It is especially troubling that there is no large Black population in the Mideast because *Muslims* enslaved more Blacks than Christians ever did.

Christendom can claim a better track record than *Islam* on slavery, but no society can claim to be altogether righteous in regard to slavery since Thomas Sowell says every society participated in this economic arrangement at some time or another.

The Effects of Medieval Astrology on Women in Society

Astrology had no control over early Christians. In Christianity, all the astral deities, including Venus, were deemed to be either a figment of one's imagination or demons, but never male angels as in *Islam* (Deu 32:17; Psa 106:037; 1Co 10:20-21).

Unfortunately, later in the medieval era, *Islamic* astrology was imported into the West. Yet, Christian women were saved from some of the negative impact of the idea of male angels administrating nature from the stars. Jesus said that the angels engage in no sex and so would not be prone to discriminate based on sex (Mat 22:30).

Western astrology never became as popular, authoritative, deterministic or as fatalistic as *Islamic* astrology. In *Islamic* astrology, the male angels who man the stars have the power to direct both the discretionary and necessary acts of humans. Wedel wrote that this...

...was as little to the liking of the Church as the fatalistic philosophy of the Arabs in general.³⁰⁸⁷

Other New Testament concepts helped women in the West. Men and women are equal in the sight of God (Rom 02:11; Eph 06:09; Col 03:25), and showing favoritism is a sin (Jam 02:01, 09).

The Moon-god Religion Begets Double Predestinationism

In the West, astrology was watered down so that the stars were thought to influence events, but not fatalistically control events. 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.³⁰⁸⁸

In *Muslim* astrology however the moon, planets and stars were more controlling of persons and events. The reason is that, despite *Muslim* claims about *Allah's* transcendence, *Allah* is no more transcendent than the typical ancient moon-god. Since *Islam* started out as an astral religion, it is not surprising that Mideast astrology was so fatalistic. The stars and moon of astrology took over where the astral gods and moon-gods left off.

Since *Islam* started out as an astral religion, it is not surprising that *Muslims* think in fatalistic terms. *Allah* the moon-god did not change much when he became

³⁰⁸⁷ Wedel. *Attitude*, p. 59.

³⁰⁸⁸ Spencer. *True*, p. 12.

the god of *Islam*, and that is why the *Koran* is full of fatalistic statements such as the double predestination verses (see below).

Since *Allah* was so visible in the nighttime sky, *Muslims* could not think of *Allah* as being somewhat aloof or transcendent—even when the subject of the existence of evil in heaven or earth was broached. *Muhammad* said that he felt *Allah* the moon-god was so close that he was only two arrow shots away (*K* 053:008-009). Due to guilt by close association, *Allah* was thought to be the creator and cause of evil on earth.

Besides *Allah* the moon-god's apparent proximity to good and evil on earth, most of the month the moon shows a bright and a dark side. In *Muhammad's* pre-*Islamic* thinking especially, *Allah* was the moon personified.

The dark side of the moon represented *Allah's* evil side and the bright side was *Allah's* good side. Just as the moon has phases, *Allah* has mood swings. Sometimes he's brighter and more righteous, and sometimes he's darker and more evil. Of course this type of thinking was not original to *Muhammad*, as the *Encyclopedia Britannica* notes:

...the moon is frequently regarded as male and, particularly in regard to women, is understood as a preeminently evil or dangerous figure...³⁰⁸⁹

Just as the moon has a bright and dark side, *Allah* basically was a dualistic god with the evil and good principles wound together. *Allah* is a mass of contradictions that consistently changes night by night but then resets itself each month and starts the cycle over.

The moon's pattern of rising and setting and phases is so regular, it was fairly predictable by the ancients. *Muhammad* knew *Allah* was orderly, and a timekeeper as far as months and years go. Thus in *Muhammad's* mind, it would be inconceivable that *Allah* would leave anything to chance, especially exactly who would be elect and who would be damned.

Muhammad married the doctrine of the orderliness of *Allah* with the evil-good dualism characteristic of *Allah*, and he came up with the *Islamic* doctrine of double predestination. Conveniently, this doctrine meant that *Muhammad* would never need to take the blame for anything bad that happened to *Muslims* since it was all *Allah's* doing (*K* 004:078).

Muhammad had some bizarre ideas about double predestination and fate—ideas that the few Christian double predestinationists never considered. For instance:

- ☉ *Muhammad* taught that if a *Jihad* battle did not take place merely because *Muslims* stayed home, those who were supposed to have died during the battle-that-never-happened would mindlessly go to the place where the battle was supposed to have taken place, and there they would somehow be slain (*K* 003:154).
- ☉ *Muhammad* advised *Muslims* NOT to bother practicing *Coitus Interruptus* with captives of war, even with those who were to be ransomed or sold into slavery. Fatalistic *Muhammad* figured that no form of contraception works when *Allah* wants someone to be born:

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.³⁰⁹⁰

³⁰⁸⁹ EB, accessed 29 Mar 2003, "Moon Worship" entry.

Muhammad also reasoned that just as the bright, good side of the moon guides *Muslims*, the evil force emanating from the dark side of the moon must guide non-*Muslims*. Given these beliefs, it logically follows that *Allah* causes unbelievers to err (K 022:026; 004:088, 142-143; 006:039; 007:178, 186; 016:093; 017:097; 018:017; 040:033, etc.) *Muhammad* said:

Allah makes whom He pleases err and He guides whom He pleases (K 014:004).

Muhammad never entirely abandoned his former moon-god thinking, so it is not surprising that *Muhammad* believed that *Allah* was:

- A supernatural terrorist (K 003:151; 008:012; 052:045; 059:002).
- A paranormal torturer and tormenter (K 004:056; 022:019-022).
- A double predestinationist, who specifically made irredeemable creatures to populate a fiery hell. Not content to allow the damned to make their own way to hell, *Allah* also is "the best of schemers" (K 003:054; 008:030), who leads the damned astray and then to hell (K 002:026; 004:046, 088, 142-143; 006:039; 007:178, 186; 009:037; 013:027, 031-033; 014:027; 016:093; 017:097; 018:017; 039:023, 040:033).

Stortroen wrote about *Allah* being a double predestinationist:

In retrospect, *Allah*, the unknowable god who is fatalistic and the playwright to all atrocious acts on the earth, the *Shamanistic* perception of *Muhammad*, eludes the teaching of the Judaic-Christian revelation of *Yahveh*. Hence, paganism excuses the teaching of a transcendent God in Pantheism and Spiritism, while the *Islamic* dogma also adheres to a fatalistic, sadistic creator. In contrast, both concepts make God the cohort of all wickedness and unrighteousness.³⁰⁹¹

Why, someone might ask, is a double predestinationist war-and-moon-god appealing to *Muslims*? The answer is that honor-shame based societies are cultures prone to willingly submit to a double predestinationist god.

The doctrine of double predestination also ultimately clears every *Muslim* of personal responsibility for his or her own actions, and also that of the *Umma*. One might as well give up on trying to make a *Muslim* feel guilty for any of *Islam's* many terrorist acts, genocides and ethnocides committed over the last fourteen centuries.

Muhammad explains how the system works where every *Muslim* gets off scot-free every time and never needs to feel guilty or have a pang of conscience:

Verily your creation is on this wise. The constituents of one of you are collected for forty days in his mother's womb in the form of blood, after which it becomes a clot of blood in another period of forty days. Then it becomes a lump of flesh and forty days later *Allah* sends His angel to it with instructions concerning four things, so the angel writes down his livelihood, his death, his deeds, his fortune and misfortune. By Him, besides Whom there is no god, that one amongst you acts like the people deserving Paradise until between him and Paradise there remains but the distance of a cubit, when suddenly the writing of destiny overcomes him and he begins to act like the denizens of hell and thus enters hell, and another one acts in the way of the denizens of hell, until there

³⁰⁹⁰ 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.

³⁰⁹¹ Stortroen. *Makka*, p. 107.

remains between him and hell a distance of a cubit that the writing of destiny overcomes him and then he begins to act like the people of Paradise and enters Paradise.³⁰⁹²

This double predestinationist type of thinking affects the entire honor-shame-based society, so rarely will *Muslims* take responsibility for their state of affairs, nor apologize for any misdeed, no matter how reprehensible. Instead, all blame is cast on non-*Muslims*—the very people who lately are paying billions for humanitarian aid. David Gutmann wrote:

Human societies can be loosely divided into two groups: those governed by shame and those governed by guilt....shame-vulnerable individuals are constantly vigilant toward aggressions of others against their sense of honor. If insulted, they feel humiliation and rage. The shame-prone willingly submit only when the external power appears so invincible that there is no alternative but surrender. Beneath their outward defiance, the shame-prone often hold unconscious yearnings to be submissive; the seemingly omnipotent conqueror allows them to be passive without shame....

The cultivation of victimhood is common in shame societies. Shame-prone men will look for malign external agents to rationalize any humiliation, for the victim is, by definition, not responsible for his own troubles. And the claims of victimhood eliminate any guilty inhibitions against aggression and unlock the fury that drives the terrorist legions of shame-based societies....

Shame societies are most likely to attack an enemy who appears weak, rather than strong and threatening. The weak enemy is corrupt, effeminate and ready to surrender his honor. The enemy's perceived weakness is like catnip to shame-mongers, as they fantasize about the foe's humiliation.³⁰⁹³

What About Christian Double Predestinationists?

Someone might say that some Calvinistic Christians believe in double predestination. In fact, only Supralapsarian Calvinists believe in double predestination, and only the hyper-Calvinists believe that God is as active in reprobating the non-elect as he is in redeeming the elect (Equal Ultimacy).³⁰⁹⁴ All hyper-Calvinists are Supralapsarians but not all Supralapsarians are hyper-Calvinists. Most Calvinists are Infralapsarians. Besides, most Christians do not regard Calvin fondly. Durant wrote:

We shall always find it hard to love the man who darkened the human soul with the most absurd and blasphemous conception of God in all the long and honored history of nonsense.³⁰⁹⁵

Evidently, the Apostle Paul was dialoguing with some believers in Rome who were philosophizing about election and predestination. Paul confronted them with a rhetorical question (Rom 09:21) and two "What if" questions (Rom 09:22-23). Paul

These hypothetical passages are not the type of Biblical material to base a serious doctrine on, though Paul does provide food for thought. In fact, Paul even

³⁰⁹² *Sahih Muslim*, bk. 033, No 6399. Also, see Jeffery. *Islam*, p. 150.

³⁰⁹³ Guttmann, David. "Only U.S. Strength Can Defeat Islamism," The View from Abroad, The American Enterprise Institute, americanenterprise.org, Dec 2003.

³⁰⁹⁴ Sproul, R. C. *Chosen by God*, 142.

³⁰⁹⁵ Durant. *Story of Civilization*, vol. VI, p. 490, Simon & Schuster, New York, 1957.

says in Romans that he occasionally used “human arguments” in order to make his point (Rom 03:02).

That Paul sometimes uses human arguments and quotes pagan poets occasionally, means that one ought not draw too many conclusions based on Paul’s argumentation but rather let Paul draw the conclusions for us. In any event, Paul never concedes to the proponents of double predestination but only says that God would be within his rights to be a double predestinationist.

One ought not base doctrines on one passage, especially if that passage is not a declarative sentence. For instance, one ought not base doctrines on questions like the Mormons do with their baptism of the dead (1Co 15:29). Also, one ought not to base doctrine on a pun as Catholics base their entire system on Mat 16:18.

Paul says that God “bore with great patience the [hypothetical] objects of his wrath” (Rom 09:22), seemingly rejecting the notion that God actively caused the damned to stray (as *Islam’s Allah* does).

The themes of grace and love that run throughout the Bible militate against the idea of God being a double predestinationist. Other passages teach that damned deserve all the blame for damnation, while God has earned all the credit for the elect’s salvation.

No matter how one looks at it, the double predestination doctrine does not square with *Yahveh’s* loving and just character but the doctrine does jibe well with *Allah’s* demonic character.

Transference of Doctrine from the Heavens to the Earth

Fatalism

Astrological fatalism has been transferred from the moon and stars to *Islamic* societies. Fatalism not only affects the afterlife but this life too. In the Mideast, the fatalistic mindset is common.

InshAllah is commonly heard, which is Arabic for “If *Allah* wills it.” *Kismet* is the *Muslim* doctrine of fatalism—everything that happens and everything that *Muslims* do is already pre-ordained.

An example of fatalism in practice among *Muslims* is the conduct of the *Hajj*. People needlessly die each year at the *Hajj*. When 251 *Muslims* died in a stampede, no one was shocked and *Saudi* authorities merely blamed the “will of God” even though the stampedes occur every few years.³⁰⁹⁶

MSNBC reports on another case where *Muslims* carelessly put the lives of other *Muslims* at risk not really caring whether they live or die:

Israel fears part of Jerusalem’s most sensitive shrine may collapse under the weight of *Muslims* due to pour in for *Ramadan* rites soon and wants curbs on the number of worshippers, officials said on Sunday....Fissures had formed in the roof—where *Muslims* also pray—and the eastern wall of the underground cavern, according to the Authority. *Israeli* media said the findings were based on a recent on-site examination by Egyptian engineers...The *Islamic* trust overseeing the site, known to *Muslims* as *al-Haram al-Sharif* (Noble Sanctuary) and Jews as temple mount, denied the *Mosque* in its Solomon’s Stables area was unsafe and accused *Israel* of looking for a pretext to take control....‘I think there will be no disaster here. This place has existed for 1,400 years and we have

³⁰⁹⁶ Mahjoub, Taieb. “Pilgrims long to see *Makka* and die,” *aljazeera.net*, 2 Feb 2004.

always received hundreds of thousands of people without any danger,' Hussein told *Reuters*. 'Ramadan is coming and I wish that *Israel* will allow *Muslims* coming from all over Palestine to enter and pray.'³⁰⁹⁷

Another example of the fatalism is that the more faithful among *Muslims* resist taking out any form of insurance.

Faithful *Muslims* generally do not wear seatbelts in car and trucks. *Muslims* "often cavalier attitude toward safety precautions" based on the *Koranic* verse "death will overtake you even if you be inside a fortress" (K 004:078).³⁰⁹⁸ Not surprisingly, though only thirteen percent of *Israeli* drivers are Arab, Arabs are involved in twenty-one percent of fatalities involving vehicles.³⁰⁹⁹

When there is an accident, many *Muslims* frown on Good Samaritans saving their lives because "that was their time to go." Good Samaritans have even been sued for applying First Aid at an accident instead of letting the accident victim die.

Another example of fatalism is the constant shooting of AK-47's into the air at wedding, funerals, parades and such. Not only do the shooters risk the bullet coming back down on themselves or others (which has happened before) but they might even shoot an airliner out of the sky. In 2002 a warplane thought it was being fired at in Afghanistan, and returned fire on a celebratory wedding party in Afghanistan, killing twenty people.³¹⁰⁰

Muslim terrorists practice fatalism which helps to explain why so many of them go on suicidal missions, or send others on terrorism missions to kill innocents:

On the morning of Black Monday, March 23, his son *Mohammad* warned him [the founder of *Hamas*], three hours before his martyrdom, that an *Israeli* surveillance aircraft had flown over the *Sabra* quarter in *Gaza City*, which could be the prelude to a hostile act aimed at him personally. He reportedly replied "We aspire to martyrdom." *Sheikh YaSin* was a fatalist because of the faith that filled his heart.³¹⁰¹

Muslim Men Under the Control of the Moon

Shaihk Abu Ali Sina's interpretation of *Muhammad's* "Night Journey" provides an example of fatalism connected to astrology, namely how *Muslim (Ishmaelite)* men are controlled by the moon:

And what he said '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.³¹⁰²

Then *Abu Ali Sina* goes on to describe the male angel in the Venus level of heaven, and then the other levels of heaven.

³⁰⁹⁷ "Israel says Jerusalem shrine could cave in," MSNBC.com, 26 Sep 2004.

³⁰⁹⁸ De Atkine, Norvell B. "The Arab Mind [by Raphael Patai] Revisited," meforum.org, Summer 2004, vol xi, no. 3.

³⁰⁹⁹ "Arabs Involved in Proportionately More Fatal Accidents," arutzsheva.com, 20 May 2005.

³¹⁰⁰ "Afghan: U.S. bomb hits wedding party," cnn.com, 1 Jul 2002.

³¹⁰¹ "The assassination of *Sheikh Yassin*, presage of life for Palestine," *Monday Morning*, mmorning.com, 5 Apr 2004.

³¹⁰² Fani. *Dabistan*, p. 404.

Muslim Women Under the Control of Venus

The pre-Islamic women of *Makka* considered themselves the women of Tarik, a reference to Venus.³¹⁰³ Because *Muhammad* and *Muslims* thought women were under the control of Venus, it was thought that women ought to act like Venus.

While the “male” stars and planets transverse the skies, Venus stays on the horizon and is only seen briefly compared to most other stars and planets. Moreover, Venus is seen in proximity to the sun or moon when they happens to be just above or below the horizon early in the morning or late evening. This explains the pagan myths about Venus being the consort or son or daughter of the sun or moon, depending on the culture.

That women should act like Venus explains why in most *Muslim* countries, women are not to travel out on their own very far. They hug the horizon, so to speak, and stay near their guardians (male family members) as Venus stays near the sun.

Venus stays close to the sun. Venus is never more than forty-eight degrees away from the sun. Venus also stays on the ecliptic where the sun, moon and planets travel. In the same way, most *Muslim* women have no serious employment, career or education, and they most often stay on the periphery of society.

Venus’ diminutive status in the eyes of Mideasterners as compared to the moon-god’s exalted status is apparent from Isaiah’s mocking words about the king of *Babylon*. Isaiah said the king’s aspirations and vanity would be like Venus saying:

I will ascend into heaven, I will exalt my throne above the stars of [the moon-]God...I will ascend above the heights of the clouds; I will be like the most High [the moon-god] (Isa 14:13-14).³¹⁰⁴

The Effects of Associating Women First with Venus and Then the Venus Angel

In the West, men tend to be more interested in sex, and women tend to be more interested in romance and relationships. It is recognized that the sex drive in some men is so strong that they occasionally treat women as sex objects.

In *Islamdom* by contrast men are considered helpless before the power of female sexual manipulation. That is why they demand the veils; they think they cannot control themselves. This thinking is a holdover from the old astral days when pagan women sung about how they were empowered sexually by Venus, for instance:

We are daughters of the Star of the Morn (*Tarik*); we tread softly on silken cushions (*Namarik*)...we will press you in our arms...³¹⁰⁵

Islam took these exaggerated pagan notions about women’s sexuality seriously and implemented draconian measures to curb their tendency to wander. Furthermore, *Islam* has always treated women’s sexuality as some mysterious power radiating from Venus. This astral explanation of sexuality seems to be the thinking even modern times, as *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,

³¹⁰³ Quoted from *Ibn ul-Athir*, vol. ii, p. 118, in Ali. *Spirit*, p. 69, fn. 1.

³¹⁰⁴ More often than not, in Mideastern religion, Venus was a female, e.g. *Ishtar*, as was the case in Greece and Rome. To strengthen the comparison between Venus and the moon, Isaiah referred to the Morning Star as *Helel* (Isa 14:13). The host high in *Babylon’s* astral religion was the male moon, often called *Hilal*. So the Venus-moon couplet was *Helel-Hilal*.

³¹⁰⁵ Quoted from *Ibn ul-Athir*, vol. ii, p. 118, in Ali. *Spirit*, p. 69, fn. 1.

regardless of religious faith. Violating the *Hijab* code was made punishable by 100 lashes of the cane and six months imprisonment.³¹⁰⁶

Islam always had a deterministic view of astrology, so it was thought that when women used this power emanating from Venus, it had irresistible effects on men. Thus under *Sharia* law, women are commonly found to be at fault for men's sexual dalliances, and women are accused of adultery even when they were clearly raped.

In 1975, *Fatima* Mernissi wrote the book, *Beyond the Veil: Male-Female Dynamics in a Modern Muslim Society*. Informed by this book, Daniel Pipes wrote:

Considering the *Muslim* reputation for archaic customs, it is ironic to note that *Islamic* civilization not only portrays women as sexually desirous but it sees them as more passionate than men. Indeed, this understanding has determined the place of women in traditional *Muslim* life....*Muslims* generally believe female desire to be so much greater than the male equivalent that the woman is viewed as the hunter and the man as her passive victim. If believers feel little distress about sex acts as such, they are obsessed with the dangers posed by women. So strong are her needs thought to be, she ends up representing the forces of unreason and disorder.

A woman's rampant desires and irresistible attractiveness gives her a power over men that even rivals God's [power]. She must be contained, for her unbridled sexuality poses a direct danger to the social order. (Symbolic of this, the Arabic word *Fitna* means both "civil disorder" and "beautiful woman.")

The entire *Muslim* social structure can be understood as constraining female sexuality. It goes to great lengths to separate the sexes and reduce contact between them. This explains such customs as the covering of women's faces and the separation of women's residential quarters, or the *Harem*. Many other institutions serve to reduce female power over men, such as her need for a male's permission to travel, work, marry or divorce. Revealingly, a traditional *Muslim* wedding took place between two men—the groom and the bride's guardian.

Even married couples should not get too attached; to insure that a man does not become so consumed with passion for his wife that he neglects his duties to God, *Muslim* family life restricts contact between the spouses by dividing their interests and duties, unbalancing their power relationship (she is more his servant than his companion), and encouraging the mother-son bond over the marital connection.

On the whole, *Muslims* lived up to these *Islamic* ideals for male-female relations in pre-modern times. Yet the anxiety persisted that women would break loose of their restrictions and bring perdition to the community...For many *Muslims*, the West poses not just an external threat as the infidel invader; it also erodes traditional mechanisms to cope with the internal threat, woman...Sexual apprehensions constitute a key reason for *Islam's* trauma in the modern era.³¹⁰⁷

As a result of the association between women and Venus, women are expected to hide themselves away most of the day in their homes in seclusion just as the planet Venus only makes brief appearances in the morning and evening. *Muhammad* said that "the planets" (*Yusuf Ali, Pickthall*) run their course and hide themselves (K 081:015-016).

³¹⁰⁶ Taheri, Amir. "Islamic headgear is not essential," townhall.com, 19 Aug 2003.

³¹⁰⁷ Pipes, Daniel. "Female Desire and Islamic Trauma," *DP*, 25 May 2004.

Another result of the association between women and Venus is: women seldom attend the *Mosque*, even for Friday prayers, as was noted above. The *Mosque* is for worshipping the moon-god *Allah*, but Venus controls women, so there is no need for women to attend *Mosque* since they were born under the wrong "sign."

Because *Muhammad* thought Venus controlled women, he considered them creatures of a lesser god, so to speak. *Muhammad* said that they have a deficiency in their knowledge and religion.³¹⁰⁸ *Muhammad* said that they are not even allowed to pray, much less attend *Mosque*, during their monthly period.³¹⁰⁹

Another result of the association between women and Venus is: the veil (*Shakir K* 024:031; 033:059) was imposed on *Muslim* women, as *Muhammad's* favorite wife Aisha relates.³¹¹⁰ Having *Muslim* women veil was *Muhammad's* way of keeping *Muslim* men attentive to the moon-god rather than ogling the women of Venus.

Keeping women veiled and separate from men in *Mosques* meant that *Muhammad* could hold the men's attention on the seventy-two *Houris* in the afterlife without being unduly distracted by earthly women controlled by Venus.

If men divided their loyalties between *Allah* the moon-god and women controlled by Venus, this was a form of polytheism or compromised monotheism, as Mernissi wrote:

What is feared is the growth of the involvement between a man and woman into an all-encompassing love, satisfying the sexual, emotional and intellectual needs of both partners. Such an involvement constitutes a direct threat to the man's allegiance to *Allah*, which should be the unconditional investment of all the man's energies, thoughts and feeling in his God.³¹¹¹

Some Non-astral Reasons That Muslim Women Are Veiled

In one respect, the imposition of the veil is quite understandable. The early *Muslims* were robbers, bandits and terrorists. It would not have been above early *Muslims* to sneak around wearing women's clothing since *Muslims* gloried in their sneakiness and treachery. Interesting, *Muhammad's* biographer even relates that *Muhammad* once wore a wrapper (a loose gown or negligee) of one of his wives!³¹¹²

So today, *Muslims* want women to wear baggy and concealing clothing so that male terrorists can easily pass for a woman just by wearing women's clothing. Not only does the baggy clothing conceal the wearer's identity from observers and from surveillance cameras but also *Muslim* women are not checked as thoroughly at security check points. It is just too much of a bother, especially when *Muslims* generally put up a fuss over security measures. Hence, *Muslim* men wearing women's clothing typically are not checked as thoroughly.

It is especially easy for criminals and terrorists, both male and female, to pass as unidentifiable *Muslim* women by driving a car while donning a veil.³¹¹³ Terrorists and criminals, both male and female, take advantage of the fact that security is relaxed in the case of women. Since female security guards generally check women,

³¹⁰⁸ *Sahih Bukhari*, vol. 1, bk. 6, no. 301.

³¹⁰⁹ *Sunan Abu-Dawud*, bk 1, nos. 0284, 0286 & 0287.

³¹¹⁰ Ishaq. *Sirat*, pp. 457, 462, 494. Also, see Lings. *Sources*, p. 241.

³¹¹¹ Mernissi. *Beyond the Veil*, viii, as quoted by Schmidt. *Divide*, p. 98.

³¹¹² Ishaq. *Sirat*, p. 460.

³¹¹³ Goodenough, Patrick. "Islamic Attire Debate Continues Around the World," CNSNews.com, 6 Apr 2006, townhall.com.

a male terrorist can more readily overcome the female guard if he is discovered wearing women's clothing.

Another reason for *Muhammad's* imposition of the veil was the vast majority of *Muslims'* wives, concubines and slaves were stolen from other tribes. Naturally, he wanted to hide the identity of his hostages so they could not be easily rescued. What follows is a record of how one Indian saw his deported mother and sisters.

The *Muslim Sultan Tipu* (1753-1799 AD) was one of the many native rulers of India with whom the colonialists had to contend through treaties and warfare. Tipu put the *Mangalorean* Christians through a holocaust for fifteen years (1784-1799 AD). In one campaign 60,000 Christians were forced to march 210 miles (338 KM) over a six-week period and 20,000 died on the way due to poor conditions.

At the end of the road, the girls and young women were distributed to *Muslims* to be wives, concubines or slaves in the *Harem*. The remainder was given a choice of conversion or death (*K* 009:029). Many were thrown down a precipice but some were mutilated by cutting off their noses, ears or hands. These were further degraded into the "Untouchable" (*Dalit*) caste, and then were forced to perform menial tasks such as cleaning latrines. Records indicate that...

...One poor youth writes of how his soul screamed to God, on seeing his mother and sisters all converted to *Islam*, married to *Muslim* men, his nephews and nieces being brought up as *Muslims*. More poignant, both his mother and sister were pregnant. In their wombs were being carried a new generation of *Muslims*. He writes that when he passed his mother and sisters in the street, their eyes would meet and he could see the pain and suffering in their tormented souls.³¹¹⁴

Still in modern times, veils are instrumental in kidnappings leading to forced conversions and in marriages by abduction, throughout *Islamdom* such as in Egypt (examples below),³¹¹⁵ Bethlehem,³¹¹⁶ *Pakistan*,^{3117 3118} the *Sunni Circassian* villages of *Israel* such as at *Kfar Kama* near Mount *Tabor* near Galilee,³¹¹⁹ in Ethiopia³¹²⁰ and in *Zanzibar* (example below). For instance, this account comes from Egypt where...

...Hundreds of young *Coptic* women disappear and are reported kidnapped each year [...and where] security officials frequently prevent Christian parents from having contact or private access to their daughters once they have been located, instead leaving them in the custody of the *Muslim* 'protector' who abducted them.

Compass Direct reported on how veils complicate missing-persons searches:

The SSI [Egyptian State Security Investigators] has continued to stonewall the Attallah family's attempts to recover their daughter. On August 11, a security officer called the father, suggesting that he buy a cell phone so that the police could contact him whenever they learned his daughter's whereabouts. Attallah scraped together enough money to buy the phone and gave the police his number. Soon afterwards the officer called, telling him that his daughter was in

³¹¹⁴ Lobo, Joe. "Sarasvati's Children." Indian Catholic Association of Florida, Inc. The lengthy article summarizes the book *Sarasvati's Children*.

³¹¹⁵ Shalakamy, Ahmed. "Confessions of a Former *Islamist*," *FPM*, 24 May 2005, FreeWorldNow.

³¹¹⁶ Abu Toameh, Khaled. "Bethlehem erupts in sectarian discord," *jpost.com*, 9 May 2005.

³¹¹⁷ "Christians protest against ASP," *dailytimes.com.pk*, 19 Aug 2005, *DW*.

³¹¹⁸ "Pakistan...600 people a year are forcibly converted to *Islam*," *asianews.it*, 30 May 2006, *DW*.

³¹¹⁹ Aisenberg, Lydia. "A quiet minority," *jpost.com*, 22 Jun 2005.

³¹²⁰ "Police: Lions free kidnapped girl," *CNN*, 21 Jun 2005.

Alexandria and promising that if he went to meet her, he could bring her back home. Burning with hope, the father traveled the 200 miles north to Alexandria, where the officer called him again. 'Your daughter is across the street from you,' he was told. Spotting a veiled woman, the father approached and tried to speak with her but she ran away from him and got on a bus. When he followed and tried again to speak with her, other passengers thought he was harassing the woman and started beating him, finally forcing him to get off the bus. 'They are enjoying torturing that poor father,' commented a human rights activist who interviewed Attallah in late August.³¹²¹

The islanders of Zanzibar are 97 percent *Muslim* and the remainder is Christians and *Hindus*. This demographic mix along with *Islamist* politicians and police, and the use of full-body veils, all make it easy for *Islamists* to take girls hostage and transport them elsewhere in *Islamdom*. *CBN News* reported:

Young Christian girls are being abducted, forced to convert to *Islam* and, in some cases, [are] shipped to parts of the *Islamic* world....In July 2004, Flora's 14-year-old Christian daughter Joyce was kidnapped by members of *Uamsho* [short for: Revival and Propagation Organization], a radical *Muslim* group on the island. 'I was told that from this day on, I would not be going back home to my family. You will become a *Muslim*,' Joyce said. Her kidnapper was Mariam, a 45-year-old *Muslim* woman. Mariam refused to talk to *CBN News* on camera, but she insisted that Joyce had voluntarily become a *Muslim*....Joyce said 'I was forced to wear *Islamic* dresses that covered my entire body...so that my mother could not know me [recognize] me....One of the other kidnappers, Mohammed, told me that wherever I will go [if she escaped], they would find me, and that I would eventually come back to their side [i.e. faith]. I will remember him forever, what he did to me.' [*CBN News* reported that] Four days after she was rescued, Joyce was kidnapped again by the same group. This time, she landed in the hands of *Sheikh* Azzani Khalid Hamdan. "We don't kidnap the Christian children and force them to convert to *Islam*," Hamdan insisted. 'We only educate them on the ways of *Islam* once they have converted on their own'....After being kidnapped for the second time, Joyce spent the next several weeks in an *Islamic* school. Day after day, she was forced to memorize the verses of the *Koran* in Arabic. They even made her change her name...[to]...Yoha Suleiman Mohammed. [Her mother Flora said] "I was warned that if I continue looking for my child they would arrest me...In fact, I met some police officers who were *Muslims* and they said to me how happy they were that my daughter had become a *Muslim*. They don't care about what is going on to the Christian children on this island. They want to see more children converted to *Islam*.' In the meantime, Joyce's kidnappers were preparing to smuggle her out of the country. So far, no one has been charged with Joyce's kidnapping. Hamdan is awaiting trial for his alleged role in a string of bombings against churches on the island.³¹²²

³¹²¹ "Police Obstruct Search for Missing Christian Woman," compassdirect.org, 28 Sep 2005.

³¹²² Thomas, George. "Muslims Kidnap, Force Christian Girls to Convert," *CBN News Service*, cbn.com, 16 May 2006, DW.

The Effects of Associating Women with Sirius

Another Season, *Sirius*, is a seasonal star that was not visible year-round. Stars anywhere near the ecliptic are not visible whenever the sun happens to be between them and observers on earth.

Muhammad as a pagan however thought that *Allah* secluded stars in the underworld for a time or even forever. This may explain why women guilty of adultery were to be under house-arrest for the rest of their lives (or until they starve, as some take the passage to mean) (K 004:015).

Zodiac Circles Provided the Basis for Many Islamic Tenets

Zodiac circles may have been used as calendars at first. Months would need to be intercalated every so often so as to keep the sun, moon and zodiac constellations aligned with the seasons. However, the precession of the earth eventually meant zodiac circles made of stone or mosaic were out of sync with the heavens.

So why were zodiac wheels used if they were out of sync with the skies? Astrologers have long known that astrology is all about self-fulfilling prophecies and expectations, the law of averages and probability, and the placebo effect.

One might think that constant disappointments would tire the superstitious people who rely upon astrology, but astrology's dismal track record actually increases expectations in many people due to a certain gambling reflex or addiction.

The same gambling reflex is found in laboratory rats. If a rat receives cheese every time it pulls a lever, it only pulls the lever when it is hungry. However, if cheese is delivered only sporadically when a lever is pulled, the rat will spend all day pulling the lever regardless of whether it is hungry, or whether the rat already has a large pile of cheese.

This same Pavlovian reflex is cultivated and honed by gambling interests in their clientele, who like a laboratory rat will spend all their free time either pulling the handle of slot machines, or thinking about doing so at the first opportunity.

Since astrologers know they are charlatans, even today they do not even bother to base their predictions on current star charts, as Neil Spencer wrote:

Due to the phenomenon known as the precession of the equinoxes—which is caused by a wobble in the Earth's axis—the zodiac slips backwards in the sky, by a degree every seventy-two years, making a complete backward revolution every 26,000 years...At the time *Ptolemy* wrote his textbooks [flourished 127-145 AD], the spring equinox, on 21 March, fell at 0 degrees *Aries*. Thanks to the precession, it now falls at around 6 degrees *Pisces*, yet Western astrology has continued to measure the zodiac from 0 degrees *Aries*. As a result, none of the planets is actually where Western astrology claims it is but 24 degrees further backwards in the sky. So while astrology describes Venus at say, 10 degrees *Libra*, its physical location is halfway through the constellation of *Virgo*. Indian astrology, on the other hand, still uses the real life positions of the planets for its deliberations: this is the Sidereal zodiac, as opposed to Western astrology's Tropical Zodiac.³¹²³

Thus most zodiacs used in the West are out of alignment with the heavens. At least Indian astrologers use Sidereal Zodiacs, so their astrology charts match current star charts. Anyway, despite the tortured logic used to defend astrology, it is pure superstition—not even as scientific as the fear of black cats.

³¹²³ Spencer. *True*, p. 21.

That Jews did not use the zodiacs as calendars is confirmed by the fact that most of the synagogue zodiacs were out of alignment with the constellations and seasons. Lester Ness wrote about the Byzantine-era *Hammath-Tiberias* synagogue:

Both signs and seasons run clockwise and unlike the other zodiacs, the seasons are aligned with the correct signs.³¹²⁴

Lester Ness also wrote that a...

...zodiac results in a solar calendar, while the Jewish calendar is [solar-] lunar...The best conclusion is that zodiacs do not equal a Jewish calendar.³¹²⁵

That the zodiac was not used as a perpetual calendar confirmed in *Muhammad's* mind that the zodiac showed *Israel's* triad (*Allah*, Ezra, the Seasons) just as pagan zodiacs showed pagan deities. Lester Ness wrote:

The Jewish variety of astrology, in turn, will help explain the famous zodiac mosaics. A zodiac in the synagogue meant the same thing as it meant in a temple; it was a symbol of the Supreme Deity, Who ran the universe by the laws of astrology. It is important to emphasize this, for some major scholars of ancient synagogues deny that the ancient Jews did anything as irrational as practice astrology.³¹²⁶

Jews however did not believe that the Seasons and constellations were mere personifications of mindless forces of nature. Jews and other ancients believed that male angels staffed the stars and sun. Thus Jews and *Muslims* could still be astrologers and monotheists since all the petty gods manning the stars were demoted to an angelic status. By contrast, the early Christians declared the astral gods to be demons, so Christians foreswore astrology for several centuries.

The Zodiac, *Allah's* Bisexual Habits and the Afterlife

Allah's sexual habits also apply to the afterlife. There are about five thousand stars visible to the naked eye. *Muhammad* estimated that each month the moon occulted at least seventy-two stars on or near the ecliptic upon completing its lap around the zodiac. So it followed that *Allah's* followers, especially the martyrs for the faith, would receive seventy-two *Houris* in heaven.

According to Arabic stargazers and pre-*Islamic* myths, some stars were male and some female. Khairat Al Saleh tells of a pre-*Islamic* myth where *Al Thurayya* is a female, *Al Dabaran* and '*Ayuq* are males, and the string of stars around *Al Dabaran* are camel drivers with a herd of camels.³¹²⁷ Many stars retained their female names even in *Islamic* times despite *Muhammad's* declaration that astral angels are male.

Occulting in pre-*Islamic* times meant that *Allah* went into the constellation's "house" or "mansion"—depending on the translation (*K* 010:005; 015:016; 025:061; 036:039; 085:001). There *Allah* had sex with the astral goddess, or sodomized the astral god. Then during *Islamic* times, *Muhammad* believed *Allah* sodomized the astral angels.

Muhammad copied *Allah's* behavior by having at least nine little houses built for his wives by the *Madinan Mosque*.³¹²⁸ Then like the moon, *Muhammad* made the rounds of his zodiac of wives.

³¹²⁴ Ness. *Mosaics*, p. 12.

³¹²⁵ Ness. *Mosaics*, pp. 20-21.

³¹²⁶ Ness. *Mosaics*, p. 137.

³¹²⁷ Al Saleh. *Fabled*, p. 30.

³¹²⁸ Gibb & Kramers. *Encyclopedia*, p. 331, *Masjid* entry.

The moon's occulting and sodomizing various male planets and stars was not meant to increase fertility, but was to show the moon-god's superiority and rule. This way of dominating others was transferred first into the ancient moon-god religion culture and then into *Islam*. Stephen Murray and Will Roscoe wrote:

Some [Muslims] (such as *Abu Nuwas* [died 195 AH/810 AD] and the [Madinan] jurists of the *Maliki* school [founded by *Abu Abd Allah* (94-179 AH/716-795 AD)]) 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.³¹²⁹

Allah's bisexual routine also affected *Muhammad's* view of the afterlife. In accordance with *Allah's* bisexuality, *Muhammad* determined that the faithful in heaven would be served by seventy-two *Houris* AND by an unspecified number of boys, as Stephen Murray and Will Roscoe wrote:

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)...³¹³⁰

Of course such orgies and pederasty could not be shelved until the heavenly afterlife. *Muhammad* saw the morality of the moon-god and astral beings and told Muslims of it. *Muhammad* became the Arab *Prometheus* who stole fire (i.e. the sick perversion) from the gods and gave it to Muslims. As a result, the *Koran* only legislates against homosexuality but not bisexuality, as was discussed in a previous chapter.

Sexual Mores and the Zodiac Wheel

Muhammad gleaned some other lessons from the zodiac wheel. *Muhammad* believed that Jews worshipped an astral triad as represented in the zodiac wheel.

Muhammad thought that the crescent was *Allah* the moon-god, the charioteer was Ezra as a sun-god, and the Winged Seasons in the four corners were the daughters of *Allah* or female angels.

After the Satanic Verses episode, *Muhammad* came to believe that the Four Seasons were just angels—and male angels at that. They then appeared to be worshipping *Allah* and the charioteer in the hub of the zodiac circle. *Muhammad* may have come to believe that the charioteer was Adam and not Ezra or Jesus at all.

Based on *Muhammad's* own interpretation of the zodiac circle, he bought into other tales circulating at the time. *Muhammad* said that *Allah* ordered the angels to bow down to Adam:

Behold, We [*Allah*] said to the angels: 'Bow down to Adam.' And they [the angels] bowed down. Not so *Iblis* [Satan]. He refused and was haughty: He was of those who reject the Faith...(Allah) said: 'What prevented you from prostrating when I commanded you?' He [Satan] said: 'I am better than he [Adam]. You [*Allah*] did create me from fire and him from clay.' (Allah) said: 'Get you down from here [heaven]. It is not your right to be arrogant here. Get

³¹²⁹ Murray. *Culture*, p. 304.

³¹³⁰ Murray. *Culture*, pp. 302, 307 (also see p. 90).

out! For you are one of the meanest (creatures)' (*K* 002:034; repeated 007:011-013; 015:031-039; 017:061; 018:050; 020:116; 026:095; 038:074-082).

Note that in *Muhammad's* estimation, clay was better than fire.

That the male angels, around the zodiac circle seem to be adoring or even worshipping the man in the chariot may explain some other points about *Islam*. Based on *Muhammad's* interpretation of the zodiac, *Muslim* women are basically to serve and worship their husbands, while the men worship *Allah*. Even the five daily prayers (*Salat*) to *Allah* and *Mosque* attendance are enjoined only on men. That is why *Mosques* are mostly men-only affairs, as Gibb and Kramers noted:

...anyone who deliberately omits the *Salat* because he does not recognize it as a legal duty is to be regarded as *Kafir*. Even deliberate neglect without any such theoretical basis makes him liable to the death penalty.³¹³¹

While the men could be killed for neglecting the five daily prayers (*Salat*), surprisingly "there is no obligation on women [to perform *Salat*]; it is even not recommended for them."³¹³² If women do the *Salat*, it is supererogatory, i.e., beyond the call of duty. Instead, in keeping with *Muhammad's* interpretation of the zodiac, there are many traditions that nearly enjoin wives to worship their husbands:

- The woman who dies and with whom the husband is satisfied, will go to paradise.
- If it had been given to order someone to prostrate themselves in front of someone other than God, I would surely have ordered women to prostrate themselves in front of their husbands....a woman cannot fulfill her duties toward God without first having accomplished those that she owes her husband.
- The virtuous woman is the one who engenders joy every time her husband looks at her; and who obeys him as soon as he orders her, and who preserves her chastity and his belongings in his absence.³¹³³

The Zodiac Circle Shows That a Father and Son Can Swap Wives

Since *Allah* and Ezra were in the center of the zodiac circle with four goddesses in the corners, this meant that *Allah* and Ezra could share the marriage bed with the same woman (*K* 033:037). So *Muhammad* figured that *Allah* thought it was acceptable conduct for his adopted son, Zayd, to divorce his wife, Zaynab, so *Muhammad* could marry her.

This caused a scandal among the *Muslim* community since a father swiping the son's wife was unheard of, even in no-holds-barred Mediterranean port cities such as Corinth, as Saint Paul wrote:

It has been reported that there is sexual immorality among you [the Corinthians] of a kind that rarely occurs among pagans: A man has taken his father's wife (1Co 05:01).

Muhammad noticed that the moon occults many stars and planets along the ecliptic. So taking both the ecliptic and the zodiac circle into consideration, *Muhammad* thought that *Allah* approved of having four wives (Seasons) at a time (*K* 004:003) and an unlimited number of concubines and sex-slaves (*K* 004:023-024; 023:005; 033:050; 070:030).

³¹³¹ Gibb & Kramers. *Encyclopedia*, p. 493, left column, *Salat* entry.

³¹³² Gibb & Kramers. *Encyclopedia*, p. 495, right column, *Salat* entry.

³¹³³ Warraq. *Why*, p. 313.

Since the Seasons were at the four corners of the Zodiac, and each was juxtaposed next to approximately three months of the calendar, it was thought that *Allah* wanted to give his four favorites equal time in bed each year.

Marriage and the Zodiac Wheel

That *Muhammad* thought of marriage in terms of a zodiac circle is evident from the *Koran*. If a husband rashly swears that he would never have sex with a wife again, *Allah* would forgive him if he waited four months before copulating again (*K* 002:225-226).

The idea behind the four-month waiting period to escape the oath is that the wife is considered the next Season and thus is not the same wife anymore. After all, the husband was allowed up to four wives, and this breaks down to one for each season.

Before a divorce can be finalized, the husband must have had no sex with that wife for three months. The idea behind this is that the wife as a Season is due her three months—the length of a season. When the season is over, it as though the wife as a Season is over with too (*K* 065:001, 004).

This waiting period after divorce also applied to preteen marriages involving prepubescent girls.³¹³⁴ In the *Koran* chapter entitled “The Divorce,” *Muhammad* said:

As for those of your women who have despaired of menstruation [past menopause], if you have a doubt, their prescribed time shall be three months [waiting period before divorce is final], along with those who have it [menstruation] not [i.e. prepubescent girls] [the Arabic literally says “and those who never had menses”] (*K* 065:004a).

Notice how many events in *Islam* occur at one, two, three, four and twelve lunar month intervals: *Ramadan*, the *Haji*, divorce and remarriage and the like. It is imperative that everything happen according to schedule too—as though *Muslims* were in a life-long military training camp.

If an event does not happen on schedule, *Allah* does not honor the activity and does not dispense his forgiveness or favors. This is exactly what one would expect of a war-and-moon-god religion!

That *Muhammad* thought of marriage in terms of a zodiac circle is evident from his biography. With *Muhammad*, sexual relations were, for the most part, serial and rotational and by the lunar month.

Sometimes *Muhammad* made the round of all his wives in one night and sometimes the wives took turns while he slept with one wife per night. It was as though he were the sun moving through the zodiacal constellations, or the moon occulting one star or planet after another.

Allah however did not make *Muhammad* adhere closely to the zodiac circle. *Sura* 033 is full of liberties allowed *Muhammad* that are not allowed other *Muslims*, for instance:

You may defer the [conjugal] turn of any of them [*Muhammad's* wives] that you please, and you may receive any that you please; there is no blame on you if you invite one whose turn you had set aside. This is better for the wives so they do not grieve but gain satisfaction (*K* 033:051).

This probably goes back to how the lunar month is sometimes twenty-nine days and other times thirty days, meaning that *Allah* and *Muhammad* could go as slow or

³¹³⁴ Spencer. *Disturbing*, p. 47.

as fast as they pleased. Aisha however saw *Muhammad*'s entire pattern of conduct and called the score as she saw it:

I feel that your [*Muhammad*'s] Lord [*Allah*] hastens in fulfilling your wishes and desires (*Sahih Bukhari*, vol. 6, bk. 60, no. 311).

So the zodiac circle and night sky seemed to provide the answer to *Muhammad*'s moral and ethical questions. This is similar to how *Muhammad* said that *Allah* guided *Ibrahim* by seeing the moon (*Koran* 006).

The Bible however condemns astralism and implicitly condemns people who follow the mores of moon-god cultures. The Bible shows what problems arise when Abraham, Jacob, David, Solomon and others followed the custom of the moon-god worshipping cultures around them.

Some of the Bible Greats got the idea of polygyny from the moon-god culture around them. Also, Sarah got the idea from the surround cultures of having the handmaid Hagar serve as a surrogate mother (Gen 16:01-04).

Unfortunately, *Muhammad* was not repulsed by moon-god religion morality but actually codified it into *Sharia* law. This shows *Muhammad* to be a moon-god worshipper at heart.

The Zodiac and Legalized Prostitution

At first *Muhammad* had an even more liberal interpretation of the zodiac and moon phases and he allowed *Muta* temporary marriages. *Muslims* once contracted for temporary marriages lasting days, weeks, months or years. *Sunnis* allege but *Shias* deny that *Muhammad* had second thoughts and then abolished this form of legalized prostitution and wrongful cohabitation.

One *Hadith* pertaining to the subject of *Muta* marriages is:

Sabra *Al Juhanni* reported on the authority of his father that while he was with *Allah*'s Messenger...he said: O people, I had permitted you to contract temporary marriage with women, but *Allah* has forbidden it (now) until the Day of Resurrection. So he who has any (woman with this type of marriage contract) he should let her off, and do not take back anything you have given to them (as dower [or brideprice]) (*Sahih Muslim*, bk. 008, no. 3255).

Shias allege that *Sunnis* omitted certain phrases out of the *Koran* so as to outlaw the concept of *Muta* marriages. One passage that probably pertained to *Muta* marriages is *K* 024:033 where men are allowed to pimp their slaves unless the slave objected. The text says that even if the slave objected, nevertheless the sex-slave owner is assured of *Allah*'s forgiveness anyway.

Muta (or *Siqeh*³¹³⁵) marriages are still a common practice among *Shias*.³¹³⁶ Significantly, *Sunnis* seem to be splitting hairs when they condemn the *Shias* over *Muta* marriages. This is because *Sunnis* advise against but do not condemn similar types of marriage. These include *Urfi*, meaning "not registered (marriage)," and *Mesyar*, meaning "traveler's (marriage)."³¹³⁷

In *Mesyar* [or *Misyar*] marriages, a traveler or foreign worker may serially cohabit with one, two or more women while away from his home town. *Urfi*

³¹³⁵ "Iranian Women Demand Change in the Constitution," iran-press-service.com, 13 June 2005, C&R.

³¹³⁶ Guillaume. *Islam*, pp. 103-104.

³¹³⁷ *Al Salak*, Omamah. "Mesyar: A Convenience or Contentious Issue," arabnews.com, 22 Jun 2003, and Kamel, Yomna & Rasha Mehyar. "Yet another marriage without strings," *Middle East Times*, metimes.com, 7 Apr 2000.

marriages are commonly used in Egypt for couples who want to have what the West refers to as pre-marital sex. *Urfi* marriages involve a signed and witnessed document but are not registered and end simply by destroying the document.³¹³⁸

All these forms of temporary marriages are just forms of prostitution. Of course the real reason these temporary marriages are not immediately condemned is that traditional *Muslim* marriage arrangements are not much different. Under *Sharia* law a man can tell the women three times “I divorced you” and the marriage is over. *Muslims* practice easy divorce, a practice condemned by Jesus (Mat 19:03-09).

The Zodiac and the Four Favorite Wives

Since the Four Seasons of the Zodiac circle each have three months with zodiac signs, *Muhammad* thought that *Allah* wanted the four wives treated equally (*K* 004:129). Moreover, each of the four wives or favorites represented by the Seasons ought to get at least three times the attention of any one sex-slave or concubine, who were represented by the twelve zodiacal constellations.

So *Muhammad* divided his wives into two classifications: “intimate” (*Muqarribat*) and “remote” (*Ghair Muqarribat*). *Muhammad*’s four intimates corresponding to the Seasons were Aishah, Hafsa, *Umm Salma* and *Zaynab*. Some of his remote wives were *Um Habeeba*, *Maimoona*, *Sawda*, *Juweiriyeh* and *Sufia*.³¹³⁹

Sirius was not a star in a zodiacal constellation, yet *Sirius* represented the Season Fall on the zodiac circle and seemed to be a favorite of *Allah*’s (*K* 053:049). Since *Sirius* was not near the ecliptic, *Allah* the moon-god does not occult it. What this told *Muhammad* is that it was acceptable to marry women but not consummate the marriage, or stop have sex for a time or altogether. *Muhammad* put these provisions into practice.

Muhammad never consummated his marriages with wife number sixteen, *Asma*, daughter of *No’mān*, nor with wife number seventeen, *Fatima*, daughter of *od-Dahhak*.³¹⁴⁰ Also, wife number two, *Sawda*, apparently reached menopause and so could have no children. It was agreed that another wife, *Aisha*, would receive *Sawda*’s allotted time for sexual intimacy with *Muhammad*.³¹⁴¹

Once in keeping with *K* 004:034, *Muhammad* had no sex with his *Harem* for an entire lunar month because he thought they were becoming unruly. During this month *Muhammad* cohabited exclusively with his new “flame,” the Christian *Coptic* concubine *Mary*.

The Zodiac and Sexual Domination

Since the male moon was the only highly visible object occulting other objects in the sky, *Muhammad* concluded that polyandry was not acceptable.

The Zodiac Circles and the End of Intercalation

Since *Muhammad* thought that the crescent in the center of the zodiac was *Allah*, *Muhammad* figured that the cycle of months and moon phases were most important. Thus he unhitched the *Mekkan* calendar from the sun to create a lunar calendar.

³¹³⁸ “Single mom [Hind el-Hinnawy] breaks taboos in Egypt,” cnn.com, 27 Feb 2005.

³¹³⁹ Caner & Caner. *Unveiling*, p. 135.

³¹⁴⁰ Dashti. *Career*, p. 125.

³¹⁴¹ Dashti. *Career*, p. 123.

A lunar calendar is consistent with the Mideast view that the moon-god was the high-god. It is also consistent with how *Muhammad* said *Ibrahim* came to know the moon as *Allah*, and the sun and stars as mere creatures (*K* 006).

The West's calendar was solar, unlike the Mideast lunar calendar, because the high-god in the West was the sun-god. The West unhitched its calendar from the moon so the waxing crescent drifts through the months rather than always landing at the start of the months. This was discussed in a previous chapter.

Therefore, *Muhammad* decided to end the age-old practice of intercalation where every third year was thirteen months long. The practice of intercalation had been old enough so that the meanings of the Arabic names for the months actually correlated to the seasons that they were in. Now that the *Muslim* calendar is lunar, the months and festivals drift through the West's solar year.

The zodiac commonly had twelve wedges with twelve zodiac signs that *Muhammad* took to mean twelve months. *Muhammad* said:

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 (*K* 009:036).

The reason *Muhammad* felt so sure that *Allah* had designated only twelve months is that *Allah's* crescent-moon was usually found in the middle of the zodiac circles. For a moon-god worshipper like *Muhammad*, zodiac circles were analogous to the stone tablets of the Ten Commandments that were handed down to Moses.

The zodiacs were often carved or made out of mosaics and had twelve wedges for the twelve constellations that roughly lined up with the twelve months of the year. So *Muhammad* thought that *Allah* had set in stone the number of months at twelve.

Muhammad disliked the idea of mentally adding a thirteenth wedge month to the zodiac circles. Intercalation was done to bring the months in alignment with the seasons and to ensure that the vernal equinox landed in a certain month each year.

Another account that may have confirmed in *Muhammad's* mind that the number of months was twelve was the spiritual rock in the wilderness (1Co 10:04). It is recounted in the *Koran*:

We [*Allah*] divided them into twelve tribes, as nations; and We revealed to *Musa* [Moses] when his people asked him for water: 'Strike the rock with your staff, so out flowed from it twelve springs; each tribe knew its drinking place' (*K* 007:160).

The picture of the "Well in the Wilderness" scene in the *Dura-Europos* synagogue shows Moses next to a well with twelve rivulets gushing forth. Each stream winds its way to one of the twelve tribes who are represented by an *Israelite* standing in a tent.^{3142 3143}

Art historians have said the zodiac circle inspired the "Well in the Wilderness" scene.³¹⁴⁴ This agrees with how the each of the twelve tribes of *Israel* has been assigned a zodiac sign. Many *Menorahs* and other Jewish objects sport zodiac signs that are said to represent the twelve tribes of *Israel*.

Which tribe has which sign varies according to the Jewish authority cited. Signs are usually assigned to each tribe based on descriptions of the tribal founder in: 1)

³¹⁴² Gutmann. *Dura-Europos*, pp. 141, 176 (fig. 2).

³¹⁴³ Goodenough. *Symbols*, Plate 47.

³¹⁴⁴ Goodenough. *Symbols*, pp. 119, 235, 254-256.

Gen 49, 2) the order the tribes were blessed in Deu 27:12-13 and Deu 33 and 3) other Bible imagery such as is found in Ezekiel.

To the astral-minded *Muhammad*, the watering stone may have represented the sun or moon, and the twelve streams the divisions of the zodiac. *Muhammad* probably figured the men in the twelve tents were the astral angels in their zodiacal constellations. This was close to the Jewish interpretation anyway. In Jewish thought a zodiac sign represented each of the twelve tribes.

In some English translations of the *Koran* the zodiac signs are called "mansions" and "houses."³¹⁴⁵ This strengthens the supposition that when *Muhammad* looked at the "Well in the Wilderness" scene in a synagogue, he would have thought of the men by their twelve tents as being angels manning zodiac constellations.

Muhammad thought that calendar intercalation meant there was undue deference to the sun and Seasons, whom the pagans thought were deities (*K* 027:024; Satanic Verses).

Muhammad came to believe that mere angels manned the sun and constellations, so *Muhammad* believed that any form of intercalation was a manifestation of polytheism, so he put these words in the *Koran*:

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).

Muhammad knew that others thought intercalating a month here and there had the effect of actually delaying the designated holy months. *Muhammad* however thought that the cycle of holy months never adjusted for the seasons. The historian *Al Tabari* (839–923 AD) wrote:

The third function [of the group called the *Mudar*] was the *Nasi*, the delaying or postponement of the sacred months (by intercalation).....When *Islam* came, the sacred months had returned to their original times and God established them firmly and abolished the 'postponement' (*Nasi*).³¹⁴⁶

Due to intercalation, *Muhammad* thought that the people were lucky if they happened to be celebrating the holy months in the correct months:

Postponing (of the sacred month) is only an addition in unbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number (of months) that *Allah* has made sacred and thus violate what *Allah* has made sacred; the evil of their doings seems fair to them; and *Allah* does not guide the unbelieving people (*K* 009:037).

Notice how in the above verse *Allah's* guiding is connected to keeping a lunar religious calendar.

Muhammad thought that other nations that used a solar calendar or a solilunar calendar were not guided by *Allah* the moon-god because they did not use the lunar religious calendar. *Muhammad* thought that Jews intercalated out of deference to Ezra the sun-god, and the Christians intercalated out of deference for Jesus the sun-god.

³¹⁴⁵ Compare the *Yusuf Ali*, *Shakir* and *Pickthall* translations of *K* 010:005; 015:016; 025:061; 036:039; 085:001.

³¹⁴⁶ *Tabari, Annals*, vol. 1, 1988 AD, p. 1134, p. 55, quoted in Peters. *Origins*, p. 12.

Muhammad often said that *Allah* guided. Interestingly, Moshan Fani wrote that the *Muslim Sufis* see the moon as being a spiritual guide:

The sight of *Halal* [Sic], 'the new-moon,' is seeing the eyebrows of the perfect spiritual guide.³¹⁴⁷

Anthony Troyer remarked on Moshan Fani's above statement thus:

The apparition of the new-moon is to the *Muhammadans* an important phenomenon, as it marks the beginning of their feasts and other religious practices, which to be valid must be observed exactly at the prescribed time. On that account, the magistrates in the *Mussulman* empire are attentive to announce the right epoch; the *Muezzins*, or 'criers,' of the highest *Mosques*, at the approach of the new-moon pass the whole night on the top of *Minaret* to observe the precise moment [the appearance of the sliver of the moon]. Thus the fast of the *Ramazan* [*Ramadan*] which lasts thirty days, begins at the apparition of the new-moon; the commencement of the moons *Shewel* and *Zilhijah* are important for the celebration of the two only feasts in the *Muhammadan* year: the first is the *Aid-Fitr*, 'the feast of breaking fast,' which occupies one or three days, and seventy days after this is the *Aid-Kurban*, 'the feast of the sacrifice,' which lasts four days; thus the grave [i.e. serious-minded] *Mussulmans* allow but seven days of their whole year to festivity. As their years are lunar, these two feasts run in the space of thirty-three years through all the seasons of the year (D'Ohsnon, tome II, p. 227; tome III, pp. 4-5 and elsewhere).³¹⁴⁸

Tamara Green wrote that *Sin* the moon-god was viewed as a kind of an all-knowing guide:

The political prominence of *Haran* in the *Assyrian* period was due in large measure to its protecting deity. *Sin*, the god of the moon and giver of oracles, guardian of treaties, whose eye sees and knows all.³¹⁴⁹

Muhammad told how *Allah* regulates the movement of the moon so humans can follow the lunar calendar for their fasts and festivals and so be saved:

...each one [the sun and moon] pursues its course to an appointed time; He regulates the affair, making clear the signs that you may be certain of meeting your Lord (K 013:002).

Exactly When are the Four Sacred Months?

The whole idea of four sacred months has gone by the wayside in *Islam*. In fact, some *Muslims* debate exactly which four months of *Islamic* year were held sacred. This situation is ironic since *Muhammad* made a big deal out of not postponing the four sacred months via intercalation (K 009:037).

Any reader can figure out which four months were sacred by their meaning. This is especially the case if the reader knows that the sacred months were months of truce and the pilgrimages were bi-annual events occurring during the winter and summer equinoxes (K 106:002).³¹⁵⁰ In other words, the pilgrimages occurred approximately every six months.

³¹⁴⁷ Fani. *Sufis*, p. 56. The text has *Halal*, but perhaps it ought to read *Hilal*.

³¹⁴⁸ Fani. *Sufis*, p. 56.

³¹⁴⁹ Green. *Moon*, p. 21.

³¹⁵⁰ Peters. *Hajj*, pp. 33-34, 368, note 142.

To prove the above assertion, dear reader, please complete the following quiz and choose the four sacred months from the following list. Once you have selected four months, turn to the answers in footnote 3151.

| The Meanings of the Islamic Months' Names | | | |
|---|----------------|-----------------------|---------------------|
| Islamic Month | Meaning | Islamic Month | Meaning |
| 1. <i>Muharram</i> | Sacred Month | 7. <i>Rajab</i> | Respected |
| 2. <i>Safar</i> | To be empty | 8. <i>Shaban</i> | To gather [harvest] |
| 3. <i>Rabia I</i> | Spring, fourth | 9. <i>Ramadan</i> | Scorcher |
| 4. <i>Rabia II</i> | Spring, fourth | 10. <i>Shawwal</i> | To Rise |
| 5. <i>Jumada I</i> | Dry Month I | 11. <i>Dhul-Qada</i> | Truce |
| 6. <i>Jumada II</i> | Dry Month II | 12. <i>Dhul-Hijja</i> | Pilgrimage |

The reason *Muslims* conveniently forget about the four sacred months is that *Muhammad* said offensive warfare during the holy months was heinous (*K* 002:217), unless the enemy attacks during a sacred month (*K* 002:194). Of course, with 164 War verses prompting offensive warfare all the time, *Muslims* cannot see themselves putting off fighting for four months each year, so *Muslims*:

- Pretend not to know about the *Koranic* prohibition against fighting during the sacred months and exactly which months are the sacred months,
- Figure *K* 002:217 no longer exists and was abrogated by the Sword Verse, or
- Find some form of persecution as a pre-text for *Jihad* or retaliation in order to meet the conditional waiver for fighting stated in *K* 002:217.

There ought not be any debate about which months the pagan Arabs held sacred. *Muhammad* even said that the two pilgrimages held during two of the holy months were held in "the well-known months" implying these months were long considered holy (*K* 002:197).

During *Muhammad's* time, the pilgrimages were six months apart on the equinoxes, but no longer fall on the equinoxes ever since *Muhammad* ended intercalation (*K* 009:036). There is no need to sleuth as to exactly which months these were since the *Hadith* records *Muhammad* naming the months as:

*Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab.*³¹⁵²

There are a few reasons why some *Muslims* want to obfuscate which months are sacred. In conflicts with the West, *Muslims* have claimed that *Ramadan* was a holy month where it would be sacrilegious to fight. *Muslims* do fast during *Ramadan*, but *Ramadan* is not one of the four holy months wherein *Muslims* are not supposed to fight. Besides, it name simply means "scorcher" which implies nothing sacred.

Ironically, *Muslims* have no compunctions about fighting during *Ramadan*. Egypt and Syria surprise-attacked *Israel* in October 1973 during *Ramadan*, even though Jews were celebrating the High Holy Day of *Yom Kippur*. *Muslims* even call this war The *Ramadan* War, showing they are not conflicted about having initiated a war during *Ramadan*. Jews call the *Ramadan* War the *Yom Kippur* War.

During the *Iran-Iraq* War (1980-1988), there was no letup during *Ramadan*. So obfuscation over the holy months means that *Muslims* can attack during any month

³¹⁵¹ The four sacred months were: 1. The Sacred Month, 7. Respected, 11. Truce, 12. Pilgrimage ('*Abd Al Fadi, 'AbdAllah, Is the Quran Infallible?* light-of-life.com, p. 127). Also see Also, Curtiss, *Ursemitsche*, p. 276.

³¹⁵² *Sahih Bukhari*, vol. 4, bk. 54, no. 419; vol. 6, bk. 60, no. 184; vol. 7, bk. 68, no. 458; vol. 9, bk. 93, no. 539; *Sahih Muslim*, bk. 16, no. 4160; *Sunan Abu Dawud*, bk. 10, no. 1942.

of the year, but it would be sacrilegious for non-Muslims to counterattack during *Ramadan*, during the *Hajj* in the month *Dhul-Hijja* and so forth.

Muslims have other self-serving, one-sided restrictions on war-making. Muslims are always outraged if a Mosque is attacked or Imams are arrested in Mosques. Mosques though are used for Jihadist training, and are where bombs are made. Insurgents shoot out of Mosque doors and windows and snipe from Minarets. The US military stated about Mosques in Iraq in 2004:

The Mosques are suspected of participating in spectrum of insurgent activity, including harboring known terrorists, storing illegal weapons caches, promoting violence and encouraging insurgent recruitment.³¹⁵³

The main reason Muslims feign not knowing which months are sacred is they want to dodge a command that Muhammad gave them. The command is not to ambush innocent pagans during the four sacred months (K 009:005). Muslims want "open season" on pagans to last all year long.

Four sacred months without fighting is just too much to bear for many Muslims because the 164 ethnocidal and genocidal verses that incite warfare and terrorism are read and discussed year-round.³¹⁵⁴ With this constant barrage of incitement, there can be no off-season when it comes to bagging infidels.

The Arab pagans, based on the zodiac circles, believed that Allah the moon-god held four months to be sacred. The other lesser deities divided up the remaining eight months of the calendar year.

Because pagans used an intercalated calendar, Muhammad thought the pagans sacrifice to Allah on the wrong months. So even when they intended to sacrifice to Allah during the four sacred months, the sacrifice failed to honor Allah and the honor went to other deities instead. The same could be said for pilgrimages. The foregoing explains why Muhammad thought that intercalation, or "delaying the sacred months," was a sin (K 009:037).

The strict observance of the twelve months was important because the zodiac signs seemed to have indicated what offering Allah was to receive on what month. That the zodiac circle "guided" Allah's followers in worship practice is consistent with astral religions, which is why zodiacs were common in the Mideast in the first place.

That Jewish zodiac circles influenced Muhammad may explain why he thought the sky, the sun, the moon, birds and other facets of nature were "signs" of Allah (K 010:005; 013:002; 016:079; 041:037).

Zodiac circles contain representations of astral objects, so Muhammad swears by the sun (K 084:016; 091:001), the moon (K 074:032), stars (K 053:001; 081:015), constellations (K 085:001) and meteors (K 056:075). Muhammad said:

O ye who believe! Violate not the sanctity of the [zodiac] symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord (K 005:002).

Muhammad came to believe that the Helios figure on a quadriga in the middle of the zodiac circle was not a sun-god, nor Ezra or Jesus. Muhammad believed the man was a moon-god worshipper, owing to the fact that a crescent-moon was displayed behind the figure. In fact, the zodiac imagery may explain this Hanif poem:

³¹⁵³ "Iraq:US-Iraqi forces raid Ramadi Mosques," keralanext.com, 12 Oct 2004, LGF.

³¹⁵⁴ See the Contents section to locate the table on the Koran's 164 War verses.

We lead the sacrificial animals walking obediently in iron, their shoulders exposed under the clothes.³¹⁵⁵

In imitation of the quadriga in the Zodiac circle, the *Hanifs* may have hitched their steers to a chariot and then drove them to the *Kaaba* to be sacrificed.

Muhammad figured the worshipper was driving four bulls to be sacrificed and discounted the idea that the four “bulls” were in fact horses pulling a chariot. Driving animals to sacrifice at the *Kaaba* was celebrated in the *Hanif* verse quoted just above.

The bull was both a common moon-god symbol and sacrificial animal, so *Muhammad* probably dismissed the idea that the hoofed animals with crescents on their foreheads could be anything but bulls.

Muhammad even seems to have changed the sacrifice from camels to bulls in accordance with the zodiac circle. The *Koran* happens to mention sacrificing cattle to *Allah* (K 006:136, 138).

The reason that *Muhammad* made the switch probably has to do with the fact that the zodiac had no camels. The Jewish zodiac however does seem to have four bulls in the hub, and of course the *Taurus* bull zodiac symbol.

The early historian Tabari (839–923 AD) thought the switch from camel to bull sacrifices occurred because bulls were plentiful but camels were few. Tabari wrote:

The apostle ordered them to change the (normal) sacrificial animal and did so himself. Camels were hard to come by so he allowed them to offer oxen [an ox is an adult castrated bull bovine].³¹⁵⁶

This explanation seems ludicrous since one would think that in the deserts around *Makka*, there would be many more camels than bulls.

There is another bit of *Islamic* tradition that seems to connect the zodiac to the *Kaaba*, specifically, the *Helios* sun character in the quadriga in the zodiac who drives the oxen. The historian Tabari wrote that Ka'b, a *Rabbi* convert to *Islam* said...

...on the Day of Resurrection, the sun and the moon will be brought as if they were two hamstrung oxen and flung into hell.³¹⁵⁷

Muhammad thought that *Allah* wanted four bulls every twelve months based on the four “bulls” being driven to sacrifice in the middle of the zodiac circle. Since each bull's forehead was marked with a waxing moon crescent, this suggested to *Muhammad* that *Allah* wanted one bull near the start of each of four sacred months. *Allah's* four sacred months are usually given as the first, seventh, eleventh and twelfth months.

The *Umra*, the lesser pilgrimage, occurs in the month of *Rajab*, the seventh month. The *Hajj*, called the greater pilgrimage (K 009:003), occurred in the month of *Dhu Al Hijja*, the twelfth month.³¹⁵⁸ F. E. Peters wrote about the *Hajj* and *Umra*:

On the likelihood that the Arabs' pilgrimage festivals of the seventh and twelfth months—the ordinal numbers are unimportant in this context—like the *Israelites'* Tabernacles and Passover *Haggim*, [the *Hajj* and *Umra*] were both originally equinoctial feasts.³¹⁵⁹

³¹⁵⁵ Ishaq. *Sirat*, p. 201, as quoted by Peters. *Origins*, p. 124.

³¹⁵⁶ Ishaq. *Sirat*, p. 531.

³¹⁵⁷ *Al Tabari. History*, vol. i, p. 233.

³¹⁵⁸ Peters. *Origins*, p. 216.

³¹⁵⁹ Peters. *Hajj*, p. 368, note 142; see also Peters. *Hajj*, pp. 33–34.

Islam's Pro-Lunar, Anti-solar Rites

Muhammad said that the Queen of *Sheba* wrongfully worshipped the sun and did not exclusively worship *Allah* the moon-god, a.k.a. the *Sabian Ilumquh* (K 027:024). This was discussed in an earlier chapter (see *Sheba* in the Index).

There are other pro-lunar, anti-solar stories in the *Koran*. Given the anti-solar, pro-lunar stance in the *Koran*, it is not surprising that *Muhammad* revised the *Hajj* to be an anti-solar, pro-lunar rite.

The equinoxes fall six months apart, so in the Gregorian calendar, the equinoxes fall on March 21 and September 23. On the equinoxes, the sun is in the same constellations year after year. This can be verified with naked eye by viewing the constellations on the horizon shortly before sunrise and shortly after sunset.

Note how the pilgrimages in the *Islamic* calendar are only five months apart rather than six. This means that no two annual pilgrimages can ever fall on both equinoxes of any one year. *Muhammad* probably tweaked the calendar to bring about this change. This would have suited *Muhammad's* moon-god monotheism purposes since then the pilgrimages became a pro-lunar, anti-solar rite. Thus the *Hajj* and *Umra* would be like the *Muslim* pro-lunar, anti-solar rite of *Ramadan*.

The name *Ramadan* means "the scorcher." During pre-*Islamic* times before *Muhammad* forbid intercalation, the month of *Ramadan* occurred during the hottest part of the summer every year. During the lunar month of *Ramadan*, *Muslims* are not allowed to eat, drink or have sex during daylight hours. All these said activities are allowed at night however indicating that *Ramadan* is a pro-lunar, anti-solar rite.

The lunar month after *Ramadan* is *Shawwal*, meaning "to rise." This probably refers to how the pre-*Islamic* fast of *Ramadan* ends when the crescent-moon marking the month of *Shawwal* is sighted, or so to speak, "rises." This moon marks the end of the month of *Ramadan* and the beginning of the next lunar month, *Shawwal*.

So during pre-*Islamic* times, the *Ramadan* fast during the daytime was a protest against the sun-god's oppressive heat. Breaking the fast each night was a celebration of the kindness of the moon-god who provided soft light and ushered in the coolness of the night. The fact that the sighting of the waxing crescent-moon starts and terminates the month-long fast further shows that *Ramadan* was a pro-lunar, anti-solar rite.

Solar and Lunar Religion Conflicts in the Ancient World

The norm in the ancient world was to have the major festivals on the equinoxes. Ancient pagans generally were both pro-lunar and pro-solar just as the Indians had ceremonies similar to the *Hajj* and their pilgrimages fell on the vernal and autumnal equinoxes. This was the case with the *Makkan Hajj* and *Umrah* too.

Wherry wrote that "the ancient Arabians [i.e. Arabs] and Indians...[had] a great conformity of religions."³¹⁶⁰ *Al Kindy* (830 AD/215 AH) wrote:

Knowest thou not that the same is the practice of the sun-worshippers and *Brahmas* in India at the present day? They make the circuit of their idol temples, with just these ceremonies, shaved and naked, or with the dress they call *Ihrâm*. The only difference is that ye perform it once in the year at a movable season while they do it twice at certain solar conjunctions, one in the spring when the heat begins, the other in autumn when the cold sets in.³¹⁶¹

³¹⁶⁰ Wherry. *Commentary*, vol. i, section i, p. 38.

³¹⁶¹ *Al Kindy*. *Apology*, under the section "Pilgrimage and rites of Makka," p. 92.

Politics and wars were interpreted through mythology in the ancient world, as in Homer's *Troy*. Astral-god mythology drove religion and politics in the ancient world since the priests were usually powerbrokers too. The well-known rivalry between Babylon's Jupiter-god priests of *Marduk* and the priests of the moon-god *Sin* at *Haran* and *Ur* affected royal succession.

Examples also come from Egypt where *Amenhotop* promoted henotheistic *Amen-Ra* sun-god worship while his nephew *Akh-en-aton* championed the old polytheism. Egerton Sykes wrote about a solar versus lunar dispute in Egyptian mythology that undoubtedly affected politics, especially since the Pharaohs were considered sons of the solar deity:

Frazer attributes a lunar origin to *Osiris*, as did *Plutarch*. This might explain the violence of the fight with *Set* [an Egyptian solar deity].³¹⁶²

Jews also practiced anti-astral rites as handed down from Moses, as the Roman historian Tacitus (~55 AD to ~120 AD) wrote:

They [Jews] slay the ram, seemingly in derision of *Hammon* [a sun-god], and they sacrifice the ox, because the Egyptians worship it as *Apis* [a moon-god]....the Jews have purely mental conceptions of deity, as one essence.³¹⁶³

In a moon-god religion, it would seem that more bulls would be sacrificed as the moon waxed and fewer as it waned. In Num 29 however the number of bulls to be sacrificed during a lengthy Hebrew festival has no direct or inverse relationship to the day of the lunar month or phase of the moon.

Moses wrote down these rules in the *Sinai*, the Wilderness of *Sin*, some time after the *Israelites* made a golden calf to honor *Sin* the moon-god. Also, the whole while the *Israelites* were in the desert, some of them were secretly sacrificing to astral gods (Amo 05:25-27; Act 07:42-43). That some Mosaic sacrifices were anti-moon-god rites shows that *Yahveh* never was a moon-god.

The famous Jewish *Rabbi*, Moses Maimonides (1138-1204 AD), agreed that Moses' laws were written to counter *Sabeanism*. By Maimonides' day, *Sabeanism* had become synonymous with ancient Mideast astralism, as one can tell from his statement that *Sabeanism* had been "out of practice and entirely extinct since two thousand years":

I say that my knowledge of the belief, practice and worship of the *Sabeans* has given me an insight into many of the divine precepts and has led me to know their reason...Most of the 'statutes' (*Hukkim*), the reason of which is unknown to us serve as a fence against idolatry...If we knew all the particulars of the *Sabeans* worship and were informed of all the details of those doctrines, we would dearly see the reason and wisdom of every detail in the sacrificial service, in the laws concerning things that are unclean and in other laws, the object of which I am unable to state...Every positive or negative precept, the reason of which is unknown to thee, take as a remedy against some of those diseases with which we are unacquainted at present, thank God.³¹⁶⁴

By making some adjustments, *Muhammad* made other aspects of the *Hajj* into anti-solar rites too—as *Ibn Warraq* wrote:

The *Muslim* rites of running between *Arafat* and *Muzdalifah*, and *Muzdalifah* and *Mina*, had to be accomplished after sunset and before sunrise. This was a

³¹⁶² Sykes, *Mythology*, *Osiris* entry, p. 164.

³¹⁶³ MacMullen & Lane, *Sourcebook*, pp. 161-162.

³¹⁶⁴ Maimonides, *Perplexed*, ch. XLIX (49).

deliberate change introduced by *Muhammad* to suppress this association with the pagan solar rite.³¹⁶⁵

Similarly, Samuel Zwemer wrote about *Muhammad's* "attempt to destroy the solar rite":

As soon as the sun was visible, the *Ifada* to *Mina* used to begin in pre-Islamic times. *Mohammed* therefore ordained that this should begin before sunrise; here again we have the attempt to destroy a solar rite. In ancient times, they are said to have sung during the *Ifada*: "*Ashrik Thabir Kaima Nughir*." The explanation of these words is uncertain; it is sometimes translated: 'Enter into the light of morning *Thabir*, so that we may hasten.'³¹⁶⁶

Muhammad even made every noontime prayer an anti-solar rite, as Samuel Zwemer wrote:

The noonday prayer is never held at high noon but a short time after the sun reaches the meridian. Wensinck points out that this is due to the belief that the sun-god is really a demon and must not be worshiped by the monotheist. According to *Al Bokhari* [*Al Bukhari*] the Prophet postponed the noonday prayer until after high noon for 'the greatest heat of the day belongs to the heat of hell.' Nor is it permitted to pray shortly after sunrise for 'the sun rises between the horns of the devil.'³¹⁶⁷

The *Shias* also have an anti-solar rite, as Bess Allen Donaldson wrote in 1937 AD:

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].³¹⁶⁸

So while a *Shia* observes the sun, he or she holds dear the *Koran* because it is moon-god literature, especially the *YaSin* chapter, which *Muhammad* called "the heart of the *Koran*,"³¹⁶⁹ and shows that *Allah* is *Sin* the moon-god.

***Muhammad* Rearranged the Months When He Instituted the Lunar Year**

Muhammad seems to have rearranged the months to further distance the pilgrimages from the equinoxes. Else, even with a lunar calendar, the *Hajj* and *Umra* would more or less line up with the equinoxes, March 21 and September 23, every dozen years or so. The reason is that the *Hajj* and *Umra* cycle through the solar calendar at a rate of eleven days per year since the lunar year is only 354 days long.

One can tell that the months were rearranged by looking at which months are currently sacred months. 'AbdAllah 'Abd Al Fadi wrote:

In *Bulugh Al 'Arab Fi Ahwal Al 'Arab*, we read, 'The four sacred months, *Rajab* [seventh month], *Dhu Al Qa'da* [eleventh month], *Dhu Al Hijja* [twelfth month] and *Muharram* [first month], had been considered sacred during the pre-Islamic period [the *Jahiliya*]...Obviously, *Islam* borrowed the hallowing of

³¹⁶⁵ Warraq. *Why*, p. 40.

³¹⁶⁶ Zwemer. *Animism*, ch. 8.

³¹⁶⁷ Zwemer. *Animism*, ch. 3.

³¹⁶⁸ Donaldson, Bess Allen. "The *Koran* as Magic," *The Muslim World* (1937 AD), vol. 27, pp. 254-266, answering-Islam.org.

³¹⁶⁹ Maududi. *Meaning, Ya Sin Sura* Introduction.

these months from Pre-Islamic Arabs and introduced nothing new into the world.³¹⁷⁰

Muhammad rescheduled the holy months so their ordinal numbers are first, seventh, eleventh and twelfth. However, in order for the holy months to fall on the equinoxes, they would need to be six months apart say, the first, sixth, seventh and twelfth.

That it was *Muhammad* who rescheduled the pilgrimages to be five months apart seems plausible since it seems inconceivable that pre-Islamic intercalators would have perpetually misaligned the pilgrimages with the equinoxes. Also, this would explain why *Muhammad* said the minor pilgrimage could be done during any month and not just the month of *Rajab*. This would serve to disassociate the *Umrah* pilgrimage from an equinox event, turning the *Umra* into an anti-solar event.

The bi-annual pilgrimage scheduling change probably occurred when *Muhammad* ended intercalation during his Farewell Pilgrimage (~631 AD) (K 009:037). One can ascertain this because in 632 AD, the *Umra* and *Hajj* still occurred in the same seasons as the equinoxes, spring and fall. In fact, in 632 AD the *Hajj* coincided with the Passover and Easter, which generally occurs near the Vernal Equinox.³¹⁷¹

Festivals tied to lunar calendars cycle backward through the solar calendar at a rate of about eleven days per year. That the Farewell Pilgrimage in 632 AD was in the same season as an equinox suggests that the *Hajj* and *Umra* pilgrimages had been equinoctial for centuries or even a millennium.

F. E. Peters agrees and wrote that intercalation was “certainly” banned during the Farewell Pilgrimage.³¹⁷² This would explain how *Muhammad* was able to ban the pagans from attending the *Hajj* after his Farewell Pilgrimage (K 009:017-018, 028).³¹⁷³

The following year the pagans would come during the equinoxes. *Muslims* however were following the new lunar religious calendar where the *Umra* and *Hajj* were five months apart and the lunar year was eleven days shorter than the solar year. Thus the pagans would come to the pilgrimages at the wrong time. Obviously, pagan pilgrims would no longer be able to blend in with *Muslim* pilgrims, so pagans could easily kept away from the *Kaaba en masse*.

No one at the time gave much thought to *Muhammad's* scheduling the two pilgrimages only five months apart. The switch from the solar to the lunar religious calendar perhaps made the other schedule changes seem inconsequential. Besides, intercalators had added months and delayed the sacred months as long as anyone could remember, so it was of little concern (K 009:037).

The Ideal Alignment of the Jewish Zodiac and the Islamic Months

Notably, the new scheduling of the pilgrimages jibed well with the zodiac circle icons. *Muhammad's* ideal alignment of the twelve zodiac signs and the twelve *Islamic* months are reproduced in the table just below.

Muhammad placed the *Umra* and *Hajj* five months apart (seventh and twelfth months rather than the sixth and twelfth months) so they would better line up with

³¹⁷⁰ 'Abd Al Fadi, 'AbdAllah, *Is the Quran Infallible?* light-of-life.com, p. 127.

³¹⁷¹ Peters, *Hajj*, p. 58, and Peters, *Origins*, p. 252.

³¹⁷² Peters, *Origins*, p. 251.

³¹⁷³ Peters, *Origins*, p. 251.

the 7. Archer, 8. Goat, 11. Ram and 12. Bull zodiac signs. Note that the Greco-Roman fishtailed Sea-goat sign commonly became the goat sign in Semitic zodiacs.

Since *Muhammad's* calendar is lunar, the constellation signs cycle through the lunar year. So every thirty-three years the zodiac signs line up with *Islamic* months as listed in the table below.

| The Ideal Alignment of the Jewish Zodiac & Islamic Months | | | |
|---|--------------|--|---|
| Zodiac Sign | Meaning | Islamic Month | Meaning |
| <i>Gemini</i> | Twins | 1. <i>Muharram</i> | The Sacred Month |
| <i>Cancer</i> | Crab | 2. <i>Safar</i> | To be empty |
| <i>Leo</i> | Lion | 3. <i>Rabia I</i> | Spring, fourth |
| <i>Virgo</i> | Virgin | 4. <i>Rabia II</i> | Spring, fourth |
| <i>Libra</i> | Scales | 5. <i>Jumada I</i> | Dry Month I |
| <i>Scorpio</i> | Scorpion | 6. <i>Jumada II</i> | Dry Month II |
| <i>Sagittarius</i> | Archer | 7. <i>Rajab</i> | Respected |
| <i>Capricorn</i> | Goat | 8. <i>Shaban</i> , or <i>Sha'aban</i> | To gather [harvest], disperse [winnow] |
| <i>Aquarius</i> | Water Bearer | 9. <i>Ramadan</i> | Scorcher |
| <i>Pisces</i> | Fishes | 10. <i>Shawwal</i> | To Rise |
| <i>Aries</i> | Ram | 11. <i>Zulkadah</i> , or <i>Dhul-Qada</i> | Truce |
| <i>Taurus</i> | Bull | 12. <i>Zulhijjah</i> , or <i>Dhul-Hijja</i> | Pilgrimage |

In *Muhammad's* ideal calendar, the eleventh and twelfth months align with a Ram (*Aries*) a Bull (*Taurus*), two favorite moon-god sacrifices. Cattle, camels, rams or wethers (i.e. castrated rams), have historically been sacrificed during the *Hajj*. These animals are all moon-god sacrifices so this suggests *Allah* was a moon-god.³¹⁷⁴

Significantly, camels were considered unclean by Jews (Deu 14:07). Perhaps this had less to do with their anatomy than with their association with moon-gods. The Bible speaks of crescent-moon decorations in connection to camels (Jdg 08:21, 26). Tracy Marks notes "Arabian camels were...hung with gold chains and crescents to win the favor of the gods..."³¹⁷⁵

The twelfth month was the *Hajj* month and both the *Koran* and the traditions speak of "cattle" sacrifices (Shakir 005:095, 097; 022:026-037). Wendell Phillips wrote:

In ancient *Sheba*, the bull always represented *Ilumquh*, who was known under other names, one of which was *Thor* (Bull).³¹⁷⁶

Remember that Egerton Sykes wrote that *Allah* "seems to have been preceded by *Ilmaqah* [also spelled *Ilumquh*] the moon-god."³¹⁷⁷

Religious connotations, practices and beliefs were derived from zodiac circles in the ancient world. After all, the zodiac circle represented God's agents who affected the universe, weather and personal horoscopes. Lest Ness notes that *Rabbis* believed that even God read and heeded horoscopes in order to find the most propitious time and proper zodiac sign for taking action:

³¹⁷⁴ Daum. *Ursemitische*, p. 123.

³¹⁷⁵ Marks. *Makeda*.

³¹⁷⁶ Phillips. *Sheba*, p. 299.

³¹⁷⁷ Sykes. *Mythology*, p. 7, *Allah* entry.

In the *Midrash Pesikta Rabbati* [20:2; 53:2], we are told that the planets and signs of the zodiac were among God's first creations. The same work tells us that the law was revealed to Moses in the month of *Sivan* because *Sivan* is equivalent to [the Twins] *Gemini*, the first human sign, and it was more appropriate that the law be praised by a human than a ram or a bull [20].³¹⁷⁸

Muhammad, thinking along the same lines as this *Midrash* writer, figured that the Twins and the Archer were good signs and months for pilgrimages. The Archer in Greco-Roman zodiacs was a *Centaur* holding a bow and arrow but in Jewish zodiacs the *Centaur* is replaced with a man. The Twins and the Archer signs happen to be next to moon-god sacrifices (see the above chart), which suggested to *Muhammad* what animals pilgrims ought to sacrifice to *Allah*.

The Twins are next to the Bull, a common moon-god symbol owing to its crescent-shaped horns. The Bull was next to the Ram, a common moon-god symbol owing to its curled horns. The Archer is next to the goat, another common moon-god symbol owing to its slightly curved horns. In Jewish zodiacs, common goats replaced the mythical fishtailed "sea-goats."

Muhammad noted that the Archer was a single man and the *Gemini* sign was two men. So the Archer represented the less well-attended *Umra* pilgrimage, while the Twins represented the *Hajj*, which was the greater pilgrimage (K 009:003).

Regarding the zodiac sign, the goat represented sacrifices at the *Umra* since it is next to the Archer sign. The Twins are next to the Bull. Clearly, the Bull is a greater sacrifice than the Goat, so the Bull must indicate the sacrifices at the greater pilgrimage, the *Hajj*.

The *Koran* may allude to how *Muhammad* thought some zodiac signs represented sacrifices and how the Archer represented a pilgrim. Note how *Muhammad* mentions sacrifices, pilgrimage and hunting all in the same verse:

O you who believe! Do not violate the [zodiac] signs appointed by *Allah* nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt (K 005:002).

That the *Kaaba* had a zodiac circle is a given considering the strength of the evidence about the *Kaaba* being an astral temple. As was noted in a previous chapter, the historian *Masudi* (896-956 AD) said the learned thought the *Kaaba* was dedicated to the sun, moon and the five visible planets.

The 360 idols placed in a wide circle around the *Kaaba* stood for the 360 days of the year (twelve months with thirty days each). The seven circumambulations stood for the planetary days of the week, combined with the spiral motion of the sky. Otherwise, it may represent the rotation of the seven stars of the Big Dipper constellation. Ryckmans wrote about zodiacs in South Arabia:

Astrology also played a role; people asked for children endowed with 'a good astrological configuration,' and late reliefs figure the signs of the zodiac.³¹⁷⁹

³¹⁷⁸ Ness. *Mosaics*, p. 152.

³¹⁷⁹ Ryckmans. *Anchor*, v. 6, p. 174.

Human Sacrifice at the *Kaaba* in the Pre-Islamic Era

The knife-like crescent suggested to moon-god worshippers around the globe that sacrifice was required—even human sacrifice. In the New World, the pre-Aztec city of *Teotihuacan* north of Mexico City is known for its two towering pyramids dedicated to the sun and moon. The Pyramid of the Moon was “the site of horrifically gory sacrifices.” In just one tomb discovered so far there were ten decapitated bodies tossed against a wall. “Two other bodies were richly ornamented with beads and a necklace made of imitation human jaws.”³¹⁸⁰

Apparently, *Makka* was no exception to the rule that Moon-gods demanded human sacrifice. Unfortunately however we do not have the unabridged version of *Ibn Ishaq's* biography of *Muhammad*. The editor *Ibn Hisham* (died in 828 or 833 AD/213 or 218 AH) admitted that he omitted interesting details from *Ibn Ishaq's* biography of *Muhammad*. Hisham wrote “...things which it is disgraceful to discuss; matters which would distress certain people...all these things I have omitted.”³¹⁸¹ Guillaume admitted:

...a great deal of the original...may well be...lost—for it is clear that the scurrilous attacks on the prophet which *Ibn Hisham* mentions in his Introduction are not to be found anywhere.³¹⁸²

Ibn Hisham may have omitted the fact that human sacrifices were offered at the *Kaaba*, human sacrifices that *Muhammad* seems to allude to in the *Koran*:

Even so, in the eyes of most of the pagans, their ‘partners’ made alluring the slaughter of their children in order to lead them to their own destruction and cause confusion in their religion. If *Allah* had willed, they would not have done so; but leave them and their inventions alone (*K* 006:137).

Human sacrifices were often offered up to Arabian gods and goddess, judging from various accounts of pre-Islamic Arabia.³¹⁸³ James Hastings wrote:

Testimony of a somewhat earlier date is supplied by *Porphyry*, who tells us (*De Abstin.* II 56) that ‘the people of *Duma*, in Arabia,’ annually sacrificed a boy and buried him under the altar, which served also as an idol...here we have another instance of the same object being used for both purposes [as a sacrifice and as an idol].³¹⁸⁴

Ryckmans wrote:

But in the kingdom of *Himyar*, the historical rock inscriptions of the 3rd century AD at the sanctuary of the goddess *Shams* [the sun goddess] in *al-Mi'sal* mention the ritual slaughter of civilian and military prisoners as a sacrifice in gratitude for a military victory. A similar custom is mentioned in inscriptions of Ethiopian kings in the 4th century AD.³¹⁸⁵

Gordon Newby wrote about a ruler in sixth-century AD *Yemen*:

Mundhir is reported to have sacrificed 400 Christian maidens to the goddess *Al 'Uzza* [Venus] and later sacrificed the son of his *Ghassanid* [tribe] enemy, *Arethas*, to the same goddess.³¹⁸⁶

³¹⁸⁰ “‘Pyramid of Moon’ yields up grisly secrets: Archaeologists find decapitated bodies in Aztec tomb,” *msnbc.msn.com*, 2 Dec 2004.

³¹⁸¹ *Ishaq, Sirat*, p. 691, “*Ibn Hisham's* Notes.”

³¹⁸² *Ishaq, Sirat*, p. xxxi, “Introduction.”

³¹⁸³ Hastings. *Ethics*, “Arabs (Ancient)” entry, p. 660, right column.

³¹⁸⁴ Hastings. *Ethics*, “Arabs (Ancient)” entry, p. 665, right column.

³¹⁸⁵ Ryckmans. *Anchor*, v. 6, p. 174.

³¹⁸⁶ Newby. *Arabia*, p. 45.

Human sacrifices were also offered up to moon-gods and not just to Venus. The *Sin* moon-god priests at *Haran* practiced human sacrifice.³¹⁸⁷ Tamara Green wrote:

An eight-century BCE judicial text from *Haran* declares that in case of a violation of contract, the delinquent must burn his eldest son on the altar of *Sin* [the moon-god] and his eldest daughter on the altar of *Belit-Seri*, who is Venus.³¹⁸⁸

That *Sin* was a god of contracts is interesting because *Allah* was too. Carl Brockelmann wrote: "*Allah* was actually the guardian of contracts..."³¹⁸⁹ The *Makkans* were known as merchants. To broker deals with other Arabs and Mideasterners was probably much easier if both parties honored the same high god. In the Mideast, this "same" god most often would have been a moon-god.

Muhammad said that the contract had to be entered into at the *Kaaba* ("the Sacred Mosque"), probably over the *Hatim* wall was meant (*K* 009:007). The *Koran* has a surprising number of verses on interest payments too (*K* 002:275-283; 003:130; 030:039).

In connection with contracts, the *Koran* indicates that the *Kuraish* worshipped *Allah* (*K* 029:061, 063; 043:087) and the strongest pre-Islamic oaths were by *Allah* (*K* 006:109; 016:038; 024:053; 035:042).

One can presume that upon violation of a *Makkan* contract, hostages were slaughtered upon the crescent-shaped *Hatim* Wall at the *Kaaba*. For instance, in one well-known tradition, when *Muhammad's* grandfather *Muttalib* wanted to break his vow to sacrifice a son (*Muhammad's* father) to *Allah*, *Muttalib* had to instead sacrifice one hundred camels. The steep price showed how badly the demon *Allah* wanted a human sacrifice.

Tamara Green wrote about a human sacrifice in a moon temple at *Haran*:

...Theodoret, the fifth-century ecclesiastical historian and Bishop of *Cyrrhus*, who reports that when the sealed temple at *Haran* [the "City of the Moon"] was opened after the death of the Julian [the Apostate], 'there was seen a woman hung on high by the hairs of her head and with her hands outstretched. The villain had cut open her belly and so, I suppose, learned from her liver his victory over the Persians [sarcastically speaking].'³¹⁹⁰

Al Kindy wrote in his *Apology* around 830 AD that the *Haranians* were still practicing human sacrifice in his day:

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.³¹⁹¹

A well-known *Islamic* tradition says that Ishmael, his mother Hagar, and...

...a whole series of prophets, numbering in the hundreds, is said to have been buried round the *Kaaba*.³¹⁹²

³¹⁸⁷ *Al Kindy. Apology*, p. 17.

³¹⁸⁸ Combe. *Culte du Sin*, p. 61, as quoted in Green. *Moon*, p. 35.

³¹⁸⁹ Brockelmann. *Peoples*, p. 9; also see *K* 009:006.

³¹⁹⁰ Theodoret, *Ecclesiastical History*, III:21, as quoted in Green. *Moon*, p. 51.

³¹⁹¹ *Al Kindy. Apology*, p. 17.

³¹⁹² Gibb & Kramers. *Encyclopedia*, p. 197, *Kab'ah* entry.

The semicircular area called the *Hijr* even has two marble grave markers for Hagar and Ishmael—so *Muslims* at the *Kaaba* circumambulate around a graveyard!

Another well-known tradition is that *Muhammad's* grandfather *Muttalib* nearly made a human sacrifice of *Muhammad's* father, *Abdullah* [Servant of *Allah*] to *Allah*.³¹⁹³

When evaluating these traditions, one must consider how pagan artwork and myths were recycled and how the pagan *Kaaba* and its environs were reinterpreted into a pseudo-Biblical context, as Zwemer wrote:

Pagan practices are explained away by inventing *Muslim* legends attributed to Bible characters, and the whole is an incomprehensible jumble of fictitious lore.³¹⁹⁴

So the tradition of hundreds of burials round the *Kaaba* can be taken as an admission that the *Makkans* recollected a time when male and female virgins were sacrificed on the crescent-shaped *Hatim* altar and then buried in the *Hijr* area and near the *Kaaba*. This agrees with the conclusions of other scholars, as John Van Ess wrote:

At *Makka*, *Allah* was the chief of the gods and the special deity of the *Quraish*, the prophet's tribe. *Allah* had three daughters: *Al Uzza* (Venus) most revered of all and pleased with human sacrifice.³¹⁹⁵

Hafiz Ghulam Sarwar wrote:

The blood of the sacrificial animals brought by the pilgrims was offered to the deities in the *Kaaba* and sometimes even human beings were sacrificed and offered to the god... Besides idol worship, they also worshipped the stars, the sun and the moon.³¹⁹⁶

So, one can see that *Muslims* at the *Kaaba* circumambulate around a graveyard full of human sacrifices.

Someone might ask why sacrifices to a moon-god would be buried in a plot of ground next to a crescent-shaped altar rather than burned on the altar? Perhaps the sacrifice was burned and only the ashes were buried.

Many ancient astral deities such as the gods associated with the sun and moon were considered both heavenly and chthonic, underworld deities. During the night the sun was thought to be traveling through the underworld, so the night-sun was worshipped as a chthonic or underworld power.

The ancients did not have a problem with multi-form and multi-phase gods. Prime examples include Venus, the Morning and Evening Star, and the moon with its phases.

The *Encyclopedia Britannica* states:

...sacrifices to the chthonic or underworld powers were frequently buried rather than burned or, if burned, burned near the ground or even in a trench.³¹⁹⁷

Many people were more concerned about appeasing the underworld deities. They sensed that most of their existence would be spent in the hereafter and that their ultimate fate was in the hands of underworld powers. Joseph Campbell wrote:

³¹⁹³ Peters. *Origins*, p. 82.

³¹⁹⁴ Zwemer. *Animism*, ch. 8.

³¹⁹⁵ Van Ess, John. *Meet the Arab*. The John Day Company, New York, 1943, p. 29.

³¹⁹⁶ Sarwar. *Prophet*, pp. 18-19.

³¹⁹⁷ EB, accessed 15 Mar 2003, Sacrifice entry.

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.³¹⁹⁸

Moshan Fani wrote in *The Dabistan* (~1645 AD) that the learned regard the *Kaaba* and the *Zamzam* well by the *Kaaba* as emblems of the sun.³¹⁹⁹

The fact that *Zamzam* is a well and the color of the *Kaaba* is black may suggest that the “learned” had the night-sun in mind. Gibb and Kramers wrote:

One typical characteristic of the lower world is certainly possessed by *Makka*. It is described as a tomb. Not only *Isma'il* [Ishmael] but a whole series of prophets numbering hundreds is said to have been buried round the *Kaaba*.³²⁰⁰

For three days at the end of each lunar month, the moon did not make an appearance and was thought to be in the netherworld. Since the sacrifices were buried next to a crescent-shaped altar, they may have been chthonic sacrifices made at the end of the month when the moon was not visible.

The zodiac circle may have helped the *Makkans* come to the conclusion that *Allah* wanted human sacrifice. Naturally, one or more of the Seasons, *Allah's* daughters, would be adjacent to a human zodiac signs such as the Twins, the Virgin, the Archer and the Water Bearer.

Instead of thinking the human sign meant the goddess wanted pilgrims to go on pilgrimage, some pagans may have thought that the goddess and *Allah* wanted human sacrifice during that month and season.

Depending on the particular zodiac circle (no two were exactly alike), the Seasons would often align with both human and non-human figures. Perhaps in the zodiac that *Muhammad* used, the Season he thought was *Uzza* was juxtaposed next to *Aries* the Ram (a male sheep). This may be why *Muhammad* offered a white ewe (female sheep) to Venus.^{3201 3202}

Muhammad's sacrificing to the goddess of love, Venus, might show the early onset of *Muhammad's* out-of-control sexuality. This “*Muhammad* as a pagan” incident goes a long way in explaining how *Muhammad* later bought into the idea of there being nymph nymphomaniacs *Houris* in heaven.

Muslims View the Slaughter of Infidels as Human Sacrifices

Muslims did not actually stop offering *Allah* human sacrifices. Other forms of human sacrifice to *Allah* include: slaughtering non-*Muslims* in *Jihad* warfare and terrorism, and Legal *Jihad* whereby blasphemers and apostates from *Islam* are killed.

Muhammad said that in *Jihad* *Muslims* ought to “smite the necks” of infidels (*K* 008:012; 047:004). Why did he not say to just run infidels through with a sword or a spear? Because a knife to the throat is the proper form of *Halal* sacrifice to *Allah*. *Islamists* who think of infidels as sheep to be slaughtered include:

• In 2005, the *Imam* of Omar *Al Mukhtar Mosque* in *Baghdad* said:

³¹⁹⁸ Campbell, Joseph. *Theosophy*, v46n5, Mar 1958, pp. 223-229, wisdomworld.org.

³¹⁹⁹ Fani. *Dabistan*, p. 394.

³²⁰⁰ Gibb & Kramers. *Encyclopedia*, p. 197, *Kab'ah* entry.

³²⁰¹ *Al Khargushi*. *Sharaf Al Mustafa*, as cited by Peters. *Origins*, p. 127.

³²⁰² *Al Kalbi*. *Idols*, pp. 16-17.

I say to the *Iraqis* whoever cannot slaughter (a sheep) on the Feast of Sacrifice, should take an American soldier and slaughter him.³²⁰³

- In 2001, Mohamed Atta, one of the leaders of the 9/11 terrorists, wrote in his notes to himself:

Check your weapon before you leave and long before you leave. (You must make your knife sharp and must not discomfort your animal during the slaughter)...If God decrees that any of you are to slaughter, dedicate the slaughter to your fathers...because you have obligations toward them. Do not disagree, and [but] obey. If you slaughter, do not cause the discomfort of those you are killing, because this is one of the practices of the prophet, peace be upon him.³²⁰⁴

- In a trial during 2005, it was revealed that Bouyer, the *Islamist* who was just a few strokes shy of cutting off the head of Theo van Gogh, “stole sheep from a farm to practice slaughtering.”³²⁰⁵
- Andrew Bostom wrote:

Lord Kinross described the slaughter of the Armenian community of *Urfa* [Turkey] in December 1895:

When a large group of young Armenians were brought before a *Sheikh*, he had them thrown down on their backs and held by their hands and feet. Then, in the words of an observer, he recited verses of the *Koran* and ‘cut their throats after the Mecca rite of sacrificing sheep.’³²⁰⁶

Several observers of *Islamdom* have called *Islamic* terror attacks, especially those with high body counts, “human sacrifice.”³²⁰⁷ The mothers of so-called martyrs refer to their terrorists sons and daughters as “sacrifices.”³²⁰⁸ One terrorist said he...

...wanted to carry out the sacrificial murder because of his hate for *Israel*.³²⁰⁹

Even women’s magazines specifically printed for *Muslim* terrorists make this point about suicidal attacks on non-*Muslims*:

Al-Khansa also appears to be linked to the most well known *Jihadist* outlet on the Internet, *Sawt Al-Jihad*—or ‘*Voice of Jihad*’. The first edition of the magazine uses fierce language similar to that found on *Sawt-Al-Jihad*. One of its encouragements to *Jihad* reads: ‘The blood of our husbands and the body parts of our children are our **sacrificial offering**.’³²¹⁰

In ancient times third parties could participate in sacrifices and purifications merely by paying for the purification rite (Act 21:24) or sacrifice (2Sa 24:24). This

³²⁰³ “*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.

³²⁰⁴ “Last words of a terrorist,” *The Observer*, guardian.co.uk, 30 Sep 2001.

³²⁰⁵ Broere, Wendel. “Dutch *Islamist* trial hears of gruesome films,” yahoo.com, 5 Dec 2005, C&R.

³²⁰⁶ Bostom, Andrew. “Goebbels and the *Jihadist* Youth,” americanthinker.com, 11 Apr 2006.

³²⁰⁷ Peters, Ralph. “Nothing *Islamic* about human sacrifice [meaning terrorism is human sacrifice, but it is not *Islamic*, or so says Peters],” usatoday.com, 16 Nov 2004; also Charles Johnson, LGF, points this out. Google “human sacrifice” or “child sacrifice” site:littlegreenfootballs.com, or use the LGF web blog’s search function.

³²⁰⁸ “MEMRI TV Project: Mothers of *Hizbullah* Martyrs: ‘We are Very Happy and Want to Sacrifice More Children,’” MEMRI, Dispatch 819, 25 Nov 2004, LGF.

³²⁰⁹ “Israeli Arab admits attempting to kill Jewish man,” Haaretz.com, 26 Nov 2004.

³²¹⁰ Usher, Sebastian. “‘*Jihad*’ magazine for women on web,” news.bbc.co.uk, 24 Aug 2004, LGF, JW, 25 Aug 2004.

reminds one of how *Muslims* regularly pay the families of suicide-bombers and dead terrorists, for instance:

Meanwhile, Interior Minister Bhokin Bhalakula [of *Thailand*] said Sunday that a *Malaysian* youth group's offer last week to raise 1 million *Ringgit* (USD \$264,000, *Euro* 204,000) for the [*Muslim*] families of [*Muslim*] victims of the Oct. 25 [*Muslims*] riot was 'unacceptable' and an 'act of interference by Malaysia'.³²¹¹

Muslims will send money to the families even though in many cases there is no financial need. Suicide-bombers often came from middle-class families and the miniskirt-chasing suicide-bomber was not the breadwinner supporting the family. Furthermore, if anyone was really in need, it would be the victims of the skirt-chasing suicide-bomber.

This all shows that when Saddam Hussein of *Iraq* sent up to 25,000 USD to the miniskirt-chasing suicide-bomber's family in Palestine, they actually are paying to participate in the human sacrifice to *Allah*. Interestingly, Saddam sent money he received from the U.N. Food-for-oil Scam, an over 20-billion dollar scam (the biggest scam in history), so corrupted U.N. officials indirectly paid for terrorism and human sacrifice.³²¹²

The *Ramadan* 2004 issue of *Sawt Al-Jihad* (see above quote) had this exhortation to human sacrifice:

Come closer to *Allah* through the blood of infidels; do not relent in spilling [their blood] and through [this blood] wipe out **humiliation and disgrace** from among your *Muslim* nation!³²¹³

Incidentally, *Muslims* say that honor-killings accomplish the same thing—wiping out a family's "**humiliation and disgrace**."

During the slitting of an infidel's throat or beheading an infidel, as though the infidel was a sheep for slaughter, terrorist say "*Allah Akbar*" loud enough to cover up the pleas for mercy and then the screams. For any *Halal* (*Kosher*) sacrifice, the *Muslim* slaughterer must pronounce the name of *Allah*.

After the dastardly deed of slitting the throat of an infidel or beheading an infidel, the terrorist say things like "We ask *Allah* to accept this offering from your hands."³²¹⁴ This is what is commonly said after *Halal* animal sacrifices too. Terrorists themselves note that their slitting of the throat is similar to animal sacrifice, as *The Australian* reported:

The men [terrorists] said that they sever the heads of those who malign them like they cut off the heads of sheep.³²¹⁵

In 2005 it was reported:

The video also showed an *Iraqi* who said the insurgents practiced beheading animals to train for decapitating hostages.³²¹⁶

³²¹¹ Tang, Alisa. "Two Die in *Thailand*'s Separatist Violence," news.yahoo.com, 14 Nov 2004.

³²¹² Butler, Desmond. "Probe: *Iraq* U.N. Cash Sent to Bombers' Kin," news.yahoo.com, 16 Nov 2004, LGF.

³²¹³ "*Al-Qa'ida* Internet Magazine *Sawt Al-Jihad* Calls to Intensify Fighting During *Ramadan*—'the Month of *Jihad*,'" MEMRI, 22 Oct 2004, dispatch No. 804.

³²¹⁴ Commander of the *Khobar* Terrorist Squad Tells the Story of the Operation," MEMRI, SDS no. 731, 15 Jun 2004.

³²¹⁵ "Insurgents' deadly take on editorial interference," theaustralian.news.com.au, 18 Dec 2004, JW, 19 Dec 2004.

The *Muslim* capital in Palestine since Medieval times is named *RamAllah* and means “the High Place of *Allah*.” The deaths of infidels and *Muslims* in *RamAllah* therefore take on special significance as human sacrifices to the demonic moon-god *Allah*. A perusal of victims lists shows that there are many victims of terror in *RamAllah* and in its vicinity.³²¹⁷ The *Jewish World Review* mentions an example:

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.³²¹⁸

An *Islamic* tradition that testifies to human sacrifice at the *Kaaba* is how *Muhammad*’s grandfather *Muttalib* wanted to sacrifice *Abdullah*, *Muhammad*’s father. *Muttalib* was reluctantly persuaded to slaughter one hundred camels instead of his own son.³²¹⁹

Unlike the account in Gen 22 with Abraham and Isaac, there is no hint that this was just *Allah*’s test of *Muttalib* and that *Allah* really did not want human sacrifice. The implication of the tradition is that for centuries *Allah* accepted, even demanded human sacrifice, but now it is permissible to substitute animals in the place of *Muslims*. Besides, *Allah* gets enough human sacrifice from *Muslims* dying during *Hajj*, or from *Muslims* and infidels dying during *Jihad*.

Muhammad’s biographer, *Ibn Ishaq*, records an incident where some *Makkans* were heckling *Muhammad* as he circumambulated the *Kaaba* three times. One can tell that this was similar to playground taunting, because as soon as *Muhammad* threatened the hecklers’ lives, they “spoke to him in the kindest way possible” asking him to go away.³²²⁰

The threat that *Muhammad* made against the *Makkans* at the *Kaaba* showed that he wanted to sacrifice the hecklers as human sacrifices to *Allah*. At the time the *Makkans* made sacrifices to *Allah* the moon-god on the crescent-shaped *Hatim* Wall, which altar *Muhammad* had just circumambulated three times.

Maududi says that K 007 is a *Makkan Sura* and in this very chapter *Muhammad* said that he considered infidels to be “cattle” (K 007:179).³²²¹ Cattle and bulls were archetypal moon-god sacrifices on account of their curved horns. Cattle were slaughtered on the curved *Hatim* Wall to *Allah* the moon-god and the hecklers were probably between the *Hatim* Wall and the *Kaaba*.

Notably, the crescent-shaped *Hatim* Wall was where animals and even humans once were sacrificed to *Allah* the moon-god using the *Dhabh* method. The priest used a crescent-shaped knife like a *Jambiya* or scimitar in order to honor the moon-god *Allah* with the sacrifice. *Muhammad* threatened the heckling *Makkans*:

Will you listen to me, O *Quraysh*? By him [*Allah*] who holds my life in His hand I bring you slaughter [*Dhabh*] [compare K 008:067].³²²²

³²¹⁶ Michael, Maggie. “*Iraqi* TV Airs Tape of Purported Confession,” abenews.go.com, 23 Feb 2005, LGF.

³²¹⁷ israelnewsagency.com/israelterrorvictims.html

³²¹⁸ Peretz, Martin. “Impossible Routine,” Jewishworldreview.com, 23 Sep 2003.

³²¹⁹ Lings. *Sources*, p. 13.

³²²⁰ Ishaq. *Sirat*, p. 131.

³²²¹ Maududi. *Meaning*, Introduction to *Sura* 7.

³²²² Ishaq says the word for “slaughter” that *Muhammad* used was *Dhabh* (Ishaq. *Sirat*, p. 131).

Alfred Guillaume reports that the Arabic word used for "slaughter" in the above quotation was *Dhabh*. *Dhabh* is the method that *Muslims* use to slit the throat of animals when sacrificing to *Allah*. A *Hadith* reported by Bukhari states that the prophet slaughtered a horse at *Makka* using the *Dhabh* method and then he ate the horse.³²²³ This shows that *Muhammad* threatened to ritually slaughter the *Makkans* to *Allah* on the crescent-shaped *Hatim Wall*.

During the *Dhabh* ritual slaughter, a curved knife is used to honor the moon-god *Allah*. During the throat slitting the name of the moon-god *Allah* is mentioned. Meat produced using this method is *Halal*, meaning *Kosher*. The word *Halal* reminds one of the world *Hilal*, meaning "crescent-moon."

So given the context and location especially, *Muhammad* was basically saying that he wanted to make a human sacrifice of the *Makkan* infidels whom he considered to be animals to be slaughtered.

This reading of history is confirmed by a curious example. Ghulam Mustafa Khan did a study on the *Muslim* rite of *Dhabh*. Khan knew that *Allah* was so obsessed about how animals were killed, that he thought it worth it to sacrifice his own life, if need be. Khan wrote:

The convulsive movements made by an animal after the brain has been suddenly deprived of blood are caused by the excitation of the lower nervous centers by the sudden deprivation of oxygen. Such movements may be induced in man by compression of one carotid artery. I have done this on myself and have felt, to my astonishment, my arm making up-and-down movements and striking the arm of the chair. Of the nervous impulsion to movement I was wholly unconscious. All I felt was the arm rhythmically hitting the chair and the feeling of faintness induced by cutting off half the blood brought to the brain by the carotid arteries.³²²⁴

This particular reading of history is also affirmed by traditions, history and other facts. For instance, throughout *Islamic* history *Muslims* have thought that performing suicide combat missions was worth it, if only more infidels were sacrificed for *Allah's* cause.

Nowadays, *Muslim* think that even terrorist suicide missions that kill infidel children are worth it, as long as more infidels are sacrificed than *Muslims*. Moreover, *Muslim* mother even mention how they became mothers and raised their children specifically to be terrorists and suicide-bombers. One mother said:

I wish I had 100 boys like *Mohammad*. I'd sacrifice them for the sake of God.³²²⁵

Another tradition confirms this interpretation that *Muhammad* saw killing infidels as a form of human sacrifice to *Allah*. Bukhari recorded this *Hadith*:

The Prophet [*Muhammad*] said 'On the Day of Resurrection Abraham will meet his father Azar [*Terah*] whose face will be dark and covered with dust. (The Prophet Abraham will say to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today, I will not disobey you.' 'Abraham will say: 'O Lord! [*Allah*] You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father?' Then *Allah* will say (to him): 'I have forbidden Paradise for the disbelievers.' Then he will be addressed, 'O Abraham! Look! What is

³²²³ *Sahih Bukhari*, vol. 7, bk. 67, no. 419.

³²²⁴ Khan. *Al-Dhabh*, pp. 50-51.

³²²⁵ "Palestinian mother proud of two sons killed on *Hamas* missions," *Jpost.com*, 19 Feb 2003.

underneath your feet?' He will look and there he will see a *Dhabh* (an animal), blood-stained, which will be caught by the legs and thrown in the (hell)fire.³²²⁶

In this *Hadith*, *Muhammad* said that in order to spare *Ibrahim* the embarrassment of cursing his own father for idolatry, *Allah* would change *Ibrahim*'s father into an animal on the Last Day.

The animal that used to be *Ibrahim*'s father just happens to be already slaughtered using the *Dhabh* sacrificial method, a moon-god religion sacrificial method that was discussed above. The dead animal sacrifice will then been taken by the legs and thrown into hell.

This *Hadith* shows that Gen 22 inspired *Muhammad*. In the Bible, instead of Abraham needing to sacrifice Isaac (or Ishmael, as *Muslims* say), a ram was provided.

So instead of *Ibrahim* needing to curse his own father, *Allah* morphed *Ibrahim*'s father into an animal ready to sacrifice to the moon-god *Allah*. The animal was thrown into hell, which meant *Ibrahim* did not need to curse his own father.

So one can easily tell from the above traditions that *Muhammad* viewed the slaughter of infidels as being the equivalent of human sacrifice to *Allah*. Orthodox Christian theologian Andrei Kuraev commented on the human sacrifice side of *Islamic* terrorism after the *Beslan* school massacre where about 331 were killed:

What happened in *Beslan* is not just a crime. It was a religious crime. It was ritual murder, the murder of children with prayers in the background. The terrorists killed in the name of their faith. They killed people shouting '*Allah Akbar*' and sacrificed innocent children on the altar of their religious ideas...They were not just gangsters who killed. They were people of one faith who killed Christians in the name of their creed.³²²⁷

Muslim Terrorists Sacrifice Many Non-Muslim Hostages As They Would a Halal (i.e. Kosher) Sacrifice of Sheep

Writers like Khan argue that slitting the throat of an animal is a kindest way to butcher an animal and less painful than shooting it or shocking it with high voltage.³²²⁸ Why is this an issue? Because:

- Animal rights activists and legislators have been critical of the *Halal* method of sacrificing.
- *Sharia* law is specific as to how *Halal* butchering is to be done.
- Tradition says a "long knife" was used to slaughter sheep and goats in the presence of *Muhammad* (*Sahih Muslim*, bk. 23, no. 5055).
- *Muhammad* had 600 to 900 men beheaded with swords. *Muhammad* is the "excellent exemplar" that *Muslims* emulate (*K* 033:021), so *Muslims* figure that if a sword is good enough for humans, a large knife will do for animals.

Based on *Muhammad*'s beheading example, *Muslim* executioners have used swords to behead. Unfortunately, videos show that even practiced executioners, such as in *Saudi Arabia*, often fail to sever the head from the torso in one blow. Amateur terrorists often need six or a dozen whacks with machetes.

³²²⁶ *Sahih Bukhari*, vol. 4, bk. 55, no. 569.

³²²⁷ "RUSSIA: Slaughter of *Beslan* children done as murderers shouted 'God is Great,' says theologian," *asianews.it*, 17 Sep 2004, *JW*.

³²²⁸ Khan. *Al-Dhabh*.

Unlike killing criminals, some terrorists view killing non-Muslims as being a sacrifice to Allah. Thus Muslim terrorists behead non-Muslims in a *Halal* fashion with a knife starting at the front of the neck just as they would a sacrificial sheep.

Before slitting the throat, the terrorist with the knife and his assistants often yell *Allah Akbar*. Some commentators have said this yelling was to drown out the screams of the victim, which may true. However, the mention of Allah's name is mandatory for *Halal* sacrifice. Mundir Badr Haloum, a lecturer at a Syrian University, confirms that these are *Halal* human sacrifices:

Islam is in the names of all of the organizations that decapitate using knives, all the while saying the *Fatiha* [MEMRI note: the first chapter of the *Koran*, said as a prayer] before the slaughter. The victims are butchered in the *Islamic* way ... Christians, *Buddhists* and *Jews*... After all, they are only infidels, fuel for the blaze, enemies or potential enemies, or the friends of enemies, or [friends of] their [enemies'] neighbors, and so on. The soul has no value and the body parts are laid out and displayed on the tables of *Islam*... Religious *Muslims* prepare an offering to heaven—a fresh bit of human flesh, meant to be evidence of the truth and the proof of *Jihad* for the absolute truth.³²²⁹

Another *Muslim* adds this information about beheading “infidels” that ties the practice to *Halal* sacrifice:

‘*Sharia* (*Islamic*) law and our history say that traitors or collaborators should be killed in this manner,’ says Hamid Ayad, 23, a *Fallujah* native now living in *Baghdad*. ‘It is permitted to behead them in this way, like a sheep is beheaded, as long as the cut is towards the direction of *Makka*. This is *Islamic* punishment and the *Mujahideen* (holy warriors) are simply following the words and deeds of the prophets... NGOs (non-governmental organizations) like the *Italians* are innocent but the *Americans* and *British*, they deserved it.’³²³⁰

In defense of such *Halal* knife beheadings, some *Muslims* have argued that it is a more humane way to kill than shooting with a gun. This contention is based on the specious argument that *Halal* sacrifice is the most humane way to butcher animals. This “*Halal* is humane” argument is advanced only to answer animal rights activists who are trying to outlaw such *Kosher* and *Halal* butchering practices.

The reality of the matter is that the *Halal* method of sacrifice is used only because cutting the jugular veins results in more blood loss than would say, a spear wound. *Muslims* are not supposed to eat blood with the meat (*K* 002:173; 005:003; 006:145; 016:115; 022:037).

The slit-throat method of butchering is NOT chosen on account of its being the least painful method, because it does not result in instantaneous death. A method that results in instant death is the least painful overall.

Slitting the throat results in massive blood loss over a short period of time because major veins and arteries are affected and the autonomous systems keep the heart pumping and the lung breathing. Other kinds of wounds would not keep the autonomous system working, or the blood loss would not be as significant, or would not result in death within a minute.

³²²⁹ “...Terrorism Nests within Us as *Muslims* and that We Must Exorcise It,” MEMRI, SDS no. 787, 22 Sep 2004, JW.

³²³⁰ Zoroya, Gregg & Larry Copeland and Cesar G. Soriano. “Beheadings ‘theater of terror’ amplifies insurgents’ message,” usatoday.com, 23 Sep 2004, p. 1A.

The *Halal* technique is NOT used because it is the least painful or the quickest method of killing a sacrifice. CAB International reported:

Any *Muslim* may slaughter an animal while invoking the name of Allah....Observations of *Halal* cattle slaughter without stunning done by a *Muslim* slaughterman with a large, curved skinning knife resulted in multiple hacking cuts. Sometimes there was a vigorous reaction from the animal.³²³¹

Videos of *Muslim* terrorists beheading humans reveal the same holds true for human sacrifice—meaning that there is a vigorous reaction by the victim. It is no wonder that the French invented the guillotine rather than rely on a swordsman, hangman or headsman.

Islamists of course will argue that if the knife were razor sharp, the animal would not even know that its throat had been cut before passing out. Of course, that is the **theory** and that may happen sometimes but what normally occurs is another story altogether. Furthermore, while an animal might not know what is going on, a human would know his throat had been cut whether it was painless or not.

After seeing a few beheading videos, one can deduce that the human victim writhes in fear and pain and is conscious for ten to thirty seconds after the first deep cut. The reason is the jugular and carotid veins are not the only veins connected to the brain. Even if a person was instantly beheaded as with a guillotine, the brain may remain conscious for a few seconds. Dr. Khan explains the effect of cutting off some of the blood-flow to the brain:

The convulsive movements made by an animal after the brain has been suddenly deprived of blood are caused by the excitation of the lower nervous centers by the sudden deprivation of oxygen. Such movements may be induced in man by compression of one carotid artery. I have done this on myself and have felt, to my astonishment, my arm making up-and-down movements and striking the arm of the chair. **Of the nervous impulsion to movement I was wholly unconscious.** All I felt was **the arm rhythmically hitting the chair and the feeling of faintness** induced by cutting off half the blood brought to the brain by the carotid arteries.³²³²

Videos show that the human victim screams as the terrorist cuts away in a sawing motion. It seems the terrorists rarely use razor-sharp knives but use machetes and buck knives or whatever is at hand. If the person does not react much to the knife, it may be because he is already dead or drugged. Executioners in Saudi Arabia reportedly give the victim opium. It was reported that an insurgent hideout had:

...two bottles of *Ketamine*—a rapid acting dissociative anesthetic similar to phencyclidine, better known as PCP—used to subdue victims.³²³³

Anatomy books show that when a neck is cut, skin, muscles, organs, glands, veins and such are all being cut at once and without even the application of localized anesthetics. Some hostages do appear to be drugged before beheading but it probably is just a look of exhaustion. The *Jerusalem Post* reported:

‘They used a knife which was not sharp...It seems they wanted to kill him slowly to torture him,’ said another Palestinian who saw the footage.³²³⁴

³²³¹ “Religious slaughter and animal welfare,” *Meat Focus International*, Mar 1994, pp. 115-123, published by CAB International, grandin.com & colostate.edu.

³²³² Khan, *Al-Dhahb*, pp. 50-51.

³²³³ “Iraqi Police Take Down Kirkuk ‘Hostage House,’” American Forces Press Service, defenselink.mil, 14 Oct 2004, C&R.

³²³⁴ Lahoud, Lamia. “DVD of American’s beheading is hot item in Gaza,” jpost.com, 29 Sep 2004.

One *Islamist* watched a beheading film in Netherlands and remarked:

A throat must be cut from the front but not entirely so there is maximum suffering.³²³⁵

Because a beheaded person's heart rate is quickened, the blood flows at a steady rate and a pool forms on the floor. There is no spurting of blood because the front of the neck only has jugular veins. The blood in veins is not under pressure like the blood coursing through an artery. In other words, oxygenated blood keeps going through the brain and the victim remains conscious.

Early in 2004 the videotaped victims of beheading in *Iraq* were Westerners and they seemed to have had hopes of being ransomed or released, and it seems beheaded was the further thing from their minds. According to friends of victims, the victims were naïve and had PC-AIDS and PC-ASS attitudes towards *Islam* such as "*Islam* is a Religion of Peace."TM

The PC-AIDS and PC-ASS victims probably read Karen Armstrong and John Esposito's books on *Islam* before traveling to the Mideast. Thus at the start of the video the hostage was surprising calm having no idea what was coming. They only panicked when they saw the knife coming for their throat.

After many people around the globe had seen or heard of the beheading videos and knew that *Islam* was not a Religion of Peace,TM the victims actually looked more and more resigned to their fate. The later beheading videos were not the heart-stopping stomach-turners they were at first.

Description of a Beheading of a Muslim

The Times Online reported an account of a Lebanese *Muslim*, Mohammed Raad, who witnessed a beheading. He provides some details not widely available from the clipped video footage that has flooded the web:

A man [an Egyptian] covered in bruises and dressed only in underwear was pulled from the boot [the auto's trunk]... 'They took me into one of the huts. The floor was covered with dried blood and it reeked of death. The *Emir* [leader] told me that this is where they slaughtered their captives. The man who was to kill him was known as 'the butcher.' He sharpened his knife on a stone as they prepared the Egyptian. They dressed their victim in a white gown and he then identified himself and confessed to his 'crime.' At the end of his confession he recited the *Shahada*, a prayer used by *Muslims* who hope to enter heaven.' Mr. Raad said: 'The butcher grabbed him by the throat and sliced off the tip of his tongue. The *Emir* said: 'You are a traitor and have disgraced your religion. You cannot recite the *Shahada* out loud.' Flanked by two armed men, the 'butcher' stood behind the Egyptian and read a short statement to a video camera. Then the butcher's assistants pushed the Egyptian to the ground, face down, and one of them held his feet. The butcher yanked back his head by the hair and cut his throat. When the knife hit the bone, there was a sawing noise, and then the butcher cut from the back of the neck, severing the head. While the butcher was doing this he chanted '*Allahu Akbar*' (God [*sic*, really should be translated as "*Allah*") is greatest). It took about ten seconds. The butcher raised the head up and I saw the eyes were still moving up and down and the skin on his face was still twitching.' Mr. Raad collapsed and was dragged out of the hut. 'The stench of the blood was the worst thing I have ever smelt,' he said. 'They said

³²³⁵ Broere, Wendel. "Dutch *Islamist* trial hears of gruesome films," yahoo.com, 5 Dec 2005, C&R.

afterwards that he was the first person they had slaughtered whose blood smelt so bad.' The body was put into a bag in the boot of the car. 'I asked if they would bury him. The *Emir* told me, 'No, we will throw him into the river for the benefit of the fish.'³²³⁶

Description of Beheadings of PC-AIDS and PC-ASS Individuals

What follows is a description of beheadings of people with PC-AIDS and PC-ASS. By the way, the fact that these victims had the PC-AIDS and PC-ASS syndromes does not reflect badly on them so much as on academics in the West who say *Islam* is a Religion of Peace™ even though they know better or ought to know better.

It seems the dull blades are used on PC-AIDS and PC-ASS infidels, so the following describes a longer beheading sequence—half a minute rather than ten seconds with a sharpened knife.

The person struggles against the handcuffs and other bindings but is usually subdued by three of the knife wielder's assistants. Overwhelming fear causes the PC-AIDS and PC-ASS person to go into shock and quiver. The *Jerusalem Post* reported that Palestinians said:

The worst thing I remember is the howl of the poor hostage...He was shaking all over. It's hard to imagine how anyone can watch it.³²³⁷

One kidnapped Italian who was shot (not beheaded) tried to pull the hood off his head and yelled "I will show you how an Italian dies."³²³⁸ It would be glorious if a Christian would praise *Yahveh* and mock *Allah* the moon-god even while the cold steel touches the neck, even if *Islamists* later edited this out of the videotape.

The victims scream in bursts until the windpipe is cut. This usually takes about eight seconds after the knife touches the neck. Then, for about ten to fifteen seconds after the windpipe is cut, the person attempts to scream but only deep wheezing noises are heard if the cut was below the voice box (larynx). If the cut was above the larynx, then there may be a few muffled, gurgling screams.

The screams stop when the person goes unconscious. At this time the **non**-autonomous systems, like the muscular system, cease to function, so the body goes limp or nearly so. Surprisingly, for five or ten seconds **after** the body goes limp, there are several gasping breaths, and profuse bleeding continues. This probably is because the heart and lungs are controlled by the autonomous system. Then there is the last long exhalation—the one where the ancients thought the spirit left the body.

The terrorists usually struggle cutting the spine. In Nov 2004, the *Fox News* Special Report *Eurabia* said that it took *Jihadists* two minutes and five seconds to lop off one Russian soldier's head, even though they were using a hunting knife. Because of the embarrassing delay, video clips usually stop and then restart as the terrorists finally lifts up the head and then cradles it in the small of the victim's back.

³²³⁶ Blandford, Nicholas. "'Thank God I'm alive,' says captive forced to watch hostage beheaded," timesonline.co.uk, 15 Oct 2004.

³²³⁷ Lahoud, Lamia. "DVD of American's beheading is hot item in Gaza," *Idem*.

³²³⁸ Steyn, Mark. "The Quality of Mersey," steynonline.com, 12 Oct 2004; "Italian hostage 'defied killers,'" news.bbc.co.uk, 15 Apr 2004, Belmontclub, *LGF*.

The headless bodies are usually dumped on the roadside or in a river. The head however is shown around as a short-lived trophy. This is in keeping with *Islamic* history where:

- ☞ *Muhammad*'s men brought him trophy heads.
- ☞ The heads of general were paraded around Arabia and the *Islamic* empire as a warning to those who might rebel.
- ☞ Some of the *Umayyad* "Standing *Caliph*" coinage had the *Caliph* holding a spear in his right hand and the severed head of an enemy suspended from his left hand!³²³⁹
- ☞ The *Serbs* in the 1990's captured pictures of *Muslims* showing their buddies severed *Serb* heads. One picture even shows three heads in a box and another shows a bag of heads.³²⁴⁰

After reading the CAB report, seeing the above-described videos and one of a pig that squealed for a while even after its throat had been cut, it is evident that *Halal* butchering is not a humane way for either animals or humans to die, no matter what *Halal*- and *Kosher*-slaughtering apologists say.

Since I wrote the above paragraph, rabbis in the US have been equipped with stun guns to stun steers that "continue to thrash about and try to stand after their throats have been slit." The PETA video that precipitated this measure showed "steers walking or bellowing up to three minutes after their throats were slit."³²⁴¹

Human Sacrifice at the *Kaaba* During the *Islamic* Era

Human sacrifice never really stopped at *Makka*. Malise Ruthven wrote about the circumambulation around the *Kaaba*:

Later Wolfe observes that some of the [carried] litters are actually biers carrying corpses, which jostle oddly under their coverlets. The liminal state [i.e. "sensory threshold"] in which boundaries separating individuals are temporarily dissolved also weakens the frontier between the living and the dead.³²⁴²

Some *Muslims* are offended that some infidels have made insensitive statements about *Muslims* dying at the *Hajj* but how many *Muslims* cheered 9/11 when 3,000 died and then named their newborns Usama? And how many *Muslims* have approved of beheading videos? Besides, many *Muslims* think it is not a tragedy for pilgrims to die at *Hajj* since those who die are considered blessed martyrs—just like the suicide-bombers. Blair and Bloom wrote:

Martyrs [Arabic: *Shahids*] ('witnesses,' 'those who go before') are immediately received into Paradise at their death. In *Islamic* tradition martyrs are not merely warriors who have died in defense of the faith but women who die in childbirth, plague victims and others.³²⁴³

Why is it important to be a martyr in *Islam*? Only the martyrs go to heaven right away, while the rest of *Muslims* "soul sleep" until Judgment Day, after which most go to Purgatory. Blair and Bloom wrote:

At death, after the inquisition by the angels *Munkar* and *Nakr*, all but martyrs repose in their graves, the virtuous in a peaceful sleep, the wicked

³²³⁹ Milstein, Rachel. "A Hoard of Early Arab Figurative Coins" as found in Barag. *Balog*, pp. 8-10 (especially 10, bottom), coins nos. 126-136, plates 3:126, 132-133.

³²⁴⁰ kosovo.com/kladecapit.pdf; kosovo.com/kla_decapit.pdf, accessed 2004.

³²⁴¹ "Kosher meatpacker making changes after activists cry cruelty," haaretz.com, 9 Dec 2004.

³²⁴² Ruthven, *World*, p. 13.

³²⁴³ Blair & Bloom. *Paradise*, p. 15, fn. 6.

nightmarishly pressed by the earth around them and tortured by visions and portents of their fate [in hell]. The ordinary world and the repose of the dead is brought to an end by the cataclysm of the Judgment...³²⁴⁴

There are a lot of dead who may be considered "martyrs" at each *Hajj*, as Malise Ruthven wrote:

Despite these precautions however the [*Hajji*] pilgrims often suffered appalling casualties. Those who survived the extremes of heat and cold, hunger and thirst or attacks by *Bedouin* marauders often succumbed to the plague....The *Maha Kumbh Mela* festival on the *Ganges* attracts up to 10 million *Hindu* worshippers without experiencing anything like the casualties regularly sustained by the *Hajj*.³²⁴⁵

The *Hajj* currently attracts about two million pilgrims. *Makka* most of time is a hot, dry desert without any shade, and is as cruel to life as any concentration camp. Many *Hajjis* suffer severe sunburn, heat stroke and heart attacks, especially because several rituals involve walking, jogging or "stampeding" several kilometers at a time.

The *Sa'i*, the straight-line circumambulation between Mounts *Safa* and *Marwa* is 3.5 KM.³²⁴⁶ 3.5 KM is like a marathon to many *Hajjis* since some have had bypass heart surgery, others are over- or underweight, or are elderly.

Ibn Warraq wrote about the dangerous run from Mount *Arafat*:

Here [at Mount *Arafat*] the pilgrim recites the usual prayers and listens to another oration on the theme of repentance. He then hurries (the Arabic word [literally] means 'stampede') to *Mazdalifah*, a place between *Mina* and *Arafat*, where he is required to arrive for the sunset prayer.³²⁴⁷

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.³²⁴⁸

Considering all the congested pedestrian traffic and running events, it is not surprising that nearly every year stampedes crush *Hajj* pilgrims. In the year 1990, 1,426 people died in a stampede.³²⁴⁹ It was reported in 2003 that "more than 2,500 have been killed since 1987."³²⁵⁰ In 2003 "14 pilgrims were killed in a stampede during the first day of the stoning ritual and 35 in 2001, while the 1998 *Hajj* saw 118 killed and more than 180 hurt at the pillars."³²⁵¹ In 2005, ten people died in a stampede at the pillars of *Mina* even though the area had just been rebuilt with crowd-control in mind.³²⁵² In October 2005, a passenger liner "carrying pilgrims collided with a cargo ship at the southern entrance to the Suez Canal...causing a stampede among passengers trying to escape the sinking ship. Two people were killed and 40 injured."³²⁵³ In 2006, 76 people died when a hotel collapsed, 345

³²⁴⁴ Blair & Bloom. *Paradise*, p. 15.

³²⁴⁵ Ruthven. *World*, pp. 3, 11.

³²⁴⁶ Ruthven. *World*, p. 20.

³²⁴⁷ Warraq. *Why*, p. 36.

³²⁴⁸ Zwemer. *Animism*, ch. 8.

³²⁴⁹ "Muslim pilgrims gather in Saudi Arabia for Hajj," msnbc.com, 18 Jan 2005.

³²⁵⁰ "Stampede kills 14 Hajj pilgrims," washtimes.com, 11 Feb 2003, DW, 22 Dec 2005.

³²⁵¹ "Hajj tragedy fails to stop faithful," english.aljazeera.net, 3 Feb 2004, DW, 22 Dec 2005.

³²⁵² Mohammad, Fawaz. "Ten Pilgrims Die in Minor Stampede," Islamonline.net, 22 Jan 2005.

³²⁵³ "Red Sea disaster: Egyptian ship sinks," ynetnews.com, 3 Feb 2006.

pilgrims died in a stampede by a ramp leading up to the *Mina* pillars.³²⁵⁴ In February 2006, some late returning pilgrims may have been on a ferry that capsized in the Red Sea, drowning over a thousand passengers.³²⁵⁵

The stampedes at various locations on the *Hajj* occur like clockwork. In fact, a 2004 *Hajj* manual read:

79. Every year there is invariably a stampede or stampede condition at the site of stoning of the *Jamarat*.³²⁵⁶

Sure enough—just as the *Hajj* manual predicted—the news service *Al-Jazeera* (a.k.a., *JihadTV*) reported that during the Year 2004 *Hajj*, 244 *Muslims* died in a stampede that lasted 27 minutes, and another eleven later died from their wounds.³²⁵⁷ *Aljazeera* also reported on the mind-boggling tragedy:

The death of 251 [the count varied] *Muslims* in a stampede shocked no one, with many pilgrims certain that those who die on the *Hajj* enter paradise and the *Saudi* authorities pointing to the ‘will of God’.³²⁵⁸

In 1997 *Hajj* the tent city at *Mina* caught on fire and 340 *Muslims* died. In 2004 there are now 40 thousand fireproof tents so *Muslims* have no more graphic examples of *Muhammad*’s “garments of fire” (*K* 014:050; 022:019).³²⁵⁹

Considering all the death that occurs at *Makka* each pilgrimage, this *Koran* verse is rather ironic:

Have they not seen that We [*Allah*] have appointed a sanctuary [the *Kaaba*] immune (from violence), while mankind is ravaged all around them? (*K* 029:067).

The unnecessary mass-deaths at *Hajj* are replicated elsewhere in *Islamdom* especially because *Allah*’s *Jihadists* have made *Muslims* jumpy. In the West the public treats most bomb threats as hoaxes but in *Islamdom* the public reacts to bomb threats as though they are real, for instance:

- In 2005 a bomb threat was phoned in to *Sri Lanka*’s Colombo airport, a *Saudi* Arabian Airlines jet that was set to fly to *Jiddah* (near *Mekka*) “opened the emergency exits and passengers panicked and jumped off. Most of them were injured in a stampede.” The flight had 400+ passengers. One woman was killed and 62 required hospitalization, meaning about one out of every 6.5 persons were hurt over a hoax.³²⁶⁰
- From 2003 to 2005, *Sunni Muslims* in *Iraq* sniped at and roadside bombed *Shia Muslims* as they walked and rode to *Shiite* shrines.³²⁶¹ Insurgents’ films of the attacks on pedestrians can be found on the Web. *Sunnis* also car- and suicide-bomb and mortar *Shiite* shrines, *Mosques* and outside processions. As a result, in 2005, while *Shia* pilgrims crossed a bridge over the *Tigris* River toward *Baghdad*’s *Kadhimiya* shrine, a rumor spread that there was a suicide-bomber in their midst. This caused a thousand deaths from trampling

³²⁵⁴ Hundreds killed in stampede at pilgrimage,” msnbc.com, 12 Jan 2006.

³²⁵⁵ “Red Sea disaster: Egyptian ship sinks,” ynetnews.com, 3 Feb 2006.

³²⁵⁶ *The Hajj—An Orientation Manual for Trainers of Indian Pilgrims of Hajj—2004* (1424 AH), p. 14, point 79, hajcommittee.com (*Haj* is a variant spelling of *Hajj*).

³²⁵⁷ “*Hajj* stampede toll rises,” aljazeera.net, 2 Feb 2004.

³²⁵⁸ Mahjoub, Taieb. “Pilgrims long to see *Makka* and die,” aljazeera.net, 2 Feb 2004.

³²⁵⁹ “*Muslim* pilgrims gather in *Saudi Arabia* for *Hajj*,” msnbc.com, 18 Jan 2005.

³²⁶⁰ “Stampede on *Saudi* aircraft leaves one woman dead, 62 injured,” forbes.com, 8 Sep 2005.

³²⁶¹ “Suicide bombers strike as *Shiite* pilgrimage underway,” forbes.com, 19 Sep 2005.

and drowning as people ran and fell or jumped into the *Tigris* River from the bridge.³²⁶²

Of course the deaths along pilgrimage roads and at the *Hajj* do not greatly disturb *Muslims* enough to deter them from going since...

...Dying while on *Hajj* is considered to be very auspicious....The deaths have not shocked many people, with several pilgrims certain that those who die during *Hajj* enter paradise. 'I wish I was among the pilgrims who died on Sunday,' Kamal Shahada, an Egyptian pilgrim, said. 'I would have gone to heaven, because dying in these holy sites of *Islam* would assure one a place in heaven,' he said, echoing a widespread conviction in the *Islamic* world. Libyan *Muhammad* Taylamun agreed. 'The two million faithful who gathered every year at the holy sites for the pilgrimage hope to have the honour of being buried in this sacred soil,' he said. The scale of the tragedy which cast a shadow over the *Hajj* certainly provoked compassion among the gathering but fatalism predominates among 'the guests of God.' 'Those who died will be missed by their families and friends but they have a chance no one else can have by dying on the holy land of *Islam* where they are then buried,' said a *Bangladeshi*.³²⁶³

Some *Muslims* have defended the *Hajj* saying that dozens of sports fans have died at soccer matches before but one can see that many *Hajj*-goers are more like *Islamic* suicide-bombers than sports fans. Sports fans have no death-wish and death is the farthest thing from their minds. By contrast, many *Hajj*-goers hope to die at *Mekka*!

Charles Johnson wrote about a 2004 *Hajj* manual that nonchalantly predicted a tragedy in 2004 months before 244 *Muslims* died in a stampede (mentioned above):

This [2004 *Hajj*] manual supports my point that the 'stoning' ritual and accompanying deadly stampedes are a form of human sacrifice that is tacitly condoned. Everyone involved knows there is a great likelihood of mass casualties, yet the pilgrims do not modify their behavior and the authorities do not institute effective countermeasures. It's a state-sanctioned blood ritual; they're not putting people on altars and ripping their hearts out like the *Aztecs* did but it is only one step away.³²⁶⁴

One can see that the *Hajj* ritualism that *Muslims* go through, and the *Ihram* dress that *Muslims* wear, are really just ways *Muslims* prepare themselves for their own human sacrifice—if they think they should be so lucky as to be chosen by *Allah* to die during the *Hajj*.

The dying for *Allah* has been going on since pre-*Islamic* times when humans were offered up to Venus and the moon-god. All the *Hajjis* dying in the merciless desert led to the abandonment of sacrificing *Muslims* since pre-meditated sacrifice of humans now seemed like overkill.

Besides, *Muhammad* thought, it is fine for *Hajjis* to die for *Allah* due to dehydration or whatnot but *Muslims* ought to kill non-*Muslims* if they kill anyone at all. Thus countless non-*Muslims* have been dying at the hands of *Muslim Jihadists* ever since.

In 1819, John Lewis Burckhardt wrote about cruel conditions that *Hajjis* fell victim to ever since *Muhammad*'s day:

³²⁶² "Iraq: Terror on the Tigris," newsweek.com, 6 Sep 2005.

³²⁶³ "Hajj tragedy fails to stop faithful," aljazeera.net, 3 Feb 2004, DW, 22 Dec 2005, plus caption.

³²⁶⁴ LGF, "Handy Tips for Avoiding Stampedes," 1 Feb 2004.

It will readily be conceived that the danger and fatigue incident to the journey prove fatal to great numbers of the pilgrims; perhaps one-sixth fall victim to their zeal. The greater part of the diseases by which they are attacked on the road arise from their being almost destitute of clothing; many perish in the desert through want and fatigue and others are murdered...³²⁶⁵

The harshness of the environment and overcrowding dangers pale in comparison to the disease problem. F. E. Peters notes that throughout the nineteenth-century, *Hajjis* brought cholera, especially from *Java*, *Singapore* and the *Indus* River Valley.³²⁶⁶ Diseases traveled East to West, and in Europe 'episodes of the disease [cholera] were unmistakably connected with the *Hajj*' in the nineteenth century.³²⁶⁷

In May 1865, 15,000 of the 90,000 pilgrims died from cholera during the *Hajj*. On the trip from *Jiddah* back to Egypt, over one hundred *Hajjis* died and were thrown into the Red Sea. By June 1865, cholera reached Alexandria and then Europe and killed 60,000 Egyptians in three months. By November 1865, cholera reached New York City.³²⁶⁸

Since *Muhammad* ended intercalation, the *Hajj* occasionally occurs during the rainy season at *Mekka*, and this would tend to promote drowning and disease from stagnant, polluted water. This is especially the case because *Mekka* and the *Hajj* tract lie in two big drainage ditches called *Wadis* that flood every few years, as in:

- ☪ 1629 AD when a flashflood (a *Sayf*) engulfed the *Haram* [sacred area] and "everyone within it was drowned."³²⁶⁹
- ☪ One can find pictures of people wading by a flooded *Kaaba* in 1941.³²⁷⁰
- ☪ During the *Hajj* of 1877-1878, the *Haram* was flooded with seven feet of water, the worst flood in seventeen years.³²⁷¹ John Keane wrote:

The worse result of the flood was the sickness that prevailed after it; cholera, small-pox and typhus epidemics broke out and raged wildly together for about three weeks....Men in the agonies of cholera might frequently be seen lying at the sides of the streets and never a good Samaritan went near them.³²⁷²

Rainwater is still a problem during the *Hajj* even though much of the terrain has been altered by flood-control projects. In 2005 *Islam Online* related:

...unseasonable heavy rains caused unexpected crowding and traffic jams in *Makka* and *Mina*. Torrential rain flooded the streets and uprooted pilgrims' tents in *Mina*...The downpour also destroyed a main tunnel used by pilgrims in *Mina* which could trigger a serious traffic jam, with many of the pilgrims running for cover and seeking shelter, adds our correspondent.

Disease is not the only cause of death after the *Hajj* is over. *Muslims* often have celebrations after returning from *Hajj* and they fire bullets into the air. In 2005 a Palestinian girl was killed by a falling bullet during a post-*Hajj* celebration.³²⁷³

³²⁶⁵ Peters. *Hajj*, Ch. VI: "Steam Ships and Cholera," especially pp. 301-315.

³²⁶⁶ Peters. *Hajj*, p. 301.

³²⁶⁷ Peters. *Hajj*, p. 301.

³²⁶⁸ Peters. *Hajj*, p. 301.

³²⁶⁹ Peters. *Mekka*, p. 289.

³²⁷⁰ A 1941 AD picture of chest-high floodwaters by the *Kaaba* can be seen in Nasr. *Makka*, p. 27.

³²⁷¹ Peters. *Mekka*, p. 137.

³²⁷² Peters. *Mekka*, p. 140.

³²⁷³ Regular, Arnon & Amos Harel. "IDF says schoolgirl was probably killed by Palestinian gunfire." *haaretz.com*, 31 Jan 2005, *LGF*.

Even though many Palestinians have died from falling bullets and misfired weapons in crowded situations, the practice continues. In one incident a man fired a weapon in the air after his relative was released from prison. When he went back to carrying it by the strap, it misfired and shot four men—killing one.³²⁷⁴ Nevertheless, because *Islam* teaches fatalism, *Muslims* figure that if anyone dies, *Allah* must have willed it (*Inshallah*)—meaning that normal and prudent safety precautions are a waste of time.

Also, because *Muslims* study the *Koran* during *Hajj* and often visit *Madina* afterward where *Muhammad* killed many people, including 600 to 900 Jewish men in one day, *Muslims* come home feeling super-spiritual and are super-dangerous. So, it was not surprising to read that a *Kuwaiti* father returned from *Hajj* in 2005 and blindfolded and slit the throat of his thirteen-year-old daughter in front of her siblings because he suspected her of having sex. The coroner found that her *hymen* was intact and she was in fact a virgin.³²⁷⁵

The Plague at Makka the Year Muhammad Was Born

The memory of plagues among pilgrims seems to be preserved in the *Koranic* story of the Year of the Elephant (*K* 105). It seems that an embarrassing fact had to be covered up, specifically, that a plague occurred in *Makka* at the *Hajj* during the year of *Muhammad*'s birth (570 AD). Not only that but *Muhammad*'s father contracted some illness and died the year of *Muhammad*'s birth.

Muslim traditions often cover up the ugly truth by introducing historical anachronism, or by casting the victim as the perpetrator, or vice versa, as Carleton Coon wrote:

Muslims are notoriously loath to preserve traditions of earlier paganism and like to garble what pre-Islamic history they permit to survive in anachronistic terms.³²⁷⁶

The plague during the year of *Muhammad*'s birth involved measles and small pox. *Ibn Ishaq* wrote:

Ya'qub b. 'Utba told me that he was informed that that year [the "Year of the Elephant" when *Muhammad* was born] was the first time that measles and smallpox had been seen in Arabia.³²⁷⁷

This of course would be an inauspicious start for *Muhammad*'s prophetic career, so an elaborate story was concocted. Instead of the plague being brought by pilgrims and spread among pilgrims, an invading army of Christian suddenly becomes the victims.

The plague was blamed on the invasion of *Makka* launched from *Yemen* by the *Abyssinian* Christian *Abraha* in the year that *Muhammad* was born (570 AD). A *Sabean* inscription however shows that *Abraha*'s excursion north to the *Hijaz* from *Yemen* took place in 552 AD while *Muhammad* was born in 570 AD.³²⁷⁸

The inscription and history leave us no reason to believe *Abraha*'s mission had anything to do with a desecration of a church. Also, the *Hijaz* was invaded, not the

³²⁷⁴ Toameh, Khalid Abu. "Lawlessness in West Bank," jpost.com, 22 Feb 2005.

³²⁷⁵ "Kuwaiti 'slit daughter's throat,'" news.bbc.co.uk, 26 Jan 2005, LGF.

³²⁷⁶ Coon. *Southern*, p. 398.

³²⁷⁷ Ishaq. *Sirat*, p. 27.

³²⁷⁸ Peters. *Origins*, p. 88.

backwater town called *Makka*. Moreover, the inscription says the invasion was entirely successful and there was no disaster.

Archaeologists estimate that sometime between 550 and 570 AD the *Marib* dam broke. *Muhammad* mentions the downfall of *Marib* (K 034:016-019). Just as *Ur* became desert and was abandoned in 317 BC when the Euphrates River changed course,³²⁷⁹ so *Marib* returned to desert when its dam became irreparable. The hapless *Sabeian* civilization disbanded and between 30,000 and 50,000 *Sabeans* trekked to northern Arabia and to parts unknown.

It is unlikely that *Abraha* would launch an invasion north in 570 AD when his branch of civilization was collapsing all around him. An Arab defecating in a church would be the least of *Abraha's* worries. Indeed, *Abraha* may not have even been alive in 570 AD!

The most plausible explanation for the *Koran's* and *Islamic* tradition's accounts of the Year of the Elephant is this. Many of the *Sabeans* fleeing the demise of *Marib* traveled through *Makka* in 570 AD and they brought various diseases to *Makka*.

In order to sanitize official *Islamic* history of the plague of 570 AD and make the *Makkans* look invincible from the start, the storyteller changed some details. A disease-afflicted Christian army from *Yemen* replaced the disease-carrying *Sabeian* refugees of 570 AD in 552 AD.

That the stories from 552 and 570 AD are conflated explains why during the Story of the Elephant, the *Makkans* were hiding in the hills rather than fighting *Abraha*. The *Makkans* were in the hills because they feared the diseases that the *Sabeian* refugees brought as they headed north through *Makka*. Townsfolk often abandoned their towns during plagues from ancient times up until the last century.

Significantly, tradition records that a *Bedouin* woman nursed *Muhammad*. The *Sufi* Martin Lings says this was a custom of rich parents because of the frequent epidemics and high infant mortality rates found in large ancient cities.³²⁸⁰

Muhammad's family however was not rich and neither was *Makka* very populated. So the fact that a *Bedouin* nursed *Muhammad* suggests that *Makka* experienced plagues during the year of *Muhammad's* birth, especially if *Muhammad's* mother *Amina* was taken ill.

Tellingly, *Muhammad's* father, *Abdullah*, caught one of the diseases brought from *Yemen*. He probably caught the disease and died in *Makka*. Tradition says *Abdullah* died at his relatives' house in *Madina* after being on a caravan journey to *Syria*.³²⁸¹

If *Abdullah* died in *Madina* at all, he probably was there until the plagues at *Makka* subsided. Unfortunately, the *Sabeans* traveled all the way to *Syria*, so just escaping *Makka* was not enough for *Abdullah* to dodge the bullet, so to speak.

The Intended Meaning Behind the Story of the Elephant

The *Koranic* chapter "The Elephant" is named after *Abraha's* elephant that refused to attack the *Kaaba* but only kneeled to it. The elephant only kneeled in the direction of the *Kaaba*—the *Kiblah*.

³²⁷⁹ *EB*, accessed 15 Mar 2003, *Ur* entry.

³²⁸⁰ Lings, *Sources*, p. 23.

³²⁸¹ Lings, *Sources*, p. 21.

Peters wrote that the elephant had “quite exemplary prayer habits...like a good Muslim of a later generation.”³²⁸² In fact, tradition refers to the elephant as “Mahmoud the Praise worthy,” as though the elephant were a Muslim.

The underlying truth of the story “The Elephant,” seems to be that even one Muslim praying toward the Kaaba can be so unsanitary as to bring plague and death on his fellow travelers or fellow pilgrims. In fact, the vector of the plague is even mentioned in the story. *Ibn Ishaq* wrote:

The Kinanite went forth until he came to the cathedral and defiled it [*Ibn Hisham* wrote “he defecated in it.”] Then he returned to his own country. Hearing of the matter *Abraha* made inquiries and learned that the outrage had been committed by an Arab who came from the temple in *Makka* where the Arabs went on pilgrimage, and that he had done this in anger at his threat to divert the Arabs’ pilgrimage to the cathedral, showing thereby that it was unworthy of reverence. *Abraha* was enraged and swore that he would go to this temple and destroy it.³²⁸³

So it seems the storyteller knew that poor sewage sanitation standards at *Makka* led to the plague of 570 AD, as in other years. The fabricated story says that the Kinanite defecated right in the shrine. Here the storyteller lets on that he knew sewage near the Kaaba led to epidemics. The *Makkans* knew that disease was rampant because during each pilgrimage, thousands of pilgrims defecated in the holy precincts without even bothering to kick sand over the piles. Many pilgrims then stepped in the excrement and tracked it around the Kaaba as they circumambulated. Then *Allah* became, so to speak, the Lord of the Flies (*Beelzebub*).

The Sufi Martin Lings wrote about *Muhammad*’s father in connection to the Story of the Elephant:

‘*Abd Allah*, the son of ‘*Abd Al Muttalib*, was not in *Makka* at the time of the miracle of the birds [the birds dropping stones caused the small pox and measles plague in 570 AD, according to legend]. He had gone for trade to Palestine and Syria with one of the caravans; and on his way home he had lodged with his grandmother’s family in *Yathrib* and there he had fallen ill [and died].³²⁸⁴

This seems to be an all too convenient explanation and suggests that *Muhammad*’s father died in the small pox and measles plague that hit *Makka* the year of *Muhammad*’s birth (570 AD).

This kind of sanitizing of *Muhammad*’s history is evidenced elsewhere. In fact, the editor of *Muhammad*’s main biography admits to sanitizing the account. The editor, *Ibn Hisham* (died in 828 or 833 AD/213 or 218 AH) wrote:

...things which it is disgraceful to discuss; matters which would distress certain people...all these things I have omitted.³²⁸⁵

To make the fact that *Muhammad*’s father died the same year *Muhammad* was born less damaging, *Muhammad*’s biographers stated that *Abdullah* was returning from Syria and died in *Madina*. How convenient that *Abdullah* died in *Yathrib*, which would later be called *Madina*, “the City of the Prophet”!

³²⁸² Peters. *Origins*, p. 87.

³²⁸³ Ishaq. *Sirat*, pp. 22 and 696, note 35.

³²⁸⁴ Lings. *Sources*, p. 21.

³²⁸⁵ Ishaq. *Sirat*, p. 691, “*Ibn Hisham*’s Notes.”

Another example of such editing to clean up *Muhammad's* life involves eclipses. Evidently, it was embarrassing that there were a number of lunar eclipse traditions that involved the prophet of the moon-god *Allah*.

Unlike eclipses of the sun where the corona around the sun is reddish and the landscape fills with eerie gray shadows (Joe 02:31; Act 02:20; Rev 06:12), lunar eclipses produce unexpected colors. Lunar eclipses were perceived as ominous to the ancients—especially to moon-god worshippers:

Total lunar eclipses come in many colors, from dark brown and red to bright orange, yellow and even gray, depending on how much dust and clouds are in the Earth's atmosphere at that time...In ancient times, the phenomenon was believed caused by some unseen monster bloodying the moon, an omen of disaster.³²⁸⁶

So the lunar eclipses were read out of the early *Muslim* traditions and solar eclipses inserted in their place. This had the effect of transforming traditions that were damaging to the moon-god *Allah* into anti-solar propaganda. This editing of *Islamic* traditions is similar to how *Muhammad* transformed pro-solar rites at the *Hajj* into anti-solar, pro-lunar rites.

The editors forgot to change the heading (rubric) under which eclipse traditions were gathered. Arthur Jeffery quoted one tradition about *Muhammad* traveling in haste to a *Mosque* to pray for the duration of a solar eclipse, but then Jeffery notes:

It may seem surprising that while the rubric speaks of eclipse of the moon, the Traditions under the rubric deal exclusively with eclipses of the sun.³²⁸⁷

It is statistically unlikely that there would only be solar eclipse traditions involving *Muhammad* but no lunar eclipse traditions. Lunar eclipses occur much more frequently than solar eclipses. Astral-oriented societies such as seventh-century Arabia may have seen a few lunar eclipses per year, while only experiencing a solar eclipse every other decade.

Not only do lunar eclipses occur more frequently but also more people can see lunar eclipses. Anyone on the night side of the earth can view a lunar eclipse but each solar eclipse can only be seen by a small fraction of people on the dayside of the earth.

Lack of Personal Hygiene Led to the Death of Many Muslims

Samuel Clemens in *The Innocents Abroad* records how *Hajjis* commonly neglected personal hygiene, even by lax nineteenth-century standards:

Hundreds of *Moors* come to *Tangier* every year and embark for *Makka*. They go part of the way in English steamers and the ten or twelve dollars they pay for passage is about all the trip costs. They take with them a quantity of food and when the commissary department fails they 'skirmish'...From the time they leave till they get home again, they never wash, either on land or sea. They are usually gone from five to seven months and as they do not change their clothes during all that time, they are totally unfit for the drawing room when they get back.³²⁸⁸

³²⁸⁶ "Lunar eclipse to turn moon red: Latest in string of cosmic shows," *CNN.com*, 6 Nov 2003.

³²⁸⁷ Jeffery, *Islam*, p. 179 & fn. 1.

³²⁸⁸ Twain, Mark. *The Innocents Abroad*, 1869, ch. 9 (etext).

This lack of hygiene probably is the main reason that many pilgrims get a sacred hair cut near the end of the *Hajj* pilgrimage. *Al Kalbi* wrote in his *Book of Idols* that in a pre-Islamic pilgrimage site in Syria a pilgrim said:

‘I swore by the betyls of *Al Uqaybir* a solemn oath, where the foreparts of the heads and the lice are shaven.’³²⁸⁹

Pilgrims got a haircut near the end of *Hajj* because they did not want to share their *Hajji* status with thousands of lice that tagged along.

Even *Muhammad*, who was known for meticulous standards of hygiene, contracted hair lice (*Sahih Bukhari*, vol. 9, no. 130).³²⁹⁰ On his final pilgrimage *Muhammad* had his hair cut,³²⁹¹ even though *Muhammad* was able to afford a louse-resistant hair preparation. *Ibn Ishaq* wrote that *Muhammad* said “I have matted my hair.” *Guillaume* wrote that a more literal translation of the phrase indicates that *Muhammad* used *Labbadtu*. *Guillaume* explains:

Labbadtu is explained in the *Nihaya of Ibnu'l-Athir* as a sort of gum that is put on the hair to prevent it becoming disheveled and lousy.³²⁹²

Diseases dispersed at the *Hajj* still are a biohazard since two million people camp out for nearly two weeks and touch and even kiss the same cult objects. Diseases with incubation periods such as leprosy are harder to associate with the *Hajj* but surely are spread there. Here follows some reports of diseases with shorter incubation periods spread at *Hajj*. *MSN Slate* reported:

Another longtime *Hajj* hazard has been the spread of communicable diseases. Last year, for example, the British Medical Journal reported that one-fifth of pilgrims returning to the UK were found to be carrying a rare bacterium that can cause fatal meningitis.³²⁹³

During *Hajj* 2006, two *CNN* reporters wrote:

Just before prayer time, when the crowd levels are at their peak, human traffic is so dense it can take half an hour to walk only few hundred meters. My producer and I have decided to wear surgical masks in the busiest areas to shield ourselves from dust and germs. Pharmacies here sell them in boxes of 25 or 50, as they’ve become very popular with tourists.³²⁹⁴

The *Encyclopedia Britannica* states:

In spite of careful checking, pilgrims may sometimes bring various illnesses, particularly cholera and cerebro-spinal infections, into the city [of *Makka*].³²⁹⁵

The *Strategy Page* reports on a disease that could have been transferred via *Makka*:

Since you can track where a polio strain came from [i.e. similar to DNA fingerprinting], it is now known that the ‘Nigerian strain’ is responsible for outbreaks as far away as Indonesia. So far, there are only about 1,300 cases in Nigeria and elsewhere.³²⁹⁶

³²⁸⁹ *Al Kalbi*. *Idols*, p. 33 “*Al Uqaysir*.”

³²⁹⁰ Trifkovic. *Sword*, pp. 45–46.

³²⁹¹ Lings. *Source*, p. 334.

³²⁹² Ishaq. *Sirat*, p. 650, note 1.

³²⁹³ Koerner, Brendan L. “Why Is the Muslim Hajj So Dangerous?” *MSN Slate Explainer*, slate.msn.com, 12 Feb 2003.

³²⁹⁴ “Gorani: Masks and business at Hajj,” cnn.com, 8 Jan 2006.

³²⁹⁵ EB, *Makka* entry, accessed 22 Dec 2004.

³²⁹⁶ “NBC: Islamic Biological Warfare,” strategypage.com, 10 May 2005, JW, 12 May 2005.

Daniel Pipes wrote:

The common element, the *New York Times* notes, is that incidents of polio are now located 'almost exclusively in *Muslim* countries or regions.' That's because, scientists hypothesize, the polio infection traveled from Nigeria in a uniquely *Muslim* way—via the *Hajj*, or pilgrimage to *Makka*, which took place in January 2005. Testing confirms that all three Asian strains of the disease originated in northern Nigeria.³²⁹⁷

What is worse, despite a worldwide joint project by the Rotary Club and World Health Organization to eradicate polio, paranoid and doctrinaire *Imams* still stuck in the Dark Ages denounce the vaccine as an American plot to poison the populace.

One can see from the pilgrim accounts that for the last fourteen centuries, *Hajj* pilgrims spread diseases throughout the known world. *Hajji Ibn Jubayr* wrote in 1183 AD of a major disease vector with the rather generic name of "the Black Stone."

The Stone, when kissed, has a softness and moistness which so enchants the mouth that he who puts his lips to it would wish them never to be removed. This is one of the special favours of Divine Providence...May God profit us by the kissing and touching of it. By His favour may all who yearn fervently for it be brought to it.³²⁹⁸

Why do *Muslims* kiss the Black Stone? *Caliph Umar* said it was on account of the example that *Muhammad* set (*Sahih Al Bukhari* 002:667+675+676+679+680).

The *Hajj* is different from the other shrines because since the dawn of *Islam* so many pilgrims have come from so far, all at once, and camped out in relative proximity to each other for nearly two weeks. Then in quick procession thousands touch and plant wet kisses on one sacred stone.

Unlike pilgrims elsewhere, *Hajjis* French wet kissed the Black Stone—but really it was oral sex since the stylized Black Stone and its silver frame looks vulviform (a point discussed elsewhere). One could say that any diseases that pilgrims picked up from the Black Stone were STDs: Sexually Transmitted Diseases. These STDs were then spread around the world.

A petri dish could hardly outdo the Black Stone as a vector in spreading contagion. Basically, the Black Stone is a biological Weapon of Mass Destruction (WMD). In the past the Black Stone and the *Hajj* affected tens of thousands of *Hajjis* but now it affects two million pilgrims.

Contagious *Hajjis* then return home spreading contagions globally. Cumulatively over fourteen centuries, the *Hajj* has probably been responsible for millions of deaths by disease.

Furthermore, the camp conditions at Mina and the lodging in *Makka* have been terrible. The poor sanitation and squalid living conditions of the pilgrims could not fail but to pass on many diseases. No doubt *Muslims* noticed how many *Hajjis* succumbed from deprivations on the march to *Makka* and while camping at *Makka* and *Mina*.

Nudity and *Ihrams* at the *Kaaba*

The zodiac icons seem to have influenced the dress code during the pilgrimage. Most of the male zodiac figures wore standard attire for ancient times, a skirt that ended at the knee. *Virgo* often wore loose-fitting clothes that covered the body.

³²⁹⁷ Pipes, Daniel. "A Conspiracy Theory Spreads Polio," *DP*, 24 May 2005.

³²⁹⁸ *Jubayr. Travels.*

Lester Ness wrote that the typical Greek portrayals of *Libra* and *Aquarius* were nude.³²⁹⁹ In one Jewish zodiac...

...*Sagittarius* is a nude human, not a *centaur*, holding a bow and draped in a mantle, somewhat like a *Hercules'* lion skin.³³⁰⁰

Some of the humans signs depicted in the zodiacs may have been interpreted as being pilgrims. These were nude or had partial body wraps, or were fully clothed.

The zodiac circle icon "pilgrims" could be thought of as being in a ring that circumambulates around the sun and moon figure. They were like the *Makkans* who circumambulated around a moon-god shrine. So it is not surprising that the pre-Islamic dress code at the *Kaaba* mimicked the zodiac dress code, as *Ibn Ishaq* reports:

Nor could they [pilgrims] circumambulate the House except in the garment of the *Hums*. If they had no such garments they had to go round naked. If any man or woman felt scruples when they had no *Hums* garments, then they could go round in their ordinary clothes; but they had to throw them away afterwards so that neither they nor anyone else could make use of them...The men at least went naked, while the women laid aside all their clothes except a shift [a chemise] wide open back and front.³³⁰¹

Elsewhere *Ibn Ishaq* reported on naked circumambulation:

Outsiders used to circumambulate the temple naked, both men and women...When a woman went round naked she would put one hand behind her and the other in front.³³⁰²

Ibn Ishaq provided a verse that *Muhammad's* grandfather, *Muttalib*, wrote about how the *Kaaba* was built: "None of our workers wore clothes."³³⁰³ *Ibn Hisham* wrote about a variant reading: "...our *pudenda* [genitalia] were not covered."³³⁰⁴

Naked circumambulation was the background for the clothing rule in *Koran* 007:031, 033. *Muhammad* ruled that every male pilgrim (*Hajji*) must wear a linen wrap called an *Ihram*. This wrap is not much more substantial than what some of the zodiac icon men wore. *Ibn Ishaq* reports that *Muhammad* said...

...prohibit men from praying in one small garment unless it be a garment whose ends are doubled over their shoulders, and forbid men from squatting in one garment which exposes their person [i.e. their privates] to the air...³³⁰⁵

Even today when *Hajjis* wear just the *Ihram* and sandals (or are barefoot), they still pretty much look the part of certain zodiac icons from whence the style of dress came.³³⁰⁶

Sex at the Kaaba

Every month had a zodiac sign based on a constellation in the ecliptic. It is not known what constellation stood for the thirteenth month for intercalary years, though the sign seems to have inspired orgies. Ameer Ali wrote:

³²⁹⁹ Ness. *Mosaics*, p. 13.

³³⁰⁰ Ness. *Mosaics*, p. 9.

³³⁰¹ Ishaq. *Sirat*, pp. 87-88.

³³⁰² Ishaq. *Sirat*, p. 89.

³³⁰³ Ishaq. *Sirat*, p. 87.

³³⁰⁴ Ishaq. *Sirat*, p. 711, note 133.

³³⁰⁵ Ishaq. *Sirat*, p. 647.

³³⁰⁶ Nasr & Nomachi. *Makka*, photos on pp. 48-49, 55, 58 66, 71, 76-77, 80, 86, 88-89 and 91.

Since the suppression of the *Nasi* [intercalation], on account of the orgies and various heathen rites observed in the intercalary years, the names of the [Muslim] months have no relation to the seasons.³³⁰⁷

Besides, the loose dress code inspired by the zodiac signs was bound to increase sexual appetites. *Ibn Ishaq* records:

An Arab woman who was going round the house thus [nearly naked] said:

Today, some or all of it [privates] can be seen,

But what can be seen I do not make common property!³³⁰⁸

Of course sexual passion was bound to arise while worshipping *Allah's* divine daughters. Apparently, a common interjection was "Suck *Allat's* Nipples!"—*Allat* being the sun-goddess.³³⁰⁹ After all, arousing passion was the purpose of worshipping Venus (*Uzza*), *Allah's* daughter and the goddess of lust. For instance, the pagan women at the Battle of *Uhud* chanted:

We are daughters of the Star of the Morn (*Tarik*) [Venus]; we tread softly on silken cushions (*Namarik*); face the enemy boldly and we will press you in our arms; fly and we shall shun you with disgust.³³¹⁰

John of Damascus said that in his day, which is after the *Hajj* pilgrimage was reformed by *Muhammad*, the "rubbing and kissing [the Black Stone]...was extremely passionate." The reason *Muslims* gave for this fertility rite was "Abraham had sexual intercourse with Hagar on it [the Black Stone]."³³¹¹

John of Damascus said that during his day the Black Stone still had traces of the head "of the Semitic Venus (Greek *Aphrodite*)."³³¹² Moshan Fani wrote similarly in *The Dabistan* (~1645 AD):

According to the learned, the...*Hajer Ul Asvad*, 'the Black Stone at *Makka*,' represents the body of Venus, which on the border of the heavens is a star of the planets.³³¹³

Interestingly, another eighth-century Byzantine writer, Georges the Monk, said that *Muslims* worshipped "god...the moon and *Aphrodite*."³³¹⁴ *Aphrodite* is the Greek Venus, whom Georges the Monk probably equated with the Arabian goddess *Uzza* and the Venus Black Stone. What this suggests is *Muslims* were using the crescent-and-orb symbol in the eighth century.

The "traces" in the stone that John of Damascus heard about may have been shallow cuts, or just a reflection of light that pilgrims attributed to Venus. Many betyls like those found at *Petra* are quite featureless but some have the god's eyes, nose and mouth notched into the stone.³³¹⁵

The betyl stone did not need to bear an exact resemblance to the god worshipped. The important thing to the Arabs was that the spirit was thought to

³³⁰⁷ Ali. *Spirit*, p. 50.

³³⁰⁸ Ishaq. *Sirat*, p. 88.

³³⁰⁹ Ishaq. *Sirat*, p. 502.

³³¹⁰ Quoted from *Ibn ul-Athir*, vol. ii, p. 118, in Ali. *Spirit*, p. 69, fn. 1.

³³¹¹ Sahas. *Heresy*, pp. 88-89.

³³¹² Sahas. *Heresy*, pp. 88, 137.

³³¹³ Fani. *Dabistan*, p. 394.

³³¹⁴ 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 Completus* (162 volumes), Paris, 1857-1886, vol. 110:873.

³³¹⁵ Auge & Dentzer. *Petra*, p. 34; and Levy. *Lost*, p. 72, fig. 11.

inhabit the stone. In fact, the stone could even be smooth and featureless, as F. E. Peters wrote:

One aspect of the worship of the pre-Islamic Arabs that attracted the attention not only of Greek and Latin authors who came in contact with Arab society, but also of later Muslim authorities on the Age of Barbarism was a widespread cult of stones. For both sets of observers it seemed odd to venerate stones, whether they were totally unshaped or fashioned into some kind of very rudimentary idol. It was not of course the stones that were being worshipped, but an animated spirit within them.³³¹⁶

That the Black Stone is a Venus stone is significant since Muhammad kissed the Black Stone, as Ibn Ishaq noted.³³¹⁷ Caliph Umar also kissed the Black Stone:

'Umar came near the Black Stone and kissed it and said 'No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Apostle kissing you, I would not have kissed you.'³³¹⁸

There are indications preserved in the traditions that there were orgies even at the Kaaba. Ibn Ishaq provides an account given by Aisha, one of Muhammad's wives:

(The Quraysh) adopted Asaf (or Isaf) and Na'ila [as idols]...they were (originally) a man and a woman of Jurhum...who copulated in the Kaaba, so God transformed them into two stones.³³¹⁹

Bisexuality at the Kaaba

To Muhammad, the Gemini Twins, Castor and Pollux, represented two pilgrims. Of course few in Arabia knew the original Mesopotamian and Greek mythology behind the zodiac sign depicting two Gemini men. To those who took part in nude circumambulation and orgies during the Pre-Islamic period, the Gemini twins apparently represented bisexuality and nudism. This would especially be the case if the Arabian zodiac circles depicted the Twins as nudes. As was noted above, other human zodiac signs were often shown nude. James Hastings wrote:

...a Bedawi, who belonged to the neighboring tribe of Hudhail, marched round the Kaaba with his buttocks uncovered, apparently imagining that this was a peculiarly effective means of appealing to the god.³³²⁰

Not all ancient horoscopes were positive. For instance, it was believed (but not necessarily in medieval Arabia) that if the ascendant at one's birth was in Aries the Ram, this predisposed a person to a life of homosexual lust.³³²¹ This of course would tend to be a self-fulfilling prophecy.

The Kuraish may have thought that Allah approved of bisexuality, as indicated by the Gemini Twins. This might explain why in the prophet's tribe, the Kuraish, homosexuality was rather common. Jim Wafer wrote:

...Al Tifashi...says that 'inverts' were common in the Prophet's own tribe, the Quraysh, and the Prophet is supposed to have been particularly amused by

³³¹⁶ Peters, *Hajj*, p. 21.

³³¹⁷ Ishaq, *Sirat*, p. 131.

³³¹⁸ *Sahih Al Bukhari* 002:667, 675, 676, 679, 680; see also Al Kindy, *Apology*, under the section "Pilgrimage and rites of Makka," p. 93; Zwemer, *Animism*, ch. 8.

³³¹⁹ Ishaq, *Sirat*, p. 37, as quoted in Peters, *Hajj*, p. 19.

³³²⁰ Hastings, *Ethics*, "Arabs (Ancient)" entry, pp. 667-668.

³³²¹ Wedel, *Attitude*, p. 126.

the wit of one invert called Hayth. He is also reported to have permitted inverts to be in the same room as his wives when the latter were not veiled.³³²²

A number of *Hadiths* confirm that “effeminate” men were allowed access to *Muhammad’s Harem*, but one was barred because he joked about how obese a particular woman was. Traditions relate that it was customary to allow men with no sexual inclination to enter freely where there were women.³³²³

Bisexuality was common in urban *Makka*, even though “homosexuality seems to have been comparatively little known among the rural *Bedouins* of Arabia in pre-Islamic times.”³³²⁴ How *Makkans* were seduced into bisexuality can be learned from *Ibn Ishaq’s* biography. The loose dress code began already in early childhood, as *Ishaq* reports:

The apostle, so I was told, used to tell how God protected him in his childhood during the period of heathenism, saying ‘I found myself among the boys of *Quraysh* carrying stones such as boys play with; we had all uncovered ourselves, each taking his shirt...a wrapper which covered the lower part of the body...and putting it round his neck as he carried the stones. I was going to and fro in the same way, when an unseen figure slapped me most painfully saying ‘Put your shirt on’; so I took it and fastened it on me and then began to carry the stones upon my neck wearing my shirt alone among my fellows.’³³²⁵

Alfred Guillaume wrote that traditions relate that an angel was sent once in *Muhammad’s* childhood and once when *Muhammad* was an adult. In other words, it took angelic intervention just to keep *Muhammad’s* pants on in public:

Suhayli, [p.] 120, after pointing out that a somewhat similar story is told of the prophet’s modesty and its preservation by supernatural means, at the time that the rebuilding of the *Kaaba* was undertaken when *Muhammad* was a grown man, says significantly that if the account here is correct, divine intervention must have occurred twice.³³²⁶

So while *Muhammad’s* grandfather, *Muttalib* gleefully composed a poem about how “None of our workers wore clothes” while building the *Kaaba*,³³²⁷ *Muhammad* was fretting about taking his clothes off.³³²⁸ Of course *Muhammad* knew why he needed to keep his clothes on, because bisexuality was common among his fellow *Makkans*. The *Sufi* Martin Lings wrote that a male *Muslim*...

...would tell in after [later] years of the great beauty of the Prophet as he remembered him at the trench, girt with a red cloak, his breast sprinkled with dust and his black hair long enough to touch his shoulders. ‘More beautiful than him I have not seen,’ he would say. Nor was he alone [among the *Muslims*] conscious of this beauty.³³²⁹

That many *Makkans* were bisexual or had the attitude that bisexuality was acceptable conduct, led to some curious situations, for instance:

³³²² Khawam, Rene R. *Les delices des coeurs par Ahmad Al Tifachi (1184-1253)*. Jerome Martineau, Paris, 1971, p. 255, as quoted in Murray. *Culture*, p. 89.

³³²³ *Malik’s Muwatta*, bk. 37, no. 6.5; also see *Sahih Bukhari*, vol. 5, bk. 59, no. 613; vol. 7, bk. 62, no. 162; vol. 7, bk. 72, nos. 774-775; vol. 8, bk. 082, no. 820

³³²⁴ Murray. *Culture*, p. 155.

³³²⁵ *Ishaq. Sirat*, p. 81 & fn. 1.

³³²⁶ *Ishaq. Sirat*, p. 81 & fn. 2.

³³²⁷ *Ishaq. Sirat*, p. 87.

³³²⁸ Muir. *Life*, vol. ii, p. 34, fn. 44.

³³²⁹ Lings. *Sources*, p. 217.

- Ⓒ ‘Abbas told *Muhammad* to take off his “waist sheet,” but, as luck would have it, *Muhammad* did not comply with the suggestion.³³³⁰
- Ⓒ *Abu Bakr* and *Muhammad* stayed together for three days in a dark cave in Mount *Thawr* just south of *Makka*. While they were in the cave, the *Sakina* spirit of peace came upon the two (*K* 009:040).³³³¹ Let’s just hope the both of them were not wearing the skimpy *Ihram* outfit.

Abu Bakr was *Muhammad*’s “Companion.” Also interesting is the fact that *Muhammad* said that he “loved a man,” namely, *Mu’adh Ibn Jabal*, who also just happened to be another “Companion.”³³³² *Muhammad* appointed *Jabal* as *Qadi* (Arabic for “judge”) of *Yemen*, perhaps because things were just getting too steamy in *Madina*, so to speak.

The *Makkans* went out looking for *Muhammad* but when they approached the cave, they did not enter it. Since the men were probably skilled trackers, they hardly could have missed all the footprints leading up to the cave, yet they said “that there was no need to enter the cave since no one could possibly be there.”³³³³

The caves around *Makka* may have been used to provide privacy for sexual exploits as parks around major cities often do. The searchers for *Muhammad* seem to have been politely backing out of a situation where they did not want to intrude on what they supposed was bisexual activity. Prominent *Makkans*, they figured, would be annoyed by such an intrusion, especially if they were discovered in the act.

- Ⓒ *Muhammad* had either a birthmark or mole on his back that he said was a seal showing he was marked to be a prophet. When a follower wanted to look at it...

...he [*Muhammad*] threw off his cloak laying bare his back and I looked at the seal and recognized it. Then I bent over him kissing him and weeping.³³³⁴

- Ⓒ A *Muslim* recounts meeting *Muhammad* at the *Kaaba*, saying “Then he [*Muhammad*] rubbed my breast and prayed that I might be steadfast.”³³³⁵
- Ⓒ *Muhammad* stroked *Abu Baker*’s father’s “chest and asked him to accept *Islam* and he did so.”³³³⁶
- Ⓒ A convert, “Addas, bent over him [*Muhammad*] and kissed his head, his hands and his feet.”³³³⁷
- Ⓒ *Anas b. Malik* played footsie with *Muhammad*. He said “So he [*Muhammad*] rode and we rode with him, and I rode behind *Abu Talha* with my foot touching the apostle’s foot.”³³³⁸
- Ⓒ *Muhammad* exposed himself, as *Anas* reported “When *Allah*’s Apostle invaded *Khaybar*...the Prophet rode...and my knee was touching the thigh

³³³⁰ *Sahih Bukhari*, vol. 5, bk. 58, no. 170.

³³³¹ *Armstrong, Biography*, p. 224.

³³³² *Al Farid, Ibn. Poems*, p. 53, note 24. This note is reproduced in full in a footnote found in the following pages.

³³³³ *Lings, Sources*, p. 119.

³³³⁴ *Ishaq, Sirat*, p. 97.

³³³⁵ *Ishaq, Sirat*, p. 158.

³³³⁶ *Ishaq, Sirat*, p. 549.

³³³⁷ *Ishaq, Sirat*, p. 193.

³³³⁸ *Ishaq, Sirat*, p. 511.

of the Prophet. He uncovered his thigh and I saw the whiteness of the thigh of the Prophet."³³³⁹

- "Abdul 'Aziz reported "The Prophet, laying bare his own belly...whereupon Sawad stooped and imprinted a kiss... 'What made thee do this?' said the Prophet. And he answered: 'O Messenger of God, we are now faced with what thou seest [see]; and I desired that at my last moment [before dying in battle] with thee [you]—if so it be [that he actually is killed]—my skin should touch thy skin;' and the Prophet prayed for him and blessed him."³³⁴⁰
- Usayd *Ibn* Hudayr, a man of the *Ansar*, said that while he was given to jesting and was talking to the people and making them laugh, the Prophet...poked him under the ribs with a stick. He [Hudayr] said: 'Let me take retaliation.' He [Muhammad] said: 'Take retaliation.' He [Hudayr] said: 'You are wearing a shirt but I am not.' The Prophet...then raised his shirt and the man embraced him and began to kiss his side. Then he said: 'This is what I wanted, Apostle of Allah!' (*Sunan Abu-Dawud*, bk. 41, no. 5205).

Stephen O. Murray and Will Roscoe wrote that in *Islam*, bisexuality and even pederasty flourished:

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 [girls and boys] (*[K 0]*56.17ff; 52:17ff; 52:24; 76:19)...there is the famous tale in which *Mohammad* saw God in the form of a beautiful youth (Schimmel, Annemarie, 1982:67-68; Ritter, Hellmut, 1955:445-46), the tradition that the Prophet loved a man [the "Companion," Mu'adh *Ibn* Jabal],³³⁴¹ and the report of *Al Jahiz* (~776 to ~868 [AD]) concerning the ease with which early companions discussed sexuality in the introduction of *Kitab Mufakharat Al Jawari Wa-Al Ghulman* (a book of the debate comparing the advantages of [sex with] women and [or, versus] young men; see *Abu Khalil*, As'ad, 1993:33).³³⁴²

Richard Burton (1821–1890 AD), a famous British explorer and Orientalist, wrote:

Mohammed seems to have regarded [pederasty] with philosophic indifference."³³⁴³

³³³⁹ *Sahih Bukhari*, vol. 1, bk. 8, no. 367; also see *Sahih Muslim*, bk. 019, no. 4437.

³³⁴⁰ Lings. *Sources*, p. 146.

³³⁴¹ Arthur J. Arberry wrote: "Note 24: The reference is to Mu'adh *b.* Jabal, the Companion, a famous transmitter of Traditions whom the Prophet appointed as *Qadi* [Judge] of *Yemen*; a man of many virtues, remarkably handsome; the Prophet once said to him, 'O Mu'adh, truly I love thee'; he died a martyr's death in his thirties in the year 17/638 or 18/639 (see *Ibn Hajar*, x, 186-8; *Ibn Al 'Imad*, i, 29-30; Hitti, 397). The choice of his name is thus particularly apposite [appropriate], apart from its rhetorical elegance. The reference suggests that the poet now has in mind a mortal beloved, no doubt a handsome disciple, in whom he is seeing after *Sufi* fashion the embodiment of Divine Beauty. Note the *Jinas* between *L-ma'adi* and *Mu'ada*" (*Al Farid, Ibn. Poems*, p. 53).

³³⁴² Murray. *Culture*, pp. 302, 307 (also see p. 90).

³³⁴³ Burton. *Essay*.

Since *Muslims* reject the validity of the Old and New Testaments, *Muslims* are left without any clear scriptural command against bisexuality. The *Hadith* are equally open to interpretation.³³⁴⁴

The *Koran* and *Hadith* only speak against homosexuality but not necessarily bisexuality. The *Koran*'s message is that men and women can enjoy, and even prefer bisexuality, as long as one does not entirely abandon sexual relations with the opposite sex (*K* 011:079). Stephen O. Murray and Will Roscoe wrote on the subject:

Despite the Prophet's familiarity with the *Talmudic* tradition and his view that sodomy ran contrary to God's will (*Fasiq*), he did not include it among the 'abominations' offensive to *Allah* for which he related specific punishments. Nor did subsequent *Islamic* commentators draw on accounts of *Sodom* and *Gomorrah*...to condemn homosexuality, as did Biblical commentators.³³⁴⁵

The *Koran* mentions the story of *Sodom* and *Gomorrah* at least eight times.³³⁴⁶ Each account suggests that the abandonment of the opposite sex was the troubling issue but not the attempted homosexual encounter (*K* 007:081; 011:079; 026:165-166; 027:055; 029:028). That the *Sodomites* had abandoned women is shown by how the *Sodomites* were only interested in the two male visitors—even after Lot offered his two daughters.

According to *Muhammad*'s thinking, if the *Sodomites* had only been bisexuals rather than homosexuals (*K* 011:078-079; 015:071), than *Sodom* would have been spared. *Ibn Warraq* wrote:

...some scholars find the *Koranic* attitude [towards homosexuality], at worst, mildly negative or even ambiguous...³³⁴⁷

Jim Wafer wrote:

There is however only one passage in the *Quran* that can be interpreted as prescribing a particular legal position toward sexual relations between males within the *Umma* (community of believers). It is translated by *Pickthall* as follows:

And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! *Allah* is Relenting, Merciful ([*K*] 4.16).³³⁴⁸

The *Hadith* also suggest that *Muhammad*'s problem with the *Sodomites* was over their homosexuality—not necessarily their bisexuality. *Muhammad* said:

If you find anyone doing as Lot's people did, kill the one who does it and the one to whom it is done (*Sunan Abu-Dawud*, bk. 38, no. 4447).

If a man who is **not married** is seized committing sodomy, he will be stoned to death (*Sunan Abu-Dawud*, bk. 38, no. 4448).

Being a practicing *Muslim* would exempt homosexuals from most punishment, as suggested by this tradition about a cross-dresser:

A hermaphrodite (*Mukhannath*) who had dyed his hands and feet with *Henna* was brought to the Prophet...He asked: 'What is the matter with this man?' He was told: 'Apostle of *Allah*! He affects [wears a] women's get-up [clothing].' So he ordered regarding him and he was banished to *An-Naqi*. The

³³⁴⁴ *Sunan Abu-Dawud*, 38.4447-4448; *Malik's Muwatta*, 41.1.11.

³³⁴⁵ Murray, *Culture*, p. 307.

³³⁴⁶ *K* 007:080-084; 011:077-083; 015:058-076; 021:074; 022:043; 026:165-175; 027:056-059; 029:027-033.

³³⁴⁷ Warraq, *Why*, p. 341.

³³⁴⁸ Murray, *Culture*, p. 88.

people said: ‘Apostle of *Allah*! Should we not kill him?’ He said: ‘I have been prohibited from killing people who pray.’ *Abu Usamah* said: ‘*Naqi*’ is a region near *Madina*...³³⁴⁹

So authentic *Islam* does not condemn *Muslim* homosexuals, as long as they do not swear off bisexuality entirely. Given *Islam*’s laxity or love-hate relationship toward homosexual conduct, it naturally follows that *Imams* were often of that “persuasion,” as Stephen Murray and Will Roscoe noted:

The sarcastic maxim of the Persian wit ‘Obeyd-e Zakani (~1300 to ~1370), ‘Do not withhold your posterior favors from friends and foes when [you are] young, so that in old age you can attain the status of a *Sheik*, a preacher or a man of fame and dignity,’³³⁵⁰ surely is an exaggeration—but one does not exaggerate what does not exist, nor satirize what has no relation to what the audience recognizes as reality.³³⁵¹

Stephen Murray and Will Roscoe also wrote:

The most acclaimed lyricist of this brilliant era, *Ibn Quzman* (~1080-1160 [AD]), has been called one of the greatest of medieval poets. An irreverent *Bohemian* of the cut of Francois Villon [1431–1463? AD], he composed racy, colloquial *Zajals*, far removed from the canons of classical Arabic verse. Tall, blond and blue-eyed, *Ibn Quzman* led a licentious life resembling that of [Caliph] Haroun Al Rashid’s boon companion in *Baghdad*, the poet *Abu Nuwas* [died 195 AH/810 AD], who was also unabashedly explicit about his homosexuality. In short, terse lines and elliptical stanzas that are almost untranslatable, he celebrates ‘wine, adultery and sodomy’ (*Ibn Hazm* 1931:268). Like the troubadours of *Provence* [in southern France] he complains of the *hauteur* [haughtiness] and disdain of his lovers, who are often male, but laughs at the refined conventions of idealistic love: ‘What do you say about a beloved, when he and you, without anyone else, are alone and the house door is locked?’ (*Ibn Hazm* 1931:283 and *Passim*). Poverty-stricken, he ended his days, not on the gallows, but as an *Imam* teaching in a *Mosque*.³³⁵²

Samuel Zwemer wrote that *Imams* preached in *Mosques* using erotic verse:

Into the sermon he introduced compliments to the *Khalifah* [Caliph] and his mother and prayers for them; he further recited many verses, some encomia [praise] on the sovereign, others of the *Sufi* erotic style, which affected the audience powerfully.³³⁵³

Stephen Murray and Will Roscoe wrote that *Islam* officially introduced bisexuality into the conquered territories:

Some [*Muslims*] (such as *Abu Nuwas* [died 195 AH/810 AD] and the [*Madinan*] jurists of the *Maliki* school rationalized the practice of making non-believers 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.³³⁵⁴

³³⁴⁹ *Sahih Abu-Dawud*, bk. 41, no. 4910.

³³⁵⁰ ‘Obeyd-e Zakani, *Nezam Al Din. The Ethics of the Aristocrats [1350 AD] and Other Satirical Works*. Hasan Javadi (translator and editor), Jahan Books, Piedmont, California, USA, 1985, p. 65, as quoted in Murray. *Culture*, p. 21.

³³⁵¹ Javadi, Hasan. *Satire in Persian Literature*. Dickinson University Press, Rutherford, New Jersey, USA, 1988, as cited in Murray. *Culture*, p. 21.

³³⁵² Murray. *Culture*, p. 154.

³³⁵³ Zwemer. *Heirs*, ch. 4, pp. 46-47.

³³⁵⁴ Murray. *Culture*, p. 304.

The *Maliki* school of law in *Madina* was founded by Malik *Ibn* Anas, *Abu Abd Allah* (94-179 AH/716-795 AD). Cyril Glassé wrote:

He [Malik *Ibn* Anas] was born and died in *Madina* and received traditions from Sahl *Ibn* Sa'd, one of the last surviving Companions [of the Prophet]...Malik *Ibn* Anas studied with Ja'far as-Sadiq, the great scholar and descendant of the Prophet...His book, the *Muwatta* (*The Path Made Smooth*) is the earliest collection of *Hadith* and the first book of the law. The *Maliki* School of law, which derives from him [Malik *Ibn* Anas], is dominant in the Arab West and is also found in southern Egypt.³³⁵⁵

Muslims took the *Maliki* school's sodomy *Fatwa* seriously, as Jim Wafer wrote:

...although the great Arabic poet *Abu Nuwas* said that he slept with Christians, Jewish and Zoroastrian boys because he regarded it as 'the duty of every *Muslim* to sleep with them' (Wagner 1965:188). A number of other poets also had a predilection for boys who were not *Muslims* (Schimmel 1979:140)...it seems fairly clear that it [homosexual pederasty] was because he [*Abu Nuwas*] was making non-*Muslims* submit to a *Muslim* [K 009:029].³³⁵⁶

Evidently, this conduct continues. In 2001, an Australian soldier...

...was told by a group of children that Jordanian [*Muslim* U.N. peacekeeping] soldiers had offered food and money in exchange for oral sex and intercourse. The allegations involved East *Timorese* minors, all boys, the youngest of them just 12 years old...The board of inquiry found in its report that Jordanian troops regularly offered food and money in exchange for sexual favours from women and boys, including the procuring of prostitutes from across the border in West *Timor*.³³⁵⁷

...in early 2001, two Jordanians were evacuated home with injured penises after attempting sexual intercourse with goats.³³⁵⁸

Islam cannot blame the sexual habits prevalent in *Islam* on pre-*Islamic* cultures because homosexuality had been in decline everywhere in the world prior to *Islam*. The ancient Greeks had written the last well-known literature that spoke of pederasty long before the *Islamic* conquest. After the *Islamic* invasions, homosexuality and pederasty resurfaced and became resurgent everywhere *Muslims* conquered. Will Roscoe wrote that:

- The Mesopotamians and Assyrians had proscribed homosexuality since ancient times.
- The Zoroastrians in Persia "severely condemned homosexuality."
- The Egyptian *Book of the Dead* displays a negative attitude towards homosexuality.
- The literature shows "there is little evidence of status-differentiated homosexuality in ancient India."³³⁵⁹
- The Byzantines considered homosexual acts to be adultery.³³⁶⁰
- The *Visigoths* in Spain punished homosexual acts by castration.³³⁶¹

³³⁵⁵ Glassé. *Encyclopedia*, p. 250, "Malik *Ibn* Anas, *Abu Abd Allah*" entry.

³³⁵⁶ Murray. *Culture*, p. 92.

³³⁵⁷ Dodd, Mark. "Diggers in *Timor* 'sex' clash," theaustralian.news.com.au, 21 Mar 2005, *LGF*.

³³⁵⁸ Dodd, Mark. "Hushed rape of *Timor*," theaustralian.news.com.au, 26 Mar, 2005, *LGF*.

³³⁵⁹ Murray. *Culture*, pp. 60-62.

³³⁶⁰ Murray. *Culture*, p. 62.

³³⁶¹ Murray. *Culture*, p. 63.

The Christian West generally frowned on and even criminalized sodomy. When some nineteenth-century European elites wanted to experiment sexually, they had to go to *Muslim* lands. Richard Burton wrote in his terminal essay that some European elite especially, vacationed in *Islamic* lands specifically to experiment in the sexual perversions that were rampant, as confirmed by Murray & Roscoe and others.^{3362 3363}

Even today homosexuality in the West remains at about one percent of the population, despite the exaggerated pseudo-statistics offered by pro-homosexuals.

One hard statistic about homosexuality in the West is the fact that there were only twenty-four compensation claims by same-sex partners after 9/11, though claimants stood the chance of receiving substantial awards.³³⁶⁴ There were approximately 2,797 persons murdered by *Islam*-fascist terrorists at the New York World Trade Center on 9/11/2001, meaning 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. The above statistics means New York compares favorably to large cities in the *Islamic* world. Why? Due to the dowry system, older men take the most desirable women out of the marriage market (Gen 35:22). Polygamous marriages produce many children with distant fathers and these children tend to be unemployable and not candidates for marriage. These many singles then engage in sex outside of marriage—often homosexual sex.

Moon-gods and the Underworld

The horns or limbs of the crescent-moons that *Muhammad* would have seen in zodiac circle would have been nearly level. That is because the observer in the Mideast is near the equator where the horns of the crescent-moon appear nearly level.



Figure 08-03. The nearly level scimitar-like (or frown) waning crescent as seen in the Mideast near the equator. This view is most often seen toward the end of the lunar month in the morning. The frown crescent is often seen on *Islamic* coins.



Figure 08-04. The nearly level smile (or “Cheshire grin”) waxing crescent as seen in the Mideast near the equator. This view is most often seen near the start of the lunar month in the evening. The smile crescent is often seen on *Islamic* coins.

In the Mideast the moon was sometimes reckoned to be the moon-god’s boat or the horns of a bull. At higher or lower altitudes on earth, the limbs of the crescent appear canted. Thus in the northerly latitudes the crescent was thought to be an archer’s bow, because a boat at such an angle would capsize and sink.

In moon-god religions, generally it was thought that whenever the moon set, it went into the underworld. As the moon passes near the sun (conjunction) at the end of each lunar month, it is not visible for about three days. During these three days, it was thought that the moon was delayed in the underworld.

In his pre-*Islamic* days *Muhammad* figured that the moon-god did in the underworld what the moon-god did in the sky. *Muhammad* figured the moon-god transversed the underworld wielding his sword while sodomizing all the underworld

³³⁶² Murray. *Culture*, pp. 204-221.

³³⁶³ Burton. *Essay*.

³³⁶⁴ Raab, Barbara, “Same-sex partners face discrimination: Unique legal, emotional troubles for gay survivors,” *NBC News*, msnbc.com/news/675127.asp, 20 Dec 2001.

deities. These included the astral deities such as *Sirius-Isis* and constellations that only appeared seasonally but otherwise hid out in the underworld below the horizon.

Why did *Muhammad* think *Allah* did this? In moon-god worshipping cultures, the kings sometimes sodomized their rivals "to show who is the boss." In fact, Richard Burton wrote that even in the nineteenth century, Persian princes sodomized Christian missionaries to show them who was the boss.³³⁶⁵ Gordon Newby gives an example that an early *Islamic* historian provides:

In *Ibn Ishaq's* chronology of [pre-Islamic] *Yemen*³³⁶⁶ ...Hassan was overthrown by *Dhu Shanatir*...His [King Hassan's] policy for consolidation of power was either to kill the leaders of the society or to sodomize them, rendering them unfit for rule because of their shame.³³⁶⁷

Muhammad saw that at the end of each lunar month, the frowning moon headed toward the underworld most often looking like a sickle-sword. Then, at the first appearance of the moon at the start of lunar month, the moon appeared to have a smile like a Cheshire cat. Between the smiling and frowning phases, the moon waxed full where *Allah* showed his martial glory and also his person or face, otherwise known as "the Man-in-the-Moon."

The pagan *Muhammad* figured from the smiley moon face that *Allah* must like wielding his scimitar during his end-of-lunar-month *Jihad* stint-and-sodomizing fling through the underworld. Apparently, to *Allah* the underworld was both a sodomist's heaven and a kind of a Norse *Valhalla* warrior heaven. Of course for the damned humans the underworld was more like Dante's *Inferno*.

In *Muhammad's* cosmos the angels were all male that threw meteors at *Jinn* and demons on earth. Whenever there was just one meteor, *Muhammad* thought it had been thrown at a *Jinni* spotted eavesdropping (*K* 041:012). Whenever there were meteor showers, *Muhammad* thought a big battle was raging (*K* 072:008-009). *Muhammad* thought a psychotic, scimitar-wielding, fanatical moon-god led this male army of rock-throwing angels.

³³⁶⁵ Burton. *Essay*.

³³⁶⁶ Ishaq. *Sirat*, pp. 13-14.

³³⁶⁷ Newby. *Arabia*, p. 39.

The Pagan Makkans Wanted to Keep Their Friendly Skies

The *Makkans* wanted to keep their friendlier skies with its mix of zoological constellations and heroic gods and lovely goddesses. The friendly gods more than offset the few bad apples like the warlike Mars, grouchy Saturn and the moon with its scimitar phase at the end of month.

In the pagan era in the Fertile Crescent, the moon-god mostly rowed his boat across the sky and was the farmers' friend who was associated with bulls, sickles and scythes. In Southern Arabia however the moon-gods were also national war-gods, as Ditlef Nielsen noted.³³⁶⁸

Pagans believed that most of the pagan astral gods would gladly hear an earthly supplicant and then answer the prayer themselves, or intercede with *Allah* the moon-god, especially when it was not a moonless night.

The best time for the other gods to approach *Allah* was when he showed a smiley crescent face at the beginning of the month. Otherwise, *Allah* became increasingly hard to approach as the moon became fuller, which is why his brightness rendered other astral objects nearly invisible.

In *Muhammad's* schema however *Allah* became omnipotent and less friendly. Heaven help the astral angel like Venus who approached *Allah* at the end of the month when he appeared as a scimitar. In a moon-o-theistic sky, *Allah* became like the Persian monarch in the Biblical *Book of Esther*:

All the king's officials and the people of the royal provinces know that for any man or woman who approaches the king in the inner court without being summoned the king has but one law: that he be put to death. The only exception to this is for the king to extend the gold scepter to him and spare his life (Est 04:11).

So this partly answers the question of why the *Makkans* were so adamant about wanting to keep their intercessors to *Allah* such as *Allat*, *Manat* and *Uzza*. As Hawting describes it, the *Makkans* had only "some limited and grudging acceptance of *Allah*."³³⁶⁹ *Allah* the moon-god was unapproachable because of his criminally deranged, warlike disposition and his sodomistic tendencies.

That the *Makkans* knew *Allah* to be implacably harsh and sexually perverted is evident from the *Koran*, the *Hadith* traditions and the character of *Muhammad* and *Islam* itself. The *Koran* shows that *Mekkans* knew *Allah* not to be compassionate:

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),

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's* being] 'the Compassionate' (*K* 021:036).

That the *Makkans* thought "compassion" was uncharacteristic of *Allah's* is evident from this bit of history. 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

³³⁶⁸ Nielsen, 1912, pp. 593-594, as translated in Krause, "*Haram-Harimat*."

³³⁶⁹ Hawting. *Idolatry*, p. 34.

is.' But write... In Thy Name, O God, as thou wert [were] wont [i.e. accustomed] to write.³³⁷⁰

Muhammad did nothing to improve *Allah's* character and in fact made *Allah's* personality even more malevolent. Most *Makkans* recognized this but were forced to accept *Islam* or else be beheaded during one of *Islam's* early *Jihad* conquests.

The Fact That *Allah* is a Demon Leads to a Demonic Religion

The reader need not be reminded here of *Islam's* disturbing practices and sordid doctrines mentioned elsewhere in this book. However, a point not addressed elsewhere is the fact that *Islam* celebrates quite alarming historical events is quite telling about how *Islam* is a demonic religion, for instance:

- The *Islamic* New Years Day falls on the first day of the lunar month in which *Muhammad* escaped assassination in *Makka* and fled to *Madina*. This flight (Arabic: *Hijri*) gives the name to the *Hijri* lunar religious calendar.

Muhammad had to flee *Makka* because the *Makkans* took *Muhammad's* sworn terrorist threats seriously, such as:

Will you listen to me, O *Quraysh*? By him [*Allah*], who holds my life in His hand, I [*Muhammad*] bring you slaughter [compare *K* 008:067].³³⁷¹

So *Muslims* celebrate how *Muhammad* literally was "the terrorist who got away." *Muhammad* started his own terrorist network in *Madina*, which promptly grew into the global terrorist network commonly known as *Islam*.

- *Laylat Al Isra & Al Me'raj* (or *Shab-E-Me'raj*) means "the Night Journey and the Ascension" to heaven (*K* 017:001). During this two-part journey *Muhammad* got a glimpse of hell.³³⁷² The account later inspired Dante's *Inferno*.^{3373 3374} The *Koran* and the traditions teach that many *Muslims* will taste of hellfire, in other words, Purgatory, before reaching heaven.³³⁷⁵ So *Muslims* celebrate how they are going to go to hell for an extended period,
 - During the entire month of *Ramadan* *Muslims* drink no water, eat no food and have no sex, except at night. This suggests a celebration spiritual darkness (*Pro* 04:18-19; *Joh* 08:12; 11:10) and a celebration of the powers of darkness, powers that include the moon-god *Allah* (*Eph* 06:12). Christians by contrast are "all sons of the light and sons of the day. We do not belong to the night or to the darkness" (1Th 05:05).
 - *Laylat Al Qadr* means "night of power" and refers to the night when the first verses of the dreadful book, the *Koran*, were revealed toward the end of *Ramadan*. A demon that *Muhammad* supposed was the angel *Gabriel* came to *Muhammad's* cave and choked him three times to the point of death.³³⁷⁶
- Muhammad* feared that he had been demonically possessed and he thought his Mount *Hira* cave was haunted.³³⁷⁷ *Muhammad's* initial instincts were correct. Notably, Paul said that demons can masquerade as an angel of

³³⁷⁰ Lings. *Sources*, p. 252.

³³⁷¹ Ishaq. *Sirat*, p. 131.

³³⁷² Fani. *Sufis*, p. 405.

³³⁷³ Ishaq. *Sirat*, pp. xx-xxi.

³³⁷⁴ Guillaume. *Islam*, p. 150.

³³⁷⁵ See the Glossary for information on *Islam's* version of Purgatory.

³³⁷⁶ Ishaq. *Sirat*, p. 106.

³³⁷⁷ Haykal. *Life*, p. 74, as quoted in Geisler & Saleeb. *Answering*, p. 155.

light (2Co 11:14), but this demon does not play the part of the angel *Gabriel* well at all.

Muhammad seems to have had the same type of demonic possession as a certain man who heard Jesus' sermon in a synagogue, but no one seems to have known that *Muhammad* was possessed (Luk 04:33). So during *Ramadan*, *Muslims* celebrate how a demon choked *Muhammad* three times before possessing him.

- C *Eid Al Adha* means "feast of sacrifice" and celebrates when *Ibrahim* nearly sacrificed one of his sons. *Muslims* think this son was *Ishmael*, who they adore as a saint and prophet, even though it was prophesied of him:

He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him and he will live in hostility toward all his brothers (Gen 16:12).

That *Muslims* think this "wild donkey of a man" *Ishmael* is their progenitor, prophet, saint and role model, may explain why *Muslims* think that violent *Jihad* and other barbaric behavior is godly conduct.

Allah as the Night-god and Chthonic (Underworld) Moon-god

The belief that moon-gods rule over hell goes back to primitive times, as the *Encyclopedia Britannica* notes:

...the moon is frequently regarded as male and, particularly in regard to women, is understood as a preeminently evil or dangerous figure...The moon is viewed in terms of the rhythmic life of the cosmos and is believed to govern all vital change. The cyclical process of disappearance and appearance of the moon is the basis of the widespread association of the moon with the land of the dead...³³⁷⁸

After *Muhammad* became a monotheist, the astral deities of the underworld were no more. *Muhammad* now figured that the underworld was a hell for the damned and demons. The night-sun and the moon traveling through the underworld provided the heat of hell to torment and burn the damned.

It was thought that the sun went to the underworld each night and the moon was in the underworld whenever it could not be seen in the sky. Thus the moon was in the underworld daily and the moon had an extended three-day stay at the end of each lunar month.

The sun and moon are not both seen above the horizon together for very long, so one or the other is nearly always in the underworld keeping hell toasty. One can tell that *Muhammad* believed the foregoing from various traditions, such as:

According to *Al Bokhari* [*Al Bukhari*] the Prophet postponed the noonday prayer until after high noon for 'the greatest heat of the day belongs to the heat of hell.' Nor is it permitted to pray shortly after sunrise for 'the sun rises between the horns of the devil.'³³⁷⁹

The above quote means *Muhammad* recognized that the noonday sun provided the heat of hell during the nighttime. Also, *Muhammad* thought that when the sun rose, it came out of the underworld, in other words, hell—where the horned devil makes his abode.

³³⁷⁸ *EB*, accessed 29 Mar 2003, "Moon Worship" entry.

³³⁷⁹ *Zwemer. Animism*, ch. 3.

The historian Tabari (839–923 AD) wrote that Ka'b, a *Rabbi* convert to *Islam*, said...

...on the Day of Resurrection, the sun and the moon will be brought as if they were two hamstrung oxen and flung into hell.³³⁸⁰

Tabari wrote that *Muhammad* said that the light of moon supposedly comes from the glory of *Allah*'s footstool, whereas the glory of the sun comes from the throne itself.³³⁸¹ Tabari wrote that *Muhammad* said the light was delivered from *Allah* in the form of glowing garments.

Significantly, *Muhammad* said that the denizens of hell would be given "garments of fire" to wear (*K* 022:019). So the glory of *Allah* in the form of garments of fire covers both the sun and the moon. These garments radiate light, and heat the underworld and the damned as though it were an oven.³³⁸²

The glory of *Allah* would serve to keep the damned in hell forever. That is because extreme heat causes the damned to worship gods other than *Allah*. Hence, the damned became perpetual idolaters and so remained in hell forever. This can be inferred from a quotation of *Muhammad* that the historian Tabari provides:

If the sun were to emerge from that ocean [ethereal sphere], it would burn everything on earth, including even rocks and stones, and if the moon were to emerge from it, it would afflict (by its heat) the inhabitants of the earth to such an extent that they would worship gods other than [*Allah* the moon-]god.³³⁸³

So the moon afflicts the damned with heat, and since the moon is the symbol of *Allah* the moon-god, people worship gods other than *Allah* out of spite.

The *Koran* also speaks of the sun as being a tormenter (*K* 018:090; 020:119; 076:013). This is natural since *Makka* is located in a *Saudi* Arabian desert not too far from the equator, relatively speaking.

That the sun and moon both transverse hell explains the different descriptions of the torments. Evidently, when heated by the passing moon, peoples' skins and bellies would merely melt (*K* 022:020). However, when the sun passed by, the skins would be so thoroughly burned the skin would need to be regenerated anew. The renewed skin meant the damned would suffer again and again each time the sun passed through the underworld (*K* 004:056).

That *Muhammad* was formerly a pagan worshipper of astral deities explains why *Muhammad* thought of hell so often—as evidenced by the *Koran*. For astral worshippers, the sun became the night-sun when it traveled through the underworld. In some places in the ancient world, the night-sun was worshipped as, or even more, fervently than the daytime sun.

As was the case with the sun, when the moon made its end of month extended stay in the underworld, often this is when moon-god worship intensified. Tamara Green wrote that in polytheistic *Haran*, "...the end of the month was traditionally devoted to the moon-god."³³⁸⁴ That *Muhammad* was a former astral worshipper and he thought hell was heated by the sun and moon, explains why hell is mentioned so often in the *Koran*. In other words, *Muhammad* thought of *Allah* as being a chthonic underworld god whenever the moon was not hanging in the sky.

³³⁸⁰ *Al Tabari. History*, vol. i, p. 233.

³³⁸¹ *Al Tabari. History*, vol. i, pp. 231-232.

³³⁸² *Al Tabari. History*, p. 232.

³³⁸³ *Al Tabari. History*, vol. i, p. 235.

³³⁸⁴ Green. *Moon*, p. 192.

The contrast between the Bible (especially the Old Testament) and the *Koran*, on the frequency of mentions of hell is instructive. The Bible barely mentions suffering in hell throughout its pages, but in the *Koran*, which is comparable in size to the New Testament, the word “hell” is found ninety-seven times. Added to this number are all the times hell is described without specifically using the term “hell.” The *Koran* mentions the threat of hell, on average, every 7.9 verses (783 verses out of 6,151 total verses)!³³⁸⁵

Muhammad must have thought of hell every time the moon set since that was where his god was. This would explain the frequent mention of hell in the *Koran* and the traditions.

Muhammad believed that the sun set into a mud puddle (*Pickthall K* 018:086). *Muhammad* must have thought the moon set similarly, but in some dignified place. The sun and moon then both made their way through the cavernous underworld.

At the end of the lunar month *Muhammad* saw *Allah*’s scimitar swoop into hell as a sickle and then stay there two or three days. Moon-god religions typically thought the moon-god was fighting a dragon or holding court in the underworld. In *Muhammad*’s mind, these ideas gave way to the idea that hell was a hot place of judgment for the demons, for the damned and for *Muslims* waiting for their release.

Why *Islam* is the Religion of Submitters and Surrenderers

Christians see themselves as being sons and daughters of God (Gal 04:06). Christians consider the unsaved to be slaves to sin. Thus evangelism is carried out with the attitude that one is helping the Spirit free brothers and friends from the shackles of sin.

Muslims however see themselves as submitters and surrenderers, as though *Allah* conquered them against their will. This attitude affects *Muslim* proselytizing too since *Muslims* think *Allah* wants them to conquer others whether they want to have anything to do with *Islam* or not.

Muhammad got this notion of proselytizing from the fact that *Allah* was a war-god, as well as a moon-god. *Muhammad* saw *Allah* leaving the underworld at the start of the lunar month as a smiley face. So *Muhammad* figured that *Allah* loved tormenting the damned in the underworld.

Muhammad also figured out that long ago the crescent-moon sword got its bent shape from vigorously slashing infidels. *Muhammad* in fact said that it was every sword’s “right” to be bent by vigorously slashing infidels.³³⁸⁶

Muhammad derived his doctrine of hell from his beliefs that the moon was a hot scimitar slashing unbelievers in hell (the underworld). This can be seen in the *Koran*, *Islamic* doctrine and several traditions.

That *Allah*’s primary symbol was the scimitar-looking crescent explains why *Islam* is a religion of surrenderers. Night after night *Allah* relentlessly plies the night skies with his shining sword and there is no escape since one can hide from the light of the moon only so long.

Anyone who thought of the moon as the high god’s scimitar would only think of surrender. So it is not surprising that *Muslims* are constantly pointing out that *Islam* is Arabic for “submission” and *Muslim* is Arabic for “one who submits.” Both words

³³⁸⁵ Richardson. *Secrets*, p. 92.

³³⁸⁶ Ishaq. *Sirat*, p. 373 & fn. 1.

are derived from the Arabic word '*aslama*, meaning "to surrender, resign oneself."³³⁸⁷

Because *Muslims* have themselves surrendered their lives to *Allah* the moon-god, they expect non-*Muslims* to do likewise. So whenever the opportunity presents itself, *Muslims* give non-*Muslims* the choice of becoming *Muslims*, surrendering and paying tax to *Muslims* (K 009:029) or the choice of death (K 009:005).

If non-*Muslims* try to choose any option other than those that *Muslims* offer, it is viewed as an act of unbelief that is outside the will of *Allah*. So *Muslims* often act as though non-*Muslims* do not even have a legitimate right to protect themselves, even against the murderous aggression of *Jihadists* and *Muslim* terrorists by any means.

It makes no difference to *Muslims* what form the protective measures take, whether they are offensive pinprick retaliatory strikes, or even defensive fences, walls and ditches. *Muslims* think that nothing less than unconditional surrender is acceptable.

The *Seerat* Bridge between earth and heaven is, as Norman Geisler described:

The edge of the *Seerat* is like a sword as fine as a hair and hotter than fiery charcoal.³³⁸⁸

The reason the *Seerat* sword bridge is hot is that *Muhammad* associated it with the crescent-moon scimitar, which he thought was hot enough to melt skin (K 022:020), as was discussed before.

Muhammad related a clear preference for scimitars, saying that every sword's right is to be bent, preferably during battle with infidels, if not during the forging process. *Muhammad* said:

The apostle wore two coats of mail on the day of *Uhud* and he took up a sword and brandished it saying 'Who will take this sword with its right? [Footnote: "i.e. use it as it ought and deserves to be used"]...He asked, 'What is its right, O Apostle of God?' He answered, 'That you should smite the enemy with it until it bends.'³³⁸⁹

Interestingly, the straight sword that *Muhammad* was holding at the time he made the above statement was probably part of the loot obtained at the Battle of *Badr*, which means "full-moon" in Arabic.

Many gods were depicted carrying weapons in ancient times. What differentiated the war-god from other gods was his consuming interest in warfare. In Southern Arabia all the moon-gods were war-gods and the fact that *Allah* is so warlike pegs him as being a South Arabian 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.³³⁹⁰

That *Muhammad* considered *Allah* to be a war-and-moon-god is seen from the 164 War verses in the truculent *Koran*.³³⁹¹ Besides the violent *Koran*, *Muhammad* considered *Allah*'s two other greatest gifts to humanity to be the know-how to make iron coats of chain mail (K 016:081; 021:080; 034:010-011) and iron weapons of "great violence" (K 057:025). *Muhammad* also believed that *Allah* allowed demons to use "whips of iron" on the damned (K 022:021).

³³⁸⁷ *Heritage*, the "*Islam*" and "*Muslim*" entries.

³³⁸⁸ Geisler & Saleeb. *Answering*, p. 118.

³³⁸⁹ Ishaq. *Sirat*, p. 373 & fn. 1.

³³⁹⁰ Nielsen, 1912, pp. 593-594, as translated in Krause, "*Haram-Harimat*."

³³⁹¹ See the Contents section to locate the table on the *Koran*'s 164 War verses.

Allah's taste for blood on steel shows that *Allah* is not *Yahveh*. *Yahveh* told David that he was not to build the temple because he had too much blood on his hands (1Ch 22:08-10).

Why *Allah* had to be a Double Predestinationist

To imagine that people will stay in hell forever, *Muhammad* must have figured the damned must be quite depraved. That is why *Muhammad* never took an extended period of time trying to convert the lost. If they were predestined to heaven, a little preaching and the sword would convert them. If they were predestined to hell, nothing would save them. *Islam* was not at all a New Testament type of religion:

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life (Joh 03:16).

The double-predestination doctrine creates a major difference in the character of *Islam* and Christianity that many people can readily discern. Christians will try to evangelize everyone and even save everyone from death so as to extend everyone's "time of grace." So while Christians try to save everyone from hell, many *Muslims* actually want to send people to hell, if they can get away with it.

Dhimmitude Becomes the Lot of the Denizens of Hell

Muhammad spoke with gusto of hell, the underworld and how *Allah* predestined certain humans for damnation. Not only did *Muhammad* need to show his followers that the damned were deserving of their fate, but also as *Allah's* messenger he had to express *Allah's* contempt for those categorically damned simply because they were not *Muslims*.

So *Muhammad* said non-*Muslims* were "cattle" (K 007:179) and the "vilest animals" in *Allah's* sight (K 008:022, 055). *Muhammad* even thought that all unbelievers are not only influenced by but are possessed by demons, as Samuel Zwemer wrote:

The *Qurana* (plural of *Qarina*) [a familiar spirit] come into the world from the *Alalam Ul Barzakhiya* [*Hades*] at the time the child is conceived before it is born; therefore during the act of coition [copulation], *Muslims* are told by their Prophet to pronounce the word '*Bismillah*' [meaning "In the name of *Allah*"]. This will prevent the child from being overcome by its devil and turned into an infidel or rascal. The *Qarina* exists with the fetus in the womb. When the child is born the ceremony of pronouncing the creed in its right ear and the Call to Prayer in the left is to protect the child from its mate [its familiar 'evil twin' spirit].³³⁹²

Gibb and Kramers wrote:

Owing to the profession of faith frequently occurring in the *Adhan* [the *Muezzin's* Call to Prayer] the *Muslims* pronounce it in the right ear of a child shortly after its birth (confer Lane, Arab. *Society in the Middle Ages*, p. 186; Snouck Hurgronje, *Makka*, ii. 138) as well as in the ear of people supposed to be possessed of *Jinn* (evil spirits).³³⁹³

Like water inevitably flowing downhill, these beliefs led *Muhammad* and *Muslims* to treat Christians and Jews as domesticated animals and not as friends (K 005:051).

³³⁹² Zwemer, *Animism*, ch. 6.

³³⁹³ Gibb & Kramers. *Encyclopedia*, p. 16, right column, *Adhan* entry.

When a religion gives short shift to persuasion as a method of proselytizing and relies on force rather than friendship, and when a religion believes that major segments of the population are predestined to be the denizens of hell, that doomed population ends up being vilified and mistreated. Meanwhile, the population seen as being predestined to heaven is lionized and rewarded at the expense of those who are considered damned.

Pagans of course are considered “vile” and are only given the option of converting or dying. Bat Yeor wrote about what happens whenever a group of people is considered animals:

The politics of a cynical negationism, based on deceit and ignorance, is being coupled with an even more grave moral violence. The obfuscation of *Jihad*, a war continually pursued on three continents and qualified as ‘just,’ implies the abolition of the human rights of its victims. Only by the criteria of justice established in *Islam* can *Jihad*—a war to impose *Koranic* law on the world—be considered just.

Likewise, *Dhimmitude* can be considered tolerant only through the dehumanization of millions of non-*Muslims*: Jews, Christians and others who endured this religious, apartheid-like system for over 1,000 years. It is arrogant to dismiss those countless masses whose children were enslaved, or the distress of the deported young victims—or to disregard the suffering of those dispossessed and condemned to exploitation and humiliation. Their testimonies, which can still be heard today from the *Sudan* and elsewhere, cannot simply be ignored. 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.³³⁹⁴

Andrew Bostom wrote about what happens when people are considered animals:

Said the great [*Muslim*] philosopher Averroes: ‘Most scholars agree that fortresses may be assailed with mangonels [catapults], no matter whether there are women and children within them or not. This is based on the fact that the Prophet used mangonels [catapults] against the population of *Al-Ta’if*.’

According to the renowned *Sufi* *Al-Ghazali*: ‘One must go on *Jihad* at least once a year...one may use a catapult against them [non-*Muslims*] when they are in a fortress, even if among them are women and children. One may set fire to them and/or drown them...’

And *Ibn Taymiya*, Osama’s favorite classical *Muslim* theologian: ‘As for those who cannot offer resistance or cannot fight, such as women, children, monks, old people, the blind, handicapped and their likes, they shall not be killed unless they actually fight with words [e.g. by propaganda] and acts [by spying or otherwise assisting in the warfare]. Some jurists are of the opinion that all of them may be killed, on the mere ground that they are unbelievers, but they make an exception for women and children since they constitute property for *Muslims*.’³³⁹⁵

³³⁹⁴ Yeor, Bat. “*Eurabia*: The road to Munich,” *NRO*, 9 Oct 2002.

³³⁹⁵ Spencer, Robert (quotes provided by Andrew Bostom). “Two Bus Bombs in Southern Israel Kill 15,” *JW*, 31 Aug 2004.

The above quotations are typical of the curriculum at *Al-Azhar* seminary in Cairo and in nearly all *Muslim* seminaries since they are nearly all extremist (i.e. literalist).³³⁹⁶ Finally, Michael Coren also wrote about what happens when people are considered animals especially, the Christians and Animists from southern *Sudan*:

Women and children abducted in slave raids are roped by the neck or strapped to animals and then marched north. Along the way, many women and girls are repeatedly gang-raped. Children who will not be silent are shot on the spot. In the north, slaves are either kept by individual militia soldiers or sold in markets. Boys work as livestock herders, forced to sleep with the animals they care for.

Some who try to escape have their Achilles tendons cut to hamper their ability to run. Masters typically use women and girls as domestics and concubines, cleaning by day and serving the master sexually by night. Survivors report being called *Abeed* (a Black slave), enduring daily beatings and receiving awful food. Masters also strip slaves of their religious and cultural identities, giving them Arabic names and forcing them to pray as *Muslims*.³³⁹⁷

Thus says one leading slavery abolitionist group. A former slave writes of 'the rape of girls and boys alike, the forced circumcision of boys and girls, often with them fully conscious and screaming and having to be held down by many people. Sodomy and sadistic torture are common. Living hell.'

Another says, 'Families were broken up, with children sometimes murdered in front of their mothers as a warning and because they were too much trouble. We cried out to the West, to the countries who said they believed in human rights but they were indifferent to our agony.'³³⁹⁷

How the Moon-god Goads *Muslims* on to *Jihad* as a Form of Human Sacrifice

Muhammad's biographer, *Ibn Ishaq*, records:

While they [*Makkans*] were thus discussing him [*Muhammad*] the apostle came towards them and kissed the Black Stone, then he passed them as he walked round the temple [the *Kaaba*]. As he passed they said some injurious things about him. This I could see from his expression. He went on and as he passed them the second time they attacked him similarly. This I could see from his expression. Then he passed the third time and they did the same. He stopped and said 'Will you listen to me, O *Quraysh*? By him [*Allah*] who holds my life in His hand I bring you slaughter [compare K 008:067].' This word so struck the people that not one of them but stood silent and still; even one who had hitherto been most violent spoke to him in the kindest way possible, saying 'Depart, O *Abu'l-Qasim*,³³⁹⁸ for by God you are not violent.'³³⁹⁹

So *Muhammad* went past the hecklers three times while he was circumambulating the *Kaaba*. Each time *Muhammad* saw the crescent-shaped *Hatim* wall wax and then wane and disappear behind the *Kaaba* and then reappear as he rounded the *Kaaba*.

Circumambulation reminded *Muhammad* of how each month the moon rose from the underworld with a smile and set like a scimitar back into the underworld. In

³³⁹⁶ "Egyptian Intellectual: *Al-Azhar* University Curricula," *MEMRI* SDS no. 790, 28 Sep 2004.

³³⁹⁷ Coren, Michael. "Sudan's Slaves," *Sun Media* (reprinted in *FPM*), 25 Nov 2003.

³³⁹⁸ *Abu'l-Qasim* means "Father of *Qasim*," who was *Muhammad's* firstborn son who died at age 2.

³³⁹⁹ *Ishaq, Sirat*, p. 131.

other words, *Muhammad* depicted the slow-motion slicing of *Allah*'s scimitar on the evil forces and the damned in the underworld.

Allah considered the damned to be "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). *Koran* 007, by the way, is a *Makkan Sura*, meaning that *Muhammad* considered infidels to be fit sacrifices for *Allah*.

Notably, the crescent-shaped *Hatim* Wall was where animals and even humans once were sacrificed to *Allah* the moon-god using the *Dhabh* method. The priest used a crescent-shaped knife like a *Jambiya* or scimitar in order to honor the moon-god *Allah* with the sacrifice.

Muhammad figured that *Allah* would have whacked the hecklers if they had been in hell, so *Muhammad* was resolved to send them there. *Muhammad* said:

Will you listen to me, O *Quraysh*? By him [*Allah*] who holds my life in His hand I bring you slaughter [*Dhabh*] [compare K 008:067].³⁴⁰⁰

Muhammad's use of the word *Dhabh* meant that he threatened to kill the *Makkans* as a human sacrifice to *Allah* the moon-god using the *Dhabh* method of slitting an animals throat while mentioning the name *Allah*.

Moon-god Religions Promote Violence

Some *Muslims* and *Muslim* sympathizers would like to justify *Islam* in terms of Mosaic history and law.³⁴⁰¹ This however is no comfort to the non-*Muslims* who are thus transformed into *Canaanites* about to lose their land and lives.

Ironically, while *Muslims* justify their acts in terms of Mosaic law, they then condemn Jews who conquered Palestine in the twentieth century based on the Mosaic precedent.

Muslims fault Jews for daring to reconquer their homeland in keeping with their view of the *Pentateuch*. *Muslims* however have no scruples about attempting to conquer and impose *Sharia* law on the entire world in accordance with *Allah*'s command (K 002:193; 008:039).

Since *Allah* is not *Yahveh* and *Yahveh* is not a moon-god, *Muslims* cannot justify modern global land grabs by referring to *Yahveh*'s ancient command to Moses to conquer the Promised Land. *Muslims* justifying worldwide *Jihad* by referring to Moses would be like the *Ammonites*, whose god was *Kemosh*, using the *Pentateuch* to press their land claims against the *Israelites* (Jdg 11:23-24).

It is one thing for *Yahveh* to command killing, but it is altogether different for a demon posing first as a moon-god and then as the God of the Bible, to command killing. Besides, when God promised Palestine to Canaan to Abraham, his descendants had to wait 400 years until "the iniquity of the *Amorite* inhabitants was not yet complete" (Gen 15:16).

By the time Israel returned to *Canaan*, every abusive outrage that a society could think up was standard operating procedure, so they had to leave the Holy Land. This is quite a different thing from *Allah* or *Muhammad*'s commanding the slaughter or enslavement of every last one of the good, kind and decent people you can think of.

Jesus already commanded Christians to persuade all nations of the truth of the Gospel (Mat 28:19). For *Allah* and *Muhammad* to come along six hundred years later to command *Jihad* against all nations is rather like *Kemosh* and the *Ammonite* king

³⁴⁰⁰ Ishaq. *Sirat*, p. 131.

³⁴⁰¹ Lings. *Sources*, p. 232, note 1.

contesting *Israel's* conquest of the Promised Land a full three hundred years after the event (Jdg 11:26).

It is folly to use Moses' one-time conquest of a small strip of land as a precedent to justify the worldwide conquest that *Islam* envisions (K 002:193; 008:039; 009:033). Besides, Jesus showed that there were pitfalls in extrapolating too much from Mosaic law (Mat 19:08-09, 20-21; Joh 04:20-21; confer Deu 12:05-11).

The reader should note that not once in the *Israelites'* fourteen-hundred-year history as recorded in the Bible do we read that *Israelites* invaded Mesopotamia or Egypt. Yet, as soon as the *Koran* was written, *Muslims* began attacking anyone and everyone and the *Islamic* war machine has rarely idled in fourteen-hundred years! As the Vatican said "...in all of its history, *Islam* has shown a warlike and conquering face."³⁴⁰²

Unlike the *Koran*, there is little incitement in the Bible. One indication of this is how after a few years of *Koranic* incitement, *Muslims* drove most non-*Muslims* out of Arabia. They also stormed out of the desert and conquered the Mideast, North Africa and Spain. By contrast, after hearing the *Pentateuch* for forty years in the wilderness, the *Israelites* made an incomplete conquest of the Holy Land and did not drive many of the former inhabitants out.

Even when the *Israelites* entered the Holy Land, they did not undertake much hand-to-hand combat. Their warfare was mostly symbolic since *Yahveh* himself did most of the "heavy lifting" when it came to clearing out the Promised Land of its inhabitants, as *Joshua* wrote:

I [*Yahveh*] sent the hornet ahead of you, which drove them out before you...you did not do it with your own sword and bow (Jos 24:12; see also Exo 23:28; Deu 07:20).

Nowadays the *Israelis* do not have *Yahveh* clearing out the Holy Land, but instead the *Israeli* army takes up this role for the settlers, as *Ha'aretz* reported:

'I don't plan to argue with them about the *Tabu* (the Land Registry) and ownership deeds,' says one [Jewish] settler from *Susiya* Farm. 'My *Tabu* is the Bible. They're our enemies and they're sitting on land that isn't theirs and they have to be thrown off. There's no such a thing as an Arab fellah [peasant] who only wants to tend to his little garden, they've been murdering us for over 120 years'....

The turning point in the lives of the [Arab] *Susiya* cave dwellers was the murder of...a settler and the ensuing events. In June 2001, [settler] Har Sinai was murdered while grazing his sheep in the area. A few hours after the murder, settlers began, with army reinforcements, to raze the village and harm its residents. 'They destroyed everything, didn't leave a thing,' says Nawaja. The soldiers, with the aid of a bulldozer, razed all the buildings, sealed up the caves and cisterns and kicked the residents out. 'They also destroyed cars. They crushed one car and tossed it into a cistern,' relates Nawaja. The car still lies at the bottom of the destroyed cistern. Visitors are invited to have a look inside.³⁴⁰³

Even early medieval Christians were not impressed by any comparisons between *Muhammad* and Moses and *Joshua*, as *Al Kindy* wrote in 830 AD:

Now, we say that the bent of thy Master's life doth not answer to the boast that he 'was sent a Mercy and Blessing to the human race.' On the contrary, his

³⁴⁰² Keinon, Herb. "Sharon dismisses Papal criticism," jpost.com, 20 Nov 2003.

³⁴⁰³ Hasson, Nir. "Should 250 cave dwellers interfere with the fence?" haaretz.com, 13 Sep 2004.

chief object and concern was to take beautiful women to wife; to attack surrounding tribes, slay and plunder them and carry off their females for concubines. His chief delights were, by his own confession, sweet scents and women—strange proofs these of the prophetic claim!³⁴⁰⁴

Someone might ask “If *Islam* did not get its violent streak from reading the *Pentateuch*, from where did it come?” As was noted before, walking three times around the crescent-shaped *Hatim* Wall, the altar of the war-and-moon-god *Allah*, had an alarming effect on *Muhammad* and made him threaten the *Makkans* with slaughter.

Reading the *Koran* and seeing the moon-god’s scimitar in the sky and at the tip of *Mosque* finials goads *Muslims* on to evermore *Jihad* conquests and terrorist acts, as *Muhammad* said ominously:

Most surely there are signs in this [sun, moon and stars] for a people who ponder (*K* 016:012).

Because the pointy crescent was known for inspiring heroics, it was often found on war standards as early as the Battle of *Siffin* (657 AD)³⁴⁰⁵ and on sixteenth-century AD Moorish *Hajji* banners.³⁴⁰⁶ The crescent in a *Sultan*’s dream goaded him on to conquest, as Clare Gibson notes:

Sultan Osman had a vision of a crescent-moon before his conquest of the lands now known as Turkey in 1299 [AD], and it [the crescent] became the emblem of his dynasty, to whose scion [descendent], Mehmed II, Constantinople fell in 1453 [AD].³⁴⁰⁷

Muhammad worshipped the moon-god along with Venus (*Uzza*) from childhood. *Muhammad* saw in the moon what other moon worshippers saw—a scimitar. Moon-gods in general were considered rather warlike since *Akkadian* times.

Moon-god religions make their adherents violent even though individual adherents usually do not have a violent disposition from the start. In fact, many *Muslims* would have made good Christians and still could be good Christians if they ditched their *Islamic* thinking and attitudes. For instance, it was surprising for the *Makkans* to hear *Muhammad* mouth the “I bring you slaughter [compare *K* 008:067]” threat over what amounted to playground taunting. *Ibn Ishaq*’s account of the incident is noted above.

Mosques even have architectural features that speak of warfare! The niche in *Mosque* walls that indicates the direction to *Makka* is called a *Mihrab*. *Mihrabs* have an ancient history and were Venus-moon altars.³⁴⁰⁸ The moon-gods in Southern Arabia were national war gods too—as Ditlef Nielsen noted.³⁴⁰⁹

The word *Mihrab* comes from the Arabic root stem *hrb* meaning “to fight,” or “perform a certain ritual in a temple.”³⁴¹⁰

This peculiar etymology stems from that fact that the high god in Southern Arabia was a war-and-moon-god, so his moon-Venus *Mihrab* altar became associated with a spear. Gibb and Kramers wrote:

³⁴⁰⁴ Al Kindy. *Apology*, under the section “Pilgrimage and rites of *Makka*,” pp. 49-50.

³⁴⁰⁵ Nicolle. *Conquest*, Illustration C.

³⁴⁰⁶ Blair & Bloom. *Paradise* p. 74.

³⁴⁰⁷ Gibson. *Symbols*, p. 109.

³⁴⁰⁸ Fani. *Dabistan*, pp. 30-31.

³⁴⁰⁹ Nielsen, 1912, pp. 593-594, as translated in Krause, “*Haram-Harimat*.”

³⁴¹⁰ *Heritage*, App. II, Semitic Roots, *hrb* (central Semitic root).

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...³⁴¹¹

So *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*.

That *Muhammad* knew the *Mihrab* altar referred to a spear shows from his practice of praying toward a *Sutra* pole or spear stuck in the ground when he prayed outside *Mosques*. The spear was the outdoor equivalent of the *Mihrab*. The spear shows that the indoor *Mihrab* was used in worship of a war-and-moon-god, namely *Allah*. *Muhammad*'s *Sutra* pole and spear will be discussed further in a later chapter.

The moon was also thought of as the moon-god's boat but also as a sickle-sword, meaning a scimitar. Finn Rasmussen wrote:

In *Akkadian* we have the word *gamlu* = ‘scimitar,’ a sword in sickle form, symbol for the Mesopotamian moon-god *Sin* (*Assyrian Dictionary*, Chicago, 1956, 5.35).³⁴¹²

In *Islamic* countries, crescent-shaped daggers, sickles and scimitars remained popular from pre-*Islamic* to modern times, as Wendell Phillips wrote:

I was particularly struck by a sheathed [curved] dagger or *Jambiya* [also spelled *Jambiah*] fastened in the man's belt. It was similar to those used today [in *Yemen*], twenty-five centuries after the time of the statue, except that it was straight at the end where those of this time have points that turn up abruptly...An inscription ran from the shoulders to the bottom of the skirt, ending at the right knee. It told us this statue of *Ma'adkarib* [also spelled *Ma'dikarib*] was dedicated to the moon-god, *Ilumquh*.³⁴¹³

David Nicolle wrote:

From the early 12th century onwards the [curved] saber was the most popular form of sword in eastern and central regions, although straight swords did not disappear.³⁴¹⁴

Some of *Saladin*'s forces probably did use curved sabers or scimitars since three centuries earlier *Al Jahiz* of *Basra* (died 869 AD) said the *Khurasanis* used slightly curved sabers in the *Abbasid* civil war of 811-813 AD.³⁴¹⁵

There are other ninth to eleventh-century saber archaeological finds.³⁴¹⁶ The *Ghaznawid* army in the eleventh century emphasized the use of “the curved *Qalachur* saber,” and the arms of *Saladin*'s predecessor, the *Fatimids* of Egypt, “probably included slightly curved *Qalachur* sabers.”³⁴¹⁷

Curve-bladed daggers appeared on *Buyid* coinage as early as 1017 AD.³⁴¹⁸ Crescent-shaped scimitars were already pictured *Ardabil* coins (1145-1174 AD) and

³⁴¹¹ Gibb & Kramers. *Encyclopedia*, p. 343, middle of the left column, *Masjid* entry.

³⁴¹² Rasmussen. Letter.

³⁴¹³ Phillips. *Sheba*, p. 287.

³⁴¹⁴ Nicolle. *Saladin*, p. 40.

³⁴¹⁵ Nicolle. *Islam*, p. 14.

³⁴¹⁶ Nicolle. *Caliphates*, p. 17.

³⁴¹⁷ Nicolle. *Islam*, pp. 18, 22.

³⁴¹⁸ Treadwell. *Buyid*, coin Sh437a.

Rasulid coins.³⁴¹⁹ Some twelfth-century army officers of the Egyptian *Fatimids*, to whom *Saladin* was a successor, “carried curved swords of the *Turco-Iranian* form.”³⁴²⁰

Curved sabers became popular among the *Berbers* in *Morocco* in the late medieval period. In fact, a huge altarpiece, painted well before 1492 AD when the last *Muslims* were defeated in Spain, shows a North African *Berber* volunteer wielding a curved saber against Christians in Spain.³⁴²¹

Moon-gods usually carried scimitars and sometimes were the gods of war in the Mideast. The *Kaaba* that *Muhammad* helped to construct was built using alternating courses of stone and wood. The same-layered look was carved into the monolithic pillars dedicated to the *Abyssinian* war-god and moon-god *Mahram*. These pillars were topped by a crescent.³⁴²²

Allah is also presented as a god of war. *Muslims* cannot help but notice the sharp, menacing crescent seen everywhere in *Islamdom*, especially on top of *Mosques*. *Iqbal* called it “The sickle-dagger of *Hilal*,” as was noted above.³⁴²³ 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.³⁴²⁴

For centuries *Muslim* preachers gave sermons with a sword in their right hand.³⁴²⁵ Of course in modern time swords are not used in battle, so some *Imam* preachers have turned to guns to make their point, for instance:

• The Middle East Media Research Institute reported in 2003:

The Friday sermon delivered by *Sheik Abd Al Ghafour Al Qaysi* at *Abd Al Qadr Al Gaylani Mosque* in *Baghdad* was aired on *Al Arabia TV* (1) in *Dubai* in collaboration with *Al Haram Mosque* in *Makka*. Throughout the sermon, the preacher hoisted a gun. The following are excerpts from the sermon:

Oh *Mujahideen* believers! We have sworn *Jihad* before *Muhammad*... We are the army of *Allah*. We who are fighting against those who are fighting us. Oh *Mujahideen*-believers everywhere...The evil has arrived. The Satan and his army. The *Mujahideen* have declared *Jihad* for the sake of *Allah* to bring down the banners of the infidels and those full of hatred...³⁴²⁶

• In 2004 in *Al-Hawi Mosque* in central *Basra*, in southern *Iraq*:

A senior aide of radical *Shia* 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...*Al-Bahadli*

³⁴¹⁹ *Sayyid Jamal Torabi Tabatabai's Sikkeha-yi Eslami Iran az aghaz ta hamle-yi Moghul* (Tabriz 1373 Sh) pp. 554-559. Nuetzel says a twelfth-century *Rasulid* (*Yemenis*) *Dirham* coin depicts three scimitars (Nützel 38, Zabid 783 H). There has been no comprehensive inventory of symbols depicted on *Islamic* coins, so perhaps there are earlier coins with scimitars.

³⁴²⁰ Nicolle. *Saladin*, p. 13.

³⁴²¹ Nicolle. *Moors*, pp. 36, 46 (caption).

³⁴²² Creswell. *Architecture*, pp. 1-3.

³⁴²³ *Tarana e malli* by *Pakistani* poet *Muhammed Allama Iqbal* (see *Iqbal* in Index).

³⁴²⁴ Nicolle. *Moors*, p. 10.

³⁴²⁵ *Shraga Qedar* wrote that the *Caliph 'Abd Al Malik's* right hand was “placed on a sword in the attitude prescribed for the *Imam* at the recitation of the public sermon—*Khutha*” (*Shraga Qedar's* article “Copper Coinage of Syria—The 7th and 8th Century AD,” as found in *Barag. Bolog*, p. 34, and plate 6, coins 19-23).

³⁴²⁶ “Friday Sermon in *Baghdad*,” *MEMRI*, no. 487, *MEMRI*, 28 Mar 2003.

kept an assault rifle next to him as he spoke to an estimated 3,000 worshippers, occasionally lifting it as he screamed *Jihad!* and *Allahu Akbar!* or 'God is greatest!'³⁴²⁷

- When 16 *Imams* were arrested for terrorism-related offences in *Pakistan* in 2006, the *Pakistani Daily Times* reported:

The Interior ministry...asked the *Islamabad* district administration to cancel the prayer leaders' arms licenses and seize their weapons.³⁴²⁸

To conclude this section, fewer people would doubt that *Islam* truly is the Religion of the Sword if they bothered to read the *Koran*, and if they knew that *Muslims* throughout *Islamic* history:

- Prayed toward spears or their equivalent (mentioned above).
- Listened to sermons by *Imams* holding out swords (mentioned above).
- Worshipped in *Mosques* with sharp menacing crescents atop that look more like armories than places of worship.

Warlike Moon-gods Always Had Great Territorial Ambitions

The great gods usually had their territories and cities the called their own (2Ki 17:26). The Israelites knew that these gods were demons (Deu 32:17; Psa 106:037; Dan 10:13, 20).

The Mideast moon-god *Sin*, *Allah*'s progenitor, had great territorial ambitions and claims. Sinasi Gunduz wrote that *Sin*...

...the Moon-god was regarded as the supreme lord and owner not only of the countries of *Harar* and *Ur*, but also of the vast territories described by the geographic term *Amurru*.³⁴²⁹

The Harranians of the Medieval period prayed to *Sin* for...

...the restoration to them of their empire and the days of their domination.³⁴³⁰

That *Sin* was seen as having territorial ambitions is also evidenced in the place names of the Mideast. 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*.³⁴³¹

Perhaps the Desert of *Zin* (meaning "flat") also was originally named after the Moon-god *Sin* but then the name was altered (Num 13:21). This seems plausible given the fact that Mount *Nebo* was named after the close associate of *Sin*, the Sumerian god *Nabu*. *Zin* and *Nebo* are not too distant geographically and they are mentioned just two verses apart in the Bible (Deu 32:49, 51).

The names of other cities such as *Nebo* and *Baal Meon* were changed because they were named after the gods *Nabu* and *Baal* (Num 32:38). This suggests that there is a possibility that the Desert of *Sin* was changed to the Desert of *Zin* at some point.

For *Sin* to claim a vast territory makes him a war-god by default since he had to fight against all the conflicting land claims. The warlike empires of the Fertile Crescent thought that the entire Mideast, including *Moab*, was part of *Amurru*, the land of *Sin*.³⁴³²

³⁴²⁷ "Al-Sadr's Basra Aide Offers Rewards," news.yahoo.com, 7 May 2004.

³⁴²⁸ Malik, Shahzad. "Police asked to arrest 16 prayer leaders," dailytimes.com.pk, 4 Jan 2006, JW.

³⁴²⁹ Gunduz. *Life*, p. 193.

³⁴³⁰ Green. *Moon*, p. 39.

³⁴³¹ See the note on the *Sinai* in the moon-o-theistic Mideast chapter.

³⁴³² Gunduz. *Life*, p. 193.

That moon-gods had wide-ranging territorial claims drove wars in the ancient Mideast just as *Allah's* land claims drive *Muslims* to warfare now. When ancient nations and empires went to war, it was viewed as being a war of "a god against god" more than one army versus another army (2Ki 18:33-34; 19:12).

The *Israelites* were not about to cede any land that *Yahveh* had given them, even though the god *Kemosh* wanted his *Ammonites* to get some of his lands back from the *Israelites* (Jdg 11:24). Similarly, the *Israelites* were not about to concede land whenever sun and moon-god worshipping empires came knocking.

That the moon-god *Sin* was a warrior god seems to have been recognized by *Gilgamesh*. *Gilgamesh* seems to have given *Sin* credit for his ability to take an ax and a sword to kill and scatter a pride of lions on the prowl at night.³⁴³³

Allah has even greater territorial ambitions than *Sin*, so one can see that *Allah* is a war-god. *Allah* wants the entire world to be ruled by *Muslims* and *Allah* wants to dominate all other religions through persuasion, if possible but by force if necessary. *Muhammad* said "fighting is enjoined on you until all religion is for *Allah*" (K 002:193; 008:039). There are 164 War verses altogether. *Muslims* also have a claim on the entire world, as discussed in the Irredentist Turf Wars section of the Khidr-Second Lamech's Logic table.

Weapons Used to Advance *Allah's* Territorial Claims on the Entire World

Just as *Muhammad* seems to have grown up thinking that *Sin* the moon-god sodomized lesser male astral deities, so *Muhammad* and *Islam* were not above this practice. *Muhammad's* sodomizing the astral idols was a tool for religio-political domination just as King Hassan used sodomy to shame his would-be competitors in pre-Islamic Yemen. King Hassan got this idea of how to rule from growing up in pre-Islamic Yemen where moon worship was the dominant pre-Islamic religion.³⁴³⁴

In keeping with the idea that the Mideast and the world were moon-god territories, *Muhammad* sodomized the *Makkan* idols. Many of these idols were recognized as being the idols of the religions of the surrounding nations.

As was already noted, the *Maliki* school of *Islam* decreed that sodomy of non-*Muslims* was a duty. The goal was to dominate non-*Muslims* and eventually destroy their non-*Muslim* religion through attrition.

Sodomy indeed was used as a tool against Christianity. *The Passion of Pelagius* records how a thirteen-year-old boy fended off an *Andalusian* king and became one of many martyrs of *Cordoba*:

Then, when the king tried to caress him playfully, holy Pelagius said 'Get back, you dog! Do you think that I am effeminate like yourselves?' Pelagius ripped off the robes in which he had been dressed and made himself like a bold athlete in the arena, choosing to die honorably for Christ rather than to live shamefully with the devil and be defiled by his vices. The king, thinking that he could persuade him, instructed his attendants to seduce him with pandering speeches, so that he might apostatize and submit to his royal vanities. But Pelagius, with the help of God, stood strong and remained undaunted, professing only Christ and saying that he would obey his commands alone.

The king became angry. He ordered that Pelagius be strung up in pincers. When he saw that the boy remained steadfast, he called for further tortures to be

³⁴³³ *The Epic Of Gilgamesh*, 16:4 "The Search for Everlasting Life."

³⁴³⁴ See sodomy, sodomizes, *Dhu Shanatir* and King Hassan in the Index.

inflicted. Pelagius called on God as he was cut limb from limb. At last he expired and his body was thrown into the river so that the faithful Christians would not be able to bury him.³⁴³⁵

Sodomy was a weapon that *Muslims* used to deal with Christian missionaries who were deemed too successful, as Richard Burton wrote in his "Terminal Essay":

A favourite Persian punishment for strangers caught in the *Harem* or *Gynaecium* is to strip and throw them and expose them to the embraces of the grooms and Negro slaves. I [Richard Burton] once asked a *Shirazi* how penetration was possible if the patient resisted...he smiled and said 'Ah, we Persians know a trick to get over that; we apply a sharpened tent-peg...' A well-known [Christian] missionary to the East during the last generation was subjected to this gross insult by one of the Persian prince-governors, whom he had infuriated by his conversion-mania [evangelism]: in his memoirs he alludes to it by mentioning his 'dishonored person;' but English readers cannot comprehend the full significance of the confession.³⁴³⁶

Muhammad had other ideas in keeping with the mindset that the Mideast and the world was moon-god territory. *Muhammad* believed that no non-*Muslim* had any inalienable right to be in a *Muslim*-dominated country, no matter how many millennia that people may have lived there prior to the arrival of *Islam*.

No non-*Muslim* could live in peace without signing a peace treaty (*K* 009:007) and without paying confiscatory taxes (*K* 009:029). As soon as someone could not pay the taxes on account of poverty or even a temporary cash flow problem, he or she was liable to be tortured or enslaved.

Given *Allah's* territorial ambitions, it is not surprising that the first of *Muhammad's* three dying wishes was that Umar would clear Arabia of non-*Muslims*, thus make the Arabian Peninsula into *Allah's* land.³⁴³⁷ *Muhammad* said:

Fight with them until there is no persecution and religion should be only for *Allah* (*K* 002:193; 008:039).

In order to press *Allah's* territorial claims, *Muhammad* believed that *Allah* had instructed him to be a terrorist and to set up an evil empire called a *Caliphate*:

It is not for a Prophet to have prisoners until he has spread fear of slaughter in the land. You people want casual gain (i.e. ransom payments [for hostages and prisoners]) in this lower world, while God wants (happiness in) the next world (for you) (*K* 008:067).³⁴³⁸

How was *K* 008:067 interpreted? *Ibn Taymiya* wrote that infidels could be slaughtered even if they do not engage in warfare, or were abducted while traveling:

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

³⁴³⁵ Christys. *Andalus*, pp. 10, 88-89.

³⁴³⁶ Burton. *Essay*.

³⁴³⁷ *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.

³⁴³⁸ Dashti. *Career*, p. 97.

people. This is the view of most jurists and it is supported by the *Koran* and the *Sunna*.³⁴³⁹

Muhammad even encouraged *Jihad* and piracy in the earliest *Hadith*, which is not surprising since *Makka* was only forty-five miles from the Red Sea coast. The *Barbary* Pirates and other *Muslims* followed the jurists' rulings for over a millennium, until the West mostly put them out of business. Bukhari wrote:

Um *Haram* said 'Once the Prophet slept in my house near to me and got up smiling. I said 'What makes you smile?' He replied, 'Some of my followers who (i.e. in a dream) were presented to me sailing on this green sea like kings on thrones.' I said 'Oh *Allah*'s Apostle! Invoke *Allah* to make me one of them.' So the Prophet invoked *Allah* for her and went to sleep again. He did the same (i.e. got up and told his dream) and Um *Haran* repeated her question and he gave the same reply. She said 'Invoke *Allah* to make me one of them.' He said 'You are among the first batch.' Later on it happened that she went out in the company of her husband 'Ubada Bin As-Samit who went for *Jihad* and it was the first time the *Muslims* undertook a naval expedition led by Muawiya.³⁴⁴⁰

Jihadi crusaders managed to pillage Saint Peter's *Basilica* in Rome in 846 AD.³⁴⁴¹ *Jihadi* crusaders often captured Christians and either massacred them, ransomed them or sold them into slavery. Somewhere along the way *Muslims* perfected the ancient art of piracy, as David Nicolle wrote:

By the 10th [AD] century, naval warfare changed from raiding enemy coasts to attacking ships at sea, the *Muslims* being the first to do this on a large scale.³⁴⁴²

Jihadi crusaders continued to operate from the *Barbary* Coast until the nineteenth century. They raided ships in both the Atlantic and Mediterranean and extracted tribute from European and American powers. They also sold everyone into slavery whom they did not massacre or ransom first.

Significantly, the piracy problem persists even though most of the larger boats that would interest pirates have radios for emergency situations. *Muslims* have also been known to bomb ferries (an *Abu Sayyaf* terrorist bombed *Superferry 14* in the Philippines in 2004) and terrorize cruise boats (the PLO boarded the *Achille Lauro* in the Mediterranean Sea, 1985).

In the Strait of *Malacca*, there were 28 pirate attacks in 2003 and 37 in 2004:

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.³⁴⁴³

Similarly, "the London-based International Maritime Bureau said it knew of 27 pirate attacks off Somalia" between March and November 5th, 2005.³⁴⁴⁴

The first *Caliphs* who did the most to expand the Abode of *Islam* (*Dar Al Islam*) issued many coins with crescents on their obverse and reverse sides. This is appropriate given the fact that they were conquering territory that the moon-god

³⁴³⁹ Peters, *Jihad*, p. 50.

³⁴⁴⁰ *Sahih Bukhari*, vol. 4, bk. 52, no. 56.

³⁴⁴¹ Nicolle, *Islam*, p. 31.

³⁴⁴² Nicolle, *Moors*, p. 19.

³⁴⁴³ "Malaysia Does Not Want Help Vs. Piracy," news.yahoo.com, 25 Feb 2005.

³⁴⁴⁴ "Pirates fire on cruise ship off Somalia," theage.com.au, 6 Nov 2005.

Allah claimed. Many such coins are noted in the appendix on coins, but those of especial interest are noted below.

Some issues of the imitative “Standing Emperor” and “Standing *Caliph*” coins show a crescent over a cross and some have crescents atop scepters. Bernard Goldman explains these symbols:

The crescent on a pole, the symbol of the lunar god, is found in the ancient Orient [i.e. Mideast] and persists in later, *Nabataean* art where it crowns columns.³⁴⁴⁵

Gordon Newby wrote:

The crescent-moon began to appear, usually accompanied by a five- or six-pointed star, in the first *Islamic* century [622-722 AD] as a symbol on coins and decorations. By the fifth/eleventh century [AH/AD], the crescent was used to replace the cross when churches were converted to *Mosques*.³⁴⁴⁶

Why Crescents Replaced Crosses on Coins, Places of Worship and Elsewhere

Why have a crescent replace a cross? *Muhammad* thought that Christians worshipped *Allah* the moon-god as Father, Mary as *Allah*’s consort, and Jesus as *Allah* and Mary’s sun-god son. This was discussed in the section on Osiris, *Isis* and *Horus*.

Muhammad broke crosses and anything with the form of a cross that he happened to come across because he saw the cross as Christianity’s sun-god emblem and he was a moon-god monotheist.³⁴⁴⁷

Naturally, *Muslims* felt it was appropriate to replace the sun-god symbol with their moon-god symbol, rather than say a spear or sword—*Islam*’s other favorite symbol found on flags and such. Besides, crescents on finials and poles have since ancient times been associated with moon-god temples and pre-*Islamic Mosques*.

Ibn Warraq wrote about the early *Muslim* penchant for destroying crosses:

The patriarch Sophronius of Jerusalem (634-638 AD) saw the invaders as ‘godless barbarians’ who burned churches, destroyed monasteries, profaned crosses and horribly blasphemed against Christ and the church.³⁴⁴⁸

A Maronite chronicle that terminates in 664 AD says that the *Umayyad Caliph* Mu’awiya tried to issue gold and silver coins but “the populace did not accept it because there was no cross on it.”³⁴⁴⁹ Pseudo-Athanasius, a Christian Egyptian text dated to ~700 AD says that *Muslims* melted down gold coins with crosses and issued coins without crosses.³⁴⁵⁰

Muslims did however issue coins with “transformed” crosses, meaning without an intact crossbar.³⁴⁵¹ *Muslims* also issued coins with a crescent-and-star over the cross and coins with a crescent sliced into the cross (see illustration below).

The longest lasting *Muslim* evil empire was the *Ottoman* Empire, centered in Turkey from the thirteenth century until 1924 AD. The *Ottomans* conquered under the sign of the crescent. Everywhere the *Ottomans* conquered, the crescent symbol

³⁴⁴⁵ Goldman. *Portal*, p. 108.

³⁴⁴⁶ Newby. *Encyclopedia*, p. 81, *Hilal* entry.

³⁴⁴⁷ Muir. *Life*, vol. iii, ch. 10, p. 61, and see also fn. 46.

³⁴⁴⁸ Warraq. *Why*, p. 219.

³⁴⁴⁹ Kaegi. *Byzantium*, pp. 224-225.

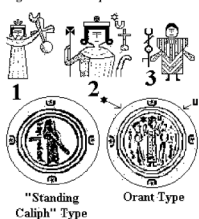
³⁴⁵⁰ Kaegi. *Byzantium*, pp. 224-225.

³⁴⁵¹ Kaegi. *Byzantium*, p. 226.

was put to heavy use. The crescent motivated the *Ottomans* to conquest, as Clare Gibson notes (as quoted above):

Sultan Osman had a vision of a crescent-moon before his conquest of the lands now known as Turkey in 1299 [AD], and it [the crescent] became the emblem of his dynasty, to whose scion [descendant], *Mehmed II*, Constantinople fell in 1453 [AD].³⁴⁵²

Figure 08-05. Caliph coins with crescents. Coin 1: Crescent sliced into cross



on orb (*Globus Cruciger*): Ilisch. *Palastina*, coin 517 (70 AH/689 AD *Umayyad*).

Coin 2: Star-and-crescent couplet over a *Globus Cruciger*: Ilisch. *Palastina*, coin 521 (70 AH/689 AD *Umayyad*).

Coin 3: Crescent over scepter with *Globus*: Milstein, Rachel. "A Hoard of Early Arab Figurative Coins," as found in *Barag. Balog*, plate 6, coins 21 and 22. Some of these coins have crescent on lower reverse "Standing Caliph" ANS coins 1998.25.12 and 1998.25.13: These have on the reverse from top to bottom: star, M denomination...³⁴⁵³

The Making of a Moon-god Cult Leader

Saint Paul wrote in Rom 02:14-15 that though gentiles might not have the written commandments, the natural law is written on everyone's heart. One might ask "Why does the immoral treatment that *Muslims* mete out to the world not bother the *Muslim* conscience enough to change their collective behavior?"

The reason is that the *Koran* instills *Muhammad*'s dysfunctional conscience into the hearts of *Muslims*. Also, the traditions and *Sharia* law militates against an otherwise healthy conscience and sears it like a branding iron on skin (1Ti 04:02).

Muhammad's conscience was free to drift since *Muhammad* thought that *Allah* was utterly unconcerned about matters of conscience, as Zwemer wrote:

'He [*Allah*] sees all things, even the steps of a black ant on a black rock in a dark night.' This last expression shows how the idea of God's omniscience remains purely physical, even in its highest aspect. How much loftier is the thought of God's omniscience in the 139th Psalm than in any verse of the *Koran* or any passage of the Traditions. In the *Koran*, God's eye is a big microscope by which He examines His creatures. In the Bible, his eye is a flame of fire laying bare the deepest thoughts and intents of the heart. The *Koran* has no word for conscience.³⁴⁵⁴

When *Muhammad* was a pagan his conception of morality was shaped by astral mythology. Anthropologists note that when there is no special revelation, primitive

³⁴⁵² Gibson. *Symbols*, p. 109.

³⁴⁵³ ...mark, exergual line; crescent. See the "Standing Caliph" and "Orant" type coins at: Grabar. *Art*, images 18 and 19.

³⁴⁵⁴ Zwemer, *Essay*, Ch. 4: "*Allah*'s Attributes Analyzed and Examined," pp. 57-58.

mythology involves nature and the birth and death cycle. The reason is hunter-gatherers have not learned to control nature, so they are at the mercy of its whims.

When civilization develops and humans shape their environment, nature gods recede and astral gods form a pantheon that mirrors a city-state or empire power structure. In this structure, *Allah* the moon-god still had to relate positively with the other astral gods as though he were a father figure.

When *Muhammad's* mental abstraction, namely *Allah*, became the only god, *Allah* no longer needed to relate to other gods, nor even please his consorts. *Muhammad* figured that if the other gods were not mere angels, then they were demons or *Jinn*. *Allah* then became more asocial and even antisocial and pushy. *Allah* said, for instance:

Or have they [unbelievers] gods who can defend them against Us? They shall not be able to assist themselves, nor shall they be defended from Us (K 021:043).

As *Allah* became more asocial and even anti-social, so did *Muhammad*. *Muhammad* was an orphan since his father *Abdullah* died when he was an infant, and his mother died when he was six.

Abdullah means "Slave of *Allah*," so at first *Allah* became a suitable substitute father figure for *Muhammad*. Later in life however *Muhammad* came to believe that *Allah* was not at all social and had neither son nor daughter, as Zwemer wrote:

In *Islam* there is no fatherhood of god and no purpose of redemption to soften the doctrine of the decrees.³⁴⁵⁵

But neither can there be any doubt that *Mohammed's* conception of God is inadequate, incomplete, barren and grievously distorted. It is vastly inferior to the Christian idea of the Godhead and also inferior to the Old Testament idea of God. In the Book of Job alone there are more glorious descriptions of God's personality, unity, power and holiness than in all the chapters of the *Koran*. Carlyle in his praise of the hero-prophet acknowledges this and says, 'he makes but little of *Mohammed's* praises of *Allah*, borrowed from the Hebrew and far surpassed there.' Even the Fatherhood of God is clearly taught in the Old Testament but it is wholly absent from the *Koran*.³⁴⁵⁶

Muhammad also rejected the idea that *Allah* was a member of a triad (K 005:073). By contrast, the fact that *Yahveh* is so relational tends to place a high value on human relationships in Christian cultures. Man and wife (Gen 01:26-27) and humans in general (Gen 09:06) are made in the image of *Yahveh*. That the *Islamic Allah* was even less social than the pre-*Islamic Allah* meant he became even more loveless than the Mideast despot he already was, as Zwemer wrote:

The *Muslim's* fear of God is not the beginning of wisdom. *Allah* produces on them a servile, not a filial, fear. No one approaches God except as a slave. Hegel's criticism, at the head of this chapter, shows the opinion of a philosopher on the elementary character of such monotheism. Where there is no Fatherhood toward man there can be no Brotherhood of Man. *Islam* is an exclusive brotherhood of believers, not an inclusive brotherhood of humanity. Assuredly, this characteristic of *Islam* is responsible for much of its fanatic spirit and its gigantic pride. The denial of God's Fatherhood changes Him into a desolate abstraction. Who can love Ghazali's definition of *Allah* or feel drawn to such a

³⁴⁵⁵ Zwemer, *Essay*, Ch. 7: "Predestination vs. Fatalism," p. 100.

³⁴⁵⁶ Zwemer, *Essay*, Ch. 8: "The Completed Idea and Its Insufficiency," pp. 107-108.

negative conception? The very contemplation of so barren a Deity 'pours an ice floe over the tide of human trusts, and causes us to feel that we are orphaned children in a homeless world'...The *Muslim* idea of God is conspicuously lacking in the attribute of love. We have seen this in our study of *Allah's* names. But in gathering up the few precious fragments of this idea from the *Koran* another thing is evident. Whatever *Mohammed* taught concerning God's mercy, loving kindness or goodness, has reference only and wholly to what God is external to Himself. In the Bible, love is not a mere attribute of Deity. God is love. God's love not only shines forth from *Genesis* to the *Book of the Revelation* but it is often declared to have existed from all eternity (Jer 31:03; Joh 03:16; 17:24; Eph 01:04; Rev 13:08). Fairbairn remarks: 'The love which the Godhead makes immanent and essential to God gives God an altogether new meaning and actuality for religion; while thought is not forced to conceive monotheism as the apotheosis of an Almighty will or an impersonal idea of the pure reason.'

Muslim mysticism was a revolt against the orthodox doctrine of *Allah*. The human heart craves a God who loves; a personal God who has close relations with humanity; a living God who can be touched with the feeling of our infirmities and who hears and answers prayer. Such a God the *Koran* does not reveal. A being who is incapable of loving is also incapable of being loved. And the most remarkable testimony to this lack in the orthodox *Muslim* conception of Deity is the fact that the passionate devotional poetry of the *Sufis* is put down as rank heresy. *Allah* is too rich and too proud and too independent to need or desire the tribute of human love. In consequence *Islam* is a loveless creed. The Bible teaching that 'God is love' is to the learned [*Muslim*] blasphemy and to the ignorant [*Muslim*] an enigma.

Orthodox *Islam* is a religion without song [because *Muhammad* banned musical instruments (*Sahih Bukhari*, vol. 7, bk. 69, no. 494v)]. Where are there any psalms of devotion or hymns of spiritual aspiration in the *Koran* or the volumes of Tradition? There is neither precept nor example in *Islam* enjoining love to one's enemies. It knows nothing of universal benevolence or of a humane tolerance (*Sura* 9:29). That [the] element of love is lacking in their idea of God is perhaps the reason also why the *Koran*, in contrast with the Bible, has so little for and about *children*. Of such is not the kingdom of *Mohammed*.³⁴⁵⁷

So *Allah* became distant and *Muhammad* felt disowned and deceived. The only way to regain his relationship with *Allah* was to become *Allah's* prophet. When *Muhammad* received his initial call in the Mount *Hira* cave, he was choked three times by the angel *Gabriel*. Norman L. Geisler wrote:

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.'³⁴⁵⁸

The choking seems to have reflected how *Muhammad's* new unitarian beliefs about *Allah* were choking off and killing *Muhammad's* former happy polytheistic self. From now on *Muhammad* would be a prophet of *Allah* and all his healthy

³⁴⁵⁷ Zwemer, *Essay*, Ch. 8: "The Completed Idea and Its Insufficiency," pp. 110-112.

³⁴⁵⁸ Geisler & Saleeb, *Answering*, p. 154.

interpersonal friendships would be replaced with unhealthy suicide/killing cult relationships.

Muhammad said that *Gabriel* told him to recite. The revelation that *Muhammad* was to recite was K 096:001-005, according to *Islamic* tradition. Just as *Gabriel* choked off *Muhammad*'s polytheistic beliefs, *Muslims* have used similar methods to forcefully convert non-*Muslims*.

Abducting and brainwashing is very cultish behavior and has been practiced throughout *Islamic* history, from *Muhammad*'s enslaving and then converting slaves, down to the present time.

A famous example is the Blood Levy of Christian boys called the *Devshirme*, begun by Murad I (ruled 1362-1389) and ended in 1826 by Mahmud II. The Christian boys abducted from parts of the *Ottoman* Empire were forcefully converted to *Islam* and turned into *Janissaries*, the *Sultan*'s shock troops.

Another example in modern times is how *Coptic* women are being abducted and forcefully converted to *Islam* in Egypt.³⁴⁵⁹ Women are brought to hideouts or police stations where they are kept incommunicado and brainwashed until they say the *Shahada*. Many are never seen again and the *Muslim* police tell the family to just forget about the missing person. Then if the abducted person ever converts back to Christianity, he or she and the family are at risk of being killed for apostasy from *Islam*!³⁴⁶⁰

Not only do *Muslims* copy the demon *Gabriel*'s example of forcefully converting *Muhammad* but they also copy *Gabriel*'s command to recite on pain of death. The recitation is a *Shibboleth* whereby a *Muslim* can be discerned from a non-*Muslim*.

Usually mobs or terrorists can sniff out who is not *Muslim* by: 1) their dress, 2) their being in a church, 3) their civil, law-abiding behavior, 4) the fact that they are not yelling *Allah Akbar!*, meaning "Allah is great! or 5) by the fact that they are not barefoot kneeling on a mat with their rear ends in the air aligned with *Makka*.

If all the other *Shibboleths* fail, the mobs and terrorists take their cue from *Gabriel*. They demand that the intended victim recite portions of the *Koran*. The word *Koran* itself means "The recitation." *The World on the Web* webzine provides another instance:

Los Angeles Times correspondent Davan Maharaj reported that 'thousands of *Muslim* youths armed with knives and machetes [were] burning cars and assaulting bystanders they suspected were Christian. Rioters pulled a local journalist off a motorcycle and told him he would be killed unless he could recite verses from *Islam*'s holy book, the *Quran*. The crowd released him unharmed when they realized he was *Muslim*.'³⁴⁶¹

The Associated Press provides another instance:

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*, traditionally a hotbed of religious tensions. Amina Usman, a 19-year-old university student, recounted seeing two mutilated bodies

³⁴⁵⁹ Egypt: *Coptic* pope condemns forced conversions of Christians to *Islam*," *Dhimmiwaatch.org*, 26 Mar 2004.

³⁴⁶⁰ Christian Solidarity Worldwide, *Annual Report*, May 2002, csw.org.uk.

³⁴⁶¹ Olasky, Marvin. "Nigerian nightmare: Who will defend press freedom from the passions of the *Islamic* street?" *World on the Web*, worldmag.com, 7 Dec 2002, vol. 17, no. 47.

next to a makeshift checkpoint where young *Muslim* Hausa-speaking men armed with sticks, knives and clubs were searching cars for Christians and Animists and asking passengers to recite *Muslim* prayers. 'It was hell,' said *Mohammed Aliyu*, another university student, who said he saw five bodies in another part of *Kano*, Nigeria's largest *Muslim* city, one with a burning tire around its neck. An *Associated Press* reporter saw youths at a makeshift checkpoint of burning tires strike three young women with machetes after accusing them of being 'nonbelievers' for wearing Western-style skirts and blouses. The women escaped with bleeding head wounds after several motorcycle taxi drivers intervened.³⁴⁶²

Forced recitation of *Koran* verses is now a part of execution-style murders:

The gunmen told the policemen to recite [the] *Kalima*, *Muslim* holy verses traditionally spoken before death [*YaSin*, no doubt], and then opened fire... They shouted they would not spare any policeman.³⁴⁶³

Daniel Pipes reports on another execution-style murder involving the recitation of the *Koran*:

They [terrorists] took a good 15 minutes in segregating the Christians and making sure that each one of their targets gets the most horrific death.' A survivor of that slaughter recounts that the murderers separated Christians from *Muslims* by requiring each hostage to recite a verse from the *Koran*. Those who could not were seated at a table in the library, bound to chairs, gagged and shot in the head...³⁴⁶⁴

Sometimes *Muslim* terrorists know that the victim does not know the *Koran* but they feel they must make the victim recite something. Such was the case with *The Wall Street Journal* reporter, Daniel Pearl. He was forced to say "My father is Jewish. My mother is Jewish. I am a Jew," right before his throat was slit.³⁴⁶⁵ Another victim in a taped beheading had to say his name and who his family was.³⁴⁶⁶

The perception that the *Islamic Allah* was more relationally distant and aloof affected *Muhammad*'s psyche. Norman Geisler wrote:

Also clouding the alleged divine origin of his message is the fact that after this there was a long period of silence, which according to some accounts lasted about three years, during which time *Muhammad* fell into the depths of despair, feeling forsaken by God, and even entertaining thoughts of suicide. These circumstances strike many as uncharacteristic of a divine call.³⁴⁶⁷

Being the prophet of an anti-social god meant that *Muhammad* no longer had to please anyone. *Muhammad* did not need to take to heart any of the criticism of his opponents since unbelievers were "the vilest of animals in *Allah*'s sight" (*K* 007:179; 008:022, 055; 098:006). In contrast, Christians take the advice of outsiders seriously because:

- Even the residents of *Sodom* and *Gomorra*h might shame the self-righteous on the Last Day (Mat 11:23-24).
- Virtuous pagans may outshine the very hypocrites who condemn them (Rom 02:01; 03:09).

³⁴⁶² Samuel, Oloche. "Nigerian *Muslim* Protest Turns Violent," news.yahoo.com, 11 May 2004.

³⁴⁶³ Ashraf, Aamir. "Gunmen Storm Karachi Police Post, Kill 5," *Yahoo! News*, 4 Apr 2004.

³⁴⁶⁴ Pipes, Daniel. "A War Against What?" *New York Post*, DP, 1 Oct 2002.

³⁴⁶⁵ Nirenstein, Fiamma. "Justification for murder? WorldNetDaily.com, 1 Mar 2002.

³⁴⁶⁶ "Video Shows Beheading of American in *Iraq*," news.yahoo.com, 11 May 2004.

³⁴⁶⁷ Geisler & Saleeb. *Answering*, p. 156.

- C “Even a broken clock is correct twice per day,” as the saying goes, meaning one must give credit to what is good even in a disagreeable or disliked person.

So it seems that *Muhammad* and, by extension, *Allah* tended to suffer from ailments that tend to afflict anyone who shuts himself off the stabilizing influences of polite society: anomie, egoism, myopia, narcissism and solipsism.³⁴⁶⁸ Zwemer wrote:

...his [*Allah's*] own...lone egoism in Himself is the cause and rule of His indifferent and unregarding despotism around. The first note is the key of the whole tune, and the primal idea of God runs through and modifies the whole system and creed that centers in Him.³⁴⁶⁹

Some *Muslims* have excused *Muhammad's* conduct by stating that he was a statesman and not just a prophet, and he had to assassinate people as well as pillage and conquer in order to set up his theocracy. Of course if *Muhammad* gets a pass on all this, what then is wrong with Ariel Sharon doing the same things while he continues to establish and safeguard the state of *Israel*?

The fact that *Muhammad* is excused for his crimes and he is the “excellent exemplar” whom *Muslims* are supposed to emulate (*K* 033:021) dooms *Muslims* to wicked governance. That is because any tyrant, such as Saddam Hussein, can exonerate himself by pointing to the “excellent exemplar.”

Leaders of states that sponsor terrorism (Syria, *Iran*, Sudan, etc.) can also shamelessly point to *Muhammad's* example of statesmanship. Arafat, the tyrant of Palestine, actually modeled himself on *Muhammad*. *The Jerusalem Post* reported:

Giora Eiland said that Arafat's policy was based on four main elements:

1) sweet talk [Arafat was following *Muhammad's* manipulative talk found throughout *Koran* and the traditions. He was using *Kitman* and *Takiya*, which are religiously sanctioned dissembling, deception, and feigning false pretenses. Arafat was following *Muhammad* policy of “War is deceit.”³⁴⁷⁰ Arafat had even said he is using *Muhammad's* *Hudaybiya* ploy.³⁴⁷¹], **2) maintaining terror, which began a hundred years ago and has never ceased** [violence to put the *Dhimmis* in their place, also see the 164 War verses], **3) maintaining that Palestinian suffering is so great that it must first end** [“persecution is severer than slaughter” (*K* 002:190-191)] **and 4) demographics** [*Muhammad* said that *Muslims* can have up to four wives and an unlimited number of sex-slaves (*K* 004:003, 023-024; 023:005; 033:050; 070:030)].³⁴⁷² [Note: Text within brackets is Yoel Natan's comments.]

Arafat and other dictators follow *Muhammad's* example by not making preparations for any transfer of power even when pressured to do so. *Muhammad*

³⁴⁶⁸ Anomie: Social instability caused by erosion of standards and values. Egoism: The ethical doctrine that morality has its foundations in self-interest, and that self-interest is the just and proper motive for all human conduct. Egoism is opposed to altruism where the criterion of morality is what benefits others. Myopia: Lack of discernment or long-range perspective in thinking or planning. Narcissism: A psychological condition characterized by self-preoccupation, unconscious deficits in self-esteem, and lack of empathy. Empathy is the identification with and understanding of another's situation, feelings, and motives. Solipsism: The belief that all reality is just one's own imagining of reality, and that one's self is the only thing that exists.

³⁴⁶⁹ Zwemer. *Essay*, Ch. 5: “The Relation of *Allah* to His World,” p. 68.

³⁴⁷⁰ *Sahih Bukhari*, vol. 4, bk. 52, nos. 267-270; also see *Sahih Muslim*, bk. 32, no. 6303.

³⁴⁷¹ Pipes, Daniel. “How Dare You Defame *Islam*,” *DP*, Nov 1999.

³⁴⁷² “Eiland: Palestinians don't want a state,” *jpost.com*, 8 May 2004.

became sick and died, reportedly without leaving a Last Testament. Arafat had a bout of sickness back in 2003 but even then did not decide on a favorite to replace him.

Muslims claim that *Muhammad* died because of the cumulative effects of poisoned food served by a Jewish woman at *Khaybar*.³⁴⁷³ It seems some *Muslim* rulers want to rule until the bitter end because they want to be martyrs. In other words, *Muslim* rulers want to be assassinated, or at least **reportedly** poisoned like *Muhammad* may have been.

Muslim culture glorifies martyrs. *Muhammad* taught that all *Muslims* except martyrs go to Purgatory before going to heaven.³⁴⁷⁴ Martyrs of course receive the seventy-two *Houris* in heaven. Thus it is not surprising Arafat alleged that his "life's dream is to become a *Shahid*."³⁴⁷⁵ It is not surprising that Arafat was stubborn about not leaving politics voluntarily, because he said he wanted to be assassinated in the Holy Land.

Hamas claimed that *Israel* poisoned Arafat.³⁴⁷⁶ The *Al-Aqsa* Martyrs Brigade claimed that *Israel* had killed Arafat by keeping him from traveling for two years.³⁴⁷⁷ Arafat had the services of Jordanian, Tunisian and Egyptian doctors, and then French doctors in a French hospital, and none of these doctors found evidence of poisoning. It seems they knew he died of AIDS and they never denied that he did die of AIDS. Thus it is apparent that the "poisoning" claims are made in order to: 1) Make their hero Arafat into a martyr modeled on *Muhammad* and 2) Avoid talk of how the bisexual Arafat died of AIDS.

The Arafat episode shows how *Muhammad* became a martyr through the invention of the poisoning story (mentioned above). The Palestinians wanted Arafat to be declared a martyr, for otherwise he would not be in Paradise enjoying the *Houris* and the serving boys with pearls (*Houris* are discussed in the Khidr-Second Lamech Logic table).³⁴⁷⁸

Even worse than the fact that the moon-god religion ensures bad governance, is the fact that *Muslims* shy away from criticizing a *Muslim* ruler. After all, this is tantamount to criticizing *Muhammad* since the *Muslim* rulers are all following *Muhammad*'s example. *Muhammad* is the "excellent exemplar" given by *Allah* for all *Muslims* to emulate (K 033:021). *Muhammad* is also called the *Al-insan Al-kamil*, "the perfect man."

Muslims make up for not criticizing their rulers by criticizing non-*Muslim* leaders vociferously and unmercifully, usually over things the non-*Muslim* ruler ought to be praised for—such as promoting democracy in the Mideast.

***Muhammad*, the Moon-god Cult Leader in Full Bloom**

Some have excused *Muhammad*, and by extension *Allah*, by saying that they lived by the seventh-century behavioral norms in Arabia. This non-judgmental attitude arises from the fact that historians in the past were naïve about cult and group psychology. These historians think that if *Muhammad* got away with what he

³⁴⁷³ *Sahih Bukhari*, vol. 5, bk. 59, nos. 551+713; Ishaq, *Sirat*, p. 516.

³⁴⁷⁴ See the Glossary for information on *Islam*'s version of Purgatory.

³⁴⁷⁵ Golan, Matti. "Why should the Left save Arafat?," *Jpost.com*, 23 Oct 2003.

³⁴⁷⁶ Keinon, Herb & Margot Dudkevitch. "Israel rejects claim it poisoned Arafat," *jpost.com*, 11 Nov 2004.

³⁴⁷⁷ "Call to avenge Arafat 'assassination,'" *theaustralian.news.com.au*, 11 Nov 2004.

³⁴⁷⁸ Trifkovic. *Sword*, pp. 63-64.

did, than every Arab must have been behaving the same way, or nearly so. For instance, Watt gives this assessment:

From the standpoint of *Muhammad*'s time, then, the allegations of treachery and sensuality cannot be maintained...So much must be said in fairness to *Muhammad* when he is measured against the Arabs of his time.³⁴⁷⁹

Cult personalities can build a following and control an enclave, city or even state while violating well-established community standards. Examples include the Jewish false messiah figures such as *Bar Kochba* (132-135 AD), and the polygamous Joseph Smith, the "American *Muhammad*" of Nauvoo, Illinois.

It is easy to establish that *Muhammad* broke many of the spoken and unspoken rules of his day. Proofs will be provided in a moment. It is also easy to show that *Muhammad* was a cult leader. *Ibn Ishaq* provides a cultish example:

He [*'Urwa*] got up from the apostle's presence having seen how his companions treated him. Whenever he performed his ablutions they ran to get the water he had used; if he spat they ran to it; if a hair of his head fell, they ran to pick it up. So he returned to the *Quraysh* [at *Makka*] and said 'I have been to *Chosroes* in his kingdom, and *Caesar* in his kingdom and the *Negus* in his kingdom, but never have I see a king among a people like *Muhammad* among his companions. I have seen a people who will never abandon him for any reason, so form your own opinion.'³⁴⁸⁰

The *Hadiths* also show that people judged morality by *Muhammad*'s example and not *Muhammad* by morality. This is very cultish. George Braswell wrote:

The answer is that the believers are conditioned to look at the whole thing through the eyes of faith. An infidel in his fundamental misguidance may find the Prophet rather sensual and cruel—and certainly many of the things he did do not conform to ordinary ideas of morality—but the believers look at the whole thing differently. To them, morality derives from the Prophet's actions; the moral is whatever he did. Morality does not determine the Prophet's actions, but his actions determine and define morality. *Muhammad*'s acts were not ordinary acts; they were *Allah*'s own acts.

It was in this way and by this logic that *Muhammad*'s opinions became the dogmas of *Islam* and his personal habits and idiosyncrasies became moral imperatives: *Allah*'s commands for all believers in all ages and climes to follow.³⁴⁸¹

Another sign that *Muhammad* was a cult leader whose exaggerated sexual needs were well-served:

- Even though *Muhammad* had many wives, still four devout *Muslim* women "gave themselves" to sexually pleasure *Muhammad*.³⁴⁸²
- *Muhammad* also became a son-in-law to the first *Caliph* when *Abu Bakr* gave his six-year-old daughter, *Aisha*. *Muhammad* consummated the marriage when *Aisha* was nine.³⁴⁸³

³⁴⁷⁹ Watt, *Statesman*, pp. 234-235.

³⁴⁸⁰ Ishaq, *Sirat*, pp. 502-503.

³⁴⁸¹ Swarup, Ram, "Understanding *Islam* Through *Hadis*." Voice of India, Delhi, 1983, xv-xvi, quoted in Parshall, *Inside the Community*, in turn quoted by Caplow, Michael. "Islam and Christianity: Some Truths About Islam, *Muhammad*'s Followers, Part IV: *Allah* versus Jehovah—Are They the Same?" dtl.org, 4 May 2002.

³⁴⁸² Morey, *Invasion*, p. 86.

Muhammad claimed to be the Greatest and Last Prophet of *Allah* in a long string of 128,000 prophets back to Adam. *Muhammad* vested himself with an apocalyptic dimension by saying that he was greater than both the *Mahdi* and *Isa* (Jesus), *Muslim* messianic figures prophesied to return before the Last Day. *Muhammad* said that he would lead the *Muslims* into heaven on Judgment Day and pronounce judgment on everyone.

That *Muhammad* could still have such a large following after making the above claims, especially without backing them up with miracle after miracle, shows that he was the leader of a cult.

And indeed, the *Koran* seems to indicate that *Muhammad* did not perform any miracles (K 017:090-098), except perhaps the moon being “cleft asunder” (K 054:001). Some *Muslims* speculate that the Splitting of the Moon verse is a prophecy of an End Time event. However, a search of the *Hadith* reveals that the “cleaving” of the moon were considered historical events.³⁴⁸⁴

Significantly, another *Muslim* who attracts a cult following is Usama Bin Laden (UBL). Some of his fighters admitted that they enlisted because they thought he was the *Madhi*. Some think that UBL is entertaining the thought that he is the *Mahdi*.³⁴⁸⁵

Now that *Muhammad* has been shown to be a cult leader, it is time to show that he broke nearly every written and unwritten rule that the Arabs had. If *Muhammad* was breaking no societal norms regarding sensuality or violence in the eyes of his followers, then why is the *Koran* filled with statements purportedly from *Allah* exonerating or endorsing *Muhammad's* conduct? For instance, Ali Dashti wrote:

When the Prophet's marital privileges, specified in numerous verses of *Sura* 33, are added up, their astonishing range becomes apparent. He could have more than four wives, the maximum allowed to other believers; he was permitted to marry first cousins who had emigrated to *Madina* with him; he could take as a wife, without payment of dower and presence of witnesses, any female believer who gave herself to him; he was exempt from the obligation of respect for the equal rights of co-wives; he might postpone or terminate the turns of any of his wives; if he sought a woman's hand, any other suitor must desist; and after his death, no other men might marry his widows. Moreover the Prophet's wives had no right to demand higher subsistence allowances. In contrast with the privileges and freedoms given to the Prophet, exceptional restrictions were imposed on his wives.³⁴⁸⁶

We can see why Aisha once told *Muhammad* that “*Allah* was quick to fulfill his desires” (Suyuti's *Asbab Al-Nuzul* comments on K 033:049).

Even pagans have internalized standards of conduct, no matter what passes as acceptable conduct in that time and area. So even though the proverb runs “When in Rome, do what the Romans do,” Paul was able to write that the Romans were ruled by their conscience:

³⁴⁸³ Lings. *Sources*, pp. 133-134; *Sahih Bukhari*, vol. 5, bk. 58, no. 234+236; vol. 7 bk. 62 no. 64+65+88; *Sunan Abu Dawud*, bk. 41, no. 4915.

³⁴⁸⁴ *Sahih Bukhari*, vol. 5, bk. 58, no. 208; *Sahih al-Muslim*, ch. 8, bk. 39, no. 6726.

³⁴⁸⁵ Warnings from *Islam's* messianic whirlpool: *Jihadists* in global frenzy over coming of prophesied ‘*Mahdi*,’ *WorldNetDaily*, 29 Mar 2004, and “Is Bin Laden the ‘*Mahdi*’?: Some *Muslim* followers believe he is prophesied ‘awaited enlightened one,’ *WorldNetDaily*, 8 Sep 2003.

³⁴⁸⁶ Dashti. *Career*, p. 128.

For when the Gentiles, who have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves (Rom 02:14).

That the Judeo-pagan religion of *Islam* was exceptionally vicious even by seventh-century standards is evident from the statements of contemporaries in *Makka* and *Madina*. For instance, *Muhammad*'s biographer, *Ibn Ishaq*, records an incident where a *Muslim* killed a Jew in cold blood. The brother of the killer told the murderer that he was an enemy of God. This is because the brother had not converted to *Islam* yet, so he still considered murdering Jews to be a dastardly deed.³⁴⁸⁷

A Palestinian *Muslim* who converted to Christianity, Anis Shorosh, wrote:

The besieged Jews [the *Kaynuka* tribe], numbering over two thousand souls, surrendered...The Jewish men, with hands tied behind their backs, were kept in one place...A wounded chief named Sa'd was asked to decide the fate of the captives. His judgment was that the men should be put to death, the women and children sold into slavery and the spoil divided among the *Islamic* army. A shrill of horror ran through the assembly but *Muhammad* stopped all questioning. 'Truly,' said he, 'the judgment of Sa'd is the judgment of the Lord, pronounced on high from above the Seventh Heaven.'³⁴⁸⁸

So here we can see that *Muhammad* put *Allah*'s stamp of approval on conduct that made even *Muslims* shudder. That *Muhammad* was considered barbaric even by early medieval standards suggests many contemporaries thought of *Muhammad* as a terrorist and the *Allah* of the *Koran* as a terrorist too.

Note that one had to be REALLY horrific to be judged a terrorist in the medieval period! In fact, the medieval era was so cruel that the term "medieval" has come to be used as an adjective to "suggest inhuman practices, such as torture of prisoners."³⁴⁸⁹

Al Kindy, a Christian scholar, wrote a defense of Christianity at the court of *Caliph Al Mamun* in 830 AD (215 AH). Surely, he was well informed about Christianity and *Islam* and the moral standard of Arabia. He had this to say about *Muhammad* and *Islam*:

The killing and shedding of blood, rapine [plundering] and robbery and making slaves of men and women—what are they but the works of the Devil?³⁴⁹⁰

That *Muhammad* was beyond the pale even in his own time can be seen by how often he had to invoke *Allah* while trying to make a virtue out of a vice or clear evil. Serge Trifkovic wrote on the subject:

Allah was invoked *Deus ex Machina*, providing revelations relevant not [only] to the Prophet's daily political objectives, but also to his personal needs. Nowhere was this more obvious than when it came to his exaggerated sensuality.

That *Muhammad*'s actions and words, as immortalized in the *Koran* and recorded in the Traditions, are frankly shocking by the standards of our time—and punishable by its laws that range from war crimes and murder to rape and child molestation—[it] almost goes without saying.

³⁴⁸⁷ Ishaq. *Sirat*, p. 369. The account is also found in *El Badyah Wa Alnihaya—Ibn Katheer*, vol. 4 (the chapter on killing Ka'ab Bin Al' Ashraf).

³⁴⁸⁸ Shorosh. *View*, p. 67.

³⁴⁸⁹ *The Dictionary of Cultural Literacy* (2nd Edition), Medieval entry. Edited by E. D. Hirsch, Jr., Joseph F. Kett, & James Trefil. Houghton Mifflin Company, atomica.com, 1993.

³⁴⁹⁰ *Al Kindy. Apology*, p. 97.

There are contemporary Western authors however who argue that we must not extend the judgmental yardstick of our own culture to the members of other cultures who have lived in other eras. In response, it should be pointed out that even in the context of seventh-century Arabia, *Muhammad* had to resort to divine revelations as a means of suppressing the prevalent moral code of his own milieu. Attacking caravans in the month of *Ramadan*, taking up arms against his own kinsmen, murdering people without provocation and indulging with considerable abandon one's sensual passions was so fundamentally at odds with the moral standards of his own Arab contemporaries that only the ultimate authority [*Allah*] could, and did, sanction it. As an Edwardian (1901-1910 era in England) author put...the problem with *Muhammad*'s behavior is not that he was *Bedouin* but that he was a morally degenerate *Bedouin*.³⁴⁹¹

Interestingly, *Muhammad* even said that he did not live in a particularly evil time or place. The *Sufi* Martin Lings wrote:

It was his wont [i.e. custom] to warn them continually that the privilege of living with him in his community brought with it a grave responsibility, for God was just and would judge them more severely than those who lived in worse ages when it was more difficult to resist evil. He said:

Verily ye are in an age when whoso omitteth [omits] one-tenth of the law shall be doomed. But there will come an age when whoso fulfilleth [fulfils] one tenth of the law shall be saved.³⁴⁹²

Gregory Palamas, a fourteenth-century Byzantine saint, also knew the true nature of *Islam*. He was held captive by *Turks* who thought that *Muhammad* was the Son of Man (Mat 24:27). Gregory Palamas told them:

It is true that *Muhammad* started from the east and came to the west, as the sun travels from east to west. Nevertheless he came with war, knives, pillaging, forced enslavement, murders and acts that are not from the good God but instigated by the chief manslayer, the Devil. If the precedent of Moses and *Joshua* be urged, I demand miracles such as they wrought in justification of the commission to fight. Moreover, they fought against idolaters; but here, the horrors of war, bloodshed, rapine and slavery are hurled against the innocent, nay, against the very people of God—those who observe His ordinances, devote soul and body to His service, believe in His Messiah, worship Him and are guided into the right way—those whose leaders are blessed and renowned both in this world and that which is to come.³⁴⁹³

Similarly, the Mandaean in Mesopotamia identified *Muhammad* with "the demon *Bizbat* and usually called [him] 'the Son of Slaughter, the Arab.'"³⁴⁹⁴ *Muhammad* of course would think "the Son of Slaughter" title was a compliment since *Allah* told *Muhammad* "It is not for a Prophet to have prisoners until he has spread fear of slaughter in the land" (*K* 008:067).³⁴⁹⁵

Note that *Al Kindy* and Gregory Palamas' mention of the Devil is an allusion to *Joh* 08:44 where Jesus says:

³⁴⁹¹ Trifkovic. *Sword*, p. 50.

³⁴⁹² Lings. *Sources*, p. 269.

³⁴⁹³ "The Muslim Advance and American Collaboration," by James George Jatras, May 1998

Speech, orthodoxinfo.com/general/Muslimadvance.htm.

³⁴⁹⁴ Gunduz. *Life*, p. 70.

³⁴⁹⁵ Dashti. *23 Years*, p. 97.

You belong to your father the Devil and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies (Joh 08:44).

A Moon-god Religion and a Moon-god Cult Leader: A Very Bad Combination

One of the troubling factors of a personality cult is that the social life of the entire community revolves around the cult leader. This is especially bad if the cult is a moon-god religion cult because nothing can be scheduled ahead of time precisely.

In moon-religions, every event of any importance hinges on the observations of the moon made by the religious establishment. This means the moon-god cult leader controls everyone's schedule, based on the moon-god's whim.

Muhammad explained that the months were roughly twenty-nine days long but *Allah* often defers (postpones) the crescent-moon's appearance by one day (*Sahih Muslim*, Bk. 6, Nos. 2392+2393).

Here is why *Muhammad* could get away with this: Before precise astronomical methods were introduced, no one knew whether the new-moon crescent would appear in twenty-nine or thirty days. So any event scheduled on a certain day of the month had to be moved up or back a day, depending on when the crescent-moon was actually observed by *Muslims* manning the *Minarets*.

This is just one of the ways that *Islamic* societies tend to become, and remain, ordered from the top down, with the clerics being on top. Even today, *Islamic* lunar religious calendars come printed with the disclaimer that they may be a day off!

The *Islamicist*, Martin Lings, provides one example of the calendar confusion this caused and how *Muhammad* took advantage of the situation. *Muhammad's* wives...

...were learning the bad ways from the women of *Madina* who for generations had been less restrained and more self-assertive than the women of *Makka*...[future *Caliph Umar*] said...when we came to *Madina*, we came unto a people whose wives have the upper hand over them.³⁴⁹⁶

It was now the time of the new [waxing crescent] moon, and the Prophet let it be known to his wives that he did not wish to see any of them until the month had passed. When the moon had altogether waned, he went first to Aishah's apartment. Delighted to see him, yet surprised, she said to him: 'It is but twenty-nine nights.' 'How dost thou know?' he asked, and she answered: 'I have been counting them—how I have counted them!' 'But this was a month of twenty-nine [days],' he said. She had forgotten that a lunar month is sometimes only twenty-nine days instead of thirty.³⁴⁹⁷

So the whole slate of events scheduled in a moon-religion calendar was controlled by the wink and nod of the moon, meaning that no religious festival occurred at the same time of the year, or even in the same season each solar year. Continuity with the seasons, and months that always start and end on time, are why nearly all societies long ago discarded lunar calendars in favor of solar calendars.

The moon has its phases, appears at different times of the night and does not track with the seasons. This means that moon-god adherents' daily and annual rhythms of life are disturbed and this leads to an unsettled mentality.

³⁴⁹⁶ Lings. *Sources*, pp. 275, 278.

³⁴⁹⁷ Lings. *Sources*, p. 279.

The Observed Behavior of the Moon Becomes the Character of Allah

To the extent that the moon-god showed up whenever he pleased at the start of the month, this showed *Allah's* omnipotence and whimsicality—a dangerous combination of traits.

To the extent that the moon had a schedule and is predictable, this characteristic of the moon was applied to the *Islamic* doctrine of double predestination, which is discussed elsewhere in this book.

The uncertainty as to exactly when the moon-god would appear each month perturbs the conscience and mind. So it is not surprising that *Islamic* theology and *Sharia* law reflect a certain instability of the mind, as in *Allah's* whimsical and arbitrary character as outlined by Zwemer:

The conclusion we come to, both from the study of the *Koran* and of Tradition, is that *Allah* does not appear to be bound by any standard of justice. For example, the worship of the creature is heinous to the *Muslim* mind and yet *Allah* punished Satan for not being willing to worship Adam (*Sura* 2:28-31; repeated *K* 007:011-013; 015:031-039; 017:061; 018:050; 020:116; 026:095; 038:074-082). *Allah* is merciful in winking at the sins of His favorites, such as the prophets and those who fight in His battles but is the quick avenger of all infidels and idolaters. He reveals truth to His prophets, but also abrogates it, changes the message, or makes them forget it (*Sura* 2:105). The whole teaching of *Muslim* exegetes on the subject of *Nasikh* and *Mansukh*, or the **Abrogated** Verses of the *Koran*, is utterly opposed to the idea of God's immutability and truth. There are **twenty** cases given in which one revelation superseded, contradicted, or abrogated a previous revelation to *Mohammed*....What must have been *Mohammed's* idea of the character of God when he named Him 'The Proud,' 'The All-Compelling,' 'The Slayer,' 'The Deferrer,' 'The Indulgent' and 'The Harmful?'³⁴⁹⁸

The Observed Behavior of the Moon Becomes the Character of Muhammad

Muhammad copied what he perceived to be *Allah* the moon-god's behavior, as was described in the previous section. Thus it follows that *Muhammad* was known for his *Takiya*-speak, in other words, lying and otherwise withholding the truth. *Muhammad's* main literary work, the *Koran*, is also known for extensive abrogation.

Notably, *Muhammad* swore by the moon (*K* 074:032; 084:018; 091:002), a practice that, as conventional wisdom had it, led to infidelity. This conventional wisdom is voiced by Shakespeare (1564-1616 AD) in *Romeo and Juliet* (1597 AD):

'Oh swear not by the moon, the fickle moon, the inconstant moon, that monthly changes in her [grammatical female in Western thinking] circle orb, lest that thy love prove likewise variable.'

Allah's Instability Adversely Affects Muslim Women and Non-Muslims

Just as the moon is constantly changing, *Muhammad* had no problem preaching from an unedited *Koran* that contradicted itself. The *Koran* reflects how at first *Muhammad* said one thing and then later said another thing, yet *Muhammad* felt no need to apologize for the contradictions. Perhaps the changes and "phases" of the

³⁴⁹⁸ Zwemer, *Essay*, Ch. 4: "Allah's Attributes Analyzed...Examined," pp. 55-56, 58.

Koran showed that the *Koran* was revelation from the ever-changing moon-god *Allah*!

Unfortunately, the fact that *Allah* the moon-god changes his mind in the *Koran* often negatively affects women and non-Muslims, especially. Whatever concessions were made to women and non-Muslims were taken back or abrogated.

This state of affairs affects the lives of non-Muslims living under *Sharia* law and Muslim women especially. The *Koran* has a few passages that say women have rights similar to those of Muslim men (K 002:228; 003:195; 004:034, 124; 016:097 040:040). There are passages and that say a woman's testimony is worth only half that of a man (K 002:282) and a thousand other passages and traditions that degrade women most severely (002:222-223, 228; 004:006, 034; 033:032-033, etc.)

In a few passages the *Koran* says that *Sabeans*, Christians and Jews and even Zoroastrians need not worry about the Last Day because they are right before *Allah* (K 002:062; 022:017); then however *Muhammad* lambastes all non-Muslims and says that all non-Muslims will go to hell.

The Moon's Instability Encourages Suicide Missions and Incites Violence

Another more sinister aspect of the moon is that the moon appears to commit suicide each month. The moon waxes and wanes and looks as though it has a remarkably short life cycle of one month. Since the moon goes out of this life looking like a scimitar, it looks as though the moon goes down fighting into the underworld.

The moon of course reappears as a smiley face at the start of the lunar month. It is as though after a short period in the underworld, it reemerges into a heavenly paradise (the sky).

Allah the moon-god leads by example and his example may suggest to *Jihadists* that dying in suicidal battles is a beautiful and godly thing. The message the moon sends is after a brief stay in the underworld, the *Jihadists* ascend to heaven where seventy-two eager-to-please virgins put a smile on the *Jihadists'* faces.

So the reason that *Imams* continue to issue edicts (*Fatwas*) saying that suicide-bombing is pleasing to *Allah* and that terrorists are merely "freedom fighters," is due to *Muhammad's* influence, who in turn was influenced by the moon—the "eternally fruiting orb," which refers to the recurrent cycle of moon phases.³⁴⁹⁹ Enn Kasak and Raul Veede wrote:

Sîn was depicted as a horned bull (*Qarnû*) and a 'fruit that grows by itself' (*Enbu Sa Ina Ramanišu Ibbanu*; a reference to the belief that the moon regenerates itself after each waning). 'Among the astral deities, the moon-god was considered to be the most gentle and reliable, intimately connected with the fertility and fruitfulness of man and beast' (Leick 1998:152–153). And moon's movement is really clear and simple to observe.³⁵⁰⁰

Muhammad seems to have been affected by the moon's suicide-resurrection or suicide-regeneration cycle and this influenced *Muhammad* and his suicide/killing cult

³⁴⁹⁹ "*Sîn* (*Nannar*) with the three muses and the 'Eternally Fruiting Orb' [i.e. moon phases], *Ur-Nammu*" (Maspero. Dawn, p. 655).

³⁵⁰⁰ Kasak, Enn & 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, p. 17.

called “Islam,” whose adherents commonly claim to love death more than life (see the Khidr-Second Lamech Logic table).

Muhammad watched the moon cycle many times at the entrance to the Mount *Hira* cave. Then, after he received his prophetic call, he avoided the *Hira* cave because he thought it was haunted and he might be possessed—and he was right!³⁵⁰¹

After *Muhammad* did not receive another revelation for some time because he wisely avoided the haunted cave, he contemplated suicide. Norman Geisler wrote:

Also clouding the alleged divine origin of his message is the fact that after this [*Muhammad*’s calling] there was a long period of silence, which according to some accounts lasted about three years, during which time *Muhammad* fell into the depths of despair, feeling forsaken by God, and even entertaining thoughts of suicide. These circumstances strike many as uncharacteristic of a divine call.³⁵⁰²

It is somehow not surprising that the suicidal *Muhammad* had a very loose definition of what constituted a martyr. *Ibn Ishaq* wrote that *Muhammad* considered *Muslims* who died in the Battle of *Uhud* to be martyrs, even though the *Makkans* were only taking police action against *Muhammad*’s band of caravan robbers:

‘*Amr b. ‘Ubayd* told me from *Al Hasan* that the apostle swore that there was no believer who had parted from the world and wanted to return to it for a single hour—even if he could possess it with all it has—except the martyr who would like to return and fight for God and be killed a second time.³⁵⁰³

The martyr would want to be killed a second time to get back to his heavenly whores—which, by the way, was the motivating factor behind his first “martyrdom.”

After the waning scimitar crescent phase the dark conjunction phase occurs. That is when the *Siren* call of the moon no longer incites *Muslims* to violence. To end the deafening silence and to keep the *Siren* call of violence going day and night, year after year, *Muslims* install menacing crescent finials and display countless other “sickle-dagger[s] of *Hilal*.”³⁵⁰⁴ *Imad-ad-Dean Ahmad* wrote:

The horns of the moon in the famous *Islamic* symbol are reversed from the more commonly seen lunar crescent symbol. They point to the right and not to the left. The horns of a new-moon point to the left. It seems that the horns in the star-and-crescent symbol must be the old moon, the one near the end of the [lunar] month. This would be an appropriate symbol for *Lailat-ul-Qadr* [Night of Power], which took place near the end of *Ramadan*.³⁵⁰⁵

So the most commonly recognizable symbol of *Islam* represents the waning “scimitar” phase of the moon. Also, the “scimitar” phase at the end of the month rather than the waxing “smiley face” crescent is when *Allah* first revealed the *Koran* to *Muhammad*. This means that since the *Islamic* scimitar crescents are mounted everywhere in *Islamdom*, *Muslims* are constantly nudged toward violence and not just on a few cloudless nights per month.

The moon teaches that after a period of warfare (the scimitar phase), *Muslims* may agree to a cease-fire, or *Hudna* in Arabic. This corresponds to the dark conjunction phase where the scimitar is apparently sheathed. Then after seeing *Allah*

³⁵⁰¹ Haykal. *Life*, p. 74, as quoted in Geisler & Saleeb. *Answering*, p. 155.

³⁵⁰² Geisler & Saleeb. *Answering*, p. 156.

³⁵⁰³ Ishaq. *Sirat*, p. 400.

³⁵⁰⁴ *Tarana e malli* by Pakistani poet Muhammed Allama Iqbal (see Iqbal in Index).

³⁵⁰⁵ Ahmad. *Signs*, p. 51.

return as a crescent smiley face, *Muslims* are strengthened by *Allah's* glory emanating from the full-moon. Incidentally, the historian Tabari (839–923 AD) records that the moon is light from a cloth brought from *Allah's* throne.³⁵⁰⁶ Then the ominous scimitar phase returns and the *Hudna* cease-fire is called off.

It seems that the scimitar phase that appears twice-monthly nudges and prods *Muslims* to initiate violence. The suggestive effect of the moon is strong enough that Mideast region watchers have long noticed that there is a *Muslim*-initiated and *Muslim*-perpetuated cycle of violence and retaliation going back to ancient times.

Instead of there being a long drawn out siege warfare, moon-god worshippers in the Mideast are better known for their *Bedouin*-like raiding parties and terrorist attacks that appear out of nowhere. The attacks seem to come and go like the locusts or tides, or one could say, like the moon phases.

One is tempted to look at the lunar calendar to see whether the raids and terrorist attacks occur according to the monthly lunar cycle or lunar year. It seems that in the battle for *Muslims'* minds and souls, “in the end...the war-and-moon-god wins out,” to paraphrase a famous phrase by Samuel P. Huntington.³⁵⁰⁷

³⁵⁰⁶ *Al Tabari, History*, vol. i, p. 232.

³⁵⁰⁷ Huntington came to the debatable conclusion: “In the long run however *Muhammad* wins out” (Huntington, *Clash*, p. 65; also quoted in Jenkins. *Next*, p. 5).

Chapter 09: Moon-o-theistic Kaaba

Traditions Show the Kaaba's Purpose

Moshan Fani wrote in *The Dabistan* (~1645 AD):

According to the learned, the *Kaaba* (the cubic temple at *Makka*) is an emblem of the sun, on which account it is right [for astral worshippers] to worship it; and the well *Zem Zem* signifies likewise 'the great luminary,' as Hakim Khakani said relative to both:

O *Kaaba*, thou traveler of the heaven!

O *Zem Zem*, thou fire of the world!

Hajer Ul Asvad, 'the Black Stone at *Makka*,' represents the body of Venus, which on the border of the heavens is a star of the planets.³⁵⁰⁸

In the above quotation, Venus is said to be "on the border of the heavens" because Venus is only observable near the east and west horizons shortly after sunset and shortly before sunrise. The inner planets and the moon normally cannot be seen against the backdrop of the sun.

How did "the learned" come to possess this knowledge that the *Kaaba* represented the sun? The information was passed down from pre-Islamic times. Of course the knowledge could only be discretely passed along for fear of the *Islamists* who tried to stamp out any untoward teaching about *Islam* or *Muhammad*. Without such discretion, many memes³⁵⁰⁹ of information could easily become just so many nails in an academic's coffin.

The learned had plenty of facts at hand by which they could confirm the validity of traditions. For instance, *Al Kalbi* (died 821-822 AD/206 AH) wrote in *The Book of the Idols* that *Allat* had sacred "stones,"³⁵¹⁰ and that "*Allat* stood in *Al Ta'if*...She [*Allat*] was a cubic rock...."³⁵¹¹

There were other facts that showed the *Kaaba* was basically the betyl of a goddess. In pre-Islamic times, *Allah* the moon-god's consort would have been *Allat* the sun-goddess. The Satanic Verses suggest that *Allah*'s "house" was in fact a betyl for his consort and daughters:

- The Arabic word *Kaaba* is feminine. The cubic building actually represents *Allat*'s breast, as the etymology of the word *Kaaba* informs us: "Arabic *ka'ba*, cube, cubic structure, from *ka'aba*, to swell, be full (said of breasts)."³⁵¹²
- The *Kiswa* blanket over the *Kaaba* indicates that the *Kaaba* is the home of a goddess. Such coverings have a long history. The Bible records that female shrine prostitutes wove such "houses" (Hebrew: *Beit*) for the Venus goddess *Ashtorah* (YLT 2Ki 23:07).

The *Kaaba* was called the *Bait Allah*, or "the House of *Allah*," but the *Kaaba* could just as well have been called *Bait Allat* after *Allah*'s consort. Francis Burton visited the *Kaaba* and reported on the presumed femininity of the *Kaaba*:

³⁵⁰⁸ Fani. *Dabistan*, p. 394.

³⁵⁰⁹ "Meme" is defined as: A unit of cultural information, such as a cultural practice or idea, that is transmitted verbally or by repeated action from one mind to another.

³⁵¹⁰ *Al Kalbi. Idols*, p. 15.

³⁵¹¹ *Al Kalbi. Idols*, p. 14.

³⁵¹² *The American Heritage Dictionary*, *Kaaba* entry, answers.com, accessed 12 Jan 2006.

The part of the cover [*Kiswa*], covering the door, is called [a] *Burka* just like the veil [*Burka*] the Arabic women are wearing in front of their face...³⁵¹³

Robert Eisler wrote similarly:

In fact, Arab mystics even compare the *Ka'aba* to a virgin, adorned with her finest wedding-dress. Comp. Lenormant p. 154, quoted a verse of *Abd-er-Rahin el Buray* 'and the *Ka'aba*, the bride of *Makka*, is shining newly adorned with (wonder) signs'.... Then the clothing of the *Ka'aba* would be the remains of an old feast that represented the hierogamy [Greek: sacred marriage] of the deity.³⁵¹⁴

The fact that *Allat* was an Arabian sun-goddess and that she was represented by cubic rocks helped confirm in the ancient's mind that the cubic *Kaaba* did indeed represent the sun-goddess. By extension, these facts allowed the ancients to refer to the sun as the heavenly *Kaaba* that traveled the skies.

Also by extension, the ancients knew that the Black Stone was Venus since the Black Stone was set into a corner of the cubic *Kaaba*. The planet Venus was always observed to be near the sun.

The crescent-shaped *Hatim Wall*, the cubic *Kaaba* and the Black Stone were the moon, the sun and Venus. An ancient way of symbolizing the moon, the sun and Venus would be: ☾□★ (crescent-square-star), which looks a lot like the outline of an overhead view of the *Hatim Wall*, the *Kaaba* and the Venus Black Stone (see the Thumbnail Gallery for several drawing of the *Kaaba* and *Hatim Wall*).

Malise Ruthven recounts another astral tradition about the *Kaaba*:

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 [360 = 12 months of 30 days each³⁵¹⁵]. Among the votive gifts said to have been offered to the idols were golden Suns and moons [*Al Azraki*, p. 155 sqq.]³⁵¹⁶

The 360 idols around the *Kaaba* reminds one of how the ancient *Babylonian* myth *Enuma Elish* relates that *Marduk*, god of Jupiter, lined the skies with 300 gods who acted as guards.³⁵¹⁷ Incidentally, *Allah's* ninety-nine names (*K* 007:180; 059:024)³⁵¹⁸ reminds one of *Marduk's* fifty names.³⁵¹⁹

The historian *Masudi* (896-956 AD) provides information that tends to confirm the above-mentioned traditions. He wrote in the *Golden Meadows*:

The *Haranian Sabians* have temples according to the names of the intellectual substances and the stars...(the temple) of Saturn is hexagonal; of Jupiter, triangular; of Mars, long (rectangular); the sun square [like the cubic *Kaaba*]; that of Venus, a triangle in a quadrangle; that of Mercury, a triangle

³⁵¹³ Burton. *Narrative*, vol. iii, p. 295.

³⁵¹⁴ Eisler, Robert, 1909, pp. 120-121.

³⁵¹⁵ The intertextual notes [in brackets] are from Gibb & Kramers. *Encyclopedia*, p. 198, *Kab'ah*.

³⁵¹⁶ Ruthven. *World*, p. 18.

³⁵¹⁷ Ness. *Mosaics*, p. 44.

³⁵¹⁸ Zwemer. *Essay*, Ch. 3: "The Ninety-Nine Beautiful Names of *Allah*."

³⁵¹⁹ Ness. *Mosaics*, p. 44.

inside an elongated quadrangle, and that of the moon, octagonal [like the Dome of the Rock].³⁵²⁰

One can infer from Masudi's writing that the cube part of the *Kaaba*, not including the crescent-shaped *Hatim* Wall, is a sun-god temple. The medieval scholars knew because they went on the *Hajj* and they read about *Makka*. Masudi's information also shows that the Dome of the Rock is a moon-god temple as shown by its octagonal shape.

Ibn Ishaq wrote that there was a plaque at the *Kaaba* that said:

I am *Allah* the Lord of the *Bakka* [*Makka*]. I created it [the *Kaaba*] on the day [on Friday, according to *Al Tabari* (839–923 AD)³⁵²¹] that I created heaven and earth and formed the sun and moon and I surrounded it with seven pious angels.³⁵²²

Friday was the day of Venus in the astrological week. Note how *Islamic* tradition places the creation of all the astral bodies on Friday, the same that *Muslims* weekly attend *Mosque* for Friday Prayers.

Ibn Ishaq also wrote:

By the Black Stone, when they stroke it,
When they go around it morning and evening.³⁵²³

So the pre-*Islamic* *Makkans* made sure to touch the Black Stone in the morning and evening. Venus, the Morning and Evening Star, is often visible during these times.

The Christian View of the Kaaba and Black Stone

John Meyendorff wrote:

In the ninth century, Nicetas also speaks of the 'idol of *Xoubar*'...said to represent *Aphrodite*.³⁵²⁴

John of Damascus identifies *Xabar* or *Xaber* (he uses two forms) with both *Aphrodite* herself and with the *Ka'aba*, which according to him represents the head of the pagan goddess.³⁵²⁵

John of Damascus (~675–749 AD) said that even during his day the Black Stone still had traces of the head "of the *Semitic* Venus (i.e. the Greek *Aphrodite*)."³⁵²⁶

John of Damascus knew Arabic but he was writing in Greek. His Greek transliteration of *Kaaba* was *Kabar*. John used the same term *Xabar* for the Black Stone affixed to the *Kaaba*.

John Tolan wrote that the eighth-century Byzantine writer, Georges the Monk, said that *Muslims* worshipped "god...the moon and *Aphrodite*."³⁵²⁷ The moon might refer to the crescent-shaped *Hatim* wall, and *Aphrodite* is the Greek version of Venus and may refer to the Venus Black Stone.

Constantine Porphyrogenitus' book, *De Administrando Imperio* (*The Administration of the Empire*) (950 AD), states about *Muslims*:

³⁵²⁰ Green. *Moon*, p. 71.

³⁵²¹ *Al Tabari*. *History*, vol. i, pp. 188, 190, 230.

³⁵²² *Ishaq*. *Sirat*, pp. 85–86.

³⁵²³ *Ishaq*. *Sirat*, p. 123.

³⁵²⁴ Meyendorff. *Byzantine*, p. 95.

³⁵²⁵ Meyendorff. *Byzantine*, p. 95.

³⁵²⁶ Sahas. *Heresy*, pp. 88, 137.

³⁵²⁷ 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 Completus* (162 vols.), Paris, 1857–1886, vol. 110:873.

They pray also to the star of *Aphrodite* which they called *Koubar*, and in their supplication cry out 'Allah *Oua Koubar*, that is, God and *Aphrodite*. For they call God 'Alla; and *Oua* they use for the conjunction and they call the star *Koubar*. And so they say 'Alla *Oua Koubar*.'³⁵²⁸

Evidently, the author Constantine Porphyrogenitus confused the word *Akbar* in the phrase, *Allahu Akbar* (Allah is great!), with the word for the *Kaaba*, or the word that John of Damascus used for the *Kaaba*: *Xaber*.

The author of this ruler's training book wrote specifically for the Byzantine emperor. So one can see that the emperors believed the *Kaaba* was at least a Venus goddess shrine, if not a shrine for *Allah* the moon-god.

Sex and the Black Stone

Ibn Ishaq notes that *Muhammad* kissed the Black Stone.³⁵²⁹ *Al Bukhari* wrote:

'Umar came near the Black Stone and kissed it and said 'No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen *Allah's* Apostle kissing you, I would not have kissed you.'³⁵³⁰

Muhammad as a pagan had been sentimental about *Uzza*, the Arab version of Venus. *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.^{3531 3532}

Muhammad sacrificed to the goddess Venus. He also had a custom dating from pre-Islamic times of kissing the Black Stone. These points tend to confirm that the Black Stone represented Venus.

The Black Stone is smooth, at least the portion that is visible to the public. How the statue's head was worn down to a smoother state was from a millennium's worth of "extremely passionate....rubbing and kissing," as John of Damascus phrased it.³⁵³³

Early *Muslims* told John of *Damascus* that "Abraham had sexual intercourse with Hagar on it [the Black Stone]."³⁵³⁴ There are traditions that suggest *Muslims* did believe that the Black Stone promoted sex and fertility. Stortroen wrote:

...in 1909 AD, another observer named Batanuni described the *Bedouin* rituals:

The women are clutched to the backs of the men. When they reach the Black Stone they all touch and kiss it. The husband knocks the head of his wife against the stone so that she will bear a visible mark of having made her *Hajj*.³⁵³⁵

If *Muhammad* thought that *Ibrahim* and Hagar copulated in public, this would explain why *Muhammad* led his congregation at the *Mosque* with spots of semen on his clothes, as his favorite wife attests:

³⁵²⁸ Meyendorff. *Byzantine*, p. 95.

³⁵²⁹ Ishaq. *Sirat*, p. 131.

³⁵³⁰ *Sahih Al Bukhari* 002:667, 675, 676, 679, 680; see also *Al Kindy. Apology*, under the section "Pilgrimage and rites of Makka," p. 93; Zwemer. *Animism*, ch. 8.

³⁵³¹ *Al Khargushi. Sharaf Al Mustafa*, as cited by Peters. *Origins*, p. 127.

³⁵³² *Al Kalbi. Idols*, pp. 16-17.

³⁵³³ Sahas. *Heresy*, pp. 88-89.

³⁵³⁴ Sahas. *Heresy*, pp. 88-89.

³⁵³⁵ Grunebaum. *Festivals*, p. 44, as quoted in Stortroen. *Makka*, pp. 22-23.

Narrated 'Aisha: 'I used to wash the semen off the clothes of the Prophet and even then I used to notice one or more spots on them' (*Sahih Bukhari*, vol. 1, bk. 4, no. 233).

Narrated 'Aisha: 'I used to wash the traces of *Janaba* (semen) from the clothes of the Prophet and he used to go for prayers while traces of water were still on it (water spots were still visible)' (*Sahih Bukhari*, vol. 1, bk. 4, no. 229).

If *Muhammad* thought that *Ibrahim* and Hagar copulated in public on the Black Stone, this would explain why *Muhammad* gave men permission to do the *Hajj* at *Makka* with an emission of semen for all time (even today):

Narrated *Ibn 'Abbas*: 'The Prophet (along with his companions) reached *Makka* in the morning of the fourth of *Dhul-Hijja* assuming *Ihram* for *Hajj* only. So when we arrived at *Makka*, the Prophet ordered us to change our intentions of the *Ihram* for '*Umra* and that we could finish our *Ihram* after performing the '*Umra* and could go to our wives (for sexual intercourse). The people began talking about that. *Jabir* said surprisingly, 'Shall we go to *Mina* while semen is dribbling from our male organs?' *Jabir* moved his hand while saying so [a pornographic gesture, no doubt]. When this news reached the Prophet he delivered a sermon...At that *Suraqa Bin Malik* stood up and asked 'Oh *Allah's* Apostle! Is this permission for us only or is it forever?' The Prophet replied, 'It is forever' (*Sahih Bukhari*, vol. 3, bk. 44, no. 683; also see vol. 9, bk. 92, no. 464).

Another tradition shows *Muhammad* implied that *Allah* was not interested in abstinence when it came to *Jihad* and the *Hajj*, and that the Black Stone involved a fertility rite, as *Stortroen* wrote:

He [*Muhammad*] proclaimed that the Lord gave the *Muslims* the *Hajj* and Holy War in exchange for monasticism.³⁵³⁶

If the Black Stone once were used as part of a platform for sex, this would also help explain how it was worn down from a Venus idol to its present shape. The stone might have been used for sex because, as *Ameer Ali* explains, pagans used to sacrifice their virginity to gods:

The composite race created *Babylon* and gave birth to a form of religion which, in its higher phases, was akin to natural pantheism. In its lower phases, with its pan-daemonism, its worship of the sun-gods and moon-gods, closely associated with the phallic cult and sexual instincts, the sacrifice of children to *Baal* and *Moloch*, of virginity to *Beltis* [Mother of the Gods] and *Ashtoreth* [Venus].³⁵³⁷

Fertility cult places also served as primitive fertility clinics and sperm banks, as *The Dabistan* reports:

The followers of this [*Saktian*] sect send their barren wives in order that they may become pregnant to the performers of such acts, and these men use the women before the eyes of their husbands.³⁵³⁸

This suggests that the Venus worship by the Black Stone at the *Kaaba* was much like Venus worship elsewhere in the ancient world. St. Augustine described the worship of Venus in North Africa, where Venus went by the name of *Tanit* and *Caelestis*:

³⁵³⁶ Grunebaum. *Festivals*, p. 44, as quoted in *Stortroen. Makka*, p. 20.

³⁵³⁷ Ali. *Spirit*, p. xix.

³⁵³⁸ Fani. *Dabistan*, p. 253.

Where and when those initiated in the mysteries of *Caelestis* received any good instructions, we know not. What we do know is that before her shrine in which her image is set, and amidst a vast crowd gathering from all quarters and standing closely packed together, we were intensely interested spectators of the games which were going on, and saw, as we pleased to turn the eye, on this side a grand display of harlots, on the other the virgin goddess: we saw this virgin worshipped with prayer and the obscene rites. There we saw no shamefaced mimes, no actress overburdened with modesty: all that the obscene rites demanded was fully complied with. We were plainly shown what was pleasing to the virgin deity, and the matron who witnessed the spectacle returned home from the temple a wiser woman. Some, indeed, of the more prudent women turned their faces from the immodest movements of the players and learned the art of wickedness by a furtive regard. For they were restrained, by the modest demeanor due to men, from looking boldly at the immodest gestures; but much more were they restrained from condemning with chaste heart—[that] which, if practiced in one's home, could only be done in secret—was practiced as a public lesson in the temple; and if any modesty remained in men, it was occupied in marveling that wickedness which men could unrestrainedly commit should be part of the religious teaching of the gods, and that to omit its exhibition should incur the anger of the gods. What spirit can that be, which by a hidden inspiration stirs men's corruption and goads them to adultery and feeds on the full-fledged iniquity, unless it be the same that finds pleasure in such religious ceremonies, sets in the temples images of devils, and loves to see in play the images of vices; that whispers in secret some **righteous sayings** to deceive the few who are good, and scatters in public invitations to profligacy to gain possession of the millions who are wicked?³⁵³⁹

The last part of the above quote reminds one of the *Koran*, which has some "righteous sayings" that fool the naive, but plenty of material to entice the wicked, such as promises of power over women and non-Muslims, loot and sex, sex, sex—in heaven as well as on earth.

Someone might ask what was it about the Black Stone that would make it such an object of worship. The Black Stone was an earthly representation of Venus, which was the goddess *Uzza* in pre-Islamic times. In *Islamic* times the Black Stone represented an angel who took over the role of dispensing sexual powers from the Venus goddess. Moshan Fani wrote in *The Dabistan*:

...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.³⁵⁴⁰

Venus was assumed to be an orb like the sun and moon—just smaller. Thus the Black Stone had to have a spheroid shape and other oddly shaped meteorite finds just would not do. In passing, the Black Stone may be a *Wabar* Pearl, a meteorite encrusted with impact glass.

³⁵³⁹ MacMullen & Lane. *Sourcebook*, pp. 46-47.

³⁵⁴⁰ Fani. *Dabistan*, pp. 25-26.

The idea that a spheroid or a rounded cone could represent Venus is more than confirmed by ancient information. There are plenty of ancient coins that feature meteorite betyls such as the *Emessa Stone*, and these are nearly always shaped and polished into spheroids or rounded cones.

In *Ephesus* a meteorite was considered an image of the moon-goddess *Artemis* that had literally “fallen from Zeus” (Act 19:35). It seems most logical to suppose that the betyl was an orb similar to the moon, given the fact that other such betyls were rounded.

The Black Stone also was considered a betyl, as *Ibn Warraq* wrote:

The deity resided in a stone and was not necessarily in human form. Sometimes the sacred stone was a statue or sometimes simply a big block of rock whose shape resembled a human. The heathen Arabs evidently imagined that the block of stone that served as a fetish was pervaded by a divine power and, in its turn, exercised a divine influence.³⁵⁴¹

The idea that spirits inhabit inanimate objects pervades *Islam*, so the idea behind betyls is still alive and well. *Muhammad* said that toward the Last Day, trees would call out to *Muslims* telling them to kill Jews hiding behind them,³⁵⁴² and trees and rocks talked to him.³⁵⁴³ These traditions are not meant as hyperbole. They are discussed elsewhere in this book.

Ancient Arabian block betyls like those found at *Petra* have carved eyes, a nose and a mouth. Traditions speaks similarly about the Black Stone, as *Al Albani* notes:

And there is in touching the Black Stone a great excellence as the Prophet said: ‘Allah will raise up the Stone on the Day of Judgment, and [it] will have two eyes with which it will see and a tongue which it talks with, and it will give witness in favor of everyone who touched it in truth.’³⁵⁴⁴

Also of interest is the fact that *Muhammad* said the Black Stone used to pay him salutations when he was a pagan.³⁵⁴⁵

The Vulviform Black Stone With Its Silver Casing

The Black Stone must also considered in context, meaning its positioning in a silver casing and its position in relation to the rest of the *Kaaba*. The Black Stone’s casing will be discussed first. *Kanan Makiya* wrote:

...the Black Stone broke into three pieces. The pieces...have been bound together with a band of silver and mounted in a silver chasing shaped like a woman’s vulva.³⁵⁴⁶

Similarly, *Bob Trubshaw* wrote:

What these [photographs] reveal is a polished Black Stone of which less than two feet is visible, set in a large, solid silver mount. The whole resembles—quite deliberately, for reasons which will emerge—the vulva of the goddess. That *Muslims* now refer to it as the Hand of Allah [*Yamin Allah*] does not

³⁵⁴¹ Warraq. *Why*, p. 39.

³⁵⁴² *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.

³⁵⁴³ Dashti. *Career*, p. 26.

³⁵⁴⁴ “Authenticated by at-Tirmidhee, *Ibn Khuzaimah*, *Ibn Hibbaan*, *Al Haakim* and *Adh-Dhahabee*. See ‘*Al Hajj-ul-Kabeer*’ (*Al Albani*. *Rites*, in the section “*Tawaaf of Quadoom* (Arrival)”, fn. 39).

Ibn Abbas also passed on a similar Black Stone tradition (Hughes. *Dictionary*, pp. 154-155, *Hajar*).

³⁵⁴⁵ *Sahih Muslim*, bk. 30, no. 5654.

³⁵⁴⁶ *Makiya. Tale*, p. 59.

diminish the urge for all those who complete the pilgrimage to *Makka* to touch or kiss this sacred object...In an oasis of always-flowing water, the Black Stone in its mount became an unmatched image of the goddess as giver of life. Only in the Indian [sub-]continent do such physical symbols for the male and female generative powers—the *Lingam* and *Yoni*—continue to be worshipped with their original fervor...where sacred ‘prostitution’ or ritual promiscuity were part of the worship...invariably sacred objects depicting the genitals of either god and/or goddess were venerated.³⁵⁴⁷



Figure 09-01. Note the vulva-look of the Black Stone at the *Kaaba* (close-up on the right). The *Kaaba* was an astral religion temple in Pre-Islamic times, and so the *Kiswa* cover probably had astral imagery. Today, the *Kiswa* is embroidered with Arabic verses from the *Koran*.

Moshan Fani wrote in *The Dabistan* (~1645 AD).

The zealous of this sect [the *Saktians*] worship the *Siva-Linga* [*Siva* is a god, *Linga* is a phallic symbol], although other *Hindus* also venerate it. *Linga* is called the virile organ, and they say on behalf of this worship that, as men and all living beings derive their existence from it, adoration is duly bestowed on it. As the *Linga* of *Mahadeva*, so do they venerate the *Bhaga* [*Yoni*, i.e. a stylized vulva], that is, the female organ. A man very familiar with them gave the information that, according to their belief, the high altar [the *Mihrab*], or principal place in a *Mosque* of the *Mussulmans* [*Kaaba*], is an emblem of the *Bhaga* [vulva]. Another man among them said that, as the just-named place emblems the *Bhaga* [vulva], the *Minar*[er], or turret of the *Mosque* represents the *Linga* [phallic symbol]; on which account both are found together [as a *Lingam* and *Yoni*].³⁵⁴⁸

Moshan Fani records in *The Dabistan* a distich where a Jew named Sarmed says the same about the Black Stone at the *Kaaba*:

In the *Kaaba* and in the idol temple is his stone the symbol of male energy [a *Lingam*], and his is the symbol of female productiveness [a *Yoni*]; in one place it is the Black Stone of the temple of *Makka*; in another place an idol [the *Lingam* and *Yoni*] of the *Hindus*.³⁵⁴⁹

These feminine aspects of the *Kaaba* are noted in the traditions. The *Dabistan* states:

According to the learned, [the] *Kaaba* (the cubic temple at *Makka*) is an emblem of the sun.³⁵⁵⁰

³⁵⁴⁷ Trubshaw, Bob. "The Black Stone—the Omphalos of the Goddess," *The Edge*, indigogroup.co.uk/edge. First published in *Mercian Mysteries*, no. 14, Feb 1993.

³⁵⁴⁸ Fani. *Dabistan*, p. 251.

³⁵⁴⁹ Fani. *Dabistan*, p. 251.

³⁵⁵⁰ Fani. *Dabistan*, p. 394.

In pre-Islamic times in Arabia, the sun was the goddess *Allat*, daughter or consort of *Allah*.

Ibn Ishaq, in his biography of the prophet, notes that a pre-Islamic pagan specifically called the two stones "at the two corners" a "goddess" when the *Kaaba* was rebuilt in 605 AD. *Ishaq* wrote:

The people were afraid to demolish the temple and withdrew in awe from it. *Al Walid b. Al Mughira* said 'I will begin the demolition.' So he took a pick-axe, went up to it saying the while, 'O god [literally "goddess" (see discussion below)], do not be afraid, O god [literally "goddess"]], we intend only what is best.' Then he demolished the part at the two corners [or "two stones" (see discussion below)].³⁵⁵¹

Alfred Guillaume wrote about the above quote "O god, do not be afraid" that "The feminine form indicates that the *Kaaba* itself is addressed."³⁵⁵² Thus it seems "god" in the above passage ought to be translated "goddess."

About the phrase "two corners," Guillaume says the alternative translation is "Or 'two stones.'"³⁵⁵³ Actually, the "two stone" reading was the original reading, no doubt, but *Ibn Ishaq's* editor, *Ibn Hisham*, changed those words.

Ibn Hisham (died in 828 or 833 AD/213 or 218 AH) lived at a time and in a place where pagan betyl worship was less well understood. The betyl stones were however mounted in the corners of the *Kaaba*.

There were two main stones in the pre-Islamic *Kaaba*, each a betyl for a goddess. So it seems that at each corner *Walid* addressed the stone as though the stone were a goddess as he chiseled each precious stone out of the wall.

Modesty is why the *Kaaba* needs a *Kiswa*, the black brocade cover. Hughes notes that the literal translation of *Kiswa* is "robe,"³⁵⁵⁴ as though the *Kiswa* covered a goddess or goddesses.

Later *Muhammad's* grandfather *Muttalib* wrote a poem about the rebuilding that went "None of our workers wore clothes."³⁵⁵⁵ *Ibn Hisham* wrote that a variant reading is: "...our *pudenda* [genitalia] were not covered."³⁵⁵⁶ So the sight that *Ishaq* described (above) was indeed strange: a certain *Walid* was in the buff (naked) talking to a goddess in a stone while wielding a pickaxe.

The vulva-look of the silver case around the Black Stone probably extends back to pre-Islamic times when the *Kaaba* was circumambulated by nude worshippers. The vulva-look would have complemented the *Lingam* and *Yoni* worship that was prevalent throughout Arabia and India at the time, and Venus worship, too, since the Black Stone did represent Venus.

Venus was often represented by a woman holding a vase that stood for a vulva, and a vulva was used as a Venus symbol, as *Ryckmans* wrote:

'*Attar* [the male Venus] is frequently named with the goddess *Hawbas*, probably his consort, also named in *Sabaean* inscriptions of the 5th-4th centuries in Ethiopia, where her symbol was the vulva."³⁵⁵⁷

³⁵⁵¹ *Ishaq, Sirat*, p. 85

³⁵⁵² *Ishaq, Sirat*, p. 85, fn. 2

³⁵⁵³ *Ishaq, Sirat*, p. 85, fn. 3

³⁵⁵⁴ Hughes. *Dictionary*, p. 279, *Kiswah* entry.

³⁵⁵⁵ *Ishaq, Sirat*, p. 87.

³⁵⁵⁶ *Ishaq, Sirat*, p. 711, note 133.

³⁵⁵⁷ *Ryckmans, Anchor*, v. 6, p. 172.

Ryckmans also wrote that in South Arabia “figurines of male or female sexual organs [were] offered in view of obtaining children.”³⁵⁵⁸

The vulva shape was fitting for the sexually passionate kissing and rubbing said to have occurred at the Black Stone as late as John of Damascus’ day. Moreover, the *Yoni* Black Stone complements the three *Jamara* phallic symbols on Mount *Mina* that *Muslims* stone during the *Hajj* pilgrimage. These are the three famous *Lingam* pillars that *Muslims* say represent Satan.

Many *Muslims* writing travelogues would not be forthright about the vulva-look of the Black Stone.³⁵⁵⁹ They did however mention that the Black Stone is positioned in its silver frame and is recessed in its casing, as *Ibn Jubayr* wrote in 1183 AD:

Its edges have been braced with a sheet of silver whose white shines brightly against the black sheen and polished brilliance of the Stone, presenting the observer a striking spectacle which will hold his looks.³⁵⁶⁰

If one reads between the lines, John Lewis Burckhardt’s description of the Black Stone suggests it was vulviform in 1829 AD:

Both the border and the stone itself are encircled by a silver band, broader below than above and on the two sides, with a considerable swelling below as if a part of the stone were hidden under it.³⁵⁶¹

The Black Stone is now called the Hand of *Allah* (*Yamin Allah*). By its looks, the Black Stone has nothing to do with *Allah*’s hand or his power whatsoever, except of course the name may imply that *Allah* the moon-god’s hand caresses Venus’ vulva.

Though the Black Stone is called the Hand of *Allah*, still this does not free it from its former Venus vulva association altogether. This is similar to how renaming the “Thunderbolt of *Hadad*” to the *Islamic* “Hand of *Fatima*” or the Jewish *Hamsa* does not remove the obvious pagan association of that object, as Zwemer explains:

‘The Hand of *Fatima* [*Muhammad*’s daughter],’ says Tremearne, ‘is a great favorite in *Tunis* and one sees it above the great majorities of doorways; in Tripoli [to the east of *Carthage*] there is hardly one, and this is only to be expected, since the sign is an old *Carthaginian* one, representing not the Hand of *Fatima* at all but that of *Tanith* [or *Tanit*, meaning Venus]. It has been thought however that the amulet is so curiously similar to the thunderbolt of *Adad* [*Hadad*], worn in the necklet of the *Assyrian* kings along with emblems for the sun, the moon and Venus, that it may be a survival of that.’³⁵⁶²

Ibn Jubayr wrote in 1183 AD about how pilgrims French wet kissed the Black Stone—but really it was oral sex since the stylized Black Stone looks vulviform:

The Stone, when kissed, has a softness and moistness which so enchants the mouth that he who puts his lips to it would wish them never to be removed. This is one of the special favours of Divine Providence...May God profit us by the kissing and touching of it. By His favour may all who yearn fervently for it be brought to it. In the sound piece of the stone, to the right of him who presents himself to kiss it, is a small white spot that shines and appears like a mole on the blessed surface. Concerning this white mole, there is a tradition that he who

³⁵⁵⁸ Ryckmans. *Anchor*, v. 6, p. 174.

³⁵⁵⁹ Jubayr. *Travels*.

³⁵⁶⁰ Jubayr. *Travels*.

³⁵⁶¹ Burckhardt, John Lewis. *Travels in Arabia*, London, 1830, as quoted in Hughes. *Dictionary*, p. 154, *Hajar* entry.

³⁵⁶² Zwemer. *Animism*, ch. 4.

looks upon it clears his vision, and when kissing it one should direct one's lips as closely as one can to the place of the mole.³⁵⁶³

The borders of the *Kiswa* curtain around the Black Stone either: 1) represented a nightie or lingerie folded back to reveal the vulva or 2) the curtains around the Black Stone represented the folds of skin and tissue, the *labia majora*, that form the external lateral boundaries of the vulva. *Ibn Ishaq's* biography of *Muhammad* mentions the pre-Islamic *Kiswa* a few times.³⁵⁶⁴

Ibn Ishaq mentions in the account of Umar's conversion that there was a pre-Islamic Mosque next to the *Kaaba*, the Black Stone and the *Kiswa*. The *Kiswa* was low enough to the ground that Umar was concealed behind the *Kiswa* while walking from the *Hijr* area to where *Muhammad* was praying.

Muhammad was praying there since his custom was to pray facing the *Kaaba* near the Black Stone between the southeast and southwest corner. *Muhammad's* original *Kiblah*, his first direction of prayer, ran through the *Kaaba* toward Syria or more specifically, Jerusalem.³⁵⁶⁵

The idea was common in the ancient world that the earth and the deities had body parts located in sacred spots, such as navels and vulvas. The idea behind the earth's navel is that there is an invisible umbilical between the god in the sky and the earth since a goddess had given birth to the earth. The *Encyclopedia Britannica* states:

Frequently, the altar is regarded as the center or the image of the universe. For the ancient Greeks the grave marker (a mound of earth or a stone) was the earth altar upon which sacrifices to the dead were made and, like other earth altars, it was called the omphalos, 'the navel' of the Earth—i.e. the central point from which terrestrial life originated. In *Vedic* India the altar was regarded as a microcosm, its parts representing the various parts of the universe and its construction being interpreted as a repetition of the creation of the cosmos.³⁵⁶⁶

The worshippers of *Yahveh* knew that *Yahveh's* Faces (2Ch 07:14a) and his eyes, ears and heart were present at the temple (1Ki 09:03; 2Ch 07:15-16). By contrast, fertility cult worshippers were concerned that their gods and goddesses' reproductive organs were at the temple—the *Lingam* and *Yoni*.

The *Encyclopedia Britannica* describes a fertility cult situation not unlike the situation at the *Kaaba*:

Unlike the mother goddess, who is a specific source of vitality and who must periodically undergo intercourse [*Coitus*], the Earth Mother is a cosmogonic [from eternity] figure, the eternally fruitful source of everything. In contrast, mother goddesses are individual, possess distinct characters, are young, are not cosmogonic and are highly sexual.³⁵⁶⁷

That fertility goddesses were generally depicted as nubile women may explain why *Allat*, *Manat* and *Uzza* were considered daughters of *Allah* rather than wives.

That the *Kaaba* was a fertility shrine is not surprising since many Mideast astral shrines had a strong fertility aspect, as Ameer Ali wrote:

³⁵⁶³ Jubayr. *Travels*.

³⁵⁶⁴ Ishaq. *Sirat*, pp. 158, 192, 292.

³⁵⁶⁵ Ishaq. *Sirat*, pp. 157-158.

³⁵⁶⁶ EB, accessed 15 Mar 2003, Sacrifice entry.

³⁵⁶⁷ EB, accessed 15 Mar 2003, "Mother goddess" entry.

The composite race created *Babylon* and gave birth to a form of religion which, in its higher phases, was akin to natural pantheism. In its lower phases, with its pan-daemonism, its worship of the sun-gods and moon-gods, closely associated with the phallic cult and sexual instincts, the sacrifice of children to *Baal* and *Moloch*, of virginity to *Beltis* and *Ashtoreth*.³⁵⁶⁸

The pre-Islamite Arabs had their groves, their oracle-trees and their priestesses, like the Syro-Phoenicians. Phallic worship was not unknown to them; and the generative powers received adoration, like the hosts of heaven, under monuments of stone and wood.³⁵⁶⁹

That the Black Stone is a stylized *clitoris* explains why *Muhammad* approved of clitoridectomy, a practice discussed elsewhere in this book. *Muslims* considered the Black Stone's stylized vulva to be an ideal looking vulva, so they clipped and cut girls' vulvas until they looked like the Black Stone's stylized vulva.

The situation is somewhat like the peer pressure that girls feel that they must have a "Barbie Doll" body-type, and this unhealthy pressure is associated with eating disorders. It ought to be added that while the eating disorders are a socio-psychological problem, clitoridectomy is a crime, or ought to be a crime universally.

Add two *Muslim* traditions to the above information and one can see why *Muhammad* liked the Black Stone so much. Ancient Arabian block betyls like those found at *Petra* have carved eyes, a nose and a mouth. Traditions speaks similarly about the Black Stone, as *Al Albani* notes (as quoted above):

And there is in touching the Black Stone a great excellence as the Prophet said: 'Allah will raise up the Stone on the Day of Judgment, and [it] will have two eyes with which it will see and a tongue which it talks with, and it will give witness in favor of everyone who touched it in truth.'³⁵⁷⁰

The second tradition of interest is that *Muhammad* said the Black Stone used to pay him salutations when he was a pagan.³⁵⁷¹ Thus as detailed in this chapter, the pagan *Muhammad* thought the Black Stone in its vulva-shaped frame was the Venus goddess in a betyl, and tradition says this Venus goddess talked to him. Thus for the pagan *Muhammad* the Black Stone was the seventh-century equivalent of "phone sex."

What Circumambulation Was All About

That the *Kaaba* was a fertility shrine jibes well with traditions pertaining to the *Kaaba* such as one recounted by *Ibn Ishaq*:

The Messenger, after arriving in *Makka*, once the populace had settled down, went to the shrine and went round it seven times on his camel, touching the Black Stone with a stick which he had in his hand.³⁵⁷²

Muhammad used a staff to symbolically inseminate Venus' vulva which was represented by the Black Stone and its casing. The phallic stick was a *Lingam* and the Black Stone was the *Yoni* vulva. *Muhammad*'s staff will be discussed further in the next chapter.

³⁵⁶⁸ Ali. *Spirit*, p. xix.

³⁵⁶⁹ Ali. *Spirit*, p. 139.

³⁵⁷⁰ "Authenticated by at-Tirmidhee, *Ibn Khuzaimah*, *Ibn Hibbaan*, *Al Haakim* and *Adh-Dhahabee*. See '*Al Hajj-ul-Kabeer*' (*Al Albani*. *Rites*, in the section "*Tawaaf of Quadoom* (Arrival)", fn. 39).

Ibn Abbas also passed on a similar Black Stone tradition (Hughes. *Dictionary*, pp. 154-155, *Hajar*).
³⁵⁷¹ *Sahih Muslim*, bk. 30, no. 5654.

³⁵⁷² Peters. *Origins*, p. 236.

The idea that what *Muhammad* did was an act of sexual symbolism is in keeping with the Old Testament information where sacred stones and *Asherah* poles are mentioned together (Exo 34:13; Deu 07:05; 12:03; 1Ki 14:23; 2Ki 17:10; 18:04; 23:14; 2Ch 14:03; 31:01). *Asherah* poles are often mentioned along with male prostitution (Exo 34:13, 15; 1Ki 14:23-24; 15:12-13; 2Ki 23:04, 06-07).

The imagery of *Muhammad* circumambulating and symbolically inseminating Venus' vulva has *Lingam* and *Yoni*, and *Yin* and *Yang* aspects.³⁵⁷³ In addition, it is reminiscent of how farmers purposefully pollinate certain crops to increase the harvest. Gordon Newby wrote:

The Jews...employed the techniques of hand pollination of the date flowers to ensure more than a spotty yield. Dates were a major source of nourishment in the Arabian diet and provided the basis for fermented drink.³⁵⁷⁴

Muhammad mentions palm trees in the *Koran* often (*K* 016:011; 017:091; 018:032; 019:023; 020:071; 023:019; 036:034; 055:068; 059:005; 080:029). He spoke of the roots (*K* 013:004), the fact that dates were fermented into alcoholic drinks (*K* 016:067), that shaking a palm tree drops fresh, ripe dates (*K* 019:025), that palm branches shrivel up (*K* 036:039), that fibrous palm trunks tear (*K* 054:020) and that palm trunks hollow out when deteriorating on the ground (*K* 069:007).

Muhammad also showed familiarity with the sexual parts of palm trees: the date-bearing sheath and the pollen-bearing *spadix* (*K* 006:099, 141; 026:148; 050:010; 055:011). The similarity between pollinating date palms and human sexual relations was not lost on *Muhammad* or his contemporaries either, as the bewitching of *Muhammad* incident shows:

Tal' [a *spadix*] is defined as 'what comes forth from the palm-tree and becomes dates if the tree is female; and if the tree is male it does not become dates, but is eaten in its fresh state, or is left upon the palm-tree a certain number of days until there becomes produced in it a white substance like flour [i.e. the pollen], having a strong odor and with this the female [tree] is fecundated'...

Considering the role of the white substance [pollen] in nature, there is little wonder that its odor was compared to that of sperm. One lexicographer defines the *Tal'* as 'a certain white thing [a *spadix*] that appears from the *spathe* of the palm-tree, to the color of which that of the teeth is likened, and to the odor thereof that of the *sperma*.'

The employment of [a string with eleven knots in] a *spathe* of a male palm tree to bewitch the Prophet provides a clue to the desired effect (or at least one of the desired effects), namely harming the Prophet's sexual potency. This is expressly stated in the sources [e.g. the *Hadith*³⁵⁷⁵],...³⁵⁷⁶

Since *Muhammad* thought of the palm tree in such sexual ways, it is not surprising that dates were one of *Muhammad*'s favorite food items. *Muhammad* also thought of heaven in highly sexual terms, so it is not surprising that *Muhammad* called certain dates from *Madina Mina L-Janna*, meaning "they are from Paradise."³⁵⁷⁷

³⁵⁷³ The *Yin-Yang* symbol is Chinese in origin. *Yin* is dark and stands for the moon and femininity, and *Yang* is bright and stands for the sun and masculinity.

³⁵⁷⁴ Newby. *Arabia*, p. 75.

³⁵⁷⁵ Some *Hadith* on the bewitching of *Muhammad* that left him impotent: *Sahih Bukhari*, v. 7, bk.

71, nos. 658, 660, 661; v. 8, bk. 75, no. 400; *Sahih Muslim*, bk. 26, no. 5428.

³⁵⁷⁶ Lecker. *Arabia*, XII:563-564.

³⁵⁷⁷ Lecker. *Arabia*, XII:562.

So the bewitching was an example of sympathetic magic. The string in the spathe represented the spadix, the male sexual organ of the plant, which in turn represented *Muhammad's* phallus. The knots represented the spell, which was meant to put knots in *Muhammad's* penis, or in other words, render *Muhammad* sexually impotent.

The reader might be asking what symbolically pollinated *Muhammad's* symbolic *spadix*, or what made his phallic symbol staff potent? The answer is walking past the crescent-shaped *Hatim* Wall that is considered part of the *Kaaba*. The moon was thought to increase sexual potency and fertility.

This fertility role of the crescent-moon was a major part of *Islamic* thinking up until a century or two ago. This thinking has diminished only to the extent that astrology has become discredited in the *Islamic* world.

The thinking that the moon has great potency can still be seen in the fact that pilgrims must walk around outside curve of the crescent-shaped *Hatim* Wall during *Hajj*. They cannot cut through the *Hijr* area between the *Hatim* Wall and the *Kaaba*.



Figure 09-02. *Muslims walking around the Kaaba and the Hatim Wall.*

The Mating Habits of the Moon

When one considers the grammatically feminine gender of the sun (*Allat*), Venus (*Uzza*) and many other astral bodies, the masculine gender of the moon seemed especially important, as Tamara Green noted:

...the [grammatical] masculine gender of the moon in Mesopotamian cultures allows the establishment of a connection between the deity's dual functions in both the worlds of nature and human experience, for the moon-god serves as a divine bridge between male fertility and male political power. The most frequent iconographic representation of the moon is a lunar crescent, which is linked to the sphere of masculine sexuality by its further transformation into the horns of the bull, a universal symbol of male generative power; it is this animal that is most frequently sacrificed to the moon-god. His Sumerian title of *En-Su* designates him as 'Lord Wild Bull,' whose horns are mirrored in the crescent of the moon.³⁵⁷⁸

Since the waxing and waning crescent-moon has horns, the ancients pictured the moon as a bull. His herd was populated by the sun, the planets and the field of stars on the ecliptic.

The Mideast ancients noticed that though the moon strayed from the ecliptic, it did not stray very far. Most stars are some ways off from the celestial equator so they never receive the moon's attention (occultation) no matter how brightly they shine and twinkle. The moon, like a bull, had to keep his herd together and could not worry about other herds.

³⁵⁷⁸ Green. *Moon*, p. 25.

The Arab pagans believed that *Allah* was the doting polygynist father of astral beings, as *K* 053:019-020 mentions in passing. Khairat *Al Saleh* retells this pre-Islamic myth where one could surmise that the moon is *Allah*:

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 [*Allah*], he asked for her hand in marriage.³⁵⁷⁹

The moral lesson gleaned from the moon's mating habits is that polygyny and concubinage is acceptable conduct (*K* 004:003, 023-024; 023:005; 033:050; 070:030) but promiscuousness was not (*K* 004:020-024; 023:005-007). That is because the moon strays only so far from the ecliptic and then no farther. So some astral beings receive *Allah's* attention but many never do.

The moon only occults planets and stars five degrees on either side of the ecliptic and not all the stars in the sky. Moreover, the zodiac circle with its Four Seasons clearly showed *Muhammad* that *Allah* the moon-god had four favorites (*Allat*, *Uzza*, *Manat* and *Sirius-Isis*) (*K* 053:019-020, 049).

The idea of the moon as a bull with his herd of stars is somewhat akin to the idea of the moon as shepherd who causes fertility, as Tamara Green wrote:

Yet another illustration of the extension of function from one realm of nature to another is illustrated by the moon-god's associations with herds, for he becomes the shepherd of the stars or celestial 'sheep' who come within the halo of his illumination; he is the herdsman who superintends his herds of stars as he sails across the evening sky....In the tale of *Nanna's* [*Sin's*] journey to *Nippur*, the god tells the gatekeeper of *Enlil's* temple that he has come in his boat to feed the herds and flocks and to make them multiply.³⁵⁸⁰

This aspect of the moon-god shepherding and fecundating the other stars in the sky is preserved in *Muslim* astrology, as Spengler and Sayles wrote:

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.³⁵⁸¹

That the moon was a fertility symbol was also suggested by the moon phases, as Tamara Green wrote:

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.³⁵⁸²

³⁵⁷⁹ *Al Saleh. Fabled*, p. 30.

³⁵⁸⁰ *Green. Moon*, p. 25.

³⁵⁸¹ *Ma'shar. Albusaris*, as cited by Wedel. *Attitude*, pp. 56-57, cited in turn by Spengler & Sayles. *Turkoman*, p. 22.

³⁵⁸² *Green. Moon*, p. 24.

If the crescent of the moon is the symbol of male virility and sexual power, the full-moon may be seen to portray the gravidity of a woman about to give birth [in some cultures]...the moon is born and dies in its masculine form, but it is as female that it reaches its fullness.³⁵⁸³

So we can see that circumambulating past the symbol of *Allah*, the crescent-shaped *Hatim Wall*, symbolically charged *Muhammad*'s staff with sexual energy and symbolically loaded his *spadix* with pollen. *Muhammad* discharged the sexual energy collected from the crescent-shaped *Hatim Wall*, and using his staff he fecundated the Venus Black Stone vulva once each trip around the *Kaaba*.

The Second Auspicious Stone at the *Kaaba* Dedicated to *Allat*'s Nipples

Before the worshipper reached the Black Stone in the southeast corner on his counterclockwise trip around the *Kaaba*, he or she would pass an auspicious stone in the southwest corner. *Ibn Warraq* wrote:

Each time he passes around the *Kaaba* he [a pilgrim] touches the *Yamani* [*Yemeni*, southwest] corner, where another auspicious stone is encased, and also kisses the sacred Black Stone [in southeast corner].³⁵⁸⁴

Albani wrote:

And he [*Muhammad*] said: 'Touching the Black Stone and the *Yemeni* corner removes sins.' 'The Black Stone is from Paradise, and it used to be whiter than snow but the sins of the idolaters turned it black.'³⁵⁸⁵

Al Kalbi wrote in *The Book of the Idols* that *Allat* had sacred "stones,"³⁵⁸⁶ and also that...

...*Allat* stood in *Al Ta'if* and was more recent than *Manah* [*Manat*]. She [*Allat*] was a **cubic** rock beside which a certain Jew used to prepare his barley porridge (*Sawiq*).³⁵⁸⁷

Nabih Amin Faris comments on the above quotation and says the word translated "cubic" literally means "square."³⁵⁸⁸

Simpson wrote that the sun goddess' name was written on walls of temples:

Names of South Arabian deities appear on walls of buildings and temples. These are to be considered as amulets of protection. Thus the amulet of *Shams* 'the sun goddess' was depicted on walls of houses.³⁵⁸⁹

The main symbols of the *Kaaba* that would carry over in a modified form into *Islamic* times would naturally relate to *Allah* and his daughters: the sun, Venus and *Manat*. This is confirmed by various facts:

- ☉ The word *Kaaba* is feminine and comes from the word *ka'aba*, to swell, be full (said of breasts).³⁵⁹⁰
- ☉ The *Kiswa* blanket over the *Kaaba* indicates that the *Kaaba* is the home of a goddess. Such coverings have a long history. The Bible records that female

³⁵⁸³ Green. *Moon*, p. 26.

³⁵⁸⁴ Warraq. *Why*, p. 36.

³⁵⁸⁵ *Al Albani*. *Rites*, in the section "Tawaaf of Quadoom (arrival)."

³⁵⁸⁶ *Al Kalbi*. *Idols*, p. 15.

³⁵⁸⁷ *Al Kalbi*. *Idols*, p. 14. Note that the reference to the Jew is probably just an anti-Semitic remark with no basis in fact.

³⁵⁸⁸ *Al Kalbi*. *Idols*, p. 14 & fn. 3.

³⁵⁸⁹ *Simpson*. *Sheba*, p. 178, catalog 236.

³⁵⁹⁰ *The American Heritage Dictionary*, *Kaaba* entry, answers.com, accessed 12 Jan 2006.

shrine prostitutes wove such “houses” (Hebrew: *Beit*) for the Venus goddess *Ashtorah* (YLT 2Ki 23:07).

- Francis Burton wrote “The part of the cover [*Kiswa*], covering the door, is called *Burka*, just like the veil [*Burka*] the Arabic women are wearing in front of their face...”³⁵⁹¹

- The Black Stone was a Venus vulva symbol, as was noted earlier.

By process of elimination, one can tell the astral *Kaaba* was considered to be *Allat's* breast since *Manat* seems to have had no known astral affiliation,³⁵⁹² and *Sirius* was not represented on the outside of the *Kaaba*, as is discussed elsewhere. Thus the auspicious stone in the corner of the *Kaaba* near the Black Stone must be the “*Allat's* Nipples” of which *Abu Bakr* spoke.³⁵⁹³

The *Allat* nipples would complement the vulviform Venus Black Stone well. Ryckmans wrote that vulva symbols were used in the region:

‘*Attar* [the male Venus] is frequently named with the goddess *Hawbas*, probably his consort, also named in *Sabaeen* inscriptions of the 5th-4th centuries in Ethiopia, where her symbol was the vulva.’³⁵⁹⁴

That the stone was thought to be *Allat's* Nipples explains the Prophet's actions:

Then he kissed the [Black] Stone and went out trotting, as did his companions. When the temple concealed him from them and he had kissed the southern [*Yemeni*] corner [*Allat's* Nipples], he walked to kiss the Black Stone [a second time].³⁵⁹⁵

Alfred Guillaume wrote concerning the above quote:

Istalama [to kiss] means to embrace with outstretched arms, to stroke with the hand and to kiss.³⁵⁹⁶

Muslims are obliged to do the same as *Muhammad* did and kiss *Allat's* Nipples, as Zwemer wrote:

...most *Muslims*, except the *Shafa'i* school, must touch the stone with both hands and apply their lips to it, or touch it with the fingers, which should be kissed, or rub the palms upon it and afterwards draw them down the face. Under circumstances of difficulty, it is sufficient to stand before the stone but the Prophet's *Sunnat*, or practice, was to touch it.³⁵⁹⁷

A Third Auspicious Stone at the Kaaba Dedicated to Manat

There was another auspicious stone in the *Kaaba* that probably represented *Manat*. Glassé wrote:

In the opposite corner [from the Black Stone], set somewhat lower, is another stone of a reddish color called the ‘Stone of Felicity’ (*Hajar As-Sa'adah*).³⁵⁹⁸

The stone “Felicity,” meaning “good fortune,” would seem to be connected to *Manat*, goddess of Fortune. This seems to be confirmed by the process of elimination.

³⁵⁹¹ Burton. *Narrative*, vol. iii, p. 295.

³⁵⁹² Guillaume. *Islam*, p. 8.

³⁵⁹³ Ishaq. *Sirat*, p. 502.

³⁵⁹⁴ Ryckmans. *Anchor*, v. 6, p. 172.

³⁵⁹⁵ Ishaq. *Sirat*, p. 530.

³⁵⁹⁶ Ishaq. *Sirat*, p. 530, fn. 2.

³⁵⁹⁷ Zwemer. *Animism*, ch. 8.

³⁵⁹⁸ Glassé. *Encyclopedia*, p. 214, left column, middle.

The Four Daughters of *Allah* and *Allah* himself would be the main personalities represented on the outside of the *Kaaba*. *Allah* was represented by the crescent-shaped *Hatim* Wall, *Uzza* by the Black Stone and *Allat* by the *Allat*'s Nipples stone.

Sirius was probably represented by the corner of the *Kaaba* without any inset stone since evidently the *Kaaba* was not originally built to accommodate *Sirius* worship, as indicated by this pre-Islamic statement:

When it was sanctified, *Sirius* had not been created.³⁵⁹⁹

This was probably meant to explain why a corner of the *Kaaba* without an inset stone was dedicated to *Sirius*.

So it seems that one auspicious corner of the *Kaaba* represented *Allat*, the Black Stone represented *Uzza* (Venus) and the other two corners represented *Manat* and *Sirius*. This combination of corners and stones of the *Kaaba* may have mimicked a Zodiac circle with a personified Season on each corner of the squared circle.

The Dome of the Rock seems to have mimicked the *Kaaba* in regard to the Four Seasons. In the Dome, four-marble squares representing the Four Seasons are on the four pillars between the four sets of three pillars surrounding the Rock of *Ibrahim*. This is discussed and illustrated in the chapter on lunar temples.

Circumambulation at the *Kaaba* and Fertility

One circumambulation around the *Kaaba* and *Hatim* Wall constituted a full lunar month. Rounding the *Hatim* Wall was like watching the moon transverse the sky during one month:

- Ⓒ Walking toward the crescent-shaped *Hatim* Wall would constitute a waxing crescent since the *Hatim* Wall would appear to get bigger with each step.
- Ⓒ Walking next to the wall would make the *Hatim* Wall appear large as though it were a full-moon.
- Ⓒ Walking away from the *Hatim* Wall on the way back to the Venus stone would constitute a waning crescent as the *Hatim* Wall receded from view.
- Ⓒ Walking on the side of the *Kaaba* opposite the *Hatim* Wall (where the crescent-shaped wall is not visible) was similar to the three-day period when the moon does not appear at the end of each lunar month.

By rounding the *Hatim* Wall, worshippers were showing that they were mindful of the menstrual cycle. Leo Dubal stated:

The moon is the matrilineal symbol *par excellence* as the full-moon provides the basic timing for the menstrual cycle.³⁶⁰⁰

Tracking the rhythm would ensure maximum fertility. That *Muhammad* was mindful of the menstrual cycle is shown by his mentions of menstruation in connection with circumambulation.

It was thought that women were not fertile, or as fertile, when they were menstruating. So it would not be acceptable for menstruating women to be kissing and touching the Venus stone for fear that the infertility would rub off on it. In fact, this is reflected in *Muslim* traditions, as Zamakhshari (died 1144 AD) wrote:

It was a white sapphire from the Garden, but when menstruating women touched it during the pre-Islamic period, it turned black.³⁶⁰¹

³⁵⁹⁹ Ishaq, *Sirat*, p. 28.

³⁶⁰⁰ Dubal, *Riddle*.

³⁶⁰¹ Zamakhshari, *Tafsir*, 311, as quoted in Peters, *Origins*, p. 5.

This story was probably told since pre-Islamic times since it was wondered why the stone was black and not white if it represented Venus. In astrology, the color of Saturn is black and Venus is white. Zwemer wrote:

In astrology it is generally believed that Saturn resides over Saturday and his color is black; the sun presides over Sunday and his color is yellow; the moon presides over Monday and his color is green; Mars presides over Tuesday and his color is red; Mercury presides over Wednesday and his color is blue; Jupiter presides over Thursday and his color is sandal; Venus presides over Friday and her color is white.³⁶⁰²

That the prophet was aware of the fertility cult aspects of the Black Stone are shown by how he told his wife not to circumambulate the *Kaaba* while menstruating. Sayyid Saabiq (1915-2000 AD) wrote:

Most scholars are of the opinion that purification is not necessary for performing *Sa'i* [oval circumambulation] between *Safa* and *Marwah*, in light of what the Prophet...said to 'Aishah once when she menstruated. He told her, 'You may perform all rites (of *Hajj*) as other pilgrims do, except performing *Tawaf* [circumambulation] around the *Kaaba* which you may do after you are clean and no longer menstruating' (*Muslim*). 'Aishah and *Umm Salamah* said 'A woman who performs the *Tawaf*, offers a two *Rakah* prayer (by the Station of *Ibrahim*) and then finds that her period has started, may perform *Sa'i* between *Safa* and *Marwah*' (reported by Sa'id Bin Mansur).³⁶⁰³

Circumambulation Around Mounts *Safa* and *Marwa* (The *Tawaf*)

Muslim tradition explains the running between Mounts *Safa* and *Marwa* thus:

Then Ishmael became very thirsty. His mother looked for water for him, but she could not find any. She listened for sounds to help her find water for him. She heard a sound at *Al Safa* and went there to look around and found nothing. Then she heard a sound from the direction of *Al Marwa*. She went there and looked around and saw nothing. Some also say that she stood on *Al Safa* praying to God for water for Ishmael and then went to *Al Marwa* to do the same.³⁶⁰⁴

Obviously, the Hagar tradition was meant to Biblicize the oval track circumambulation between Mount *Safa* and *Marwa*. The choice of Hagar as the Biblical figure, as opposed to another Bible great, helped explain why menstruating women ought to circumambulate there and not by the *Kaaba*.

Muhammad mentions *Safa* and *Marwa* in the *Koran*:

Safa and *Marwa* are among the indications of *Allah*. It is therefore no sin for him who is on pilgrimage to the House of God, or visiting it, to go round them (*K* 002:158).

Just like the *Kaaba*, the Mounts *Safa* and *Marwa* were the site of a fertility rite. This becomes clear upon reading the traditions and some background information. Ibn Warraq wrote:

The names of the two hills, *As-Safa* and *Al Marwa*, signify a stone, that is, an idol (Zwemer³⁶⁰⁵). Pagans ran between the two hills in order to touch and kiss

³⁶⁰² Zwemer. *Animism*, ch. 9.

³⁶⁰³ *Fiqh-us-Sunnah*, vol. 5, p. 88b: "Purification for *Sa'i* between *Safa* & *Marwah*."

³⁶⁰⁴ Peters. *Origins*, p. 3.

³⁶⁰⁵ Zwemer. *Animism*, ch. 8.

Isaf and *Naila*, the idols placed there as a means of acquiring luck and good fortune.³⁶⁰⁶

Wherry wrote that *Muslim* tradition says:

Asaf and *Nailah*, the former the image of a man, the latter of a woman, were also two idols brought with *Hobal* [*Hubal*] from Syria, and placed the one on Mount *Safa* and the other on Mount *Marwa*. They tell us *Asaf* was the son of Amru, and *Nailah* the daughter of Sahal, both of the tribe of *Jorham*, who committing whoredom together in the *Kaaba*, were by GOD converted into stone and afterwards worshipped by the *Quraish*.³⁶⁰⁷

F. E. Peters wrote:

In the Age of Barbarism, there was on the *Safa* [Hill] an idol named *Na'ila* and on the *Marwa* [Hill] an idol named *Asaf*. They [the *Hums*] said: 'It is improper for us to make a turning (*Tawaf*) between them,' and therefore they did not make a turning between them (Muqatil, *Tafsir*, ms. 1.25b).³⁶⁰⁸

Al Albani wrote in his *Hajj* guide:

Then he [the pilgrim] begins with *as-Safaa*—climbing upon it until he can see the *Kaaba*....It is not easy these days to see the *Kaaba* except from certain points on *as-Safa*; it can be seen from the pillar which supports the second story of the *Mosque*, so he who is able to do so has attained the *Sunnah*, and if not then let him try his best and there is no harm.

Then he walks up to *Marwah* and ascends it and does upon it as he did upon *as-Safaa*—facing the *Qiblah* [the direction of the *Kaaba*], saying *Takbeer* [*Takbir*, i.e. *Allah Akbar*] and *Tahleel* and making *Du'aa*....As for seeing the *Kaaba*—it is not possible now because of the building between it and the *Kaaba*—so [he] should try his best to face the *Kaaba* and not do as the confused people do, who raise up their eyes and hands to the sky!³⁶⁰⁹

Since the man and women were said to have been turned into stone idols for their having copulated in the *Kaaba*, these idols undoubtedly were statuesque nudes, perhaps showing the signs of sexual arousal too. Such statues were not unheard of in the ancient world, especially when the idols were located in red light districts such as in *Pompeii*. Robert Eisler wrote about *Asaf* and *Na'ila*:

And also the legend that the two stone idols *Asaph* and *Naylâ* near the *Ka'aba* were the bodies of a pair of evil-doers, who were turned into stone, because they were found within the temple, while cohabiting...This is only another testimony that such a ceremony [*Coitus*] was celebrated at the stone-idols of the *Ka'aba*.³⁶¹⁰

These surmises about the *Asaf* and *Na'ila* idols are strengthened by the fact that John of Damascus said that even the Black Stone still had traces of the head "of the *Semitic Venus* (Greek *Aphrodite*)."³⁶¹¹ So if the Black Stone was once an image, *Asaf* and *Na'ila* could hardly have been a squared betyl.

³⁶⁰⁶ Warraq. *Why*, p. 39.

³⁶⁰⁷ Wherry. *Commentary*, vol. i, section i, pp. 42-43. Also see Ishaq. *Sirat*, p. 37, as quoted in Peters. *Hajj*, p. 19.

³⁶⁰⁸ Peters. *Hajj*, p. 36.

³⁶⁰⁹ *Al Albani. Rites*, in the section "Sa'ee Between Safaa and Marwah."

³⁶¹⁰ Eisler, Robert, 1909, pp. 123-124.

³⁶¹¹ Sahas. *Heresy*, pp. 88, 137.

The fact that early *Muslims* told John of Damascus, “Abraham had sexual intercourse with Hagar on it [the Black Stone],”³⁶¹² suggests that the *Asaf* and *Na’ila* idols may have been platforms for sex.

Using idols for sex platforms would be somewhat similar to Hagar giving birth on Sarah’s knees as a form of adoption—a pagan Mideast practice (Gen 30:03). Evidently, having sex on an idol, or at a Venus shrine, was supposed to increase the chances of conception and also may have been part of an orgiastic rite.

The Mounts *Safa* and *Marwa* Circumambulation (The *Sa’ee*)

The female statue, *Na’ila*, was positioned on the *Safa* hill that is southeast of the *Kaaba*. The side of the *Kaaba* with *Allat*’s Nipples stone (discussed above) and the Black Stone vulva would have been visible from the *Safa* hill. Thus the female sexual symbols, the female idol and the Black Stone vulva were within sight of each other.

The male nude, *Asaf*, was positioned on the hill *Marwa* right where the *Hatim* crescent wall of the *Kaaba* would have been clearly visible. Thus the male sexual symbols, the male idol and the crescent-shaped *Hatim* Wall were within sight of each other.

Just as the circumambulator at the *Kaaba* starts by the Black Stone vulva, so the pilgrim started by the vulva of the *Na’ila* nude on the *Safa* hill. While trekking to the phallic symbol on the *Marwa* hill, the pilgrim sees the crescent-shaped *Hatim* Wall gradually appear from the behind the *Kaaba* until it comes into full view.

After rounding the phallic symbol on *Marwa*, the crescent *Hatim* Wall gradually disappears behind the *Kaaba*. Once back on *Marwa* hill, the worshipper sees the crescent disappear entirely behind the *Kaaba*.

The *Kaaba* was tall enough to block the view of the *Hatim* Wall from Mount *Safa*, even though the hill gave the viewer an elevated perspective. This is confirmed by *Ibn Hisham* who wrote in his notes to *Ibn Ishaq*’s biography of *Muhammad*:

The *Kaaba* at the time of the apostle was 18 cubits high.³⁶¹³

The moon disappearing behind the *Kaaba* mimics how the moon does not show for about three days at the end of each lunar month. The worshipper saw the crescent-moon appear, wax, wane and disappear. This shows that one trek back and forth between *Safa* and *Marwa* hills constituted a symbolic lunar month.

The worshipper symbolically fecundates the *Na’ila* female nude on *Safa* hill with the male sexual energy collected from the *Asaf* male nude on *Marwa* hill and the crescent-shaped *Hatim* Wall—symbol of *Allah*’s sexual power. The pollinization by touching and by kissing both idols was thought to ensure virility and fertility.

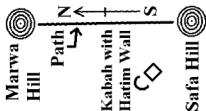


Figure 09-03. In Pre-Islamic times, the female nude *Na’ila* was on *Safa* Hill and the male nude *Asaf* was on *Marwa* Hill. In *Islamic* times, the *Sa’ee* circumambulation involved some walking and jogging between the *Safa* and *Marwa* Hills. The *Tawaf* circumambulation is around the *Kaaba* and *Hatim* crescent-shaped wall.

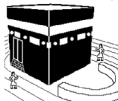
³⁶¹² Sahas, *Heresy*, pp. 88-89.

³⁶¹³ Ishaq, *Sirat*, p. 711.

Figure 09-04. The *Kaaba* as seen from the SE (Mount *Safa*). From Mount *Safa* the Black Stone is visible but the C-shaped *Hatim* Wall is hidden. This is the interregnum dark conjunction phase of the moon.



Figure 09-05. Walkers by the *Kaaba* as seen from the NE (Mount *Marwa*).



Since the C-shaped *Hatim* Wall is visible, this constitutes a waxing crescent-moon sighting.

Muhammad Sodmizes the 360 Idols

The *Sufi* Martin Lings wrote:

The Prophet now turned away from the *Kaaba* toward the idols which surrounded it in a wide circle, three hundred and sixty in all. Between these and the House [the *Kaaba*] he now rode, repeating the verse of the Revelation: 'The Truth hath come and the false hath vanished. Verily the false is ever a vanisher' [K 017:081], and pointing at the idols one by one with his staff; and each idol as he pointed at it **fell forward on its face**.³⁶¹⁴

Of course this was the same stick that *Muhammad* used to symbolically fecundate the Venus Black Stone in its vulviform casing. This shows that *Muhammad* symbolically sodomized the 360 idols.

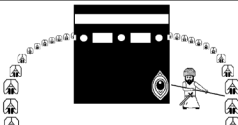


Figure 09-06. *Muhammad* symbolically used his rod to: 1) fecundate the Black Stone vulva, and then 2) sodomize the 360 idols that ringed the *Kaaba* in honor of the sun-goddess *Allat*. Each idol stood for day in a 360-day idealized solar year: 12 months with 30 days each.

Sodomizing one's rivals has a long history in the Mideast. Sodomizing was meant to shame and trivialize a would-be competitor and show domination over an opponent. This was a particularly effective technique in the honor-shame obsessive cultures of the Mideast. Gordon Newby wrote:

In *Ibn Ishaq's* chronology of [pre-Islamic] *Yemen*³⁶¹⁵ ...King Hassan was overthrown by *Dhu Shanatir*...His [King Hassan's] policy for consolidation of power was either to kill the leaders of the society or to sodomize them, rendering them unfit for rule because of their shame.³⁶¹⁶

After *Muhammad* symbolically charged up his phallic stick with *Allah's* sexual energy at crescent-shaped *Hatim* Wall, he used it first to symbolically fecundate the vulviform Black Stone and then to symbolically sodomize the 360 images surrounding the *Kaaba*.

³⁶¹⁴ Lings. *Sources*, p. 300.

³⁶¹⁵ Ishaq. *Sirat*, pp. 13-14.

³⁶¹⁶ Newby. *Arabia*, p. 39.

This was part of *Muhammad's* anti-solar, pro-lunar cleansing of the *Kaaba*. Malise Ruthven wrote "...that there were exactly 360 idols placed round the temple also points to an astronomical significance."³⁶¹⁷

If there had only been 354 idols, *Muhammad* could have said that the idols that ringed the *Kaaba* were angels. There are only 354 days in a lunar year (29.5 days per month times twelve months equals 354 days).

The idols had to go however since each idol represented a day in an idealized solar year—as measured by many ancients before intercalation was factored in. Intercalation made up for the difference between the 360-day calendar of the ancients and the true length of the solar year: 365.25 days. *Muhammad* eventually ended intercalation at his Farewell Pilgrimage just before his death (K 009:036).

The number 360 shows that the idols were not just garden-variety idols. They were in honor of the sun-goddess *Allat*, just as the shape of the cubic *Kaaba* was in honor of *Allat* the sun-goddess, as was discussed elsewhere.³⁶¹⁸ This arrangement reminds one of the *Babylonian* myth, *Enuma Elish*, which relates that *Marduk*, god of Jupiter, lined the skies with 300 gods who acted as guards.³⁶¹⁹

Muhammad Sodomizes Hubal

Muhammad probably had some misgivings about humiliating *Hubal*. Many *Makkans* thought that the idol *Hubal* really was a statue of *Muhammad's* hero, *Ibrahim*, as is discussed elsewhere.

Ameer Ali wrote that "in the interior of the *Kaaba*" was "a statue representing Abraham with the ram beside him ready for sacrifice."³⁶²⁰ The *Hubal* and *Ibrahim* statues probably were one and the same statue—just as the painting of *Hubal* on the wall of the *Kaaba* was misidentified as *Ibrahim*, as is discussed elsewhere.

This confusion over *Hubal* is why the *Makkans* brought *Hubal* out onto the battlefield in the first place. The *Muslims* would wonder whether this was a pagan idol, or perhaps it was a statue of the founder of the Religion of *Ibrahim*. Sowing doubt and confusion is the essence of psychological warfare.

That the *Makkans* put *Hubal* to such use meant *Muhammad* was more than glad to put aside his misgiving and then destroy *Hubal*, as Wherry wrote:

This [*Hubal*] idol is supposed to have been the same with the image of Abraham, found and destroyed by *Muhammad* in the *Kaaba* on his entering it, in the eighth year of the *Hijra*, when he took *Makkah*...³⁶²¹

Hubal as Baal

General

The *Makkans* thought their collection of idols was superior to *Islam*. For instance, at the Battle of *Uhud* the *Makkans* won a battle but were in the midst of losing the overall war. As a taunt, *Ibn Ishaq* relates that *Abu Sufyan* "shouted

³⁶¹⁷ Ruthven. *World*, p. 18. The intertextual notes in brackets [] are gleaned from Gibb & Kramers. *Encyclopedia*, p. 198, *Kab'ah* entry.

³⁶¹⁸ Green. *Moon*, p. 71.

³⁶¹⁹ Ness. *Mosaics*, p. 44.

³⁶²⁰ Ali. *Spirit*, p. 139.

³⁶²¹ Wherry. *Commentary*, vol. i, section i, p. 42.

loudly... 'Show your superiority *Hubal*,' i.e. vindicate your religion."³⁶²² *Al Kalbi* wrote in his *Book of the Idols* about the incident:

Hubal was also the same idol which *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.'³⁶²³

Khairat Al Saleh wrote:

Hubal was associated with the Semitic god *Ba'l* [*Baal*]...the gods of spring, fertility, agriculture and plenty.³⁶²⁴

That *Baal* gods dealt with springs is confirmed by *Tabari* (839–923 AD), who called spring-water "the *Ba'al* waters."³⁶²⁵ *Alfred Guillaume* notes that "*Baal's* land" "probably" meant "land watered by underground streams" rather than by irrigation."³⁶²⁶

If *Hubal* was *Baal* and dealt with rain and springs, this may explain why the historian *Azraqi* (died 837) wrote that *Hubal's* position inside the *Kaaba* was next to a dry well.³⁶²⁷

Hubal, meaning "the *Baal*," was just a title. The scholars *Pocock* and *Dozy* believed that *Hubal* was the equivalent of "the *Baal*" (*HaBaal*), meaning "the lord."³⁶²⁸ A tradition seems to preserve *Hubal's* personal name: *Ghanm*.³⁶²⁹

The reason that *Hubal* does not look like an Arabic word is that strong traditions say that *Hubal* was brought from Syria or Mesopotamia. *Azraqi* and other commentators relate that *Hubal* was one of the idols that *Amr Ibn Luhayy* brought back from the Fertile Crescent.^{3630 3631}

That *Hubal* came from north of Arabia is suggested by the fact that...

Outside South Arabia, *Hubal's* name appears just once, in a *Nabataean* inscription (*Corpus Inscript. Semit.*, vol. II: (189 or 198?); *Jaussen & Savignac*, *Mission Archéologique en Arabie*, vol. I (1907) pp. 169f); there *Hubal* is mentioned along with deities *Dusares* (دسارس) and *Manutu*. On the basis of such slender evidence, it has been suggested that *Hubal* 'may actually have been a *Nabataean* [god]'.³⁶³²

The form *Hubal* need not come through Hebrew, as *Torrey* wrote:

As for the 'Hebrew' definite article [*Ha-*], it is also employed by those *Bedouin* tribes of South Arabia which migrated northward, as far was the upper *Euphrates*, at the beginning of the present era, scrawling their *Thamudenic* and *Safatenic* graffiti in debased *Himyarite* characters. There is no need to look for

³⁶²² *Ishaq*, *Sirat*, p. 386.

³⁶²³ *Al Kalbi*, *Idols*, p. 24.

³⁶²⁴ *Al Saeh*, *Fabled*, p. 28, right column, middle.

³⁶²⁵ *Ishaq*, *Sirat*, p. 647.

³⁶²⁶ *Ishaq*, *Sirat*, p. 647, fn. 5.

³⁶²⁷ *Al Azraqi*, 1858, p. 73, as quoted in *Peters*, *Origins*, p. 127.

³⁶²⁸ *Gibb & Kramers*, *Encyclopedia*, p. 140, *Hubal*.entry.

³⁶²⁹ *Guillaume* wrote that *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).

³⁶³⁰ *Al Azraqi*, 1858, p. 73, as quoted in *Peters*, *Origins*, p. 127.

³⁶³¹ *Peters*, *Haji*, p. 25.

³⁶³² *Rodinson*, *Maxime*, *Mohammed*, 1961, translated by *Anne Carter*, 1971, pp. 38–49, as quoted at encyclopedia.thefreedictionary.com/Hubal, accessed 25 Apr 2004.

Hebrew influence in this grammatical feature, especially since the demonstrative element *Ha* is so pervasive in all Semitic speech.”³⁶³³

The common Semitic word *Baal*, as well as *Bel* and other variants, all mean “lord.” *Encyclopedia Britannica* states “As a Semitic common noun *Baal* (Hebrew *ba'al*) meant ‘owner’ or ‘lord’...”³⁶³⁴ Hastings wrote that the title *Baal* survived in various forms such as *Ba'l* and *Al Ba'l(i)*.³⁶³⁵

That the title *Hubal* meant “the lord” is suggested by the following story about the acquisition of *Hubal* from Syria:

Having asked the local inhabitants [in Syria] what was the justification of their idols, `Amr b. Lullayy is said to have received the following reply: “These are **the lords** (*Arbab*) whom we have chosen.”³⁶³⁶

The Likelihood of Tradition Being Right About Hubal Coming From Syria

Someone might ask whether it was really plausible that an idol would be brought from Syria or Mesopotamia. The Mideast at the time was slowly becoming more Jewish and Christian, whose unused idols were sold off to fewer and fewer pagans, thereby creating a glut in the idol market. The pagan Demetrius was keen to this economic reality (Act 19:24-27).

The Arabs may have especially valued the Fertile Crescent idols. The thinking was that similar growing conditions could be had in Arabia if only the Arabs brought back Fertile Crescent idols to the Arabian deserts. At least that is what the *Makkan*, Lullayy, seemed to believe.³⁶³⁷

The Bible suggests that the pagan high deities *Baal* and *Asherah* were involved with bringing rain. When Ahab built a temple and altar for *Baal* and a pole for *Asherah*, it was then that *Yahveh* withheld the rain (1Ki 16:31-33; 17:01). When the 450 prophets of *Baal* and 400 prophets of *Asherah* were killed, then *Yahveh* sent rain (1Ki 18:42-46).

Hubal is not Allah

If *Hubal* is *Baal*, as is discussed above, then he is not *Allah*, for the *Koran* says:

Will ye call upon *Baal* and forsake the Best of Creators? [meaning *Allah*] (*Yusuf Ali K* 037:125).

Allah is more exalted and more majestic [than *Hubal*].³⁶³⁸

Al Kalbi wrote in his *Book of Idols* that in pre-Islamic times, a *Hanif* rejected the high god *Hubal* upon adopting monotheistic beliefs about the high god *Allah*. The *Hanif* Zayd Ibn-'Amr Ibn-Nufay said:

I have renounced both *Allat* and *Al 'Uzza*,
For thus would the brave and the robust do.
No more do I worship *Al 'Uzza* and her two daughters,
Or visit the two idols of the *Banu-Ghanm*;
Nor do I journey to *Hubal* and adore it,
Although it was our lord when I was young.³⁶³⁹

³⁶³³ Torrey. *Foundations*, p. 20.1

³⁶³⁴ *EB*, accessed 10 Jul 2002, *Baal* entry.

³⁶³⁵ Hastings. “*Ethics, Arabs (Ancient)*” entry, p. 664, left column, middle.

³⁶³⁶ Lewis. *Islam*, p. 536, *Hubal* entry.

³⁶³⁷ Lewis. *Islam*, p. 536, *Hubal* entry.

³⁶³⁸ *Al Kalbi. Idols*, p. 24.

³⁶³⁹ *Al Kalbi. Idols*, p. 19.

That some, especially of the *Kinana* tribe near *Makka*,³⁶⁴⁰ considered *Hubal* to be their “lord” and high god is evident from *Muhammad*’s statement:

Will ye call upon *Baal* and forsake the Best of Creators [meaning *Allah*] (*Yusuf Ali K 037:125*)?

If the polytheistic *Kinana* tribe had considered *Hubal* (“the *Baal*”) to be just a minor deity, they would have no need to “forsake” *Allah* for *Hubal*, and *Allah* would still be considered the Creator, though they might have forsaken *Allah* as high god if they considered *Hubal* a high god.

Muhammad said some people actually forsook *Allah* for *Baal* (*K 037:125*). Logically, this seems to indicate that *Baal*, a.k.a. *Hubal*, was a latecomer to *Makka*. This is just what early *Islamic* traditions record about *Hubal*.

It seems certain, based on the above information, that the *Baal* mentioned in *K 037:125* is indeed *Hubal*. There is no other *Baal* god prominently mentioned in the well-known traditions. Also, no other pagan high god ever competed with *Allah* for the top spot besides *Hubal*. Furthermore, the pertinent details of traditions square with the idea that *Baal* is *Hubal*. So G. R. Hawting probably is mistaken when he wrote:

Hubal plays a relatively prominent role in tradition but is nowhere mentioned in the *Koran*....Wellhausen (1844–1918 AD)³⁶⁴¹ suggested that *Hubal* had become identified with *Allah* and that is why *Muhammad* did not attack him in the *Koran*.³⁶⁴²

One can only say that *Hubal* was not mentioned in the *Koran* if one refuses to believe that *Hubal* is “the *Baal*.” Otherwise *Hubal*, a.k.a. *Baal*, is condemned in *K 037:125* (quoted above).

Hubal was *Allah*’s competitor. If *Hubal* and *Allah* ever seem to be one and the same god in the traditions, it is because *Hubal* was placed in *Allah*’s house, the *Kaaba*, at a late date in pre-*Islamic* times.

This god-blending promoted tribal-bonding and appealed to pagan pilgrim religious sensibilities and spiritual needs. Besides, having all the idols together in one place was practical—nearly as efficient as monotheism.

Hubal was the top god as far as the *Kinana* tribe was concerned.³⁶⁴³ When the *Makkans* attacked the *Muslims* at the Battle of *Uhud*, one leader said that *Hubal* was superior to *Allah* because his army was partly populated by *Kinana* tribesmen.³⁶⁴⁴

While the *Kinana* tribesmen relied on *Hubal*, the *Makkans* relied on the goddesses *Allat* and *Uzza*, meaning “the strength,” and their battle-cry was, “Strength is ours, you have no strength” (‘*izza*).³⁶⁴⁵

Muhammad himself seems to have been bothered by the circumstances and practices that led pagans to associate *Hubal* with *Allah*. In the *Koran* *Muhammad* repeatedly condemned calling upon *Allah* part of the time and calling upon *Allah* through his associates at other times:

When they ride in the ships they call upon *Allah*, being sincerely obedient to Him, but when He brings them safe to the land, lo! they associate others (with Him) (*K 029:065*; also *017:067*).

³⁶⁴⁰ Peters. *Hajj*, p. 25.

³⁶⁴¹ Wellhausen, *Reste Arabisches Heidenthums*, p. 75.

³⁶⁴² Hawting, *Idolatry*, p. 112 & fn. 4.

³⁶⁴³ Peters. *Hajj*, p. 25.

³⁶⁴⁴ Ishaq. *Sirat*, p. 370.

³⁶⁴⁵ Guillaume. *Islam*, p. 8.

Hubal Was Not a Moon-god

Some scholars figure that *Hubal* was a moon-god.³⁶⁴⁶ Carl Brockelmann wrote:

Among the *Makkans* he [*Allah*] was already coming to take the place of the old moon-god *Hubal* as the lord of the *Kaaba*.³⁶⁴⁷

Glassé wrote that *Hubal* was “An idol, the god of the moon...”³⁶⁴⁸ The reason however that scholars think *Hubal* was a moon-god is not because of early *Islamic* traditions, but merely because they think *Hubal* is a logical candidate for the moon-god slot at the *Kaaba*. Of course they never even consider *Allah*’s qualifications for ably filling the moon-god position (job).

Traditions say the *Kaaba* was an astral shrine. A *Semitic* moon-god usually was male. The process of elimination, scholars conclude that *Hubal* must have been a moon-god, or at least “the old moon-god” before *Allah* the moon-god came along.

Scholars who say that *Hubal* was a moon-god miss pertinent facts. *Islamic* tradition records that *Hubal* was a “newcomer” to the idols of the *Kaaba*, brought from Syria.³⁶⁴⁹ A newcomer would have had to been something other than a moon-god, because that major position was surely taken in the *Kaaba*’s pantheon from ancient times.

Another point missed by scholars is that in Arabia the moon-god was the high god and *Muhammad* said that *Allah* was greater than *Hubal*.³⁶⁵⁰ Thus *Allah* the moon-god is not *Hubal* since *Allah* cannot be greater than himself.

When *Abu Sufyan* “shouted loudly... ‘Show your superiority *Hubal*,’ i.e. vindicate your religion,”³⁶⁵¹ *Muhammad* did not say that *Hubal* was trying to edge *Allah* out of the moon-god slot. So *Hubal* was not a new-moon-god trying to usurp *Allah* the moon-god’s top position in the *Makkan* pantheon.

Hubal Was Jupiter

If *Hubal* was not a moon-god, than his likely astral association is Jupiter. In Classical and late antiquity, Jupiter was the top god in the dominant Mediterranean pantheons, while the male sun-god was a contender.

When dealing with the formation of *Islam*, one must also take into consideration what the Romans and Greeks believed. The Romans’ cultural presence in the Mideast dates from well before the time of Christ and the Greeks’ cultural presence dates from Alexander the Great’s day (ruled 336–323 BC). Roman and Greek culture trickled down to *Makka* and *Yemen*.

In the Fertile Crescent, where Roman and Greek influence was strong during Classical and Late Antique times, the top god was Jupiter, while the male moon-god *Sin* was a contender. However, among the Arabs who were less influenced by Roman and Greek culture, the male moon-god was the top god, while Jupiter was only a contender.

In the mind of *Makkans*, *Hubal* was a contender for the top-god slot. The *Makkans* could have had no confidence that any god but Jupiter could take on *Allah*

³⁶⁴⁶ Occhigrosso, Peter. *The Joy of Sects: A Spirited Guide to the World’s Religious Traditions*, Doubleday & Company, 1996, pp. 394-397.

³⁶⁴⁷ Brockelmann. *Peoples*, p. 9.

³⁶⁴⁸ Glassé. *Encyclopedia*, p. 160, *Hubal*.

³⁶⁴⁹ Peters. *Haji*, p. 25.

³⁶⁵⁰ Al Kalbi. *Idols*, p. 24.

³⁶⁵¹ Ishaq. *Sirat*, p. 386.

the moon-god in a pitched battle such as the Battle of *Uhud*. That is because in southern Arabia, the moon-god was also the national war-god.³⁶⁵² A national war god who happens to be the high moon-god too cannot be challenged by just any god. This fact suggests that the challenger *Hubal*, was Jupiter.

All around the Mediterranean and Mideast during the Classical and Late Antique periods, *Baal* always meant Jupiter, especially when the issue of top god, or contenders for the top-god slot, were being discussed.

Even among Jews the planet Jupiter was sometimes called *Baal*.³⁶⁵³ The astral context of this Biblical passage seems to suggest that *Baal* refers to Jupiter:

He [Josiah] did away with the pagan priests appointed by the kings of Judah to burn incense on the high places of the towns of Judah and on those around Jerusalem—those who burned incense to *Baal* [Jupiter], to the sun and moon, to the constellations and to all the starry hosts (*NIV* 2Ki 23:05).

The *Encyclopedia Britannica* mentions that *Marduk*, the god of Jupiter, was known as *Bel* and *Baal*:

In Babylon "*Marduk's* [*Bel* or *Baal's*] star was Jupiter...*Marduk* was later known as *Bel*, a name derived from the Semitic word *Baal*, or "lord." *Bel* had all the attributes of *Marduk* and his status and cult were much the same. *Bel* however gradually came to be thought of as the god of order and destiny. In Greek writings references to *Bel* indicate this Babylonian deity and not the Syrian god of *Palmyra* of the same name."³⁶⁵⁴

Lester Nest wrote about how the god of Jupiter, *Marduk*, was known as *Baal* in *Baalbek*, Lebanon, and in *Palmyra*, northern Syria:

Throughout much of Hellenized Syria the chief god was *Baal Shamin*, the Lord of Heaven...identified with *Zeus* [i.e. Jupiter] by Greek-speakers....*Bel-Marduk*, the chief god of Babylon, was also the chief god of *Palmyra*. In Greek inscriptions he was called *Zeus*. Probably he was originally *Bol*, the local pronunciation of *Baal*. *Bol* and *Bel* were used interchangeably in theophoric names....*Baal Shamin*, the West Semitic sky god, was also worshipped at *Palmyra*...Like *Bel*, he was called *Zeus* in bilingual inscriptions...The modern [city] name *Baalbek* is probably also the original name. Its exact etymology is uncertain, but the first syllable, *Baal*, means 'Lord' and probably refers to the local god later identified with *Zeus* and Jupiter.³⁶⁵⁵

Significantly, many Romans thought that any god with the title *Baal* was Jupiter, whether the locals thought of the god as being Jupiter or not. Likewise, many Greeks called any god with the title *Baal* "*Zeus*," whether the locals thought of the god as being Jupiter or not.³⁶⁵⁶ The *International Standard Bible Encyclopedia* states:

'Jupiter' was considered the Latin equivalent of the Greek '*Zeus*,' the highest god in the developed Greek pantheon, and *Zeus* in turn, in accord with

³⁶⁵² Nielsen, 1912, pp. 593-594, as translated in Krause, "*Haram-Harimat*."

³⁶⁵³ "Names of the Planets in Ancient Times" table at *Institute for Biblical & Scientific Studies*, "Genesis 1:14-19 Day 4 Wandering Stars," bibleandscience.com, accessed 20 Dec 2003.

³⁶⁵⁴ *EB*, accessed 26 Aug 2004, *Marduk* entry.

³⁶⁵⁵ Ness. *Astrology*, ch. 3.

³⁶⁵⁶ Schaff, Philip (1819-1893 AD). *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, vol. i: *Aachen-Basilians*, Baker Book House, Grand Rapids, Michigan, USA, 1952, online edition, *Baal* entry.

the syncretism of the period, was identified with countless deities [such as *Hubal*] in the local cults of Asia Minor and elsewhere.³⁶⁵⁷

The Romans and Greeks probably believed that *Hubal* was Jupiter since the Romans and Greeks assumed any god entitled *Baal* (Lord) represented the planetary god Jupiter. *Hubal*'s astral association may have been Jupiter from the start if he was supposed to represent *Marduk*, i.e. *Baal*, *Bel*.

Muslim tradition says that the *Makkan Hubal* was a celestial god that an Arab named Lullayy brought to *Makka*. Tradition indicates that the Syrians, who were heavily influenced by the Greeks and Romans, believed *Hubal* was 1) a "lord" (Arabic: *Arbab*) and 2) an astral god, for that is what the Syrians told Lullayy:

Having asked the local inhabitants [in Syria] what was the justification of their idols, 'Amr b. Lullayy is said to have received the following reply: "These are [1] the lords (*Arbab*) [*Hubal* being one of them] whom we have chosen, having [simultaneously] the form of [2] the celestial temples [meaning a planetary orb or constellation] (*Al Hayakil Al 'ulwiyya*) and that of Human Beings. We ask them for victory over our enemies and they grant it to us; we ask them for rain in time of drought and they give it to us."³⁶⁵⁸

If *Hubal* was considered one of the "lords" (Arabic: *Arbab*), this suggests that *Hubal* means "The *Baal*," which translates as "The lord." Romans and Greeks who found themselves in the Mideast often referred to Jupiter and Zeus by the title *Baal*. This suggests that *Hubal* probably represented the planetary deity Jupiter.

Someone might ask how *Hubal* became associated with rain if *Hubal* really was Jupiter. Perhaps Jupiter's lightning bolts or arrows (representing meteors) suggested rain to the *Makkans*. *Hubal* was said to have had arrows for divination but they could have also suggested rain. In fact, the accounts of *Hubal*'s arrows mention that he had several arrows, but the meaning of only a few of the arrows was known.³⁶⁵⁹

Jupiter in the ancient world was not too transcendent to handle requests for rain. One of Jupiter's titles was *Urios*, because he presided over the Wind. The Greek version of Jupiter, was even called *Zeus the Apomuios*, meaning "the Averter of Flies." This is similar to how *Baal* of Ekron, a town 25 miles west of Jerusalem, was called *Baal-zebul*, meaning "Lord of the Flies."³⁶⁶⁰

What Muslims Learned from Allah's Prophet Sodomizing Hubal

Hubal was Allah's competitor. Muhammad humiliated *Hubal* and other pagan gods by symbolically sodomizing them. Most of these gods were astral gods³⁶⁶¹ and *Hubal* was the planetary god Jupiter, as was established above. Zwemer says that...

...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*.³⁶⁶²

As Muhammad made his way around the wide circle of idols around the *Kaaba*, he may have thought that this is what Allah the moon-god does every night to lesser astral deities. Muhammad felt he was symbolically doing what Allah the moon-god did as he made his way around the ecliptic during pre-Islamic times—sodomizing star gods, planetary gods, and even the sun-goddess *Allat*.

³⁶⁵⁷ ISBE, "Jupiter," entry 5183, authored by Burton Scott Easton.

³⁶⁵⁸ Lewis. *Islam*, p. 536, *Hubal* entry.

³⁶⁵⁹ Peters. *Hajj*, p. 25.

³⁶⁶⁰ The Catholic Encyclopedia, 1912, NewAdvent.org, *Beelzebub*.

³⁶⁶¹ Ruthven. *World*, p. 18.

³⁶⁶² Wherry. *Commentary*, vol. i, section i, p. 40.

The lessons learned from the stars about domination through sodomy percolated into *Islam*, both officially and unofficially, as Stephen Murray and Will Roscoe wrote:

Some [*Muslims*] (such as *Abu Nuwas* [died 195 AH/810 AD] and the [*Madinan*] jurists of the *Maliki* school [founded by *Abu Abd Allah* (94-179 AH/716-795 AD)]) 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 a sin.³⁶⁶³

Sodomy, bisexuality and pederasty are at least as common in *Islam* as they are in the West, and probably much more so, as was discussed in a previous chapter. One can even read in modern newspapers about *Muslims* sodomizing ethnic minorities, such as Kurds, with sticks. The same thing happened in the nineteenth century, as Richard Burton wrote in his “Terminal Essay”:

A favorite Persian punishment for strangers caught in the *Harem* or Gynaecium is to strip and throw them and expose them to the embraces of the grooms and Negro slaves. I [Richard Burton] once asked a *Shirazi* how penetration was possible if the patient resisted...he smiled and said ‘Ah, we Persians know a trick to get over that; we apply a sharpened tent-peg...’ A well-known [Christian] missionary to the East during the last generation was subjected to this gross insult by one of the Persian prince-governors, whom he had infuriated by his conversion-mania: in his memoirs he alludes to it by mentioning his ‘dishonored person;’ but English readers cannot comprehend the full significance of the confession.³⁶⁶⁴

The New York Times reported that recently that sodomy continues in *Islamdom*:

Only one Kurdish man was not afraid to be named...[he] has endured repeated bouts of torture and death threats. In one brutal session, he says, the commander called out, ‘Bring in the stick,’ used to rape men. ‘You can use your stick,’...[the Kurd] says he shouted back. ‘I still won’t talk even if you use a *Minaret*!’³⁶⁶⁵

Another lesson learned as a corollary to *Allah* sodomizing lesser astral deities was if *Allah* shows no respect for the persons of deities, humans deserve even less respect. So *Muslim* men can be polygynous (*K* 004:003) and have an unlimited number of concubines and sex-slaves (*K* 004:023-024; 023:005; 033:050; 070:030). Similarly, non-*Muslims* can be sodomized, enslaved and even killed with impunity.

Another corollary that flows from *Allah* sodomizing lesser astral deities is that *Allah*’s religion is not a religion based on love, nor on believers being sons and daughters of the king (Mat 17:25-27). *Islam* is one of submitting and slavery (Gal 04:22-26). As *Muslims* never tire of telling us, “*Islam*” means “submission.” Moreover, *Islam*’s heaven with endless sex and other carnal pleasures sounds like a heaven that would appeal the most to slaves.

³⁶⁶³ Murray. *Culture*, p. 304.

³⁶⁶⁴ Burton. *Essay*.

³⁶⁶⁵ Kristof, Nicholas D. “Torture, Beyond Saddam,” *Nytimes.com*, 14 Mar 2003.

Chapter 10: Moon-o-theistic Venus Altars

The *Mihrab* Architectural Feature

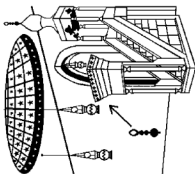
The *Mihrab* is an arched niche in a *Mosque*. The *Mihrab* marks the direction of prayer, the *Kiblah*, which is toward the Black Stone at the *Kaaba*. Frequently, a pulpit with stairs is found to the right of a *Mihrab* and a dome is located in front and above the *Mihrab*.

Creswell notes that the earliest surviving examples of *Mihrabs* with overhead domes are from the years 862-863 AD (248 AH).³⁶⁶⁶ The *Mihrab*, *Minbar* and dome are so often found together that they ought to be thought of as one unit. Peters wrote about Aksa *Mosque* on the temple mount:

As in most *Mosques*,³⁶⁶⁷ the dome is over the prayer niche signaling the direction toward *Makka*.

The dome most often has a crescent finial, showing that those who pray toward *Makka* are praying to the moon-god of *Makka*. Furthermore, the crescent finial found on top of the dome indicates that the *Mihrab* and *Minbar* below it are moon-god sanctuary features.

Figure 10-01. Typical arraignment of *Mihrab* Venus altar (behind stairs in this view) with dome in front of and above the *Mihrab*. The set of stairs is the *Minbar* pulpit with overhead canopy. Notice the stylized ring-crescent finial over the canopy (see inset and arrow).



The old-style overhead *Mosque* lamps and orbs have been replaced by electric lighting in many *Mosques*.³⁶⁶⁸

Most often the *Mosque* lamp hanging from the apex of the *Mihrab* arch, or set low in front of the *Mihrab*, has been removed, leaving nothing but ambient light to illuminate the lunette of the *Mihrab*. **Note:** Rotate book to view.

The *Dabistan's* Analysis of the *Mihrab*

Moshan Fani wrote in *The Dabistan* (1645 AD):

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.³⁶⁶⁹

³⁶⁶⁶ Creswell. *Architecture*, p. 258.

³⁶⁶⁷ Peters. *Jerusalem*, pp. 274-275, caption on picture of Aksa *Mosque*.

³⁶⁶⁸ Drawings of *Mosques* with oil-burning lamps, and *Mihrabs* and *Minbars*, can be found at Rogers. *Spread*, pp. 85, 105; and Blair & Bloom. *Paradise*, p. 37, fig. 6.

³⁶⁶⁹ Fani. *Dabistan*, pp. 30-31.

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].³⁶⁷⁰

The great early medieval astrologer *Abu Mashar* (787-886 AD) wrote similarly about the *Islam*'s Friday Day of Prayer:

The Lord of the Day of the Gathering [Friday Day of Prayer] in the *Mosque* is Venus...³⁶⁷¹

Why Muslims Worship on Friday Rather Than Monday (Moon-day)

Someone might ask after reading the above *Dabistan* quote, "If *Allah* were a moon-god, then why is the *Muslim* weekly day of prayer on Friday, the day of Venus? Why is the *Muslim* Day of Prayer not on Monday, the day of the moon?"

The Friday day of worship in *Islam* is a carryover from pre-*Islamic* times. In this regard it is similar to the *Hajj* ceremonies and other pagan aspects of *Islam*. Polytheists worshipped on every day of the week in honor of that day's god say, to the Arabian sun-goddess on Sunday, to the Arabian moon-god on Monday.

Muhammad however had to choose one day for public worship, so he chose Friday because the Day of Venus, with its fertility and orgiastic rites, had long been a favorite day among astral worshippers everywhere. It is also interesting to note that the only deity that we know *Muhammad* ever sacrificed to was Venus.^{3672 3673}

According to the early *Muslim* historian *Al Tabari* (839-923 AD), *Muhammad* declared that *Allah* created all the astral objects on Friday.³⁶⁷⁴ This made all the astral worshippers at *Makka* happy, whether their favorite god was Venus, the sun or the moon. To convince skeptical solar worshippers to worship on Friday rather than Sunday, *Muhammad* said "The best day ever to see the sunrise is Friday."³⁶⁷⁵

Why Venus Was So Popular

We know from the *Koran* and the Satanic Verses incident that the *Makkans* considered *Allah* the moon-god to be rather unapproachable. Therefore, the pagans made up partners, helpers and intercessors to *Allah*, Venus being one of these.

Muhammad complained about how when people were in a pinch, as when they were bailing water out of a boat just to stay afloat, they would call out to the top god *Allah*. However, when they were safely back onshore, they reverted back to going through "proper channels" before going directly to *Allah* about trivial matters (*K* 017:067; also 029:065).

Venus was thought to be a female. Since most of pre-*Islamic* religion was centered on a fertility cult, the day of Venus was the most important day of worship. Shrine custodians at the *Kaaba* accommodated and promoted Venus worship because they knew Venus worship sold the worship of other gods such as the war-and-moon-god *Allah*. This is similar to how advertizers today know that sex sells most commodities.

³⁶⁷⁰ Fani. *Dabistan*, p. 194.

³⁶⁷¹ Ma'shar. *Astrology*, p. 38.

³⁶⁷² Al Khargushi. *Sharaf Al Mustafa*, as cited by Peters. *Origins*, p. 127.

³⁶⁷³ Al Kalbi. *Idols*, pp. 16-17.

³⁶⁷⁴ Al Tabari. *History*, vol. i, pp. 188, 190, 230.

³⁶⁷⁵ Al Tabari. *History*, vol. i, p. 286.

Mihrab Venus Altars are from Pre-Islamic Times

It is easier to show that *Mihrabs* are Venus altars if one can show that they came from Pre-Islamic times just as say, the *Hajj* is known for its pagan origins because it demonstratively originated in pre-Islamic times. The only problem with this approach is, as Carleton Coon pointed out:

Muslims are notoriously loath to preserve traditions of earlier paganism and like to garble what pre-Islamic history they permit to survive in anachronistic terms.³⁶⁷⁶

The subject of whether *Mihrabs* were a feature of pre-Islamic *Mosques* is taken up in the chapter on *Mosques*.

Mihrabs Were In Fact Venus Altars

That the *Mihrab* is a Venus altar, as *The Dabistan* pointed out, is confirmed by the *Mihrab*'s outdoor substitute, the prophet's *Sutra* pole. Zwemer wrote:

The *Mihrab* in a *Mosque*...takes the place of the *Sutra* [i.e. prophet's staff or spear] outside of a *Mosque* and serves the same purpose.³⁶⁷⁷

The etymology seems to support the just-mentioned view. Gibb and Kramers wrote:

Mihrab has been derived from [the Arabic] *Harba* [meaning] 'spear' and from South Arabic *Mikrab*, Ethiopian *Mekrab* [meaning] 'temple,' but the etymology is not certain...³⁶⁷⁸

Muhammad's *Sutra* pole was really an *Asherah* (Hebrew plural: *Asherim*) pole. During Old Testament times, *Asherah* poles were used in conjunction with sacred stones similar to the Black Stone at the *Kaaba* (Exo 34:13; Deu 07:05; 12:03; 1Ki 14:23; 2Ki 17:10; 18:04; 23:14; 2Ch 14:03; 31:01).

Asherah poles were used in connection with the worship of the sun, moon, stars and constellations and also temple prostitution (2Ki 23:05-07). The *Encyclopedia Britannica* states:

...*Asherim* (upright wooden poles symbolizing the female deities).³⁶⁷⁹

Why Poles Represented Venus

Someone might ask "Why would a pole ever represent a female deity?" It was not that female fertility deities were thought to be as thin as a pole. The pole represented how male shrine prostitutes attended the shrines of female deities (Exo 34:13, 15; 1Ki 14:23-24; 15:12-13; 2Ki 23:06-07).

In the ancient world, houses of prostitution (brothels) often advertized with a phallic sign. Examples can be readily found in *Pompeii*. The *Larousse Encyclopedia of Mythology* says about *Ishtar* (Venus) that she aimed to please men, mostly:

Sacred prostitution formed a part of her cult and when she descended to earth, she was accompanied by 'courtesans, harlots and strumpets [i.e. high-, middle- and low-class prostitutes].'³⁶⁸⁰

Hence, the male phallic symbol became a symbol of Venus.

Most often the symbol was exaggerated but sometimes to a great degree, as Tringham notes:

³⁶⁷⁶ Coon. *Southern*, p. 398.

³⁶⁷⁷ Zwemer. *Animism*, ch. 3.

³⁶⁷⁸ Gibb & Kramers. *Encyclopedia*, p. 343, *Masjid* entry.

³⁶⁷⁹ EB, accessed 3 Nov 2002, "High Place" entry.

³⁶⁸⁰ *Larousse*, *Ishtar* entry, p. 57, left column.

Lucian of *Samosata* [~117 to ~180 AD] writes (*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. "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."³⁶⁸¹

The phallus, then, was meant to catch the attention of the gods and direct the attention to the worshipper.

Male shrine prostitution was connected to Venus worship in the Holy Land right up to the time of Constantine (311 AD and afterward). Trimingham wrote:

It is revealing that the birthplace of Jesus in Judean Bethlehem was discovered in a cave in the still functioning sacred grove of *Adonis* [in Greek mythology, a strikingly beautiful youth loved by *Aphrodite*-Venus]. The site chosen on which to build the Church of the Resurrection had on it a temple to Venus (Eusebius, *Vit. Constant.*, iii. 26).³⁶⁸²

That the site of the Church of the Nativity formerly was a prostitute shrine is ironic considering how:

Palestinian terrorists, holed up in the Bethlehem Church in spring 2002, defiled one of the holiest sites in Christianity. They had sex there, leaving used condoms strewn about the Church.³⁶⁸³

In *Ephesus* a meteorite was considered an image of the moon-goddess *Artemis* (Act 19:35). Some translations have "image" (*KJV*) or "sacred stone" (*RSV*) but the literal Greek is "fallen from *Zeus*," meaning that the object was a meteorite.

Therefore, sacred stones, sometimes meteorites, were frequently associated with female deities. A stone or wood phallic symbol would naturally complement a stone already associated with a female deity. Perhaps the phallic symbol was made to protrude from the stone, as the *Encyclopedia Britannica* describes:

The *Yoni*, which is the symbol of the female sexual organ...often forms the base of the erect *Linga* [phallic symbol]; the two together are a reminder to the devotee that the male and female principles are forever inseparable and that together they represent the totality of all existence.³⁶⁸⁴

The *Lingam-Yoni* combination symbol is also found in Egypt in the form of an *Ankh*, the ancient Egyptian symbol of life—a circle attached to a handle. The *Copts* likened the *Ankh* to a *Tau*-formed cross with a loop on top representing the head of Jesus on the cross. *Muhammad* however likely recognized the *Ankh* for what it was—a phallic-vulviform combination fertility rite symbol representing "life."

Muhammad's Phallic-vulviform Symbols

The vulviform silver frame that wraps the Black Stone is rather like the top loop of an *Ankh* vulva. Therefore, in the incident mentioned earlier where *Muhammad* put his staff up to the Black Stone seven times, he created a *Lingam-Yoni* symbol like an *Ankh*.



Figure 10-02. Ancient Egyptian *Ankh* phallic-vulviform symbol of life. **Note:** Rotate book to view figure upright.

³⁶⁸¹ Trimingham. *Arabs*, p. 234, fn. 53.

³⁶⁸² Trimingham. *Arabs*, p. 239 & fn. 68.

³⁶⁸³ Schlüssel, Debbie. "Sex & The Islamic Terrorist," debbieschluessel.com, 31 Jan 2005.

³⁶⁸⁴ EB, accessed 3 Apr 2003, *Linga* entry.

Evidently, *Muhammad* carried his *Sutra* pole as a walking stick everywhere, as numerous *Hadith* attest. Zwemer wrote:

Margoliouth tells of a late convert to *Islam* in *Mohammed's* day 'who remembered seeing him on a high place at *Taif* leaning like a *Kahin* [a *Bedouin* witch-doctor] on a staff or bow and reciting *Suras*.'³⁶⁸⁵

While *Muhammad* had a prophet's staff and sword that served as phallic symbols, he also used a spear and *Sutra* pole as *Asherah* poles that were stuck into the ground and prayed toward. This is well attested in the *Hadith*, such as:

Narrated *Ibn Umar*: On the day of '*Id-ul-Fitr* and '*Id-ul-Adha* a spear used to be planted in front of the Prophet (as a *Sutra* for the prayer) and then he would pray (*Sahih Bukhari*, vol. 2, bk. 15, no. 89),

Ibn Umar reported: When the Messenger of *Allah*...went out on the '*Id* day, he ordered to carry a spear, and it was fixed in front of him and he said prayer towards its (direction), and the people were behind him. And he did it in the journey, and that is the reason why the *Amirs* [rulers] carried it (*Sahih Muslim*, bk. 004, no. 1010),

Narrated *Ibn 'Umar*: Whenever *Allah's* Apostle came out on '*Id* day, he used to order that a *Harba* (a short spear) to be planted in front of him (as a *Sutra* for his prayer) and then he used to pray facing it with the people behind him and used to do the same while on a journey. After the Prophet, this practice was adopted by the *Muslim* rulers... (*Sahih Bukhari*, vol. 1, bk. 9, no. 473).

The last two *Hadith* say that rulers, in imitation of *Muhammad*, used a spear as a substitute for a *Mihrab* when outdoors to mark the *Kiblah* for prayer. The association between the Prophet's spear and the *Mihrab* is pictured on an early type of *Islamic Mihrab* coin:

Experimental types produced during *Abd Al Malik's Caliphate* included the portrait of a Standing *Caliph*—which may have represented *Abd Al Malik* himself—and the '*anazah*, or Prophet's spear, in a *Mihrab*.³⁶⁸⁶



Figure 10-03. *Mihrab*-and-spear and C motifs pictured on an *Umayyad Mihrab* coin dated 695-698 AD (left)³⁶⁸⁷ and a *Mihrab*-and-spear motif (right) found on an *Ayyubid Citadel's* iron gate, dated 1209-1210 AD, where *Saladin's* brother *Al-Adil Saphadin* ruled.³⁶⁸⁸

³⁶⁸⁵ Zwemer. *Heirs*, ch. 3, p. 25.

³⁶⁸⁶ Bacharach, Jere L. "Thoughts About Pennies and Other Monies," *Middle East Studies Association Bulletin*, Summer 2001.

³⁶⁸⁷ ANS, "*Mihrab*" Coin ANS 1944.100.612, dated 695/698 AD, Arab-Sassanian, *Umayyad* dynasty. The crescent and star motif is found on the four compass points. The reverse middle says, "*Nasara/Caliphate/Allah*" next to the *Mihrab*. *Nasara*, meaning "protector," may refer to the *Sutra* spear, since *Sutra* can mean "protection." The "*Mihrab*" coin is found in publications: BMC Arab-Sas ANS.5; IC.4.3 & c; D. & J. Soudel, *La civ. de l'Islam classique*, fig. 21 (reverse only), ANS, accessed 18 Mar 2003.

³⁶⁸⁸ Caption: "The nails for a rectangular grid are filled with horseshoe- [rather, a *Mihrab*] or lance-like [i.e. spear] motifs and inscriptions in the name of [artisan and architect] *Al-Zahir Ghazi* (1209-1210 AD)" (Rogers. *Spread*, pp. 46-47). The picture shows part of the solid iron gate a grid of four vertical bars and three rows of spacers bolted to the door forming twelve frames. Each frame has an instance of the spear-and-*Mihrab* motif.

The spear-and-Mihrab coin has Arabic wording mentioning *Allah* and the *Caliphate*, but has four star-and-crescent symbols commonly found on Arab-Sassanian coinage.

The religious icon, the spear-and-Mihrab, was associated with the *Caliphate* because the *Caliphate* was a theocracy. Another reason for the association was at the front of the *Mosque* in front of the *Mihrab* where there was a space called the *Maksura*, which was partitioned off by a low wall or even a screen. Some *Mihrab* niches served as *Maksura* where rulers or *Imams* could sit.³⁶⁸⁹

Early *Islamic* rulers lead congregations of *Muslims* in *Mosques* and occasionally gave sermons. Therefore, whether an early *Islamic* ruler was indoors or outdoors, he led the *Muslim* congregation in worship, either by a *Mihrab* or spear stuck in the ground.

The spear-and-Mihrab symbolism may have been in vogue for several *Islamic* centuries. An iron gate at the citadel of *Aleppo* with *Ayyubid Al Zahir Ghazi* (1209-1210 AD) has a *Mihrab*-and-spear motif similar to that found on an early *Islamic* coin.

The spear in the *Mihrab* represents a *Sutra* pole. Why a *Sutra* pole would be on a citadel's gate is explained by the *Sutra* pole's purpose—to keep evil out. Gibb and Kramers wrote:

Sutra, [meaning] covering, protection, shelter, especially at the *Salat* [prostrations] where *Sutra* means the object which the worshipper places in front of him or lays in the direction of the *Kiblah* whereby he shuts himself off in an imaginary area within which he is not disturbed by human or demoniacal influences. "The *Sutra*, seems to have had among other objects [i.e. purposes] that of warding off demons" (Wellhausen, *Reste*, p. 158). In one tradition the man who deliberately penetrates into this imaginary area is actually called a *Shaitan* [Arabic for "demon"] (*Bukhari*, [vol. 1, bk. 9, no. 488]...) ³⁶⁹⁰

The *Sutra* Pole is an *Asherah* Pole

The *Mihrab*-and-spear motif, as well as a number of *Hadith*, shows that:

☞ *Muhammad's Sutra* pole was an *Asherah* pole.

☞ The *Mihrab* was indeed a *Venus* altar.

☞ The indoor *Mihrab* and outdoor *Sutra* pole had equivalent functions.

The size and shape of *Sutra* poles show that they are *Asherah* phallic poles. Gibb and Kramers quote a jurist as saying that a *Sutra* pole could be a "stick...about an arm's length in size..."³⁶⁹¹ Thomas Patrick Hughes, referring to the *Mishkat*, relates that a *Sutra* pole...

...may be a stick or anything a cubit in height [17 to 22 inches/43 to 56 centimeters] and an inch [2.54 centimeters] in thickness.³⁶⁹²

Many contemporary *Muslims* do not use the kind of *Sutra* pole that the just-mentioned jurists prescribe. Instead, many *Muslims* use a pillar or wall or even rosary-type beads as a *Sutra*.³⁶⁹³ These latter *Muslims* are more orthodox than it may

³⁶⁸⁹ Rogers. *Spread*, p. 90.

³⁶⁹⁰ Gibb & Kramers. *Encyclopedia*, p. 555, *Sutra* entry.

³⁶⁹¹ *Abu Ishak Al-Shirazi*, ed. Juynboil, p. 29, as quoted by Gibb & Kramers. *Encyclopedia*, p. 555, *Sutra* entry.

³⁶⁹² *Mishkat*, bk. IV, ch. X, as referred to in Hughes. *Dictionary*, p. 623, *Sutra* entry.

³⁶⁹³ Glassé. *Encyclopedia*, p. 382, *Sutra* entry.

appear because most prayer rugs have a *Mihrab* pattern with two pillars and an arch woven into the rug.

Woven prayer rugs often depict a *Mihrab* with a hanging *Mosque* lamp or an arch with a hanging planter. Some prayer rugs have a more artistic *Mihrab*—an arched window with a plant vase on the sill woven into the rug. These styles are more or less inspired by the “Light Verse” (K 024:035).

Someone might ask “What was the thinking behind using *Sutra* poles for prayer?” As was discussed earlier in this chapter, an *Asherah* pole was actually a phallic symbol, despite the feminine name *Asherah*.

The ancients figured that an erect phallic symbol would not fail to catch the attention of gods and goddesses as they scanned the earth from their heavenly perches. The reason is that the phallus was the sign of fertility cult temples and shrines and brothels. It was hoped that the gods would then see the worshipper near the phallic symbol.

Phallic worship and cult prostitution are clear cases of sympathetic magic. The belief—still common in *Voodoo*—was that the gods would see a small human action and would respond with a large one. Phallic worship suggested that the gods make the land fertile through rain and other means.

Since fertile land was always a concern of the ancients in their agricultural societies, they would most often pray beside or in front of a phallic symbol—just as *Muhammad* with his *Sutra* pole when he was outdoors.

One could say that the phallic worshipper was a fisherman, the phallic post was a fisherman’s pole and the deities were the fish. A worshipper with a *Sutra* pole does not want any distractions just as a fisherman does not want the fish to be scared away. It is not surprising, therefore, that Samuel Zwemer tells 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.’³⁶⁹⁴

The use of phallic symbols to gain the attention of the gods was quite common in the Mideast. Trimmingham wrote (as quoted above):

Lucian of *Samosata* [~117 to ~180 AD] writes (*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. ‘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.’³⁶⁹⁵

In India, a phallic symbol, similar to *Muhammad*’s prayer *Sutra* pole, was called a *Siva-Lingam*. The name is derived from the fact that the *Lingam* was used to call upon Lord *Shiva*, one of the three principal gods of the *Hindu* triad along with *Brahma* and *Vishnu*. Moshan Fani records:

In the house of Pertabmal [a *Hindu*] was an idol which the *Hindus* worshiped. A mouse having made a hole in his furniture, he put the whole idol, instead of a lump of earth, into the mouse-hole, in order to shut the passage. The

³⁶⁹⁴ Zwemer, *Animism*, ch. 3 + fn 15: “Ad-Damiri’s *Hayat Al-Hayawan*, 3, v. i, p. 708.”

³⁶⁹⁵ Trimmingham, *Arabs*, p. 234, fn. 53.

Hindus said ‘What are thou about?’ He answered, ‘The deity who cannot obstruct the road of a mouse and settle anything with a mouse, how will he protect me and preserve me from the tyranny of the *Mussulmans* [Muslims]?’ In like manner Pertabmal had in his house a *Siva-Lingam*, which is a post of stone which the *Hindus* venerate; having carried this *Lingam* out of his house, like a post, he tied a dog to it.³⁶⁹⁶

The Kaaba as a Mihrab Venus Altar

Someone might wonder why *Muslims* aim their Venus-altar *Mihrabs* at the Black Stone of the *Kaaba* and then pray toward the *Kaaba*. The reason is the *Kaaba*, especially the Black Stone feature, is a Venus altar.

In a section earlier in this Moon-o-theism book that critiqued the Revisionist view on the sun- and moon-gods in Southern Arabia (see the ToC), there is an illustration of a *Sabeen* moon-temple that had Venus altars halfway up the wall every few paces. The *Sabeens* no doubt prayed toward these altars or in their general direction when the temple was out of sight.

The *Kaaba* has always been associated with *Mihrabs*. The pre-Islamic Mosque by the *Kaaba* probably had a Venus-altar *Mihrab* made of pillars and marble. The vulviform Black Stone itself was a Venus-altar *Mihrab*.

During medieval times there were *Mihrabs* and *Minbars* around the *Kaaba*—a set for each of the several major schools of Islam.³⁶⁹⁷ Drawings from the sixteenth to nineteenth centuries show several *Minbars* and *Mihrabs* around the *Kaaba*.³⁶⁹⁸

The Dome of the Rock was meant to mimic the *Kaaba* in many ways. Therefore, it is no surprise that there are several *Minbars* and *Mihrabs* in the courtyard around the Dome of the Rock.

Ishmael’s tomb marker in the *Hijr* area of the *Kaaba* was a *Mihrab*-shaped slab, as *Ibn Jubayr* wrote in 1183 AD:

Underneath the waterspout and in the court of the *Hijr* near to the wall of the blessed House is the tomb of *Isma’il* [Ishmael]...Its mark is a slab of green marble, almost oblong and in the form of a *Mihrab*.³⁶⁹⁹

There was also an embossed or inlaid *Mihrab* in the marble of the *Kaaba* facing the *Hijr* area underneath the waterspout, as *Ibn Jubayr* wrote in 1183 AD:

This place, I mean the surroundings of the wall [of the *Kaaba*, under the *Mizab*], is all tessellated marble, wonderfully joined [lacuna in manuscript] with bands of gilded copper worked into its surface like a chessboard, being interlaced with each other and with shapes of *Mihrabs*. When the sun strikes them, such light and brightness shine from them that the beholder conceives them to be gold, dazzling the eyes with their rays. The height of the marble wall of this *Hijr* is five and a half spans [50 inches/126 centimeters] and its width four and a half [spans] [41 inches/103 centimeters].³⁷⁰⁰

How the Kaaba is a Horizontal Mihrab Venus Altar

³⁶⁹⁶ Fani. *Dabistan*, pp. 232-233.

³⁶⁹⁷ Jubayr. *Travels*.

³⁶⁹⁸ Blair & Bloom. *Paradise*, pp. 75-76, fig. 9b, 10a+b.

³⁶⁹⁹ Jubayr. *Travels*.

³⁷⁰⁰ Jubayr. *Travels*.

Here is how the *Kaaba* is a horizontal *Mihrab*: The *Hatim* Wall represents the arch, the *Hijr* area between the *Hatim* Wall and the *Kaaba* is the lunette. The golden roof waterspout (*Mizab*) that empties into the *Hijr* area represents Venus planetary orb, or one could say a *Mosque* lamp. The *Kaaba*'s cubic walls represents the recessed niche surrounded by pillars as illustrated below.

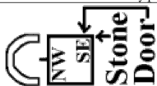


Figure 10-04. Overhead view of the *Kaaba*. The golden waterspout (*Mizab*) points northwest toward the middle of the crescent-shaped *Hatim* Wall. The *Kaaba*'s door is on the right side toward the southeast corner where the Black Stone is located.

Interestingly, Sinasi Gunduz wrote that *Al Biruni* stated that *Haran* "was attributed to the moon" and was "built in the shape of the moon."³⁷⁰¹ *Haran* being built in the shape of the moon supports the idea that the *Kaaba* at *Makka* was a horizontal *Mihrab*.

Since the invention of the airplane and space satellites, scientists have discovered many landscape monuments to the sky and astral gods that previously were undetected.

In the New World the AmerIndians made many totemic mounds in the form or undulating serpents and other animals. Other landscape monuments looked like giant airplane runways from overhead. Some such monuments may have mimicked constellations.

Stonehenge may have served a similar purpose as the *Kaaba* at *Makka* and Stonehenge's orientation happens to be horizontal too. *Makka* was a horizontal Venus altar meant to connect the earth and its inhabitants with the maleness of the moon for fertility purposes. The science editor Robin McKie wrote:

'Evidence that the monument was dominated by ideas about creation and regeneration has been overlooked until now,' says Perks.

Take the inner circle, which consists of pairs of massive capped rock pillars, one of which is rough and the other carefully smoothed. 'To a biologist, the smooth and rougher stones arranged in pairs, united by heavy lintels, suggest that male and female, father and mother, joined together,' he states.

'Even more convincing,' says Perks, 'is the similarity between Stonehenge seen from above and the anatomy of the female sexual organ [vulva].' His article includes a map of the former, which is compared, point-by-point, with a detailed diagram of the latter. Of these features, the most important concern the central empty area that is enclosed by the monument's inner circle of giant bluestones.

'This central area is empty because it represents the opening to the world, the birth canal,' says Perks. 'Stonehenge was therefore constructed to honour the Earth Mother for 'giving both life and livelihood.'

As to Stonehenge's alignment with various astronomical events such as the rising of mid-winter and mid-summer sun—discovered by astronomers many years ago—'these fit with notions of an Earth Mother partnered with a sun Father,' says Perks. Stonehenge celebrated their association, a place where

³⁷⁰¹ *Al Biruni, Abu Al Rayhan Muhammad Ibn Ahmad. The Chronology of Ancient Nations. C.E. Sachau (trans. and editor), London, 1879, pp. 187-188, as quoted in Gunduz. Life, pp. 42, 200-201.*

people celebrated the sun's closest approach to Earth in summer, while in winter they prayed for the pair to reunite.³⁷⁰²

CNN's article on Stonehenge states:

Viewed from above, Perks suggests Stonehenge's inner bluestone circle represents the *labia minora* and the giant outer *sarsen* stone circle is the *labia majora*. The altar stone is the *clitoris* and the open center is the birth canal.

'Could the outer avenue of Stonehenge...represent the way by which new life entered?' the article wondered, adding that when comparing 'the layout of the henge [an enclosed, bounded space] with the anatomy of the human vulva. There is a distinct similarity'....

Perks said the ancient sacrificed child found at nearby Woodhenge bolsters his theory and said an excavation at Stonehenge could produce a similar find. 'In ancient societies, ideas of a dominant creator, a Mother or Earth Goddess, were widespread,' Perks wrote. 'If ideas of Earth Mother originated with, or were shared by, the people of the henge, Stonehenge could represent, symbolically, the opening by which Earth Mother gave birth to the plants and animals on which the ancient people so depended. The henge would honor her for giving them both life and livelihood.'³⁷⁰³

The Dome of the Rock As a *Mihrab* Venus Altar

How the *Kaaba* was itself a Venus altar, and had a few Venus altars in its courtyard, was discussed above. Similarly, the Dome of the Rock has Venus altars in its courtyard, has its own built-in Venus altar, and has *Mihrab* Venus altars in various locations inside: two *Mihrabs* in the grotto cave and at least a dozen at ground level.³⁷⁰⁴

The illustration below shows on the left bottom a Venus altar *Mihrab* in the north entrance of the Dome of the Rock. The *Kiblah* passes over the crescent-shaped Rock of *Ibrahim*, goes through a *Mihrab*-like arch that has a squared crescent-and-orb symbol in the left and right spandrels. The *Kiblah* then passes through the *Mihrab*-like arched south entrance of the Dome of the Rock. The doorway-type of Venus altar has been used in the Mideast back to Sumerian times.³⁷⁰⁵

The *Kiblah* continues from the Dome of the Rock to the *Makkan Kaaba*, which is seen in the mind's eye of the worshipper. Finally, at the *Kaaba* the *Kiblah* passes over the crescent-shaped *Hatim* wall, through the *Kaaba* itself and on to the Venus Black Stone (as illustrated below).

How the Dome of the Rock is a moon-god temple is described in a later chapter, but it should be noted that the features described above have antecedents in ancient astral temples.

On the right top of the illustration (below) is a limestone slab from an altar in the *Sin* moon-god temple in the *Hadramawt* in *Yemen*. The center of this slab shows a

³⁷⁰² McKie, Robin. "The vagina monoliths: Stonehenge was ancient sex symbol," observer.guardian.co.uk, 6 Jul 2003.

³⁷⁰³ Stenger, Richard. "Stonehenge riddle 'solved.' It's a girl," *CNN*, 10 Jul 2003.

³⁷⁰⁴ Nuseibeh & Grabar. *Dome*, pp. 64-65 show twelve *Mihrabs*: one in the south wall, one five feet high by the railing next to the rock, seven short *Mihrabs* in the north entrance, and three in the south east pier in the arcade. Some of these are pictured on pp. 69, 112, 116, 141. The grotto *Mihrabs* are seen on pp. 135 and 140.

³⁷⁰⁵ Goldman. *Portal* (entire book).

crescent-and-orb and on either side is a stylized bull's head with three horns to represent a crescent-and-orb—the bull being a moon-god animal.

At the bottom right is a stylized Venus altar carved into a pillar that was found next to the altar described just above. Venus altars in the shape of pillars and steles are sometimes thought to be betyls but really represent a doorway—a prayer portal.

The simple doorway altars were sometimes embellished with inverted crescent-and-orb symbols. In Carthage for instance, some pillars from the same era and area have doors and some have inverted-crescent-and-orb symbols where the lintel or arch would be located.³⁷⁰⁶ In larger versions of Venus altars, arches took the place of the crescent symbols—as in *Mosque Mihrabs* or the arches at the Dome of the Rock.

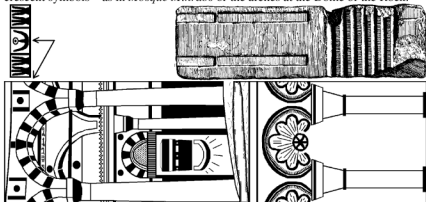


Figure 10-05. Comparison of Dome of the Rock and *Sin* moon-god temple Venus altars (see discussion above).³⁷⁰⁷ **Note:** Rotate book to view figure upright.

Someone might suggest that the *Mihrabs* and the squared crescent are not original to the Dome of the Rock but were added during the Ottoman period. This seems unlikely for several reasons. First, Michael Rogers wrote that some of the *Mihrabs* might date to the origin of the Dome of the Rock:

Yet a small marble *Mihrab* was placed underneath the Dome of the Rock, very probably when it was built (691-692 AD).³⁷⁰⁸

The marble and the mosaics are nearly all original in the Dome of the Rock, except for repairs. This is known because the *Al Aqsa Mosque* and the Great *Mosque* at Damascus were built around the same time, and the same materials, techniques and designs are used in all three places.³⁷⁰⁹

The most precious marble at the Dome of the Rock, the veined and colored marble sawn so that it forms mirror-image panels, is still intact even though most of it is at eye-level. Thus the monochrome marble forming the squared crescents above

³⁷⁰⁶ Punic funeral steles from 4th Century B.C. at *Tophet* near Carthage (Khader, Aicha Ben Abed Ben & David Soren. *Carthage: A Mosaic of Ancient Tunisia*. W.W. Norton & Co Inc., 1987, p. 151, photos 14+15.

³⁷⁰⁷ The right half of the illustration is adapted from Grabar. *Shape*, p. 75, figure 26, and Nuseibeh & Grabar. *Dome*, pp. 57, 64-65. The left half is from Thompson. *Moon*, Venus altar: pp. 50-51, plate xxi; altar with crescent: p. 55, plates Lxviii, Lxiii.

³⁷⁰⁸ Rogers. *Spread*, p. 84, left column.

³⁷⁰⁹ Grabar. *Shape*, pp. 152-155.

the Rock of *Ibrahim* surely is the original marble since it has lesser street value than the quartered marble. Oleg Grabar wrote:

Quartered marble paneling inside the Dome of the Rock dates from the original *Umayyad* construction in the seventh century. Similar designs appear in the Great *Mosque* in Damascus (715 C.E.), built by the son of 'Abd Al-Malik, patron of the Dome of the Rock.³⁷¹⁰

Muhammad Thought That the Kaaba and Jerusalem Temples Were Mihrabs

There are several facts that suggest that *Muhammad* knew the *Kaaba* was a horizontal *Mihrab* to the heavens. *Muhammad* prayed on the side opposite the *Hatim* Wall.³⁷¹¹ This is the side where one would pray if the *Kaaba* and *Hatim* Wall were stood on end as a vertical *Mihrab*.

Muhammad thought that the Biblical temple in Jerusalem had been built like a *Mihrab* and he describes it just as though it had been a *Kaaba*. *Muhammad* thought the Jerusalem Temple and the *Kaaba* were similar. This shows that *Muhammad* thought the *Kaaba* was a *Mihrab*.

Of course the Jewish temple had been destroyed centuries before *Muhammad's* time and *Muhammad* never visited Jerusalem, so *Muhammad* did not know any better. Joseph Kenny wrote:

Zachariah won and kept her [the Virgin Mary] in a *Mihrab* [K 003:037, 039], which was a room in the Temple accessible only by a high door reached with a ladder, like the *Kaaba* in *Makka*. Zachariah kept the door locked and only opened it to bring her food and drink. Whenever he came he found out-of-season fruits brought to her by God.³⁷¹²

Amikam Elad wrote:

Both the *Mihrab* of *Maryum* [Mary] and that of *Zakariyya* [Zechariah] were, according to *Islamic* tradition, on the *Haram* [sacred area]; the *Mihrab* of *Maryum* was interpreted as a room, an upper cell; and the *Mihrab* of *Zakariyya* was interpreted as a place of prayer in (the forward portion of) the *Mosque*, or beside the altar.³⁷¹³

Muhammad also said that David slept in a *Mihrab*, often translated "an upper chamber" (K 038:020-021).³⁷¹⁴ Over the centuries the *Mihrab Dawud* has been located in several places in Jerusalem: in David's Citadel, in *Al-Aksa Mosque*, within the Dome of the Rock shrine and in its courtyard.³⁷¹⁵

Perhaps *Muhammad* had heard that Samuel slept next to the Ark of the Covenant in the temple (1Sa 03:03) and assumed Mary and David did too. *Muhammad* said some litigants who wanted a judicial hearing scaled a wall in order to sneak into where David slept.

In most *Koran* translations the word *Mihrab* is not to be found anywhere since the word *Mihrab* has been translated as "sanctuary." Nevertheless, the fact that *Muhammad* thought the Jerusalem temple was a *Mihrab* similar in construction to the

³⁷¹⁰ Nuseibeh & Grabar. *Dome*, p. 53.

³⁷¹¹ Ishaq. *Sirat*, pp. 157-158.

³⁷¹² Kenny (O. P.), Joseph. *Christian-Islamic Forum: Jesus and Mary in Islam: A Christian Look*. Dominican Publications, Lagos, 1997, christianIslamicforum.org/jesus_and_mary.htm.

³⁷¹³ Elad. *Jerusalem*, p. 119.

³⁷¹⁴ Elad. *Jerusalem*, p. 131.

³⁷¹⁵ Elad. *Jerusalem*, pp. xxii-xxiii.

Kaaba temple suggests that *Muhammad* thought of the *Kaaba* as a horizontal *Mihrab*.

Another fact that suggests *Muhammad* thought of the *Kaaba* as a *Mihrab* is he thought the Jerusalem temple had arched *Mihrahs*, no doubt with a *Kiblah* pointing toward *Makka*'s Black Stone. *Muhammad* said "They [the spirit *Jinn*] work for him [Solomon] as he desired, making arches..." (*Yusuf Ali K* 034:013; also see *K* 027:017).



Figure 10-06. A freestanding arcade outside the Dome of the Rock. *Koran* 034:013 may have inspired the freestanding arches.

Pickthall however translates "arches" as "synagogues," which points to a religious purpose of the arches, even though *Muhammad* probably had *Mihrab* arches in mind. *Muhammad* probably was not thinking of generic arches since he probably thought that if the *Kaaba* had no such arches, the Jerusalem temple did not either.

It is well known that the Crusaders referred to the Dome of the Rock shrine as Solomon's temple. The *Muslim* architects of the Dome of the Rock seem to have been inspired by the *Koran*'s mention of arches in connection to Solomon. Consequently, inside and outside the Dome of Rock are plenty of arcades as well as *Mihrahs* and *Minbars*.

Oleg Grabar commented on the freestanding arches in the courtyard of the Dome of the Rock:

The second observation deals with the form of the arcade, a rather original architectural morpheme in the sense that no ensemble of the first millennium of our era, to my knowledge, exhibits a few arches as a unit of design independent of building (fig. 84). Its appearance in Jerusalem can be explained as the revival of the old, allegedly *Semitic*, practice of endowing single columns or groups of columns with holiness or with some symbolic value.³⁷¹⁶

Columns were valued in the *Semitic* pagan religion for their phallic appearance however arches were valued for an additional reason: arches reminded moon-god worshipper of the moon. Also, a lamp hung from the apex of the arch would create a crescent-and-orb symbol at night if one stood close enough to see the insides of the arches.

There are many *Mosques* in *Islamdom* where lamps are hung from the apex of arches, especially the arches of *Mosques*. Modern pictures reveal that the *Umayyad Mosque* in Damascus has tall arches around the inside court, especially. From the apex of each arch hangs a globe-type lamp, which at night would create a large crescent-and-star symbol in each arch—visible to anyone in the courtyard.

The use of the arch in moon-god temples apparently goes back to the *Sin* moon-god worship at *Ur* and was used in ziggurats. The *Encyclopedia Britannica* notes:

In the ancient city of *Ur*, in Mesopotamia (modern *Iraq*), the first true arch of sun-baked brick was made about 4000 BC.³⁷¹⁷

The excavations showed that by the 3rd millennium BC, Sumerian architects were acquainted with the column, the arch, the vault and the dome—i.e. with all the basic forms of architecture. The ziggurat exhibited its refinements.³⁷¹⁸

³⁷¹⁶ Grabar. *Shape*, p. 64.

³⁷¹⁷ *EB*, accessed 17 Aug 2004, "Brick and Tile" entry.

The later extensive use of pointed arches of course ruined the crescent-and-orb lighting effect and the horseshoe arch did the same. *Muslims* borrowed the pointed arch and horseshoe arch from Christians and not moon worshippers:

✦ The first pointed arches held up a dome at Qasr *Ibn Wardan* built around 561-564 AD.³⁷¹⁹

✦ A Baptistry built in 359 AD and churches built in 483 AD and the fifth and six centuries have horseshoe arches.³⁷²⁰

Other examples of the crescent-and-orb lighting effect can be found illustrated in the other chapters (see the thumbnail gallery). These include the *Mosque* lamp and *Mihrab* arch, the seventeenth-century tile inspired by *Mosque* lamps hanging from arches at the Grand *Mosque* at *Makka* and the candle in a hole drilled into the Rock of *Ibrahim*.

What Muhammad Came to Think of the Venus Entity

Tradition says that initially *Muhammad* held to the standard pagan conceptions of Venus, as *Ibn Al Kalbi* wrote:

We have been told that the Apostle of God once mentioned *Al Uzza* [Venus] saying 'I have offered a white sheep to *Al 'Uzza*, while I was a follower of the religion of my people.'³⁷²¹

After becoming a confirmed monotheist however *Muhammad* said that the goddesses *Allat* (the sun), *Manat* (Fate) and *Uzza* (Venus) (*K* 053:019-020) were actually male angels that the ancients had given female names (*K* 053:023, 027).

Notably, the male angels had all the same powers as the goddesses whom they replaced but they had these powers only at *Allah's* pleasure (*K* 053:026). *Moshan Fani* recorded in *The Dabistan* an interpretation of *Muhammad's* "Night Journey." This paragraph reflects *Muhammad's* reinterpretation of Venus:

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.³⁷²²

The reason that *Muhammad's* theological sex-change operation on Venus was acceptable to *Muslims* is that a male Venus was not without precedent in Arabia. *Wendell Phillips* notes that the *Yemenis* thought of the Venus morning star, *Athtar*, as being the male child of the moon and his sun consort.³⁷²³

Male Venuses are also found in the Bible and in Egypt. *The Encyclopedia Britannica* notes that *Lucifer* (Latin: "Light Bearer") was the male planet Venus.³⁷²⁴ *Isaiah* calls "the Morning Star" the "Son of the Dawn" (*Isa* 14:12-14). The usual triad in ancient Egypt was two males and a female, as *The Encyclopedia Britannica* states:

³⁷¹⁸ *EB*, accessed 17 Aug 2004, *Ur* entry.

³⁷¹⁹ *Creswell. Architecture*, pp. 102-103.

³⁷²⁰ *Creswell. Architecture*, pp. 74-75.

³⁷²¹ *Al Kalbi. Idols*, pp. 16-17.

³⁷²² *Fani. Dabistan*, pp. 398, 404.

³⁷²³ *Phillips. Sheba*, p. 64.

³⁷²⁴ *EB*, accessed 29 Apr 2003, *Lucifer* entry.

The most common grouping, principally in the New Kingdom and later, was the triad. The archetypal triad of *Osiris*, *Isis* and *Horus* exhibits the normal pattern of a god and a goddess with a youthful deity, usually male.³⁷²⁵

Not only did the Arabs have a male Venus or two but also there was a lot of gender confusion about the stars. The Arabs had a hard time remembering which stars were female and male, and the surrounding non-Arab cultures often did not agree with how the Arabs sexed the stars, sun and moon.

The Venus *Mihrab* Explained

Moshan Fani wrote in *The Dabistan*:

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.³⁷²⁶

What is this “symbol of Venus” in the “altar” of which Moshan Fani speaks? The most common iconic symbol for Venus was a star or orb next to a crescent-moon. The lunette of the recessed arched *Mihrab* served as the crescent-moon, especially when the lunette was lit up with an oil lamp hanging from the apex.



Figure 10-07. Ancient orb and crescent couplets inspired the *Mosque* lamp in *Mihrab* Venus altar.

The oil lamp was made in the form of a sphere (or orb) and represented Venus. The sphere shape was chosen because it would be hard to manufacture many star-shaped lamps by hand. Also the planets were thought to be shaped like the sun and full-moon, only smaller, in other words, an orb. Moshan Fani wrote in *The Dabistan*:

...the planets are simple bodies of a spherical form...their images have also been made after that fashion.³⁷²⁷

Other Iconic Signs of Venus

The idea that a *Mosque* lamp represents Venus and the *Mihrab* lunette represents *Allah* may seem unusual until one investigates others ancient astral signs.

That lamps were artistically made to represent astral objects was nothing new. In the first century AD, the temple *Menorah* was modified to look like the planets and the moon on a stand, as was discussed elsewhere. Some Byzantine-era synagogue *Menorahs* were made into solar symbols³⁷²⁸ and during the same era some synagogue lamps were made to represent zodiac circles.³⁷²⁹

In the Sign of *Tanit* (Venus), a person's uplifted hands and outstretched arms in the orant (from the Latin *orans*, meaning “praying”) position represent the limbs of the moon. The person's head represents a Venus orb.

Similarly, Roman coins had the cusps of the crescent-moon pointing up above and behind a person's shoulders. Brian Doe wrote about a Syrian *Heliopolis-Baalbek* altar where the moon-goddess had a “crescent behind her back and with its horns

³⁷²⁵ EB, accessed 24 Nov 2002, “Egyptian religion” entry.

³⁷²⁶ Fani. *Dabistan*, pp. 30-31.

³⁷²⁷ Fani. *Dabistan*, pp. 25-26.

³⁷²⁸ Goodenough. *Symbols*, p. 119.

³⁷²⁹ Goodenough. *Symbols*, p. 118.

appearing above her shoulders.”³⁷³⁰ Albright and Bowen note that the gods *Attis*, *Sabazios* and *Men* had crescent wings behind their shoulders when represented as moon-gods.³⁷³¹

Some have thought the crescent behind the portrait on Roman coins was the forerunner of the halo that appear in pictures of holy personages. True, the sun and moon often have halos visible in the sky however the crescent was not meant to depict a halo nor show how saintly the person was.

The purpose of the crescent behind a person's head in a portrait was to transform the person's head into the common sun-moon or Venus-moon fertility symbol, which symbol was found separately on Roman coins.³⁷³²

Figure 10-08. Venus and Crescent Coins and *Mihrab* Coins: Coins 1 & 2:

Roman-era coin and 1190-1191 AD Islamic coin with Venus-crescent couplet



(the head is the orb). **Coins 3 & 4:** 1187 AD and 1190 AD coins with Venus angels in *Mihrab* Venus altars, one holding a planetary orb in his hand. In each coin, the head and lunette form a Venus-crescent couplet. **Coins 5 & 6:** 1347-1361 AD coin with Venus orb *Mosque* lamp in crescent arch, and 1501-1517 AD coin with Venus *Mosque* lamp in *Mihrab* lunette.³⁷³³

Muslim Coins With Venus-crescent Couplet Symbols

Muslims, starting in the time of *Saladin*, minted a coin with a man holding a large crescent-moon. Some have thought this was a personification of the moon. This assumption however is the result of anachronistic thinking.

³⁷³⁰ Doe. *Arabia*, p. 467.

³⁷³¹ Bowen & Albright. *Arabia*, p. 159, right column, p. 161, right column, plate 115, p. 178.

³⁷³² **Roman-Era coin:** The coin has three stars and a large crescent on the obverse is that of Emperor Geta (ruled 198-212 AD) minted in *Anchialus, Thrace* (Coin AE19, *Moushmov* 2882, *Verbanov* 862, no. 1897).

³⁷³³ **1187 AD coin:** *Begteginid* prince Gokburi and his overlord the *Ayyubid* *Salah Al Din (Saladin)*, minted in *Harar*, 1187-1188 AD/583 AH (American Numismatic Society coins 1002.1.541, 1917.215.944, and 1917.215.2859).

1190 AD coin: "Attributed to *Salah-ad-Din [Saladin]* himself is the copper coin without mint name dated A.H. 586 which may be another product of Mayyafariqin, with enthroned seated figure apparently turbaned and holding an orb across his body (Plate 17:24), perhaps a planetary figure" (Curtis, B. Thomas. "*Salah-ad-din* and the *Jazira* Campaigns," as found in Barag. *Balog*, p. 96).

1190-1191 AD coin: "Watermelon-eater" coin, minted by *Ayyubid* ruler of *Harar*, *Al Mansur Muhammad* in 587 AH, and one series issued by *Saladin* in 586 AH (Balog, Paul. *The Coinage of the Ayyubids* (RNS Special Publications #12), London, 1980, coin 175). Also, Nicol, Norman D. "Paul Balog's 'The coinage of the Ayyubids: additions and corrections,'" *Numismatic Chronicle*, vol. 146, 1986, coin 175a.

1347-1361 AD coin: *Mihrab* with *Mosque* lamp coin: ANS Accession No.: 1971.89.1; region: Syria; denomination: *fals*; Publications: B.374A, and see Khoury paper, 1990; *Sultan: Al Malik Al Nasir Hasan*; dynasty: *Mamluk*; mint: *Hamah (Hims)*.

1501-1517 AD coin: *Mihrab* with *Mosque* lamp coin: ANS Accession No.: 1972.209.11; denomination: *fals*; ruler: *Qansuh Al Ghuri*; dynasty: *Mamluk*; publication: NC 1962, no. 25; Balog 901; reference: B.901.

Moderns know that the sun, moon and stars are inanimate objects that act according to the rules of physics. Medieval *Muslims* however commonly believed that angels guided the astral objects, as stated in the *Koran* (K 041:012; 067:005). Therefore, a personification was not the intention of the artist because ancient and medieval Venus-moon symbols were meant to represent real persons.

The fact that the *Muslim* Venus is a male angel is in keeping with the *Koran's* pronouncement that the angels are male. In fact, *Muhammad* specifically mentions Venus in this context. To explain *Allah's* daughters, *Allat* (the sun), *Uzza* (Venus) and *Manat* (Fate), *Muhammad* said that ancient *Makkan* apostates had given female names to male angels (K 053:023, 027).

The "Light Verse" in the *Koran* attests to how the *Mosque* lamp in a *Mihrab* niche represents a wandering star, namely Venus, as was discussed previously (K 024:035):

Allah is the light [the moon] of the heavens and the earth. The parable of His light is as if there were a niche [*Mihrab*] and within it a [*Mosque* oil] lamp: the [oil] lamp enclosed in [bulbous] glass: the glass as it were a brilliant star [Venus]: lit from a blessed tree, an olive, neither of the east nor of the west [i.e. heavenly light], whose oil is well-nigh translucent, though fire scarce touched it: light [Venus] upon light [luminous oil]! *Allah* doth guide whom he will to his light [a lit lunette—i.e. the moon] (K 024:035).

Art historians have noted that the *Mosque* lamps were made to abstractly represent a living being, specifically, *Allah*. Closer study reveals however that the living being represented is the Venus angel. Sheila Blair wrote:

This late *Islamic* lamp follows a form established in earlier centuries, with a foot, a spherical belly and a flare at the top. Such lamps were commonly hung in *Mosques*, tombs and other religious structures where, because of the famous verse from the *Koran* (024:035 [quoted above]), they symbolized the actual presence of God [i.e. the lunette lit up by the *Mosque* lamp].³⁷³⁴

To anthropomorphize *Allah* in such a manner would have been forbidden in *Islam* but to anthropomorphize the male Venus angel as a living lamp was acceptable. Besides just as *Mosque* lamps were found in *Mihrabs*, so "*Mihrab*" coins show a male Venus angel in a *Mihrab*. The lit lunette of the *Mihrab* is what represents *Allah's* presence.

That this male figure in the *Mihrab* coin is Venus is attested by the fact that one of the figures in a *Mihrab* coin holds a planetary orb. The lunette of the *Mihrab* represents the crescent-moon and the man in the *Mihrab* and the planetary orb represent the Venus angel. Together they form a Venus-moon symbol.

The reason *Muslims* thought the Venus angel would crouch in the *Mihrab* and not stand, stems from the fact that *Muslims* thought the *Mihrab* was a freestanding representation of a vulva. This parallels how *Muhammad* believed that guardian angels were assigned to women's uteruses (*Sahih Bukhari*, vol. 1, bk. 6, no. 315; also see vol. 4, bk. 55, no. 550; vol. 8, bk. 77, no. 594).

The *Mosque* lamp that was used to light up the *Mihrab* was like those that lit up the rest of the *Mosque*. These overhead lamps were all made to represent the astral spirits, i.e. astral angels. According to the historian Tabari (839–923 AD), *Muhammad* told Ali:

³⁷³⁴ Blair & Bloom. *Paradise*, p. 94, fig. 29.

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.³⁷³⁵

Therefore, a *Mosque* lamp, whether positioned overhead or in a *Mihrab*, was thought of as an angel.

It is interesting to note that *Muslims* “campaigning against Christian states...liked to take church bells as war trophies, some of these then being made into *Mosque* lamps.”³⁷³⁶



Figure 10-09. *Mosque* lamp orbs were hung from chains above *Mosque* lamps from the late medieval era into modern times.

***Mosque* Lamps, Both Overhead and in *Mihrabs*, Show That the *Mihrab* is a Venus Altar**

Mosque lamps were positioned overhead in *Mosques*. During *Ottoman* times an orb was often hung above each lamp on a chain.³⁷³⁷ With the lamps and orbs spread around the ceiling of the *Mosque* representing a field of stars, the lit up lunette of the *Mihrab* represented *Allah* the moon-god rising from off the horizon.

The lighting effect in *Mosques* recreates how, in the early *Makkan Suras*, *Muhammad* said that he saw *Allah* the moon-god on the horizon (*K* 053:007; 081:023). It also suggests that the moon is about to rise off the horizon, which contrasts nicely with how *Muhammad* thought the sun set in a muddy puddle (*K* 018:086). *Muhammad* probably pointed out that when the moon is full and in its glory, it rises off the eastern horizon just as the sun sets in a puddle in the west.

The *Minbar*, i.e. the pulpit with steps, is most often located to the right of the *Mihrab*. Preaching beside the Venus altar—which feature indicates the *Kiblah* (the direction to the *Kaaba*)—enhances the authority of the *Imam* since it suggests the preacher is guided by the moon-god. After all, both *Ibrahim* (*K* 006:077) and *Muhammad* were guided by the moon (*K* 053:002, 004-005, 007, 013; 081:022-023).

The lit lunette of the *Mihrab* is a symbol of *Allah* the moon-god. That is why *Muhammad* preached on a *Minbar* next to a *Mihrab*, as Dogan Kuban wrote:

Muhammad’s chair [a three-stair *Minbar*] stood, according to *Al Bukhari*, near the middle of the *Kiblah* wall [where the *Mihrab*’s lunette would be].³⁷³⁸

Muhammad probably pointed to the lit lunette of the *Mihrab* as he stood on the *Minbar* and recited the supposed words of *Allah* that said *Muhammad* was especially trustworthy since he spoke to *Allah* the moon-god while *Allah* was on the horizon:

I [*Allah*] swear by the star when it goes down, your companion [*Muhammad*] 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 [*Allah*] has

³⁷³⁵ *Al Tabari. History*, vol. i, pp. 235-236.

³⁷³⁶ Nicolle. *Moors*, pp. 22-23.

³⁷³⁷ “Stele in the Prayer of a Prayer Niche or *Mihrab*: *Seljuk Iran*, late 12th century C.E” (Blair & Bloom. *Paradise*, p. 96, fig. 31b).

³⁷³⁸ Kuban. *Architecture*, p. 5.

taught him, one vigorous; and he [Allah] grew clear to view, while He [Allah] was on the highest part of the horizon (K 053:001-007).

(O people!) your companion [Muhammad] is not one possessed. Surely, he beheld Him [Allah] on the clear horizon, neither doth he withhold grudgingly knowledge of the unseen, nor is this the utterance of Satan worthy to be stoned (K 081:022-025).

Muhammad's first *Mihrab* must have been relatively short since, according to Tabari (839–923 AD) and Al Zurqani, his *Minbar* only had three steps.³⁷³⁹ In many *Mosques* the *Mihrab* and *Minbar* are tall—from three up to five meters high. In most cases no matter the height involved, the preacher ascends to the level of the *Mihrab* lunette to preach. This positioning gives the preacher added authority, but also shows that *Islam* is a moon-god religion.

The *Muslim* preacher has more authority the nearer he is to the lit up lunette of the *Mihrab* 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.³⁷⁴⁰

This also explains why above the pulpit of many *Minbars* is a little roof with a finial crescent. More crescents mean more authority. This is similar to how Muhammad established his authority by saying that he was only two bowshots away from the moon-god (K 053:008-009).

After climbing the *Minbar* stairs the preacher is also at the level of the *Minbar* and overhead *Mosque* lamps that represent the stars. Astral angels singing praises guide the stars to Allah. Thus the *Minbar* is somewhat like Jacob's ladder, or like Muhammad on his famous Night Journey climbing a ladder to talk to Allah the moon-god and other notables.

So the preacher always had his head up among dozens or even hundreds of *Mosque* lamps, which represented so many astral angels in the lower heavens.³⁷⁴¹ The intended effect of having the preacher in a *Minbar* at the level of the overhead *Mosque* lamps was to show that he was eavesdropping on the lower heaven.

Consequently, the preacher would hear the words of Allah the moon-god in his right ear since the *Mihrab* lunette was located to the preacher's right as he faced the congregation. The right ear was deemed particularly important since Gibb and Kramers wrote that the astral Call to Prayer (the *Adhan*) is said in a baby's ear at birth.³⁷⁴²

If the preacher did not hear the words of Allah from the *Mihrab* lunette, at least he would hear the angels gossiping from among the overhead *Mosque* lamps. The *Mosque* lamps represent the starry sky, which is the lower level of heaven.

In this respect, preachers were like the demons and *Jinn* who try to invade, or at least eavesdrop on, heaven. Muhammad said that the stars were astral angels who threw brimstone at eavesdropping *Jinn*.

Muhammad believed that whenever a meteor streaked through the sky, or there was a meteor shower, it was the angels throwing brimstone at *Jinn* and demons (K 041:012; 072:008-009).

³⁷³⁹ Kuban. *Architecture*, p. 5 & fn. 1.

³⁷⁴⁰ Ishaq. *Sirat*, p. 422.

³⁷⁴¹ Drawings of *Mosques* with oil-burning lamps, and *Mihrabs* and *Minbars*, can be found at Rogers. *Spread*, pp. 85, 105, and Blair & Bloom. *Paradise*, p. 37, fig. 6.

³⁷⁴² Gibb & Kramers. *Encyclopedia*, p. 16, right column, *Adhan* entry.

Why It Is Important For Mosques to Have Venus Altars

Another reason preaching by the *Mihrab* was important is that the Venus altar was considered a wellspring of sexual power. Ancient pagans thought a god either provided a life force or was the life force of nature. For instance, the *Sabeans* believed that the god *Tammuz* [Venus] was “the power in the grain, dying when the grain was milled.”³⁷⁴³ Also, many cultures had myths about a god who died and resurrected in cycles in order to explain the reoccurring growing seasons.

That *Muhammad* and *Muslims* held to this kind of superstition is evident by *Muhammad*'s blaming his sexual impotency and occasional erectile dysfunction on Jewish witchcraft. *Muhammad* thought that it could only be magic that would counter Venus' supernatural sexual prowess coursing through his body.

Muhammad thought that Jewish witchcraft had blocked the sexual power emanating from Venus and that his prayers for more sexual power had been blocked too. As Zwemer noted, *Muhammad* thought that a Jew walking between a *Muslim* in prayer and a *Mihrab* (or *Sutra* pole) would block the prayer.³⁷⁴⁴

Venus was one of the approved intercessory male angels (*K* 007:191-194; 053:021-027) who had the same powers as *Uzza* was thought to have had. Thus if no prayers were offered to *Allah* through the agency of the Venus angel, then men and their wives, concubines and sex-slaves might suffer from a lack of fertility. Even worse, the man might also suffer impotency.

Venus might also been thought to have had an intercessory role in keeping *Muhammad*'s progeny alive. *Muhammad* needed this kind of intercession because he had a son who died in *Makka*. In *Madina* Mary the *Copt* bore him a son, *Ibrahim*, who died in infancy.³⁷⁴⁵

Praying through a Venus angel did not seem strange to *Muslims* because of a main pillar of *Islam*, namely sex with seventy-two virgin *Houris* in heaven (*Houris* are discussed in the Khidr-Second Lamech Logic table).

The pillar that keeps *Islam* going is the seventy-two *Houri Harem* in heaven—endless sex that *Muslims* literally live and die for. Compared to the seventh pillar, the other six pillars of *Islam* look like toothpicks: 1) Affirmation, 2) Prostrations, 3) Charity, 4) *Ramadan* Fasting, 5) *Hajj*, 6) *Jihad* and 7) Sex with Seventy-two *Houris*.

The Pagan Precedents for Venus-Altars in Mosques

Venus altars likely were found in most pre-Islamic *Mosques* and temples in Arabia. The Revisionist section earlier in this book has an illustration of a *Sabean* moon-temple with three Venus altars built into the side.

Muhammad's grandfather provides another precedent for *Muhammad*'s asking Venus or another astral being to intercede with *Allah*. Tradition relates that *Muhammad*'s grandfather *Muttalib* prayed to *Allah* while standing next to *Hubal* to save *Abdullah* from human sacrifice. Later, *Muttalib* stood next to *Hubal* to thank *Allah* for his infant grandson *Muhammad* whom *Muttalib* held in his arms.³⁷⁴⁶

Why was there a big need for a Venus fertility altar? The warlike disposition of the Arabs meant that there was a constant severe shortage of marriageable males, which is still the case in modern times. Even with polygamy, many Arab women

³⁷⁴³ EB, *Tammuz* entry, accessed 1 Mar 2004.

³⁷⁴⁴ Zwemer. *Animism*, ch. 3.

³⁷⁴⁵ Peters. *Origins*, p. 179.

³⁷⁴⁶ Ishaq. *Sirat*, pp. 67-68, 70.

remain unmarried because many Arab men are illiterate, unemployed and unemployable. This is the kind of dysfunctional society that polygamy and *Islam* produce.

Because fathers could not count on garnering a large dowry from a son-in-law, many girls were killed at birth. *Muhammad* did his best to fix the problem by channeling Arab aggression away from *Muslims* toward non-*Muslims* and he declared that infanticide was a crime in *Islam*.

Muhammad must have found it incongruous that pagans would ask Venus for sexual prowess and fertility but then commit gendercide by burying infant girls after their fertility prayers had been answered (K 016:058-059). Besides, the sky showed that *Allah* had plenty of progeny in the form of the sun and stars.

In Orthodox Islam, Muslims Rely on the Powers of the Astral Spirit World

Muslims praying to or through Venus as an intercessor is not at all unorthodox in *Islam*, as Samuel Zwemer wrote:

According to Tradition, *Mohammed* sanctioned the use of spells and magic so long as the names were only the names of God or of good angels. It is, therefore, lawful to use charms and amulets of this character....There is not a *Muslim* village from *Tangier* to *Teheran* where this encyclopedia of magic [*Shems Al Ma'arif Al Kubra* by Ahmed Ibn Ali Al Buni (died 1225 AD/622 AH)] cannot be found in daily use by some *Sheikh*.³⁷⁴⁷

Muhammad's intimate relationship with the spiritual world also extended down to the *Jinn*, who were unpredictable spirits with some magical powers. King Solomon "the Magician" had the *Jinn* build the arches around the temple itself (K 027:017; 034:012-013). *Muhammad* said he even converted the *Jinn* to *Islam* by his preaching (K 046:029-032; 072:001-019).³⁷⁴⁸ Wedel wrote:

Belief in the power of *Jinns* was not forbidden [in *Islam*] (*Encyclopedia of Religion and Ethics*, 4.818). This accounts for the fact that black arts flourished in *Muslim* countries as much as did pure astrology. The two were taught side by side in the famous schools of *Toledo* and *Cordova* (J. W. Brown, *Life and Legend of Michael Scot*, Edinburgh, 1897, page 187)... The *Encyclopedia of Religion and Ethics* (4.817) gives an account of one treatise on magic, the famous *Goal of the Sage* of the eleventh century, and Brown's *Life and Legend of Michael Scot* (pages 183 ff.) discusses in some detail the magic of mediaeval Spain.³⁷⁴⁹

Muhammad said some angels were granted intercessory powers (K 053:026). Norman Geisler wrote that even *Muhammad* is an intercessor now that his spirit is on the "other side":

Closely related to the *Muslims*' hope for *Muhammad*'s intercession and blessing is the universal *Islamic* formula of blessing the prophet, 'God bless him and give him peace.' (The *Shi'ite* version also asks for blessing on *Muhammad*'s family). This practice finds its basis in the *Quran* itself, which claims, 'God and His angels send blessings on the Prophet: 'O ye that believe! Send ye blessings on him and salute him with all respect' ([K 0]33:56). Also, several *Hadiths* explain the advantages of often repeating this blessing on *Muhammad*. One

³⁷⁴⁷ Zwemer, *Animism*, ch. 10, fn. 9 reads: "*Mishkat*, 21:1."

³⁷⁴⁸ Geisler & Saleeb, *Answering*, p. 36.

³⁷⁴⁹ Wedel, *Attitude*, p. 53, fn.

Hadith promises that for every blessing called on the prophet, God will return that blessing ten times. Another *Hadith* encourages believers to bless the prophet often on Fridays since the greetings are put before him on that day.³⁷⁵⁰

It is interesting that the intercessor *Muhammad* receives his greetings on Friday, the astrological day of Venus. Likewise, the *Muslim* congregation gathers for Friday Prayers and faces and prays through the *Mihrab*, which is a Venus altar according to Moshan Fani.

These facts suggest that both *Muhammad* and *Muhammad's* favorite angel Venus, perform an intercessory role together on the same day, especially. This parallels how *Allah's* daughter *Uzza* (Venus) was thought to have an intercessory role, as revealed by the Satanic Verses account.

Muslims praying to or through Venus as an intercessor is not at all unorthodox in *Islam*. Medieval *Muslims* were very enthusiastic about astrology, and *Muslim* delved into astrology at a time when it had been abandoned and banned in Christendom for centuries. Astrology is basically treating the supposed astral angels as though they had the same or similar powers as the gods who once manned the sun, moon, stars and constellations.

Also interesting is this use of the Venus altar would not provoke criticism from Jews of *Muhammad's* day. Some Jews had no scruples about invoking astral angels, as Lest Ness wrote:

Prayers to the planets in *Letter of Rehoboam* show that Jews in the *Talmudic* period saw the heavenly bodies as living beings, angels whom one might ask for help in a great variety of activities without ceasing to be a good Jew. Treatises of scientific astrology such as *4Q Cryptic* and the *Treatise of Sem* lead to the same conclusion...The fact that pious Jews could invoke the aid of the heaven bodies, helps to explain the existence and significance of these [Byzantine-era] zodiac mosaics....The angels carry out God's orders and to that extent substitute for His direct action. Portraying them visually is a way of showing God at work, maintaining the world He created. In a sense, they are a substitute for portraying the God Whom even Moses might not see.³⁷⁵¹

The Astral Symbolism of the Venus-Moon Altar and Its Meaning

Moon worshippers find the Venus altar-pulpit (*Mihrab-Minbar*) arrangement and symbolism meaningful because preaching next to a lunette enhances the veracity of the preacher, 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.³⁷⁵²

This also explains why, above the pulpit of many *Minbars*, is a little roof with a finial crescent. More crescents means more authority.

Another reason the lit lunette of the *Mihrab* was important for *Muslims* is watching for the crescent rising was an act of worship, as 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

³⁷⁵⁰ Geisler & Saleeb. *Answering*, p. 86.

³⁷⁵¹ Ness. *Mosaics*, pp. 159-160.

³⁷⁵² Ishaq. *Sirat*, p. 422.

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.³⁷⁵³

The *Minbar* pulpit is next to the *Mihrab* with its lit lunette. This seems to point out that the crescent-moon has risen. In ancient times this would have been the time to worship, feast or at least begin the new month in a lunar or solilunar calendar.

The just-mentioned surmise is bolstered by the etymology of *Minbar* which may indicate that "He (*Allah* the moon-god) has risen," as Zwemer wrote:

The Arabic word *Minbar* (pulpit) comes, we are told, from the root *nbr* which signifies, 'he raised or elevated a thing...'³⁷⁵⁴

The moon is masculine in Arabic, so *Allah* the moon-god would have been frequently addressed as "He"—as in "He has risen."



Figure 10-10. *Muhammad*, standing on his three-stair *Mihrab*, explains how a *Mihrab* correlates to the *Koran's* "Light Verse" (K 024:035). The lunette stands for *Allah* the moon-god, and the *Mosque* lamp in the *Mihrab* stands for the Venus angel. The *Mosque* lamp over the palm trunk stands for an astral angel just as the many overhead lamps suspended by chains represented all the astral angels in the starry sky. **Note:** A larger version of this illustration can be found later in this chapter (see the Thumbnail Gallery).

The bottom of the *Mihrab* Venus altar between the pillars also had significance—as becomes obvious from this *Encyclopædia Britannica* excerpt:

In her [*Ishtar's*] earliest manifestations she was associated with the storehouse and thus personified as the goddess of dates, wool, meat and grain; the storehouse gates were her emblem....in myths she is the daughter of *Nanna*, god of the moon...The *Akkadian Ishtar* is also, to a greater extent, an astral deity, associated with the planet Venus. With *Shamash* the sun-god, and *Sin* the moon-god, she forms a secondary astral triad. In this manifestation her symbol is a star with 6, 8 or 16 rays within a circle. As goddess of Venus, delighting in bodily love, *Ishtar* was the protectress of prostitutes and the patroness of the alehouse. Part of her cult worship probably included temple prostitution. Her popularity was universal in the ancient Middle East and in many centers of worship, she probably subsumed numerous local goddesses.³⁷⁵⁵

So the area between the pillars of the *Mihrab* was a throwback to the gates of Venus. That gates represented Venus explains the ubiquitous ancient prayer portals with doors found throughout the Mideast³⁷⁵⁶ and the famous *Ishtar Gate* at *Babylon*.³⁷⁵⁷ By *Muhammad's* time, the Venus altar was an abstraction of its former self, consequently the gates and doors were omitted in favor of a *Mihrab* niche.

Muslims even today however revere the doors of the *Kaaba* at *Makka*. At one time these doors may have been considered the gates of Venus with the *Kaaba* being

³⁷⁵³ Tayob. *Islam*, p. 27.

³⁷⁵⁴ Zwemer. *Heirs*, ch. 4, pp. 33-34.

³⁷⁵⁵ *EB*, *Ishtar* entry, accessed 10 Feb 2003.

³⁷⁵⁶ Goldman. *Portal* (entire book).

³⁷⁵⁷ Pritchard, *Ancient*, vol. i, fig. 193.

a prayer portal. The Gates of Venus in the *Kaaba* would well complement the stone called *Allat's* Nipples and the vulviform Black Stone and casing—a Venus altar.

How Venus Altars Are Used

Introduction

Muslims nearly always use a Venus altar in order to pray. In a *Mosque*, *Muslims* face a *Mihrab* niche in the *Kiblah* wall that is aimed at the ultimate Venus altar for *Muslims*—the vulviform Black Stone and silver casing. Also, the prayer rugs that are used inside and outside *Mosques* usually have an embroidered or woven arch pattern that represents a Venus altar.

On the woven prayer rugs either a *Mosque* lamp, or vase with vines is suspended from the apex of the arch. Also, a niche with a bulbous vase on a sill is an artistic interpretation of a Venus altar, as Richard Ettinghausen wrote:

The *Mosque* lamps suspended in the *Mihrab*-like arches of prayer carpets are perhaps best-known examples...They originally reflected verse 35 of *Sura xxiv* [K 024:035]...Later on the light-carrying lamp became a flower vase [*Mosque* lamps resemble bulbous vases] and it was eventually placed on a saucer at the bottom of the arch [the saucer was the artistic parallel to the foot ring of the *Mosque* lamp]. What is remarkable about the *Allah*-derived [*Sic*; Yoel Natan's comment: really, Venus-derived] motif is the fact that it preserves a certain innate power which gave it a magic, apotropaic [intended to ward off evil] quality.³⁷⁵⁸

The *Rakah* Crescent-orb Orant Position (The Raising of the Hands)

When praying, *Muslims* face and bow toward a Venus altar either in the form of a *Mosque Mihrab*, the arch on the rug or a *Sutra Asherah* pole. Cyril Glassé describes the *Rakah* procedure:

A *Rakah* is a cycle of actions and sacred phrases, with minor variations between different schools of law, performed in Arabic—the sacred liturgical language of *Islam*. A prescribed number of these make up each *Salah*. The worshipper must be in a state of ritual purity to perform the five basic actions which are: 1) the raising of the hands to proclaim *Allahu Akbar* [God is great!]; 2) the standing position for the pronouncing of the *Fatihah*; 3) the bow (*Ruku'*) in which the phrase 'Glory be to God the Mighty' is repeated three times; 4) the prostration (*Sujud*), also accompanied by the formula 'Glory to My Lord the Most High'; [and] 5) the seated position (*Jalsah*).³⁷⁵⁹

The raising of the hands is called the *Takbir-i-Tahrimah* position. Hughes wrote:

The *Takbir-i-Tahrimah* [is said] with the thumbs touching the lobules of the ears and the open hands on each side of the face.³⁷⁶⁰

The *Rakah* cycle is a carryover from pre-Islamic times, as shown from the icon commonly known as the Sign of *Tanit* (Venus). This sign shows a person standing in front of a *Mihrab* Venus altar in the orant position, the equivalent of step one of *Rakah*, "the raising of the hands" step (mentioned above).

³⁷⁵⁸ Ettinghausen. *Kufesque*, pp. 43–45.

³⁷⁵⁹ Glassé. *Encyclopedia*, p. 392.

³⁷⁶⁰ Hughes. *Dictionary*, "Prayer" entry, p. 466.

Muslim jurists and theologians say the raising of the hands is supposed to be to the level of the ears.³⁷⁶¹ In practice, some Muslims do not raise their hands above their shoulders, but only because these latter-day Muslims are not aware that their head and arms are supposed to form a crescent-and-orb.

In ancient carvings, the crescent-and-orb above the person in the Sign of *Tanit* shows that the worshipper is in front of a Venus *Mihrab* altar. The crescent-and-orb above the worshipper mirrors and accentuates how a person in the orant position with upraised arms forms his head and arms into a Venus orb and crescent-moon.



Figure 10-11. Sign of *Tanit* icons in the orant position.³⁷⁶² The upraised hands and head form a crescent-and-orb, as confirmed by the crescents and orb icons over some Sign of *Tanit* symbols. Note the pole with the crescent-and-orb in one Sign of *Tanit* (bottom, left). Another Sign of *Tanit* has upraised palm fronds that were used in astral worship (top, middle) (Eze 08:16-17).

In various versions of the Sign of *Tanit*, the crescent-and-orb are shown above the person with upraised hands. The crescent-and-orb represent a *Mihrab* lunette and *Mosque* Venus lamp in an abstract sort of way. The Venus altar prayer portal is very ancient and would have been used in conjunction with the Sign of *Tanit*.



Figure 10-12. The historical progression from the star-and crescent-and-orb-and-crescent couplets to the *Mosque* Venus lamp in a *Mihrab*.

The Orant Position May Have Led Muhammad to Think Yahveh Was the Moon-god Allah

In ancient times, raising the hands and arms in prayer formed a crescent and the head became an orb. This is similar to the ancient Roman and Islamic coins mentioned above where a crescent-moon and the head form a moon-Venus symbol. This was meant to show the person was an astral worshipper or an ardent believer in astrology.

The Venus-moon symbol of course is a sexual symbol par excellence. The head represents the female Venus orb. The upraised arms indicate the horns of the moon. The moon represents male sexual potency and the lunar control over the monthly menstrual cycle.

Scholars seem to recognize that when icons of saints have upright arms this is a carryover of the pagan orant position. Ramsay MacMullen wrote of fourth to eighth century *Coptic* icons:

...such postures as the *orans* [i.e. orant] with upraised arms or the rider a-horse for *Coptic* hero-saints...were granted a second life.³⁷⁶³

Muhammad may have seen these *Coptic* icons with upraised arms and figured that Christianity was an astral religion and that Allah was the moon-god Allah.

³⁷⁶¹ Muhammad Ali, Maulana. *The Muslim Prayer Book*, Lahore, Pakistan, 1938, see photos, as mentioned by Spengler. "Does Islam have a prayer?" *Asia Times*, atimes.com, 18 May 2004.

³⁷⁶² Sign of *Tanit* pictures: Glueck. *Dolphins*, plate 17 (pp. 31, 351); also see Dubal. *Riddle*, and in Cintas, Pierre. "The Sign of *Tanit*, Interpretations of a Symbol," barca.fsnet.co.uk/*Tanit*-symbol.htm, accessed 18 Mar 2003.

³⁷⁶³ MacMullen. *Eighth*, p. 148.

Whether the Orant Position is Biblical or Not

Someone might say that Saint Paul was advocating praying in the orant position when he wrote “I want men everywhere to lift up holy hands in prayer” (1Ti 02:08). Paul likely was suggesting that Christians pray as Jews did at that time—the way many Jews still pray today. The Jewish posture of prayer is standing with hands extended out with palms facing up, with the forearms spaced shoulder-width apart and nearly parallel to the ground. This method of prayer is also mentioned in the Old Testament³⁷⁶⁴

Many twentieth-century Pentecostals took Paul’s wish as their command. Paul’s advice about upraised hands however was culturally conditioned for his day so that it is descriptive but not prescriptive for today.

Because of their literalistic misreading of 1Ti 02:08, Pentecostals commonly pray with their arms straight up in the air. Raising the arms straight up goes way beyond Paul’s desire that worshippers raise their hands. Evidently, the Pentecostals followed a straight reading of the 1Ti 02:08 and were not even informed by the orant figures found in the catacombs of Rome.

Pentecostals were probably prone to thinking that the church had lost “the” proper mode of prayer because they already believed that the Western church had lost “the” proper mode of baptism.³⁷⁶⁵ Just as Pentecostals immerse rather than sprinkle or pour water during baptism, so they raise their arms and not just their hands during prayer.

The Pentecostal posture of prayer seems to show a demanding and assertive, claiming attitude; whereas the Jewish posture of prayer is more supplicative. In the Bible the upraised hand is angry (Isa. 5:25; 9:12, 17, 21; 10:4). Job even speaks approvingly of the wicked man’s upraised arm being broken (Job 38:15). Perhaps this is why when Paul wished that all men lift holy hands he cautioned that they raise their hands without anger or disputing (1Ti 02:08).

The Eastern Orthodox “Mary Orant” Icon

Fortunately, neither the Jewish lifting of hands nor the Pentecostal’s unique posture of prayer form a Venus orb and crescent Sign of *Tanit*. This however is not the case with the “Mary Orant” icons of the Eastern Orthodox Church.

The Mary Orant icons first appeared on coins minted in the ninth century AD, well after the advent of *Islam*. Tenth- and eleventh-century Mary Orant icons are still intact on many Eastern Orthodox church and monastery walls.

The basic design: arms and head form the crescent-and-orb. Medallions (roundels) and halos sometimes serve as orbs, as does a tiny Jesus cast in the orant position standing in a Communion cup. A rolled up sheet sometimes fills out the crescent formed by Mary’s arms, or a hemline on Mary’s bodice or wimple fills out the crescent.

Some Eastern Orthodox icons featuring saints besides Mary pose in the orant prayer position. These however are later productions and the pose was probably copied from Mary Orant icons, or they were inspired by the orant position that *Muslims* make during *Salat*.

³⁷⁶⁴ The Jewish orant position of prayer (different from the pagan version): Exo 09:29, 33; 1Ki 08:22, 38, 54; 2Ch 06:12-13, 29; Ezr 09:05; Psa 044:20; 088:09; 143:06; Isa 01:15.

³⁷⁶⁵ See Yoel Natan’s book entitled *Baptism*, 2005.



Figure 10-13. The five common types of Eastern and Russian orthodox Mary Orant icons are: 1) Mary Protectress with no other prop (not illustrated here),³⁷⁶⁶ 2) Mary Protectress with small cloth tucked into belt,³⁷⁶⁷ 3) Mary Protectress with sheet in form of crescent moon (on the left),³⁷⁶⁸ 4) Virgin of the Sign (in the middle)³⁷⁶⁹ and 5) Virgin of the Inexhaustible Cup or Chalice (on the right).³⁷⁷⁰

The late date of adoption of orant icons suggests that *Islamic* influences may have precipitated their adoption—even if the Byzantines had to dip into their pagan heritage to revive a crescent-and-orb symbol. *Muslims* use the orant position during *Rakah* and *Salat*.

By the ninth century AD, the Byzantines were familiar with *Islamic* forms of worship. It is known there were *Mosques* in *Athens* for *Muslim* traders and artisans at least in the tenth century.³⁷⁷¹ There were even *Mosques* in Constantinople. Patriarch Nicholas Mysticus (901-925 AD) wrote to the caliph at the time that since...

...the Arab prisoners could pray in a *Mosque* in Constantinople without anyone obliging them to embrace Christianity, the caliph should also cease to persecute Christians.³⁷⁷²

The account of how the Mary Orant icons gained currency in ninth century AD *Byzantium* parallels how the crescent-and-orb formerly had been the symbol of *Byzantium* earlier. The *Encyclopedia Britannica* states:

In 343 BC, *Byzantium* joined the Second *Athenian* League, throwing off the siege of Philip II of *Macedon* three years later. The lifting of the siege was attributed to the divine intervention of the goddess *Hecate* and was commemorated by the striking of coins bearing her star and crescent.³⁷⁷³

Hecate, which means "hundred powers," was worshipped for twelve centuries under different guises, sometimes identified with *Persephone* or with the moon-goddesses *Diana*, *Serene*, *Artemis* and *Luna*.

³⁷⁶⁶ The basic Mary Orant icons showing just Mary are named *Blachernitissa*, meaning "She who meditates," after the *Blachernae* Monastery in Constantinople.

³⁷⁶⁷ Virgin Orant with small cloth example: A six-meter-high Mary Orant icon with a cloth tucked into her belt can be seen in a half-dome of the Saint *Sophia* cathedral in *Kyiv* (*Kiev*) (built 1037-1086 AD).

³⁷⁶⁸ The *Pskov*-Protection icon is example of the Virgin Protectress icon with its crescent-shaped sheet. The Protectress icon day of celebration is 1 October.

³⁷⁶⁹ Virgin of the Sign example: These icons are found in the apse of the sanctuary of many Eastern Orthodox churches. The Virgin of the Sign icon in St. *Sophia*, *Kiev*, dates to circa 1114 AD. This type is also called the Virgin *Platytera*, meaning "Greater than Heavens."

³⁷⁷⁰ The *Theotokos* of the Inexhaustible Chalice was first "glorified" in 1878 AD, and its feast day is 5 May. The icon is popular in Russia among alcoholics seeking a cure.

³⁷⁷¹ Ettinghausen. *Kufesque*, p. 32 and p. 46, endnote 10.

³⁷⁷² Meyendorff. *Byzantine*, p. 109.

³⁷⁷³ *EB*, "*Istanbul*" entry, accessed 11 Dec 2004.

The *Encyclopedia Britannica* elsewhere comments on Byzantine-era crescent usage:

Later it became the symbol of the Byzantine Empire, supposedly because the sudden appearance of the Moon saved the city of *Byzantium* (Constantinople) from a surprise attack.³⁷⁷⁴

The Orthodox Church of America gives this additional information about the just-mentioned “surprise attack”:

- The *Primary Chronicle* of St. Nestor says the attack occurred between 864 and 867 AD.
- The Russian historian Vasiliev says the attack occurred on June 18, 860.
- A large pagan Russian fleet under the leadership of Askole and Dir threatened Constantinople.³⁷⁷⁵

Since *Byzantium* is on the *Bosphorus* surely many fleets of sea marauders were revealed by moonlight during its long history. However, it seems that in the ninth century AD there were many Christians around *Byzantium* who held onto some pagan notions. They seem to have thought that the moon represented Mary—similar to how Constantine and other early Christians thought that Jesus was a sun god (see Constantine and *Sol Invictus* in the index). MacMullen wrote about other similar west European Christians at the time:

...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.³⁷⁷⁶

Incidentally, one historian has suggested that the Mary Orant icon came from the West—from the Roman catacombs. P. W. de Ruyter wrote:

Also called the Virgin of the Incarnation or the Great *Panaghia* [Greek for “All Holy One] of *Yaroslavl*, the image of the Virgin Orant as we know it today, started to appear in the XIth [eleventh] Century. The image of a praying man or woman (the Orant figure) discovered in the *Giordani* Catacombs in Rome may be at its origin.³⁷⁷⁷

The catacombs however were not visited much after Christianity became legalized in about 330 AD. The catacombs quickly became inaccessible due to tunnel collapses, the filling in by air- and water-borne sediment and vegetation overgrowth. Eventually, the catacombs were forgotten and not rediscovered until the seventeenth century.

The influence of a few orant figure paintings in the Roman catacombs would have had little influence on ninth century Greek icons. In fact, the early orant paintings in the catacombs did not even have an effect on Western art.

The closest that Western art came to showing a Christian praying using the orant posture (besides in the catacombs) was in the *Pyrenean* church of *Sant Quirze de*

³⁷⁷⁴ EB, “crescent” entry, accessed 11 Dec 2004.

³⁷⁷⁵ “Feasts and Saints of the Orthodox Church (1 October): The Protection of the Most Holy *Theotokos*,” oca.org, accessed 12 Dec 2004.

³⁷⁷⁶ MacMullen. *Eighth*, p. 70.

³⁷⁷⁷ De Ruyter, P.W. “A Guide to Byzantine Icons on the Internet,” iconexplained.com/iec/iec_idb5s.htm, accessed 5 Dec 2004.

Pedret in Spain. One of its frescoes dates from 1000 AD and shows a man praying with outstretched arms. His arms however are straight out from his sides—more like a cross than a crescent-and-orb.³⁷⁷⁸

After the “surprise attack” on *Byzantium* between 860 and 867 AD, a crescent-and-orb coin was issued in honor of Mary. This recalls how in 343 BC a coin was eventually minted in honor of the moon-goddess *Hecate* (as was discussed above). Thus both *Hecate* and Mary seem to have been honored because of the unexpected appearance of the moon.

The earliest known example of the Mary Orant figure is on the obverse of a gold *Solidus* coin minted in Constantinople during the reign of Leo VI the Wise (AD 886-912). Later Mary Orant coins include: 1) Constantine IX minted between 1042-1055 AD, 2) Michael VI Stratiocus minted between 1056-1057 AD, 3) Alexius I minted between 1081-1092 AD and 4) Michael VIII Palaeologus minted between 1261-1282 AD.

The above information coincides with Eastern Orthodox doctrine that elevates and emphasizes Mary to unscriptural levels. The Eastern Orthodox even refer to Mary as “the Queen of Heaven”—the same title the ancients used to address goddesses such as *Juno* and *Astarte* (Venus) (Jer 07:18; 44:17-19, 25).³⁷⁷⁹

The Roman Catholic Church also elevated Mary. Pius IX in 1854 AD and later, Pius XII in 1954 AD, called Mary “the Queen of heaven and earth.” The Vatican II-era *Catechism of the Catholic Church*, paragraph 966, calls Mary “the Queen over all things.”

The sun, moon and star imagery associated with Mary in Rev 12:01 does not mean Mary should be depicted as a moon-goddess. The same sun, moon and star imagery is associated with Joseph but he is never depicted as a moon-god (Gen 37:09).

“The Queen of Heaven” title goes beyond the *Theotokos* (Mother of God) appellation that was approved at The Council of Ephesus (431 AD). To give birth to Jesus the King does not automatically make one the Queen of Heaven just as the concubine Hagar’s bearing a son to Abraham did not automatically make Hagar his wife (Gal 04:24-25).

Jesus is King by virtue of his divinity. The New Testament does not speak of there being any Queen of Heaven. Calling Mary the “Queen of Heaven” might have seemed more appropriate during Byzantine times but royal titles are now seen as a throwback to a past age.

Some women may be blessed to have great children but this does not necessarily elevate them to royalty. This is especially the case in heaven where the greatest among Christians are the servants (Mat 18:01; Luk 09:48). Jesus also said that Christians ought not be concerned who was the greatest (Mat 20:21-25; Mar 10:42; Luk 22:25).

Later Orthodox icon makers tried to de-paganize the Mary Orant and Protectress icons. Instead of Mary holding a large crescent-shaped moon, it became a bowed sheet, or the hemline of her bodice or whimple (or wimple). Instead of Mary’s halo or head serving as the orb, artists inserted a medallion (or roundel) of Christ. Later—

³⁷⁷⁸ Fletcher, *Moorish*, fig. 3.

³⁷⁷⁹ “Feasts and Saints of the Orthodox Church (1 October): The Protection of the Most Holy *Theotokos*,” oca.org, accessed 12 Dec 2004.

in the nineteenth century—artists inserted a small Christ in a Communion cup (as illustrated above).

The Christ in a roundel of the Virgin of the Sign may actually represent Christ in the womb with the “sign” referring to Isa 07:14: “Therefore the Lord himself will give you a sign: Behold, a virgin will be with child and bear a son.”

In narratives of the icon’s origin, Orthodox historians contributed to the Christianizing of the Mary Protectress icon by transforming the crescent into a shiny sheet.

The Orthodox Church of America (OCA) relates the various accounts that explain the origin of the Mary Protectress icon.³⁷⁸⁰ There are obvious differences between the various accounts the OCA provides showing the original story had been further sanitized at some point.

The OCA also notes one “complication”: Saint Andrew saw the event between 860 and 867 AD in a church standing next to Bishop Epiphanius. Assuming that Andrew was twenty when he saw the vision—and using the late date of the vision (867 AD)—Andrew would have been nearly ninety when he died in 936 AD. During this period of wars and sieges reaching such a great age was rare. Moreover, one could expect that anyone standing next to Bishop Epiphanius would have been somewhat older than twenty.

While the Mary Orant icons celebrating the appearance of the moon were first created in the ninth century, the lunar influence of *Islam* continued to exert itself on Christendom so that the heads of the Greek and Latin churches came to see *Allah* the moon-god as being God:

- The Byzantine Emperor Manuel I decreed in 1178 AD that *Allah* was the God of the Bible.³⁷⁸¹
- The Roman Pope Gregory VII wrote in 1076 AD that *Allah* the moon-god was the God of the Bible.³⁷⁸²

Muhammad Used the Sign of Tanit

Ibn Ishaq relates that *Muhammad* prayed in this fashion:

Then the apostle arose and faced the *Qibla* and raised his arms so that his armpits could be seen and said ‘O God...’⁺³⁷⁸³

Muslim passed on these *Hadith* showing that *Muhammad* used the Sign of *Tanit*:

Qatada...saw the Apostle of *Allah*...doing like this (i.e. raising his hands) till they were apposite the lobes of [his] ears (*Sahih Muslim*, bk. 4, no. 763).

The Messenger of *Allah*...raised his hands opposite his ears at the time of reciting the *Takbir* (i.e. at the time of beginning the prayer) and then again raised his hands opposite the ears at the time of bowing and when he lifted his head after bowing he said: ‘*Allah* listened to him who praised Him and did like it (raised his hands up to the ears)’ (*Sahih Muslim*, bk. 4, no. 762).

The reason *Muhammad* thought *Allah* listened was he knew that *Allah* was a moon-god, therefore he appreciated worshippers who made crescent-and-orb gestures.

³⁷⁸⁰ “Feasts and Saints of the Orthodox Church (1 October): The Protection of the Most Holy *Theotokos*,” oca.org, accessed 12 Dec 2004.

³⁷⁸¹ Meyendorff, *Byzantine*, pp. 103-104.

³⁷⁸² St. Pope Gregory VII, Letter III, 21, dated 1076 AD to Anazir [*Al-Nasir*], King of *Mauritania* (*Bijaya*, present day Algeria), plate 148, column 451A (also Letter XXI, plate 148, columns 450f, same sender and recipient), *Nostra Aetate*, para. 3, 28 Oct 1965, vatican.va, accessed 1 Apr 2005.

³⁷⁸³ *Ishaq*, *Sirat*, p. 562.

Gibb and Kramers wrote about *Muhammad* making the Sign of *Tanit*:

Some say that *Muhammad* used to lift up his hands at the *Salat* (e.g. *Al Bukhari (Adhan, bab 83-86; Muslim, Salat, tradition 21-26, Abu Dawud, Salat, bab 114-126; Al Nasa'i, Iftitah, bab 1-6, 85-87; Ahmad b. Hanbal, i. 93, 255, etc.)* Importance is attached (as may be seen in the passages just quoted) to giving the height to which it is permitted to raise the hands. Besides raising the hands, the spreading out of them also occurs (*Al Bukhari, Adhan, bab 130*). It is also evident from the passages of *Hadith* quoted that the raising of the hands took place not only after the *Ruku'* but also in other parts of the *Salat*.³⁷⁸⁴

Muezzins Use the Sign of *Tanit*

The *Muezzin's* Call to Prayer (*Adhan*) likewise has astral elements. Malek Chebel wrote:

Since the seventh century the *Muezzin*, an officiant specially trained in vocal technique, has been raising a Call to Prayer, his hand cupping his mouth.³⁷⁸⁵

Chebel's picture shows a *Muezzin* holding his hands up next to his head with his thumbs touching the ears. His palms face forward and the fingers extend straight up. This has the effect of making his hands and head into a crescent-and-orb, and it has the same effect as raising the arms and head to form the Sign of *Tanit*.



Figure 10-14. A *Muezzin* voices the *Adhan* often from *Minarets* topped with crescent finials. A crescent-and-orb is formed from the *Muezzin's* head and hands. *Muhammad* and many *Muslims* put their thumbs to their ears during the raising of the hands step of *Rakah*.³⁷⁸⁶

The *Muezzin's* droning Call to Prayer has seven elements, most likely in honor of the seven planets: 1) *Allah* is most great (*Allahu Akbar*), 2) I testify that there is no god but *Allah*, 3) I testify that *Muhammad* is the Prophet of *Allah*, 4) Come to prayer, 5) Come to salvation or deliverance, 6) *Allah* is most great and 7) There is no god but *Allah*.

By the way, *Muslims* receive an astral baptism of sorts, only without the water. Gibb and Kramers wrote:

Owing to the profession of faith frequently occurring in the *Adhan*, the *Muslims* pronounce it in the right ear of a child shortly after its birth (cf. Lane, *Arab. Society in the Middle Ages*, p. 186; Snouck Hurgronje, *Makka*, ii. 138) as well as in the ear of people supposed to be possessed of *Jinn* (evil spirits).³⁷⁸⁷

Muslims Use the Sign of *Tanit* at Least Five Times Daily While Doing *Salat*

There are several elements showing that *Salat*, the five daily prayers, is a throwback to ancient Venus-moon worship. These elements are discussed below.

³⁷⁸⁴ Gibb & Kramers. *Encyclopedia*, pp. 493-494, *Salat* entry.

³⁷⁸⁵ Chebel. *Symbols*, p. 80 (quotation), p. 81 (picture). Another *Muezzin* with his hands cupped to his face and ears is pictured in French, Ron. "Hantramck immigrants create messy democracy," *Detroit News*, detnews.com, 28 May 2004.

³⁷⁸⁶ Glassé provides a picture of a *Muslim* boy with his thumbs to his ears demonstrating *Rakah* (Glassé. *Encyclopedia*, p. 392). Also, see the previous section on the Sign of *Tanit* for *Hadiths* about *Muhammad* putting his thumbs to his ear lobes.

³⁷⁸⁷ Gibb & Kramers. *Encyclopedia*, p. 16, right column, *Adhan* entry.

The Times When Rakah Is Performed Show It Is Venus Worship

That *Rakah* is related to Venus and sun worship and the Sign of *Tanit* is evident from the times when a *Muslim* should and should not pray, as Zwemer wrote:

'Prayer is forbidden at three particular periods: at high noon because the devil is then in the ascendant; when the sun is rising because it rises between the horns of the devil; when the sun is at the setting because it sets between the horns of the devil...' (*Ibn Maja*, vol. i, p. 195).³⁷⁸⁸

Similarly, the *Koran* says:

...sing the praise of your Lord before the rising of the sun and before the setting (*K* 050:039).

Notice that when the sun is most spectacular is when *Muhammad* thought it was most demonic: at sunrise, sunset and at the noon zenith. When the sun has risen enough to clear the horizon Venus is obscured by the brightness. Similarly, in the evening Venus often cannot be seen until the sun has set. This shows that *Muhammad* is pro-moon and pro-Venus and is anti-solar.

The practice of worshipping "the Morning Star before it vanished in the brightness of the dawn"³⁷⁸⁹ is a throwback to pre-Islamic days as these two accounts show. Trimingham wrote:

Another account of the killing and capture of hermits around AD 395-400 comes from Nilus, who resided for some years in *Sinai*. The deity of the Arabs, Nilus says, was the Morning Star... the planet Venus, to whom they offered sacrifices on an altar of rude stone. He gives an account of how his son Theodolus, after being captured by Arabs in *Sinai*, escaped being sacrificed owing to his captors having overslept after their carousal and missed the propitious offering-moment at sunrise as a result of which he was carried off and sold as a slave.³⁷⁹⁰

The *Sufi* Martin Lings wrote:

During the northward march it happened one day at dawn that the Prophet was delayed in making his ablution. The men were in lines for the prayers and they waited for him until they feared that the sun would rise before they had prayed.³⁷⁹¹

Proclaiming "God is Great!"

The next part of the *Rakah* after the raising of the hands is proclaiming *Allahu Akbar* [God is great!]. The worshipper addresses the light in the Black Stone or *Mosque* lamp in a *Mihrab* or the lamp pattern woven into the prayer rug *Mihrab*, as the *Koran* intimates:

Allah is the light [the moon] of the heavens and the earth. The parable of His light is as if there were a niche [*Mihrab*] and within it a [*Mosque* oil] lamp: the [oil] lamp enclosed in [bulbous] glass: the glass as it were a brilliant star [Venus]: lit from a blessed tree, an olive, neither of the east nor of the west [i.e. heavenly light], whose oil is well-nigh translucent, though fire scarce touched it: light [Venus] upon light [luminous oil]! *Allah* doth guide whom he will to his light [a lit lunette—i.e. the moon] (*K* 024:035).

³⁷⁸⁸ Zwemer. *Animism*, ch. 3, fn. 9.

³⁷⁸⁹ Hastings. *Ethics*, "Arabs (Ancient)" entry, p. 669, left column.

³⁷⁹⁰ Trimingham. *Arabs*, pp. 254-255.

³⁷⁹¹ Lings. *Sources*, p. 318.

When *Muhammad* saw ambient light reflecting off the Venus Black Stone, he proclaimed “Allah is great!” The *Sufi* Martin Lings wrote:

He [*Muhammad*] rode straight to the southeast corner of the *Kaaba* and reverently touched the Black Stone with a staff, uttering as he did so a magnification. Those who were near him repeated it, *Allahu Akbar*, *Allahu Akbar* [“Allah is great!” x 2].³⁷⁹²



Figure 10-15. The reflection in the Black Stone is of Venus and the moon rising on the *Makka*’s east horizon. The Black Stone is *Islam*’s most realistic Venus altar, which *Mosque Mihrab*’s are meant to imitate. The reflection off the Black Stone is recreated using *Mosque* lamps.

Muhammad saw the light reflecting off the Black Stone and thought this was a supernatural manifestation of *Allah* the moon-god and the Venus angel. That is why *Muhammad* said to the Black Stone “Allah is great!” The reflection of a crescent might look like a cupped hand, and this may be why *Muslims* refer to the Black Stone as “the Hand of *Allah*,” the moon-god.

The tradition of referring to the reflected light in the Venus Black Stone continues to this day, as it did in the eighth century. Daniel Sahas wrote that John of Damascus (~675–749 AD) had this to say:

There is a stone which the *Muslims* embrace and kiss in their...(*Habathan* or *Chabathan*) [the *Kaaba*]...This—which they call ‘stone’—is a head of *Aphrodite*, whom they used to venerate and whom they used to call [address as]...(*Haber* or *Chaber* [*Akbar*])...Upon this stone, even to this day, traces of an engraved **image** are visible, for those who know about it...They venerated the morning star and *Aphrodite*, whom...they called in their language...(*Habar* or *Chabar* [*Akbar*]), which means ‘great.’³⁷⁹³

Pilgrim accounts about the “light” in the Black Stone suggest that the “image” that John of Damascus was told about was probably the reflection of Venus off the Black Stone or of ambient light reflecting off the Black Stone.

Muslims may have told John of imperfections in the Black Stone and that they could see an image of Venus in the Black Stone, so John of Damascus correctly assumed that the Black Stone was a Venus idol worn down from touching and kissing. Since paganism was still common in the Mideast before *Islam*, John would have had an abundance of examples for comparison.

That *Muhammad* would mistake a small light for *Allah* sounds incredible until one realizes that *Muhammad* thought the sun and moon were small enough to put in one’s hands. If an observer does not take distance into account, the sun and moon do appear as small disks on the horizon (*K* 053:007; 081:023). *Ibn Ishaq* relates:

Muhammad answered, ‘O my uncle [*Abu Talib*], by God, if they put the sun in my right hand and the moon in my left on condition that I abandon this course, until God has made it victorious or I perish therein, I would not abandon it.’³⁷⁹⁴

Significantly, *Muhammad* had a great attachment to lamplight, as William Muir points out:

³⁷⁹² Lings, *Sources*, p. 300.

³⁷⁹³ Sahas, *Heresy*, pp. 86-87.

³⁷⁹⁴ *Ishaq*, *Sirat*, p. 119.

The Prophet was of a high-strung and nervous temperament. So afraid was he of darkness, that, on entering a room at night, he would not sit down until a lamp had been lighted for him [perhaps because he feared assassination].³⁷⁹⁵

Supernatural lights appear often in early *Muslim* traditions. *Muhammad* said “When my mother was carrying me [pregnant] she saw a light proceeding from her which showed her the castles of Syria.”³⁷⁹⁶ Another tradition says *Al Tufayl* came to the *Mosque at Makka*, saw *Muhammad* standing by the *Kaaba* and said:

‘O prophet of God, I am a man of authority among my people and when I go back and call them to *Islam*, pray to God to give me a sign which will help me when I preach to them.’ He [*Muhammad*] said ‘O God, give him a sign.’ So I went back to my people and when I came to the pass which would bring me down to the settlement a light like a lamp played between my eyes and I said ‘O God, not in my face! For I fear that they will think that a dire punishment has befallen my face because I have left their religion.’ So the light moved and lighted on the top of my whip. The people began to look at that light attached to my whip like a candle while I was coming down from the pass to them.³⁷⁹⁷

Al Tufayl seems to associate his light hallucination with the *Kaaba* since the light supposedly appeared as an answer to *Muhammad*’s prayer while he stood beside the *Kaaba*.

A process of elimination suggests that the spot of light had something to do with the Black Stone since there is nothing else permanent about the *Kaaba* that is reflective or gives off light.³⁷⁹⁸

Ibn Jubayr, who wrote in 1183 AD, wrote about the light reflection in the Black Stone:

In the sound piece of the stone, to the right of him who presents himself to kiss it, is a small white spot that shines and appears like a mole on the blessed surface. Concerning this white mole, there is a tradition that he who looks upon it clears his vision, and when kissing it one should direct one’s lips as closely as one can to the place of the mole.³⁷⁹⁹

The Opening

Next part of the *Rakah*: The worshipper stands and says the *Fatihah*. *Fatihah* means the “Opening” and refers to the first chapter (*Sura*) of the *Koran*—about seven lines of text. *Muslims* generally recite the *Fatihah* thirty-two times a day.³⁸⁰⁰

The “Opening” seems suspiciously like a magical incantation like “*Abracadabra*” or “Open Sesame,” perhaps meant to open a prayer portal to *Allah* via the Venus *Mihrab* altar.³⁸⁰¹

That *Islamic Mihrabs* represented a portal to heaven is further strengthened by an early *Islamic* tradition, as Cyril Glassé reports:

Between the Prophet’s tomb and a freestanding *Mihrab* a short distance away (this *Mihrab* is much sought after as a place of exceptional potency) is a

³⁷⁹⁵ Muir. *Life*, vol. iii, ch. 10, p. 61, see also fn. 46.

³⁷⁹⁶ Peters. *Origins*, p. 103.

³⁷⁹⁷ Ishaq. *Sirat*, p. 176.

³⁷⁹⁸ *Ibn Battuta* by Pedersen, *Encyc. of Islam*, p. 372, quoted in Zwemer. *Heirs*, ch. 4, pp. 42-43.

³⁷⁹⁹ Jubayr. *Travels*.

³⁸⁰⁰ Spengler. “Does *Islam* have a prayer?” *Asia Times*, atimes.com, 18 May 2004.

³⁸⁰¹ “Open Sesame,” incidentally, is the magical formula *Ali Baba* used in the *Arabian Nights* to open the door of the robbers’ cave.

space called the *Rawdah* ('Garden'). It is so named because the Prophet said: 'Between my house and my pulpit [next to the *Mihrab*] is a garden of the Gardens of Paradise.'³⁸⁰²

The idea of a *Mihrab* being an opening comes straight out of astral fertility religions. The pagans even referred to the *Mihrab* Venus altar as an "opening." For instance, one of *Baal*'s old titles was *Baal-Peor*, meaning "Lord of the Opening."³⁸⁰³

The King of *Moab*, Balak, led Balaam to three overlooks where he could see the *Israelites* to curse them. The last height was called the high place of *Baal* (Num 22:41), or *Baal-Peor* (Num 23:28; 31:16). The deity lent his name to the place since the Bible says that the *Israelites* who fell into sin joined themselves in a sexual rite "to" *Baal-Peor*, rather than "at" *Baal-Peor* (Num 25:03, 05, 18).

Balak reasoned that even though *Yahveh* had Balaam bless *Israel* twice, *Yahveh* would be unable to stop the curse the third time since this particular high place was especially propitious for cursing *Israel* (Num 23:27-28). There seems to have been a temple on *Baal-Peor* called *Beth-Peor* (Deu 03:29; 04:46; 34:06; Jos 13:20). *Beth* means "house" or "temple."

Balak thought this area, *Baal-Peor*, acted like an antennae pointing to god *Baal*, which suggests that there was a Venus prayer portal altar in the *Beth-Peor* temple. This Venus prayer portal "opening" was what gave the deity associated with this place the name, *Baal-Peor*, meaning "the Lord of the Opening."

That there was a Venus prayer portal altar at *Baal-Peor* seems obvious from the fact that many *Israelites* fornicated at *Baal-Peor* (Num 25:03, 05; Deu 04:03; Psa 106:028; Hos 09:10).

Ashtorah (Venus) was the main Semitic fertility goddess and she was the consort of *Baal*. Balaam's prophecy uses astral imagery and mentions a star (Num 24:17). This suggests that Balaam may have had Venus in mind. Also, Balaam's suggestion that Balak have the *Israelites* sin by fornication suggests that there was a Venus altar at *Baal-Peor* (Rev 02:14).

Those who prayed to *Baal-Peor* prostrated themselves in the nude. The *Sanhedrin Mishnah Gemara* 7.6 describes a person guilty of *Baal Peor* worship thus:

He who uncovers himself before *Baal Peor*...commits a nuisance...³⁸⁰⁴

Robert Eisler wrote about the similarity of *Muslim* prostration and the prostration to *Baal Peor*:

It says at a place in *Moses Maimuni* (*Epist. Ad Preselyt. Relig.*), as quoted by Lenormant 326: 'In the cult of *Ba'al Peor*, one used to undress himself and to throw himself with uplifted private parts down to the ground (in the position, the *Ishmaelites* [i.e. *Muslims*] still do take, when praying).' With this, *Peor* 'cleft' agrees exactly'.³⁸⁰⁵

What Eisler means is that the "cleft" or "the opening" is a reference to the vagina. Evidently, there was at *Baal-Peor* a vulviform betyl similar to the Black Stone at the *Kaaba* at *Makka*.

³⁸⁰² Glassé. *Encyclopedia*, p. 277, "Mosque of the Prophet" entry.

³⁸⁰³ Easton's *Bible Dictionary*, Article 2895, *Peor* means "Opening."

³⁸⁰⁴ Saltshakers.com, accessed 29 Feb 2004.

³⁸⁰⁵ Eisler, Robert. 1909.

The Bow

The next part of the *Rakah* is the bow where the *Muslim* says the phrase "Glory be to God the Mighty" three times. It seems appropriate for a moon-god worshipper to say this upon bowing and making his bent body appear as a crescent.

The Prostration

The next to last part of the *Rakah* before the kneeling seated position (*Jalsah*) is the prostration (*Sujud*). During this part, a *Muslim*, while on his knees, touches his forehead to the floor or ground.³⁸⁰⁶ This movement is accompanied by the formula "Glory to My Lord the Most High."

The custom of touching one's forehead to the ground was derived primarily from solar rite worship. One could not look at the sun directly, so the worshipper worshipped the sun's reflection off a betyl, or the sunshine that fell on his hand or the ground.

The Bible prophet Job wrote about the practice he avoided:

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).

The *NASB* (*New American Standard Bible*) has "my hand threw a kiss from my mouth [to the sun- or moon-god]" (*Job* 31:27). Other translations read "my mouth kissed my hand," which probably is the correct interpretation. D.S. Margoliouth wrote about *Job* 31:27:

Even Job in enumerating his acts of piety notices how he has abstained from kissing his hand to the moon (xxx. 27).³⁸⁰⁷

Samuel Zwemer wrote about the practice of kissing the hand:

Lucian mentions adorations of the sun by kissing the hand.³⁸⁰⁸

E. Cobham Brewer wrote about the practice of kissing the hand:

Adore: (2 syllables) means to 'carry to one's mouth' 'to kiss' (Latin: *Ad-os*, *Ad-orare*). The Romans performed adoration by placing their right hand on their mouth and bowing. The Greeks paid adoration to kings by putting the royal robe to their lips. The Jews kissed in homage: thus God said to *Elijah* he had 7,000 in *Israel* who had not bowed unto *Baal*, 'every mouth which hath not kissed him' (1 Kings xix 18 [1Ki 19:18]; see also Hos. xiii. 2 [Hos 13:02]). 'Kiss the Son lest He be angry' (Psalm ii. 12 [Psa 002:12]), means worship, reverence the Son. Even in England we do homage by kissing the hand of the sovereign.³⁸⁰⁹

The Jewish sage Moses Maimonides (1138-1204 AD) spells out exactly what the ancients thought about astral light cast on earthly objects:

You know how widespread were in those days the opinions of the *Sabeans*....who once filled the earth...In accordance with the *Sabeian* theories images were erected to the stars, golden images to the sun, images of silver to the moon, and they attributed the metals and the climates to the influence of the planets, saying that a certain planet is the god of a certain zone. They built temples, placed in them images and assumed that the stars sent forth their

³⁸⁰⁶ Ruthven. *World*, p. 21.

³⁸⁰⁷ Margoliouth. *Israelites*, p. 35.

³⁸⁰⁸ Zwemer. *Animism*, ch. 8.

³⁸⁰⁹ Brewer. *Fable*, Adore entry.

influence upon these images, which are thereby enabled (to speak) to understand, to comprehend, to inspire human beings and to tell them what is useful to them. They apply the same to trees which fall to the lot of these stars. When...a certain tree, which is peculiar to a certain star, is dedicated to the name of this star, and certain things are done for the tree and to the tree, the spiritual force of that star which influences that tree, inspires men and speaks to them when they are asleep. All this is written in their works [*Nabateas Agriculture*, translated by Ibn Walishiya], to which I will call your attention. It applies to the 'prophets of *Baal*' and the 'prophets of *Asherah*,' mentioned in Scripture, in whose hearts the *Sabeen* theories had taken root, who forsook God and called, '*Baal*, hear us' (1 Kings xviii. 26 [1Ki 28:26]): because these theories were then general, ignorance had spread, and the madness with which people adhered to this kind of imaginations had increased in the world. When such opinions were adopted among the *Israelites*, they had observers of clouds, enchanters, witches, charmers, consultants with familiar spirits, wizards and necromancers.³⁸¹⁰

Blowing a kiss from the hand may only be a relatively modern practice popularized by the cinema and theatre however it does occur at the *Kaaba* when there are big crowds. Stortroen wrote about a similar practice (*Istlam*) at the *Kaaba*:

The Stone was to be kissed when passing it; if the crowd makes this impossible, it was to be touched with the hand or staff and 'the touch transferred to the face.'³⁸¹¹

The idea that water or sand was holy because it reflected moonlight is seen in the *Koranic* injunction that people wash before prayer (*K* 005:006). The water reflects the moon and this "liquid" moonlight was transferred to the face. If no water was available, then clean sand could be used as though it were water since sand reflects moonlight quite well.

The prostration is throwback to the days when astral worshippers would worship sunshine or moonshine seen on the ground, or a reflection of the sun or moon in a puddle. The worshipper would bow down to the reflection or the shine, as though it were an idol or a liquid betyl. They would see the sun or moon in the puddle and say "Glory to My Lord the Most High."

That the puddle eventually evaporated was further proof that the sun or moon was somehow present in the water just as it was known the moon affected the tides on the seas. Stortroen wrote:

An *Akkadian* text demonstrates how these libations were poured out for the solar deity and the sun would evaporate the beer or wine as approval of the suppliant's offering.³⁸¹²

This thinking seems to explain why it was important for the writer of 1 Kings to report that when the fire consumed *Elijah*'s sacrifice on Mount Carmel, the trench full of water was also licked up (1Ki 18: 33, 35, 38). The evaporation was taken as a sign of divine approval of *Elijah*'s offering.

Muhammad may have obliquely alluded to this practice with derision when he said the sun set in a "muddy spring" (*Pickthall*) or "a spring of murky water" (*Yusuf*

³⁸¹⁰ Maimonides. *Perplexed*, Chapters lxiii (63)...xxix (29)...xxix (29).

³⁸¹¹ Stortroen. *Makka*, p. 21.

³⁸¹² Lipinski, Edward. 'The Goddess *Atriat* in Ancient Arabia, in *Babylon*, and in *Ugarit*: Her Relation to the moon-god and the sun-goddess.' *Orientalia Lovaniensia Periodica* n.v., 1971:119, as quoted in Stortroen. *Makka*, p. 74.

Ali K 018:086). Still, *Muhammad* followed this custom in its modified form—kissing the reflection in the Black Stone.

That this thinking was the origin of the *Rakah* method of prayer can be ascertained by certain facts such as those reported by Zwemer:

The noonday prayer [*Zuhr*] is never held at high noon but a short time after the sun reaches the meridian. Wensinck points out that this is due to the belief that the sun-god is really a demon and must not be worshiped by the monotheist. According to *Al Bokhari* [*Al Bukhari*] the Prophet postponed the noonday prayer until after high noon for 'the greatest heat of the day belongs to the heat of hell.' Nor is it permitted to pray shortly after sunrise for 'the sun rises between the horns of the devil.'³⁸¹³

'Prayer is forbidden at three particular periods: at high noon because the devil is then in the ascendant; when the sun is rising, because it rises between the horns of the devil, when the sun is at the setting, because it sets between the horns of the devil...' (*Ibn Maja*, vol. i, p. 195).³⁸¹⁴

Numerous *Hadith* attest that *Muslims* were forbidden to pray at sunrise, sunset and noon.³⁸¹⁵ *Allah* could not be worshipped at sunrise, sunset and at noon because it would be unseemly to worship a moon-god when the sun was at its most spectacular. Moreover, *Muhammad* said that at sunrise, sunset and noon was when solar worshippers ("infidels" and "unbelievers") were wont [i.e. accustomed] to worship.³⁸¹⁶

Another reason prayer was not conducted right after sunrise or right before sunset was the angles involved meant it was hard to resolve an image of the sun or moon in a puddle.

Like the end of the rainbow that can never be reached, the sun or moon image in a puddle would be too far away to put one forehead into. Most often no spherical image would appear but the puddle would reflect red light (2Ki 03:22-23).

Since the worshipper was not able to touch their foreheads to the reflection of the sun or moon to infuse themselves with divine glory, it was assumed the Devil was up to his old tricks. Rather than seek a geometric or optometric explanation, the phenomenon was explained by assertion that "the sun rises between the horns of the devil."

The worshipper also was advised not to pray at high noon. This is because the worshipper would not see the sun reflected in the puddle but merely a silhouette of his or her own head. Worse, the red halo background would make it appear as though he or she was in Dante's "*Inferno*," or has *Muhammad* phrased it, "the greatest heat of the day belongs to the heat of hell."³⁸¹⁷

The silhouette—not the noon heat—was the real problem. This is obvious from the fact that the afternoon (when the worshipper is supposed to pray) is usually hotter than noon when the sun is at zenith (when the worshipper is forbidden to pray), as any weatherman will attest.

Muslims still prostrate themselves and put their foreheads to the ground. *Muhammad* of course did not teach putting the forehead into a puddle that reflected

³⁸¹³ Zwemer. *Animism*, ch. 3.

³⁸¹⁴ Zwemer. *Animism*, ch. 3, fn. 9.

³⁸¹⁵ For instance, *Sahih Muslim*, bk. 4, nos. 1275+1807.

³⁸¹⁶ *Sahih Muslim*, bk. 4, nos. 1272+1301+1812; *Sunan Abu Dawud*, bk. 4, no. 1272.

³⁸¹⁷ Zwemer. *Animism*, ch. 3 (quote is given above).

the sun or moon but the whole prostration procedure is a throwback to the days of astral worship. A *Hadith* shows how seriously this procedure was taken:

The Prophet recited *Suratan-Najm* ([*Sura*] 103) at *Makka* and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said 'This is sufficient for me.' Later on, I saw him killed as a non-believer (*Sahih Bukhari*, vol. 2, bk. 19, no. 173).

Muhammad said that the fires of hell (i.e. purgatory) would burn *Muslims* to a crisp except for their prostration mark—a callus or dark patch of skin formed by repeatedly touching the forehead to the ground during prayer. The angels will then fish the *Muslims* out of purgatory by locating their prostration mark and then reconstitute them from that.³⁸¹⁸

To show their piety and gain assurance of salvation, some *Muslims* speed along the creation of the callus. If their *Mosque* is carpeted and soft, they place on the carpet rough unglazed fired tablets the size of a business card made from sand and clay from the Mideast.³⁸¹⁹

The callus on a *Muslim's* forehead is usually round like the moon signifying a *Muslim's* devotion to the moon-god *Allah*. Louis Brighton wrote:

Brands or tattoos...were used in religious cults at the time of Paul and John to mark those who belonged to a particular deity. This brand often was the name of the deity to whom the individual belonged (U. Wilckens, *Xaragma, TDNT* 9:416-417).³⁸²⁰

It is known that the ancients looked at the sun and eclipses by glancing at standing water. The ancient moon-god worshippers probably thought up the idea that the moon was the moon-god's boat by its reflection on the water. In the ancient *Akitu* festival the moon-god *Sin* arrived in *Babylon* by boat.³⁸²¹

Concerning pre-*Islamic* times, *Ibn Warraq* quotes Juynboll who says that water was poured on the ground at *Makka*:

Its purpose in early times must have been to get a happy new year with plenty of rain and sunshine, prosperity and abundance of cattle and corn. Great fires were lit at *Arafat* and *Muzdalifah*, probably to induce the sun to shine in the new [i.e. upcoming] year. Water was poured on the ground ([in the] *Tarwiya* "moistening" ceremony) as a charm against drought.³⁸²²

Pouring water on the ground should be considered in context with other information that indicates the *Tarwiya* ceremony was a solar rite too. Pouring water on the ground allowed the solar worshipper to see his god without being a contortionist and without going blind by looking at the sun. These facts seem to be reflected in this *Hadith*:

Jabir b. Samura reported: The Messenger of *Allah* (may peace be upon him) said: The people who lift their eyes towards the sky in Prayer should avoid it or they would lose their eyesight.³⁸²³

³⁸¹⁸ *Sahih Bukhari*, vol. 8, bk. 76, no. 577; vol. 9, bk. 93, no. 532c; *Sahih Muslim*, bk. 1, no. 349.

³⁸¹⁹ "An American Faith: A mosque in Detroit stands as a testament to *Islam's* integration," cleveland.com, 13 Aug 2005.

³⁸²⁰ Brighton. *Revelation*, p. 187, footnote 30; *TDNT* = *Theological Dictionary of the N.T.*

³⁸²¹ Green. *Moon*, p. 157.

³⁸²² Juynboll. *Encyclopedia and Religion and Ethics*, as quoted in Ishaq. *Sirat*, p. 41, "Pilgrimage."

³⁸²³ *Sahih Muslim*, bk. 4, no. 0862; also see bk. 4, no. 0863.

The *Zamzam* well at the *Kaaba* became important because solar worshippers used puddles of water to view the sun. The well purportedly never goes dry. This was important in pre-Islamic times for wetting down stone betyls or creating liquid betyl puddles so that one could see the reflection of the sun and moon.

The reliable well, *Zamzam*, is why the *Kaaba* is located where it is despite all the obvious disadvantages of *Mekka*'s desert location. The *Kaaba* is in a wadi bottom was susceptible to frequent flashfloods—that is, until the threat was reduced in recent times by extensive engineering projects.

The wadi bottom was also indefensible against raids since the enemy could throw and catapult projectiles from above. The wadi bottom does not catch any cool breezes either. Moreover, despite *Muslim* assertions to the contrary, the *Zamzam* well water was always rather brackish. The water purportedly pumped from *Zamzam* now probably is piped in from a distance, or is filtered and treated on site. James Hastings wrote:

...the water of *Zamzam*, it must be admitted, is of an inferior quality judged even by Arabian standards, and as compared with some other springs which are to be found no great way off.³⁸²⁴

Moshan Fani wrote in *The Dabistan* about the *Zamzam* well's solar association:

According to the learned, the *Kaaba* (the cubic temple at *Makka*) is an emblem of the sun, on which account it is right to worship it; and the well *Zem Zem* [*Zamzam*] signifies likewise 'the great luminary,' as Hakim Khakani said relatively to both:

O *Kaaba*, thou traveler of the heaven! O *Zem Zem*, thou fire of the world!³⁸²⁵
Zwemer wrote that prayer is granted at fifteen places in *Makka*:

...all of them connected...with the old idolatry of Arabia.³⁸²⁶

Three of these places are: 1) by the *Zamzam* well, 2) under the *Mizab* waterspout and 3) at the *Hatim* Wall. These three places just happen to be where water would tend to puddle most after a rain, and where solar and even lunar worshippers could prostrate themselves and see the reflection of their deity.

Ibn Jubayr, who wrote in 1183 AD, says that the *Hijr* under the waterspout was covered with brightly polished marble and was a special place of prayer:

This place, I mean the surroundings of the wall [of the *Kaaba*, under the *Mizab*], is all tessellated [i.e. mosaic pattern] marble, wonderfully joined [lacuna in manuscript] with bands of gilded copper worked into its surface like a chessboard, being interlaced with each other and with shapes of *Mihirabs*. When the sun strikes them, such light and brightness shine from them that the beholder conceives them to be gold, dazzling the eyes with their rays....The *Mizab* [waterspout] is on the top of the wall which overlooks the *Hijr*. It is of gilded copper and projects four cubits [about 2 yards or 2 meters] over the *Hijr*, its breadth being a span [9 inches or 23 centimeters]. This place under the waterspout is also considered as being a place where, by the favour of God Most High, prayers are answered.³⁸²⁷

The waterspout is positioned to drain the *Kaaba*'s roof water into the *Hijr* area where the crescent-shaped *Hatim* Wall formed a shallow reservoir. The puddles

³⁸²⁴ Hastings. *Ethics*, "Arabs (Ancient)" entry, p. 667, right column, top.

³⁸²⁵ Fani. *Dabistan*, p. 394.

³⁸²⁶ Zwemer. *Animism*, ch. 8.

³⁸²⁷ Jubayr. *Travels*.

made the *Hijr* area an excellent solar and lunar worship area especially after a rainstorm.

The golden waterspout was positioned up high on the *Kaaba* toward the northwest so that it would catch the last rays of the sun as it was setting. Thus the waterspout was sort of a betyl that captured the sun and moon's power.

The Purpose of Betyls Such As The Black Stone

The ancients thought their betyls and the astral orbs served a similar purpose, as *Ibn Warraq* wrote:

According to *Al Sharastani*, one group of *Sabians* worship the stars, called temples, directly; the other group worships handmade idols representing the stars in temples made by man.³⁸²⁸

For sophisticated pagans, at least, the betyls, idols and heavenly orbs were not the essence of the deity. The deity or his power or glory pervaded the object however and emanated from the object like radiant light and heat.

Udi Levy wrote that betyl "stones marked the presence of a supersensory being."³⁸²⁹ A meteorite was preferable to a stone with an earthly origin since meteorites originate in the heavens.

One can postulate what the Arabian pre-Islamic beliefs were about stones based on the Islamic-era beliefs about stones, as when *Muhammad* said that mischievous stones could steal clothing:

...once Moses went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Moses followed that stone saying 'My clothes, O stone! My clothes, O stone!...Moses took his clothes and began to beat the stone.' *Abu Huraira* added, 'By Allah! There are still six or seven marks present on the stone from that excessive beating.'³⁸³⁰

Not only could stones steal clothes but *Muhammad* said stones and trees could talk too. *Muhammad* said:

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 a 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 [this], for it is the tree of the Jews.'³⁸³¹

How Betyls Were Used

Stortroen wrote about Greek beliefs about stones:

The Greek writer Theophrastus (fourth century BCE) regarded the religious individual 'as one who dares not pass the already oily stones at the crossroads without prostrating himself and pouring oil on them.' These were shaped as 'quadrilateral pillars, sometimes ending in a head and surrounded by a heap of stones and were called *herms*.' This name was equivalent to the god *Hermes* which means 'stone.' Eliade indicated: 'He is the stone as god or the god in stone.' Also, *Hermes* had been considered the 'god of crossroads.'

³⁸²⁸ Warraq. *Why*, p. 65.

³⁸²⁹ Levy. *Lost*, p. 181.

³⁸³⁰ *Sahih Bukhari*, vol. 1, bk. 5, no. 277; vol. 4, bk. 55, no. 616, and *Sahih Muslim*, bk. 030, nos. 5849 & 5850.

³⁸³¹ *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.

In addition, there were many other deities of the Greek pantheon, which could 'also be represented by either uncut or sculpted stones.' One of the sculpted stone was 'called *Apollo Aigueiu* ('[*Apollo*] of the Road'), commonly found set up in the street in front of a house door.' It was a common sacred column...tapered to a point. Many of these stones were 'annointed with oil, decorated with ribbons and identified as altars [*sic*].'³⁸³²

What Theophrastus relates suggests that the sunshine that glared off the oily stone was considered rays of glory from the sun-god *Apollo* himself. The rays themselves may have become personified as *Hermes* who was swift Mercury "the Messenger of the gods."

In the daytime the crossroad marker would reflect *Apollo*'s glory and in the nighttime the oily stone would transmit the moon-god's glow. Hence, *Hermes* was not identified with one god but was the "Messenger of the gods."

When a betyl was in a building or in some permanent shade, no glaring reflection could be seen. Apparently this is why some betyls like those scattered around *Petra* (south of the Dead Sea) have carved eyes, noses and mouths. Similarly, a betyl that was housed in the shade of a roofed shrine at ancient *Byblos* had a *Helios* and zodiac wheel carved into it.³⁸³³

Not only was oil used to coat the betyls but evidently water was used to improve the betyls' reflectivity. The "Idol of Water" of the moon-god worshippers of *Haran* perhaps was just a betyl onto which they poured water so that it would better reflect moonlight.^{3834 3835} The worshippers may have drunk the water collected off the betyl as they did in *Makka*, as the *Islamist* Martin Lings wrote:

...they [Arabs making a pact] went in a body to the *Kaaba* where they poured water over the Black Stone, letting it flow into a receptacle. Then each man drank of the hallowed water...³⁸³⁶

Not only was water or oil used to create a reflection on the otherwise dull surfaces of rock betyls. Blood was also used, and blood created a bond between the worshipper and his or her deity, as James Hastings wrote:

...the blood of the victims was poured over them or smeared upon them, an act whereby the worshipper entered into communion with the god to whom the drink-offering of blood was presented. Upright blocks or slabs of stone formed an essential part of the cult...³⁸³⁷

Why the Black Stone Was a Superior Betyl

The shiny Black Stone betyl is really just an upgrade from a regular stone betyl, which in turn is a step up from a liquid betyl puddle. *Muhammad* showed his disdain for using puddles as betyls by saying the sun set in a "muddy spring" (*Pickthall*) or "a spring of murky water" (*Yusuf Ali K* 018:086).

The Black Stone did not need any water to shine but water was applied to it for drink offerings, as was mentioned above.³⁸³⁸ The Black Stone needed no olive oil to

³⁸³² Stortroen. *Makka*, pp. 61-62, with Theophrastus quotes from Eliade. *Religion*, 14:51.

³⁸³³ Goldman. *Portal*, p. 138. Also, *Larousse*, p. 85.

³⁸³⁴ Green. *Moon*, p. 156.

³⁸³⁵ Gunduz. *Life*, p. 155.

³⁸³⁶ Lings. *Sources*, p. 32.

³⁸³⁷ Hastings. *Ethics*, "Arabs (Ancient)" entry, p. 665, left column, bottom.

³⁸³⁸ Lings. *Sources*, p. 32.

shine since the oil from hands and saliva continually applied with tongues was sufficient to maintain a sheen.

Ibn Jubayr wrote in 1183 AD how he appreciated the appearance of the stone:

Its edges have been braced with a sheet of silver whose white shines brightly against the black sheen and polished brilliance of the Stone, presenting the observer a striking spectacle which will hold his looks.³⁸³⁹

Ibn Jubayr also notes how the Black Stone could always be counted on to reflect ambient light as a white spot even on cloudy days, or when the stone was in shade:

In the sound piece of the stone, to the right of him who presents himself to kiss it, is a small white spot that shines and appears like a mole on the blessed surface. Concerning this white mole, there is a tradition that he who looks upon it clears his vision, and when kissing it one should direct one's lips as closely as one can to the place of the mole.³⁸⁴⁰

Traditions also connect the Black Stone with light and with the moon, as *Stortroen* wrote:

...it had been said that Adam placed the Stone on Mt. *Qubays* near *Makka*; on dark nights it lighted upon the sky just as the moon does on clear nights.³⁸⁴¹

The soft light from the heavenly jewel again [during *Ishmael's* day] illuminated the whole of the *Makkan* area.³⁸⁴²

The Black Stone needed neither oil coating nor a cloudless sky to produce sheen, unlike a regular betyl. A regular betyl is just a stone, chiseled or unchiseled, on which as astral worshipper poured water or oil, as Jacob did with the betyl he set up (Gen 28:18; 31:13; 35:14).

Jacob did not worship the astral images reflecting off the betyl but just set up the betyl as a memorial, marker and milestone so that he would know where to build a temple when he returned to the area. Nevertheless, Jacob did mimic the pagan practice concerning betyls to a certain extent.

The nearby city of *Luz* was renamed "*Bethel*" after the betyl stone Jacob set up, therefore one could say that Bethel means betyl as much as it does "House (*Bet*) of God (*El*)" (Gen 28:16-22). The Hebrews still made pilgrimages to *Bethel* during the time of Judge Samuel (1Sa 10:03-04).

For astral worshippers, unlike Jacob, the light shining off the oil and water was worshipped. The oil would becoming shiny and perhaps even glow somewhat in the sun or moonlight, as the *Koran's* "Light Verse" indicates:

Allah is the light [the moon] of the heavens and the earth. The parable of His light is as if there were a niche [*Mihrab*] and within it a [*Mosque* oil] lamp: the [oil] lamp enclosed in [bulbous] glass: the glass as it were a brilliant star [*Venus*]: lit from a blessed tree, an olive, neither of the east nor of the west [i.e. heavenly light], whose oil is well-nigh translucent, though fire scarce touched it: light [*Venus*] upon light [luminous oil]! *Allah* doth guide whom he will to his light [a lit lunette—i.e. the moon] (K 024:035).

³⁸³⁹ *Jubayr. Travels.*

³⁸⁴⁰ *Jubayr. Travels.*

³⁸⁴¹ Peters, F. E. *Judaism, Christianity, and Islam: The Classical Texts and Their Interpretation.*

Princeton U. Press, Princeton, New Jersey, 1990, p. 908, as quoted in *Stortroen. Makka*, p. 14.

³⁸⁴² Elek, Elizabeth & Paul (Editors). *Makka the Blessed, Madinah the Radiant.* Crown Publishers, New York, 1963, p. 22, as quoted in *Stortroen. Makka*, p. 16.

That oil lamps in *Mihrabs* fascinated *Muhammad* shows his preoccupation with oily betyls, and why he did not do away with Venus altars such as the Black Stone, *Mihrabs* and woven prayer rugs.

The light verse, quoted above, is saying that oil lamps mimic the lighting effect of oily betyls. Oily betyls and the Black Stone reflect the light of the moon though the moon never touches the betyl. The surface of the oil in lamps reflects the flame and the oil in a glass container is luminous, even though the flame does not touch the oil. This may have been how *Muhammad* pictured the heavenly orbs. The orbs were like betyls that reflected the light of the deity without there being any flame.

Why the Black Stone Was Entitled “The Hand of Allah”

Ibn Ishaq wrote that the Black Stone was honored mainly in the morning and evening when Venus was visible in the sky—when Venus could be seen as a reflection in the polished Black Stone:

By the Black Stone, when they stroke it,
When they go around it morning and evening.³⁸⁴³

Moshan Fani wrote in *The Dabistan*:

According to the learned, the...*Hajer ul Asvad*, ‘the Black Stone at *Makka*,’ represents the body of Venus, which on the border of the heavens is a star of the planets.³⁸⁴⁴

The Black Stone seems to have been made and positioned to optimize the reflection of Venus. The Black Stone is made of an opaque, glassy substance. By *Muhammad*’s time the betyl could hold a reflection well because the “extremely passionate rubbing and kissing” had polished the visible part of the stone.³⁸⁴⁵

The Black Stone is on the southeast corner of the *Kaaba*. Since *Makka* is in the northern hemisphere, this angle meant the Black Stone could, in low light conditions such as at dawn and dusk, show the image of astral objects on the horizon near the ecliptic.

The fact that the Black Stone is recessed in its case somewhat means some ambient light is blocked. This means the image of objects on the horizon is shown more clearly. Venus is bright, confines itself to the horizon like few other astral objects and is on the ecliptic in plain view of the Black Stone.

The Black Stone would also catch the image of *Allah* the moon-god. It was already noted above that *Muhammad* thought that various spots of light were manifestations of *Allah*. These spots included the flame in a *Mihrab* lamp and the reflection seen in the Black Stone. *Muslims* had the habit of anthropomorphizing the moon, as Moshan Fani wrote:

The sight of *Hilal*, ‘the new-moon,’ is seeing the eyebrows of the perfect spiritual guide.³⁸⁴⁶

When the moon, or the moon and Venus were on the east horizon, they were both visible in the Black Stone as spots of light. The crescent-shaped reflection of the moon in the Black Stone was called *Allah*’s hand. By extension the Black Stone became known as “the Hand of *Allah*.”

³⁸⁴³ Ishaq. *Sirat*, p. 123.

³⁸⁴⁴ Fani. *Dabistan*, p. 394.

³⁸⁴⁵ Sahas. *Heresy*, pp. 88-89.

³⁸⁴⁶ Fani. *Sufis*, p. 56.

When *Muhammad* saw light in the Black Stone, particularly the reflection of Venus and the crescent-moon, he figured that the Hand of *Allah* was caressing Venus' vulva. To *Muhammad* this was happening both in the heavens and also in the vulviform Black Stone. In this way *Allah* was bringing fertility to *Muslims* themselves and to their herds and crops. As the *Koran* says, all bounty is in the Hand of *Allah* (*K* 003:073; 005:064).

Muhammad and *Muslims* wanted to help this fertility process along and not wait for *Allah* the moon-god to cast his crescent image in the Black Stone. It was thought that the process of fertility, whether human, animal or vegetable fertility, could be helped along through sympathetic magic. Therefore *Muslims* caressed the vulviform Venus Black Stone, especially in the morning and evening.

John of Damascus said that in his day, even after the *Hajj* was reformed by *Muhammad*, the "rubbing and kissing [the Black Stone]...was extremely passionate."³⁸⁴⁷ This was in keeping with *Muhammad's* teaching that *Allah* was not interested in abstinence when it came to *Jihad* and the *Hajj*, as Stortroen wrote:

He [*Muhammad*] proclaimed that the Lord gave the *Muslims* the *Hajj* and Holy War in exchange for monasticism.³⁸⁴⁸

Why *Muhammad* Needed a Venus Altar

Though *Muhammad* was intimate with over two dozen women, he was unable to produce a single viable male heir. *Muhammad* must have suffered from reproductive dysfunction since otherwise he could have had dozens of children.

This fact would not fail to attract the attention of critics because in the Arab culture the father is commonly known by a fatherly name, for example: *Abu Ibrahim* (Father of *Ibrahim*), *Abu Muhammad* (Father of *Muhammad*), *Abu Musab* (Father of *Musab*). Therefore for *Muhammad* not to be called "Abu something" stood out.

Already in *Makka*, *Muhammad* was lambasted by critics for not having a male heir. Ali Dashti wrote:

When ol-'As b. Wa'el derided the Prophet...for having no heir, verse 3 of *Sura* 108 (*ol-Kawthar*) came down: 'It is your derider who is sterile.'³⁸⁴⁹

This of course sounds like a playground retort to taunting like, "I'm not ugly! You're ugly!" Ameer Ali wrote that instead of calling *Muhammad* "Abu something," he was called "*Al Abtar*" instead—a derogatory term:

Such was the nature of the marriages of *Muhammad*. Some of them may possibly have arisen from a desire for male offspring, for he was not a god, and may have felt the natural wish to leave sons behind him. He may have wished also to escape from the nickname which the bitterness of his enemies attached to him....With savage bitterness the enemies of the Prophet applied to him the nickname of *Al Abtar* on the death of his last son. The word literally means 'one whose tail [euphemism for a phallus] has been cut off.' Among the ancient Arabs, as among the *Hindus*, a male issue was regarded as the continuation of the blessings of the gods; and the man who left no male issue behind was looked upon as peculiarly unfortunate. Hence the bitter word applied to the Prophet (*K* 108, the *Kashshaf*).³⁸⁵⁰

³⁸⁴⁷ Sahas. *Heresy*, pp. 88-89.

³⁸⁴⁸ Grunebaum. *Festivals*, p. 44, as quoted in Stortroen. *Makka*, p. 20.

³⁸⁴⁹ Dashti. *Career*, p. 30.

³⁸⁵⁰ Ali. *Spirit*, p. 237 & fn. 2.

While in *Madina* the expectation that a Prophet would be fertile did not abate, as the *Sufi* Martin Lings wrote:

Khadijah [*Muhammad's* first wife] was the only one of his wives who had borne him children [still, *Muhammad* had no male heir]. The people of *Madina* longed that a child should be borne to the Prophet in their city. Only two of his present wives—*Umm* [meaning “Mother”] Salamah and *Umm* Habibah—had borne children to their first husbands. But at each new marriage the citizens were filled with fresh hopes, which gradually faded, for not one of the later wives was destined to be the mother of a child [either male or female] to the Prophet.³⁸⁵¹

Not only did *Muhammad* feel pressure to produce a male heir but he himself longed for a male heir, as ‘Ali Dashti wrote:

The *Qor’anic* verses which state that *Muhammad* was a human being with all the normal human instincts and emotions are perfectly clear and cannot be explained away. In verse 131 of the *Makkan Sura* 20 (*Taha*), the Prophet is told: ‘Do not stretch your eyes (i.e. look enviously) at what We have given certain couples among them to enjoy—the flower of life in the lower world—so that We may test them thereby! Your Lord’s provision is better and more enduring.’ Likewise in verse 88 of *Sura* 15 (*Ol-Hejr*), which is also *Makkan*: ‘Do not stretch your eyes at what We have given certain couples among them to enjoy! Do not grieve over them! And lower your wing (i.e. be meek) to the believers!’ From the wording of these two verses it is obvious that some sort of envy had crept into *Muhammad's* soul. Perhaps he had been wishing that he might enjoy the advantages of possessing wealth and sons, as the chiefs of the *Qoraysh* did.³⁸⁵²

Muhammad decided that he had to produce a male heir and he figured the-end-justifies-the-means principle applied. *Muhammad's* obsession with gaining a male heir led to satyriasis, the excessive, often uncontrollable, sexual desire in men. Consequently, he married a dozen women and had sex with about a dozen more concubines and sex-slaves.

Muhammad was willing to try anything to produce an heir, even marrying a preteen girl—not that this makes any sense biologically or ethically, of course. *Muhammad* married Aisha as a six-year-old and consummated the marriage when she was nine.³⁸⁵³ Traditions say that *Muhammad* first saw Aisha when she was playing on swings and with dolls. ‘Aisha said:

I used to play with the dolls in the presence of the Prophet and my girl friends also used to play with me. When *Allah's* Apostle used to enter (my dwelling place) they used to hide themselves but the Prophet would call them to join and play with me. (The playing with the dolls and similar images is forbidden but it was allowed for ‘Aisha at that time, as she was a little girl, not yet reached the age of puberty) (*Fateh-Al-Bari*, vol. 13, p. 143).³⁸⁵⁴

Muhammad would have married another young girl had he not died first. He contracted her marriage when she was a toddler, as his biographer Ishaq wrote:

³⁸⁵¹ Lings. *Sources*, p. 286.

³⁸⁵² Dashti. *Career*, p. 68.

³⁸⁵³ Lings. *Sources*, pp. 133-134; *Sahih Bukhari*, vol. 5, bk. 58, no. 234+236; vol. 7 bk. 62 no. 64+65+88; *Sunan Abu Dawud*, bk. 41, no. 4915.

³⁸⁵⁴ *Sahih Bukhari*, vol. 8, bk. 73, no. 151; see *Sunan Abu-Dawud*, bk. 41, no. 4914.

(Suhayli, ii. 79: In the *Riwaya* of *Yunus Ibn Ishaq* recorded that the apostle saw her (Ummu'l-Fadl) when she was a baby crawling before him and said 'If she grows up and I am still alive I will marry her.' But he died before she grew up and Sufyan b. Al-Aswad b. 'Abdu'l-Asad Al-Makhzumi married her and she bore him Rizq and Lubaba...³⁸⁵⁵

Incidentally, this behavior of marrying toddlers is a cultural norm in many polygynous societies, as William Tucker explains:

If a society tolerates polygamy however the equation changes. When one man can take several wives, other men will have none. If there are five eligible males for every four eligible females for instance, one in five males must remain unmarried.

This creates social tensions. It also creates strategies to deal with these tensions. One is to allow child marriage. Because there is a[n artificially created] 'wife shortage,' men are permitted to reach further down into the female population marrying girls that have barely reached puberty. **In some ancient societies, grown men married infants and waited for them to grow up.**³⁸⁵⁶

Muhammad's Disastrous Example and Terrible Koranic Dictums

Ibn Warraq wrote about what damage *Muhammad's* example has caused *Islamdom* right up to the present:

Child marriages continue to be practiced, and the fact that the Prophet himself married Aisha when she was only nine and he was fifty-three encourages *Muslim* society to continue with this iniquitous custom....This custom of child marriage has persisted to modern times and can lead to tragic [reproductive health] consequences [especially]. But *Muslims* are reluctant to criticize a habit established by the Prophet.³⁸⁵⁷

Besides marrying a preteen, another tawdry precedent that *Muhammad* set was an older man marrying a very young wife. Following *Muhammad's* example causes many family problems today just as Abraham's marrying a younger wife, Hagar, caused family problems for Abraham, Sarah, Hagar, Isaac and Ishmael. Of course, Abraham's soap-opera served as propaganda grist for *Muhammad* when he formed *Islam*. Here are two examples of what can happen when a husband marries, or plans to marry, a younger wife: 1) Reuters reported that a *Pakistani* wife beheaded her husband while he slept after he announced his intention to marry a fourth wife³⁸⁵⁸ and 2) *The Jerusalem Post* reported:

On Wednesday Nadia (not her real name) who works for a Palestinian women's empowerment organization in *Nablus [Shechem]* sent her brother and father to pay her husband a visit. 'He decided to take a second wife behind my back,' explained Nadia coolly, 'so I am sending my father and brother to break his fingers.' As the family breadwinner Nadia said she 'will accept no more of my husband's philandering.' She acknowledged that the increasing empowerment of women by virtue of their contribution to society made her revenge possible. Nadia, who is in her fifth month of pregnancy, noted that her husband, the maestro in the local P.A. Police marching band, will surely miss his

³⁸⁵⁵ Ishaq. *Sirat*, p. 311.

³⁸⁵⁶ Tucker, William. "Terrorism and polygamy," jpost.com, 14 Nov 2004.

³⁸⁵⁷ Warraq. *Why*, pp. 320, 349.

³⁸⁵⁸ "Woman beheads husband who wanted 4th wife," msnbc.com, 3 May 2006.

fingers. Nadia added that if her husband does not divorce his new wife—who is 15 years younger than Nadia—she will divorce him.³⁸⁵⁹

Because older men were disadvantaged when it came to attracting a young wife, *Muhammad* enshrined the dowry system and polygyny in the *Koran*. This was entirely self-serving on *Muhammad*'s part. He was an older man, especially by the standards of that day, when he entered these precepts into the *Koran*.

Enshrining the dowry system in the *Koran* means that, unlike in India and other places, the dowry system cannot easily be quashed or at least regulated. It was much publicized that the Indian government has been able to quash much of the dowry system.

It turns out that *Hindu* mothers-in-law were the ones making the most demands on the wives' families for more dowry money. If no money was forthcoming, the wife or bride would suddenly die in a "cooking accident" or under other mysterious circumstances.

The *Koran*'s dowry and polygyny system means that old cronies can basically buy young wives or swap daughters. The daughters then become the wives of their father's friends! The dowry and polygyny system ensures that lechers have young wives right up until the time they are planted in the grave (*K* 002:236, 237; 004:004, 019, 024-025; 033:050; 060:010).

Because older men are the patriarchs of large families, they are often able to raise large sums of dowry money from various sources: their own employment, their wife's or wives' employment, investments, business(es), and from dowries they received for marrying off their own daughters.

The above situation artificially inflates the dowry market price of women to the point where many younger men cannot afford to buy a wife. That young men cannot afford a wife is reported in the press. *The Los Angeles Times* reported:

...young *Iraqi* men—too poor these days to make suitable husbands—are trolling discreet red-light districts with condoms and sex pills as prostitution has flourished and become more open under occupation.³⁸⁶⁰

Meanwhile, the older men are snatching up all the younger women, especially the better-looking ones. *The Los Angeles Times* reported that older men are buying a lot of sexual potency drugs because...

...more and more elderly men are marrying younger women because young men have no jobs and no money and can't afford to get married. And, these days, older men are going to need a little help if they have to satisfy three young wives.³⁸⁶¹

The Los Angeles Times reported this as though it were a fluke however it is well known that all over the Mideast, young men often work until they are old men before they can afford to take a wife. Otherwise, they settle for what amounts to legalized prostitution (temporary marriages), mail-order wives, or pornographic magazines and movies, which are widely sold by street vendors in Egypt,³⁸⁶² Indonesia³⁸⁶³ and elsewhere. Don Richardson wrote about another of polygyny's effect on society:

³⁸⁵⁹ Gutman, Matthew. "Nablu women mean business," jpost.com, 13 Aug 2004.

³⁸⁶⁰ Fleishman, Jeffrey. "Little blue pill emerges as big seller in Baghdad: Viagra in demand as desire for sex declines amid war," *Los Angeles Times*, 19 Jun 2004.

³⁸⁶¹ Fleishman, Jeffrey. "Little blue pill..." *Idem*.

³⁸⁶² "Playboy in Indonesia," *Big Pharaoh* (BP), bigPharaoh.blogspot.com, 9 Apr 2006.

³⁸⁶³ "Tame Playboy sparks excitement in Muslim Indonesia," news.yahoo.com, 7 Apr 2006, BP.

In discussions about polygyny in *Islam*, occasionally someone jibes: 'Men like it; women hate it.' But polygyny, realistically appraised, is a curse for both sexes. Here is why: In polygamous cultures, married men with daughters yield to the temptation to form *de facto* daughter-trading clubs. One says to the fellow polygamist: 'I will give you my daughter to be your third wife but only if you give me your daughter as my fourth wife.' Where does that leave single men? Vehemently resenting the greed, [lust and] the avarice of already-married males. Single men have little option but to entice or steal a bride and elope—a cause of endless rancor, feuding and bloodshed. Relativist sophisms fail. Polygyny is a curse for men and women both!³⁸⁶⁴

William Tucker also wrote about polygyny's effect on society:

Polygamous societies also tend to practice extreme puritanism and be restrictive toward women. Because they are [artificially made] scarce, women are hoarded by families. To marry, men must pay a 'brideprice.' (The 'dowry,' on the other hand—a cash bonus attached to an eligible daughter—is the signature of monogamy.) The brideprice tends to concentrate the unmarried among poorer men.

Faced with this exclusion from domestic society, men tend to join the 'bachelor herd'—gangs of unattached males that adopt criminal, even warlike, behavior. Polygamy is widespread in tropical Africa and those countries are constantly plagued with 'rebel armies' that live in the bush for years, plotting conquest and kidnapping wives from villages.³⁸⁶⁵

Why are *Muslims* reluctant to criticize any of the many objectionable practices that *Muhammad* engaged in? Not only would polygamists object to questioning the practice of polygyny but any such questioning would be tantamount to putting *Muhammad* on trial. *Muhammad* said that those who question him were as wrong as the Israelites who were motivated by their unbelief to question Moses (*K* 002:108).

To fend off justified criticism of his objectionable practices, *Muhammad* said that *Muslim* ought not ask questions that, whether answered or not, would jeopardize their faith (*K* 005:101-102). *Muhammad* also said that everything he did was in accordance with revelation and therefore must be ethical. *Muhammad* said:

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).

By trying to turn the table on his godly critics by positioning *Allah* against them *Muhammad* turned the justice system and social propriety on its head. The Old Testament Prophets decried the situation where the guilty were found innocent and the innocent were found guilty (Isa 05:23; 29:21). Albert Camus wrote similarly:

The day on which crime adorns itself with the effects of innocence, by a strange reversal...innocence is summoned to provide its own justification.³⁸⁶⁶

Muhammad implied that preteen marriages were acceptable when he wrote in the *Koran* that those wishing to divorce child brides had to wait out the three-month waiting period despite the fact that the girl was prepubescent.³⁸⁶⁷ In the *Koran* chapter entitled "The Divorce," *Muhammad* said:

³⁸⁶⁴ Richardson. *Secrets*, p. 81.

³⁸⁶⁵ Tucker, William. "Terrorism and polygamy," jpost.com, 14 Nov 2004.

³⁸⁶⁶ Littman, David G. "Islamists' Perpetual Crusade," *FPM*, 15 Aug 2003.

³⁸⁶⁷ Spencer. *Disturbing*, p. 47.

As for those of your women who have despaired of menstruation [past menopause], if you have a doubt, their prescribed time shall be three months [waiting period before divorce is final], along with those who have it [menstruation] not [i.e. prepubescent girls] [the Arabic literally says “and those who never had menses”] (K 065:004a).

Why would *Muhammad* promulgate a provision in the *Koran* about divorcing child brides? The reason is that the complications involved in girls giving birth often lead to death or to health problems that end in divorce.

Millions of girls suffer from *Obstetric Fistula*, a terrible, debilitating condition brought on by the delivery of a child through an immature pelvis. Yet millions more girls have suffered paralysis from giving birth.

Robert Spencer wrote that the U.N. Children’s Fund (UNICEF) “profiled a woman who is a double victim, both of preteen marriage and easy divorce:”

Zeinab is 26 years old. She was married at the age of 10, and at 12 gave birth to a girl. However, the trauma of the early delivery was too much for her young body, whose whole left side became paralyzed. As a result, her husband sent her back to her family. He eventually abandoned her completely and remarried. She and her daughter, now 13, are now living with an aunt and earn some money selling potatoes. But Zeinab cannot afford to send the girl to school.³⁸⁶⁸

Female circumcision increases the mortality rate among would-be mothers and their infants, as this excerpt of a report from *Mogadishu, Somalia*, reveals:

The cause of the fetus’ death was not known, but the most likely cause of complications was that the mother had been circumcised. During female circumcision in *Somalia*, the vagina is sewn together to leave a tiny aperture causing internal damage and prolonging childbirth for up to 10 days... babies frequently suffocate [asphyxiate] during labor.³⁸⁶⁹

Why the *Madinan Mosque* Needed a *Mihrab*

Unfortunately, *Muhammad* involved the male *Muslim* congregation in his satyriasis addiction. *Muhammad* preached and formulated *Islamic* doctrine and practice with his own unsavory needs and perverted interests in mind. Zwemer wrote:

There is, it is true, a late and unorthodox tradition, *La Rahbaniya Fi’l Islam*—“There is no monasticism in *Islam*.”³⁸⁷⁰

Muhammad needed converts to support his lavish lifestyle and he needed fresh faces to man his *Jihad* armies. *Muhammad*’s long-term goal was to out-populate *Islam*’s religious and political opponents so that the borders of *Islam* would push ever outward. Hence it was natural *Islam* is all about “indulging the male sex drive as a ploy to entice pagan males into his fold.”³⁸⁷¹

That *Mosques* were originally for inducing satyriasis, as opposed to nymphomania, is why even today the *Mosque* that allows women is the exception rather than the rule.

³⁸⁶⁸ Spencer. *Disturbing*, p. 87.

³⁸⁶⁹ “Doctor who saved life gets death threats,” *The Guardian*, smh.com.au, 19 May 2004, DW, 20 May 2004.

³⁸⁷⁰ Zwemer. *Heirs*, ch. 2, p. 40.

³⁸⁷¹ Richardson. *Secrets*, p. 166.

This practice is a throwback to pre-Islamic days when men gazed at *Lingam* and *Yoni* paraphernalia and all prayed together at the Venus altar. Moreover, this is why the *Koran* speaks of *Houri nymph* nymphomaniacs in *Muslim* heaven but there is no explicit mention of gigoles to pleasure *Muslim* women.

Unfortunately, one cannot degrade morality in one area while keeping other areas intact and unaffected. Margoliouth wrote:

When he [Muhammad] was at the head of a robber community (in *Madina*) it is probable that the demoralizing influence began to be felt; it was then that men who had never broken an oath learned that they might evade their obligations, and that men to whom the blood of the clansmen had been as their own began to shed it with impunity in the cause of God; and that lying and treachery in the cause of *Islam* received divine approval, hesitation to perjure oneself in that cause being represented as a weakness. It was then too that *Muslims* became distinguished by the obscenity of their language. It was then too that the coveting of goods and wives (possessed by unbelievers) was avowed without discouragement from the prophet.³⁸⁷²

The first thing Muhammad did to induce satyriasis was change the *Kiblah*, the direction of prayers, to *Makka*. While at *Makka* Muhammad's *Kiblah* ran through the *Kaaba* northwest to Jerusalem.³⁸⁷³ Muhammad initially kept this northwestern direction as the *Kiblah* for a while at *Madina*.

After Jews, by and large, did not convert to *Islam*, Muhammad figured there was not much to be gained in praying toward Jerusalem (*K* 002:145). Besides, in Muhammad's mind Jerusalem represented Judeo-Christian values, while *Makka* represented the pagan immorality with which Muhammad was more comfortable.

Changing the *Kiblah* south toward *Makka* would serve Muhammad's purposes because the ultimate Venus altar, the Black Stone, was at the *Kaaba*. The Black Stone betyl in its vulviform case was rubbed (i.e. masturbated) and kissed passionately.³⁸⁷⁴ The early *Muslims* like *Caliph Umar* just followed Muhammad's example on this point (*Sahih Al Bukhari* 002:667, 675, 676, 679, 680).

Muslims knew what Muhammad's newly made Venus altar in *Madina* was about since in pre-Islamic times they worshipped, among other deities Venus (*Uzza*).

The pre-Islamic Mosque by the *Kaaba* undoubtedly had a Venus altar aimed toward the Black Stone. In his biography of Muhammad, *Ibn Ishaq* mentions this pre-Islamic Mosque by the *Kaaba* often.³⁸⁷⁵ Alfred Guillaume notes concerning *Ibn Ishaq's* mentions of pre-Islamic Mosques, "This is not an anachronism."³⁸⁷⁶ The reason Guillaume had to say this was an idea had gained currency that Muhammad or one of the *Caliphs* had invented Mosques.

The reader will remember the discussion earlier in this chapter about *Baal Peor* and the Venus altar. That discussion, along with the facts presented here, suggest that any use of a Venus *Mihrab* altar or its pattern woven into prayer rug is highly suggestive of the sex act.

The assertion that *Salat* involves the sex act is strengthened by the fact that Muhammad seems to have used the Venus Black Stone vulva, which Muhammad

³⁸⁷² Margoliouth. *Rise*, p. 149.

³⁸⁷³ Ishaq. *Sirat*, pp. 157-158.

³⁸⁷⁴ Sahas. *Heresy*, pp. 88-89.

³⁸⁷⁵ Ishaq. *Sirat*, pp. 56, 102, 123, 132, 157, 163, 166, 169, 172-173, 175, 177, 530, etc.

³⁸⁷⁶ Ishaq. *Sirat*, p. 56, fn. 1.

kissed often, as a *Mihrab* for doing his *Salat* prostrations. *Ibn Ishaq* wrote that *Muhammad*'s custom was to pray facing the *Kaaba* near the Black Stone between the southeast and southwest corner.³⁸⁷⁷

Muhammad's original *Kiblah*, his first direction of prayer, ran through the *Kaaba* toward Syria or more specifically, Jerusalem. In other words, conceivably *Muhammad* used the Venus altar Black Stone as though it were a *Mihrab* in a *Mosque*.

Tradition says that *Muhammad* kissed the Black Stone and this suggests that doing *Salats* is like performing foreplay and *Coitus* with a Venus altar vulva. When *Muslims* lunge forward to prostrate (*Sujud*) themselves during *Rakah*, this is rather like mounting Venus or at least one of the seventy-two *Houris*.

Muslims must do many prostrations (*Rakah*) per day that comprise the mandatory five *Salat* sessions.³⁸⁷⁸ Not only is this a holdover from the ancient astral fertility religions, but each *Muslim* must practice making the rounds in anticipation of keeping seventy-two *Houris* sexually satisfied.

That many *Muslims* viewed *Rakah* and *Salat* to be a warm-up practice for orgies in heaven seems to be the gist of this conversation recorded in *The Dabistan*:

The *Shiah* answered: 'Ali used to pray the whole night.' The *Sonnite* [*Sunni*] rejoined: 'According to your own account, the lord Ali wanted a woman every night; and his custom (called *Matah* [or *Muta* legalized prostitution]) was to engage one [woman] for a short time; and so many did he occupy that he seemed an unceasing bridegroom; how could a person so employed pray the whole night? Unless in your [*Shiite*] religion you call praying what we call by another name [sex].'³⁸⁷⁹

Since the ultimate target of prayer is the Black Stone at the *Kaaba*—a stone in a vulviform frame—"the Opening" (*Fatihah*), must refer not only to the opening of a Venus gate or opening chapter of the *Koran* but ultimately to the opening of Venus' vulva.

Considering the fact that the *Rakah* prostration is a Sign of *Tanit* holdover, the *Fatihah* prayer probably is a holdover from pre-Islamic times. In pre-Islamic times the first chapter of the *Koran* was the "Open Sesame" asking the Venus goddess to be receptive to prayer and manipulation—in short, to open her cosmic legs.

The Mosque As a Sex Palace

Not only did *Muhammad* install a Venus *Mihrab* but the *Mosque* became part of his sex palace. The *Sufi* Martin Lings wrote "The *Mosque* was a prolongation of the Prophet's own dwelling."³⁸⁸⁰ Gibb and Kramers wrote:

On the east side two huts of similar materials were built for the Prophet's wives Sawda and 'A'isha; their entrances opened on to the court and were covered with carpets; they were later increased so that there were nine little houses for the Prophet's wives.³⁸⁸¹

Muhammad led his congregation at the *Mosque* with spots of semen on his clothes, as his favorite wife Aisha attests:

³⁸⁷⁷ Ishaq. *Sirat*, pp. 157-158.

³⁸⁷⁸ Glassé. *Encyclopedia*, p. 345, *Salah* entry.

³⁸⁷⁹ Fani. *Dabistan*, p. 359.

³⁸⁸⁰ Lings. *Sources*, p. 167.

³⁸⁸¹ Gibb & Kramers. *Encyclopedia*, p. 331, *Masjid* entry.

I used to wash the semen off the clothes of the Prophet and even then I used to notice one or more spots on them (*Sahih Bukhari*, vol. 1, bk. 4, no. 233).

I used to wash the traces of *Janaba* (semen) from the clothes of the Prophet and he used to go for prayers while traces of water were still on it [water spots were still visible] (*Sahih Bukhari*, vol. 1, bk. 4, no. 229).

Muhammad even gave permission to do the *Hajj* at *Makka* with a semen emission:

Narrated *Ibn 'Abbas*: 'The Prophet (along with his companions) reached *Makka* in the morning of the fourth of *Dhul-Hijja* assuming *Ihram* for *Hajj* only. So when we arrived at *Makka*, the Prophet ordered us to change our intentions of the *Ihram* for '*Umra* and that we could finish our *Ihram* after performing the '*Umra* and could go to our wives (for sexual intercourse). The people began talking about that. *Jabir* said surprisingly, 'Shall we go to *Mina* while semen is dribbling from our male organs?' *Jabir* moved his hand while saying so [a pornographic gesture, no doubt]. When this news reached the Prophet he delivered a sermon...At that *Suraqa Bin Malik* stood up and asked 'Oh *Allah's* Apostle! Is this permission for us only or is it forever?' The Prophet replied, 'It is forever' (*Sahih Bukhari*, vol. 3, bk. 44, no. 683; also see vol. 9, bk. 92, no. 464).

Based on the above *Hadith*, many *Hajjis* are walking and stampeding around *Makka* in skimpy clothing (the *Ihram*) with a divinely sanctioned emission of semen. Keep in mind that two million *Muslims* go on pilgrimage each year, mostly men. This *Hadith* about semen and sex indicates that the *Hajj* is an ancient fertility rite.

Muhammad and the Sex Houris

Muhammad increasingly talked about the *Houris* in heaven. In fact, those who died in *Jihad* battles were promised a whorehouse heaven. This all came from *Muhammad's* imagination as affected by his induced satyriasis, as Tisdall wrote:

Most of the more unpleasant details and conceptions [about the *Muslim* paradise] are doubtless the offspring of *Muhammad's* own sensual nature.³⁸⁸²

Muhammad described the *Houris* as looking like the mother of his child bride *Aisha*—as the *Sufi* *Martin Lings* wrote:

Of her [*Aisha's*] mother the Prophet had said: 'Whoso would behold a woman of the wide-eyed *Huris* [*Houris*] of Paradise, let him look on *Umm* [mother] *Ruman*.'³⁸⁸³

Evidently, *Muhammad* could not wait for heaven to obtain the *Houri* of his dreams, therefore he contracted for a marriage for the girl *Aisha* when she was age six. *Muhammad* figured that in a few years she would blossom into one of the *Houris* of his fantasies. Evidently, *Muhammad* could not even wait until *Aisha* matured as a teen since he consummated the marriage with *Aisha* when she was only age nine.³⁸⁸⁴

Muhammad further described the *Houris* thus:

Allah's Apostle said 'The first batch (of people) who will enter Paradise will be (glittering) like a full-moon; and those who will enter next will be (glittering) like the brightest star. Their hearts will be as if the heart of a single man, for they

³⁸⁸² St. Clair-Tisdall. *Sources*, ch. 5.

³⁸⁸³ Lings. *Sources*, pp. 132-133.

³⁸⁸⁴ Lings. *Sources*, pp. 133-134; *Sahih Bukhari*, vol. 5, bk. 58, no. 234+236; vol. 7 bk. 62 no. 64+65+88; *Sunan Abu Dawud*, bk. 41, no. 4915.

will have no enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent [diaphanous] that the marrow of the bones of their legs will be seen through the flesh' (*Sahih Bukhari*, vol. 4, bk. 54, no. 469).

Evidently, the *Houris* also provided breast milk since *Muhammad* said there was a wet-nurse in heaven like his son's wet-nurse on earth:

We went with *Allah's* Apostle to the blacksmith *Abu Saif*, and he was the husband of the wet-nurse of *Ibrahim* (the son of the Prophet) (*Sahih Bukhari*, vol. 2, bk. 23, no. 390).

When *Ibrahim* (the son of Prophet) expired [i.e. died], *Allah's* Apostle said 'There is a wet-nurse for him in Paradise' (*Sahih Bukhari*, vol. 2, bk. 23, no. 464).

Muslims not afflicted with the satyriasis sexual addiction were daunted by the prospects of entertaining seventy-two *Houris* for an eternity, as *Ibn Serene* records:

When one of his followers posed the question: 'Oh Messenger of God, do we have sexual intercourse in paradise?' He replied in extravagant words, indicating the intensity and total preoccupation with sexual expression....Then he added: 'There is no bachelor in paradise.' 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!'³⁸⁸⁵

Muhammad eventually died from the over-exertions that were a part of his satyriasis sexual addition. *Muhammad* was nearly always in the mood for sex and he had to have sex no matter how risky. For instance:

- ☪ *Muhammad* had unsafe sex with war captives the night of their capture not knowing whether they had any venereal disease that he did not already have.
- ☪ *Muhammad* had sex with war captives in his tent the very night of their capture despite the risk of one of them being another Jael. Jael drove the tent peg through Sisera's head as he slept (Jdg 04:21). For instance, *Muhammad* slept with the Jewish captive Safiya the very evening *Muhammad* tortured and beheaded her husband Kinana, which was after her two brothers had been killed by *Muslims*.³⁸⁸⁶ Unbeknownst to *Muhammad*, a follower, *Abu Ayyub*, took the initiative to guard *Muhammad's* tent one night as he slept with the Jewish captive Safiya. *Ayyub* explained to *Muhammad* the next morning:

I was afraid for you with this woman [Safiya] for you have killed her father [plus brothers], her husband [Kinana] and her people, and until recently she was in unbelief, so I was afraid for you on her account.³⁸⁸⁷

- ☪ *Muhammad's* favorite wife *Aisha* said that if she died, *Muhammad* would put her in the grave then proceed to have sex with another wife that very night.³⁸⁸⁸

Aisha, the prophet's wife, said: 'The apostle returned from the cemetery to find me suffering from a severe headache and I was saying 'O my head!' He said 'Nay *Aisha*, O my head!' Then he said [creepily],

³⁸⁸⁵ Serene, *Ibn. Kitab ul Isra'a wal Mu'raj*, quoted in Caner. *Unveiling*, p. 193.

³⁸⁸⁶ Gilchrist. *Prophet*, "4. Evaluating *Muhammad's* Many Marriages."

³⁸⁸⁷ Ishaq. *Sirat*, p. 517.

³⁸⁸⁸ Ishaq. *Sirat*, pp. 678-679.

'Would it distress you if you were to die before me so I might wrap you in your shroud and pray over you and bury you?' I [Aisha] said 'Methinks I see you, if you had done that [i.e. buried Aisha], returning to my house and spending a bridal night therein with one of your [surviving] wives.'³⁸⁸⁹

Ⓒ Carl Brockelmann wrote:

Although he was not more than sixty years at the most, his strength had waned considerably during the hardships of the past years and through the excess of pleasure taking in the *Harem*.³⁸⁹⁰

Ⓒ *Muhammad* was in intense pain but kept making the rounds with his wives until he collapsed and then died a few days later. *Ibn Ishaq* wrote:

...his pain overcame him as he was going the round of his wives [having sex], until he was overpowered in the house of Maymuna. He called his wives and asked their permission to be nursed in my [Aisha's] house and they agreed.³⁸⁹¹

What did *Muhammad* claim he gained from using a Venus altar? Evidently, *Muhammad* thought that *Allah* gave him sexual potency through the *Mihrab* altar, as the *Koran* states:

To thee have We [*Allah*] granted the Fount [of fertility]? Therefore pray to your Lord and make a sacrifice. Lo! It is your insulter (and not you) who is sterile (*K* 108:001-003).

Allah made *Muhammad*'s "genitals like those of donkeys" and his "emissions were like that of horses" (*Eze* 23:20).

Since *Muhammad* was nearly infertile during his entire prophetic career, *K* 108:001-003 ought to be considered a false prophecy, similar to the false prophecies in *1Ki* 22:11-13 and *Jer* 28:10-14. The "insulter" was the one who said *Muhammad*'s "tail has been cut off," meaning *Muhammad* had no male heir, as was noted above.

Serge Trifkovic wrote about *Muhammad*'s sexual escapades:

According to Bukhari, *Muhammad* sometimes had sex with all his wives in one night, and at that time he had nine wives, and he once said of himself that he had been given the power of forty men [*Sahih Al Bukhari*, vol. i, no. 268; vol. vii, no. 142].³⁸⁹²

The Spaniard Alvarus Paulus (flourished 854 AD) wrote:

...In their disturbing teachings, these ones [that is, the *Muslims*] recount and babble, as if proclaiming something noble, that this pimp of theirs, preoccupied with the activity of seduction, had obtained the power of *Aphrodite* [the Greek Venus] in excess of other men; that he had received, as a gift from his god [*Allah*], a more abundant 'will of Venus' than others; that he had a greater quantity of [seminal] liquid for his foul activities than the rest; that he could distribute this fluid with less effort than could other men; and that he had been given the endurance in *Coitus* and indeed the abundance of more than forty men for exercising his lust for women. The foul, fertile abundance of his rank loins [came] not from God, the begetter of all things, as this most evil robber dreamed, but from Venus, the ridiculous mate of *Vulcan*, that is, from the wife of fire. She

³⁸⁸⁹ Ishaq. *Sirat*, pp. 678-679.

³⁸⁹⁰ Brockelmann. *Peoples*, p. 35.

³⁸⁹¹ Ishaq. *Sirat*, pp. 678-679.

³⁸⁹² Trifkovic. *Sword*, p. 163.

is called *Afrodin* [*Aphrodite*] on account of this foamy liquid [Venus was thought to have been born of sea-froth and semen] and it is to her that venereal activity is ascribed. This shameless one [*Muhammad*] called her *Alkaufeit*. Excellent praise indeed! What an elegant gift of great carnality.³⁸⁹³

Ali Dashti wrote on the same subject:

Qadi 'Ilyad (476 [AH]/1088-1149), an *Andalusian* [*Muslim Spain*] judge (Arabic: *Qadi*), theologian, poet and genealogist, wrote a book in praise of the Prophet entitled *Ketab Osh-shefa Be-ta'rif Hoquq Mostafa*...On the purported authority of the Prophet's servant and prominent traditionalist Anas b. Malek, *Qadi* 'Ilyad credits the Prophet with a miraculous sexual potency which enabled him to have daily intercourse with all his eleven wives and reputedly equaled the potency of thirty ordinary men. Again claiming the authority of Malek b. Anas, *Qadi* 'Ilyad makes the Prophet say 'I have four superiorities over other men: generosity, courage, frequency of copulation and frequency of *Batsh*' (an Arabic word meaning to strike down an enemy).³⁸⁹⁴

Muhammad Overcompensated for His Infertility

Muhammad bragged about his sexuality potency but then felt it necessary to intimate that he had the sex organ to match that potency. He did this with big talk and large phallic symbols. Far from being a distraction to his "ministry" among the Arabs, *Muhammad* knew phallic symbols would bring in new converts. Ameer Ali wrote that his type of religion was common in the Mideast:

The composite race created *Babylon* and gave birth to a form of religion which, in its higher phases, was akin to natural pantheism. In its lower phases, with its pan-daemonism, its worship of the sun-gods [and Jupiter] and moon-gods, closely associated with the phallic cult and sexual instincts, the sacrifice of children to *Baal* and *Moloch*, of virginity to *Beltis* and *Ashtoreth*.³⁸⁹⁵

The pre-Islamite Arabs had their groves, their oracle-trees and their priestesses, like the Syro-Phoenicians. Phallic worship was not unknown to them; and the generative powers received adoration, like the hosts of heaven, under monuments of stone and wood.³⁸⁹⁶

Another reason for the phallic symbols was *Muhammad* had to overcompensate sexually to counter the *Al Abtar* label—a label discussed earlier in this chapter. *Muhammad*'s opponents even called him "womanish."³⁸⁹⁷ If *Muhammad* let on that he really was impotent, his Arabian prophet career would have been finished. Heightened sexuality to the Arabs was a sign of God's favor, as Ameer Ali wrote:

With savage bitterness the enemies of the Prophet applied to him the nickname of *Al Abtar* on the death of his last son. The word literally means 'one whose tail [a euphemism for the phallus] has been cut off.' Among the ancient Arabs, as among the *Hindus*, a male issue was regarded as the continuation of the blessings of the gods; and the man who left no male issue behind was looked upon as peculiarly unfortunate. Hence the bitter word applied to the Prophet (*K* 108, the *Kashshaf*).³⁸⁹⁸

³⁸⁹³ Wolf. *Antichrist*, p. 9.

³⁸⁹⁴ Dashti. *Career*, p. 66.

³⁸⁹⁵ Ali. *Spirit*, p. xix.

³⁸⁹⁶ Ali. *Spirit*, p. 139.

³⁸⁹⁷ Dozy, *Histoire des Musulmans d'Espagne*, v. i, p. 32, quoted in Ali. *Spirit*, p. 61.

³⁸⁹⁸ Ali. *Spirit*, p. 237 & fn. 2.

The Sword As a Phallic Symbol

One phallic symbol *Muhammad* utilized was holding his sword in a suggestive manner with his right hand while standing preaching next to the Venus *Mihrab* altar. This pose with a sword held in the right hand is pictured on later "Standing *Caliph*" coins which will be discussed next.

Notably, the word *Mihrab* is derived from the Arabic word for "spear." Spears often served as an *Asherah* pole or *Sutra* pole—the outside version of an indoors *Mihrab*. Thus an *Imam* gives a sermon while holding a sword in a suggestive manner beside the *Mihrab* Venus altar—on Friday, no less, the Day of Venus. Etymologically, the sword and Venus altar thus complement each other well. They are sword-and-spear and sword-and-Venus altar *Lingam* and *Yoni* sex symbols.

Phallic customs had been embedded in Mideast culture since ancient times. For instance, the polygynists Abraham, Jacob and Solomon required that people take an oath by putting their hand, not on a Scripture scroll but on their thigh in the proximity of their phallus (YLT Gen 24:02, 09; 47:29; 1Ch 29:24).

Christianity rooted out polygyny along with many uncouth, phallic ceremonies since Christianity transforms every culture it encounters for the better.³⁸⁹⁹ *Islamic* culture did not, as can be seen from the evidence gathered in this book.

Muhammad taught phallic customs such as *Muslims* are supposed to bless other people first by putting their hands on their thighs and then on the person blessed. *Muhammad* said:

This is enough for you that one should place one's hand on one's thigh and then pronounce salutation upon one's brother on the right side and then on the left.³⁹⁰⁰

Muhammad also prayed by putting his hands between his thighs.³⁹⁰¹

Islam even enshrines a phallic customs by saying *Gabriel* practiced one such custom:

'Umar said: 'One day when we were sitting with the Messenger of God there came unto us a man whose clothes were of exceeding whiteness and whose hair was of exceeding blackness...He sat down knee unto knee opposite the Prophet, upon whose thighs he placed the palms of his hands, saying 'O prophet, tell me what is the surrender (*Islam*)'...Then the stranger went away...and the Prophet said to me: 'O Umar, knowest thou the questioner, who he was?...He said 'It was *Gabriel*.'³⁹⁰²

The sword and sheath were *Lingam* (stylized phallus) and *Yoni* (stylized representation of a vulva) symbols long before *Muhammad*'s time. *Vagina* is in fact Latin for "sword sheath." *Gladius* is Latin for "sword," but was a slang word meaning "phallus."

The *Koran* however was the main influence that led to *Imams* and *Caliphs* using swords as phallic symbols, at least until recent times. The practice may in fact continue in *Mosques* in out-of-the-way places that time forgot. *Muhammad* said that *Muslims* could have sex with captives of war:

³⁸⁹⁹ Schmidt. *Influence*.

³⁹⁰⁰ *Sahih Muslim*, bk. 004, no. 0866.

³⁹⁰¹ *Sahih Muslim*, bk. 4, nos. 1086+1088+1091.

³⁹⁰² *Lings. Sources*, pp. 330-331.

We [Allah] have made lawful to you...those whom your right hand possesses out of those whom Allah has given to you as prisoners of war (K 033:050 (twice) and 052).

For most persons, the right hand was used for wielding weapons such as swords. Since the *Koran* established the legal right to have sex with captives, the sword held in the right hand in a suggestive manner became a powerful phallic symbol. The traditions confirm the connection between captives of raids and the "right hand":

Muhammad had dozens of them [slaves], both male and female, and he regularly sold, purchased, hired, rented and exchanged slaves when he became independently wealthy in *Madina* after *Badr* and the confiscation of Jewish property...as for the women, 'whenever *Muhammad* took a woman as a captive, if he imposed the veil on her, *Muslims* would say he took her as a wife, but if he left her unveiled they would say 'He owned her as a slave;' that is, she became a property of his right hand.³⁹⁰³

Therefore, what the *Imams* and *Caliphs* were saying by holding out a sword as a phallic symbol is that Allah did not expect *Imams* to be celibate, monogamous or even restrained in their sexuality. In fact, they were to preach *Jihad* as a means for procurement of sex, as Stortroen wrote:

He [*Muhammad*] proclaimed that the Lord gave the *Muslims* the *Hajj* and Holy War in exchange for monasticism.³⁹⁰⁴

That the *Imam's* holding out a weapon indicates that *Muslims* ought to procure sex-slaves through *Jihad* seems to be confirmed by a modern-day example, except the *Imam* held up a gun instead of sword. The *Associated Press* reports from *Al-Hawi Mosque* in central *Basra*, in southern *Iraq*:

A senior aide of radical *Shia* 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...He held what he said were documents and photographs of three *Iraqi* women being raped at British-run prisons in *Iraq*....*Al-Bahadli* kept an assault rifle next to him as he spoke to an estimated 3,000 worshippers, occasionally lifting it as he screamed *Jihad!* and *Allahu Akbar!* or 'God is greatest!'³⁹⁰⁵

Once *Imams* and *Caliphs* captured non-*Muslims* no legal niceties could keep them from having sex. The *Koran*, from which *Imams* read while holding the phallic sword, states that masters may have sex with their slaves whether the slaves were married or not (K 004:023-024; 023:005; 033:050; 070:030). The eleventh-century AD poet *Ibn Ammar* described a generous *Jihad* leader dividing up the loot in *Al Andalus* (*Muslim Spain*):

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.³⁹⁰⁶

Reading the *Koran* and holding the sword also meant that *Imams* were going to get their share of the loot whether they were at the head of the army of *Jihadists* or not. That is because, according to the *Koran*, legitimate treaties with non-*Muslims*

³⁹⁰³ Trifkovic. *Sword*, p. 127; right hand (K 004:003; 016:071; 024:058; 030:028; 033:050, 052).

³⁹⁰⁴ Grunebaum. *Festivals*, p. 44, as quoted in Stortroen. *Makka*, p. 20.

³⁹⁰⁵ "Al-Sadr's Basra Aide Offers Rewards," news.yahoo.com, 7 May 2004.

³⁹⁰⁶ Nicolle. *Moors*, p. 21.

could only be transacted in “the sacred *Mosque*” with representatives of the theocracy (K 009:007).

The sword-phallic symbol also had further connotations. Even if the captives were to be ransomed or sold into slavery, according to *Muhammad*, the *Imams* and *Caliph* captors were still within their rights to rape captives, and he said they need not practice *Coitus Interruptus* to reduce the chance of pregnancy.³⁹⁰⁷

Tradition suggests that the practice of holding a sword like a phallic symbol seems to extend back to *Muhammad*. The sources often mention *Muhammad* wearing a sword. Samuel Zwemer wrote that *Muhammad* had an underling *Khatib* (preacher), namely ‘Utarid b. Hajib. This preacher had a pulpit next to the *Kaaba* and he had a sword and whip in the *Minbar* pulpit:

In *Makka* he was once a very imposing figure, ascending the pulpit in black robe trimmed with gold and a tasseled turban; and accompanied “by two servants who carried banners and one who walked before him cracking a whip. After he had kissed the Black Stone, the chief *Muezzin* went quickly in front of him with the sword with which he girded him on the *Minbar* [i.e. the preacher put the sword on when he reached the pulpit]. A preacher with whip and sword and a pulpit at *Makka* and yet—“there is no priesthood in *Islam*!” [*Muslims* claim to have no clergy because *Muhammad* condemned Jews and Christians for elevating clergy “to be their lords in addition to *Allah*” (K 009:031)]. It is not generally known [Zwemer wrote this in 1946 AD] that in every *Mosque*, according to orthodox tradition, from West Africa to Western China [from the rise of *Islam* until lately], 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.³⁹⁰⁸

If this *Makkan* preacher used the sword as a phallic symbol and kissed the Black Stone as though it were a sex object, perhaps the whip was meant as a sadistic sex symbol. After all, it is known that some *Imams* had large *Harems* that they found hard to control. *Muhammad* himself let his *Harem* get out of control, so that he had to deny them sex for a month³⁹⁰⁹—as if they cared after having FGM done to them. He also threatened to divorce them all if they did not do his bidding (K 066:001-005).

Muslims are incurable traditionalists, therefore it is not surprising that well over five hundred years later the precedents set by *Muhammad* and his *Khatib* underling were still being carried out. *Ibn Jubayr* wrote in 1183 AD:

When, on Fridays, the time of prayer approaches...Before him goes another of his people bearing a red staff, turned on a lathe, and having tied to its top a cord of twisted skin, long and thin, with a small thong at its tip. He cracks it in the air with so loud a report that it is heard both within the *Haram* [sacred area] and without, like a warning of the arrival of the preacher. He does not cease to crack it until they are near the pulpit. They call this whip the *Farqa'ah*. Coming to the pulpit, the *Khatib* turns aside to the Black Stone, kisses it and prays before it. Then he goes to the pulpit, led by the *Zamzam Muezzin*, who is the chief of the *Muezzins* of the noble *Haram* and also dressed in black clothes. He bears on his

³⁹⁰⁷ *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.

³⁹⁰⁸ *Ibn Battuta* by Pedersen, *Encyc. of Islam*, p. 372, as quoted in Zwemer. *Heirs*, ch. 4, pp. 42-43.

³⁹⁰⁹ *Lings. Sources*, pp. 278-279.

shoulder a sword which he holds in his hand without girding it. The *Muezzin* girds the *Khatib* with the sword as he ascends the first step, which then, with the ferrule of his scabbard, he strikes a blow which all present can hear. He strikes it again on the second step and on the third. When he reaches the top step, he strikes the fourth blow and stands facing the *Kaaba* praying in low tones...He then sits down in the conventional sitting of the preacher and strikes with the sword [or rather, scabbard?] a fifth time.³⁹¹⁰

In the above quote the *Khatib* preacher's banging the phallic symbol against the *Minbar* was meant to intimate that his "genitals were like those of donkeys" and his "emission was like that of horses" (Eze 23:20).

It is interesting to note that there is still an *Imam* of the *Kaaba* today. The current one, *Sheikh Abdur-Rahman Al-Sudais* [Sudayyis], is a notorious *Islamist*, *Jihadist* and raving anti-Semite. In 2002 *Sheikh* Sudayyis said that Jews were...

...the scum of the human race, the rats of the world...whom *Allah* cursed and turned into apes and pigs...These are the Jews, an ongoing continuum of deceit, obstinacy, licentiousness, evil and corruption...³⁹¹¹

Then in 2004 the *Imam* of the *Kaaba* turned up in London to dedicate a huge *Mosque*, where he said with the straight face:

'*Muslims* should exemplify the true image of *Islam* in their interaction with other communities and dispel any misconceptions portrayed in some parts of the media,' he said.³⁹¹²

Early Islamic Phallic Coins

The early *Caliphs* considered themselves to be the head spiritual authority of *Islam* and successors of the Prophet *Muhammad*. If the *Caliphs* did not preach the Friday sermon themselves, they sat or kneeled at the front of the *Mosque* near the *Kiblah* and the *Mihrab* in a low-walled area called the *Maksura*.

Since each *Caliph* was a part-time *Imam* and he headed up the theocracy, the *Caliph* struck the same pose as *Muhammad* and the *Imams* used. This meant holding a sword as though it were a giant phallus.³⁹¹³ It seems that the *Caliphs* and *Imams* followed each other's examples in other matters of sex too—as when both *Imams* and rulers maintained large *Harems* staffed by captured slave women.³⁹¹⁴

The *Umayyad Caliph Abd Al Malik* reformed *Islamic* coinage by, for the most part, foregoing the use of human images around 695 AD. Perhaps, uncouth phallic images on coins had a part in rekindling the iconoclastic debates of the eight and ninth centuries among *Muslims*, Christians and Jews. The *Columbia Electronic*

³⁹¹⁰ Jubayr. *Travels*.

³⁹¹¹ Solnick, Aluma. "Muslim Clerics State: The Jews Are the Descendants of Apes, Pigs, And Other Animals," *MEMRI*, no. 11, 1 Nov 2002, *LGF*, 11 Jun 2004.

³⁹¹² "New Muslim centre opens its doors," *bbc.co.uk*, 12 Jun 2004, *LGF*, 11 Jun 04.

³⁹¹³ Shraga Qedar wrote that the *Caliph 'Abd Al Malik's* right hand was "placed on a sword in the attitude prescribed for the *Imam* at the recitation of the public sermon—*Khutba*" (Shraga Qedar's article "Copper Coinage of Syria—The 7th and 8th Century AD," as found in Barag. *Balog*, p. 34, and plate 6, coins 19-23).

³⁹¹⁴ Zwemer. *Heirs*, ch. 4, pp. 45-46.

Encyclopedia states:

...in the 8th and 9th century. The [Christian iconoclastic] movement was paralleled by the iconoclasm of *Islam*, Judaism and Manichaeism...³⁹¹⁵



Figure 10-16. Typical "Standing Caliph" coin (obverse & reverse sides).³⁹¹⁶ The sword is held in the manner prescribed for the *Khatib* [preacher] giving the *Khutba* [Friday] sermon—as though it were a phallic symbol.³⁹¹⁷

Figure 10-17. Typical "Standing Caliph" coin with sword phallic symbol.^{3918 3919}

Incidentally, Byzantine and *Muslim* traders used each other's coins extensively. As one might expect, each side minted coins with propagandistic messages that irked the other side. The *Caliphs* may have been given over to boasting about their sexual prowess just as *Muhammad* was. Perhaps the phallic *Caliph* coins were meant to boast about the *Caliph's* *Harem* since the Byzantine ceasar had no *Harems*.

Despite any iconoclastic controversies, *Imams* would not be deterred from using phallic symbols. Zwemer, writing in 1946 AD, notes that the widespread practice of the *Imams* holding a sword in the right hand extended down to his day:

The preacher sits in the *Minbar* and stands only for the delivery of the sermon. He must have a staff or a sword in his hand. Becker discusses the question [as to] why the preacher carries a staff or a sword. Some hold it was for his protection against unexpected attack from enemies. *Al Ghazali* in the *Ihya* (vol. i:130) says that the preacher holds the staff to prevent his gesticulating with his hand! 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.'³⁹²⁰

³⁹¹⁵ CEE, Iconoclasm entry.

³⁹¹⁶ Milstein, Rachel. "A Hoard of Early Arab Figurative Coins" as found in Barag. *Balog*, plate 6, coins 19-23. See also the images of ANS "Standing Caliph" coins such as 0000.999.15520, 1954.119.64, 1970.63.1, 1971.316.1100, 1991.3.163 and 1998.25.139.

³⁹¹⁷ Shraga Qedar wrote that the *Caliph* 'Abd Al Malik's right hand was "placed on a sword in the attitude prescribed for the *Imam* at the recitation of the public sermon—*Khutba*" (Shraga Qedar's article "Copper Coinage of Syria—The 7th and 8th Century AD," as found in Barag. *Balog*, p. 34, and plate 6, coins 19-23.

³⁹¹⁸ David Nicolle wrote in a caption under a picture of a "Standing Caliph" coin: "Gold dinar of the *Umayyad* Caliph *Abd Al Malik* (ruled 685-705 AD) made before a reform of *Islamic* money banned human representation from coins [circa 695 AD]. The bareheaded [meaning no *Kaffiya*] Caliph wears his hair long in the ancient Arab manner, has a long tunic, and carries his sword from a baldric [i.e. a sword belt slung over the shoulder] (*Cab. des Medailles*, Bib. Nat. Paris)" (Nicolle. *Conquest*, p. 3, and picture). The photo of the "Standing Caliph" coin clearly shows the *Caliph's* right hand on the sword handle, and his left hand is either on or behind the sword.

³⁹¹⁹ This illustrated coin depicts the *Umayyad* Caliph *Abd Al Malik* (685-705 AD). See the images of *Abd Malik* "Standing Caliph" coin at Nicolle. *Conquest*, p. 3. Standing *Caliph* coins can be seen online at the American Numismatic Society, accession numbers 0000.999.15520, 0000.999.19132, 1954.119.64 and 1971.316.1100, accessed Dec 2003.

³⁹²⁰ Zwemer. *Heirs*, ch. 4, p. 37.

It is commendable, we are told, that the pulpit be an elevated place and that the preacher lean on a bow, a sword or a staff...They also point to the relation between the *Mohammedan* pulpit and the judge's seat in early Arabia; explain why the *Khatib* [preacher] must sit down between the two *Khutbas* [Friday sermons]; and also why he must lean on a staff, sword or bow, for these were the attributes of the old Arabian judge (Becker).³⁹²¹

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.³⁹²²

The bit about “the old Arabian judge” holding a sword may be conjectural, but 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. There are also bronze statues dedicated to the moon- and war-god *Alumqah*, and most of them seem to have been holding swords or spears judging from the handholds. On one bronze, an inscription says it is the fourth bronze warrior dedicated to *Alumqah* from a certain devotee.³⁹²³

That the *Imam* was holding a large phallic symbol must have made it especially unpleasant to hear the *Imams* preaching in erotic verse, as Samuel Zwemer wrote:

Into the sermon he [the *Imam*] introduced compliments to the *Khalifah* [Caliphate] and his mother and prayers for them; he further recited many verses, some encomia [praise] on the sovereign, others of the *Sufi* erotic style, which affected the audience powerfully.³⁹²⁴

Significantly, the *Islamist* who beheaded Nick Berg in 2004 mentions *Imams* with swords engaged in *Jihad* battles. Joel Cohen translated and interpreted the Arabic introduction to the beheading video thus:

‘Are you not fed up with the *Jihad* of the conferences and the battles of giving sermons?’ the speaker said. ‘Has the time not come for you to lift the sword with which the master of the messengers was sent?’...Cohen continues: ‘This is a full call to arms: Lift the sword. The ‘master of the messengers’ refers to *Allah*, that is, in the [Islamist] writer’s mind all the messengers of the past were given the ability to fight the non-believers and so to the *Ummah* has it today.’³⁹²⁵

It is interesting to note that when *Muhammad* sodomized the idols, he used a sword and staff as phallic symbols. *Muhammad* had a “coat of mail and his helmet, he girt on his sword; but in his hand he carried a staff and his visor was up.”³⁹²⁶ This point was discussed elsewhere.

That the sword was used: 1) as a phallic symbol and 2) to subdue infidels, led *Muslims* to think that sodomizing was also a legitimate means of subduing infidels. As Stephen O. Murray and Will Roscoe wrote:

³⁹²¹ Zwemer. *Heirs*, ch. 4, p. 41.

³⁹²² Zwemer. *Heirs*, ch. 4, pp. 42-43.

³⁹²³ Simpson. *Sheba*, catalog 24 (fourth of four bronze warriors), 25, 124 (alabaster plaque showing devotee with raised right hand and crescent-shaped pommel in left), 125, pp. 59-60, 117.

³⁹²⁴ Zwemer. *Heirs*, ch. 4, pp. 46-47.

³⁹²⁵ “Berg video called how-to-kill demo: Translator-expert sees *Jihadist* message to *Muslims* worldwide,” WorldNetDaily.com, 17 May 2004.

³⁹²⁶ Lings. *Sources*, p. 120.

Some [Muslims] (such as Abu Nuwas [died 195 AH/810 AD] and the [Madinan] jurists of the Maliki school rationalized the practice of making non-believers 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.³⁹²⁷

The Maliki school of jurisprudence in Madina was founded by Malik Ibn Anas, Abu Abd Allah (94-179 AH/716-795 AD). The Maliki school is followed in Algeria, Tunis, Morocco, Mauritania, Libya, Kuwait, Bahrain, Dubai and Abu Dhabi. It is no wonder that these countries have been nearly entirely Muslim since Medieval times since non-Muslims fled for fear of being sodomized—among other reasons.

Muhammad's Turban Was a Phallic Symbol

The moon-gods such as Sin all wore turbans—often with two or more horns off to the side, or a crescent planted on top.³⁹²⁸ Besides being the symbol of Sin, the turban was a not-so-subtle phallic symbol. Traditions confirm that Muhammad wore a turban, as when Bukhari records a Hadith narrated by Ja'far Bin 'Amr:

My father said 'I saw the Prophet passing wet hands over his turban and Khuffs (leather socks)' (Sahih Bukhari, vol. i, bk. 4, no. 204).

The Biblical prophet Ezekiel writes that the Babylonian chariot officers that were painted on walls in vermilion (red) had flowing turbans and belts. Ezekiel then contrasts this with hardcore pornography—the rather graphic image of Egyptians with private parts as big as those of donkeys (Eze 23:15-20).

Ezekiel seems to say that the flowing turbans were the soft porn equivalent of the hardcore porn, or in other words, the turbans were phallic symbols. To be more specific, the turban represents the foreskin or prepuce of the phallus, and the person wearing the turban represents the phallic shaft. This was in keeping with widespread use of phallic columns in all sizes found all over the ancient world.

It seems the Sufis and others made the turban into an obvious Lingam and Yoni symbol by having a suggestive foot-long pole with a rounded end project upward from the turban.³⁹²⁹

Imams wore turbans, especially in the pulpit, as Zwemer wrote:

Among the Shiahs it is ordained that the preacher shall wear a turban and the striped Yemen cloak. The Umayyads used to robe the preacher in white but in Abbasid times he wore black.³⁹³⁰

The preacher sits in the Minbar and stands only for the delivery of the sermon. He must have a staff or a sword in his hand...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.'³⁹³¹

Incidentally, a Kaffiyah cloth head covering and a Turkish Fez do not appear to be phallic symbols.

³⁹²⁷ Murray. Culture, p. 304.

³⁹²⁸ Larousse, Sin entry, p. 56.

³⁹²⁹ Illustration from a manuscript of the Divan of Hafiz made for the Safavid Iranian prince Sam Mirza (1526-1527 CE)" (Blair & Bloom. Paradise, pp. 61, 107, image 46a). Also, see Fani. Sufis, illustration on the book cover jacket.

³⁹³⁰ Zwemer. Heirs, ch. 4, p. 37, fn. 10.

³⁹³¹ Zwemer. Heirs, ch. 4, p. 37.

Muhammad's Palm Trunk Phallic Symbol

It was discussed earlier that *Muhammad's* staff (also called a *Sutra* pole) served as a phallic symbol when he sodomized the 360 idols at the *Kaaba*. One of *Muhammad's* spears served as an *Asherah* pole that symbolized Venus and was another outside substitute for the Venus-altar *Mihrab*. Similarly, at his *Mosque* in *Madina*, *Muhammad* used a sawed off palm tree trunk as an additional phallic symbol.

A previous chapter mentions how the palm tree's date-bearing sheath and the pollen-bearing *spadix* (K 006:099, 141; 026:148; 050:010; 055:011) were associated with human sexuality (see semen, sheath, spadix and sperm in the Index). One *Muslim* lexicographer even compared the color and smell of palm pollen to human semen.³⁹³²

Given the just-mentioned facts, *Muhammad* must have thought that phallic energy was latent in the palm trunk and rubbing and embracing the trunk would release that sexual energy into humans.

Gibb and Kramers wrote about the palm stump and how *Muhammad* had his sex palace built right abreast the *Madinan Mosque*:

On the east side two huts of similar materials were built for the Prophet's wives Sawda and 'A'isha; their entrances opened on to the court and were covered with carpets; they were later increased so that there were nine little houses for the Prophet's wives...On the south side, later the *Kiblah* side, an arbor [open place for trees] was probably built also, for the Prophet used to preach leaning against a palm trunk and this must have been on the *Kiblah* side.³⁹³³

Zwemer wrote that while preaching...

...the prophet was accustomed to lean against a palm-stump.³⁹³⁴

...the pulpit took the place of the palm trunk against which *Mohammed* used to lean and which lamented when he abandoned it.³⁹³⁵

Evidently, *Muhammad's* escapades with his wives left him too exhausted to stand up without support, so he had to lean against a palm trunk. Making the marital rounds also left *Muhammad* too little energy and time to learn how to read. After all, *Muslims* assert that *Muhammad* was illiterate.

The way the *Koran*, *Hadiths* and *Muhammad's* biographies read, one can expect that *Muhammad's* palm stump thumping sermons were salacious and prurient. His sermons advised *Muslims* to try different sexual positions. *Muhammad* said:

Your women are your fields—plow them however you want (K 002:223).

Muhammad's sermon props included wearing clothes with spots of semen. As was quoted earlier in this chapter, Aisha said:

I used to wash the semen off the clothes of the Prophet and even then I used to notice one or more spots on them (*Sahih Bukhari*, vol. 1, bk. 4, no. 233).

I used to wash the traces of *Janaba* (semen) from the clothes of the Prophet and he used to go for prayers while traces of water were still on it [water spots were still visible] (*Sahih Bukhari*, vol. 1, bk. 4, no. 229).

³⁹³² Lecker. *Arabia*, XII:563-564.

³⁹³³ Gibb & Kramers. *Encyclopedia*, p. 331, *Masjid* entry.

³⁹³⁴ Zwemer. *Heirs*, ch. 4, p. 36.

³⁹³⁵ Zwemer. *Heirs*, ch. 4, pp. 35-36.

Muhammad gave his sermons while leaning on a phallic symbol palm stump. Unfortunately, *Muhammad* did more than just lean against the stump:

The Prophet used to deliver his sermons while standing beside a trunk of a date palm...the Prophet went to it [the trunk], rubbing his hand over it... (*Sahih Bukhari*, vol. 4, bk. 56, no. 783).

The Prophet descended (the pulpit) and embraced it [the trunk] (*Sahih Bukhari*, vol. 4, bk. 56, no. 784).

So the prophet treated the phallic symbol stump similar to how he treated the Black Stone—by caressing and embracing it.

Muhammad's phallic worship should have raised some eyebrows if it were not for the fact that phallicism was common nearly everywhere outside of Christendom—from the British Isles to India to *Thailand*. A phallus was carried in Greek and Roman *Dionysian* processions. *Hindus* had their *Lingam* and *Yoni*.

Phallic columns could be found dotting many ancient landscapes in order to promote fertility in humans, animals and crops. The Latin god *Priapus* (Greek: *Priapos*) was used as a combination phallic column and scarecrow in gardens and vineyards.³⁹³⁶

Most of the pagan Arabs of *Muhammad's* day were by no means above phallicism. In fact, some *Makkans* were not even above animism and cannibalism. *Kuraish* women wanted to drink wine out of their enemies' skulls.

Some *Makkan* women actually cut the nose and ears off *Muhammad's* uncle Hamza and used them to make anklets and collars—necklaces that hug the neck. A woman named Hind actually cut out Hamza's liver and chewed it.³⁹³⁷ Alfred Guillaume remarks on this:

This seems to be a survival of prehistoric animism. By devouring an enemy's liver it was hoped to absorb his strength.³⁹³⁸

Muhammad and his followers were not above mutilating their enemies and *Allah* said that any mutilation done out of retaliation was ethical but not mandatory. Ishaq wrote that *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.³⁹³⁹

When the Arabs conquered more civilized lands, they became somewhat more sophisticated. Then *Muslims* became embarrassed by some of the uncouth practices that *Muhammad* followed but still they did not disavow these practices. For instance:

- Christians noted that *Muslims* kissed passionately and rubbed (i.e. masturbated) the Black Stone betyl in its vulviform case.³⁹⁴⁰
- *Caliph Umar* said that he saw no benefit in kissing the Black Stone but nevertheless, he kissed it anyway on account of the example that *Muhammad* set (*Sahih Al Bukhari* 002:667, 675, 676, 679, 680).

³⁹³⁶ EB, "Priapus & Priapea" entry, accessed 18 Apr 2004.

³⁹³⁷ Guillaume. *Islam*, p. 385.

³⁹³⁸ Guillaume. *Islam*, p. 385, fn. 1.

³⁹³⁹ Guillaume. *Islam*, p. 387.

³⁹⁴⁰ Sahas. *Heresy*, pp. 88-89.

Of course the traditions do not forthrightly admit *Muhammad's* phallicism since all this material was edited out and lost. The editor *Ibn Hisham* (died in 828 or 833 AD/213 or 218 AH) even admitted that he omitted many interesting details from *Ibn Ishaq's* biography of *Muhammad*. Hisham wrote:

...things which it is disgraceful to discuss; matters which would distress certain people...all these things I have omitted.³⁹⁴¹

Therefore, it is not surprising that in the traditions *Muhammad's* primitive phallic beliefs and practices are explained away. The *Hadiths* record that *Muhammad* merely rubbed (i.e. masturbated) and embraced the palm trunk when it whimpered after *Muhammad* began preaching at a distance.³⁹⁴² The traditionists would rather say that *Muhammad* was a grief counselor to a tree stump than admit *Muhammad* believed in phallicism!

Figure 10-18. *Muhammad* in a *Mosque* among some of his sex symbols. How many can you find? The phallic symbols include: 1) a palm tree stump, 2) a sword, either sheathed hanging on a baldric belt or held in a suggestive position,



3) a *Sutra* pole, 4) turbans, 5) an *Asherah* spear and 6) the *Muslim* men in a *Rakah* "foreplay and oral sex" position. The entire *Mihrab* Venus altar with a *Mosque* lamp in a lunette is stylized and vulviform. The *Lingam* and *Yoni* symbols are: 1) the Venus orb and crescent-moon couplet symbols on the wall and *Mihrab* lamp and 2) the worshipper making the Sign of *Tanit* (Venus) by forming a crescent and Venus orb with his arms and head in a *Rakah* position.³⁹⁴³

Someone might ask why early *Islamic* traditionists would sanitize accounts about *Muhammad* and his phallic palm trunk rather than just not mention the palm trunk at all. The traditionists felt they had to manufacture some story because the stories about *Muhammad* and his phallic palm trunk never stopped circulating. Pilgrims to *Madina* expected to see the palm trunk, as when a *Muslim* pilgrim *Ibn Battuta* wrote in 1326 AD that he...

...reverently touched the fragment that remains of the palm-trunk against which the Prophet stood when he preached.³⁹⁴⁴

³⁹⁴¹ Ishaq. *Sirat*, p. 691, "*Ibn Hisham's* Notes."

³⁹⁴² Zwemer. *Heirs*, ch. 4, pp. 35-36.

³⁹⁴³ All the sex symbols listed in the caption are discussed in this chapter.

³⁹⁴⁴ Battuta, *Ibn. Travels in Asia and Africa (1325-1354)*. H. A. R. Gibb (translator and editor), Broadway House, London, 1929, pp. 74-77.

Incidentally, the scholar Carleton Coon wrote that he knew that *Muslim* traditionists obfuscated history too:

Muslims are notoriously loath to preserve traditions of earlier paganism and like to garble what pre-Islamic history they permit to survive in anachronistic terms.³⁹⁴⁵

The Irony of It All

While *Muhammad* tried to practice satyriasis as much as possible, he did suffer periods of impotence and one such bout lasted an entire year.³⁹⁴⁶ Perhaps intermittent periods of sexual dysfunction led *Muhammad* not to reject the pagan *Lingam* and *Yoni* paraphernalia just as *Muhammad* adapted for Islamic use other pagan objects and rituals that he found to be useful.

Muhammad's favorite wife Aisha related that while *Muhammad* was in *Madina*:

Magic was worked on *Allah*'s Apostle so that he used to think that he had sexual relations with his wives while he actually had not (*Sahih Bukhari*, vol. 7, bk. 71, no. 660; also vol. 4, bk. 54, no. 490).

Interestingly, some *Makkan* critics early on in *Muhammad*'s career thought *Muhammad* was "bewitched" (*Yusuf Ali K* 017:047).

Evidently, one of *Muhammad*'s bouts of impotence drove Aisha into a tryst with a man named Safwan. 'Ali Dashti wrote:

It is of course possible that 'A'esha's womanly feelings had been so hurt and incensed by the appearance of a rival that she deliberately either sinned or staged the adventure as a warning to her husband. Certainly there is difficulty in believing that when her *Howdah* was lifted onto the camel, nobody noticed that it was too light [meaning that Aisha was not in it]. Several more questions spring to mind. Why did not *Muhammad*, who was so fond of 'A'esha, ask whether she was all right before the caravan set off? How could 'A'esha have been so unaware of the departure preparations of several hundred *Muslim* warriors that she failed to get herself back to the caravan on time and was left stranded in the desert until Safwan found her? Although Safwan's task was to ride some way behind when the caravan was in motion, would not he have caught up with it when it next had to halt to rest the men and the animals? The story of Safwan's sudden appearance and rescue of 'A'esha quite a long time after the caravan's departure does not seem true to fact nor logically coherent. *Prima facie*, the evidence suggests that 'A'esha stayed behind [the caravan] in collusion with Safwan.³⁹⁴⁷

Though the *Shia* Ali Dashti sounds noncommittal about what actually occurred, some *Shias* believe that Aisha committed adultery. This makes *Sunnis* angry and they say:

...they [*Shias*], who curse the Prophet's wives and accuse [the Prophet's wife] 'Aisha of prostitution?³⁹⁴⁸

³⁹⁴⁵ Coon. *Southern*, p. 398.

³⁹⁴⁶ Ishaq. *Sirat*, p. 240, fn. 1.

³⁹⁴⁷ Dashti. *Career*, p. 130.

³⁹⁴⁸ "Shi'a Threat to Sunni Islamists No Less than the 'Judeo-Christian' Threat," SDS: *Jihad and Terrorism Studies*, MEMRI, 2 May 2003, no. 498.

The most plausible explanation of why Aisha went off into the night with Safwan was that Aisha was interested in the sex with Safwan. Safwan most likely was young while *Muhammad* was past his prime, as Ali Dashti wrote:

She [Aisha] was seven years old when she was betrothed and nine years old when she was married to the Prophet, the gap between them being more than forty years. Her age when he died in 11 AH/632 AD was sixteen or seventeen years.³⁹⁴⁹

While Safwan was young and in shape, *Muhammad* was also fat and out of shape. Lifting *Muhammad* up while he wore two coats of chain-mail was as meritorious a deed as becoming a martyr, according to his biographer, Ishaq:

The apostle made for a rock on the mountain to climb it. He had become heavy by reason of his age, and moreover he had put on two coats of mail [6 to 20 kilograms each], so when he tried to get up he could not do so. Talha b. 'Ubaydullah squatted beneath him and lifted him up until he settled comfortably upon it...*Al-Zubayr* said: 'That day I heard the apostle saying 'Talha earned paradise when he did what he did for the apostle.'³⁹⁵⁰

Aisha was one of many wives and concubines. Aisha only received a fraction of the attention that the polygynist *Muhammad* could muster, which often was nothing owing to his impotency. It was true that *Muhammad* boasted of having sex with all his wives in one night,³⁹⁵¹ but Aisha thought *Muhammad* was pathetic. She explained that *Muhammad* said he had raging sex only because he was bewitched.³⁹⁵² Aisha said that for a long while *Muhammad* had no sex at all.

Aisha figured that while *Muhammad* was "shooting blanks," so to speak, Safwan would help her produce a male heir for *Muhammad*. Aisha thought that since *Muhammad* was under a spell that made him think he was having unbridled sex with all his wives, he would never suspect that the child was not his. The cuckolded *Muhammad* would be none the wiser when she became pregnant, and she would be queen.

Aisha Got the Idea of Surrogate Parenting From *Muhammad*

Aisha got the idea of bearing an heir for *Muhammad* by another man from *Muhammad* himself. *Muhammad* was desperate to produce a male heir not only to affirm his own self-esteem but to silence his critics who called him *Al Abtar*, as was discussed earlier in this chapter.

Evidently, *Muhammad* knew that he was shooting blanks so he hoped that some of his wives and concubines were already pregnant by their just deceased husbands. He then would claim the progeny as his own. *Muhammad* may have come with this idea after hearing the account of David, Bathsheba and Uriah the Hittite (2Sa 11:06-13). Bathsheba's son was Solomon, who is mentioned prominently in the *Koran*.

Muhammad's attempts at claiming paternity of another man's child include:

- *Muhammad's* wife, Zaynab I, was the wife of his adopted son Zayd.
- *Muhammad* married and had sex with Safiya on the very night that her husband Kinana was tortured and beheaded on *Muhammad's* orders.^{3953 3954}

³⁹⁴⁹ Dashti. *Career*, p. 123.

³⁹⁵⁰ Ishaq. *Sirat*, p. 383.

³⁹⁵¹ *Sahih Bukhari*, vol. i, no. 268 and vol. vii, no. 142.

³⁹⁵² *Sahih Bukhari*, vol. 7, bk. 71, no. 660; also vol. 4, bk. 54, no. 490.

³⁹⁵³ Ishaq. *Sirat*, p. 515.

³⁹⁵⁴ Muir. *Life*, vol. 4, pp. 70-71.

This scheme of claiming paternity of another man's child never worked for *Muhammad*, even though he had sex with about two dozen women that historians know of, at least three of whom were recently wives of other men. This number does not even count the slaves *Muhammad* had sex with, who are called "those whom" *Muhammad*'s "right hand possessed" (K 033:050 (twice) and 052).

Just on the off-chance that one of his wives would become visibly pregnant after *Muhammad*'s death, either by *Muhammad* or another man, *Muhammad* commanded that his wives not remarry after his death unless he granted them a divorce before he died.³⁹⁵⁵ Divorces were not finalized for three months, meaning that *Muhammad* could still claim an heir from the divorcee during the waiting period (K 065:004).

If *Muhammad*'s wives did not remarry, *Muslim* historians claim that a baby born to one of his wives was *Muhammad*'s a full seven years after his death. *Muhammad* knew that if any of his widows became pregnant out of wedlock she would claim that the baby was *Muhammad*'s in order to avoid being flogged or stoned.

One might ask "How could *Muhammad* become a father up to seven years after he died without modern science?" *Sharia* law contains the laughable "Sleeping Fetus" provision. *Sharia* law jurists believed that the "Sleeping Fetus" gestation period could last up to seven years.³⁹⁵⁶ The *Hanifa* school of *Islam* however stipulates that the maximum is two years, as Sanusi Lamido Sanusi (*Sic*) wrote:

Abu Hanifa places the bar at two years based on an opinion expressed by Aisha, the wife of the Holy Prophet.³⁹⁵⁷

If one of *Muhammad*'s wives bore a child after his death, then *Muhammad*'s legacy would be spared this bit of odium about his chronic infertility. Such was the state of *Islamic* morality that *Muhammad* was unconcerned about his reputation as a butcherer of Jews, but he was concerned about whether he fathered any princes and princesses after becoming "King of the *Hijaz*."

Repercussions of Aisha's One-night Stand

When the tryst between Safwan and Aisha became common knowledge, *Muhammad* and his associates concocted a story mostly to save *Muhammad*'s reputation. *Muhammad* was already ridiculed for being heirless, therefore his career would have been over if it became public that *Muhammad* was both cuckolded and impotent.

Muhammad nearly was the victim of paternity fraud. For this reason he put a corrective in the *Koran* that women who accept *Islam* must swear not to tell such lies, as 'Ali Dashti wrote:

After the *Muslim* conquest of *Makka*, a large delegation of *Makkan* women went to the Prophet to swear allegiance and profess *Islam*. This was the occasion of the revelation of verse 12 of *Sura* 60 (*Ol-Momtahana*), which made their admittance to *Islam* conditional on their belief and behavior: 'O Prophet, when believing women come to you swearing allegiance to you, (it must be) on condition that they shall not engage in adultery and prostitution, shall not kill their children, shall not tell the slanderous tales which they invent about what is

³⁹⁵⁵ Dashti. 23-Years, p. 128.

³⁹⁵⁶ Peters, Ruud. "Islamic Law in Nigeria," *Hauser Global Law School Program* (NYU), law.nyu.edu/magazines/autumn02/LSMGGLOB03.pdf, Autumn 2002, p. 85.

³⁹⁵⁷ Sanusi, Lamido Sanusi. "Amina Lawal: Sex, Pregnancy and *Muslim* Law," Niger Delta Congress, nigerdeltacongress.com/articles/amina_lawal.htm, Sep 2002.

between their arms and their legs (i.e. make false allegations about the paternity of expected children)...³⁹⁵⁸

The one-night stand did not go as planned because Aisha was spotted with Safwan. When Aisha got back to *Madina* she immediately became ill for about twenty days. This sickness suggests that Aisha took an abortifacient to ensure that if she were pregnant she would not bring Safwan's baby to term and embarrass *Muhammad* further.

This may explain why Aisha never did have children by *Muhammad* since abortifacients often leave women sterile. Then again, her childlessness may have been caused by:

- The physical and emotional trauma of having sex with *Muhammad* when she was only nine, or
- A sexually transmitted disease passed by *Muhammad* that rendered most of his sex partners infertile and caused some to have miscarriages (as will be discussed in the Moon-o-theistic drug chapter).

Abortion is a common subject in the *Hadiths*.³⁹⁵⁹ Medicinal abortions were common long before *Muhammad*'s time, as Alvin Schmidt wrote:

...administering medicinal potions was a common way of inducing abortions among the Greco-Romans.³⁹⁶⁰

There were several plants known to have abortifacient properties including tansy, pennyroyal, hemlock and Savin-tops (*Juniperus Sabina* conifer).³⁹⁶¹ *Muhammad*'s biographer, *Ibn Ishaq*, mentions one abortifacient plant, the Willdenow:

Ya'qub b. 'Utha told me that he was informed that that year [the "Year of the Elephant" when *Muhammad* was born] was the first time that measles and smallpox had been seen in Arabia; also that it was the first time that bitter herbs like rue, colocynth and *Asclepias Gigantea* [Willdenow] were seen.³⁹⁶²

The *King's American Dispensatory* notes:

...*Asclepias Gigantea*, Willdenow...Habitat: East Indies and South India...Shrubs yielding *Mudar*-bark...the bark has a bitter, acrid, mucilaginous taste...the dry juice is said to be used in India as an abortifacient and to destroy female babies.³⁹⁶³

This seems to explain why *Muhammad* according to tradition had to put a stop to the killing of female babies for no other reason than that they were not boys.

The Willdenow preparation may have been produced locally since Ishaq says Willdenow grew in Southern Arabia. If the preparation was made in India, this does not preclude its use in Arabia since the Arabs were middlemen merchants for all sorts of trade between India, the Mediterranean and the Fertile Crescent. Moreover, *Muhammad* even recommends using an Indian herbal preparation:

I heard the Prophet saying 'Treat with the Indian incense ([*Ud Al Hindi* aloeswood], for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy' [disease of the lungs]. Once I went to *Allah's* Apostle with a son of

³⁹⁵⁸ Dashti. *Career*, p. 119.

³⁹⁵⁹ Search on "abort" and "abortion" in an online *Hadith* collection.

³⁹⁶⁰ Schmidt. *Influence*, p. 57.

³⁹⁶¹ Felter. *Dispensatory*, "Sabina (U. S. P.)—Savine" entry.

³⁹⁶² Ishaq. *Sirat*, p. 27.

³⁹⁶³ Felter. *Dispensatory*, "Asclepias Incarnata—Flesh-Colored Asclepias" entry.

mine who would not eat any food and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of urine.³⁹⁶⁴

The *Koran* chronicles how infant girls were killed *Post Partum* but the *Koran* does not mention that the babies likely were poisoned first:

When a daughter is announced to one of them his face becomes black and he is full of wrath. He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it in the dust? Now surely evil is what they judge (*K* 016:058-059).

Muhammad did not want to make an issue out of Aisha's tryst since that would expose him to ridicule over his sexual impotence and his having been cuckolded. Therefore, after he was assured that Aisha was not pregnant, he had a most convenient revelation wherein *Allah* himself attested to Aisha's innocence.

In order to legally clear Aisha's name, *Muhammad* legislated that in order to convict someone in court of adultery or rape, four impeccable male witnesses were needed (*K* 024:004, 013). The reason the number was set at four was that only Safwan and Aisha knew what really happened between them. Also, there were only three male ringleaders who spread the rumor (or truth) about Aisha's affair. Robert Spencer wrote:

Muhammad demanded four witnesses [to prove rape] in order to exonerate Aisha of adultery (see *K* 024:013 and *Sahih Bukhari*, vol. 3, bk. 52, no. 2661).³⁹⁶⁵

Incidentally, another scandal led *Muhammad* to change another longstanding custom so no one could say that he wrongfully married his adoptive son's wife. First, *Muhammad* had *Allah* approve of his marrying his adoptive son's wife, Zaynab (*K* 033:037). Then he had *Allah* say that *Muhammad* was not wrong but that the adoption custom was bad.

Muhammad had *Allah* say that adoptive sons ought to keep their familial name rather than change it (*K* 033:004-005). So, according to *Muhammad*, when he adopted Zayd bin Harithah, he should not have changed his name to Zayd bin (i.e. son of) *Muhammad*.³⁹⁶⁶ Thus *Islam* does not allow adoption but only "Kefala, a type of guardianship in which children retain their original family identities."³⁹⁶⁷

The *Koran* states that if an accuser of rape cannot produce four witnesses, he is a liar (*K* 024:013). Since a woman's testimony is devalued by half, eight women witnesses would be required (*K* 002:282). So the three men who accused Aisha were deemed liars and received eighty lashes each.³⁹⁶⁸

This four-witness requirement has been a disaster for *Muslim* women since in *Muslim* societies, *Muslim* males can rape with near impunity. If a woman accuses a *Muslim* male of rape but cannot produce four male witnesses or eight female

³⁹⁶⁴ *Sahih Bukhari*, vol. 7, bk. 71, no. 596; also see 611, 613 and 616, and *Sahih Muslim*, bk. 26, nos. 5487 and 5488.

³⁹⁶⁵ Glazov, Jamie. "Islam Symposium Part III: The Right to Dissent, Comedy and the *Burqa*," *FPM*, 6 Mar 2003.

³⁹⁶⁶ Shamoun, Sam. "Revisiting *Muhammad*'s Marriage to His Adopted Son's Divorcee, Zaynab Bint Jash," answering-Islam.org, accessed 28 Sep 2005.

³⁹⁶⁷ Duin, J. "Christian orphans stuck in limbo in Iraq," washingtontimes.com, 22 Dec 2005, *DW*.

³⁹⁶⁸ Ishaq, *Sirat*, pp. 494-497.

witnesses, her charge and testimony is recycled into an admission of adultery or perjury.³⁹⁶⁹ Robert Spencer wrote:

Yet that has created a situation in which women who are raped are accused of adultery after the accused male denies the act. Sisters in Islam, a Muslim women's rights group, estimates that as much as seventy-five percent of the women who now populate *Pakistani* prisons are actually victims of rape.³⁹⁷⁰

In *Pakistan*, one woman was raped but she was sentenced to death by stoning for adultery. The judge said that her testimony about being raped was inadmissible as testimony in the rape because she could not produce four witnesses to back up her story. Her testimony was however admissible as a confession of having sex outside of marriage. *The New York Times* (17 May 2002) noted that this case fit "a familiar pattern."³⁹⁷¹ The "pattern" applies everywhere *Sharia* law is enforced, as *Reuters* reports:

Islamic courts in Nigeria sentenced two women to death by stoning for having sex out of wedlock, but two men whom they said they slept with were acquitted for lack of evidence, authorities said on Tuesday.³⁹⁷²

Since recourse to the law can easily backfire on women under *Sharia* law, it is not surprising that to avoid rape at all costs, *Muslim* women must resort to wearing concealing clothing and a *Hijab* head covering even in sweltering weather.

The Bewitching of Muhammad

Gordon Newby wrote on the bewitching of *Muhammad*:

During *Muhammad's* lifetime, Jewish magicians are supposed to have cast a spell on *Muhammad*, rendering him impotent for a period of time.³⁹⁷³

Muhammad's biographer, *Ibn Ishaq* wrote:

From *Bani Zurayq* [a Jewish tribe at or near *Madina*]: Labid b. A'sam who bewitched the apostle of God so that he could not come at his wives.³⁹⁷⁴

Michael Lecker wrote that the desired effect of the witchcraft was:

...harming the Prophet's sexual potency. This is expressly said in the sources...³⁹⁷⁵

Guillaume wrote:

In commenting on this [*Muhammad's* impotence] Suhayli [died 1185 AD/581 AH] asserts that the tradition is sound and is accepted by the traditionalists. He found in the *Jami'* of Mu'ammār b. Rashid...the statement that **the spell lasted for a year**. He adds that the *Mu'tazili* and Modernists rejected the tradition on the ground that prophets could not be bewitched otherwise they would commit sin and that would be contrary to the word of God 'And God will protect them from men' (*Sura* 5.71). He [Suhayli] finds the tradition unassailable. It is properly attested and intellectually acceptable. The

³⁹⁶⁹ Glazov, Jamie. "Islam Symposium Part III: The Right to Dissent, Comedy and the *Burqa*," *FPM*, 6 Mar 2003.

³⁹⁷⁰ Glazov, Jamie. "Islam Symposium Part III," *Idem*.

³⁹⁷¹ Trifkovic. *Sword*, pp. 154-155.

³⁹⁷² "Two Women Sentenced to Death by Stoning in Nigeria," *Reuters.com*, 12 Oct 2004, C&R.

³⁹⁷³ Newby. *Arabia*, p. 73.

³⁹⁷⁴ Ishaq. *Sirat*, p. 240, in the section "The Names of the Jewish Adversaries."

³⁹⁷⁵ Lecker. *Arabia*, XII:563.

prophets were not preserved from bodily afflictions in which category sorcery falls.³⁹⁷⁶

There ought to be no doubts about the bewitching of *Muhammad* episode since the subject is often mentioned in the *Hadiths*. Maududi says in his commentary on *Suras* 113-114:

As far as the historical aspect is concerned, the incident of the Holy Prophet being affected by magic is absolutely confirmed, and if it can be refuted by scientific criticism, then no historical event of the world can be proved right and genuine. It has been related by Bukhari, *Muslim*, Nasai, *Ibn Majah*, *Imam Ahmad*, *Abdur Razzaq*, *Humaidi*, *Baihaqi*, *Tabarani*, *Ibn Sad*, *Ibn Mardayah*, *Ibn Abi Shaibah*, *Hakim*, *Abd Bin Humaid* and other traditionists on the authority of *Hadrat Aishah*, *Hadrat Zaid Bin Arqam* and *Hadrat Abdullah Bin Abbas*, through so many different and numerous channels that forgery is out of the question.³⁹⁷⁷

Muhammad thought he was bewitched and this caused his perennial impotency. Many authorities believe this bewitching affair is why *Muhammad* produced two *Koranic* chapters:

Commentators on the *Koran* relate that the reason for the revelation of the chapter quoted above [K 113] was that a Jew named Lobeid [or Labid] had, with the assistance of his daughters, bewitched *Mohammed* by tying eleven knots in a cord which they hid in a well. The Prophet falling ill in consequence, this chapter [K 113] and that following it [K 114] were revealed; and the angel *Gabriel* acquainted him with the use he was to make of them [K 113-114] and told him where the cord was hidden. The [future] *Khalif* Ali fetched the cord and the Prophet repeated over it these two chapters; at every verse a knot was loosed till on finishing the last words, he was entirely freed from the charm.³⁹⁷⁸

It is astounding that two short chapters of the *Koran* were written as an antidote to the spell that caused impotency. The *Hadiths* record:

The Prophet...disliked ten things...using spells except with the *Mu'awwidhatan* [the last two chapter of the *Koran*] (*Sahih Abu-Dawud*, bk. 34, no. 4210).

The string with knots represented *Muhammad's* penis. So basically every time *Muslims* say the eleven (5+6=11) verses of K 113-114, this repeats *Muhammad's* eleven-step counter spell for untying the knots that witchcraft had put in his penis.

That the last two chapters of the *Koran* are an antidote to a magic spell is less astounding when one realizes that *Islam* is chock full of Animistic practices and sexual rites.³⁹⁷⁹ Moreover, a substantial portion of the *Koran* was transcribed off of amulets and talismans. This means much of the *Koran* was used as charms and as antidotes to spells and this partly explains why the *Koran* is so choppy and repetitive. Guillaume wrote:

The recording of the prophet's words in the beginning was haphazard. Verses were written on **palm leaves, stones, the shoulder blades of animals**—in short, on any material which was available. Tradition associates the collection of all this material, together with what men had committed to memory, to *Abu*

³⁹⁷⁶ Ishaq. *Sirat*, p. 240, fn. 1.

³⁹⁷⁷ Maududi. *Meaning, Suras* 113-114.

³⁹⁷⁸ Zwemer. *Animism*, ch. 9, fn. 9.

³⁹⁷⁹ Zwemer. *Animism*.

Bakr, the first *Caliph*, and alternately to his successor 'Umar who died before the work was completed.³⁹⁸⁰

Gibb wrote in the same vein:

Whether the *Koran* was written down in full during *Mohammed's* lifetime is a question on which there are conflicting traditions. The generally received account describes its first compilation a few years after his death from '**scraps of parchment** [the skin of a sheep or goat] **and leather, tablets of stone, ribs of palm branches, camels' shoulder-blades and ribs, pieces of board** and the breasts of men [i.e. their memory].'³⁹⁸¹ To this, probably, is to be ascribed much of the unevenness and the rough jointing which characterize the present composition of the longer *Suras*.³⁹⁸¹

Zwemer describes common *Muslim* amulets as being of the same material as the materials from which the *Koran* was compiled. This shows the real reason why many verses of the *Koran* had to be copied off of bones and branches years after *Muhammad* had died:

...the most common amulets among *Muslims* there are bits of rag [formed into a pouch], containing herbs or some drug. But more frequently they [pouches] contain a **small bit of paper with certain Arabic writings—verses from the *Koran*** and mysterious looking squares with letters and figures in the corners are also used. These they call their *power*....In the villages of the [Nile] Delta, where ninety-nine percent of the people are *Muslim*, and in the back streets of *Cairo*, the intellectual capital of *Islam*, I have collected **amulets made of bone, shell, skin** [i.e. leather], **horns of animals, teeth, claws**, mud from the tombs, etc., etc. *Islam* and Animism live, in very neighborly fashion, on the same street and in the same mind.³⁹⁸²

Consequently, much of *Muhammad's* verses survived only on amulets after his death. One reason was that domesticated goats, used mainly for milk, came into *Muhammad's* quarters and ate bread dough and the *Koran*.³⁹⁸³ Aisha, *Muhammad's* favorite wife, speaks of how a goat abrogated two verses permanently:

The verse[s] of stoning [an adulterer] and of suckling an adult ten times [?!]...they were (written) on a paper and kept under my bed. When the Messenger of *Allah*...expired and we were preoccupied with his death, a goat entered and ate away the paper.³⁹⁸⁴

Blaming Jews for *Muhammad's* Impotency

Worse still, *Muhammad* blamed his sexual impotence on Jews, saying that it was caused by their witchcraft. Evidently, superstitious thinking ran in *Muhammad's* family since *Muhammad's* mother Amina was involved in the occult:

Muhammad's mother, Aminah, was of an excitable nature and often claimed that she was visited by spirit, or *Jinns*....She also at times claimed to have visions and religious experiences. *Muhammad's* mother was involved in what we

³⁹⁸⁰ Guillaume, *Islam*, p. 57.

³⁹⁸¹ Gibb, *Survey*, p. 33.

³⁹⁸² Zwemer, *Animism*, ch. 10.

³⁹⁸³ *Sahih Bukhari*, vol. 5, bk. 59, no. 462.

³⁹⁸⁴ Musnad Ahmad Bin Hanbal. vol. 6. p. 269; Sunan Ibn Majah, p. 626; Ibn Qutbah, *Tawil Mukhtalafi 'l-Hadith* (Cairo: Maktaba Al-Kulliyat Al-Azhariyya. 1966) p. 310; As-Suyuti, *ad-Durru 'l-Manthur*, vol. 2. p. 13.

call today the 'occult arts,' and this basic [spiritual] orientation is thought by some scholars to have been inherited by her son.³⁹⁸⁵

Thinking that Jews had jinxed him led *Muhammad* to attack a Jewish settlement at *Khaybar* (25:42N 39:31E), an oasis town 83 miles (133 KM) north of *Madina* (24.5N 39.58E). The *Sufi* Martin Lings wrote:

The sorcerer Labid [at *Madina*] had almost certainly been bribed from there [*Khaybar* Oasis], though that could have been the work of an individual...[who is one of]...the exiled *Bani Nadir* [formerly from *Madina*] and their *Khaybarite* [from the oasis *Khaybar*] kinsmen.³⁹⁸⁶

Why did *Muhammad* rationalize that these distant Jews had anything to do with *Muhammad's* impotency while he was in *Madina*? *Muhammad* committed terrible deeds against Jews. For that reason it was natural for him to think that they would try to get even.

Madina once had three Jewish tribes. Though they never fought an offensive battle against the *Muslims*, *Muhammad* banished the *Nadir* and *Kuynuqa* tribes and made them leave most of their property behind. Some of these banished Jews went to the *Khaybar* Oasis north of *Madina*, some went to Syria and so forth.

After the Battle of *Uhud* against the *Makkans*, *Muhammad* turned on the remaining Jews in *Madina*, though they never fought an offensive battle against the *Muslims*.

All the men of the Jewish *Kurayza* tribe (between 700 and 900) surrendered. To their surprise they were not treated leniently but were beheaded and dumped into a trench. The Jewish *Kurayza* women and children were sold into slavery.

In the annals of history, this has to be one of the strangest reasons for attacking an enemy. It bears repeating in summary form. Jews supposedly cast a spell on *Muhammad* that caused impotency but the spell also made him think he was having great sex with all his wives. "For this," *Muhammad* thought, "they must be conquered and suffer the ravages of war."

The Christian Reaction to *Muhammad's* Salacious Teachings That Encouraged Satyriasis

Evidently, the Venus altar and salacious symbols were effective in inducing satyriasis in *Muslim* males for centuries after *Muhammad* and in far-off places. The Spaniard Alvarus Paulus (flourished 854 AD) wrote:

All those who come to the sect of this most foul one [*Muhammad*] are transformed into pimps and adulterers, for in accordance with [his] orders, they break their marriage vows and come together again in adultery to their greater shame. By multiplying their mistresses and being subject to three or four wives, these seducers or better yet, pimps, all become whinnying horses and braying asses. Thinking it shameful to refuse any request, they applaudingly make licit for themselves everything they seek regarding women, usurping natural laws and seeking...new paths for their lust.³⁹⁸⁷

³⁹⁸⁵ McClintock, John & James Strong. *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*. Baker Book House, Grand Rapids, Michigan, USA, 1981, 6:406, as quoted in Morey. *Invasion*, p. 71.

³⁹⁸⁶ Lings. *Sources*, p. 263.

³⁹⁸⁷ Wolf. *Antichrist*, p. 10.

Alvarus Paulus did not think much of *Ibn Serene's Hadith* about *Muslims* in heaven being given the sexual potency of a hundred men (quoted above).³⁹⁸⁸ Nor did Alvarus Paulus appreciate *Muhammad's* teaching that *Houris* would always be virgins with a restored hymen after each sex act (K 055:074; 056:034-036).³⁹⁸⁹ Alvarus Paulus wrote:

There is no one so lost to his lusts and so soiled with the dirt of his sty, as this pimp polluted with putridity. As we said, he enjoys the wives of other men, like a pimp, concealing the scabbiness of his filth behind an angelic command, promising as a gift for those who believe in him harlots [i.e. *Houris*] for the taking, scattered about in the paradise of his god; harlots [*Houris*] bound by no limit in *Coitus* so that the extreme heat [of passion] is not terminated in the usual space of one hour, but is multiplied by seventy times for the enjoyment of men—the same sort of flowing enjoyment that is typically associated with **asses**.

The *Encyclopedia Britannica* states:

The **ass** was sacrificed in his [i.e. phallic god *Priapus*'] honour, probably because the ass symbolized lecherousness and was associated with the god's sexual potency.³⁹⁹⁰

Alvarus Paulus continues:

The lethargic inhabitant of this paradise will have an increased [quantity of] fluid and a heightened sexual desire. And the virginity lost [by the harlot] through each act of *Coitus* in the course of this prolonged villainy will be restored [K 055:074; 056:034-036], despite the perforation [of thy hymen] by the inflexible reed [phallus], so that it may be of [further] service to those enjoying it. And neither the tearing of the ruptured hymen nor its re-mending will inflict terrible pain on those who undergo it, but will delight both [partners] with the sweetness of pleasure, furnishing their minds with even more desire to engage in it again, thus not curtailing but extending their renewed and ardent gluttony.³⁹⁹¹

With modern *Muslims* STILL going through the motions of an ancient fertility rite, praying toward a Venus altar (the *Mihrab*) while prostrating (mounting *Houris* virgins), it is not surprising that *Muslims* commit more than their share of sex crimes.

Daniel Pipes noted that in Denmark, authorities have problems with *Muslims* agitating for *Sharia* law, fomenting anti-Semitism, forced marriages, living on the dole, killing former *Muslims* who converted to Christianity and such. Pipes also reports the astonishing statistic that...

...76.5 percent of convicted rapists in Copenhagen belong to that 5 percent of the population [in Copenhagen]...an especially combustible issue given that practically all the female victims are non-Muslim. Similar, if lesser, disproportions are found in other crimes.³⁹⁹²

This last sex crime statistic is not surprising since studies show that *Muslims* are much more likely to go to jail than the general population (see the ToC for "The High Crime and Incarceration Rates Among *Muslims*" table).

³⁹⁸⁸ Serene, *Ibn. Kitab ul Isra'a wal Mu'raj*, as quoted in Caner. *Unveiling*, p. 193.

³⁹⁸⁹ Richardson. *Secrets*, p. 38.

³⁹⁹⁰ EB, *Priapus* entry, accessed 23 Apr 2004.

³⁹⁹¹ Wolf. *Antichrist*, p. 11.

³⁹⁹² Pipes, Daniel & Lars Hedegaard. "Something Rotten in Denmark?," Nypost.com, 27 Aug 2002, and *National Post*, "Letters," 10 Sep 2002, DP.

Chapter 11: Moon-o-theistic Mosques

Introduction

Moshan Fani wrote in *The Dabistan* (1645 AD):

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].³⁹⁹³

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].³⁹⁹⁴

Mihrabs Are Venus Altars

Moshan Fani was a later critic of *Islam*, but early critics such as John of Damascus (~675 to ~749 AD) probably knew that *Mihrab* niches were Venus altars. John of Damascus did write that the Black Stone was associated with Venus.³⁹⁹⁵ The Spaniard Alvarus Paulus (flourished 854 AD) noted that *Muhammad* had obtained the power of *Aphrodite* (the Greek Venus).³⁹⁹⁶ *Muslims* seem to have taken pains to edit out of their literature any allusion to the pagan origins of *Mihrab* altars—largely because Christians criticized *Islam* over its pagan elements.

Since a scholar is never better than the sources he happens to have on hand, even K.A.C. Creswell was fooled by sanitized *Islamic* literature about the origins of the *Mihrab*. Creswell wrote:

A most important innovation was made at this time, for *Ibn Duqmaq* and *Maqrize* (the latter quoting *Waqidi*, who died in 823 [AD]) say that the first who made a *Mihrab* [altar] in the form of a [concave] niche was 'Umar *Ibn 'Abd Al 'Aziz* when he rebuilt the *Mosque* of *Madina* by order of *Al Walid* [705-715/86-96 AH]...In 710-712 the *Mosque* of 'Amr was rebuilt and enlarged and on this occasion it was given a *Mihrab* [altar] in the form of a [concave] niche, this being the second [known] example in *Islam*.³⁹⁹⁷

The assertion that *Mihrabs* were first installed in 705 AD is just another example of what Carleton Coon wrote about:

Muslims are notoriously loath to preserve traditions of earlier paganism and like to garble what pre-*Islamic* history they permit to survive in anachronistic terms.³⁹⁹⁸

Sita Ram Goel wrote similarly:

Islamic theology bifurcates human history into two sharply defined periods. The period before the proclamation of *Muhammad*'s prophethood is the Age of Ignorance (*Jahiliya*) and the period that follows is the Age of Illumination (*Ilm*). Everything that prevailed in the Age of Ignorance is to be destroyed outright or

³⁹⁹³ Fani. *Dabistan*, pp. 30-31.

³⁹⁹⁴ Fani. *Dabistan*, p. 194.

³⁹⁹⁵ Sahas. *Heresy*, pp. 86-87.

³⁹⁹⁶ Wolf. *Antichrist*, p. 9.

³⁹⁹⁷ Creswell. *Architecture*, pp. 41, 44.

³⁹⁹⁸ Coon. *Southern*, p. 398.

to be converted in such a manner that it looks as if it came into existence after the dawn of the Age of Illumination.³⁹⁹⁹

Covering up the fact that *Islam* is recycled paganism is also why non-Muslims are not generally allowed to conduct archaeological digs in Saudi Arabia.⁴⁰⁰⁰

Michael Rogers wrote elsewhere about the early existence of *Mihrab*s:

Yet a small marble *Mihrab* was placed underneath the Dome of the Rock, very probably when it was built (691-692 AD).⁴⁰⁰¹

Traditions say that *Muhammad*'s first *Mosque* in *Madina* had a *Mihrab* niche in *Madina* even before he changed the direction of the *Kibla* to *Makka* (*K* 002:144), as the *Sufi* Martin Lings wrote:

Most of the building was done with bricks, but in the middle of the northern wall, that is, the Jerusalem wall, they put stones on either side of the prayer niche...[Later] a *Mihrab* was forthwith made in the south wall of the *Mosque*, facing toward *Makka*.⁴⁰⁰²

Muhammad was also buried in a grave with a niche *Mihrab* facing *Makka* +which is another indication as to how early the niche *Mihrab* was used in *Mosques*.^{4003 4004}

Muhammad preached next to the *Mihrab* in his *Madinan Mosque* too since Dogan Kuban wrote that *Muhammad* was in the habit of preaching near the *Kibla* wall:

Muhammad's chair [a three-stair *Minbar*] stood, according to *Al* Bukhari, near the middle of the *Qibla* wall.⁴⁰⁰⁵

Though Creswell thought that Walid's *Mosque* was the first to have a *Mihrab* niche, there are in fact other traditions that say the *Mihrab* was earlier. This suggests that the use of *Mihrab* in *Mosques* goes back to *Muhammad*'s time at least and almost certainly to pre-Islamic astral *Mosques*. F. E. Peters mentions these traditions:

It [the *Madinan Mosque*] was enlarged next by Uthman [ruled 644-656 CE]...He also constructed a prayer niche [*Mihrab*] in it; though others say that Marwan [Marwan I (684-685 AD)] was the first to build the prayer niche and others again say it was Umar Ibn Abd Al Aziz, during the *Caliphate* of Al Walid [Al-Walid I (705-715 AD)] (*Ibn Battuta* 1958:170).⁴⁰⁰⁶

Ibn Ishaq mentions pre-Islamic *Mosques* as was noted earlier in this chapter. Surely, these *Mosques* had Venus altars. There are plenty of traditions of *Muhammad* destroying idols but notably there is no record of *Muhammad* destroying any Venus altars *Mihrab*s.

In the *Koran*'s "Light Verse," *Muhammad* describes *Allah* in terms of a Venus-altar *Mihrab*—strong evidence that *Muhammad* used Venus-altar *Mihrab*s:

Allah is the light [the moon] of the heavens and the earth. The parable of His light is as if there were a niche [*Mihrab*] and within it a [*Mosque* oil] lamp: the [oil] lamp enclosed in [bulbous] glass: the glass as it were a brilliant star [Venus]: lit from a blessed tree, an olive, neither of the east nor of the west [i.e.

³⁹⁹⁹ Goel. *Calcutta*, ch. 8.

⁴⁰⁰⁰ 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.

⁴⁰⁰¹ Rogers. *Spread*, p. 84, left column.

⁴⁰⁰² Lings. *Sources*, pp. 125, 137.

⁴⁰⁰³ Ishaq. *Sirat*, p. 688 and note 2, and *Sahih Muslim*, ch. 198, bk. 4, no. 2112.

⁴⁰⁰⁴ Zwemer. *Animism*, ch. 8.

⁴⁰⁰⁵ Kuban. *Architecture*, p. 5.

⁴⁰⁰⁶ Peters. *Makka*, p. 102.

heavenly light], whose oil is well-nigh translucent, though fire scarce touched it: light [Venus] upon light [luminous oil]! *Allah* doth guide whom he will to his light [a lit lunette—i.e. the moon] (K 024:035).

The *Mihrab* niche was so entrenched in *Muslim* culture from *Muhammad*'s time that *Muhammad* was buried in a grave in *Madina* with a *Mihrab* facing *Makka*.⁴⁰⁰⁷ Many *Muslims* follow this practice to this day. Zwemer notes "Coffins are never used for burial but a niche (*Lahdi*) is made on one side of the open grave."⁴⁰⁰⁹

Given all this information on early *Mihrabs*, one knows exactly what to make of the traditions that say *Mihrabs* were a later *Islamic* development rather than a holdover from pre-*Islamic* times.

Some *acaDhimmis* think *Muslims* copied and modified the *Mihrab* architectural feature from Christian church apses or Jewish *Torah* Shrines. If one reads these traditions carefully, they do not deal with every type of *Mihrab*. These traditions refer specifically to concave, apse-style *Mihrabs*, as opposed to the simple freestanding *Mihrabs* formed out of an arch propped up on two pillars (imposts).

Evidently the apse-style *Mihrabs* were frowned upon because they looked too much like the apses found in churches, as Creswell wrote:

Duqmaq [died 1407 AD] and Maqrizi [1364-1442 AD] (the latter quoting Waqidi, who died in 823 AD) say that the first who made a *Mihrab* [altar] in the form of a [concave] niche was 'Umar ibn 'Abd Al-'Aziz when he rebuilt the *Mosque* of *Madina* [707-709 AD] by order of [Caliph] Al-Walid...Lammens in fact quotes a passage from a work by as-Suyuti (fifteenth century AD) as follows: 'At the beginning of the second century (*Hijra*, therefore shortly after AD 715) it was forbidden according to the Traditions, to make use of it [apse-like *Mihrabs*], as it was a feature of churches.'⁴⁰¹⁰

Churches in many places did have apses, usually three in the front of the church on the east wall. They represented the Trinity or the three heavens that Paul mentioned (2Co 12:02). The churches in the *Negev* usually had three apses starting in the fifth century AD.⁴⁰¹¹

Aapse-like *Mihrabs* became taboo early in *Islam* because *Muslims* often confiscated half of the churches in an area that they conquered and turned these churches into *Mosques*. The apse or apses were usually on the east wall of churches but in the Mideast the *Kibla* prayer wall in *Mosques* usually was on the south wall, or in the southeast or southwestern corner. Therefore, *Muslims* quickly set up freestanding *Mihrab* pillars and arches until a *Mihrab* niche could be built.

The use of the apse of a Christian church was forbidden for use as a *Mihrab* because they faced east instead of toward *Makka*. After a few centuries, it seems it was forgotten that only eastwardly facing apses were not to be used as *Mihrabs*. Because historians knew many freestanding *Mihrabs* were built, it was mistakenly assumed that any apse-like *Mihrabs* had been forbidden in early *Islam*.

⁴⁰⁰⁷ Ishaq. *Sirat*, p. 688 and note 2, and *Sahih Muslim*, ch. 198, bk. 4, no. 2112.

⁴⁰⁰⁸ Zwemer. *Animism*, ch. 8.

⁴⁰⁰⁹ Zwemer. *Animism*, ch. 2.

⁴⁰¹⁰ Creswell. *Architecture*, p. 44.

⁴⁰¹¹ Levy. *Lost*, pp. 198, 202.

Whether Venus Altars Were Incorporated into Islam Intact

As was noted above, Moshan Fani said “the symbol of Venus” was located in the arch of the *Mosque Mihrabs*. In modern times however many *Mihrab* niches have had no lamp, which represented the Venus orb, hanging from the apse.

Oil-burning lamps have largely been removed from *Mosques* since they produce soot, are expensive to maintain, are fire hazards and only emit dim light compared to electrical lamps.

The reason for disassociating the Venus altar with Venus is that, as the scientific principles behind the solar system became known, astrology and the idea that Venus was an angel receded. Also, looking at Venus as resolved through a telescope reveals that it has the same crescent phases as the moon. Consequently, the lunette of the *Mihrab* by itself can represent both the moon and Venus.

As more non-Muslims investigated Islam either directly or through reading books like *The Dabistan*, more people came to know exactly what the Venus *Mihrab* was. So stripping the *Mihrab* of a lamp also represents a belated, forlorn attempt on the part of Muslims to distance “the Prophet far from any taint of paganism.”⁴⁰¹²

There is plenty of evidence besides just The Light Verse (K 024:035) that symbols of Venus (lamps) were found in the apex of *Mihrab* niches from pre-Islamic times onward. Michael Rogers wrote that one of the very first *Mosques* ever built greatly influenced Islamic art:

That [*Mihrab*] of Al Walid at Madina, though small, had gold mosaics, marble paneling, a Sassanian trophy known as ‘the mirror of Chosroes’ [*Khosrow*: Persian-Sassanian dynasty conquered by Muslims] and the only lamp in the building hanging before it, an association which was to become important [though not necessarily a new association], since *Mihrabs* are often decorated with carved images of a Mosque lamp. Thereafter, *Mihrabs* are often highly decorated.⁴⁰¹³

Dogan Kuban wrote that oil lamps were used from an early date:

In the early days torches were employed, especially for the last *Salah* [the last of five daily prostrations just after nightfall]. Oil lamps were introduced during the time of Mu’awiya [the first Umayyad Caliph (661–680 AD)] and candelabras, [and] *Tannurs* [literally “oven,” but a typical glass Mosque lamp is meant, no doubt] in the *Fatimid* period. The main sources of illumination in later periods were great chandeliers and lamps suspended from domes or vaults and large candelabras on either side of the *Mihrab*.⁴⁰¹⁴

The lamps near the *Mihrab* would tend to illuminate the lunette.

The bit about oil lamps being introduced by the first Caliph is probably anachronistic since Muhammad mentions an oil lamp already in the *Koran*’s “Light Verse.” Gibb and Kramers wrote:

A light was used particularly in the *Mihrab*, because it represented the holy cell, to which light belongs (cf. *Sura* xxiv. 35 [K 024:035]). Then, in *Makka*, lamps were placed before the *Imams* in the *Mihrabs* and there were considerable endowments for such *Mihrab* lamps (*Ibn Djubair* [1145-1217 AD], *Rihla*, pp. 103, 144).⁴⁰¹⁵

⁴⁰¹² Peters. *Origins*, p. 251.

⁴⁰¹³ Rogers. *Spread*, p. 84.

⁴⁰¹⁴ Kuban. *Architecture*, p. 10.

⁴⁰¹⁵ Gibb & Kramers. *Encyclopedia*, p. 346, *Masjid* entry.

Various writers note the connection between *Mosque* lamps and K 024:035. Sheila Blair wrote:

This late *Islamic* lamp follows a form established in earlier centuries with a foot, a spherical belly and a flare at the top. Such lamps were commonly hung in *Mosques*, tombs and other religious structures where, because of the famous verse from the *Koran* (24:35), they symbolized the actual presence of God [i.e. the lunette lit up by the *Mosque* lamp].⁴⁰¹⁶

Richard Ettinghausen wrote:

The *Mosque* lamps suspended in the *Mihrab*-like arches of prayer carpets are perhaps best-known examples...They originally reflected verse 35 of *Sura xxiv* [K 024:035]...Later on the light-carrying lamp became a flower vase [*Mosque* lamps resemble bulbous vases] and it was eventually placed on a saucer at the bottom of the arch [the saucer corresponded to the foot ring of the *Mosque* lamp]. What is remarkable about the *Allah*-derived motif is the fact that it preserves a certain innate power which gave it a magic, apotropaic [intended to ward off evil] quality.⁴⁰¹⁷

Indeed, the source of inspiration for the *Mosque* lamp is provided right on the lamp itself, as Sheila Blair wrote:

...*Mosque* lamps, the most characteristic form of enameled glass. The typical lamp...is about 30 cm high, with a wide and flaring neck, sloping shoulders with six applied handles, bulbous body and prominent foot or foot ring. A small glass container for water and oil with a floating wick was inserted inside the lamp and the lamp itself was suspended by chains from the ceiling....The inscription around the neck is written in blue enamel outlined in red and typically contains the opening part of the "Light Verse" (K 024:035):

God is the Light of the heavens and the earth; the likeness of His Light is as a wick-holder wherein is a light, the light in a glass, the glass as it were a glittering star, lit from a blessed tree.

Different lamps contain slightly different amounts of the verse. The most complete...goes as far as the word *Yaqadu* (meaning 'lit'), but in most cases the *Koranic* text stops after the word 'glass' (*Al Misbah*). The verse describes a floating lamp in a glass and refers here to the glass lamp on which it is inscribed. When the enameled glass lamp was lit, the patron's name and titles written...around the bulbous body would have glowed with divine light, a stunning visual realization of the beautiful *Koranic* metaphor inscribed around the neck in opaque blue.⁴⁰¹⁸

Blair says the lamp represents *Allah* but in reality the glowing lamp orb represents the Venus angel and the illuminated lunette represents *Allah* the moon-god. That the lunette of *Mihrabs* represents *Allah* can be ascertained from other evidence such as:

- The finial crescent over one of the entrances to *Al-Aksa Mosque* contains the word *Allah* (*aUI*), as illustrated on the title page of *Moon-o-theism*,
- The lunette over the arched entrance to the grotto cave under the Rock of *Ibrahim* in the Dome of the Rock has the word *Allah* (*aUI*) in a crescent, as illustrated elsewhere in this book (see the Thumbnail Gallery).

⁴⁰¹⁶ Blair & Bloom. *Paradise*, p. 94, figure 29.

⁴⁰¹⁷ Ettinghausen. *Kufesque*, pp. 43-45.

⁴⁰¹⁸ Blair. *Inscriptions*, pp. 185, 187.

- Ⓒ The base of the lunette of the *Mihrab* at the *Mosque-Madrassa* of *Sultan Hasan* (1356-1362 AD) in *Cairo* has three half-moons with the word *Allah* (*aU*) inlaid in the thin marble veneer.⁴⁰¹⁹



Figure 11-01. The illuminated lunette of a *Mihrab*. Candles on the floor off to the side of *Mihrab*, as well as ambient light, highlight a crescent in the lunette.

There are also many two-dimensional representations of *Mihrabs* from early *Islamic* times. These also have artistic representations of an oil lamp hanging from the apex. These two-dimensional *Mihrabs* came in several forms for different uses:

- Ⓒ Steles in places of prayer where a wall niche would be impractical
- Ⓒ Stele grave markers
- Ⓒ Stele *Lahdi* niches below ground in graves facing *Makka*
- Ⓒ Carved wood panels
- Ⓒ Ceramic tiles for wall decoration
- Ⓒ Art on coins
- Ⓒ Venus-altar *Mihrab* patterns woven into prayer rugs

The rest of the chapter will illustrate various two-dimensional *Mihrabs* that have representations of an oil lamp hanging from the apex.



Figure 11-02. Crescents at a *Mosque* in Egypt. This is a beam molding at 'Amr *Mosque*, Egypt (dated 827 AD).⁴⁰²⁰

Two-dimensional *Mihrabs* from Early *Islamic* Centuries

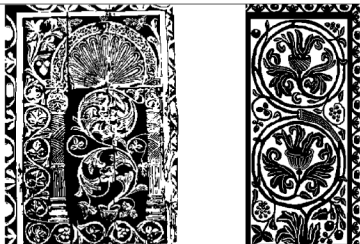
The above beam molding from the *Mosque* of 'Amr in Egypt (dated 827 AD) clearly shows a center strip with crescent and Venus orb couplets. The *Fleur-de-lis* between the couplets represents another artistic form of the crescent and Venus orb couplet. The same applies to the acanthus leaves on the top and the scrolling and undulating vines on the bottom. The curved vine represents the horns of the crescent-moon and the leaf or circular bloom in the center represents the Venus orb.

K.A.C. Creswell connects the beam molding from the *Mosque* of 'Amr in Egypt with earlier wood carved panels and friezes in the Dome of the Rock and *Aqsa Mosque* on the temple mount.⁴⁰²¹ *Mihrab* wall panels from *Aqsa Mosque* from 780 AD are illustrated below.

⁴⁰¹⁹ Rogers. *Spread*, p. 32.

⁴⁰²⁰ Creswell. *Architecture*, pp. 244-245 and plate 46.

⁴⁰²¹ "The woodwork was decorated as follows: The side of the beam was covered by a thin strip of wood on which was carved a flowing acanthus frieze (Plate 46), which instantly recalls a whole series of similar ornament, beginning with the sixth century at *Al Bara*, *Mijlayya*, the Golden Gate of Jerusalem, and the cornices of the dome piers in the Dome of the Rock (Plate 3) and several wall-plates of AD 780 in the *Aqsa Mosque* (Plate 42)" (Creswell. *Architecture*, p. 244).



Figures 11-03 and 11-04. These early *Islamic* crescent-and-orb motifs decorated *Mihrab*-like wall panels (dated 780 AD) in the *Aqsa Mosque*, Temple Mount.⁴⁰²²

Notice the crescent and Venus orb couplets and the *Fleur-de-lis* between the couplets that represent an artistic form of the crescent and Venus orb couplet. The crescent and Venus orb couplets on *Mihrab* panels show that the early *Muslims* understood the *Mihrab* to be a Venus-moon altar and the *Mosque* to be a moon-god worship center.



Figure 11-05. An early *Islamic* crescent-and-orb motif at the temple mount. The *Mihrab*-like wall panel is from *Aqsa Mosque* (780 AD). "It is attributed to a restoration by the *Abbasid Caliph Al Mahdi*, who visited the city [Jerusalem] in 780 [AD]" (Nuseibeh & Grabar, *Dome*, p. 140).

Note: Rotate book to view upright.

⁴⁰²² Creswell, *Architecture*, p. 244 and plate 42.



Figure 11-06. This is an illustration of a crescent found near the top of the *Mihrab* in the Egyptian *Mosque of Ibn Tulun*. This illustration shows just the outline of the *Mihrab* structure, which is filled with *Koranic* inscriptions of hundreds of Arabic letters in the typical *Islamic horror vacui* style.

The large crescent and arrow (see inset) merely point the reader to the top of the illustration where the actual crescent is found on the *Mihrab*.

The *Mihrab* is datable to 1094 AD. Michael Rogers' caption under the source picture reads: "*Mosque of Ibn Tulun, Mihrab of Al Afdal Shahinshah* (datable 1094 AD)" (Rogers. *Spread*, p. 75).

Two-dimensional *Mihrabs* from Later Islamic Centuries

Note how these various kinds of two-dimensional *Mihrabs* below have representations of an oil lamp hanging from the apex:



Figure 11-07. This is a *Fatimid-era* (909–1171 AD) *Mihrab*-like panel

in the grotto under the Rock of *Ibrahim* in the Dome of the Rock.⁴⁰²³



Figure 11-08. *Mihrab* with hanging lamp twelfth-century stele. "Stele in the Form of a Prayer Niche or *Mihrab*: *Seljuk Iran*, late twelfth-century CE" (Blair & Bloom. *Paradise*, p. 96, figure 32).



Figure 11-09. *Mihrab* or Prayer Niche with hanging lamp luster tiles (1309–1310 AD).⁴⁰²⁴ This illustration shows just the outline of the *Mihrab*-like tile, which is filled with *Koranic* inscriptions of hundreds of Arabic letters in the typical *horror vacui* style.

⁴⁰²³ Nuseibeh & Grabar. *Dome*, pp. 135, 140.

⁴⁰²⁴ Blair. *Inscriptions*, p. 157, figure 11.67.



Figure 11-10. These are fourteenth-and-sixteenth-century *Mamluk* coins with *Mosque* lamps in *Mihrabs*.⁴⁰²⁵

Sheila Blair wrote about how a tile (illustrated below) with three *Mosque* lamps hanging in three arches was inspired by those hanging in the seventeenth-century Grand *Mosque* in *Makka*:

Small panels of tiles as these made in Damascus were probably designed either as wall decorations for *Mosques* or as ornaments for private dwellings. Both panels show a triple-arched gateway, a depiction of the heavenly gate, which probably owes its origin to the [fifteenth-century *Mamluk*] triple-arched gateway that once adorned the enclosure of the *Kaaba* in *Makka*. Within its openings are three hanging lamps and in the side apertures date-palm trees and tall, pointed cypresses, both symbols of the heavenly garden in *Islamic* art. In the center, a vase of carnations recalls both the water and the flowers promised in Paradise. The panels were made for orthodox *Muslims*, as their inscriptions list the names of the first four 'rightly guided' *Caliphs*, *Abu Bakr*, *Umar*, *Uthman* and 'Ali, in addition to the names of God and *Muhammad*. The inscriptions in the center reads, 'Glory to God [Allah]'.⁴⁰²⁶



Figure 11-11. Seventeenth-century tile inspired by *Mosque* lamps hanging from arches at the Grand *Mosque* at *Makka*. Notice the plant and plaque *lol Allah* motif and the crescents.

"Tile Panel Depicting the Gateway to Paradise, *Ottoman* Syria, ~1600 CE. Colors on white slip on white siliceous ceramic body, covered with clear glaze."⁴⁰²⁷

Sublimated Crescent and Venus Orb Representations

In later centuries the crescent and Venus orb couplet became more sublimated in *Mosque* art, mostly using the *lol Allah* style that is also called the high-low-high

⁴⁰²⁵ *Mihrab* with rounded arch on capitals of columns with *Mosque* lamp coin: ANS Accession No.: 1971.89.1; region: Syria; denomination: *fals*; period 1347-1361 AD; Publications: B.374A, and see Khoury paper, 1990; *Sultan: Al Malik Al Nasir Hasan*; dynasty: *Mamluk*; mint: *Hamah (Hims)*.

Mihrab with pointed arch with *Mosque* lamp coin: ANS Accession No.: 1972.209.11; denomination: *fals*; date: 1501-1517 AD; ruler: Qansuh Al Ghuri; dynasty: *Mamluk*; publication: NC 1962, no. 25; Balog 901; reference: B.901.

⁴⁰²⁶ Blair & Bloom. *Paradise*, pp. 88-89.

⁴⁰²⁷ Panel (27.5 x 29 inches). Museum of Fine Arts, Boston Venues: DC, AS" (Blair & Bloom. *Paradise*, p. 88, figure 22a).

style. The crescent by itself of course became more visible, probably out of need to stress monotheism since a star-and-crescent couplet smacks of polytheism.

One way the crescent-and-star motif remains but in a sublimated way, is in starburst patterns. In many starburst patterns one can identify angular-looking crescents and *Mihrab*-looking brackets with stars or orbs in the middle.

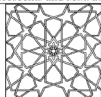


Figure 11-12. An interlaced starburst ceiling panel at the Dome of the Rock. Note the crescent-and-star motif within the starburst, in other words, the multiple U-arches with an interlocking star in the center.⁴⁰²⁸

This geometric, interlaced artwork was perfected in *Islamic* times but it began in late antiquity. Even then it was considered an astral religion design, as Goodenough describes:

In the vault of a fourth *Arcosolium* [in Rome] were painted larger and more ornate geometrical units, with rosettes rather than the cruder star or sun symbols within them. Both can be taken to be designs of the starry heaven and to be astral in reference. We see again that since the dome of heaven is interchangeable with the starry ceiling both probably refer to an astral concept of religion.⁴⁰²⁹

Perhaps the interlacing was suggested by star charts that map out constellations. These often connect-the-dots drawings show the imagined form of the constellations such as the Big Dipper, the Ram, the Crab, etc.

Crescents over *Minbars* (Elevated Pulpits) in *Mosques*

In an illustration a few pages back there was a crescent over a *Mihrab* in the *Mosque of Ibn Tulun* (1094 AD).⁴⁰³⁰ Often a crescent on a finial is found over the *Minbar* pulpit either over the gateway at the foot of the stairs, or over the platform roof at the top of the stairs.



Figure 11-13. A common style and arrangement of *Minbar* pulpit and *Mihrab* Venus-moon altar found in *Mosques*.

Note: Rotate book to view figure upright.



Figure 11-14. Yet another crescent at the temple mount in the *Aqsa Mosque*. Pictured here is a set consisting of one *Minbar* pulpit and two *Mihrab* Venus-moon altars.

The inset shows the location of the crescent over the gate to the staircase of the *Minbar*.

⁴⁰²⁸ Nuseibeh & Grabar. *Dome*, pp. 69-70.

⁴⁰²⁹ Goodenough. *Symbols*, p. 123.

⁴⁰³⁰ "Mosque of Ibn Tulun, *Mihrab* of Al Afdal Shahinshah (datable 1094 [AD])" (Rogers. *Spread*, p. 75).

Minarets Are Phallic Symbols—Giant Sutra Poles

Minarets are the tall towers next to *Mosques* from where the *Muezzin* used to call out the *Adhan*, the Call to Prayer. There are zero to four *Minarets* per *Mosque* and sometimes more. Nowadays, the *Muezzin* has largely been replaced by loudspeakers mounted on the *Minaret*, connected to a tape recorder on a timer.

The fact that *Muslims* used *Mihrabs* and *Sutra* poles as phallic symbols was discussed in this chapter on *Mosques* and in the chapter on Venus altars. That *Mihrabs* were Venus altars suggests that *Minarets* are in fact just giant phallic symbols used to attract the attention of *Allah* to worshippers in *Mosques*. This is just what Moshan Fani wrote in *The Dabistan* (~1645 AD):

Another man among them said that as the just-named place [the *Mihrab*] emblems the *Bhaga* [vulva], the *Minar*[et] or turret of the *Mosque* represents the *Linga* [phallic symbol]; on which account both are found together [as a *Linga* and *Yoni*].⁴⁰³¹

These assertions are supported by the fact that the first *Minarets* that *Muslims* used were at Damascus. As soon as *Muslims* conquered Damascus, the Call to Prayer was chanted out from four phallic symbol towers that had surrounded a pagan temple there.⁴⁰³² From this time on, *Minarets* became a universal feature in *Islam*.

If *Muslim* scholars did not think that *Muhammad* had used *Minarets* or something like *Minarets*, they would have questioned the use of *Minarets*. There is no record that anyone disputed whether *Muhammad* used *Minarets*.

Some historians say that the Call to Prayer was first called out from the roofs of houses, which may have been true at first until *Minarets* were built. Such talk about there being no *Minarets* early on in *Islam* is probably just an effort to distance *Muhammad* and early *Islam* from pre-*Islamic* pagan practices—as much as historians felt it was possible to do. As Carleton Coon wrote:

Muslims are notoriously loath to preserve traditions of earlier paganism and like to garble what pre-*Islamic* history they permit to survive in anachronistic terms.⁴⁰³³

In fact, there are *Hadiths* that mention *Minarets*. *Muhammad* spoke of a *Minaret* in Damascus (*Sahih Muslim*, bk. 41, no. 7015) and one in *Madina* (*Sahih Muslim*, bk. 6, no. 2401).

Muhammad spoke of boundary markers as *Minarets* (*Sahih Muslim*, bk. 22, no. 4876). Also, *Muhammad*'s favorite wife, A'isha, spoke of *Minarets* in a story about *Muhammad* (*Malik's Muwatta*, bk. 19, no. 19.1.3).

⁴⁰³¹ Fani, *Dabistan*, p. 251.

⁴⁰³² Creswell, *Architecture*, pp. 14, 58.

⁴⁰³³ Coon, *Southern*, p. 398.

Chapter 12: Moon-o-theistic Temples

Introduction

The early *Muslims* remembered *Allah* as being a pre-Islamic moon-god as is evidenced by some of the early coinage, the *Kaaba*, the Dome of the Rock and the Muslim-built Haranian moon temple.⁴⁰³⁴

Some early *Caliphs* including those under whose auspices the *Haran* and Dome of the Rock moon-god temples were built, had crescents on their coinage. Coins depicted *Caliphs* holding scepters with crescents atop, holding an orb with a cross surmounted by a crescent and the like.⁴⁰³⁵

The *Kaaba* Today is Similar to How It Was in Muhammad's Time

The permanent parts of the *Kaaba* are the Black Stone representing Venus, the cube itself representing the sun and the crescent-shaped *Hatim* Wall representing the moon-god.

In pre-Islamic, patriarchal Arabia, only one of the just-mentioned deities was considered male and a high god—the moon-god. Therefore, the *Kaaba* was a moon-god shrine by default. Since tradition says it was *Allah's* house, *Allah* was the name of the moon-god.

F. E Peters wrote about the rebuilding of the *Kaaba* during *Muhammad's* lifetime:

In 605 AD...the *Quraysh* decided to rebuild the *Kaaba* when the Apostle was 35 years of age.⁴⁰³⁶

...sometime before *Muhammad's* first revelations *Muhammad* himself had participated in the reconstruction of the *Kaaba* [*Kaaba*]....The *Haram* [sacred area] has been remodeled many times, most recently and massively by the *Saudis* in 1957; but the *Kaaba* in its midst, what the nineteenth-century Dutch Orientalist Snouck Hurgronje called 'a monument of old Arabia preserved with antiquarian solicitude [i.e. extreme care employed to preserve an antiquity], remain much the same structure it became when *Muhammad* assisted in its construction.⁴⁰³⁷

Gibb and Kramers wrote:

The building [the *Kaaba*], in keeping with the wish of the *Umayyads* [dynasty 661–750 AD], thus practically received its pre-Islamic form again and this form has survived to the present day. The piety of the populace has always resisted any considerable innovations.⁴⁰³⁸

There are even accounts of *Muhammad* refereeing (or coaching) the building of the *Kaaba* by the subtribes of the *Kuraish*:

The tribes of the *Quraysh* gathered stones for the building, each tribe collecting them and building by itself until the building was finished up to the Black Stone where controversy arose, each tribe wanting to lift it to its place,

⁴⁰³⁴ *Haran* spelled with two r's (*Harran*) reflects the Arabic spelling. The Hebrew has one "r" and so do most English Bible translations (NIV, KJV, RSV, YLT). The *Septuagint* uses two r's to spell the name of the city *Haran* (*Charron*) (Gen 11:31), and, interesting, the name of Abraham's brother *Haran* (*Arran*) (Gen 11:26).

⁴⁰³⁵ Illustrations of *Caliph* coins with crescents can be found by looking at the Thumbnail Gallery.

⁴⁰³⁶ Peters. *Origins*, p. 138.

⁴⁰³⁷ Peters. *Hajj*, pp. 61-69.

⁴⁰³⁸ Gibb & Kramers. *Encyclopedia*, p. 193, *Kab'ah* entry.

until they went their several ways, formed alliances and got ready for battle....A traditionalist alleged that *Abu Umayya Ibn Al Mughira*, who was at the time the oldest man of the *Quraysh*, urged them to make the first man to enter the gate of the *Mosque* umpire in the matter of the dispute. They did so and the first one to come in was the Apostle of God. When they saw him they said 'This is the trustworthy one. We are satisfied. This is *Muhammad*.' When they came to him and informed him of the matter, he said 'Give me a cloak,' and when they brought it to him, he took the Black Stone and put it inside it and said that each tribe should take hold of an end of the cloak and they should lift it together. They did this so that when they got it into position, he placed it with his own hand, and then building went on above it.⁴⁰³⁹

The Kaaba Is Similar To Its Pre-Islamic Appearance

The *Kaaba* that *Muhammad* helped to construct was built using alternating courses of stone and wood. During the *Umayyad* period, the *Kaaba* burned down. The *Kaaba* was rebuilt without the wood courses since these were deemed a fire hazard.

The same-layered look was carved into the monolithic pillars of the moon-god *Mahram* who happened to be the *Abyssinian* national god of war. *Mahram*'s stone slabs were topped by a crescent, and the stone slabs were made to look like houses just like the *Kaaba* is called *Allah*'s House.

The cube of the *Kaaba* was once constructed like *Mahram*'s monolith with a crescent finial, suggesting that *Allah* was a war-and-moon-god. Creswell wrote:

They [monolithic pillars at *Aksum*] are of oblong cross-section...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.⁴⁰⁴⁰

The Crescent-shaped Decorations in the Islamic Kaaba

The main decoration at the *Kaaba* in *Islamic* times was the crescent and no solar decorations were mentioned. This fact and the crescent-shaped *Hatim* Wall outside the *Kaaba* suggest that the *Kaaba* was a moon-god temple even during *Islamic* times, as Oleg Grabar wrote:

In *Islamic* times a new series of objects was brought into the holy place. Umar [the second Orthodox *Caliph* (634-644 AD)] 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.⁴⁰⁴¹

⁴⁰³⁹ Ishaq. *Sirat*, pp. 84-85, as quoted in Peters. *Origins*, p. 140.

⁴⁰⁴⁰ Creswell. *Architecture*, pp. 2-3.

⁴⁰⁴¹ Grabar. *Art*, pp. 56-57.

The Crescent-shaped *Hatim* Wall

The *Hatim* Wall was freestanding at least since the time of *Muhammad*, if not before. There are mentions of people standing and sleeping in the *Hijr* area during *Muhammad*'s lifetime in order to receive dreams in a rite called "incubation."

Pre-Islamic access to the *Hijr* area suggests that the *Hijr* wall was never attached to the *Kaaba* directly. Moreover, the Arabic word *Hatim* meaning "the broken,"⁴⁰⁴² probably in the sense of "detached." That the *Hatim* Wall was detached means it always looked like a crescent-moon altar and was not just a semi-circular wall connected to the *Kaaba* for keeping sacrificial animals penned.

In the past, *acadhimmis* have missed the fact that the *Hatim* Wall was a crescent-shaped altar. This was the case even though this symbol of the moon-god was several meters long, a meter and a half high and weighed several tons. F. E. Peters wrote:

It seems equally certain that *Allah* was not merely a god in *Mekka* but was regarded as the 'high god,' the chief of the chief and head of the entire *Makkan* pantheon, whether this was the result, as has been argued, of a natural progression toward henotheism [the belief in one god without denying the existence of others], or of the growing influence of Jews and Christians in the peninsula. The most convincing piece of evidence that it was the latter [Jews and Christians] at work is the fact that of all the gods of *Makka*, *Allah* alone was not represented by an idol.⁴⁰⁴⁴

The crescent-shaped *Hatim* Wall and the crescent decorations in the *Kaaba* ought to be considered idols or images of *Allah*. The *Hatim* Wall was the biggest idol at the *Kaaba*!

Some scholars have presumed the *Hatim* Wall was only a desk for closing contracts, a wall for enclosing a pen for sacrificial animals or a place for sleeping to receive dreams (ritual incubation).

The main purpose of the *Hatim* Wall however was as a crescent-shaped altar used for sacrifices to the moon-god *Allah*. The second purpose was as a desk for signing contracts since moon-gods such as *Sin* were guardians of contracts.⁴⁰⁴⁵ Carl Brockelmann wrote: "*Allah* was actually the guardian of contracts..."⁴⁰⁴⁶

To conclude this section, the *Kaaba* no doubt conforms to the beliefs of the pre-Islamic *Kuraish* who built it—including the pre-Islamic beliefs of *Muhammad*. This would include the astral triad. The Black Stone represented Venus (*Uzza*), the cubic *Kaaba* represented the sun-goddess (*Allat*) and the *Hatim* Wall represented the moon-god (*Allah*).

The Haranian Moon Temple

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

⁴⁰⁴² Hughes. *Dictionary*, *Ka'bah* entry, p. 257, left column, bottom.

⁴⁰⁴³ "The broken (wall)" from *Hatim*=breaking. It fences the *Hijr* or space where Ishmael is buried (vol. vi:205); and I have described it in *Pilgrimage* iii, 165" (Burton. *Nights*, vol. 7, fn. 271).

⁴⁰⁴⁴ Peters. *Origins*, p. 107.

⁴⁰⁴⁵ Combe. *Culte du Sin*, p. 61, as quoted in Green. *Moon*, p. 35.

⁴⁰⁴⁶ Brockelmann. *Peoples*, p. 9.

the *Sabians* by the Muslim conqueror of the city, *Ibn Ghanam*, in the 7th century.⁴⁰⁴⁷

Significantly, though *Haran* is a small city in a remote area with limited resources, an early Muslim Caliph made it his capital. His palace would have been within a few hundred yards of the moon temple since *Haran* was not a large town. Besides, the famous moon temple was probably the reason the Caliph relocated to *Haran* anyway. Tamara Green wrote:

But, in 744 CE, Marwan II, the last of the *Umayyad Caliphs*, made *Haran* not only the site of his court, but the administrative center of the *Caliphate* as well...It was from *Haran* in 750 CE that Marwan [Marwan II (744–750 AD)] set out to meet the 'Abbasid army, and the historian Tabari (839–923 AD) records that after his defeat the palace that he had built at *Haran* was looted and destroyed by the victors.

Despite the fact that *Haran* was so closely identified with the last of the *Umayyads*, the 'Abbasid Caliph, *Abu Ja'far Al Mansur* (754-775 CE), clearly did not hold a grudge. By his order the walls of all the cities of northern Mesopotamia were torn down; only *Haran* and *Maipherqat* to the east were spared. Soon after, the Caliph *Harun Al Rashid* (786-809 CE) constructed a canal from the *Jullab* River to *Haran* in order to insure an adequate water supply.⁴⁰⁴⁸

The *Haran* lunar temple no longer stands. A tour of the eighth-century Dome of the Rock in Jerusalem however gives an idea of what the seventh-century Muslim-built lunar temple at *Haran* would have looked like.

The moon-god decorative features in the Dome of the Rock would have been more subdued than those at the Muslim-built *Haran* lunar temple. At least, one would expect this to be the case since *Haran* was known as "The City of the Moon (God)." In contrast, Jerusalem is the spiritual capital of two world religions, and Judaism and Christianity are not moon-god religions.

The *Khuzistani Chronicle* may refer to a Muslim *Haranian* moon temple. Hawting wrote:

The earliest 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 *Ibrahim* at which the Arabs worshipped but does not say where it was.⁴⁰⁴⁹

The *Khuzistani Chronicle* was written two decades before 691 AD when the Dome of the Rock was completed. The *Kaaba* does not have a dome, so the chronicle may have referred to a Muslim *Haranian* moon temple.

The Dome of *Ibrahim* probably was a moon temple in *Haran* that Muslims built when they conquered *Haran* in 639 AD, considering the above information and what *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

⁴⁰⁴⁷ Green. *Moon*, p. 97.

⁴⁰⁴⁸ Green. *Moon*, p. 95.

⁴⁰⁴⁹ Hawting. *Idolatry*, p. 39, note 46.

name of the moon [actually, *Uzza* is Venus, not the moon] which same custom prevails among them to the present day.⁴⁰⁵⁰

The Dome of *Ibrahim* seems to have lasted until the tenth century AD:

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 [*Ibrahim* and *Terah*, for instance].⁴⁰⁵¹

Islam's Connection to the Dome of the Rock

The Dome of the Rock was completed in 691 or 692 AD, about sixty years after *Muhammad* died and about fifty-four years after *Muslims* conquered Palestine in 638 AD (17 AH). Tradition has it that *Muhammad* ascended from the temple mount during his "celebrated Night Journey."

According to tradition, the first leg of *Muhammad's* "Night Journey" began at "the Sacred *Mosque*," the *Kaaba* at *Makka*. There was a layover at the Dome of the Rock before the second leg of his flight to the Seven Heavens to meet *Allah*. The Dome of the Rock corresponds to "the furthest *Mosque*" mentioned in *K* 017:001.

There are other candidates for the "furthest *Mosque*" such as a *Mosque* on the outskirts of *Makka* and a *Mosque* in *Madina*. Perhaps *Muhammad* was referring to an Ibrahimic moon temple in *Haran*, southeast Turkey, "the City of the Moon." The Dome of the Rock is by far the strongest candidate even though the *Koran* never mentions Jerusalem by name:

- ☉ A few verses after mentioning "the furthest *Mosque*" (*K* 017:001), *Muhammad* mentioned the twice-destroyed Jerusalem temple, calling it a *Mosque* (*K* 017:007). The real reason *Muslims* do not say these two *Mosques* (in verses 1 and 7) are the same is for political reasons. *Muslims* want to deny any Jewish connection to the temple mount in order to deny Jews possession of the temple mount. Consistent with their claim, *Muslims* do not even call the temple mount "the temple mount" (see the Irredentist Turf section of the Khidr-Second Lamech Logic Table).
- ☉ A while before coming to *Madina*, *Muhammad* customarily prayed so that he would face both the Black Stone and Jerusalem at the same time.⁴⁰⁵²
- ☉ *Muhammad* referred to Palestine as "the Holy Land" (*K* 005:021).
- ☉ The temple mount *Mosque* seems to have been named *Al-Aqsa* ("The Furthest") at least from 691 AD when the Dome of the Rock was built.
- ☉ The temple mount was the *Kiblah* toward which *Muslims* prayed for seventeen months after coming to *Madina* in 622 AD. Then the *Muslims* turned their backs on Jerusalem and prayed toward the *Kaaba* at *Makka* (*K* 002:142-145).⁴⁰⁵³
- ☉ *Muhammad* mentioned few, if any, Biblical cities by name in the *Koran*, so it would be surprising for him to mention Jerusalem by name.

⁴⁰⁵⁰ *Al Kindy. Apology*, p. 17.

⁴⁰⁵¹ *Gunduz. Life*, p. 149.

⁴⁰⁵² *Ishaq. Sirat*, pp. 157-158.

⁴⁰⁵³ *Peters. Jerusalem*, p. 181.

There likely was no structure at all on the temple mount during *Muhammad's* time. The stones of the last Roman temple had been reused in churches some distance from the temple mount but *Muhammad* probably did not know this.

The fact that there was no building on the Mount is of no concern since even a line of rocks in the desert sand often delineated a *Mosque* or prayer ground (*Musalla*) for *Muslims*, especially for travelers and *Bedouin Muslims*.⁴⁰⁵⁴

Cyril Glassé reports "*Mosques* in the *Sahara* are often no more than a half circle of stones."⁴⁰⁵⁵ The half-circle brings to mind a crescent. These half circles of stone often have a notch to represent the Venus-altar *Mihrab*.

Muhammad, during the Night Journey, was a traveler, therefore the furthest *Mosque* or *Musalla* could have been the Rock of *Ibrahim*. The half-circle of stones would correspond to the Rock of *Ibrahim* directly under the dome of the Dome of the Rock.

The *Kaaba* area is mostly open air, as one would expect astral temple complexes to be. For instance, the *Ziggurats* at *Ur* and the *Mahram Bilqis* moon-god temple in *Marib, Yemen*, were mostly open-air complexes. The *Ziggurat* at *Ur* allowed priests to get above the smoke of campfires and fog. The outer walls at the *Marib* temple did not hold up a roof but merely "defined" the space, and kept out the blowing sands and light from campfires.

Open air spaces accommodated astral worship and astrological observations of the sky, as Udi Levy wrote:

...there is a place of sacrifice...on a mountain south of the valley of *Petra* where there are indications that mysteries and sacrificial rituals were celebrated in the open air. The spiritual beings who were venerated here are manifested in the celestial bodies: sun, moon and stars....Whereas only a limited amount of the sky is visible at the bottom of the valley in which the city of antiquity lies hidden, we see the whole of the heavenly vault from the summit...there is an unhindered view to the horizon in all directions.⁴⁰⁵⁶

The temple mount in Jerusalem is mostly open air. During the *Islamic* period the temple mount served as a sort of second *Kaaba* complete with circumambulation (inside the halls of the Dome of the Rock). There were other rites as well.

The Caliph Who Built the Dome of the Rock

Most scholars say the Dome was completed in 691 or 692 AD (72 AH). A few scholars say 691 or 692 AD was the year that *Abd Al Malik* ordered the Dome be built.⁴⁰⁵⁷ The consensus view is that *Abd Al Malik* (ruled 684-705 AD) was the *Caliph* who had the Dome built.

Abd Al Malik was from the *Umayyad* dynasty. Some say that the *Umayyad Caliphs* (661-750 AD), who ruled out of Damascus were "**Arabs** first and *Muslims* second." Oleg Grabar states:

But its [the *Umayyad* Empire's] political and administrative organization and its ethos were still very much those of what has been called an 'Arabian kingdom.'⁴⁰⁵⁸

⁴⁰⁵⁴ Glassé. *Encyclopedia*, p. 391, illustration and caption.

⁴⁰⁵⁵ Glassé. *Encyclopedia*, p. 276 *Mosque* entry.

⁴⁰⁵⁶ Levy. *Lost*, p. 69, and figure 8, p. 68.

⁴⁰⁵⁷ Blair. *Inscriptions*, p. 40.

⁴⁰⁵⁸ Grabar. *Shape*, p. 111.

This affects our study of the Dome because someone might say the Dome is an Arab construction rather than a *Muslim* construction.

That the *Umayyads* were “more Arab than *Muslim*” can partly be discounted as mere *Abbasid* propaganda. The *Umayyads* who ruled out of Damascus and Haran were virtually wiped out in 750 AD by the *Abbasids* who ruled from Baghdad. As happened many times before and since, the victor’s propaganda became accepted as historical truth.

Despite the generalization made about *Umayyad* dynasty noted above, the *Umayyad Caliph* who built the Dome of the Rock definitely was “*Muslim* first and Arab second.” *Abd Al Malik* (~646–705 AD) reflected the religious beliefs of *Madina* and *Makka*. The *Encyclopædia Britannica* notes:

‘*Abd Al Malik* spent the first half of his life with his father, Marwan *Ibn Al Hakam*, fourth *Umayyad Caliph*, in *Madina*, where he received religious instruction and developed friendly relations with the pious circles of that city that were to stand him in good stead in his later life. At the age of 16, he was entrusted by his kinsman, the *Caliph* Mu’awiyah, with administrative responsibilities. He remained at *Madina* until 683, when he and his father were driven out of the city by *Medinese* rebels in revolt against the central government in Damascus.

In general, *Umayyad* rule was greatly strengthened by ‘*Abd Al Malik*, who enjoyed good relations with the *Medinese* religious circles, an element with considerable moral influence in the *Islamic* world. ‘*Abd Al Malik* was more pious than any of his *Umayyad* predecessors. His long sojourn in *Madina* [thirty-seven years] had enabled him to know the sentiments of *Medinese* religious scholars. As *Caliph*, he treated them respectfully and his private life was close to their ideals. As a result, many were to abandon their earlier opposition to *Umayyad* rule.⁴⁰⁵⁹

Abd Al Malik was no friend to non-*Muslims* either. Daniel Sahas wrote:

...the last years of ‘*Abd Al Malik*’s reign (684-705 AD) and the reign of his successors was a particularly intolerant and hostile period for Christians.⁴⁰⁶⁰

Many *Muslims* admire *Abd Al Malik* for his *Islamic* reforms, for building the Dome of the Rock and for his Arabization of the government bureaucracy:

It was the *Caliph* ‘*Abd Al Malik* (684-705 AD) who first introduced reforms in the administration, imposed the use of Arabic as the official language of the government and minted new coins which, unlike the ones that had been used until then, bore no images but only inscriptions from the *Quran*.⁴⁰⁶¹

The long inscription in the Dome of the Rock also makes it clear that the Dome is a *Muslim* shrine. The inscription draws on many polemical passages in the *Koran* and chides Christians for believing in the Trinity.⁴⁰⁶²

The Astral Imagery on the Outside of the Dome of the Rock

The large crescent finial above the dome means the Dome of the Rock is a temple to a moon-god *Allah*. Also, the crescent finials on the nearby *Al-Aksa Mosque* show that *Muslims* think the temple mount is sacred to a moon-god. One of the

⁴⁰⁵⁹ EB, accessed 1 Nov 2001, “‘*Abd Al Malik*” entry.

⁴⁰⁶⁰ Sahas, *Heresy*, p. 44.

⁴⁰⁶¹ Sahas, *Heresy*, p. 46.

⁴⁰⁶² Grabar, *Shape*, pp. 58-61.

finals even has the Arabic for *Allah* in the crescent, as illustrated on the title page of *Moon-o-theism*.

Al-Aksa means “the furthest” and refers to “the furthest *Mosque*” where *Muhammad* began his ascent into heaven after having made the Night Journey from *Makka* to Jerusalem—or so *Muslims* teach (*K* 017:001). *Muhammad* ascended to the eight levels of heaven that were identified with the moon, the planets and the stars.

The octagonal shape of the outside wall and the outer arcade in the ambulatory shows the Dome to be a moon-god temple. This feature was copied from the lunar temples at *Haran*. The historian *Masudi* (896-956 AD) wrote in the *Golden Meadows*:

The *Haranian Sabians* have temples according to the names of the intellectual substances and the stars...(The temple) of Saturn is hexagonal; of Jupiter, triangular; of Mars, long (rectangular); the sun square; that of Venus, a triangle in a quadrangle; that of Mercury, a triangle inside an elongated quadrangle, and that of the moon, octagonal.⁴⁰⁶³

The bottom half of the outside wall is marble but the upper half of the wall has blue tiles and an *Ottoman* Empire Era inscription from *K* 036, the *Ya Sin* chapter. *Ya Sin* is Arabic for “O *Sin*,” a reference to *Allah*, a.k.a. the moon-god *Sin*.

The neck below the dome structure has a strip with an *Ottoman* Empire-era inscription from *K* 017, the chapter entitled “The Night Journey,” or “The Children of *Israel*.”⁴⁰⁶⁴

Muhammad supposedly ascended to the heavens from the Rock of *Ibrahim* on the temple mount. During the Night Journey and during his Ascent to Heaven, *Muhammad* was said to have visited eight levels of heaven. Each heaven was associated with a planet, the moon or the stars. Thus one can see that given this bit of mythology, both the *K* 017 “Night Journey” and the *K* 036 *Ya Sin* inscriptions are quite appropriate for an astral temple.

Allah Motifs Found in the Dome of the Rock

Allah motifs are artistic adaptations of the ancient orb and crescent symbol. *Allah* motifs can be found in most of the illustrations in this chapter. These tall-short-tall (lol) *Allah* motifs, along with other evidence, show that the Dome of the Rock is a temple to a moon-god—that being *Allah*. *Allah* motifs are discussed in more detail in a later chapter.

The *Allah* tall-short-tall (lol) motifs include the following numbered symbols as seen in the illustration immediately below:

1. A star in a crescent.
2. A square in between two vertical lines, which is an abstract squared crescent-and-orb.
3. An orb in between two vertical lines connected at the bottom somewhat like a flat-bottomed U.
4. A lotus blossom that sits in a canoe-like crescent formed by two leaves.
5. A tulip blossom with two crescent horns formed by two offshoot petals.
6. Orbs in crescents in a row with three-bladed, sprig *Fleur-de-lis* decorations interspersed.

⁴⁰⁶³ Green, *Moon*, p. 71.

⁴⁰⁶⁴ Juferi, Mohd Elfie Nieshaem. “The Dome of The Rock (*Qubbat as-Sakhrâ*),” *bismikaAllahuma.org*, accessed 11 Mar 2004.

7. Orbs in crescents in a row with orbs interspersed.
8. A grapevine that both scrolls around and undulates between the orbs.
9. Interconnected crescents that form a wave (undulating) pattern with orbs in the curved triangular space called "spandrels" formed by the horns of the crescents.
10. A star in the center of an interlocking crescent motif that forms a daisy flower or *Shamsa* (sunburst) medallion pattern. The crescents in these *Shamsas* are of the squared *Mihrab* Venus-altar type.



Figure 12-01. Tall-short-tall (lol) Allah motifs in the Dome of the Rock.⁴⁰⁶⁵

The Dome of the Rock Floor Plan and Inner Space Plan

The floor plan of the Dome of the Rock includes an outer octagonal wall, an inner octagonal arcade and an inner circular arcade. The octagonal shape shows that the Dome of the Rock is a moon-god temple, as the historian *Masudi* (896-956 AD) wrote in the *Golden Meadows*:

The *Haranian Sabians* have temples according to the names of the intellectual substances and the stars...(The temple) of Saturn is hexagonal; of Jupiter, triangular; of Mars, long (rectangular); the sun square; that of Venus, a triangle in a quadrangle; that of Mercury, a triangle inside an elongated quadrangle, and that of the moon, octagonal.⁴⁰⁶⁶

The innermost arcade that surrounds the Rock of *Ibrahim* is circular. The circular arcade supports a drum (neck) that in turn supports the dome. Both the octagonal and circular arcades consist of arches resting on a combination of piers and columns.

The Rock of *Ibrahim* in the center is in the form of a crescent that is oriented the way it would look in the sky from the temple mount, meaning that the horns are oriented north and south. A crescent was commonly found in the hubs of zodiac wheels in ancient times.

Each of the twelve columns in a circular arcade represents a zodiac constellation. Between each of the four sets of three columns is a pier. Each three-column set represents three months and a pier represents a season—either spring, summer, winter or fall (see the Thumbnail Gallery).

Above each of the four piers in the neck (drum) of the dome, there is a solid black square within a golden square frame. Squares are four-sided of course and this reminds the viewer that there are four seasons (or Seasons).

The reason for the square-within-a-square is that each set is an abstract representation of one of the Seasons—either spring, summer, winter or fall. In pre-Islamic zodiacs, the Seasons' busts would be placed in four niches or carved into the stone face if the zodiac was in relief.

The reason for the squared, abstract representations of the Four Seasons above the piers, and also the dozen moon-Venus couplets above the pillars, has to do with

⁴⁰⁶⁵ Grabar. *Dome*, pp. 64-65, 110-117, and in Grabar. *Shape*, pp. 74-75. The small squares (instead of the normal circles) between the upright *Lams* can be seen on Grabar. *Dome*, pp. 65, 67 and 141.

⁴⁰⁶⁶ Green. *Moon*, p. 71.

artistic taste. Moreover, the situation in seventh-century Jerusalem called for subdued astral worship because Jews and Christians would jeer at blatant astral paganism. Moreover, there were plenty of Jewish, Christian and *Muslim* iconoclasts who would object to such symbols.

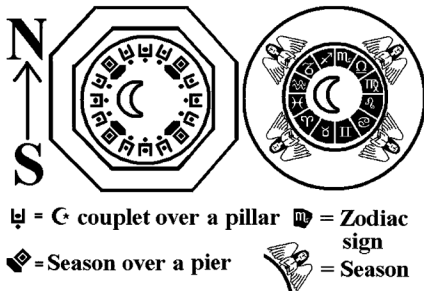


Figure 12-02. A comparison of the Dome of the Rock floor plan to a typical zodiac circle with the Four Seasons.

One can see that the Dome of the Rock was built with the astral Byzantine-era synagogue zodiac mosaics in mind, as well as pagan astral temples where the worshippers ambulated around a central sacred stone. In synagogues the zodiacs were placed on the floor in the center of the building, and often there was a crescent-moon in the hub of the zodiac.

The Dome of the Rock was based on a *Muslim* artist's conception of the Solomonic temple. The artist may have formed this conception based on the *Haranian* moon-temple dedicated to *Ibrahim* and his father and synagogues with zodiac circles.

In the Dome of the Rock, above each of the twelve inner columns is a squared crescent-and-orb. This symbol is similar to some of the lunar cipher symbols. See the Thumbnail Gallery to find the charts "Alphabet of the Moon" and the "Alphabet of *Cancer*, Under the Influence of the Moon" illustrated in a later chapter.

The idea expressed by the just-mentioned twelve crescent-and-orb symbols is this: as the moon and planets make their way through the twelve constellations (or "houses") of the zodiac, they exert different influences on nature and humans depending on which zodiacal constellation they cross.

The supposed different influences of the constellations, especially during a transit of the sun and moon, were what *Isaiah* referred to when he said that astrologers made their predictions month by month (*Isa* 47:13).

In ancient times the moon was often found in the hub of zodiac circles. Not only was this because of the crescent's moon-god association but there was a time element too. After all, zodiacs doubled as calendars. The sun remained in each zodiacal constellation approximately one lunar month. By contrast, the moon, in the course of one lunar month, passes through all the zodiacal constellations.

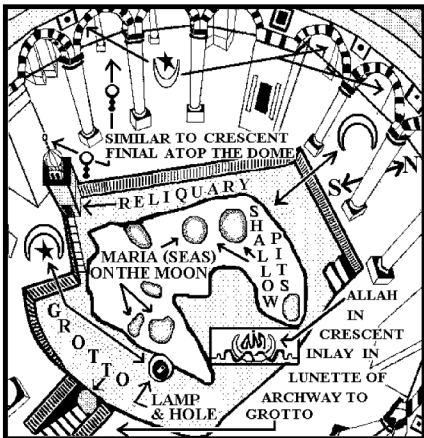


Figure 12-03. View of the Rock of Ibrahim at the Dome of the Rock.⁴⁰⁶⁷

Due to its swiftness, it was thought that the moon affected humans the most of all the heavenly objects. It was known that the ebb and flow of the tides, the cycle of ocean life and the menstrual cycle could be gauged by the phase of the moon.⁴⁰⁶⁸ The

⁴⁰⁶⁷ This picture was drawn from Landay, *Rock*, pp. 72-73 (large picture). A capitals-level view (pp. 112-113) and a standing-level view (pp. 114-115) of the rock can be seen at Nuseibeh & Grabar, *Dome*.

⁴⁰⁶⁸ 'We see...that certain things are increased or diminished in size by the waxing and waning of the moon...the wonderful ocean-tides' (*Augustine Civ. Dei* 5.6 (Migne, *Patr. Lat.* 41.146)) (Wedel, *Attitude*, p. 24). Also see pp. 5, 8 where *Ptolemy* quotes *Posidonius* who recognizes the moon's effect on the oceans.

seasonal harvests of the ocean and land affected the Mideast populations greatly (Deu 33:14; Psa 104:19).

The moon was thought to have maximum effect when it was in its own “house,” the constellation called *Cancer*.⁴⁰⁶⁹ T. Wedel wrote:

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.⁴⁰⁷⁰

What *Abu Massar* did was put into writing what had been believed in the Mideast since ancient times.

The Dome of the Rock's Lunar Religious Calendar Décor

The idea of using an arch to show time is an ancient one. Often the arch over a niche with a god such as *Mithras* doubled as a zodiac belt.⁴⁰⁷¹ A circular or oval frame (cartouche) around portraits of deities was in fact a zodiac circle. Each sign indicated a month-long period of a season—the time the sun took to transverse one zodiacal constellation.

The Dome of the Rock is different from the just-mentioned zodiacs in that the arches represent the phases of the moon and the pillars represent the constellations of the zodiac.

The black and white marble facing tiles on the arches indicate moon phases. The tiles do not have actual pictures of the moon because there have always been iconoclastic currents that ran deep in *Islam*. Many of *Islam's* early converts were even Jewish converts from *Muhammad's* stay in *Madina*.

That black marble tiles in the Dome of the Rock had significance beyond themselves is not surprising since more than one rock in *Islam* holds great meaning, for instance:

- The Black Stone.
- The *Hatim* Wall.
- The individual building blocks of the *Kaaba*.
- The ubiquitous stone *Mihrab* Venus altars that *Muslims* pray toward, even in the Dome of the Rock (see the chapter on Venus altars where it is shown the *Kaaba* and the Dome of the Rock are giant Venus altars).
- The Rock of *Ibrahim* in the Dome of the Rock.
- The Black Paving Stone in the Dome of the Rock that is an imitation of the Black Stone at the *Kaaba*. The Paving Stone is discussed elsewhere.

The reflection and sheen seen on the polished marble reminded Mideast pagans of Venus or the moon, as was discussed about betyls in a previous chapter. This accounts for the traditions dating from the late eighth, tenth and fourteen centuries that say people prayed to *Allah* facing a black paving stone at the Dome of the Rock.⁴⁰⁷² This strengthened the association among the black tiles, the phases of the moon and *Allah* the moon-god.

⁴⁰⁶⁹ Ma'shar. *Astrology*, p. 5.

⁴⁰⁷⁰ Ma'shar. *Albumasaris*, as cited by Wedel. *Attitude*, pp. 56-57, cited in turn by Spengler & Sayles. *Turkoman*, p. 22.

⁴⁰⁷¹ Goodenough. *Symbols*, figure 81.

⁴⁰⁷² Elad. *Jerusalem*, pp. 79-80.

Most of the archways in the Dome incorporate seven black plates. Some smaller arched windows have only five black tiles. The window arches with five black tiles indicate five moon phases: 1 + 2) the waxing and waning crescents, 3 + 4) the half-moons and 5) the full-moon. The archways with seven black tiles indicate the previously mentioned phases, as well as the waxing and waning gibbous moons.

In desert-dry areas with sparse cloud cover and little fog, it is possible to view the moon twenty-eight days a month, at least for a few minutes each night. Each night the moon shows an incremental change in its phases and is striped black and white except when the moon is full.

Earthshine (earthlight) revealed to the ancients that the entire moon existed each night but that it was partially lit. Earthshine is moonlight that reflects from the earth back to the moon.

The fact that the moon-god's main symbol is striped most of the month combined with *Islam's* strain of iconoclasm led to *Islam's* trademark striped architectural design.

The stripes honor the moon's incremental changes. Striped arches honor the moon's waxing and waning and the arches themselves honor the moon's path along the arched ecliptic. In contrast, *Islam's* signature geometric designs seem to be inspired by connecting the dots of astrological star charts and zodiacs.

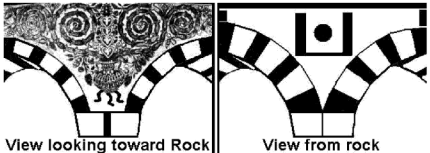


Figure 12-04. This is the inner circular arcade that surrounds the Rock of Ibrahim. The acanthus plant and vase and orb and crescent are two sets of fertility symbols.

The lunar association of the arches is indicated by the squared crescent and Venus orb couplets seen above the four sets of triple arches. These squared couplets help to indicate that each pillar and arch combination represents a month.

That the squared crescent-and-orb couplet is in fact a fertility symbol is shown by how on the opposite side of the arch there is another obvious fertility symbol: a three-legged vase with an acanthus plant. A *Muslim* circumambulating just outside the inner arcade would see both the several crescent and Venus orb couplets on the far side and on the near side the acanthus plants.

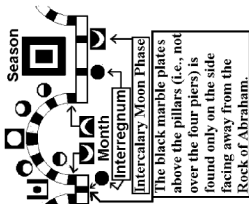
The inner circular arcade around the Rock of Ibrahim forms a complete calendar for one lunar year, if one only counts one arch for each of the twelve pillars.

The reason for the discrepancy in the number of arches is whenever architects built a circular arcade mimicking a lunar calendar they realized that the combinations that were architecturally possible were eleven pillars and twelve arches, or twelve pillars and thirteen arches.

Consequently, the architect determined that there would be a pillar for each month or zodiac constellation and four piers for the seasons probably because twelve columns and four piers was the bare minimum needed to hold up the dome.

Structural demands meant that there would be four extra arches connecting the pillars and piers. In other words, the décor in the Dome of the Rock would represent a lunar clock but not actually function as one unless one mentally omitted some arches. Other moon-temples surely had functional clocks since they did not have such a lofty dome.

Figure 12-05. A segment of the lunar clock in the Dome of the Rock. Each



archway in the inner arcade around the Rock of *Ibrahim* indicates one lunar month.

The black tiles indicate the incremental moon phases. The squared crescent-and-orb (left) represent the common astral fertility symbol: ☾

A square-within-a-square above the pier represents a season. The two black panels below the square represent two moon phases necessary for intercalation in terms of lunar calendrical reckoning.

Each archway shows seven stages of the moon on the side facing the Rock of *Ibrahim*. Having a lunar religious calendar was early *Islam*'s highest form of worship for *Allah* the moon-god and it assisted *Muslims* in regulating their religious activities.

The lunar religious calendar décor in the Dome reminded *Muslims* to start looking for a crescent marking the beginning of the next month. Even today, most *Muslim* jurists consider it an act of worship to watch for the crescent-moon that marks the start of a new month. 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.⁴⁰⁷³

The fact that watching for a moon was religious worship shows that it was entirely appropriate for the lunar religion of *Islam* to have a lunar religious calendar décor in the Dome of the Rock shrine.

The fact that the décor in the Dome was modeled on a lunar clock makes one wonder what the dome looked like originally. Due to a fire and probably rain damage, the decoration of the inside of the dome no longer exists. It may have been

⁴⁰⁷³ Tayob, *Islam*, p. 27.

astral-based like some domes that still exist from the thirteenth and fourteenth centuries. Astral decorations transform the dome into a celestial sphere.⁴⁰⁷⁴

How the Lunar Clock in the Dome Shows the Interregnum Phase

The Tiles Above the Pillars

The base of the arches resting on pillars shows a black tile for the interregnum period but only on the side facing away from the Rock of *Ibrahim*. Evidently, each of the squared moon and Venus couplets on the side facing the Rock took the place of a black tile that would have indicated the moon's dark interregnum period. It just would not do to have two symbols, a couplet and a black tile, for the same interregnum period.

The arrangement with one black tile on the side opposite the Rock of *Ibrahim* can be seen in an illustration above. The tile is in the spandrel area of the arch below a vase and an acanthus plant. In passing, moonless nights during the interregnum period are called the Ebony Moon—ebony being the color black. Therefore, a black tile is quite appropriate for the interregnum period.

The fact that the tile is on the side away from the Rock of *Ibrahim* suggests it represents the interregnum phase. This phase occurs when the moon is traveling through the underworld from east to west where it reappears as a waxing crescent near the setting sun.

The interregnum phase is shown as a black tile beneath a potted acanthus plant, as shown in the illustration above. This arrangement indicates a belief that the interregnum period was especially fertile for the earth's plant and animal life. Alternatively, the arrangement may have meant that during the Interregnum period the moon was in the underworld where it recharged itself with life-giving forces.

Why Seven Phases of the Moon Are Shown in the Dome Décor

Probably a major reason that only seven phases are shown on each arch is that *Muslims* once circumambulated in the Dome of the Rock just as they still do at the *Kaaba* at *Makka* in seven-lap cycles. The tiles served as a mnemonic aid in that the worshipper felt that each lap around the Dome honored one of *Allah* the moon-god's phases, and seven laps honored the moon-god *Allah*'s monthly cycle.

St. Clair-Tisdall wrote:

Herodotus (*Herodotus*, III:8) mentions the use of seven stones by the Arabs when taking solemn oaths. The honor, almost amounting to worship, still paid by *Muslim* pilgrims to the famous meteoric *Hajaru'l Aswad* or Black Stone, which is built into the wall of the *Kaaba*, is one of the many *Islamic* customs which have been derived from those of the Arabs who lived long before *Muhammad*'s time.⁴⁰⁷⁵

Muslims also carry on the tradition of sevens by throwing stones at the *Jamara* pillars in multiples of seven, thereby showing the oath aspect of this ritual.

The number seven was sacred to *Semites* from ancient times. In Hebrew *Sheba* (*Strong's* no. 07614) means "seven" or "oath." Interestingly, the country of *Sheba* is in Southern Arabia, the same place where *Sabeanism* was rife. That *Makka* is not far

⁴⁰⁷⁴ Baer. *Ornament*, pp. 98-102.

⁴⁰⁷⁵ St. Clair-Tisdall. *Sources*, Ch. 2.

up the spice road from *Sheba* suggests that the oath ritual of throwing seven stones and other rituals in *Islam* come from *Sabeanism*.

It has been theorized that the number seven was sacred because there are five visible planets along with the sun and moon. Perhaps another reason is that there were seven moon phases that especially interested the ancients:

1) The waxing crescent-moon started the month, 2 + 3) half-moons marked the end of the first and third weeks and 4) the waning crescent and 5) interregnum period marked the end of the month. The 6 + 7) waxing and waning gibbous moons suggested pregnancy and thus fertility.



Figure 12-06. Seven round rocks around a campfire can reproduce seven moon phases when one looks from outside the circle of rocks. Perhaps this was the origin of the ubiquitous rock circles used in the Mideast and elsewhere for taking oaths.

Seven visible moon phases could easily be reproduced by seven stones and a source of light such as a campfire. The Arabs used circles of stones when they enacted oaths, as was noted above. The moon-god *Sin* was a guardian of contracts.⁴⁰⁷⁶ It is not surprising that *Semites* used stones when enacting oaths.

Notably, *Allah* was a moon-god and a guardian of contracts too.⁴⁰⁷⁷ In fact, much of the *Koran* and *Islamic Sharia* law read as though they were merely contract law rather than, say criminal law.

The seven stones that ancients used for oath taking may have been circumambulated during the oath ceremony. If so, circumambulating at the *Kaaba* may be a form of oath taking to *Allah* the moon-god.

The Bible indicates that moon-god worshippers used a pile of stones and even circles of stones for oath taking. Laban lived near *Haran*, the City of the Moon. Laban and Jacob enacted an oath around a pile of stones (Gen 31:46, 48, 51, 52).

The book of *Joshua* speaks about how an oath was taken at *Gilgal*. *Gilgal* means "sacred circle of stones" and evidently was a place that moon-god worshippers, such as those at nearby *Jericho* (meaning "His Moon"), enacted oaths and circumambulated. *Joshua* records that *Gilgal* was on the east border of *Jericho* (Jos 04:19). The 1911 *Encyclopedia* states:

Jerome (*Onomasticon*, s.v. [Latin: *sub verba*, meaning see "under the word"] *Galgal*) places *Gilgal* 2 Roman miles from *Jericho* and speaks of it as a deserted place held in wonderful veneration (Latin: *Miro Cultu*) by the natives.⁴⁰⁷⁸

Instead of the seven stones that pagan *Semites* used for oaths, *Joshua* had twelve stones brought up from the Jordan River (Jos 04:19-20). The reason river stones were used was not only to commemorate the crossing of the Jordan on its dry river bottom but brook stones are generally rounded and smooth. The light falling on rounded stones reproduced the phases of the moon. This is illustrated above.

This variance in the procedure of taking an oath mocked the local moon-god religions. This is similar to how marching around *Jericho* thirteen times in seven days mocked *Jericho's* moon-god religion. The *Israelites* circumambulated *Jericho* six times in six days and seven times on the seventh day and thus mocked the pagan ritual of circumambulating moon-god shrines in multiples of seven (Jos 06:03-04).

⁴⁰⁷⁶ Combe, *Culte du Sin*, p. 61, as quoted in Green, *Moon*, p. 35.

⁴⁰⁷⁷ Brockelmann, *Peoples*, p. 9.

⁴⁰⁷⁸ The 1911 *Encyclopedia*, 1911encyclopedia.org, *Gilgal* entry.

Description of the Lunar Clock Décor in the Dome of the Rock

So putting all the above information together, one can see that the décor of the inner arcade of the Dome of the Rock was inspired by a one-year lunar calendar and zodiac circle which suggests that the Dome of the Rock was modeled after Mideast moon-god temples.

Together the inside and outside face of each arch indicated a complete lunar month. The black stone at the top of each arch indicates the full-moon. The black tile on the side facing away from the rock indicates the interregnum moon.

The square-in-the-rectangular-frame symbols on the piers indicate the Seasons. The four Seasons were commonly found on zodiac circles, which were used both as perpetual calendars and for making astrological predictions.

The seasons did not factor into the official *Islamic* religious lunar calendar but did for the civic solilunar calendar used for government, agriculture and such. The calendar at the Dome of the Rock could easily be used as both a lunar and solar calendar by following or ignoring the extra black intercalation panels found above the piers that represented the seasons.

There are two black tiles under each of the four square season symbols. One tile indicates an interregnum phase of the moon. The second tile indicates an intercalary phase of the moon that could either be ignored for purely lunar calculations or incorporated for solilunar calculations. History shows, by the way, that many people kept track of solar, solilunar and lunar calendars simultaneously.⁴⁰⁷⁹

The lunar year is slightly more than eleven days short of a solar year. Eleven days is equal to about four of the eight phases depicted in the Dome of the Rock say, 1) the Interregnum, 2) waxing crescent, 3) half-moon and 4) the waxing gibbous moon.

Thus the lunar calendar that inspired the Dome's décor accounts for ninety-six phases of the moon per lunar year, or eight phases per lunar month. The breakdown, as can be seen in the illustration above, is thus $(84 + 8 + 4 = 96)$:

- Seven phases represented by seven tiles on each of the twelve arches (84).
- A phase represented by a tile above each of the eight pillars (8).
- A phase represented by one of the two tiles above each of the four piers (4).

In addition, the second of the two tiles above each of the four piers represents a phase of the moon, amounting to about eleven days. These four extra tiles means the calendar which inspired the décor in the Dome could track both the 354-day lunar year and the 365-day solar year.

Despite the presence of intercalary tiles, the calendar on which the décor in the Dome was based was in keeping with *Muhammad's* dictum against intercalation (K 009:036). When the religious *Hegira* lunar date was calculated, the intercalary tiles were ignored. When the solilunar calendar was computed, the intercalary tiles were incorporated into the calculations.

The Dome's lunar religious calendar's four additional intercalary phases of the moon account for the seasons. Thus a purely lunar calendar works. A solilunar calendar would show undue deference to the sun or the Four Seasons. This was in keeping with *Muhammad's* dictum that the moon could be used to account for the seasons:

They ask thee, (O *Muhammad*), of new moons, say: 'They are fixed seasons for humanity and for the pilgrimage' (*Pickthall K 002:189*).

⁴⁰⁷⁹ Blair. *Inscriptions*, pp. 23, 49, 158, 217-220.

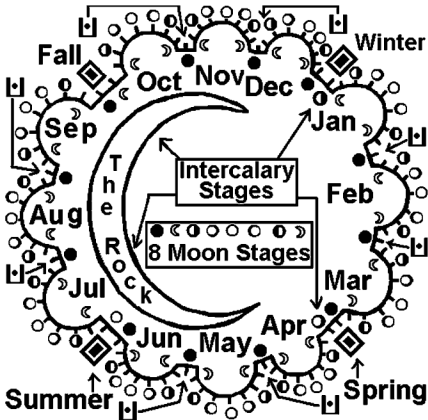


Figure 12-07. This is an illustration of the lunar calendar that may have inspired the décor in the Dome of the Rock around the Rock of *Ibrahim*. Lunar calendars like this may have been common in Mideast moon-god temples but it is speculative since only scattered stones of such temples remain today—not counting the ziggurats, of course.

The black and white tiles on the inside and outside faces of the arcade that circles the Rock of *Ibrahim* are features copied from a lunar calendar for one annum. Each tile represents one moon phase: waxing or waning crescent, waxing or waning half-moon, waxing or waning gibbous, full or interregnum period.

The Idea of the Moon Marking Seasons

The link between stones, the moon and the seasons was not new to *Muhammad*. Since the moon is roughly on the same ecliptic as the sun, it rises high in the sky in summer and is low in winter. Spotting and measuring the position of the moon is much easier than looking at the blinding sun. Ancient stone circles are found throughout Europe. John Michell wrote:

Stones within and beyond the circles lined up to indicate a natural or artificial mark on the horizon where the moon or sun reached one of the extreme positions in their cycles, as at a solstice.⁴⁰⁸⁰

In the *Lascaux* caves in France, the lines of dots interspersed with squares seem to indicate the stages of the moon.⁴⁰⁸¹ The fact that many of the dots are next to painted game animals suggests that already then the moon cycle was connected to fertility, meaning the prehistoric hunters thought the moon made the animals plentiful.

The cave dwellers probably noticed that the moon was lowest in winter and highest in the sky during the fall breeding and spring calving season. Cave dwellers also noticed that the human menstrual cycle occurred monthly. Therefore, the moons were painted next to painted game animal in the hopes of increasing their fertility.

What the Lunar Religious Calendar Décor in the Dome of the Rock Meant

The lunar religious calendar décor goes well with the *Koranic* inscription displayed in Arabic that circumscribed the entire Dome of the Rock. The epigraphy uses *Koranic* language to voice anti-Trinitarian assertions and to say that *Muhammad* was *Allah's* prophet.⁴⁰⁸²

Muhammad thought that Jews believed that Ezra was a sun-god and he thought the Christians believed that Jesus was a sun-god. The pro-lunar, anti-solar inscription paralleled the circular lunar religious calendar like two concentric circles at the center of which was the crescent-shaped Rock of *Ibrahim*.

Using and displaying the lunar religious calendar décor in such a grandiose form around the crescent-shaped Rock of *Ibrahim* along with the mosaic message constituted a witness against:

- ☪ *Muhammad's* mistaken idea that Christians thought Jesus was a sun-god.
- ☪ The solar calendar used by Christians since Roman times.
- ☪ The solilunar calendar of the Jews.

The *Allah* Motifs on the Inner Side of the Octagonal Arcade

The inner circular arcade has a thin crossbeam. The octagonal arcade however has a large, decorative crossbeam. The inner face of the crossbeam of the octagonal arcade has an ornate entablature. A very long *Koran*-based inscription is found on both the inner and outer faces of the octagonal arcade near the ceiling.

The crossbeam entablature on the inner face of the octagonal arcade has several tall-short-tall (lol) *Allah* motifs just like those discussed elsewhere:

- ☪ The top cornice has interconnected crescents with orbs in the spandrels formed by the horns of the crescents.
- ☪ At the top of the frieze just below the cornice, are orbs between vertical lines.
- ☪ In the top middle of the frieze are lotus blossoms that sit in canoe-like crescents formed by two leaves.

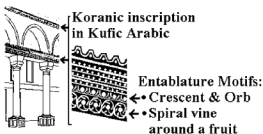
⁴⁰⁸⁰ Michell, John. "Sacred Science & The Megaliths," *Earth Mysteries* britannia.com/wonder, 2001, excerpted from Michell, John. *The Traveller's Guide to Sacred England*. Gothic Image, United Kingdom, 1996.

⁴⁰⁸¹ "Oldest lunar calendar identified," *BBC*, bbc.co.uk, 16 Oct 2000.

⁴⁰⁸² An English translation of the 240-meter long inscription can be found in Nuseibeh & Grabar. *Dome*, pp. 106-109.

- Ⓒ The bottom middle of the frieze has orbs in crescents with three-bladed, sprig *Fleur-de-lis* interspersed.
- Ⓒ The bottom architrave has a grapevine scrolling around orbs.

Figure 12-08. The inner face of the octagonal arcade that rings the Dome. In the background is the inside of the outer octagonal wall of the Dome of the Rock.



The arcade has an ornate crossbeam with several tall-short-tall (lol) crescent-derived *Allah* motifs. Also, on the arcade is a *Koranic* inscription found near the ceiling (see inset for exactly where).⁴⁰⁸³ Note the connection made between the crescent-based *Allah* motifs and the *Koran*.

The crossbeam is supported on both columns and piers. Whenever the crossbeam of the octagonal arcade rests on a pier, a large molding with arches and a floral motif is added just below the crossbeam entablature (see the illustration below).

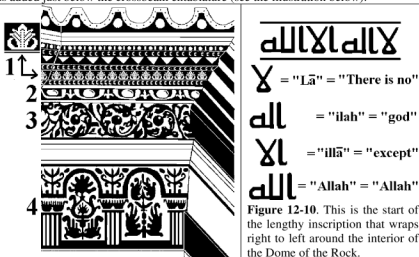


Figure 12-09. This is a common entablature at the Dome of the Rock. Notice the four *Allah* motifs (from top to bottom): 1) The lotus flower in a crescent canoe-like boat (inset is enlarged detail), 2) the crescent-and-orb, 3) the undulating vine and 4) the acanthus plant with the tall-short-tall (lol) crescent-derived *Allah* pattern.

This is the inner side of the octagonal arcade. The top half is the entablature on the crossbeam. The bottom half is molding on a pier beneath the crossbeam.⁴⁰⁸⁴

The *Koranic* inscription near the ceiling is 240 meters long and runs on both sides of the outer octagonal arcade.⁴⁰⁸⁵ The ornate entablature runs along the inner

⁴⁰⁸³ Peters. *Jerusalem*, p. 56.

⁴⁰⁸⁴ Grabar. *Shape*, p. 58, figure 23.

⁴⁰⁸⁵ Grabar. *Shape*, p. 56.

side of the octagonal arcade. This means the crossbeam and inscription run together for 120 meters.

The pairing of inscriptions and frieze seems to associate the *Koran* and *Allah* with the crescent-based *Allah* motifs on the crossbeam. The *Koranic* inscription encircles most of the Dome of the Rock complex and thus associates the *Koran* and *Allah* with all the other *Allah* motifs and crescents found in the entire Dome.

The *Allah* motifs of course are derived from the orb and crescent symbol. This indicates *Allah's* moon-god origin. The crossbeam with *Allah* motifs and *Koranic* inscription together are the longest and most massive piece of evidence showing that *Allah* is a moon-god. The two other contenders will be discussed later in this chapter.

The *Allah* Motifs on Ceiling Panels

Even the ceiling panels of the Dome have *Allah* motifs. One panel has a design with a sunburst or daisy flower in the middle with interlaced stars on the perimeter.

Unlike nearly all of the other decorations in the Dome, this sunburst ceiling panel design is not part of the original artwork. Geometric patterns did not become popular in *Islam* until about the eleventh century. Since late medieval times, the sunburst design has been used everywhere in *Islam*. Sheila Blair wrote:

The same [sunburst] symbolism is inherent in the medallions known as *Shamsa* (Arabic meaning “sun”) that appear so frequently in *Islamic* art. They are found on illuminated pages in manuscripts...on carpets and on the interiors of domes over *Mosques* and tombs where they symbolize the vault of heaven and the central unity of God.⁴⁰⁸⁶

Sunbursts are actually *Allah* motifs in disguise. The outline of each daisy petal is actually a crescent in the shape of a flat-bottomed U—a shape common in *Allah* motifs. The flat-bottomed U-crescent and the star in the center form ten interlocking star-and-crescent symbols.

The eight stars around the perimeter serve to emphasize the astral significance of the design. The design indicates that *Allah* is a moon-god and is surrounded by stars that are actually astral spirits or angels.



Figure 12-11. A sunburst pattern at Dome of the Rock. This is a ceiling panel with an interlocking crescent-and-star lol *Allah* motif.⁴⁰⁸⁷

The Star-and-crescent Symbol on the Octagonal Arcade

One of the arches of the octagonal arcade on the north side has a mosaic crescent-and-star on the underside of the arch—the *intrados* or soffit. The crescent star is located underneath the keystone. The crescent-and-star symbol is located in a pear, pomegranate and leaf mosaic.

The star and crescent on the soffit in the octagonal arcade reminds one of the images of the sun and moon decorating the Gate of the Prophet. These decorations are found on the outside and in the internal ceiling of the Gate of the Prophet.⁴⁰⁸⁸ This gate is on the south side of the *Haram*—the temple mount in Jerusalem.

⁴⁰⁸⁶ Blair & Bloom. *Paradise*, p. 93.

⁴⁰⁸⁷ Nuseibeh & Grabar. *Dome*, pp. 69-70.

⁴⁰⁸⁸ Elad. *Jerusalem*, p. 99.

Muhammad was said to have walked through the Gate of the Prophet on his Night Journey. This suggests that the astral character of *Muhammad's* religion was well-known to those who built the gate.



Figure 12-12. Crescent-and-star mosaic on the peak of the soffit (underside) of an arch of the octagonal arcade in the Dome of the Rock.⁴⁰⁸⁹ The mosaic on the haunches of the arch consists of pears, pomegranates and leaves.

The *Allah* Motifs Found in the Neck (Drum) Above the Rock of *Ibrahim*

In the drum underneath the Dome is a border of orbs in crescents along with an occasional tulip. This associates tulips with the crescent-and-orb symbol. The outline of a tulip blossom has similarities to a crescent or half-moon. Tulips occur elsewhere on the flanks of piers⁴⁰⁹⁰ and on the soffits of cross beams.⁴⁰⁹¹

Another chapter of this book discusses how the tulip is a Turkish and Persian *Allah* motif. A later chapter also discusses how the tulip (Turkish: *Laleh*) is, so to speak, metathetically related to the word *Allah*. Since the tulip is a Turkish and Persian *Allah* motif, tulip decorations are a later addition to the Dome.

The drum area where several tulip mosaics occur probably was damaged during the dome fire of 1448 AD.⁴⁰⁹² Instead of just repairing a damaged mosaic, an artist employed his artistic license to replace a crescent-and-orb symbol with a tulip, an equivalent symbol.



Figure 12-13. A tulip mosaic representing *Allah* the moon-god in the dome at the Dome of the Rock.⁴⁰⁹³

Crescents in Crown Jewelry

The Dome's mosaics mainly consist of vases and cornucopias with extruding, stylized grapevines and acanthus plants. The same vine may bear a combination of pomegranates, grapes and jewels. Eva Baer wrote about the Dome of the Rock's plant vases:

In a recent article, I drew attention to a group of relatively cheap pottery vessels that were decorated with ornaments that gave them a precious appearance and 'transformed' these artifacts into 'living things' by using for their embellishment ornaments that imitated **jewelry** which was normally worn by men. These 'transformations' were achieved first by employing precious metal techniques like twisted wire and granulation [rough surface] and using base material, barbotine [a paste of clay used in decorating coarse pottery in relief] and other cheap pottery techniques instead of gold and silver. Secondly, they imitated necklaces and other jewelry like pendants [ornament on necklace], brooches [decorative pins] or earrings and applied them to the neck, foot or shoulder of the inanimate objects as if they were men. The earliest realization of

⁴⁰⁸⁹ Nuseibeh & Grabar. *Dome*, p. 85.

⁴⁰⁹⁰ Creswell. *Architecture*, plate 9.

⁴⁰⁹¹ Creswell. *Architecture*, plate 10.

⁴⁰⁹² Landay. *Rock*, p. 107.

⁴⁰⁹³ The tulip is a tall-short-tall (lol) *Allah* motif (Grabar. *Shape*, p. 80, figure 30).

the latter—anthropomorphic—notation appears in the mosaics of the Dome of the Rock...where the artists laid jeweled breastplates around the neck of an amphora, and attached earrings with one or three suspended pearls to the S-shaped handles of the vase.⁴⁰⁹⁴

The anthropomorphized vases probably all represented the Venus angel, especially the vase mosaics in the Dome of the Rock.

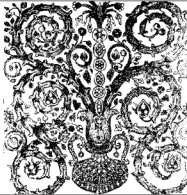


Figure 12-14. A typical, bejeweled acanthus plant in a vase mosaic with jewelry analogous to earrings, neck and chest jewelry. This anthropomorphizes the vase as the Venus angel.

The S-shaped arms of the vase with earrings and the neck for the lol pattern representing the Venus orb and crescent-moon. The center bejeweled stem and vines (off to the left and right sides of the vase) form a lol pattern. Moreover, the vines scrolling around the pomegranate pods represent a crescent-and-orb pattern.

Bejeweled Vases in the Dome of the Rock Represented the Male Venus Angel

Elsewhere it was discussed how lamps in Venus-altar *Mihrabs* and vases on prayer rugs represent Venus. The bejeweled, anthropomorphized vases in the Dome of the Rock represent the male Venus angel too. The crescent-shaped rock of *Ibrahim* and the bejeweled vases together form Venus-moon symbols.

Why would Venus be wearing jewelry? The *Dabistan* notes that the Venus angel was beautiful and he denoted gladness and festivity.⁴⁰⁹⁵ Besides, early *Muslim* males wore jewelry and earrings. For instance, the illustrator Angus McBride depicts the *Abbasid Caliph* Mutawakkil (ruled 847-861 AD) with a trident-like crescent-and-star earring.⁴⁰⁹⁶ David Nicolle wrote:

Some of the *Umayyad* elite certainly wore jewelry and even *Kohl* eye shadow—though this certainly did not reflect any effeminacy.⁴⁰⁹⁷

The jewelry probably was crescent-shaped just as Angus McBride drew them, and such jewelry honored *Allah* the moon-god. This is similar to how camels were decorated with crescent ornaments in honor of a moon-god (Jdg 08:21, 26).

It was noted in a previous chapter that the *Mihrab* prayer niche with its bulbous *Mosque* lamp came to be artistically represented on prayer rugs as a flowerpot underneath an arch. It is worthwhile to repeat one quote here:

The *Mosque* lamps suspended in the *Mihrab*-like arches of prayer carpets are perhaps best-known examples...They originally reflected verse 35 of *Sura xxiv* [K 024:035]...Later on the light-carrying lamp became a flower vase [note that *Mosque* oil lamps resemble vases] and it was eventually placed on a saucer at the bottom of the arch. What is remarkable about the *Allah*-derived motif is the fact

⁴⁰⁹⁴ Baer. *Ornament*, pp. 105-106, 108.

⁴⁰⁹⁵ Fani. *Dabistan*, pp. 398, 404.

⁴⁰⁹⁶ Nicolle. *Conquest*, Plate H.

⁴⁰⁹⁷ Nicolle. *Conquest*, p. 40, describing a figure on plate E1: "*Umayyad* Governor of *Balkh* (circa 700 AD)."

that it preserves a certain innate power which gave it a magic, apotropaic [intended to ward off evil] quality.⁴⁰⁹⁸

The vases, with and without crown jewels, are associated with the crescent-shaped Rock of *Ibrahim*. Not only do they ring the Rock by being on the inner arcade of the Dome but the plants with crown jewels all happen to face the Rock of *Ibrahim*, as Oleg Grabar wrote:

The [crown] jewel decoration [on vases and plants] does not appear uniformly throughout the building but almost exclusively on the inner face of the octagonal colonnade and of the drum....It may rather be suggested that these actual crowns, bracelets and other [royal] jeweled ornaments were meant to surround the central holy place toward which they face, and it is in this sense that they contrast with the purely decorative gemlike fragments throughout the building.⁴⁰⁹⁹

There are vase and vine mosaics on both the outer and inner walls of the arcades. However, the vases and vines that are decorated with crowns and royal jewelry tend to face the Rock of *Ibrahim*. This also means the crescent decorations found on the vases and vines tend to face the Rock of *Ibrahim*.

The Rock of *Ibrahim* is connected with *Allah* in various *Muslim* traditions. So it would be natural that the vases and vines decorated with crescent jewels are personalized to represent *Allah* the moon-god.



Figure 12-15. Typical crowned plant located on a spandrel and impost at the Dome of the Rock. Note the crescent-and-star hanging jewel pendant (see inset and arrow for exact location).

The plants and vases and vases with crowns and royal jewelry typically face the Rock of *Ibrahim*.

The Crescents Surrounding the Rock of *Ibrahim*

As Oleg Grabar noted above, the most notable, bejeweled decorations are on the inner face of the octagonal arcade and in the drum area. Many of these mosaics have crescent-and-star jewelry and they tend to face the Rock of *Ibrahim*.

Additionally, on the inner wall of the circular arcade is a series of mosaic arches. Suspended from the relatively small mosaic arches are crescent, half- and full-moon jewelry mosaics (illustrated below). As was noted in a previous chapter, the arch represented the crescent-moon in early *Islam* and this strengthened the association.

This arcade mosaic motif seems to have been the original motif that encircled the lower part of the drum just over the circular arcade. In places however the original mosaic motif has been repaired and replaced with geometric design mosaics typical of a later era.

Still, it is notable that the crescent-shaped Rock of *Ibrahim* was encircled with real arches and mosaic arches, as well as crescent, half- and full-moon jewelry. These honored the moon-god *Allah*.

Other *Allah* motifs that surround the Rock of *Ibrahim* include:

⁴⁰⁹⁸ Ettinghausen. *Kufesque*, pp. 43-45.

⁴⁰⁹⁹ Grabar. *Art*, p. 55.

- Ⓒ Orbs between two vertical lines in the spandrels. This is an example of the tall-short-tall (lol) *Allah* motif crescent-derived pattern.
- Ⓒ Some of the vertical lines are connected at the bottom like a flat-bottomed U, which form a squared crescent-and-orb.
- Ⓒ A grapevine scrolling and undulating around orbs.

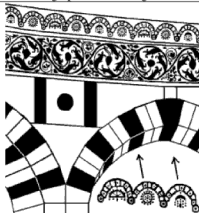


Figure 12-16. This is one spandrel of the inner circular arcade facing the Rock of *Ibrahim* at the Dome of the Rock.⁴¹⁰⁰

Note the crescent, half-moon and full-moon jewelry mosaics. The vine scrolling and undulating around grape clusters and the acanthus pods form artistic crescent-and-orb symbols.

The black facing marble forms an orb in a flat-bottomed U, which is another crescent-and-orb symbol.

All these symbols associate the moon with the crescent-shaped Rock of *Ibrahim* that lies below.

The Entrance to the Grotto

There is a cave beneath the Rock of *Ibrahim* that is commonly called the “Well of Souls” (see the illustration below). In front of the marble steps that lead down into the grotto is an arch with a flat lunette on two pillars. The arched entrance resembles a *Mihrab* prayer niche. As was discussed in a previous chapter, arched *Mihrabs* associate *Allah* with the crescent-moon.

Significantly, the grotto itself contains two *Mihrab* prayer niches dating back to medieval times.⁴¹⁰¹ One of the grotto’s *Mihrabs* from the *Fatimid*-era (909–1171 AD) is illustrated in a previous chapter along with even older *Mihrab* panels from the *Al-Aksa Mosque* (see the Thumbnail Gallery). Incidentally, Michael Rogers says a *Mihrab* may have been placed in the grotto when the Dome of the Rock was first built.⁴¹⁰²

In the lunette of the archway entrance is a canoe-like (boat-like) crescent. In this crescent is the word *Allah*. This *Mihrab* associates *Allah* with the crescent-moon. In fact, this reminds one of how the ancient steles show a male moon-god rowing a crescent boat through the night sky. The artwork of course was based on popular myths about the moon-god. The *Allah* in a boat crescent shows that *Allah* was a moon-god.

The *Mihrab* also seems to emphasize that the Rock of *Ibrahim*, as seen through the entrance, is in the form of a crescent. The Rock is further associated with *Allah* by the fact that at the level of the Rock of *Ibrahim* over the cave opening itself is a blue plaque of recent origin that says “*Bismillah ir Rahman ir Rahim*” meaning “In the Name of *Allah* the Merciful, the Compassionate.”

The shape of the word *Allah* in the moon-boat deserves discussion. The word *Allah* normally looks like *aUl* but the *Allah* in the lunette looks like the English word

⁴¹⁰⁰ Nuseibeh & Grabar. *Dome*, p. 116.

⁴¹⁰¹ Nuseibeh & Grabar. *Dome*, pp. 135, 140.

⁴¹⁰² Rogers. *Spread*, p. 84, left column.

“air” in cursive English script (see the illustration above). The dot above the *Lam* (ل) (i.e. the “i” in “air”) is not a vowel but an accent mark.

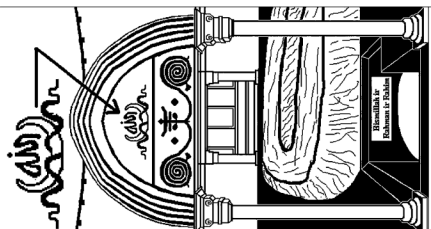


Figure 12-17. Archway entrance to the grotto under the crescent-shaped Rock of Ibrahim. Note the *Allah* in the *Thuluth* calligraphy style in the crescent boat that looks like the cursive English word: *air* (see the inset and arrow). Also note the crescent-and-orb-derived pattern consisting of a stem and scrolling ribbon on the stem’s right and left.⁴¹⁰³ **Note:** Rotate book to view figure upright.

Figure 12-18 is located at the Title Page (see Figure 00-01).

The word *Allah*’s transliteration looks like “air” in the lunette because it is written in the calligraphy style called *Thuluth* which happens to mean “a third,” for some reason. The *Thuluth* script was first formulated in the seventh century during the *Umayyad Caliphate*.

The *Thuluth* script was refined until the ninth century. To the present day, *Thuluth* remains a popular Arabic script for use on monuments. In fact, the *Thuluth* calligraphy style is so well known among *Muslims* that in the mid-1990’s, *Muslim* protests forced the shoe company *Nike* to redesign its logo on its *air*™ brand.⁴¹⁰⁴ The reason given was the cursive *air*™ logo looked like *Allah* in the *Thuluth* style.

When exactly the archway came into existence is hard to know based on the evidence available to this author. The *Thuluth* calligraphy could have been produced anywhere from the eighth century AD onward. Whoever built the grotto entrance seems to have known that *Allah* was a moon-god.

The Shrine to the Prophet Muhammad

Close to the Rock of Ibrahim is a wooden reliquary with a ring-shaped crescent atop (the *Qubbat Al Nabi*). The reliquary is depicted in the Rock of Ibrahim drawing earlier in this chapter. The caption of a picture on the reliquary reads:

⁴¹⁰³ Illustration was drawn from an as yet unpublished photograph. One can see just a part of the arch of the grotto entrance in Nuseibeh & Grabar, *Dome*, p. 74, fig. 25.

⁴¹⁰⁴ “*Nike* and *Islamic* group [CAIR] end logo logjam,” CNN.com, 21 Nov 1998.

A shrine to the Prophet *Muhammad* is said to contain a piece of the Rock [of *Ibrahim*] with a footprint of *Buraq*, the winged steed who, as told in the *Koran*, carried the Prophet during his Ascension from the Rock through the Seven Heavens to 'the Lote-tree [lotus tree] of the utmost boundary (K 053:014).⁴¹⁰⁵

Since some traditions say *Muhammad* saw *Allah* on his trip to heaven, the crescent above the reliquary would seem to associate *Allah* with the crescent-moon. The same could be said for the *Alam* crescent finial atop the Dome of the Rock, which sits far above the Rock of *Ibrahim*.

The Crescent in the Grotto Vent Lighting Effect

A vent hole was drilled from the top of the Rock straight down through the ceiling of the grotto below. Interestingly, the fourth-century Anonymous Pilgrim of Bordeaux mentions that:

...the Jews came annually to Jerusalem to mourn the destruction of the Temple and that their ceremonies center around a 'pierced rock'.⁴¹⁰⁶
The "pierced rock" may refer to either the grotto cave itself or to the grotto vent hole.

Apparently, a *Muslim* noticed that if a candle or lamp were placed into the vent hole, the illuminated side of the hole appears to be a crescent when viewed from the dome above. The lamp or candle represents a star and the illuminated side of the hole viewed from an oblique angle forms a crescent.

The hole may have been drilled so that people looking down from the dome would see the crescent lighting effect and then notice the general crescent shape of the Rock of *Ibrahim*.

To see the star and crescent, the hole must be viewed off-center, or else the lighted side of the hole would appear as a ring and not as a crescent. This is not a concern since people are not allowed to walk on the rock anyway. Also, the balcony in the dome above only allows for an off-center view of the vent hole.

This lighting effect appeared from at least the mid-sixteenth century AD, if not from the building of the Dome of the Rock in the eighth century AD. A *Muslim* wrote in his mid-sixteenth century AD guide to the Dome of the Rock:

The hole in the center of the cave. There one finds a big candle, lit day and night.⁴¹⁰⁷

Photographs show this lighting effect still existed in about 1972 AD.⁴¹⁰⁸ The crescent-and-star lighting effect is reproduced earlier in this chapter—in the drawing of the overhead view of the Rock of *Ibrahim*.

Sometime after 1972 AD, the lantern that hung in the hole was replaced with a beige glass *Mosque* lamp.⁴¹⁰⁹ The source of light no longer is a well-placed "star" in the hole but a *Mosque* lamp that hangs below the vent hole.

Currently, the side of the hole is less illuminated than before. Also, the bulbous lamp is almost the same size as the hole. This means there is no dark space between

⁴¹⁰⁵ Nuseibeh & Grabar. *Dome*, p. 68.

⁴¹⁰⁶ Peters. *Jerusalem*, p. 196.

⁴¹⁰⁷ "This guide was written by Nasir Al Din, Muhammad b. Khidr Al Rumi (mid-16th century), and is included in his book *Al Mastaqsa fi Fadail Al Masjid Al-Aqsa*, which is still in manuscript form" (Elad. *Jerusalem*, pp. 164, 167).

⁴¹⁰⁸ Landay. *Rock*, pp. 72-73. The photo shows a point of light and a crescent illuminated on side of hole when the hole is viewed from an angle.

⁴¹⁰⁹ Nuseibeh & Grabar. *Dome*, p. 135 (photo).

the side of the hole and the lamp to form a well-formed crescent-and-star projection that can be seen from above.

That a crescent-and-star was projected to viewers in the dome's balcony for a period of centuries was meant to show the Dome of the Rock was a moon-god temple. It was also a subtle way to tell the viewer to look for the crescent shape in the Rock of *Ibrahim*.

The horns of the Rock of *Ibrahim* and the horns of the crescent projection in the hole both point to the east. The star and crescent projection and crescent-shaped rock were meant to communicate *Allah's* presence at the Rock of *Ibrahim*, as Amikam Elad wrote:

Early traditions of this kind, in praise of the Rock on the *Haram* [sacred area], relate that when *Allah* went up from the Rock to heaven, He said to the Rock: 'This is the place of my abode and the place of my throne on the Day of Resurrection of the dead and the [in]gathering of my servants, and this is the place of my Paradise to the right [of the Rock].' And, in another tradition, when He is on the Rock, *Allah* says, 'This is my Paradise to the west and this is my fire to the east.'⁴¹¹⁰

The Koranic Inscriptions and Their Connection to Circumambulation

An author wrote of a pre-Islamic Arab temple—the type of which must have inspired the design of the Dome of the Rock:

The great Temple of the Winged Lions, overlooking the northern bank of the Wadi *Musa*, was so named because of the feline decorations on its Corinthian capitals. The main section is a large altar platform bordered by twelve columns at the center of a square *Cella* [holy room] surrounded by a portico intended for the ritual ceremony of walking around an idol [circumambulation]...The foundation of the temple has been dated to AD 27.⁴¹¹¹

A *Cella* is an inner room or sanctuary of an ancient temple where the statue of the god was located. A portico is a porch walkway supported by columns. The Temple of the Winged Lions had twelve columns, probably standing for the twelve constellations since most Arabian temples were astral in nature. Leo the Lion is one of the twelve zodiacal constellations.

The crescent-shaped Rock of *Ibrahim* in the center of the Dome is comparable to the statue of the deity usually found in the *Cella* of astral temples like the Temple of the Winged Lions. The crescent-shaped Rock constitutes a statue of the moon-god or at least his abode and main sign.

The Temple of the Winged Lions had twelve columns and the circular arcade of the Dome of the Rock around the Rock of *Ibrahim* has twelve columns in addition to four piers. The columns must represent the twelve constellations of the zodiac and twelve lunar months and the four piers represent the Four Seasons.

Like the portico at the Temple of the Winged Lions, the two ambulatories in the Dome of the Rock allowed for circumambulation around the Rock of *Ibrahim*. K. A. C. Creswell wrote:

⁴¹¹⁰ Elad. *Jerusalem*, p. 78.

⁴¹¹¹ Auge & Dentzer. *Petra*, p. 78.

The two concentric ambulatories...thus formed [by two arcades] were of course intended for the *Tawwaf* [or *Tawaf*], or ceremonial circumambulation of the sacred object, the Rock.⁴¹¹²

The Dome's two ambulatories could be considered a covered portico. The circumambulation at the Dome of the Rock evidently began at the south entrance—at the start of the lengthy *Koranic* inscription that rings the Dome of the Rock. At the Dome the southerly direction happens to be the *Kiblah*, the direction towards *Makka*. Sheila Blair wrote:

On the Dome of the Rock, for example, the *Bismalla* [invocation in Arabic meaning "in the name of *Allah*"] shows that both inner and outer bands of inscription begin on the south or *Qibla*, side.⁴¹¹³

Arabic is read from right to left, opposite to the way English is read. The *Koranic* inscription runs on both sides of the octagonal arcade. Therefore, a person in the outer ambulatory must walk clockwise around the Rock of *Ibrahim* to read the inscription. A person in the inner ambulatory must walk counterclockwise to read the inscription.⁴¹¹⁴ Evidently, this was how circumambulation was conducted in medieval times—people just followed the text around.

The circular inscription and circumambulation gave the effect as though the worshippers were in the stars praising *Allah* the moon-god along with the astral angels.

Eva Baer wrote about "whirling" inscriptions in *Islamic art*:

Whirling rosettes in the center of a radiating *Naskhi* inscription figure again on the walls of the base made for Hugh IV de Lusignan [French noble family]. Here too the inscription, which in addition is framed by circles of flying birds, informs us about the owner of the basin....The integration of whirling rosettes and a radiating—in this case *Quranic*—inscription features also on the top of the lid of the plated *Quran* box in *Cairo*...The inscription, *Sura LIX*, 23 [*K* 059:023], which praises God as the 'Holy King, the Giver of Peace...the Powerful... the most High, the Haughty,' is set in a twelve-lobed frame which is attached by four whirling rosettes to the lobed triangular cartouches at the sides. It looks as if the whole composition wanted to create the notion that the *Quranic* inscription was 'hooked up' and moving in an orbit....All these 'wheel' ornaments shared a number of features. One was that by their revolving movement they became associated with stellar bodies with which they were actually merged in east *Iranian* ornament in which palmettes and half-palmettes circulated round a central star.⁴¹¹⁵

At the *Kaaba* two parallel bands of gold-embroidered inscription encircle the *Kaaba*. The upper band is solid while the lower band has spaced medallions and rectangular pieces. Similarly, two mosaic inscriptions encircle the Dome of the Rock near the ceiling on either side of the octagonal arcade. These inscriptions are like the whirling *Koranic* inscription that Eva Baer spoke about.

The whirl effect is caused by the fact that:

☉ These inscriptions encircle the Dome of the Rock and the *Kaaba*.

⁴¹¹² Creswell. *Architecture*, pp. 19-20.

⁴¹¹³ Blair. *Inscriptions*, p. 30.

⁴¹¹⁴ Nuseibeh & Grabar. *Dome*, p. 74.

⁴¹¹⁵ Baer. *Ornament*, pp. 122-123.

- C Pilgrims circumambulate the inscriptions as they circumambulate the Rock and the *Kaaba*.

Like the whirling *Koranic* inscription that Eva Baer wrote of, the inscriptions at the Dome of the Rock and *Kaaba* are put into "orbit" and are "associated with stellar bodies." The bands on either side of the octagonal arcade at the Dome of the Rock represent the Milky Way and the zodiacal constellations along the ecliptic.

The solid upper band at the *Kaaba* may represent the Milky Way. The rectangular pieces of the lower bands may represent the zodiacal constellations and the medallions may represent the sun and moon.⁴¹¹⁶

In addition, the entire silk *Kiswa* upon which the gold letter is stitched is comprised of subdued, black on black *Koranic* quotations. This can only be seen in photos where the weave of the fabric is visible.⁴¹¹⁷

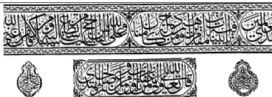


Figure 12-19. Part of the *Koranic* inscription that encircles *Kaaba*. The embroidering is gold calligraphy lettering on black silk.

The *Koranic* inscriptions "written into the stars" complement the crescent-shaped Rock of *Ibrahim* and the *Hatim* Wall. It is as though the *Hatim* Wall and the Rock of *Ibrahim* were about to rise into the starry heavens. This contrasts with how *Muhammad* thought that the sun set into a muddy puddle (*K* 018:086). Thus the astral inscriptions are appropriate decorations for lunar temples which of course the *Kaaba* and Dome of the Rock are.

It was noted near the start of this chapter that the twelve pillars and four piers in the Dome of the Rock represent the twelve months. Above the four piers are squares that represent the Seasons and the Rock of *Ibrahim* in the center represents the moon.

So a *Muslim* who circumambulated around the Dome of the Rock navigated as though going through the zodiacal constellations. He or she also symbolically passed through a consecutive lunar month. The moon of course in the period of one lunar month passes through all the zodiacal constellations.

The Crescent-shaped Rock of *Ibrahim*

The exposed sandstone called the Rock of *Ibrahim* is 17.7 meters long north to south, 13.5 meters wide east to west and 1.5 meters tall at the highest point. The rock has a relief portion that resembles a crescent. This raised portion of the rock is roughly comparable to the size of the crescent-shaped *Hatim* Wall by the *Kaaba*.

Muhammad is said to have made his Night Journey from *Makka* to the temple mount in Jerusalem and made his ascent into the heavens from the Rock of *Ibrahim*.

In the Night Journey, each of the eight heavens is associated with the planets and the moon. Thus the crescent-shaped Rock of *Ibrahim* was an appropriate spot for *Muhammad* to make his ascent.

That *Muhammad's* journey to the heavens occurred at night shows the lunar and astral significance of the Rock of *Ibrahim*. The Night Journey also suggests that *Islam* is an astral religion since similar events in the Bible always occur during the

⁴¹¹⁶ Nasr & Nomachi. *Makka*, pp. 7, 37, 44-45, 49, 53.

⁴¹¹⁷ Nasr & Nomachi. *Makka*, p. 51.

daytime, e.g. Moses and Elijah meeting *Yahveh* on Mount Sinai, Elijah and Jesus' ascents to heaven, Jesus' Transfiguration.

That the sandstone Rock of *Ibrahim* was shaped and carved can be seen from looking at pictures and reading the literature. Scholars have speculated that the long straight trench near the border of the rock was once a wall of the Holy of Holies. Other indentations were thought to hold an altar and other furnishings.

Scholars generally assume the rock was shaped for the purposes of Jewish temple worship while the crusaders installed some steps leading to an altar. The crusaders also found it necessary to marble over the stone and install iron gates to keep souvenir hunters from chipping the stone down to nothing.

In order to consider the possibility that *Muslims* altered the Rock of *Ibrahim*, one would need to think of a reason and motive for *Muslims* doing so. No one has given any thought to the idea that *Muslims* altered the rock to form a crescent because few have seriously researched the subject of *Islam* being a moon-god religion.

Because of PC-AIDS and PC-ASS and the constant threat of harassment and violence, no acaDhimmi has speculated that the Rock of *Ibrahim* may have been chiseled out during *Islamic* times. It has been wrongly assumed that *Muslims* have esteemed the rock too much to alter it.

To dismiss this notion that *Muslims* would not touch the Rock, one need only think of how *Ibrahim's* footprints have been carved into a rock placed only a few meters from the *Kaaba* to fool gullible pilgrims. The place is called the Standing Place of *Ibrahim* (K 002:125; 003:097). F. E. Peters says the Standing Place of *Ibrahim* (K 002:125; 003:097) was a notable pre-Islamic feature of the *Kaaba*.⁴¹¹⁸ In fact, *Ibn Ishaq* (704-773 AD) quotes a poem from *Muhammad's* time that suggests the carvings were recent even though *Ibrahim* lived 2,500 years before *Muhammad*:

By Abraham's footprint in the rock still fresh, with both feet bare, without sandals.⁴¹¹⁹

Who May Have Carved the Crescent-shaped Rock of *Ibrahim*

Admittedly, the rock may have taken on its lunar shape in pre-Islamic times. At that time the moon-god worshipping *Muslims* may have become instantly fond of the rock due to its readymade lunar form.

In Old Testament times, the starry hosts were worshipped in the temple (2Ki 23:04). Antiochus Epiphanes rededicated the Temple of *Yahveh* at Jerusalem to "Olympian Zeus" (2Ma 06:02). The second time the temple mount was dedicated to Zeus-Jupiter was when the Roman Emperor Hadrian built a temple to Jupiter. By the way, Hadrian also built a temple to Venus over the site of Jesus' crucifixion.

Hadrian's temple lasted from 132 to 326 AD when Constantine's mother, St. Helena, used the pagan temple as building material for the Churches of the Nativity and Holy Sepulcher. Perhaps the rock crescent now known as the Rock of *Ibrahim* was carved in honor of Jupiter's wife, *Juno*, who was a moon-goddess.⁴¹²⁰

Someone might ask "What does *Zeus* have to do with a crescent?" *Zeus* supposedly appeared as a white bull to seduce the *Phoenician* princess *Europa*. The horns of the crescent-moon probably inspired the white bull imagery and this may be why a crescent was carved into the rock.

⁴¹¹⁸ Peters, *Origins*, p. 165.

⁴¹¹⁹ Ishaq, *Sirat*, p. 123.

⁴¹²⁰ *Heritage*, *Juno* entry.

Josephus and Philo record that Jews imported astrological elements into the Second Temple and synagogues. The crescent altar that became the Rock of *Ibrahim* may have been carved during any one of these periods.

It is interesting to note that the temple mount has been the location of astral temples longer than it has been the location of three temples to *Yahveh*: Solomon, Zurubbabel and Herod's. Hadrian's temple to Jupiter lasted from 132 to 326 AD. The current Dome of the Rock moon-god shrine (691 AD to the present) was once a full-fledged moon-god temple complete with sacrifices. The *Adha* sacrifices like those at *Makka* were performed at the Dome into the seventeenth century.⁴¹²¹

Notwithstanding all these other astral temples on temple mount, it likely was the crescent-loving, semi-pagan *Muslims* who stealthily carved out a crescent-shaped *Hatim* Wall for the Dome of the Rock that is now known as the Rock of *Ibrahim*. *Muslims* were already in a habit of creating moon-shaped worship areas on the ground, as Cyril Glassé reports:

Mosques in the *Sahara* are often no more than a half circle of stones.⁴¹²²

When the Dome of the Rock was just built, the Rock was anointed with "all kinds of perfume," some of which may have been oily and acidic. The perfume may have been meant specifically to smooth over and hide fresh chisel marks in the sandstone surface.⁴¹²³

The Rock of *Ibrahim* would look more like the moon in the sky than the stylized *Hatim* Wall at the *Kaaba*. That the Rock of *Ibrahim* was indeed meant to resemble the *Hatim* Wall is suggested by the many other architectural and ceremonial features at the Dome that obviously are copied from the *Kaaba*. The Rock of *Ibrahim* also looks rather realistic when compared to the moon—complete with craters and Mares.

The trench in the Rock of *Ibrahim* that certain scholars speculate served as a foundation for a wall for the Holy of Holies is in fact the back of the crescent. The dimples and pits in the rock were not to hold ancient altars but were meant to mimic the *Maria* seas on the moon.

The lunette look of the rock when viewed from certain angles may have suggested to some that the Rock of *Ibrahim* was like the lunette of a *Mihrab*. Amikam Elad wrote:

Hamilton proposed that for [Caliph] 'Abd Al Malik [ruled 685-705 AD] the Rock served as a symbol of Solomon's Temple, or of the *Mihrab Dawud*.⁴¹²⁴

The crescent-shape of the Rock of *Ibrahim* is harder to see from ground level due to the low wall around the Rock and the columns and piers of the circular arcade. Oleg Grabar wrote:

The Rock projects about 5 feet (1.5 meters) above the level of the building floor, but it is hardly visible upon entering the building, as it is surrounded by a low wooden screen the contemporary shape of which follows late twelfth-century models. A reliquary of relatively recent vintage is found at one corner of the Rock.⁴¹²⁵

The balustrade around the Rock may not be as recent as Grabar supposes since Elad says that there was an ebony balustrade already during 'Abd Al Malik's day.⁴¹²⁶

⁴¹²¹ Elad. *Jerusalem*, pp. 52, 58.

⁴¹²² Glassé. *Encyclopedia, Mosque* entry, p. 276.

⁴¹²³ Elad. *Jerusalem*, p. 51.

⁴¹²⁴ Elad. *Jerusalem*, p. 161.

⁴¹²⁵ Nuseibeh & Grabar. *Dome*, p. 22.

⁴¹²⁶ Elad. *Jerusalem*, p. 51.

The early *Muslim* carvers of the Rock of *Ibrahim* did not dare carve the crescent to perfection. They had to create and maintain the illusion that *Muslims* found the rock in its present crescent shape. The origins of the Rock of *Ibrahim* at least had to be as mysterious as the “black paving stone” installed at the Dome. The paving stone was said to have come down from heaven. The paving stone is discussed later in this chapter.

Muslim tradition said the Rock of *Ibrahim* and the temple mount was visible since the time of Adam. Therefore, the rock had to appear as though it weathered the Great Flood and thousands of years of rain. The Rock also had to look as though it had survived once being a threshing floor (1Co 21:18-28). Moreover, the rock had to look like it had survived the destruction of the temples of Solomon, Zorubbabel, Herod and the Romans.

Since *Muslims* put their finishing touches on the Rock of *Ibrahim* in the seventh century AD, souvenir hunters have chipped away at the crescent for over a millennium. In fact, to protect the rock, the crusaders had to marble over the rock and install an iron partition and gate after conquering Jerusalem in 1087. Part of what is said to be the Crusader’s iron fence is displayed in the *Islamic Museum* on the temple mount near the *Aqsa Mosque*.

The crusaders installed an altar on the rock and steps were carved into the rock so priests could access the altar. The chipping away at the rock by the souvenir hunters, Crusaders and others, means that the crescent shape formed by the ridge of the rock is now harder to see, especially at eye-level.

Muslim carvers seem to have had the *Hatim Wall* at the *Kaaba* in mind when they determined what the height of the Rock of *Ibrahim* crescent would be. Both the *Hatim Wall* and the Rock of *Ibrahim* are about five feet high. The natural features of the monolithic rock however helped to determine what the other dimensions of the crescent would be.

The view of the Rock from above (see the illustration earlier in this chapter) shows that the carvers used the waxing crescent-moon with its dark lava *Maria* seas as the model for dimpling the rock. Making the rock look like the crescent-moon would give the rock an ancient, rough look, the look that moon-god worshippers were after.

Carving *Maria* into the crescent-moon is similar to how footprints were carved into the Rock of *Ibrahim* and at a stone in a station near the *Kaaba*. Various accounts by travelers recount that the footprints were those of *Ibrahim*, *Muhammad*, *Gabriel* and the horse-like creature *Baraq* that *Muhammad* rode during his Night Journey. The Rock was even said to have the footprints of *Allah*!

To conclude this section, one can see that the Rock of *Ibrahim* is the second largest piece of known “*Allah* is a moon-god” evidence. The crescent-laden crossbeam and *Koranic* inscription of the octagonal arcade in the Dome of the Rock definitely are longer than the Rock of *Ibrahim*. In its entirety, at least, the Rock of *Ibrahim* surely outweighs the *Hatim Wall* at the *Kaaba* and perhaps the crossbeam of the Dome’s octagon arcade too.



Figure 12-20. The dark *Maria* (lava seas) of the moon and craters from a portion of the moon seem to have been copied and carved into the Rock of *Ibrahim*. That particular portion is the lower half of this photo. Incidentally, the crescent in the Mideast nearer the equator is positioned more like a U, while the upper and lower latitudes see the moon more like a C.

Therefore, there was another reason for circumambulation at the Dome of the Rock and at *Makka*. The crescent-shaped *Hatim* Wall at the *Kaaba* serves as a betyl indicating *Allah* the moon-god's presence, as was discussed in a previous chapter.

As was noted in the quote of Amikam Elad above, *Allah* was thought to be present at the Rock of *Ibrahim*. Consequently, the crescent-shaped Rock of *Ibrahim* served the same purpose as the *Hatim* Wall to denote the moon-god's presence.

In addition to the crescent-shaped Rock of *Ibrahim*, the numerous crescents located around the Dome of the Rock provided good crescent-sighting opportunities while *Muslims* circumambulated. Moon-god worshippers did not need to wait until the start of the new month to see the crescent or wonder whether the weather would permit seeing the crescent.

The Lunar Connection Between the Dome of the Rock and the *Kaaba*

The *Koran* associates *Ibrahim* with the moon-god. That *Muslims* believe *Ibrahim* was both at the temple mount and at the *Kaaba* suggests that *Muslims* viewed the *Hatim* Wall at the *Kaaba* and the Rock of *Ibrahim* at the Dome to be crescents. *Muhammad* said that *Ibrahim* rejected the stars (K 006:076) and the sun (K 006:078) but referred to the moon as his Lord who guided him (K 006:077).

There is literary evidence that early *Muslims* thought of the *Kaaba* and the Dome of the Rock as temples to *Allah* the moon-god. That the buildings were temples to a moon-god would also indicate *Muslims* knew the Rock of *Ibrahim* and the *Hatim* Wall were oversized crescents. For instance, Amikam Elad wrote:

Particularly notable are the placing within the Dome of the Rock the Black Paving Stone and the horns of a ram sacrificed by Abraham (which, according to tradition, were removed from the *Kaaba*)...⁴¹²⁷

The Ram's horns, like the curved horns of gazelles and *Ibexes*, were moon-god symbols. *Ibex* horns were discussed in a previous chapter. A *Muslim* tradition says *Abd Al Muttalib* found a golden gazelle along with swords (probably curved) while uncovering the *Zamzam* well and these were placed inside the *Kaaba*.⁴¹²⁸ Ram's horns were also found in the *Kaaba* at *Makka*.⁴¹²⁹



Figure 12-21. Ram horns were curved moon-god symbols.^{4130 4131}

There is another instance of literary evidence that shows early *Muslims* thought of the *Kaaba* and the Dome of the Rock as moon-god temples. Oleg Grabar wrote:

Most of the decorative themes of the mosaics consist of vegetal [plant] motives [motifs] interspersed with vases, cornucopias and what have been called 'jewels.' All these elements, except the 'jewels,' are common enough and their significance in late-seventh-century art is primarily stylistic; but the 'jewels' present peculiarities that may help to explain the meaning of the structure.

The jewel decoration does not appear uniformly throughout the building but almost exclusively on the inner face of the octagonal colonnade and of the drum. Although it has been suggested that this is so the decoration will appear more

⁴¹²⁷ Elad. *Jerusalem*, p. 160.

⁴¹²⁸ Peters. *Makka*, p. 38.

⁴¹²⁹ Grabar. *Art*, p. 56.

⁴¹³⁰ Moon-god worshippers thought curved horns of a ram to be moon-god symbols.

⁴¹³¹ See the marble frieze that alternates the crescent-and-Venus orb symbol with *Ibexes*: Doe.

Arabia, p. 36, plate 10.

brilliant when seen against the light coming from the windows, it can be shown that the difference between this part of the mosaic decoration and the rest of it lies not in a jewel-like effect but in the type of jewels used. Had the intended effect been purely formal, gems and mother-of-pearl, as used elsewhere in the building, would have served equally well here. It may rather be suggested that these actual crowns, bracelets and other jeweled ornaments were meant to surround the central holy place toward which they face and it is in this sense that they contrast with the purely decorative gemlike fragments throughout the building.

Although in most cases the jewels have been adapted to the vegetal basis of the decorative scheme, they are identifiable. There are crowns, either diadems with hangings and encrusted precious stones and in many cases topped with triangular, oval or arched forms, or diadems surmounted by wings and a crescent. There is also a variety of breastplates, necklaces, pins and earrings, almost all of which are set with precious stones as incrustations or as hangings.

A fascinating document is provided by the list of objects sent to *Makka* [Makka] and kept there in the *Kaaba*. This list can be made up from different authors, especially from *Al Azraqi* whose early date (ninth century) is of particular significance to us....In pre-Islamic times the *Makkan* sanctuary had contained paintings and sculptures, which were destroyed on the Prophet's order. Apparently until the time of *Ibn Al Zubayr* the shrine also kept the two horns of the ram which had [supposedly] been sacrificed by Abraham and other prophets; when he destroyed the *Kaaba*, *Ibn Al Zubayr* reached for them but they crumbled in his hands. In Islamic times a new series of objects was brought into the holy place. Umar [the second Orthodox Caliph (634-644 AD)] 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.⁴¹³²

Thus crescent jewels were placed in the Dome of the Rock and in the *Kaaba*.

That there were so many crescents and swords in the *Kaaba* suggests the *Kaaba* was the temple for a war-god who also was a moon-god. Warlike moon-gods were common in the Mideast but especially in South Arabia, as 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.⁴¹³³

Creswell wrote that the first *Kaaba* was built using a building technique used on the pillars of monumental size at *Aksum* (*Axum*), *Abyssinia*:

They [monolithic pillars at *Aksum*] are of oblong cross-section 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.⁴¹³⁴

⁴¹³² Grabar. *Art*, pp. 55-57.

⁴¹³³ Nielsen. 1912. pp. 593-594, as translated in Krause, "*Haram-Harimat*."

⁴¹³⁴ Creswell. *Architecture*, pp. 2-3.

Not only is *Mahram* a war-god like *Allah* but the monumental pillars with a crescent at the top remind one immediately of the *Muslim Minarets* with their crescent finials. In fact, there are several pairs of *Minaret*, all with crescent finials, at *Makka*.



Figure 12-22. Caricature. This is an FSB (Russian Intelligence) photograph of the Arabian war-and-moon-god *Allah*.

To *Allah's* right and left are pairs of phallic symbol *Minarets*. The *Islamic Minaret* topped with crescent finials are like the pillars of monumental size found at *Aksum* in *Abyssinia*. These phallic symbols were topped with crescents in honor of the *Abyssinian* war-and-moon-god *Mahram*.

FSB's Camera-in-a-Koran™ captures *Allah* leading the *Muslim Hajjis* in a ...⁴¹³⁵

The *Hajj*-like rituals at the Dome of the Rock showed that the Dome and the *Kaaba* were moon-god temples. That *Hajj* rituals were based on a lunar religion was discussed in previous chapters.

In the early *Islamic* centuries, *Hajj*- and *Umra*-like ceremonies occurred at the Dome of the Rock. In 1189 AD, *Saladin* sacrificed at the Dome for *Eid Al Adha* at the conclusion of the *Hajj* there.⁴¹³⁶ Many rituals were held at the Dome well into the fourteenth century.⁴¹³⁷ Amikam Elad wrote about the *Umayyad* period:

During the season of the *Hajj*, the same ritual ceremonies were held on the *Haram* [sacred area] as in the *Makka*.... At the same time, religious ceremonies and rituals, identical to those held at *Makka* during the *Hajj*, were also performed within the Dome of the Rock and outside it.⁴¹³⁸

Sibt B. Al Jawzi (1186-1256 AD) wrote in *Mir'at Al Zaman*:

⁴¹³⁵ Cartoon caption, continued: ...“follow-the-bouncing-ball” *Karaoke* session where they learn the *Adhan* “Call to Worship.”

The *Muezzins* in the nearby *Minarets* help *Allah* lead the congregation. The cubic *Kaaba* serves as a bass sub-woofer speaker in *Allah's* sound system. The underside of the moon ship serves as a stadium-sized big-screen, and shows a ball bouncing from Arabic scribble word to scribal word.

In a related story, the FBI said it could now close many “*X-Files*” since it has determined that most UFO sightings are actually just “The Two-horned Crusader,” a.k.a. “Alien” *Allah*, flitting hither and yon on his superhero moon ship.

The weird sounds that come from UFO's is actually “Golden Oldie” *Muezzin* calls emanating from *Allah's* moon ship over loudspeakers, combined with the Doppler Effect.

Allah also reportedly likes the *Iranian* rap artists songs that are censored by “the ministry of *Islamic* guidance and culture.” These songs are so bad that plants just wither and die, causing those mysterious crop circles associated with UFOs (“Baby Got *Burqa*,” CoxandForkum.com, 11 Jun 2004).

⁴¹³⁶ Elad, *Jerusalem*, p. 62.

⁴¹³⁷ Elad, *Jerusalem*, p. 62.

⁴¹³⁸ Elad, *Jerusalem*, pp. 52, 58.

They used to stand by the Rock and circumambulate it as they used to circumambulate the *Kaaba* and slaughter beasts on the day of the feast [i.e. '*Id Al Adha*'].⁴¹³⁹

Amikam Elad wrote:

Additional testimonies on the performance of the *Wuquf* ceremonies [mimics the "Standing" ceremony at Mount Arafat near *Makka*] in Jerusalem on the *Haram* [sacred area] come from later periods. Nasir-i-Khusraw, who visited Jerusalem in the year 1047 [AD], describes the performance of *Al Ta'rif* opposite the Rock on the *Haram*, the offering of the '*Id Al Adha*' sacrifice on the *Haram* by those *Muslims* who were unable to make the pilgrimage to *Makka*. *Al Turtushi*, who was in Jerusalem during the last decades of the 11th century, notes that on the day of *Arafat*, in the *Mosque* of Jerusalem, the people from Jerusalem and the neighboring villages stood in prayer, with their faces turned to *Makka*, raising their voices in the *Du'a'* (prayers of request, invocation) as though they were standing before Mount '*Arafat* in *Makka*. In the year 1189, *Salah Al Din* traveled from *Safad* to Jerusalem for the explicit purpose of celebrating the holiday of the sacrifice there. *Ibn Taymiya* (died 1328 AD) also tells of the existence of the *Wuquf* custom in Jerusalem. Towards the middle of the 14th century '*Ala Al Din*, *Abu Al Hasan* composed a poem (*Qasida*), whose verses blatantly condemn a number of the rituals which were held in Jerusalem and which were related to the Holy Rock and other places on the *Haram*...*Muslims* from Jerusalem and adjacent areas and pilgrims from all over the *Muslim* world most certainly took part in the rituals held on the *Haram* in the course of their visit to the holy places in the city.⁴¹⁴⁰

Just as the *Kaaba* has the Standing Place of *Ibrahim* complete with his footprints, so the Rock of *Ibrahim* at the Dome had footprints ascribed variously to the Prophet, *Gabriel* and the horse-like creature *Baraq* that *Muhammad* rode during his Night Journey. The Rock was even said to have the footprints of *Allah*!

The *Kaaba* had paintings until a fire at the end of the eighth century, and the Dome of the Rock had pictures of the *Sirat* sword bridge to paradise and the Gate of Paradise, at least during the *Umayyad* period.⁴¹⁴¹

The Dome of the Rock even had a black paving stone that was equated with the Black Stone in the southeast corner of the *Kaaba*. Amikam Elad wrote:

Found within the Dome of the Rock was a black Paving Stone (*Al Balata Al Sawda*), also sometimes called the Black Marble Paving Stone (*Al Rukhama Al Sawda*)...Though the stone's existence is not noted in traditions dealing with the construction of the Dome of the Rock, other traditions, transmitted by *Al Wasiti* and *Ibn Al Muraja*, relate that this Paving Stone existed at least in the year 130 [AH]/748 [AD] towards the end of the *Umayyad* rule....*Ibn 'Abd Rabbihi* (early 10th century) describes this Paving Stone as follows...At the beginning of the 14th century *Ibn Fadl Allah Al Umari* referred to the Black Paving Stone thus...The Black Paving Stone is also mentioned by the author of *Muthir Al Gharam* (mid-14th century) and by [the author] *Mujir Al Din*, who copies him. *Abd Al Ghani Al Nabulsi*, who visited Jerusalem in 1689, describes it as green and thought that it was termed "black" since the term *Sawad*, *Aswad* at time

⁴¹³⁹ Elad. *Jerusalem*, p. 53.

⁴¹⁴⁰ Elad. *Jerusalem*, pp. 61-62.

⁴¹⁴¹ Elad. *Jerusalem*, p. 58.

refers to a shade of green as well....The constructors of the Dome of the Rock were presumably aware of the parallel sought between *Al Balata Al Sawda* [the Black Paving Stone at the Dome] and *Al Hajar Al Aswad*, the Black Stone in the *Kaaba*. The installation of the Black Paving Stone in the Dome of the Rock reinforces and adds a further stratum to the theory put forward by Goldziher, Wellhausen and others...and attests to a tendency [for the Dome of the Rock] to compete with the *Kaaba* and the holy center in *Makka*...a tradition...states that it [the Black Stone of the *Kaaba*] came down from Paradise or that it belongs to Paradise—exactly like the traditions of the Black Paving Stone in the Dome of the Rock.⁴¹⁴²

Other Similarities Between The *Kaaba* and the Dome of the Rock

There are enough similarities between both the building and usage of the *Kaaba* and the Dome of the Rock that it has gone way beyond the realm of imitation and into the area of competition.

The *Umayyads* were trying to enhance the spiritual status of Jerusalem versus that of *Makka*. The *Umayyads* were not trying to enhance the political status of Jerusalem since that intercity rivalry was between Damascus and *Madina*. The *Umayyads* transferred *Muhammad's* *Minbar* pulpit which doubled as a throne, to Damascus.

The *Umayyad* capital of the empire was in Damascus and briefly in *Haran*. Even the provincial capital of Palestine was not Jerusalem but was at the city of *Ramlah* (modern *Ramallah*) founded in 715 AD.⁴¹⁴³ *Ramallah* was where Arafat had his headquarters for several years and where he was buried in 2004.

Ram-Allah means "High Place or Hill of *Allah*." The name *Ramallah* is derived from the fact that during Biblical times the site was *Nob*, a city for priests (1Sa 22:19). In Hebrew *Nob* means "High Place." Also, *Ramath* in Hebrew means "height." When *Muslims* came to *Nob*, the name was changed to *Ram-Allah*.

This history of *Ramallah* makes one wonder why in modern times the Palestinians want Jerusalem as their capital. Jerusalem never was a *Muslim* capital even during the centuries when the entire Mideast was under *Muslim* control.

With the exception of only a few decades out of the last fourteen centuries, *Muslim* rulers were Jerusalem's absentee slumlords.⁴¹⁴⁴ Even the Dome of the Rock and the temple mount were left in a decrepit state since the 1600's when pilgrimages and sacrifices there for the most part ceased.

The Palestinian *Muslims* ought to put their national capital (if they ever get their own state) in *Ramallah* just as the medieval provincial capital was in *Ramallah*. Since *Ramallah* means "High place of *Allah*," it would be appropriate to dismantle the Dome of the Rock moon-god shrine on the temple mount and put it in *Ramallah* too (Joh 02:15). Another idea was suggested by Baruch *Ben-Yosef*, a member of the temple mount Faithful, who says the *Mosques* on the temple mount should be "moved to *Makka* where they should be..."⁴¹⁴⁵

The details on how the *Kaaba* and the Dome of the Rock were constructed have a familiar ring:

⁴¹⁴² Elad. *Jerusalem*, pp. 78-80.

⁴¹⁴³ Grabar. *Shape*, p. 112.

⁴¹⁴⁴ Pipes, Daniel. "The *Muslim* Claim to Jerusalem," *Middle East Quarterly*, Sep 2001, DP.

⁴¹⁴⁵ Katz, Yaakov. "US politician hopes to speed building of third temple," jpost.com, 25 Jan 2005.

- Ⓒ A *Copt* (Egyptian) carpenter helped rebuild the *Kaaba* in 605 BC⁴¹⁴⁶ and another *Copt* artist named Baqum or Pachomios painted the interior of the *Kaaba*.⁴¹⁴⁷ Likely, many *Copts* worked to construct the Dome of the Rock. It is commonly said in histories that the tax levied on Egypt for seven years paid for the construction of the Dome of the Rock.
- Ⓒ The *Kaaba*'s roof and inside pillars were built from a ship that ran aground near *Jedda* on the eastern side of the Red Sea.⁴¹⁴⁸ The ship was probably *Copt*-built. Notably, the two dome shells (inside and outside) at the Dome of the Rock were built of interlocking beams and a shell or skin, which reminds one of ship construction.

The Outside Silhouette of the Dome of the Rock

What inspired the design of the dome of the Dome of the Rock? The Dome was completed in 691 AD, only about sixty years after *Muhammad* died. Therefore, many of *Muslims* alive at that time were once polytheistic sun and moon-god worshippers, or at least their parents had been polytheistic sun and moon-god worshippers.

That sun-god symbolism would survive in early *Islam* is not surprising since other pagan symbols and practices were not extirpated upon the arrival of *Islam*. Samuel Zwemer wrote that even many Animistic practices were not abolished. Zwemer gives an astral pagan example here:

'The Hand of *Fatima* [*Muhammad*'s daughter],' says Tremearne, 'is a great favorite in *Tunis* and one sees it above the great majorities of doorways; in Tripoli there is hardly one and this is only to be expected, since the sign is an old Carthaginian one, representing not the Hand of *Fatima* at all but that of *Tanith* [*Venus*]. It has been thought however that the amulet is so curiously similar to the thunderbolt of *Adad* [a storm god], worn in the necklet of the *Assyrian* kings along with emblems for the sun, the moon and *Venus*, that it may be a survival of that.'⁴¹⁴⁹

In *Tunis* the most common amulets are little leather bags in which are sewn written charms, bits of incense, white caraway seeds, also shells of snails and '*Fatima*'s hand'; the latter being often hung round the neck of cows or donkeys to keep them from disease. One also sees the tails of fish over house doors and the skull and horns of cattle.⁴¹⁵⁰

A period painting of a Moorish army shows the Hand of *Fatima* was used on an infantryman's shield even in Spain.⁴¹⁵¹

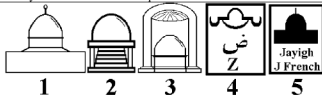


Figure 12-23. Compare the Dome of the Rock silhouette (1) to various betyls (2-5).

⁴¹⁴⁶ Lings. *Sources*, p. 41.

⁴¹⁴⁷ Hastings. *Ethics*, "Arabs (Ancient)" entry, p. 667, bottom of the right column.

⁴¹⁴⁸ Lings. *Sources*, p. 41.

⁴¹⁴⁹ Zwemer. *Animism*, ch. 4.

⁴¹⁵⁰ Zwemer. *Animism*, ch. 10.

⁴¹⁵¹ Nicolle. *Moors*, pp. 38-39 (see the caption and painting).

The First Line Drawing in the Accompanying Illustration

The first pictured outline depicts the Dome of the Rock with its *Alam* crescent finial.

The Second Line Drawing in the Accompanying Illustration

The second pictured outline is a *Nabatean Dushara* betyl on a platform with stairs. The betyl is depicted on coins from the Roman Province of Arabia, which province included *Petra* and *Damascus*.⁴¹⁵²

Significantly, some coins show betyl rocks with bulbous finials made of rocks with flat surfaces stacked on each other like pancakes. The stacked rocks represent the orbs of the planets. The Dome of the Rock and most *Mosque* domes have finials with bulbous stems topped by a crescent just like those seen on domical (hemispheroidal) stone betyls.

The Third Line Drawing in the Accompanying Illustration

The third outline is the outline of a *Dushara* betyl carved into a niche in a sandstone wall at *Petra*, Jordan.⁴¹⁵³ A similar domical betyl in a niche carved into a sandstone wall is found in the *Nabatean Mada'in Salih* ruins in the northwestern Arabia peninsula. An eagle however surmounts this niche. Also, two owls apparently roost over the pillars (imposts) on the right and left sides of the niche.⁴¹⁵⁴

The owl, understandably enough, is a moon-god symbol since an owl is a nocturnal creature. Perhaps the niche was built for the north Arabian moon-god *Shaj Al Qaum* (also spelled *Sahj el-Qaum*). The eagle is a sun-god symbol, as J. Spencer Trimmingham wrote:

The sun-god *Shamash* figures as its [the Aramean-Arab *Hatra* state in Mesopotamia] principal deity. *Nasr*, the Eagle-god, is distinctly Arab and a symbol of the sun.⁴¹⁵⁵

Abdullah Yusuf Ali wrote:

Further, it may be that *Nasr* (the vulture, falcon, hawk or eagle, the Egyptian *Horus*) also represents a solar myth, mixed up with the cult of the planets. These crosscurrents of astro-mythological mixtures of cults are well known to students of ancient popular religions.⁴¹⁵⁶

⁴¹⁵² Coins 1130-1131 from *Adraa* near *Damascus*: "Obverse: laureate bust of M. Aurelius (AD 161-180) with Greek legend: "Auf[okrotor (Emperor)] M[arcos (Marcus)] Auf[relios (Aurelius)] Antoninoc [Antoninus]." Reverse: Dome-shaped betyl on altar with steps with the legend "DOYCARHC THEOCADRAHNWN." The legend transliterated into *Latin* is: "DOUSARES (the E is in this case an Eta) THEOS ADRAENON (the O is an Omega)" and means "god of the *Adraeni*." *Andraenon* is a plural genitive describing the inhabitants of the city *Adraa*. Coin 1135: "Gallienus (AD 253-68)...Dome-shaped betyl on altar." Coins 1215-1216 from *Bostra* in the *Decapolis* area: "Elagabalus (AD 218-22)...Betyl of *Dusares* between two uncertain objects on a small base; all on altar with staircase." Coins 1252-1253 from *Bostra* in the *Decapolis* area: "Trajan Decius (AD 249-51)...Stepped altar, upon which betyl surmounted by seven flat objects; flanked by two small betyls" (*Sylloge*, plates 38, 41-42).

⁴¹⁵³ Auge & Dentzer. *Petra*, p. 48.

⁴¹⁵⁴ Nasr & Nomachi. *Makka*, p. 169.

⁴¹⁵⁵ Trimmingham. *Arabs*, p. 20.

⁴¹⁵⁶ *Yusuf Ali. Holy*, p. 1622, App. XIII.

The *Nabateans* comprised most of the early Arab population in and around Palestine and the population at Damascus. As far back as the first century AD, Josephus considered even the Transjordan to be part of Arabia.⁴¹⁵⁷

The Dome was built only fifty-six years after Bishop Sophronius surrendered Jerusalem to Caliph Omar in 636 AD. Therefore, *Muslim* moon-god worship along with *Nabatean* sun and moon-god worship would have influenced the design and decoration of the Dome of the Rock.

Arab names for their sun and moon-gods varied. The *Nabatean* high god was the sun-god *Dushara*. The *Nabateans* worshipped the moon extensively, as evidenced by carvings and inscriptions. The *Nabateans* were traders and were in contact with the Egyptians and other sun worshippers.

These non-Semitic cultural influences are why the *Nabateans* are the exception to the rule that *Semitic* peoples generally worshipped the moon as the high god over the sun-god. Likely the view was not unanimous since some *Nabateans* would have preferred the moon-god to the sun-god.

Dushara is also spelled *Dusares*, *d(h)u-Shara* and *Duchares*. *Dushara* means "Lord of *Shara*," a reference to the reddish mountains overlooking *Petra*. The association with the color red may have led to *Dushara*'s association with the sun or perhaps it was the other way around. Rod and Joy Baird wrote:

Ancient authors tell us explicitly that the *Nabateans* worshiped the sun-god *Dushara*, whose symbol was an uncut black stone [perhaps of volcanic or meteoritic origin]. *Allat*, the great mother goddess of Arabia, was his mother and consort. All over *Petra* we see carved niches containing pillars or large separate monoliths representing *Dushara*. These were placed near graves, along roadways, in temples, up steep stairways.⁴¹⁵⁸

Allat was *Allah*'s consort or daughter (*K* 053:019-020, 049 and the Satanic Verses). That *Allat* was also *Dushara*'s consort suggest there was some syncretism between *Dushara* and *Allah* worship even in pre-Islamic times. Surely, this encouraged further syncretism when *Islam* took over *Nabatean* lands.

The *Nabatean* sun-god connection may explain why the outline of the Dome of the Rock has similarities to a *Dushara* betyl on a platform. Besides, most Arabs were worshipping and circumambulating around betyls in pre-Islamic times.

That the dome represents a betyl would explain the color of the Dome. Betyls represented the sun, moon, planets and stars. The copper covering or gold gilding, made the dome look like the sun—at least when the dome was first built. After a while copper oxidizes to green and gold leaf flakes away.

The Dome of the Rock then is a throwback to the pre-Islamic days when betyl shrines would compete for pilgrims. The shrine custodians would shape ever-larger boulders into sun betyls and then build ever-larger platforms to accommodate the domical rocks. The look and size of the Dome of the Rock would greatly impress former sun-god worshipping *Nabateans* since they never saw a representation of the sun so large and dazzling in the sunlight.

The decorations in the Dome of the Rock also seem to have been affected by the syncretism between *Dushara* and *Allah* worship. *Dushara* was both a sun-god and a god of vines and was represented by rock betyls. *Nabateans* would surely find the

⁴¹⁵⁷ Dearman, *Mesha*, p. 26.

⁴¹⁵⁸ ancientroute.com/cities/Petra.htm, accessed 20 Nov 2001.

crescent-shaped Rock of *Ibrahim* betyl of interest since it would indicate *Allah* the moon-god's presence.

The *Dushara-Allah-Venus* angel syncretism also explains why the Dome of the Rock is covered in vines. In southern Arabia, vines are found carved into ancient moon-god altars but nowhere near the extent found in the Dome of the Rock where whole walls are covered with vines. *Dushara* however was associated with thick vegetation.

In keeping with the *Islamic* prohibition, of course there is a conspicuous absence of birds, animals and people in the vine art of the Dome of the Rock. Udi Levy wrote:

Sharay [the *Nabatean* gods' heavenly home] is 'a place with dense vegetation where wild animals graze,' a kind of paradise. *Dushara*, the name of the main *Nabatean* god, means 'Master of *Sharay*.' Stephen of *Byzantium* explains that *Aara* is the name of a rock which was named after this God. *Shara* is also the name for the *Edom* mountains. *Dushrat* or *Dushara* (*Dusares* in Greek) was no longer expressly a sun-god.⁴¹⁵⁹

...vines are characterized by their great capacity to survive and their vitality. These life forces were supposed to be transferred to the participants in the religious act...As the life-giving god, *Dushrat* now also became the god of the vine.⁴¹⁶⁰

Memorials to *Dushrat* have also been found in *Avdut* [town in the *Negev*]. Here in the *Negev*, as well as in central Arabia, he was venerated as the god of growth and plants, and stone steles were erected to him which were set up in niches.⁴¹⁶¹

Some authors have noted that other ancient temples and bathhouses had mosaics and stone relief vines. Few buildings however used vine art as extensively as the Dome of the Rock. Also, no other buildings personified their vines with jewelry, earring and crowns. So it seems the *Dushara-Allah-Venus* angel syncretism explains why the inside of the Dome of the Rock is covered in vines.

The outside of the Dome may have originally been covered with vines too. The outside of the Dome of the Rock currently has geometric patterns and *Koranic* inscriptions composed out of tiles fired and installed during the *Ottoman* era.

The syncretism between *Allah* and *Dushara* worship likely explains how in *Islamic* art the "Venus angel is a lamp in a niche" theme (*K* 024:035) merged with vine art to become the "Venus angel is a plant in a vase on a sill under an arch" theme. These themes were discussed in a previous chapter in reference to prayer rugs and *Mihrabs*.

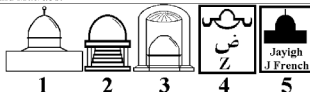


Figure 12-24. Compare the Dome of the Rock silhouette (1) to various betyls (2, 3, 4 and 5).⁴¹⁶²

⁴¹⁵⁹ Levy, *Lost*, pp. 67-68.

⁴¹⁶⁰ Levy, *Lost*, p. 76.

⁴¹⁶¹ Levy, *Lost*, p. 77.

⁴¹⁶² The previous illustration is repeated here for sake of convenience.

It should be mentioned that the Dome of the Rock surely was instrumental in spreading the “Venus angel is a vine in a vase on a sill under an arch” motif throughout *Islam*, along with other architectural designs and interior décor ideas.

The Fourth Line Drawing in the Accompanying Illustration

The fourth outline is a cipher symbol from the “Alphabet of the Moon,” as compiled by the early ninth-century *Muslim* researcher Ahmad Bin Abubekr Bin Wahshih.⁴¹⁶³ These cipher alphabets that Wahshih provides purportedly predate *Islam*.

The ciphers were said to have been used by Greek philosophers and others who predated *Islam* such as the *Sabeans*, *Nabateans*, *Chaldeans* and the *Hermesians*. The *Hermesians* were Gnostics whose mythical leader was *Hermes Trismegistos* (meaning “Mercury, the Thrice Great”).

The cipher symbol dome and platform likely are a sun betyl on a platform altar. There also is a large crescent-moon beneath the platform and a crescent on either side of the platform. These must be crescents since this is a cipher symbol from the “Alphabet of the Moon”!

Perhaps these crescents were three crescent-shaped walls like the *Hatim* Wall at the *Kaaba* at *Makka*. Otherwise, the three crescents might be carved into the hillside like the crescent-shaped Rock of *Ibrahim*.

An artist’s conception of the outline of the Dome of the Rock could very well be similar to this cipher symbol from this “Alphabet of the Moon.” The dome would be a sun betyl, the octagonal base is the betyl altar platform and the Rock of *Ibrahim* is the large crescent below the dome. This cipher symbol from the “Alphabet of the Moon” further strengthens the case that the Dome of the Rock is a moon-god temple since it is patterned after moon-god betyls on platforms.

The Fifth Line Drawing in the Accompanying Illustration

The fifth silhouetted outline is a cipher symbol from the *Shimshim* alphabet of the *Hermesians*. Wahshih wrote:

It [the *Shimshim* alphabet] was **inspired** by divine revelation and varied in four different manners by the people who used it, viz. [namely] the *Hermesians*, the *Nabatheans* [*Nabateans*], the *Sabeans* and the *Chaldeans*.⁴¹⁶⁴
Wahshih then lists the *Hermesian* version of the *Shimshim* alphabet.

It is interesting that *Muslims* like Washih considered the cipher designs to be “**inspired**.” Since Wahshih was a *Muslim*, this means that early *Muslims* thought astral texts were inspired. Moreover, Washih thought that the moon-god who had inspired the alphabet was *Allah*. Therefore, the Dome of the Rock may have been based off a design that was considered inspired by *Allah* the moon-god himself.

The religious groups that Wahshih said used the *Shimshim* alphabet were polytheistic astral worshippers. This explains why the fifth silhouetted outline has a stem on top.

The stem likely represents a bulbous finial with each ball on the spike representing a planet. The Dome of the Rock and most *Mosques* have similar finials with bulbous stems topped by a crescent.

⁴¹⁶³ Wahshih. *Hieroglyphic*, pp. 10, 53.

⁴¹⁶⁴ Wahshih. *Hieroglyphic*, pp. 43, 46.

That the people who used the *Shinshim* alphabet were polytheistic astral worshippers strengthens the assumption that the *Shinshim* cipher symbol was a silhouette of a sun betyl on a platform. The *Shinshim* name reminds one of various Semitic names for the sun such as *Shemesh*, *Shamash*, *Shamsa* and *Shams*.

The Crescent Symbol Atop the Dome of the Rock

A Muslim coin that dates to 738 AD and features a *Menorah* on one side and a crescent finial on a *Mosque* dome on the other may have been issued at Jerusalem. It may have depicted a contemporary crescent finial on the Dome of the Rock. This coin is discussed in the numismatic appendix.

There is a curious story that may indicate the Dome of the Rock had a crescent finial before the tenth century AD. Mujir a-Din and Ibn Askar were tourists to Jerusalem. They praised the banana, which was a fruit new to them.

They remarked that eating a banana in the shade of the Dome of the Rock symbolizes the good life in both worlds.⁴¹⁶⁵ They may have been alluding to how a gold gilded crescent on a finial, or its shadow, might look like a banana.

It is not farfetched however to think there may have indeed been a banana-looking crescent over the Dome of the Rock. Muqaddasi (985 AD) wrote that the finial over the Damascus Great *Mosque* displayed a golden orange and pomegranate, which may have symbolized a full-moon.⁴¹⁶⁶ The dome would have looked like many pre-Islamic betyls with bulbous rocks on spikes representing the sun, moon and stars.

Fruit may have been used in the first centuries of *Islam* to camouflage astral worship. Similarly, Jewish coins in the centuries leading up to the destruction of the temple had a crescent-and-star symbol that consisted of a double cornucopia with a pomegranate orb on a stem between the horns of plenty.⁴¹⁶⁷

When some historians discuss the crusaders taking Jerusalem in 1099 AD, they sometimes mention replacing the crescent with a cross atop the Dome of the Rock. Likewise, historians mention *Saladin* replacing the cross with a crescent when he retook Jerusalem in 1187 AD.

Historians add these details because this is what usually happened in later times when land was conquered or reconquered. These details might be anachronistic because it is not known exactly when a crescent finial was first placed on the dome of the Dome of the Rock.

There is little record of extensive use of crescent finials on *Mosques* until the eleventh century.⁴¹⁶⁸ This may be a gap in the historical record. Otherwise, it reflects reality and in the first few centuries of *Islam*'s existence the crosses on churches came down when *Muslims* converted churches to *Mosques* but no crescent finial went up in the crosses' place.

This seems to be the case in Jerusalem since we do know that *Saladin* had a *Minbar* pulpit installed in the *Al-Aksa Mosque* after he conquered Jerusalem.⁴¹⁶⁹ There is no record of *Saladin* installing a crescent finial, however.

⁴¹⁶⁵ The New Jerusalem Mosaic. The Tower of David Museum, jeru.huji.ac.il/ee41.htm, accessed Nov 2001.

⁴¹⁶⁶ Creswell. *Architecture*, p. 52.

⁴¹⁶⁷ Meshorer. *Coinage*, vol. i, pp. 67-68 & plates 08-55 have cornucopias, especially coins Jc1-Jc7.

⁴¹⁶⁸ Newby. *Encyclopedia*, p. 81, *Hilal* entry.

⁴¹⁶⁹ Landay. *Rock*, pp. 134-135.

In passing, *Saladin's* pulpit no longer exists since a Christian fanatic torched it in 1969 AD. That arson led to a great loss of life in India due to mob violence, or more accurately, the arson was used as a flimsy pretext for *Muslims* to act on the 164 ethnic-cleansing and war verses in the *Koran*. The incident also led to the formation of the Organization of Islamic Conference (OIC).⁴¹⁷⁰

We do know *Saladin* ordered the cross on the Dome of the Rock be taken down. Since contemporaries mention other acts *Saladin* accomplished in Jerusalem, a contemporary would surely have mentioned *Saladin* installing a crescent finial on the Dome of the Rock if he had done so.

A manuscript copied in 1307 AD has a miniature that depicts the destruction of the Jewish temple. The artist's conception of the Jewish temple has a crescent finial. Notice that the temple looks like a domical tent even though Solomon's temple was rectangular. This may be a composite drawing of the tent tabernacle of Hebrew scripture merged with the octagonal Dome of the Rock.

The artist would have been familiar with the Dome. The Dome of the Rock purportedly stands on the site of Solomon's temple and was euphemistically dubbed "Solomon's temple" by the crusaders.

Therefore the crescent finial on the 1307 AD manuscript pictured below suggests that in 1307 AD or before, there was a crescent finial on the Dome of the Rock. The crescent finial also suggests that the *Muslim* artist knew *Allah* to be a moon-god since *Muslims* even now wrongly think that *Allah* was *Yahveh* of the Old Testament.

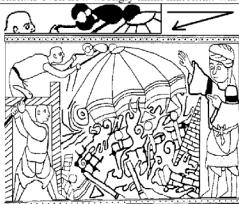


Figure 12-25. A *Muslim* depiction of the destruction of Solomon's Temple. The person on the right represents *Nebuchadnezzar*.

The miniature is from a 1307 AD (707 AH) copy of a book by *Al Biruni* entitled *Abu Al Raiha* (973-1048 AD).⁴¹⁷¹

Note that the *Muslim* artist thought that there was a crescent finial atop Solomon's temple (see inset with arrow line).

A miniature in Jacob Van Maerlant's *Revenge of Jerusalem* (1332 AD) seems to show two crescent finials in Jerusalem in 1099 AD. The large crescent finial could not be mistaken for anything else. For instance, it would be anachronistic to think that early fourteenth-century Jerusalem had eighteenth or nineteenth-century chimneys that could be mistaken for crescent finials.

In 1187 AD when *Saladin* conquered Jerusalem, he may not have installed a crescent finial. This drawing suggests that by 1332 AD however the crescent finial was a common feature of *Muslim* architecture in Jerusalem.

⁴¹⁷⁰ Pipes, Daniel. "Who Set Fire to Al-Aqsa Mosque in 1969?," *DP*, 21 Aug 2004.

⁴¹⁷¹ *Chronology of the World (circa 1030 AD)*, Edinburgh University Library, Edinburgh, United Kingdom, MS 161, Folio 134v. The manuscript is reproduced in Landay. *Rock*, pp. 45, 169.



Figure 12-26. Muslims defending Jerusalem against Crusaders. This scene depicts 1099 AD. There seem to be two crescent finials (see insets).⁴¹⁷² From *The Revenge of Jerusalem* (1332 AD).

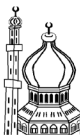


Figure 12-27. Fifteenth-century artist's depiction of the Dome of the Rock.⁴¹⁷³ Note the crescents atop the dome and Minaret. From *Passages d'Outremer* (1454-1459 AD).

By the fifteenth century, there are plenty of drawings of the Dome of the Rock with crescent finials. The *Nuremberg Chronicles* (1493 AD) contains a composite drawing of the six destructions of Jerusalem that illustrate what the text describes.

The building with the inscription "Temple of Solomon" has similarities to the Dome of the Rock, which was once nicknamed "The Temple of Solomon." It also has a crescent finial. The dome fire that occurred at the Dome of the Rock in 1448 AD might have inspired the flames and smoke in this picture.⁴¹⁷⁴

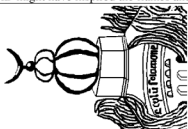


Figure 12-28. Hartmann Schedel (1440-1514 AD) produced this hand-colored woodcut of the Dome of the Rock entitled *DESTRVCCIO IHEROSOLIME* ("Destruction of Jerusalem"), from the *Liber Cronicarum Nuremberg*, meaning "The Nuremberg Chronicles Book," Osher Collection, 1493 AD.

Note: Rotate book to view image.

Europeans in 1625 AD Knew That Allah Was a Moon-god

The Frenchman Michel Baudier knew that Muslims worshipped Allah the moon-god. He even printed an artist's conception of Muslim heaven in 1625. One of his illustrations is reproduced below which has Muslims worshipping the Man-in-the-Moon using the Sign of Tanit.

The *Dabistan* (~1645 AD) describes Muslims in heaven thus:

There are eight gradations, or steps, in heaven...the highest of blessing is the sight of God, the Almighty, whom the good behold as the moon of fourteen nights. This is upon the authority of the lord Mulana *Abd-ul Rahman Jami*.⁴¹⁷⁵

A manuscript illumination from a thirteenth-century manuscript of William of Tyre's *Histoire d'Outremer* (*Historia Rerum in Partibus Transmarinis Gestarum*) shows Muslims worshipping a naked idol on a pedestal in the Dome of the Rock. Evidently, this idol represents Allah, the Man-in-the-Moon, because the text of the illuminated manuscript says "the Saracens revered Muhammad as a prophet and rejected worship of idols."⁴¹⁷⁶

⁴¹⁷² Excerpt of miniature in Van Maerlant, Jacob. *Revenge of Jerusalem* (1332 AD), University Library, Groningen, Netherlands, as reproduced in Rogers. *Spread*, p. 25.

⁴¹⁷³ Excerpt of miniature of pilgrims entering Jerusalem from *Passages d'Outremer*, *Bibliothèque Nationale*, Paris, 1454-1459 AD, Manuscript France 9087, Folio 85v, as reproduced in Landay. *Rock*, p. 12.

⁴¹⁷⁴ Landay. *Rock*, p. 107.

⁴¹⁷⁵ Fani. *Dabistan*, p. 321.

⁴¹⁷⁶ Baltimore Art Gallery manuscript 10137.f.1r (Tolan. *Saracens*, pp. 131-132).



Figure 12-29. A Frenchman's 1625 AD depiction of *Muslims* worshipping *Allah* the moon-god, here seen as "the Man-in-the-Moon."⁴¹⁷⁷

The *Muslims* are raising their hands, which act is the first part of the *Rakah* prostration—part of the five daily prayers that *Muslims* must perform. The raising of the hands transforms their heads and turbans into Venus orbs and their arms into crescents. This forms C couplets.

A critic, who is overly sympathetic to *Islam*, had this comment about Michel Baudier's frontispiece showing *Allah* as "the Man-in-the-Moon":

Christians persistently misunderstood the nature of the pleasures promised *Muslims* in Paradise, depicting it as a place of licentiousness. The frontispiece to a volume on the *Ottoman* Empire published in 1625 by the Frenchman Michel Baudier...shows an invidious contrast between Christian and 'Islamic' concepts of heaven, including depictions of *Muslims* bathing and supposedly worshipping the moon. It perpetuated centuries-old slanders on *Islam* at a time when wiser and more evenhanded Europeans had already begun to realize how much the two religions shared in their vision of a more perfect life after death.⁴¹⁷⁸

The above quote states that Michel Baudier's publication was slanderous, despite the fact that his illustrations were and still are entirely accurate.

Defending the Earlier European Perception of *Islam* as Being Accurate

The Count of Slander Concerning Houris

The above quote alludes to Michel Baudier's depiction of the banquet table in heaven with *Muslim* men reveling with naked *Houris*. *Houris* are nymph nymphomaniacs.

Saying that something is slander does not automatically make it so. Many millions of non-*Muslims* did indeed die, and others suffered terribly, just so *Muslim* terrorists and *Jihadists* could caress their six-dozen *Houris*. To deny this fact would be as shameful as saying that millions of Jews were not killed due to anti-Semitism.

It is an insult to the victims of *Jihad* to say that *Jihadists* had some lofty, Platonic goals or that they were fighting a "just war"—even by any stretch of the imagination. Besides, saying that the *Houris* are a mental abstraction does not help *Islam's* image much since lusting mentally is a sin (Mat 05:28).

The Count of Slander Concerning Allah Being a Moon-god

In the above quote, the critic says that Europeans in 1625 AD and after were abandoning centuries-old beliefs about *Islam*, such as the belief that *Allah* was a moon-god.

The critic asserts that Europeans were coming to appreciate the commonalities between *Islam* and Christianity but of course no names are provided. The critic is making a lame attempt to extend delusional multicultural ideas into the distant past.

⁴¹⁷⁷ Frenchman's art of *Muslims* praying to the Man-in-the-Moon in *Muslim* Heaven, published 1625 AD (Frontispiece to Michel Baudier, *Histoire general de la Religion des Turcs*, Paris, 1625 AD, found in Blair & Bloom. *Paradise*, p. 43, fig. 15).

⁴¹⁷⁸ Blair & Bloom. *Paradise*, p. 43.

The fact is that if one were looking for the most informed judgment about the nature of *Islam*, one would accept the centuries-old belief that *Allah* was a moon-god. That is because Europeans were more knowledgeable about *Islam* before 1625 AD than after—at least until the nineteenth century when Western scholars reacquainted themselves with the very earliest *Islamic* sources in Arabic.

Between 1625 and the nineteenth century AD, Europeans knew less about *Allah*'s moon-god origins because:

- *Muslims* had been forced out of Spain by 1502 and 1570 AD.
- The Crusaders had been forced out of the Mideast for the most part by the thirteenth century. The Crusaders of course had seen the inside the Dome of the Rock moon-god temple.
- *Muslim* rituals at the Dome of the Rock that suggested *Allah* was a moon-god may have been curtailed around the fourteenth century.⁴¹⁷⁹
- 1625 AD was during the Thirty-Years War (1618-1648) and wartime is nearly always a low-point for academic pursuits.
- Eastern Christianity's scholarship collapsed because of the intensive *Jihad* campaigns that occurred after *Saladin*'s victories. Christians became fewer and their *Dhimmi* lot went from being intolerable to unbearable. There were also plenty of martyrdoms, pogroms and mobs that Christians had to contend with, and it was all they could do to survive and hang onto their religion.
- *Muslim* scholarship and the knowledge of *Islam*'s pagan origins had been in serious decline ever since the tenth century AD and especially after the *Mongol* invasions around 1260 AD. *Muslims* tended to follow *Muhammad*'s advice about not asking hard questions lest one lose his or her faith (*K* 005:101-102). Since *Muslim* literalism did not become dominant before the tenth century, it is not surprising that only early *Islamic* scholars spoke of:
 - ★ The astral character of the *Kaaba* (*Masudi* (896-956 AD)).⁴¹⁸⁰
 - ★ The idols that were once in the *Kaaba* (*Ibn Al Kalbi* (died 821-822 AD/206 AH)).
 - ★ By 1645 AD, when the *Muslim Sufi* Moshan Fani reported that only "the learned" *Muslims* still knew that the *Kaaba* and the *Zamzam* well by the *Kaaba* were emblems of the sun.⁴¹⁸¹

The nadir in knowledge about *Islam*'s origins between the Crusades and the nineteenth century means that any new conclusions drawn during this period are suspect, especially the conclusion that *Islamic* monotheism is like Christian monotheism. The reason for this is that in the absence of knowledge people today make the false multiculturalist assumption that other people are like them or that all religions are alike.

Unfortunately, conclusions drawn in an earlier period cannot be easily discarded, especially if these uninformed opinions are considered "enlightened" or "politically correct." For instance just as the idea that *Islam* was a moon-god religion was mostly abandoned so also the notion that *Islam* is a religion of war was suppressed in favor of the idea that "*Islam* is a Religion of Peace."TM Now however the West is reluctantly relearning what the Crusaders and Byzantines knew—that *Islam* is both a war-and-moon-god religion!

⁴¹⁷⁹ Elad, *Jerusalem*, p. 62.

⁴¹⁸⁰ Ruthven, *World*, p. 18; Gibb & Kramers, *Encyclopedia*, p. 198, *Kab'ah* entry.

⁴¹⁸¹ Fani, *Dabistan*, p. 394.

Just to show how uninformed Europeans had become about *Islam* between the end of the Crusades and the nineteenth century, one need only read a little history. For instance, after the crusaders were expelled from Jerusalem in 1187 AD, it was 185 AD before the next non-Arab glimpsed inside the Dome of the Rock.⁴¹⁸²

Makka and *Madina* largely remained a mystery until the nineteenth century AD. The famous British historian Edward Gibbon (1737-1794 AD) wrote in his chapter on "Arabia and Mahomet":

Our notions of *Makka* must be drawn from the Arabians [Arabs], as no unbeliever [non-Muslim] is permitted to enter the city, our travelers are silent; and the short hints of [the author] Thevenot are taken from the suspicious mouth of an African *Renegado* [a renegade].⁴¹⁸³

Isabel Burton, wife of Sir Richard Burton (1821-1890 AD), wrote about Richard Burton's trip to *Makka* and *Madina*:

For those who may not know the import of *A Pilgrimage to Al Madinah and Makkah*, in 1853 AD, they will not take it amiss when I say that there are holy shrines of the *Muslim* world in the far-away desert, where no White man, European or Christian, could enter (save as a *Muslim*) or even approach, without certain death. They are more jealously guarded than the 'Holy Grail,' and this work narrates how this pilgrimage was accomplished.⁴¹⁸⁴

In 1855 AD, Thomas Wolley wrote in the preface to Richard Burton's book on *Makka* and *Madina*:

The interest just now felt in everything that relates to the East would alone be sufficient to ensure to the author of '*El Madinah and Makkah*' the favourable consideration of the Reading Public. But when it is borne in mind that since the days of William Pitts of Exeter (AD 1678-1688) no European travelers, with the exception of Burckhardt and Lieutenant Burton, have been able to send us back an account of their travels there, it cannot be doubted but that the present work will be hailed as a welcome addition to our knowledge of these hitherto mysterious penitralia of *Mohammedan* superstition. In fact, *El Madinah* may be considered almost a virgin theme; for as Burckhardt was prostrated by sickness throughout the period of his stay in the Northern *Hejaz* [*Hijaz*], he was not able to describe it as satisfactorily or minutely as he did the Southern country, —he could not send a plan of the *Mosque*, or correct the popular but erroneous ideas which prevail concerning it and the surrounding city.⁴¹⁸⁵

⁴¹⁸² "1855 [AD]: Duke of Brabant becomes [the] first non-Arab to tour [the] Dome since [the] expulsion of the Crusaders" (Landay. *Rock*, p. 163).

⁴¹⁸³ Gibbon's footnote 18 reads: "Our notions of *Makka* must be drawn from the Arabians (D'Herbelot, *Bibliothèque Orientale*, pp. 368-371. Pocock, *Specimen*, pp. 125-128. Abulfeda, pp. 11-40). As no unbeliever [non-Muslim] is permitted to enter the city, our travelers are silent; and the short hints of Thevenot (*Voyages du Levant*, part i, p. 490) are taken from the suspicious mouth of an African *renegado*. Some Persians counted 6,000 houses [in *Makka*] (Chardin, tome iv. p. 167)" (Gibbon, Edward. *The Decline and Fall of the Roman Empire*, vol.: "Fall of the Roman Empire in the East," Ch. 50: "Arabia & Mahomet," section: "Description of Arabia and its Inhabitants," fn. 18).

⁴¹⁸⁴ Burton. *Narrative*, p. xvii.

⁴¹⁸⁵ Burton. *Narrative*, p. xxv.

Why Was It Possible For Many to Forget That Allah Was a Moon-god?

Information that is damaging to *Islam* is suppressed for generations until at some point the vast majority of *Muslims* refuse to believe the word of “the learned” who still have a record of the detrimental knowledge.

It is fair to ask “What made Michel Baudier vulnerable to the accusation of slander for stating the obvious—that *Allah* is a moon-god?” The application of the principle of monotheism in *Islam* tended to make many *Muslims* forget that *Allah* was a moon-god. After awhile it became easy to plausibly deny that *Allah* had been a pre-*Islamic* moon-god. In ancient Egypt, the application of the principle of dualism and other historical factors had similar effects, as Egerton Sykes notes:

The application of the principle of Dualism however caused his [*Set*’s] original position as a sky and sun-god to be forgotten and for him to degenerate into the chief of the powers of evil, as manifested in the serpent, *Apep*...*Set* was also a chief god of the *Hyksos* [invaders of Egypt], which explains why—after their departure—he was degraded to the position of lord of the powers of evil and had his name erased from many monuments.⁴¹⁸⁶

Until recently, Christians only knew what *Muslims* wanted to divulge about *Allah*’s pre-*Islamic* history which was not much. Even in modern times, ancient sites in the Arabian Peninsula have either been destroyed or largely have escaped the archeologist’s spade. This is due to the reticence on the part of religious authorities to let others know the pre-*Islamic* past, as Carleton Coon wrote:

Muslims are notoriously loath to preserve traditions of earlier paganism and like to garble what pre-*Islamic* history they permit to survive in anachronistic terms.⁴¹⁸⁷

This reticence to know about pre-*Islamic* times goes back to early *Islam*. F. E. Peters wrote about *Muhammad*’s leading the *Hajj* of 630 AD (9 AH):

The presence of pagans at a *Hajj* in which *Muhammad* himself led the *Muslim* contingent doubtless troubled many of the ancient authorities who preferred to keep the Prophet far from any taint of paganism.⁴¹⁸⁸

This reticence to talk about pre-*Islamic* paganism is evident in a book written by Hisham *Ibn Al Kalbi* (died 821-822 AD/206 AH). Although *Al Kalbi* wrote about many idols in his *Book of the Idols*, he did not discuss any “*Allah*” idols, nor *Allah*’s association with the crescent-moon.

It seems inconceivable that in all of *Allah*’s long history at the *Kaaba* that only the crescent was used and that no one ever associated an anthropomorphized idol with *Allah* himself. That there was no idol to *Allah* is about as implausible as the notion that the Arabs had no real false gods but only avatars of *Allah*. Of course if this were true, than one could say *Allah*’s avatars were moon-gods, solar-gods, rain gods and the like.

Almost nothing was written about pre-*Islamic* paganism until modern times. What has been written is mainly by Western scholars who managed to gain limited access to Arabia’s archeological treasures still buried under the sand. The *Muslim Yusuf Ali* wrote in 1946 AD that even though *Muslim* scholars walked among ancient ruins and walked over buried history all the time:

⁴¹⁸⁶ Sykes, *Mythology*, *Set* entry, pp. 188-189.

⁴¹⁸⁷ Coon, *Southern*, p. 398.

⁴¹⁸⁸ Peters, *Origins*, p. 251.

Our doctors of religion [*Islam*] have evinced no interest in the study of ancient cults or in comparative religion and most of them had not before them the results of modern archeology.⁴¹⁸⁹

Ibn Warraq wrote:

It was not until the nineteenth century once again that a *Muslim* country took an interest in her pre-*Islamic* past. In 1868 *Sheikh* Rifa Al Tahtawi, the Egyptian man of letters, poet and historian, published a history of Egypt giving full attention to her pharaonic past. Up to then of course histories of Egypt had begun with the Arab conquest...*Al* Tahtawi sought to define Egyptian identity in national and patriotic terms—not in terms of *Islam* or Pan-Arabism. Perhaps for the first time in *Islamic* history, someone tried to see his country has having a 'living, continuing identity through several changes of language, religion and civilization.'⁴¹⁹⁰

Pre-*Islamic* history was covered up because many early *Islamic* scholars knew that *Allah* is a rehabilitated Pre-*Islamic* moon-god. *Muslims* knew their competitors, the Christians and Jews, would mock *Muslims* if Christians and Jews could prove *Allah* was a moon-god. *Muslim* scholars knew that if people started comparing *Islam* to pre-*Islamic* astral paganism they would realize that *Islam* is mostly recycled paganism.

Nabih Amin Faris wrote about *Al Kalbi's* experience. This account goes a long way in explaining why Westerners need thick volumes to prove that *Allah* is a moon-god, even though this fact seems obvious. Nabih Amin Faris wrote:

...the desire of official *Islam* to stamp out all that belonged to the pagan days of Arabia discouraged learned men from the pursuit of studies which related to the so-called *Jahiliyah* [Arabic: ignorance] days. According to the traditionists, who were then in full control of the intellectual life of the community, *Muhammad* once said '*Islam* destroys all that preceded it.' The Prophet, undoubtedly, had in mind the pagan religions of his country; but his followers, in their zeal to establish the new faith, set out to eradicate everything which had its roots in the old order. Consequently, the historians (*Akhbariyun*), whose work was to record the past and preserve its glories, were without honor in the *Muslim* community, particularly during the early period of *Islam*. The great Arab historians flourished during a later period. These too placed their emphasis on the *Muslim* era and treated the pre-*Islamic* days in a cursory manner. What is more, the word historian (*Akhbari*) acquired a bad meaning and became an epithet of near-contempt. It was applied to *Ibn Al Kalbi* as well as to any learned man who dared dwell upon Arab history before the '*Am Al Fil*.' But no historian was attacked more virulently than *Ibn Al Kalbi*, probably because he addressed himself to the study of those things which *Islam* was determined to obliterate, namely the pagan religions and practices of Arabia. Thus *Al Baghdadi* preserves a saying current among the students of the *Hadith* concerning *Ibn Al Kalbi's* alleged lack of veracity. To them he was but an amateur genealogist and a storyteller whose word no one would either accept or quote. *Al Isfahani* too despite his dependence upon *Ibn Al Kalbi*, attacks him in at least two places and asserts that everything which he had quoted in his authority was false. *Al Sam'ani* is still more outspoken. In his *Ansab* he dismisses *Ibn Al Kalbi* with the

⁴¹⁸⁹ *Yusuf Ali, Holy*, p. 1623, App. XIII.

⁴¹⁹⁰ *Warraq. Why*, p. 207.

following sentence, 'He....used to relate odd and strange things and events none of which had any foundation.' Another *Muslim* writer who disparages *Ibn Al Kalbi* is *Al Dhahabi*. Besides calling him a *Rafidi*, he says, 'He was not reliable...but merely an historian (*Akhbari*).' Ahmad *Ibn Hanbal* deemed it necessary to say of him, 'I do not think anyone would quote him as an authority.' All these attacks were undoubtedly motivated by fanaticism on the part of the traditionists and the *Koran* readers. For his part, *Ibn Al Kalbi* had little respect for them and for their studies and did not commit the *Koran* to memory except under the pressure of criticism.

But *Ibn Al Kalbi* was not without his stout champions. Foremost among those were *Al Masudi* and *Yaqut*. The former lists him among the best authorities and acknowledges his indebtedness to him. The latter actually defends him against the vilifications of the traditionists. Discussing a controversial point in which *Ibn Al Kalbi* was pitted against the other authorities, *Yaqut* accepts his report and says, 'This, therefore, confirms the statement of *Abu Al Mundhir Hisham Ibn Muhammad Al Kalbi*. Bless his soul! Never have the learned men disagreed on any point without finding his word the final authority. Yet despite all that, he is unjustly treated and greatly maligned.' But his vindication has come from modern scientific research and archeology, which have confirmed the greater part of his statements [about pre-Islamic paganism] and supported him against the fanatical criticism of his coreligionists.^{419f}

So *Al Kalbi* was vindicated by archeology and modern studies concerning the idols of Arabia. In a similar fashion, Michel Baudier has been vindicated against the charge of slander. *Allah* really is a moon-god. Now, Christians can both state the obvious and back it up with many clear proofs and much circumstantial evidence: "*Allah* is indeed a moon-god."

^{419f} *Al Kalbi*. *Idols*, pp. viii-x.

Chapter 13: Moon-o-theistic Pilgrimages

Intercalation Myths

Lunar calendars are the simplest kind. There are approximately twelve new-moons for each year as judged by the seasons. Unfortunately the lunar year is slightly over eleven days short of a solar year, so each lunar month cycles through the seasons. The interregnum moon cannot be seen for three days each month during the new-moon conjunction.

When calendar keepers want to associate the same set of months with particular seasons year after year, intercalation is employed. A solilunar calendar has the crescent-moon marking the start of each month and a thirteenth leap month is added about every three years so each month stays in the same season.

By contrast, solar calendars like the Gregorian calendar do not add a thirteenth month but merely adds one or more days at the end of each of the twelve months. The phases of the moon are not taken into account in a solar calendar, so a waxing crescent can appear on any day of the month and sometimes twice in one month.

The fact that the moon no longer mattered in purely solar calendars is why they did not catch on in the Mideast since the *Semites* held the moon in high regard. Even solilunar calendars were probably seen as a necessary evil where agriculturalists needed to peg certain months to certain seasons. The solilunar calendar was kept in addition to the official religious lunar calendar.

In places nearer the equator the seasons mattered less since there is less precipitation except in rain forests, and no frost or snow except on mountains. *Makka's* elevation is only 909 feet (277 meters) above sea level. The surrounding mountains (*Jabal*) are also low: *Ajyad*, 1,332 feet; *Abu Qubays*, 1,220 feet; *Qu'ayy'an*, 1,401 feet; *Hira*, 2,080 feet; *Thawr*, 2,490 feet.⁴¹⁹² The *Koran* only mentions hail (*K* 024:043), while the Bible was written in a higher latitude and mentions frost and snow many times.

Since there is less seasonal agriculture and more herding, fishing and hunting nearer the equator, solilunar calendars may have been perceived as an unnecessary slight to the male moon-god of *Makka*. This slight that had to be atoned for like other acts of perfidy, especially if the solilunar calendar started to replace the official religious lunar calendar.

In contrast, though Latin and Greek cultures were as patriarchal as *Semitic* cultures, implementing a solar calendar was not a concern. This is because in the Romance (Latin) and Greek languages and mythology, the gender of the sun just happens to be masculine and the moon feminine. This is the reverse of the arrangement in the *Semitic* language and mythology.

The Latin word for sun is *Sol* and the word for moon is *Luna*. In Greek the word for sun is *helios* and the word for the moon is *selene*. In a sun-based calendar, the moon would just have to accommodate the sun.

In pagan societies, intercalation needed to be explained through myths since the sun and moon were deities. Here, by way of example, is an intercalation myth from Egypt. Egerton Sykes wrote:

Frazer attributes a lunar origin to *Osiris*, as did *Plutarch*. This might explain the violence of the fight with *Set*....Before the birth of *Osiris* [moon-god], *Ra* [sun-god] was so infuriated at the faithlessness of *Nut* that he decreed that her

⁴¹⁹² EB, *Makka* entry, accessed 22 Dec 2004.

children should not be born in any month of the year. *Thoth* [moon-god] however gambled with the moon for a seventy-second part of the day and eventually won five days, which were added to the Egyptian lunar year of 360 days, thus enabling not only *Osiris* but his four brothers and sisters to be [re]born out[side] of any month. The addition of these days, known as the *Epact*, to the year in connection with the [re-]birth of *Osiris*, shows that it was at this time [4231 BC] that the adjustment of the calendar took place.⁴¹⁹³

We do not know the intercalation myths of *Makka* but history is clear that intercalation was used at *Makka*. Even the names of the months speak of intercalation: *Ramadan* means “the scorcher” and refers to the hot Arabian summers, and *Rabi’a* means “Spring.”⁴¹⁹⁴ The intercalation myth at *Makka* likely involved some jockeying between *Allah* the moon-god and *Allat* the sun-goddess.

Tracking the Sun and Moon Equals Worship

As was mentioned in the previous chapter, *Muhammad* often spoke against partnering gods with *Allah* in the *Koran*. *Muhammad* thought that people who used solilunar calendars were polytheistic since they tracked both the sun and moon.

To *Muhammad*, tracking astral bodies was worship. Even today, most *Muslim* jurists consider it an act of worship to watch for the crescent-moon to mark the start of a new month, as 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 *Mufji* 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.⁴¹⁹⁵

In *Muhammad*'s mind, following a lunar religious calendar was an act of worship to *Allah* the moon-god. Interestingly, one of the moon-god *Sin*'s titles was “lord of the calendar and of wisdom.”⁴¹⁹⁶ *Muhammad* without a doubt considered *Allah* the moon-god to be “lord of the calendar,” too. This strengthens the connection between *Allah* and the moon-god *Sin*.

Solar, Solilunar and Lunar Calendars

The modern world generally uses solar calendars, and solilunar calendars have always been the calendar of choice. Lunar calendars' main purpose in history has been setting the routine for monotheistic moon-god religions like *Islam*.

The reason that solar calendars are dominant is that while the moon has an effect on the tides, the sun affects the seasons. Everyone is affected by the seasons but tides only matter to fishermen and other seafarers who, incidentally, are as interested in tracking seasons as they are in keeping track of tidal conditions.

The solar year is about 365 days long whereas the lunar year is about 354 days long. The difference between a solar and lunar year is about eleven days, or about one month every three years.

⁴¹⁹³ Sykes. *Mythology*, *Osiris* entry, pp. 162-164; see also pp. 71-72, *Epact* entry.

⁴¹⁹⁴ Ishaq. *Sirat*, p. 405, note 2.

⁴¹⁹⁵ Tayob. *Islam*, p. 27.

⁴¹⁹⁶ CEE, *Sin* entry.

In the Gregorian solar calendar, the months are between twenty-eight and thirty-one days long. In solar calendars a crescent-moon does not mark the start of the month but appears at any time during the month. In solar calendars, a moon phase such as a waxing crescent-moon or a full-moon will often appear twice in one month.

In a solilunar calendar each month starts with the sighting of the crescent-moon. In a solilunar calendar, the solar and lunar cycles are usually reconciled by having a thirteenth lunar month every third year.

Muhammad Spoke Against Intercalation

The traditions and the *Koran* mention that *Muhammad* spoke against solilunar intercalation where “they were wont [i.e. accustomed] to intercalate a month every third year.”⁴¹⁹⁷ The *Koran* says:

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). Postponing (of the sacred month) is only an addition in unbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number (of months) that *Allah* has made sacred and thus violate what *Allah* has made sacred; the evil of their doings is made seemingly fair to them; and *Allah* does not guide the unbelieving people (*K* 009:036-037).

Notice in the above quotation that *Muhammad* mentions fighting **polytheists** right in the midst of his discussion of intercalary days and months (*K* 009:036).

The Arabic word translated “polytheists” in *Koran* 009:036 is the word *Almushrikeena*. This word is related to the Arabic word *Shirk*. “*Shirk*” in English means “to avoid or neglect a duty or responsibility.” In *Islam* and Arabic, however *Shirk* means “to associate a partner god with *Allah*,” or “directing any form of worship to other than *Allah*.”

When *Ibrahim* told the *Haranians* that they were wrong to associate the sun with *Allah*, he referred to the *Haranians* as *Almushrikeena* (polytheists) (*K* 006:078-079). *Almushrikeena* is a form of the Arabic word for *Shirk*.

So the fact that *Muhammad* mentions polytheism and intercalation together, and his assertion that lunar calendars constitute monotheistic worship, implies that *Allah* was a moon-god. If intercalation implies sun- and moon-god worship, then a purely lunar calendar implies lunar monotheism, or moon-o-theism.

Praying at Sunrise and at High Noon Taboo

Note that the *Koran* has the sun setting into a mud puddle in the *Koran* (*K* 018:086) but no mention is made of where the moon sets. This is a case even though the moon-god was considered the high god and was the most popular Mideast cult.

This shows that *Muhammad* was a monotheistic moon-god prophet in a religious war with a sun-goddess. Samuel Zwemer wrote:

The noonday prayer is never held at high noon but a short time after the sun reaches the meridian. Wensinck points out that this is due to the belief that the sun-god is really a demon and must not be worshiped by the monotheist. According to *Al Bokhari* [*Al Bukhari*] the Prophet postponed the noonday prayer

⁴¹⁹⁷ Zwemer. *Animism*, ch. 1.

until after high noon for 'the greatest heat of the day belongs to the heat of hell.' Nor is it permitted to pray shortly after sunrise for 'the sun rises between the horns of the devil.'⁴¹⁹⁸

Lunar Pilgrimages

The moon of course was not the only celestial object worshipped at the pre-Islamic Kaaba with its 360 idols. Some *Hajj* rites were solar and were, apparently, imported from India. *Al Kindy* wrote to a *Muslim* around 830 AD:

Knowest thou not that the same is the practice of the sun-worshippers and *Brahmas* in India at the present day? They make the circuit of their idol temples, with just these ceremonies, shaved and naked, or with the dress they call *Ihrâm*. The only difference is that ye perform it once in the year at a movable season while they do it twice at certain solar conjunctions, one in the spring when the heat begins, the other in autumn when the cold sets in. Such is the origin of these idolatrous customs. Thou well knowest that the Arabs practiced them from the foundation of the *Kâaba*; and thy Master continued the same, with only this alteration, that on account of the distance and labor of travel, he limited the [main] Pilgrimage to one period of the year and abolished what was indecent in the pilgrim dress. Thus that [pilgrimage] which ye perform [now] in nothing [in no way] differs from the idolatrous ceremonies of the sun-worshippers and idolaters of India.⁴¹⁹⁹

Wherry wrote about the Arab-Indian religious connection:

The ancient Arabians [Arabs] and Indians, between which two nations was a great conformity of religions, had seven celebrated temples, dedicated to the seven planets; one of which in particular, called *Bait Ghumdan*, was built in *Sanaa*, the metropolis of *Yaman*, by *Dahaq*, to the honour of *Al Zuharah* or the planet Venus, and was demolished by the *Khalifah* Othman [*Caliph* Uthman]; by whose murder was fulfilled the prophetic inscription set, as is reported, over this temple, viz. [namely], '*Ghumdan*, he who destroyeth [destroys] thee shall be slain.' The temple of *Makkah* is also said to have been consecrated to *Zuhal*, or *Saturn*.⁴²⁰⁰

The Saturn association (just mentioned) is explained elsewhere.

It should be noted that while some of the *Hajj* rites may have originally come from India by way of *Yemen*. *Ryckmans* wrote in the 2004 *Encyclopedia Britannica* that *Hajj*-like pilgrimages were common in pre-Islamic Arabia:

The rites included purification and the wearing of ritual clothing, sexual abstinence, abstention from shedding blood and circuits performed (*Tawaf*, *Dawar*) around the sacred object; they were concluded by the slaughter of animals, which were eaten in collective feasts. Today such practices still form the core of the Islamic pilgrimage to *Makka*. The classical, *Nabataean*, *Lihyanite* and *Sabaeen* sources mention pilgrimages....The slaughter of animals as a sacrifice of expiation or of thanksgiving was probably, as in the *Islamic* cult, an individual rite performed by the faithful himself. But collective sacrifices too place in accordance with the pilgrimages [like as in *Islam's Hajj*].⁴²⁰¹

⁴¹⁹⁸ Zwemer. *Animism*, ch. 3.

⁴¹⁹⁹ *Al Kindy*. *Apology*, pp. 92-93.

⁴²⁰⁰ Wherry. *Commentary*, vol. i, section i, p. 38.

⁴²⁰¹ *Ryckmans*, Jacques. *EB*, "Arabian Religions," 2004.

In 1992 Ryckmans wrote about South Arabian rites similar to those in *Islam*:

The sanctuaries consisted essentially of a sacred open precinct (*haram* or *mahram*) accessible only on conditions of ritual purity. Expiatory confessions inform us as to the details of those rules. Women accuse themselves of having entered the temple during their menses. Men confess having had sexual relations with menstruating women, or women in childbirth, or of having omitted the ritual washing after sexual relations. Such rules, borne out by inscriptions several centuries older than the birth of *Islam* but using technical terms identical or very close to those of the *Muslim* jurisprudence, obviously were part of an ancient common Semitic heritage. There is therefore no reason to assume—as some *Islamologists* have done—that the similar *Islamic* rules were borrowed from the Jews in *Madina*, instead of being a mere survival of pre-*Islamic* Arabian usages.⁴²⁰²

Today there are *Hajj* and *Umra* manuals like *Shaykh Al Albani's Rites of Hajj and Umrah* (1975 AD), as was the case in pre-*Islamic Yemen*. Simpson wrote:

Pilgrimage played an important part in South Arabian religious life (fig. 59).⁴²⁰³ A large third-century BC inscription from the highland site of *Riyam* contains precise prescriptions as to when and how the pilgrimage to *Ta'lab* of *Riyam* should be fulfilled, how many animals should be slaughtered during the days of pilgrimage and what should be done in which temple.⁴²⁰⁴

The *Encyclopedia Britannica* also states that in *Al-Jawf* of northern *Yemen*, there is a 3.7-mile-long processional way that connects two temples, one at the foot and one at the summit of a 3,000 foot-high mountain. This reminds one immediately of the long pilgrim circuit through the mountains east of *Makka*.⁴²⁰⁵

The *Koran* indicates that the two yearly pilgrimages, the *Umra* and *Hajj*, had once been spring and fall harvest festivals (*K* 106:002). *K* 106 speaks of how *Allah* had fulfilled his promises to *Ibrahim*. *Allah* promised *Ibrahim* that though *Makka* was situated in a barren land, *Allah* would cause pilgrims to bring sustenance to *Ibrahim's* descendants who tended the *Kaaba* (*K* 002:126; 014:035-037; 028:057). This suggests that the original pilgrimages were spring and fall harvest festivals, as F. E. Peters wrote about *K* 106:

Not everyone reads [understands] the 'two journeys,' which God had 'eased' and to which the prosperity of the *Quraysh* was linked, as an expanded opportunity for trade [meaning spring and fall caravans to Syria]. *Al Razi* for one thought that the 'journey of winter and of summer' referred to the traveling of pilgrims to *Makka*, the one referring to the *Umra* of the month of *Rajab* and the other to the *Hajj* of the month *Dhu Al Hijja*. If it was a guess, it was an inspired one. *Muslim* commentators, who lived in an era and a society without intercalation and so without seasonal festivals, would have difficulty in imagining seasonal pilgrimages, as all such were in pre-*Islamic* days.⁴²⁰⁶

Muhammad thought that making pilgrimages seasonal suggested a solar rite. The Bible writers saw it differently however and said "The moon marks off the seasons," especially growing seasons (*Deu* 33:14; *Psa* 104:19). Of course the moon and months

⁴²⁰² Ryckmans. *Anchor*, v. 6, p. 173.

⁴²⁰³ "Figure 59: Dedicatory stela describing a pilgrimage to the temple of 'Almaqah, Marib (cat. 206)" (Simpson. *Sheba*, p. 164).

⁴²⁰⁴ Simpson. *Sheba*, p. 165.

⁴²⁰⁵ Ryckmans, Jacques. *EB*, "Arabian Religions," 2004.

⁴²⁰⁶ Peters. *Origins*, pp. 92-93.

only mark off the seasons accurately when intercalation is implemented, when one lunar month is inserted every three years. *Muhammad* ended this practice.

The pre-Islamic Arabs also thought the moon and months marked out the seasons because they used intercalation. This is why the month *Ramadan* means “the scorcher” and refers to the hot Arabian summers. The month *Rabi’a* means “spring.”⁴²⁰⁷

Since the lunar year is eleven days short of a solar year, in a lunar calendar with intercalation, the lunar months cycle through the seasons. *Rabi’a* no longer just occurs during spring, and *Ramadan* no longer occurs during the summer.

That the seasons were marked off by the moon and months was not good enough for *Muhammad*. *Muhammad* was a monotheistic moon-god worshipper, so every easily recognized vestige of solar rites had to be extirpated.

Muhammad also wanted to guarantee that the *Hajj* occurred when the moon was waxing or full. If however the pilgrimages coincided with the equinoxes, the moon might be in its waning phase. So *Muhammad* put this verse in the *Koran*:

They ask you concerning the new-moon. Say: They are times appointed for (the benefit of) men and (for) the pilgrimage (K 002:189).

In this way *Muhammad* rescheduled the fall harvest festival *Hajj* so that it begins in the twelfth and last month of the lunar year—the *Dhu Al Hijjah* month [i.e. *Zulhijjah*]. This lunar month occurs eleven days earlier each solar year, so the *Hajj* quickly and permanently lost its seasonal aspect.

The spring *Umra* minor harvest festival also immediately lost its seasonal aspect. Since *Muhammad*’s reforms, the *Umra* pilgrimage can be done at any time and even in conjunction with the *Hajj*.

Muhammad’s religious calendar reform was formalized a few years after *Muhammad* went to hell (~632 AD). In 638 AD the second *Caliph*, Umar (592-644 AD), implemented the *Hijri* lunar religious calendar. 622 AD, the year that *Muhammad* fled from *Makka* to *Madina*, was used as Year One of the *Hijri* calendar. The abbreviation used after *Hijri* dates is AH.

The Lunar Hajj

Muhammad was not satisfied with just having pilgrimages follow the lunar religious calendar. The *Hajj* already had lunar rite aspects but *Muhammad* made it more so. As was noted at the start of the chapter, *Islamic* jurists consider watching for the sliver of the crescent-moon to be an act of worship.

Crescent sighting is what the first stage of *Hajj* is mainly about. The second stage of *Hajj* is about basking in the moonlight while the moon phases go from half full (first quarter) to nearly full.

If a pilgrim stays the entire time, the *Hajj* lasts twelve days. One might think that a lunar-oriented pilgrimage would last crescent to full-moon, which is thirteen to fourteen days long. However, the *Hajj* is a rather onerous duty, so the days were probably cut short. There were other considerations, however:

- Twelve is a good number for the days of the *Hajj* since that is the number of zodiac constellations.
- The lunar calendar year is slightly over eleven days short of the solar calendar each year.

⁴²⁰⁷ Ishaq. *Sirat*, p. 405, note 2.

These last few facts may seem like trivia but these realities were important to the priests at the *Kaaba* whose job it was to intercalate. *Muhammad* said that the number of lunar months in a year was twelve by the decree of *Allah* (K 009:036).

Many *Hajj* pilgrims do the *Hajj* events out of order, so their activities do not match the moon phases. Some pilgrims do only part of *Hajj*. Others manage to trim a few days off the *Hajj* at the start or end or both. *Encyclopaedia Britannica* states:

The pattern of pilgrimage rites was established by the Prophet *Muhammad* but variations have arisen in it and the stringent formal itinerary is not strictly adhered to by the mass of pilgrims, who frequently visit the various *Makkan* sites out of their proper order.⁴²⁰⁸

These shortcuts and variations are only a peripheral issue in this discussion, however.

The First Stage of the *Hajj*

Muhammad scheduled the *Hajj* to begin at the start of the lunar month *Dhu Al Hijjah* [*Zulhijjah*]. During this week the pilgrim enters the holy areas around *Makka* (the *Mawaqit* and *Haram*), consecrates himself or herself, puts on pilgrim clothing (the *Ihram*) and states his intentions to *Allah*.⁴²⁰⁹

As during any time of the year, a pilgrim may circumambulate the *Kaaba*. Sometime before the end of the seventh day of *Dhu Al Hijjah*...

...He [the pilgrim] enters *Makka* and walks seven times around the sacred shrine called the *Kaaba*, in the Great *Mosque*, kisses or touches the Black Stone (*Hajar Al Aswad*) in the *Kaaba*, prays twice in the direction of the *Maqam Ibrahim* and the *Kaaba* and runs seven times between the minor prominences of Mount *Safa* and Mount *Marwah*.⁴²¹⁰

While the pilgrim does the above rituals, the phase of the moon goes from a crescent to nearly half full (first quarter).

The moon rises and sets at varying times due in part to the elliptical orbit of the moon. The following chart gives an approximate idea of the moon rise and set times during the first stage of the *Hajj* at *Makka*:

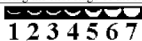


Figure 13-01. The typical moon phases of the first stage of *Hajj*—week one. The half-moon signals the end of the first stage of *Hajj*.

| Day of <i>Hajj</i> | Day 01 | Day 02 | Day 03 | Day 04 | Day 05 | Day 06 | Day 07 |
|--------------------|----------|----------|----------|----------|----------|----------|----------|
| Moon Rise | 06:12 AM | 07:11 AM | 08:12 AM | 09:15 AM | 10:17 AM | 11:17 AM | 12:17 PM |
| Moon Set | 20:07 PM | 21:03 PM | 21:54 PM | 22:40 PM | 23:23 PM | 00:04 AM | 00:04 AM |

The crescent-moon phase is appropriate since circumambulation around the *Kaaba* involves crescent-moon sighting. Circumambulation around the *Kaaba* is mainly about watching for the crescent-shaped *Hatim* Wall as it appears while the pilgrim rounds the corner of the *Kaaba*.

The large black silk *Kiswa* cover over the *Kaaba* represents the starry night sky. The band of gold Arabic calligraphy embroidered on the *Kiswa* represents the stars

⁴²⁰⁸ EB, accessed 22 Jun 2002, *Hajj* entry.

⁴²⁰⁹ Glassé. *Encyclopedia, Hajj* illustration, pp. 444-445.

⁴²¹⁰ EB, accessed 22 Jun 2002, *Hajj* entry.

and the Milky Way. The Arabic writing is from the *Koran*, so it is as though the *Koran* is written across the starry skies.

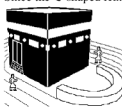
The *Hatim* Wall is on the northwest side of the *Kaaba*, so while the pilgrim is on the southeast side of the *Kaaba*, the *Kiswa* blocks the *Hatim* Wall from view. The *Hatim* Wall being out of view represents the new-moon conjunction phase when the moon is dark for three days each month. After the conjunction, of course the crescent-moon appears. Just as one can see a lot of stars especially on nights with no moon, one sees the "starry" *Kiswa* when one cannot see the *Hatim* Wall crescent.

Figure 13-02. The *Kaaba* as seen from the SE (Mount *Safa*). From Mount *Safa* the Black Stone is visible but the



☾-shaped *Hatim* Wall is hidden. This represents the interregnum dark conjunction phase of the moon.

Figure 13-03. Walkers by the *Kaaba* as seen from the NE (Mount *Marwa*). Since the ☾-shaped *Hatim* Wall is



visible, this constitutes a waxing crescent-moon sighting.

As was noted above, *Islamic* jurists consider sighting the crescent-moon to be an act of worship. So walking around the *Kaaba* and spotting the crescent-shaped *Hatim* Wall seven times constitutes seven acts of worship to *Allah* the moon-god.

The attraction of crescent-moon sighting at the *Kaaba* of course is that these seven acts of worship only take a few minutes to complete. Otherwise, making seven crescent-moon sightings, each marking the start of a month, would require seven lunar months to complete.

Circumambulating the *Kaaba* is not the only crescent watching activity that occurs during the first stage of the *Hajj*. There also is the activity called the *Sa'y*, the running seven times between the minor prominences called *Safa* and *Marwa*. Scholars have realized that this is just a straight-line version of circumambulating the *Kaaba*.

The pilgrim is supposed to climb Mounts *Safa* and *Marwa* high enough to see the *Kaaba*. Mount *Safa* is about 200 meters southeast of the *Kaaba*, while Mount *Marwa* is about 425 meters due north of Mount *Safa*.

The way the *Kaaba* and the crescent-shaped *Hatim* Wall and two hills are positioned, the viewer on *Marwa* makes a crescent sighting, while the viewer on *Safa* experiences the new-moon conjunction phase.

During the *Hajj* while the pilgrim makes his crescent-moon sightings from Mount *Marwa* of the *Hatim* Wall, the moon in the sky appears as a crescent to nearly half full (first quarter). This is because the *Hajj* starts on the first week of the lunar month when the moon goes from crescent to half moon.

The *Sa'y* is straight-line circumambulation between Mounts *Safa* and *Marwa*. This involves watching for the crescent-moon (the *Hatim* Wall) at *Allah* the moon-god's shrine. Due to the *Sa'y*'s lunar connection, *Muhammad* said in the *Koran*:

Surely the *Safa* and the *Marwa* [Mounts] are among the signs appointed by *Allah*; so whoever makes a pilgrimage to the House [the *Kaaba*] or pays a visit (to it), there is no blame on him if he goes round them both [i.e. circumambulates the *Kaaba* and runs between Mounts *Safa* and *Marwa*]; and whoever does good spontaneously, then surely *Allah* is Grateful, Knowing (K 002:158).

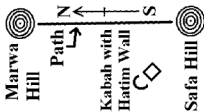


Figure 13-04. *Marwa* is to the northeast of the *Kaaba* and *Safa* is to the southeast of the *Kaaba*.

A Muslim can see the crescent-shaped *Hatim* Wall from the *Marwa* prominence, but a Muslim on the *Safa* Hill finds that the *Hatim* Wall is hidden from view by the tall cubic *Kaaba*.

Note: Rotate book to view image.

Of course since *Muhammad's* time, the Grand *Mosque* building around the *Kaaba* has been built up so much that it now encloses Mounts *Safa* and *Marwa*. There are even escalators up the mounts. The modern building makes seeing the crescent-shaped *Hatim* Wall from the *Marwa* prominence nearly impossible. *Shaykh Al Albani* wrote in his *Hajj* guide:

Then he [the pilgrim] begins with *as-Safaa*—climbing upon it until he can see the *Kaaba*....It is not easy these days to see the *Kaaba* except from certain points on *as-Safa*; it can be seen from the pillar which supports the second story of the *Mosque*, so he who is able to do so has attained the *Sunnah* [sacred tradition], and if not then let him try his best and there is no harm.

Then he walks up to *Marwah* and ascends it and does upon it as he did upon *as-Safaa*—facing the *Qiblah* [the direction of the *Kaaba*], saying *Takbeer* and *Tahleel* and making *Du'aa*....As for seeing the *Kaaba*—it is not possible now because of the building between it and the *Kaaba*—so [he] should try his best to face the *Kaaba* and not do as the confused people do, who raise up their eyes and hands to the sky!⁴²¹¹

This shows that the traditional circumambulation of the *Kaaba* involves the sighting of the *Kaaba* and the crescent-shaped *Hatim* Wall, and that the *Hatim* wall has always been considered a part of the *Kaaba*.

The Second Stage of the *Hajj*

Many Rites Occur at Night as One Would Expect for a Moon-god Religion

When the second stage of the *Hajj* begins, the moon is a little over half full (first quarter). The second stage of *Hajj* begins on the eighth day of the lunar month *Dhu Al Hijjah* month, which starts after the sighting of the crescent-moon.

As one might expect, when the moon in the sky no longer appears as a crescent, pilgrims leave off crescent sighting at the *Kaaba*. Then they head toward the outskirts of *Makka*.

Moshan Fani (1615-1670 AD) notes in *The Dabistan* that the *Hajj* really is thought of in terms of the moon. The "day of *Arirfah* [at Mount *Arafat*]" is called the "the ninth day of the moon."⁴²¹² The annotator states:

This mountain [*Arafat*], in the pilgrimage to *Makka*, is one of the principal sacred stations, which the pilgrims cannot enter without having taken the *Ihram*,

⁴²¹¹ *Al Albani*. *Rites*, in the section "Sa'ee Between *Safaa* and *Marwah*."

⁴²¹² Fani. *Sufis*, p. 53.

or 'penitential veil,' on the first day of the moon *Zilhajjah* (the last lunar month of the Arabian year)."⁴²¹³

The second and last stage of the *Hajj* ends on the twelfth day of the lunar month *Dhu Al Hijjah* when the moon is nearly full. The *Encyclopedia Britannica* states:

On the 7th of *Dhu Al Hijjah* the pilgrim is reminded of his duties. At the second stage of the ritual, which takes place between the 8th and the 12th days of the month, the pilgrim visits the holy places outside *Makka*—*Jabal ar-Rahmah*, *Muzdalifah*, *Mina*.

At the second stage of the ritual, the pilgrim proceeds from *Makka* to *Mina*, a few miles away; from there he goes to 'Arafat, where it is essential to hear a sermon and to spend one afternoon. The last rites consist of spending the night at *Muzdalifah* (between *Arafat* and *Mina*).

The moon is in the sky in the evenings when *Muslims* move between mountains around *Makka* since the *Hajj* occurs during the first twelve days of the lunar month. Thus the second half of *Hajj* is similar to the first half in that the moon guides the pilgrim all the way.

The crescent-shaped *Hatim Wall* is visible during the circumambulation around the *Kaaba* and during the *Sa'y* straight-line circumambulation between Mount *Safa* and *Marwa*.

Thus during both the first and second week of *Hajj*, the moon guides the pilgrims around the mountains of *Makka*. This is similar to how both *Ibrahim* (*K* 006:077) and *Muhammad* were guided by the moon (*K* 053:002, 004-005, 007, 013; 081:022-023).

Ibn Warraq wrote about how *Muhammad* turned the second half of *Hajj* into an anti-solar rite:

The *Muslim* rites of running between *Arafat* and *Muzdalifah* and between *Muzdalifah* and *Mina*, had to be accomplished after sunset and before sunrise. This was a deliberate change introduced by *Muhammad* to suppress this association with the pagan solar rite.⁴²¹⁴

Zwemer also wrote about the anti-solar aspect of the *Hajj*:

As soon as the sun was visible, the *Ifada* to *Mina* used to begin in pre-Islamic times. *Mohammed* therefore ordained that this should begin before sunrise; here again we have the attempt to destroy a solar rite. In ancient times they are said to have sung during the *Ifada*: *Ashrik Thabir Kaima Nughir*. The explanation of these words is uncertain; it is sometimes translated: 'Enter into the light of morning *Thabir*, so that we may hasten.'⁴²¹⁵

The trip between *Muzdalifah* and *Mina*, especially as revised by *Muhammad*, especially illustrates the new lunar orientation of the *Hajj*.

Many Arabs were happy to embrace moon monotheism too—not so much because they liked the idea of monotheism—but because the number two deity in the sky, the sun, was associated with the oppressive heat in Arabia. *Armstrong* wrote:

The *Hajj* itself was originally an Autumn[al] rite apparently persecuting the dying sun to bring on the winter rains.⁴²¹⁶

⁴²¹³ Fani. *Sufis*, p. 53, fn.

⁴²¹⁴ Warraq. *Why*, p. 40.

⁴²¹⁵ Zwemer. *Animism*, ch. 8.

⁴²¹⁶ Armstrong. *Biography*, p. 62.

In nineteenth century American, Mark Twain said “Everybody talks about the weather but nobody does anything about it.” By contrast, in ancient Arabia, the dominant pagan religion was based on doing something about the weather! Rain clouds block out the sun and cool the sun’s heat, making rain-inducing ceremonies into anti-solar events.

Rain-inducing ceremonies of the pre-Islamic *Hajj* were pro-lunar events, as one can tell from a similar ceremony. Werner Daum wrote about how the *Ibex* hunt was meant to induce rain and Jacques Ryckmans wrote that this *Ibex* hunt rain rite is still being preformed in modern times in the *Hadramawt* in Southern Arabia.⁴²¹⁷ On a related note, 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.⁴²¹⁸

It seems that the main event of the *Hajj* in Pre-Islamic times was the ritual *Ibex* hunt. *Makka* still has a large *Haram* sacred area around it where hunting is forbidden. This is a remnant of the time when the *Ibex* were spared during the rest of the year so that hunts during pilgrimage times would be successful. In pre-Islamic times the pilgrimages occurred during the Spring and Fall Equinox festivals—the planting (*Umra*) and harvest (*Hajj*) festivals.

Nowadays the *Makkan* desert would not support many *Ibex*, but the Arabian Desert used to be a wetter place. The entire Mideast used to be wetter. Egypt and the plains of Jordan (not just the valleys) were well-watered (Gen 13:10). Even the *Sahara* Desert was a savanna and cave dwellers painted trees and carved giraffes.

The Arabian Desert was wetter as is evidenced by animal bones left in caves, cave drawings, and dry river beds and lakes. “Fossil” springs—dry springs that once had provided nearby towns with water for many centuries as evidenced by the ruins, *tells* and artifacts. Breton wrote that the common construction technique once used to build houses, towerhouses and temples in *Yemen* speaks of wetter times:

The walls were (curiously) made of wood...The framework of wooden beams was filled with unfired bricks and earth...This method of construction may seem a bit strange for a country that is now almost entirely deforested. It is definitely tempting to infer the existence of ancient forests from the use of wood in buildings over the millennia.⁴²¹⁹

Breton wrote that jujube and locust trees were used in construction, but now...

A rare locust, myrrh tree or tamarisk will be found here and there, but the mature standing forests praised by ancient writers have entirely vanished. The deforestation is not limited to the areas around the cities of the lowlands; the same fate has befallen the mountains of *Yemen*...junipers [there] now grow only in rare patches...⁴²²⁰

Roman writers called southern Arabia “Happy Arabia” (*Felix Arabia*), a name no longer befitting the hot climate. The ancients who wrote of forests (besides the frankincense and myrrh groves) include Theophrastus of *Eresos* (372-287 BC) who said the mountains are “lofty” and “forest-covered,” and Agatharchides (flourished

⁴²¹⁷ Daum. *Ursemitische*, pp. 76-78; Ryckmans, Jacques. *EB*, “Arabian Religions,” 2004.

⁴²¹⁸ Ryckmans, Jacques. *EB*, “Arabian Religions,” 2004.

⁴²¹⁹ Breton. *Felix*, p. 82.

⁴²²⁰ Breton. *Felix*, p. 22.

120-110 BC) who said the forests are “dense” and the timbers “grow very tall.”⁴²²¹ Simpson wrote about weather conditions across the Red Sea from *Makka*:

According to Strabo, South Arabian ‘houses in the mode of binding the timbers together, are like those of Egypt.’ Although it may seem strange, excavations in the 1940s revealed that *Ptolemaic* houses in the Nile or in the *Fayum* oasis used large timber framing. Some of these dwellings are similar to [*Yemeni*] tower-houses and are sometimes depicted in the ‘*Nilotic* landscape’ mosaics from Egypt. On the western side of the Red Sea in *Tigray* it was common to use wooden posts and frames before the sixth century BC, as recorded in *Grat Be’al Gebri*, and some centuries later [Ethiopian] *Aksumite* palaces continued to require large quantities of wood for their walls.⁴²²²

Makka was as fertile as the surrounding region once was, as F.E. Peters wrote:

The Arab tradition asserted that when the *Jurhum* came to *Makka*, ‘they saw a town blessed with water and trees and, delighted with it, they settled there.’ The tradition even recalls the presence of trees in the valley bottom of *Makka* in more recent times...but, given the unvarying climate of *Makka*, it is unlikely the trees were much more than scrub [i.e. a straggly, stunted tree or shrub].⁴²²³

The *Ibex* hunt explains why the sacred grounds of *Makka* are set back in some low mountains rather than in a more accessible plain. In former times when the area was wetter, the area around *Makka* would have been prime *Ibex* habitat. The *Ibex* hunt explains why the *Hajj* involves long hikes through the valley and low mountains east of *Makka*: Mounts *Marwa*, *Safa*, *Muzdalifa* and *Arafat*.

The pilgrims who went on the *Ibex* Hunt may also have gathered seeds and fruit that grew wild around *Makka*, and also gathered resin from wild frankincense and myrrh trees. The resin would have been collected for use at the *Kaaba* and part of it would have been sold to merchants and caravaners who annually attended the *Umra* and *Hajj* at *Makka*.

Also interesting is the fact that frankincense grows wild in Somalia and parts of southern Arabia, and wild “myrrh trees are apparently scattered all over South Arabia, usually in the high hills and mountains.” Frankincense trees grow wild “at elevations from 600 to 760 meters” and “myrrh trees grow wild in Arabia from about 600 to 1500 meters.”⁴²²⁴ The *Encyclopedia Britannica* relates:

Makka is situated at an elevation of 909 feet (277 meters) above sea level in the dry beds of the *Wadi Ibrahim* and several of its short tributaries. It is surrounded by the *Sirat* Mountains, the peaks of which include *Jabal Ajyad*, which rises to 1,332 feet, and *Jabal Abu Qubays*, which attains 1,220 feet, to the east and *Jabal Qu’ayq’an*, which reaches 1,401 feet, to the west. *Jabal Hira’* rises to 2,080 feet on the northeast...⁴²²⁵

The above information helps to explain *Koran* 106 which, like several other *Suras* and stories in the *Koran*, is moon-god literature that predates *Islam*. *Koran* 106 talks about how *Allah* provided the *Kuraish* with food and caravans at the winter and summer equinoxes so they were free to worship *Allah* at the *Kaaba*.

⁴²²¹ Breton. *Felix*, pp. 54-55.

⁴²²² Simpson. *Sheba*, pp. 144-145.

⁴²²³ Peters. *Makka*, p. 21.

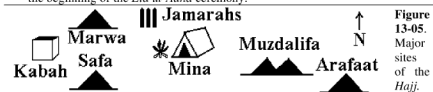
⁴²²⁴ Bowen & Albright. *Arabia*, pp. 61-62.

⁴²²⁵ EB, “*Makka*” entry, accessed 4 Feb 2005.

By *Muhammad's* time of course *Makka* had dried up, the *Ibex* hunt was abandoned for lack of game animals, and the caravans passing through *Makka* were less frequent because demand for frankincense and myrrh were at historic lows. The Fertile Crescent and Mediterranean religions burned much less incense and embalmed fewer bodies.

Originally, the *Ibex* that had been hunted during *Hajj* would have been prepared and eaten during *Eid ul-Adha*. Since however not many game animals roamed near *Makka* perhaps hundreds of years before *Muhammad's* time, the *Ibex* was replaced by domesticated animals raised by ranchers with access to *Wadis*, oasis and wells: camels, cattle, sheep and goats.

Muhammad then heard about *Ibrahim*, Isaac and the ram caught in the thicket (Gen 22). *Muhammad* said this event occurred at *Makka* and that this was the beginning of the *Eid ul-Adha* ceremony.



The Stoning of the Pillars

While the pilgrim is encamped at *Muzdalifa* overnight, he or she is supposed to gather up chickpea-sized pebbles. Just how many pebbles is open to interpretation but the figure commonly advised is seven.⁴²²⁶

Some authorities suggest the pebble count should be a multiple of seven: seven, forty-nine, sixty-three or seventy. Some authorities suggest collecting extra pebbles in case one loses a few. Some authorities say that not all the pebbles need to be collected at the *Muzdalifah* site.

The pilgrim then leaves *Muzdalifa* before daybreak and travels to the plain of *Mina* to stone the three nearby *Jamara* pillars. These pillars are called the "Great Devil," the "middle pillar" and the "first one."⁴²²⁷ The pillars are also collectively known as "three Satans."

There are three pillars because, according to *Islamic* tradition, Satan tempted *Ibrahim* three times in three places. The pillars must be stoned only during the daytime. *Shaykh Al Albani* wrote:

And he [the pilgrim] does not perform this stoning until after sunrise, even the women or weak who were allowed to leave *Muzdalifah* after half the night [to avoid the pressing or stampeding crowds], as this [leaving] is one thing and the stoning is something else.⁴²²⁸

The stoning of the pillars likely had its own significance before it was *Islamized*. That *Muhammad* enjoined *Muslims* to stone the pillars only during the daylight however adds meaning. This shows *Muhammad's* contempt for the sun and his preference for the moon. *Zwemer* wrote:

...we know from statements in *Ibn Hisham* [died 828 or 833 AD/213 or 218 AH]...that the stone throwing only began after the sun had crossed the meridian

⁴²²⁶ *Zwemer, Animism*, ch. 8.

⁴²²⁷ *Zwemer, Animism*, ch. 8.

⁴²²⁸ *Al Albani, Rites*, section "The Stoning (Ar-Ramee)."

[at noon hour]. Houtsma has made it probable that the stoning was originally directed at the sun demon...⁴²²⁹

During the stoning, the pilgrim is supposed to say prayers to *Allah*. The way this rite was reformed and brought into *Islam*, it is subtly saying that the pre-Islamic sun-god is really Satan. The rite also hints that *Allah* the moon-god is so powerful that even little pebbles bathed in moonlight and gathered at Mount *Muzdalifa* can dispel Satan the sun-god.

The reason that the stoning starts in the afternoon is that in the morning the moon will often be visible. At noon however the sun is so bright that the moon is never visible except during an eclipse. So the sun is most devilish at noon, and stoning the solar demon hurries it along to sunset where it falls into a muddy puddle every evening (*K* 018:086).

Why the Stoning of the Pillar is the Climax of the Hajj

The Stoning of Satan is the rite that finally releases the pilgrim from all sin so he stands to receive a reward in paradise. One pilgrim stated his understanding of the ritual:

I was throwing stones at the devil because through that we cleanse ourselves of sin.⁴²³⁰

The only rites after the stoning ritual are circumambulating the *Kaaba* one last time and the *Eid Al Fitr* sacrifice. *Muslims* do not consider any sacrifice to be propitiatory. The *Eid Al Fitr* sacrifice merely celebrates how *Ibrahim* nearly sacrificed Ishmael—at least according to the *Muslim* version of Gen 22.

Shortly after the Stoning of Satan ritual, the pilgrim is free to remove the *Ihram* outfit and wear normal clothing, and he or she can resume sexual relations.⁴²³¹ *Al Albani* wrote in his *Hajj* guide:

...after this *Tawaaf* [circumambulation of the *Kaaba* after the Day of Sacrifice] everything again becomes lawful for him that became unlawful due to *Ihraam* [holy state]—even the woman (sexual intercourse).⁴²³²

The reason the pilgrim is done with the *Hajj* shortly after the *Stoning of the Pillars* is because this rite is the main anti-Solar rite of the several anti-solar rites in the *Hajj*. Stoning Satan, whom *Muhammad* considered to be a sun-god, was the ultimate rejection of the sun-god. Using the pebble bathed in moonlight to dispel the sun demon was the ultimate affirmation of moon monotheism.

Rejection of polytheism may not sound like it ought to be the climax of the *Hajj* since monotheism comes naturally to Christians and Jews. This, unfortunately, is the nature of *Islam*, which legalizes much immorality while presenting as lofty goals things that are either immoral or trivial or both. The result is that *Muslims* have the attitude that they are morally superior to others because they hold to certain distinctive doctrines and practices of *Islam*, even though these distinctives do not impress others.

⁴²²⁹ Zwemer. *Animism*, ch. 8.

⁴²³⁰ "Many Pilgrims Stone 'Devil' Bush in Hajj Ritual," reuters.com, 21 Jan 2005, *JW*.

⁴²³¹ Glassé, *Encyclopedia*, p. 445, Appendix B: "*Makka* and the *Hajj*" entry.

⁴²³² *Al Albani*. *Rites*, "The Sacrifice," point 114.

Overview of the Second Stage of the Hajj

The reform of the *Hajj* rite parallels the calendar reform mentioned earlier in this chapter. *Muhammad* redirected toward the moon any act that might be interpreted as solar worship. So during the second stage of the *Hajj*, pilgrims climb moonlit mountains.

While performing rituals and camping and hiking to and fro in the outskirts of *Makka*, pilgrims bask in the glory of the moon-god *Allah*. It seems appropriate to ask “What else but moon-god worship would require crowds to climb mountains at night”—exactly the time when climbing is most dangerous.

The *Hajj* ends once the moon is nearly full on day twelve. This is convenient because in pre-Islamic times, the moon was nearly in its glory when pilgrims made their way home from day thirteen through say, day sixteen.

During the first stage of the *Hajj*, the crescent-moon rises in the morning and sets in the evening. This is appropriate for crescent watching at the *Kaaba*. By day eight, the moon is at first quarter and provides enough light for climbing mountains and camping by moonlight in the outskirts of *Makka*.



Figure 13-06. The typical moon phases of the second stage of *Hajj*—days eight through twelve. The nearly full-moon signals the end of *Hajj*.

| <i>Hajj</i> Day | Day 08 | Day 09 | Day 10 | Day 11 | Day 12 |
|------------------|----------|----------|----------|----------|----------|
| Moon Rise | 13:16 PM | 14:16 PM | 15:17 PM | 16:19 PM | 17:22 PM |
| Moon Set | 00:43 AM | 01:22 AM | 02:03 AM | 02:47 AM | 03:35 AM |

The moon rises and sets at varying times due to the elliptical orbit of the moon. The above chart gives an idea of the moon's rising and setting times during the second stage of the *Hajj* at *Makka*.

So here is the essence of the *Hajj*:

- Ⓒ Pilgrimagining at the end of the month when the moon is not visible prepares one to worship *Allah* the moon-god at the *Hajj* when the moon reappears at the beginning of the lunar month.
- Ⓒ Participating in various lunar rites during the day, camping out in the evening to witness *Allah*'s moon symbol growing in glory from a crescent to nearly a full-moon, and by traveling between mountains and climbing mountains by moonlight.
- Ⓒ Traveling from the *Hajj* to go home while basking under the light of a full-moon after the *Hajj* ends. (Traveling during the daytime in Arabia during much of the year was hard due to the oppressive heat.)

A Religious Lunar Calendar Suggests Moon-god Worship

Muslims have stated that *Muhammad* went to a lunar religious calendar to suppress pagan sun worship. Lunar worship however was more prevalent in the Mideast during *Muhammad*'s day than solar worship. Instituting a lunar religious calendar would be seen as promoting moon-god worship at the expense of solar-god worship, which of course was exactly the case.

If *Muhammad* had really wanted to strike a blow at the prevalent form of paganism—moon-god worship—he would have instituted a solar calendar such as the Julian. The Julian calendar had been instituted by Julius Caesar and was used until the Gregorian calendar (1582 AD) corrected it. Besides, only a solar calendar

keeps track with the seasons. A solar calendar would be in keeping with *Muhammad's* dictum that the number of months be twelve only.

Intercalation in a solar calendar only involves adding a day here and there. Note that Moses had to deal with pagan moon and solar worship too, but Moses still instituted a solilunar calendar and not a lunar calendar, which would please moon-god worshippers. This will be discussed shortly.

The difficulty of maintaining a religion and society by a lunar calendar just is not worth the effort, unless of course one's god is a moon-god. For instance, *Muslims* must verify the appearance of the crescent-moon before each lunar month can officially begin, so one reads in the newspapers:

The *Islamic* calendar follows the movements of the moon, making the beginnings of the months and holidays fluid. As of Thursday afternoon, the *Muslim* community was unsure if *Ramadan* would start Friday or Saturday. A sighting of the new crescent moon by the *Islamic Shura* Council of North America determined *Ramadan* started Friday. The last day of *Ramadan* will be decided in the same manner.⁴²³³

The same calendar scenario occurs throughout the world, even in *Israel*, despite the *Muslims* who argue that astronomical computer software ought to be used rather than naked-eye observation.⁴²³⁴

So a *Muslim's* schedule is tenuous until the crescent-moon makes its appearance each month. This led many *Muslims* to keep a second calendar—a seasonal calendar, as Sheila S. Blair wrote:

Foundation inscriptions, particularly on religious buildings, and chronicles [histories], are usually dated in the *Muslim* year to show the piety and official nature of the record, but commemorative texts show us that several calendars were used concurrently during medieval times, probably for agricultural activities, religious festivals and other seasonal events.⁴²³⁵

The fact that *Muslims* used the lunar calendar to show their piety, but otherwise used solar calendars, shows that *Islam* is a moon-god religion.

⁴²³³ Trier, Maddie. "Religious revelation: Local *Muslims* gather to honor holy month," *The State News*, statenews.com, 19 Oct 2004.

⁴²³⁴ Ettinger, Yair & Jackie Khoury. "Israeli Arab leaders disappointed by turnout at Arafat memorial," *haaretz.com*, 13 Nov 2004.

⁴²³⁵ Blair. *Inscriptions*, p. 49.

Chapter 14: Moon-o-theistic Prophet

Muhammad's Call to Prophethood according to Muslim Traditions

At first glance, the *Koran* seems ambiguous about who appeared to *Muhammad* and issued *Muhammad* his call. The *Koran* says:

- ☞ *Allah* appeared to *Muhammad* (K 053:002-018; 081:019-024).
- ☞ *Gabriel* appeared to *Muhammad* (K 002:097-098).
- ☞ *Muhammad* received his revelation from the spirit of *Allah* (K 016:102; 026:192-194).

These facts have led scholars to conclude that there are several versions of *Muhammad's* call. Watt wrote about *Muhammad's* call to prophethood:

Unfortunately there are several alternative versions of these events.⁴²³⁶

Ibn Warraq wrote:

Though *Muslim* and sympathetic Western commentators deny it, it is clear that *Muhammad* himself thought he had seen God Himself in person, as in *Sura* 53.2-18.⁴²³⁷

F. E. Peters also agrees the *Koran* says *Muhammad* thought he saw *Allah* in K 053, though Peters notes that the traditions contradict this obvious conclusion:

This tradition too is exegetical, assuring the *Muslim* that the unidentified presence in *Sura* 53:5-10, which is obviously the inspiration for this story, was not God, as we have reason to suspect, but *Gabriel*, as *Muhammad* later asserted and as the entire *Muslim* tradition after him maintained.⁴²³⁸

Notably, there is a way to reconcile the information found in the *Koran* and in the traditional accounts. For instance, the references to the spirit of *Allah* can be explained. *Muhammad* dabbled in Jewish theology as proven by the fact that the *Koran* and the traditions mentions the *Sakina*, the Arabic translation of the Hebrew *Shekinah*. *Sakina* is translated as "tranquility" in K 002:248; 009:026, 040; 048:004, 018, 026 or as "the Spirit of Peace."⁴²³⁹ So surely *Muhammad* thought of the spirit of *Allah* as Jews did, either as:

- ☞ An impersonal force from *Allah*, or
- ☞ The angel *Gabriel* since after all, angels are spirits.

The seeming discrepancy about whether *Muhammad* saw *Allah* or *Gabriel* is resolved if one takes into account that *Allah* is a moon-god. For example, here is a summation of the traditional accounts of *Muhammad's* call by the *Islamic* historian Mumtaz Sadik Ali Tajddin. Several paragraphs are given here rather than just short excerpts, because the rest of this chapter will refer to this Tajddin's account often:

Always tormented by and concerned with the sinful and blasphemous pursuits of his native fellows, *Muhammad* kept pondering over the reforms of their ethnic beliefs and savage character. Even when his people were steeped in vices and immoralities of the worst type, he was straight with pure and stainless soul. His soul could not be satisfied with its milieu. Thomas Carlyle writes, 'From of old, a thousand thoughts, in his pilgrimages and wanderings, had been in this man: What am I? What is this unfathomable thing I live in, which men name universe? What is life; what is death? What am I to believe? What am I to do? The grim

⁴²³⁶ Watt. *Makka*, pp. 54-68.

⁴²³⁷ Warraq. *Why*, p. 129.

⁴²³⁸ Peters. *Origins*, p. 149.

⁴²³⁹ Lings. *Sources*, p. 255.

rocks of Mount *Hira* [outside *Makka*], of Mount *Sinai*, the stern solitudes answered not. The great heavens rolling silent overhead, with its blue-glancing stars, answered not. There was no answer. The man's own soul, and what of God's inspiration dwelled there, had to answer,' [*Muhammad* thought] (Carlyle, Thomas. *Heroes and Hero-Worship*, London, 1850, pp. 63-64 [online]). It was indeed the spiritual self of *Muhammad* that solved all the problems which his thinking and inquisitive soul put to him. He had prepared his soul by years of exercises, introspection and communion to give the answer.

For years after his marriage, *Muhammad* would frequently take a provision of dates and oatmeal for food and retire for days into a cave he had found at the top of a cone-shaped mountain, called *Hira*, some three miles from *Makka*. He used to spend night after night in that solitary cave far away from all the worldly turmoil. Here he eagerly pondered and contemplated in long and lonely vigils to search after One and Only God. His periods of loneliness became more frequent and his vigils lengthened. He prayed ardently, opening his whole heart to his Creator Whom his soul longed to meet. He became so fully absorbed in the ecstasy of his devotions that he would remain for days in the mountain cavern. Often his beloved wife [Khadijah] brought him food. This went on for a considerable length of time, till at last, in his fortieth year, a great unseen was revealed to him. The light of God was fully reflected in *Muhammad*. He had reached the stage of self-elevation when duality becomes nonexistent and only One remains.

The earliest sources relate that the moon on that day of the eve of *Ramadan* enwrapped *Hira*. The birds were still in their nests and not a sound or movement disturbed this heavy quiet. It was as though everything was pegged to its place and nothing existed save the heavens and the earth. Tonight, a few roaming shepherds had seen *Muhammad* go there. Now there was no one else, only the sky and the earth and the crescent-moon between them [i.e. between "the earth and the sky"], rising sometimes aloft and sinking to the edge of the horizon. Stricken with panic, *Muhammad* came home from *Hira* on that morning, strangely troubled, his great eyes dilated in wonder. 'Cover me up, Khadija, cover me up!' he said in feverish agitation. After awhile, he became calmer and spoke thus 'A strange vision appeared to me in the cave of *Hira* tonight. The vision said 'I am the angel *Gabriel*, sent by God.'⁴²⁴⁰

So *Muhammad* saw *Allah* the moon-god in the sky. Tamara Green describes what *Ibrahim* saw:

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.⁴²⁴¹

Why *Muhammad* Could See Only the Moon in the Night Sky and Why It Was Moving

As to the supposed movements on the moon, thinking that astral objects are alive due to the interaction of atmospherics and psychological phenomena is not unknown

⁴²⁴⁰ Tajddin. *Ismailis*.

⁴²⁴¹ Green. *Moon*, p. 24.

even in modern times, as James Taranto of *The Wall Street Journal Opinion Journal* wrote:

[Former President] Jimmy Carter's Love Goddess: Yesterday we noted that Jimmy Carter claimed to have seen a flying saucer in 1969. It turns out UFO [Unidentified Flying Object] skeptic Robert Sheaffer debunked Carter's claim in the July/August 1977 issue of *The Humanist*:

The incident occurred in Leary, Georgia, about forty miles from Plains, on the evening of January 6, 1969. Mr. Carter was the local district governor of the Lion's Club and had come to Leary to boost the local chapter. While standing outdoors at approximately 7:15 pm, waiting for the Lion's Club meeting to begin, Mr. Carter reported seeing a single 'self-luminous' object, 'as bright as the moon,' which reportedly approached and then receded several times. Mr. Carter reports that his 'UFO' was in the western sky, at about 30 degrees elevation. This almost perfectly matches the known position of Venus, which was in the west-southwest at an altitude of 25 degrees. Weather records show that the sky was clear at the time of the sighting.

No other object generates as many UFO reports as the planet Venus. Venus is not as bright as the moon, nor does it actually approach the viewer, or change size and brightness, but descriptions like these are typical of misidentifications of a bright planet. Every time Venus reaches its maximum brilliance in the evening sky, hundreds of 'UFO sightings' of this type are made. At the time of the Carter UFO sighting, Venus was a brilliant evening star, nearly one hundred times brighter than a first-magnitude star.

Sheaffer notes that 'Mr. Carter is in good company in misidentifying Venus as a UFO.' Indeed, 'during World War II, US aircraft tried to shoot down Venus on numerous occasions.' If only they had succeeded, the ex-Prez [short for ex-President] from Plains would have been spared some embarrassment.⁴²⁴²

There are many explanations as to why *Muhammad* could see the moon and no other object in the sky. Perhaps:

- The sky became hazy, a halo appeared around the moon and the light from other astral objects was diffused,
- *Muhammad* developed a case of "tunnel vision" by staring at the moon too long and too intently, or
- *Muhammad* lost his "night vision" by staring at his campfire too long.

Having seen a strange atmospheric phenomenon, his drug-influenced thinking then led *Muhammad* to think that the moon was jumping up and down on the horizon. He then hallucinated about the angel *Gabriel* choking him.

Muhammad Thought His Moon Experience to be Monotheistic

According to Tajddin's account of the call (quoted earlier in this chapter), there was no other astral object in the sky besides the crescent-moon. This fact indicated to *Muhammad* that he had experienced a monotheistic moon-god vision.

Muhammad trusted the guidance of the moon, which was the abode of his god. The *Sufi* Martin Lings wrote about the *Hijri* migration, an event that occurred a few years later:

On one of their first evenings, looking [West] across the water towards the *Nubian* Desert, they saw the new-moon of the month of *Rabi'al-Awwal*. 'O

⁴²⁴² "Jimmy Carter's Love Goddess," *OpinionJournal.com*, 25 Oct 2002.

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.⁴²⁴³

The crescent-moon's "rising sometimes aloft and sinking to the edge of the horizon" signaled to *Muhammad* that *Allah* the moon-god had sent the angel *Gabriel*. *Allah*'s signaling just above the horizon meant *Muhammad* could be confident that *Gabriel* was not some demon in disguise.

That *Muhammad*'s message is valid because *Allah* signaled to him from above the horizon is reflected in the *Koran*:

I [*Allah*] swear by the star when it goes down, your companion [*Muhammad*] 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 [*Allah*] has taught him, one vigorous; and he [*Allah*] grew clear to view, while He [*Allah*] was on the highest part of the horizon (*K* 053:001-007).

(O people!) your companion [*Muhammad*] is not one possessed. Surely, he beheld Him [*Allah*] on the clear horizon, neither doth he withhold grudgingly knowledge of the unseen, nor is this the utterance of Satan worthy to be stoned (*K* 081:022-025).

So taking all the data into consideration, one can say that *Muhammad* thought *Allah* appeared to him from the moon and also had sent *Gabriel* to *Muhammad*. This is consistent with how the angel *Gabriel* met *Muhammad* at a later time at the crescent-shaped *Hatim* Wall that borders the *Hijr* area by the *Kaaba*.

Not surprisingly, *Allah* the moon-god interacted with many people at the crescent-shaped *Hatim* Wall, as F. E. Peters wrote:

As the *Hijr* is portrayed in *Muhammad*'s day, it was a place of common assembly where political matters were discussed or people prayed, or as it appears, slept. The sleepers in the *Hijr* are generally dreamers and their dreams have a divine purport: *Abd Al Muttalib* [*Muhammad*'s grandfather] was inspired to discover the *Zamzam* [well] while sleeping there, the mother [*Amina*] of the Prophet had a vision of her greatness, and *Muhammad* was visited by *Gabriel* there before beginning his celebrated Night Journey—all commonplace examples of inspiration in the course of an incubation, that is, sleeping in a sacred place...*Ishmael* [*Ibrahim*'s son by Hagar] too the *Muslims* claimed, had been promised by God that a gate into heaven would be opened for him in the *Hijr*.⁴²⁴⁴

In respect to dreams and other functions, *Allah* was like other moon-gods. The *Encyclopedia Britannica* states:

Among the many other forms of divination known from pre-Islamic Arabia, only oneiromancy, or divination by means of dreams (possibly after incubation in the temple), is well attested in *Sabaeen* texts.⁴²⁴⁵

Tamara Green wrote that the moon-god *Sin* also was a giver of oracles:

The political prominence of *Haran* in the *Assyrian* period was due in large measure to its protecting deity: *Sin*, the god of the moon, giver of oracles, guardian of treaties, whose eye sees and knows all.⁴²⁴⁶

⁴²⁴³ Lings. *Sources*, p. 120.

⁴²⁴⁴ Peters. *Haji*, pp. 15-16.

⁴²⁴⁵ Ryckmans, Jacques. *EB*, "Arabian Religions," 2004.

⁴²⁴⁶ Green. *Moon*, p. 21.

Muhammad Was Known as a Moon-god Prophet

At *Makka Muhammad* the moon-god prophet 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.⁴²⁴⁷

Similarly, the *Muslim* named Hassan said (as reported in poetic form):

The day that God's apostle came to them [the *Makkans*] [was] like a brilliant moon...⁴²⁴⁸

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 face used to be like the moon, and we used to recognize it.⁴²⁴⁹

At *Madina*, early in *Muhammad*'s career, *Muhammad* was known as a moon-god prophet. This fact can be ascertained from the words of *Muhammad*'s captured Jewish bride *Safia*, as Muir wrote:

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 [*Kinana* was *Safia*'s husband whom *Muhammad* tortured and beheaded] bride, she saw in a dream as if the moon had fallen from the heavens into her lap; and that when she told *Kinana* [whom *Muhammad* had just tortured to death], 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 which Mahomet saw.⁴²⁵⁰

Here is the *Sufi* Martin Lings' version of the above account which associates the moon both with *Muhammad* and *Madina*:

Soon after her [*Safia*'s] marriage, and not long before the Prophet arrived in front of *Khaybar*, she had had a dream. She saw a brilliant moon hanging in the sky and she knew that beneath it lay the city of *Madina*. Then the moon began to move towards *Khaybar*, where it fell into her lap. When she woke she told *Kinana* what she had seen in her sleep, whereupon he struck her a blow in the face and said: 'This can only mean that thou desirest [desire] the King of the *Hijaz*, *Muhammad*.' The mark of the blow was still visible when she was brought as captive to the Prophet.⁴²⁵¹

That *Safia* dreamt the moon fell into her lap is similar to this *Shiite* anti-solar rite, as related by Bess Allen Donaldson in 1937 AD:

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.⁴²⁵²

⁴²⁴⁷ Ishaq. *Sirat*, p. 422.

⁴²⁴⁸ Ishaq. *Sirat*, p. 480.

⁴²⁴⁹ Ishaq. *Sirat*, p. 613.

⁴²⁵⁰ Muir. *Life*, vol. 4, pp. 70-71.

⁴²⁵¹ Lings. *Sources*, p. 268.

⁴²⁵² Donaldson, Bess Allen. "The *Koran* as Magic," *The Muslim World* (1937 AD), vol. 27, pp. 254-266, answering-Islam.org.

So while a *Shia* observes the sun, he or she holds dear the *Koran* because it is moon-god literature, especially the *YaSin* chapter, which *Muhammad* called “the heart of the *Koran*,”⁴²⁵³ and shows that *Allah* is *Sin* the moon-god.

Incidentally, the moon and *Koran* are connected in *K* 054:001 and *K* 059:021 in that the moon was said to have split and went behind two mountains, whereas the *Koran* would split if it descended from heaven on to a mountain.

Muhammad’s Astral Call to Prophethood As Expressed by the Koran

Koran 053 entitled “The Star”

001. I [*Gabriel*] swear by the star when it goes down,
002. Your companion [*Muhammad*] does not err, nor does he go astray,
003. Nor does he speak out of desire,
004. It is naught but revelation that is revealed,
005. The Lord of Mighty Power [*Allah*] has taught him,
006. One vigorous; and he [*Allah*] grew clear to view,
007. While He [*Allah*] was on the highest part of the horizon [a silhouetted mountain seen from Mount *Hira*],
008. Then He [*Muhammad*] drew near, then he [*Muhammad*] bowed,
009. So he [*Muhammad*] was the measure of two bows [arrow shots?] or nearer still [to *Allah*],
010. And He [*Allah*] revealed to His servant what He revealed,
011. The heart [of *Muhammad*] in no way falsified that which he saw,
012. What! do you [the *Makkans*] then dispute with him as to what he saw?
013. And certainly he [*Muhammad*] saw Him [*Allah*] in another descent,
014. At the farthest *Lote* [lotus] tree,
015. Near which is the garden, the place to be resorted to,
016. When that [the moon] which enshrouds [i.e. silhouettes] enshrouded [silhouetted] the *Lote* [lotus] tree,
017. [*Muhammad*’s] sight never swerved, nor did it go wrong [i.e. lose focus]!
018. Certainly he saw of the greatest signs [the Moon Illusion] of his Lord.

Koran 054 entitled “The Moon”

001. The hour drew nigh and the moon did rend asunder,
002. And if they see a miracle they turn aside and say: ‘Transient magic.’

Koran 081 entitled “The Rending Asunder [of the Moon]”

022. (O people!) your companion [*Muhammad*] is not one possessed,
023. Surely he beheld Him [*Allah*] on the clear horizon,
024. Neither doth he withhold grudgingly knowledge of the unseen,
025. Nor is this the utterance of Satan worthy to be stoned.

Overview

Allah guided *Muhammad* and *Ibrahim* by stellar objects in the sky (*K* 002:144; 006:075, 077). *Muhammad* said that *Allah* told him:

⁴²⁵³ Maududi. *Meaning, Ya Sin Sura* Introduction.

We [Allah] see the turning of thy face (for guidance) to the heavens: now shall We turn thee to a *Qibla* that shall please thee. Turn then Thy face in the direction of the sacred *Mosque* (K 002:144).

The two moon sightings mentioned in the traditions and in the *Koran* (K 053 and 081) collectively describe the two visions that constituted *Muhammad's* prophetic call. *Koran* 054 describes yet a later third moon sighting that supposedly validated *Muhammad's* prophethood to the *Makkans*.

Allah's Initial Appearance (K 053:001-012 and 081:022-025)

In the *Koranic* chapters just cited, several well-known optical illusions involving different phases of the moon occurred. The initial appearance probably involved a crescent-moon when *Muhammad* experienced a Moon Illusion and tunnel vision.

Koran 053:001-012 and 081:022-025 seem to be describing the same initial appearance since K 053:007 mentions the highest part of the horizon, and K 081:023 mentions a "clear horizon." In contrast, during the second appearance called "another descent" (K 053:013), the moon is obscured by a *Lote* [lotus] tree (K 053:014)—definitely not a "clear horizon."

The first few verses of the *Koran* were delivered during "The Night of Power" (K 044:002-004; 097:001-005) during the lunar month of *Ramadan* (K 002:185). Bukhari's *Hadith* says The Night of Power occurred on an odd night during the last week of *Ramadan*, but other *Hadith* writers say the Night of Power was on the first, seventeenth or twenty-first night of *Ramadan*.⁴²⁵⁴

So exactly what moon phase *Muhammad* saw on The Night of Power is uncertain, but a waxing or waning crescent phase is most likely. In Tajddin account (quoted earlier in this chapter), he mentions that there was a crescent-moon on the eve of *Ramadan*.

Allah's Second Appearance (K 053:013-018)

During the "second descent," *Muhammad* experienced a Moon Illusion while viewing the full-moon (K 053:013-018). The *Koran* refers to this as "another descent" (K 053:013). The moon phase must have been full since the moon seemed to cover or "enshroud" a *Lote* [lotus] tree (K 053:014).

Allah's Third Appearance (K 054:001-002)

Muhammad experienced a lack of depth perception, or perhaps double vision (*diplopia*) of an unspecified moon phase. Unlike the other illusions that *Muhammad* saw while he was at Mount *Hira*, a crowd supposedly saw this illusion just outside of *Makka* (K 054:001-002). All these illusions are discussed in further detail next.

The Double Image of the Moon As Described in K 054

Muhammad's only miracle described in the *Koran* is called the *Shaaq Al Qamar*, the Splitting of the Moon:

The hour drew nigh and the moon did rend asunder. And if they [non-Muslim *Makkans*] see a miracle they turn aside and say: 'Transient magic' (K 054:001-002).

⁴²⁵⁴ Shafaat, Dr. Ahmad. "Message of *Islam* to Humankind: The Night of Power," *Al-Ummah*, Montreal, Canada, 1987.

Tradition says the Splitting of the Moon miracle took place while *Muhammad* and some *Makkans* were at Mount *Mina* near *Makka*. The moon was said to be over Mount *Abu Qubais*, a prominence southeast of the *Kaaba*. The miracle supposedly happened five years before the *Hijra* when *Muhammad* left *Makka* for *Madina*.

Incidentally, the *Koran* seems to indicate that *Muhammad* did not perform any miracles (K 017:090-098), so some *Muslims* disregard tradition and speculate that the Splitting of the Moon verse (K 054:001) is a prophecy of an End Time event.

Whether the miracle of the Splitting of the Moon supposedly occurred in *Muhammad's* day, or will be near the End, does not matter. The fact that *Muhammad's* only miracle mentioned in the *Koran* involves the moon suggests that *Muhammad* was a prophet of the moon-god *Allah*.

Muhammad admitted that not all people saw the moon split when he said "If they see it..." (K 054:002). Surely, if the moon had split, medieval astronomers and writers around the world would have recorded this very ominous event. However, no record of the phenomenon exists outside the *Koran* and the traditions. The *Dabistan* (~1645 AD) records:

The *Mussulman* said: 'From his miracles, one of which is the dividing of the moon.' The Nazarene [Christian] observes upon this: 'If the dividing of the moon has taken place, the inhabitants of the world must have seen it, and the recorders of extraordinary things in all countries, and the historians of all nations, would have written it down with the pen of truth. Now none, except *Mussulmans*, give any information of it.'⁴²⁵⁵

There are ways that the moon could appear to split in a localized area and these deserve examination. *Muhammad* said that those who saw the miracle were not impressed. They said it was merely "transient magic." This suggests that *Muhammad* used hypnosis to induce a group hallucination.

Muhammad's biographer *Ibn Ishaq* relates that at another time *Muhammad* sprinkled dust on the heads of his *Mekkan* opponents by putting them in a trance state using hypnosis while reciting K 036:001-008, starting with "*Ya Sin*, by the Wise *Quran*."⁴²⁵⁶

Interestingly, *Ya Sin* refers to the moon-god *Sin* which point is discussed elsewhere in this book. *Sura* 036 is entitled *Ya Sin* and the miracle of the splitting of the moon is recorded in K 054:001, which *Sura* is entitled "The Moon."

That the *Mekkans* called the splitting of the moon "transient magic" may indicate that the miracle involved a type of ephemeral optical illusion that occurs once in a while.

Some scholars would like to say that the *Koran* never claims that the Splitting of the Moon occurred during *Muhammad's* time but would be merely a sign of the End Times. The fact that the crowd said it was "transient magic" seems to indicate that the miracle supposedly occurred during *Muhammad's* lifetime. Otherwise, why would skeptics say "Transient magic" about a prophesied End Time event?

So perhaps the *Makkans* saw the crescent-moon rising behind a distant mountain peak, with the moon partially obscured by the peak. Some of them were spooked and did not interpret the distance and visual cues properly. Their excitement and lack of depth perception would have caused them to momentarily think that the moon had

⁴²⁵⁵ Fani, *Dabistan*, p. 361.

⁴²⁵⁶ 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.

split, especially if *Muhammad* had suggested this was the case. People are highly suggestible in certain circumstances, especially when they find a leader to be charismatic.

The *Sufi* Martin Lings wrote that there was a mountain involved in the Splitting of the Moon miracle:

On one occasion, a night of the full-moon, not long after it had risen, when it was to be seen hanging in the sky above Mount Hira, a body of disbelievers approached the Prophet and asked him to split the moon in two as a sign that he was indeed the Messenger of God...all eyes were turned toward the luminary. Great was their amazement to see it divide into two halves which drew away from each other until there was half-moon shining brightly on either side of the mountain.⁴²⁵⁷

Figure 14-01. “The crescent-moon behind the mountain peak” explanation of the Splitting of the Moon so-called miracle (K 054:001-002) explanation. Here *Muhammad* is preaching at the mouth of a cave in a mountain near *Makka*. His belt holds a sword and marijuana pouch. This illustration shows the dark portion of the crescent-moon being illuminated by earthshine (earthlight). **Note:** Rotate book to view figure upright.



Al-Bukhari wrote in several *Hadith* about the Splitting of the Moon miracle:

The moon was split (into two pieces) while we were with the Prophet in *Mina*⁴²⁵⁸....During the lifetime of Allah's Apostle the moon was split into two parts; one part remained over the [*Hiram*⁴²⁵⁹] mountain and the other part went beyond the mountain. On that, Allah's Apostle said 'Witness this miracle.'⁴²⁶⁰

The details about the Splitting of the Moon suggest that the *Makkans* may have seen an optical illusion—a double image of the moon. The moon phase is not specified, so a double image of a crescent-moon could be mistaken for the moon “splitting” more readily than a double image of a full-moon. In fact, a double image of a full-moon would look more like the moon had just doubled rather than was being “rent asunder.”

A double image of a crescent-moon could have been caused by: 1) Atmospheric conditions, 2) Crossing one's eyes or 3) Double vision (*diplopia*).

Why the *Makkans* Were Unimpressed by *Muhammad's* Moon Miracle

That the moon might temporarily appear as two moons would not seem very spectacular to the *Makkans*. The *Makkans* were desert dwellers acquainted with mirages. During the warm and hot seasons, *Makkans* daily saw shimmering, blurry images created by thermals rising off the desert roads and dunes.

⁴²⁵⁷ Lings. *Sources*, p. 68.

⁴²⁵⁸ *Sahih Bukhari*, vol. 5, bk. 58, no. 209.

⁴²⁵⁹ *Sahih Bukhari*, vol. 5, bk. 58, no. 208.

⁴²⁶⁰ *Sahih Bukhari*, vol. 6, bk. 60, no. 387.

The *Makkans* were also acquainted with other atmospheric phenomena such as rainbows, twinkling stars, halos around the moon, and sundogs and halos (aureole) circling the sun. These were considered ephemeral or “transient” magic (K 054:002).



Figure 14-02. Caricature. This is a *Mossad* (Israeli Intelligence) photograph of the Arabian war-and-moon-god Allah. Here “Kung Fu” Allah shows the *Hajjis* at *Makka* how he “split the moon asunder” with his two swords and then quickly superglued the moon back together before anyone but a few *Muslims* noticed. This feat is alluded to in the *Sura* named “The Moon” (K 054:001).

All these visual phenomena occurred but meant nothing—at least nothing that all the *Makkans* could agree on. This meant that the moon appearing as two moons probably meant nothing too. If it meant anything, it meant they had been bewitched—perhaps even by *Muhammad*:

They would only say: ‘Our eyes have been intoxicated: Nay, we have been bewitched by sorcery’ (K 015:015).

Why the Moon May Have Appeared as Two Moons: An Atmospheric Phenomenon

While standing next to a body of water, a person can see a double image of the moon: one image of the moon itself and one image reflected off the water. A similar effect can be replicated in the atmosphere but the effect in the atmosphere is produced by refraction rather than reflection.

Occasionally, the moon’s light is refracted through two layers of air that have noticeably different indices of refraction due to differences in residual desert heat after sunset or other factors. This causes viewers on earth to see two moons as though the moon had split.⁴²⁶¹



Figure 14-03. Illustration of the atmospheric refraction explanation of Splitting of the Moon. A crescent and full-moon as seen through two layers of air with different indices of refraction.

Refraction is usually illustrated by placing a pencil or a pole partway into water. The observer notes that below the surface of the water, the pencil or pole appears bent relative to the portion above the water.

The object appears bent because air and water have different indices of refraction. The object above water can also appear to be nearer the observer than the object under the water, depending on the viewing angle.

Two layers of air may have noticeably different indices of refraction. The cause is a difference in temperature that condenses or expands the gases. Furthermore, the atmosphere is not a consistent mix of all the elements. Since some gasses are heavier

⁴²⁶¹ Double images of the crescent-moon are discussed in: 1) Miles, Bob (with credit to D. K. Hackett). *Double Image of Crescent-Moon*, Teknowledge Press, 1989, and in 2) Corliss, William R. *Science Frontiers*, no. 68, Mar-Apr 1990.

than others, there may be differing concentrations of gasses such as water vapor and carbon dioxide between layers of air due to gravity.

The differing concentrations may be anywhere in the atmosphere between the observer and the moon. Just as fog can form even when the skies are clear, greater concentrations of carbon dioxide settle into lower elevations when there is little wind. For instance, the Dead Sea area experiences higher concentrations of carbon dioxide, which helps irrigated crops grow faster.

A Double-vision Phenomenon

The right eye and left eye gather in slightly different images to produce stereoscopic vision. Normally, the eyes work together and focus on one point. Usually the images forwarded to the brain are nearly identical. The “mind’s eye” combine the two similar images into one image through neural processing.

When eye muscles relax, the eyes do not aim at the same focal point. With the muscles relaxed, the images gathered in by each eye become very different. The brain cannot seamlessly converge two noticeably different images into one image, so the “mind’s eye” sees two images with an overlap.

A moon gazer merely needs to learn how to relax his eyes and he or she can see a double image of the moon. Since the background sky is black, the overlapping images are not noticeable.

One could even imagine that the crescent-moon “split.” The reader can induce this double-vision phenomenon the next time the moon is visible. Hold a finger up so it appears next to the moon. Focusing on the moon yields two images of a finger and focusing on a finger yields two images of the moon.

Muhammad was talented at making the mundane seem miraculous. He was able to convince others he was heaven-sent, that the *Koran* was inspired, and that his dream of heaven was really a Night Journey and Ascent. Likewise, *Muhammad* was able to convince those who saw a double image of the crescent-moon that the moon had indeed momentarily split merely by having them induce double vision. Double vision can be induced by an illusionist, or one can focus on their finger pointed at the moon.

Muhammad said that there were people who did not see the miracle since he said “If they see it...” (K 054:002). *Muhammad* was able to convince some of those who did not experience double vision that they had just missed a stupendous miracle by looking the wrong way at just the wrong time. *Muhammad* undoubtedly enlisted the help of those who saw the double image to convince those who did not see the “miracle” that it had indeed taken place.



Figure 14-04. The double-vision explanation of Splitting of the Moon. These are the crescents and full-moons one would see if one experienced double vision (*diplopia*).

The Physics of the Moon Illusions Described in K 053 and 081

The Moon Illusion occurs when a viewer thinks that the moon on the horizon is larger than it ought to be. In other words, the viewer expects the moon to appear smaller than it does, leading the viewer to conclude that he or she is experiencing a Moon Illusion.

That K 053:001-012 describes the Moon Illusion is suggested by details such as how *Allah* the moon-god was seen:

☾ On “the clear horizon” (K 081:023).

Ⓒ On “the highest part of the horizon” (K 053:007).

The “highest part of the horizon” and the “clear horizon” probably refers to the hilltops around *Makka* that rise two hundred feet or more. *Makka* is situated in a valley.

The second sighting of the moon (K 053:013-018) was also at the horizon, but not a high location since the moon was said to have silhouetted or “enshrouded” a lotus tree (K 053:014, 016). Trees around the desert of *Makka* do not grow on hilltops but rather in *Wadis*.

K 053:013 talks about *Muhammad*’s second moon sighting as being “another descent.” The “another” contrasts the second sighting with the first moon sighting mentioned in K 053:001-012. So both moon sightings must have been a “descent” of sorts.

The “descent” refers to how the moon is perceived to be much closer during the Moon Illusion. Logically, this makes sense since any object that appears larger than one would expect must also be closer than one would expect—hence, the moon and moon-god must have moved closer.

That the first sighting of *Allah* involved the moon being perceived as being close is confirmed by how *Muhammad* moved toward the moon by two-arrow shots (K 053:008-009). If *Muhammad* thought the moon had stayed distant, he would not have bothered to walk toward it.

The descent at the second sighting (K 053:013-018) also involved the perception that the moon moved closer. This is confirmed by how *Muhammad* marveled at how the moon moved so close and appeared to be so bright that it silhouetted an entire lotus tree (K 053:016).

Religious frenzy and a drug- or superstition-crazed imagination came into play so that a silhouette seemed to *Muhammad* like it was enshrouding. That the moon silhouetted the tree is evident from how the landscape was illuminated from horizon to horizon, as the *Islamicist*, Martin Lings, wrote:

According to the commentary, the Divine Light descended upon the *Lote* [lotus] tree and enshrouded it and all else beside, and the eye of the Prophet beheld it without wavering and without turning aside from it. Such was the answer—or one of the answers—to the supplication implicit in his words: ‘I take refuge in the Light of Thy Countenance.’⁴²⁶²



Figure 14-05. *Muhammad* felt the moon came so close that *Allah* the moon-god was only two arrow shots away (K 053:008-009).

That K 053 describes two instances of the Moon Illusion is further indicated by how *Muhammad* was said to be staring and did not lose focus:

[*Muhammad*’s] sight never swerved, nor did it go wrong! (K 053:017).

Staring and not losing focus would induce the Moon Illusion since such a viewer would lose perspective altogether.

It is interesting that during the first sighting, *Muhammad* moved toward the moon a distance of “two bows.” The “two bows” likely means a distance of two arrow shots (K 053:008-009). That a crescent-shaped archery bow was used as a unit of distance between *Muhammad* and *Allah* may suggest that:

Ⓒ The moon was in crescent phase as the *Muslim* traditions confirm.

⁴²⁶² Lings. *Sources*, p. 102.

- ☪ *Allah* is a moon-god since a curved bow in the ancient Mideast probably was considered moon-god paraphernalia.

Why the Moon Illusion Was Thought to be an Important Proof of Prophethood

One of *Muhammad*'s early 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.⁴²⁶³

So for *Muhammad* to be completely trustworthy, not only would he need to communicate with the moon but he must also say he was in closer proximity to the moon than anyone else. The same reasoning led *Muhammad* to concoct the Night Journey and Ascent tale.

To get such a close look at the moon, *Muhammad* stayed in the Mount *Hira* cave as long as a month at a time. He saw *Allah* the moon-god on the "highest part of the horizon" (K 053:007). This meant over a mountain range near *Makka*. Because the moon appeared over a mountain range, there was no obscuring fog between *Allah* the moon-god and *Muhammad*. That is why the horizon is mentioned as being "clear" (K 081:023).

Because he had such a good look at the moon-god, *Muhammad* showed himself to be a moon-god **prophet** rather than just another moon-god **follower**. To add icing to the cake, *Muhammad* said that the moon-god even came closer to him, meaning he experienced the Moon Illusion (K 053:008-009, 013-018).

Muhammad thought that the moon seemed to enshroud a Lotus tree (K 053:016). *Muslims* believe that the Lotus tree is the same species as Moses' burning bush, and *Muslims* believe the Tree of Life in heaven is a Lotus tree. Because of these epiphanies of the moon-god, the *Koran* says *Muhammad* was as trustworthy as the moon-god (K 053:001-007; 081:015-023).

Parallel passages in the *Koran* also show that, in order to establish that he was a legitimate prophet of the moon-god *Allah*, *Muhammad* had to claim *Allah* the moon-god's guidance and endorsement. *Ibrahim* was so authoritative among *Muslims* because he was allegedly guided by the moon-god's use of the moon:

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).

Muhammad was as trustworthy as *Ibrahim* because he was guided by the moon-god's use of the moon:

- ☪ "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).
- ☪ "*Ya Sin* [meaning "O moon-god *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).

⁴²⁶³ Ishaq. *Sirat*, p. 422.

The Moon Illusion Explained

The apparent size of the moon is a matter of physics and neural processing in the brain—the “mind’s eye.” Physics is a factor because the moon follows an elliptical orbit.

The moon is 356,000 KM distant at perigee and 407,000 KM at apogee. This means the distance of the moon from the earth varies by 12.5 percent. Due to the Inverse-Square law which states that the radius squared equals the area, the apparent size of the moon varies by 31 percent.⁴²⁶⁴

The variable size of the moon probably accentuates the Moon Illusion since the mind is left with conflicting memories as to the “correct” size of the moon. The mind must also factor in the different moon phases.

When the moon is at perigee (nearest), a person with decent vision can make out features such as the starburst crater and the lava seas. The moon was exceptionally clear to the naked eye back before the Industrial Age era when air pollution was low and light pollution was non-existent. When the moon is at apogee (furthest away), the moon appears featureless and chalky.

The elliptical orbit of the moon is only 29.5 days long, so if the moon appears close and detailed one night, within two weeks the moon will appear far and featureless.

The *Britannica Encyclopedia* comments on the Moon Illusion:

There is a well-known apparent difference in the size of the moon when it is at the horizon and when it is fully risen. The horizon moon, though it is actually farther away from the observer, looks much larger than it does when it is high in the sky and closer. Physicist S. Tolansky explained this phenomenon:

...we are expecting, like all other objects, that its size should diminish as it nears the horizon. This does not happen. So because it does not get smaller, as we expect, it therefore appears larger than it should be...The Moon Illusion remains a paradox since, although the retinal images (in the eye) of the high moon and the horizon moon are about the same, the perceived size differs **grossly**.⁴²⁶⁵

That the retinal image of the moon is the same can be confirmed using a simple procedure. Many people will find that a quarter held at arm’s length will exactly eclipse the moon whether the moon is on the horizon or at zenith.

One might ask “What did the *Encyclopedia Britannica* contributor mean by the word ‘grossly,’ above?” Most people think the moon along the horizon is thirty percent larger than it ought to be. Some people however think the moon along the horizon is 80 to 180 percent larger than the moon they remember and expect to see.

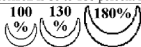


Figure 14-06. During Moon Illusions, the moon is perceived to be 80 to 180 percent larger than what viewers think it ought to be.

One might ask “Where does the under-expectation of the moon’s size on the horizon originate?” That the retinal image of the moon does not change when the moon is at zenith or on the horizon is an important clue. This means that the Moon

⁴²⁶⁴ Radius A is 356,000 km and Radius B is 407,000 km, or if Radius A is 1 then Radius B is 1.14. The square of 1 is 1, and the square of 1.14 is 1.307, meaning the area of the moon at Radius B is 30.7 percent larger than at Radius A. Turning this geometric construct around mentally indicates the moon is 30.7 percent larger when it is closer (Radius A) than when it is at its farthest (Radius B).

⁴²⁶⁵ EB, accessed 27 Jun 2002, Illusion entry.

Illusion probably has nothing to do with optics or *oculomotor micropsia*, a visual disorder.

The “mind’s eye” must create the Moon Illusion. One can prove this to one’s own satisfaction by taking a coin and holding it out to the moon on the horizon until one sees the moon eclipsed. Then, later that night when the moon is well off the horizon, hold out the same coin the same distance to produce the same eclipse effect. The moon is no bigger than the quarter each time.⁴²⁶⁶

The Moon Illusion apparently results from a simple error in judging depth, i.e. perceived distance. Depth perception is gained in two ways. For objects close by, the mind processes two slightly different images from each eye to create stereoscopic vision. Differences in the angle of view allow for depth perception of close objects.

The eyes however cannot gain different angles of view on distant objects. Faraway objects can only be judged by distance cues and by relying on memory of past sightings. Distance cues include how an object appears to relate to foreground and background objects.

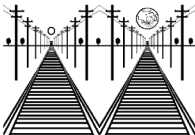
The moon at zenith has no distance cues based on foreground or background objects. Therefore, the “mind’s eye” automatically assumes the moon must be near. To the “mind’s eye,” the moon resembles a close object because close objects usually have no foreground objects.

Most of the sky has no distance cues, except for the sky near the horizon. Thus the mind operates on the assumption that the sky is a huge, oblate hemispheroid or a shallow dome. In other words, the sky above is perceived to be near, while the sky on the horizon is perceived to be far.

The mind expects that as the moon moves from the “close” zenith towards the “far” horizon, the moon will get smaller just as overhead planes and birds appear smaller as they fly toward the horizon.

The moon does not get smaller, but impresses the viewer by remaining large and dwarfing what the viewer knows are large, distant objects such as houses, trees, power line poles, railroad trains and whatnot.

Figure 14-07. The Moon Illusion. Just as power line poles, trees, trains and train tracks appear smaller as they near the horizon, people expect the moon to appear



smaller as it nears the horizon. Instead, the moon stays the same size and dwarfs distant objects.

Viewers expect to see the small, featureless moon shown on the left, but instead see the large moon with striking visible features shown on the right. This leads people to think the moon is either nearer or larger than normal, or both nearer and larger than normal.

Muhammad’s “Burning Bush”

The Jewish influence on Muhammad led to Muhammad meeting Allah the moon-god when Allah was in a bushy Lotus tree (*K* 053:014, 016).

Emanuel Deutsch commented on why the *Koran* is full of references to Bible personages and Jewish theological constructs:

⁴²⁶⁶ “Why does the moon look so big now?” news.bbc.co.uk, 24 Jun 2005.

It seems as if he [Muhammad] had breathed from his childhood almost the air of contemporary Judaism, such Judaism as is found by us crystallized in the *Talmud*, the *Targum* and the *Midrash*.⁴²⁶⁷

Ibn Warraq wrote about what other scholars have noted before:

...Islam emerged only when it came into contact with and under the influence of Rabbinic Judaism, 'that Islamic doctrine generally, and even the figure of Muhammad, were molded on Rabbinic Jewish prototypes.'⁴²⁶⁸

Moses was one of Muhammad's prophetic role models. Thus it is not surprising that while receiving revelation, Muhammad "habitually wore a veil."⁴²⁶⁹ This is a clear allusion to how Moses occasionally wore a veil until the afterglow of the glory of the Lord had passed from Moses' face (Exo 34:33, 35; 2Co 03:13).

Naturally, Muhammad's call would need to be similar to the call that his prototype Moses had received from Yahveh. K 053:001-018 seems to represent Muhammad's interpretation of the "burning bush" episode of Exo 03. Moses saw a bush that was not consumed by fire on Mount Sinai. Yahveh and the Angel of Yahveh were in the same bush (Exo 03:02, 04).

Muhammad thought Allah was "at the farthest Lotus tree" (K 053:014) and Allah enshrouded the Lotus tree (K 053:016). Then the angel Gabriel appeared to Muhammad. So Allah the moon-god and the angel Gabriel appeared in the same bush similar to how Yahveh and the Angel of Yahveh appeared in the same bush (Exo 03:02, 04).

Muslims seem to have associated Moses with the Lotus tree species. For instance, there is more than one story mentioning Moses and a Lotus tree. Muhammad's biographer, *Ibn Ishaq*, mentions an incident where Muhammad speaks of Moses and a Lotus tree at Mount Sinai:

As we were going with the apostle we saw a great *Lote* [lotus] tree and we called out to the apostle from the sides of the way, 'Make us a tree to hang things on such as they have.' He said 'Allah Akbar! By Him who holds my life in His hand, you have said what Moses' people said to him: 'Make us a god even as they have gods.' He said 'You are an ignorant people. You would follow the customs of those who were before you.'⁴²⁷⁰

The *Sufi* Martin Lings, in his narrative history of Muhammad, also connects Muhammad, Moses and a Lotus tree:

At the *Lote* tree [lotus tree in Muslim heaven] the Prophet received for his people the command of fifty prayers a day; and it was then that he received the Revelation which contains the creed of Islam...They made their descent through the Seven Heavens even as they had ascended. The Prophet said: 'On my return, when I passed Moses...'⁴²⁷¹

Muhammad may have been convinced that Allah the moon-god appeared to him by a Lotus tree because Paul said that Mount Sinai was in Arabia (Gal 04:25). The place Paul called "Arabia" likely encompassed both the Sinai and Arabian peninsulas. So Mount Sinai is likely located in the Sinai Peninsula, though some argue for Arabian Peninsula locations.

⁴²⁶⁷ Warraq. *Why*, p. 54.

⁴²⁶⁸ Warraq. *Why*, p. 73.

⁴²⁶⁹ Margoliouth. *Rise*, pp. 88-89, 104-106, as quoted in Warraq. *Why*, p. 91.

⁴²⁷⁰ Ishaq. *Sirat*, pp. 568-569.

⁴²⁷¹ Lings. *Sources*, pp. 102-103.

Muhammad would have been helped along in his belief that *Allah* was in the bush, not only by Moses' burning bush account, but by the fact that ancient Near East astral deities had a habit of inhabiting bushes. Zwemer wrote:

The *Ashera* [Venus] or sacred poles (trees) were connected with idolatrous and orgiastic worship of the *Baalim*. Egyptologists speak of *Osiris* [moon-god] as a tree-god with tree-demons and on *Babylonian* cylinders [with astral deities, no doubt] we find pictures of sacred trees.⁴²⁷²

Guillaume wrote about Arabia in *Muhammad's* time:

Trees were also regarded as sacred because a deity inhabited them...⁴²⁷³

The *Encyclopedia Britannica* states:

The secret name of the *Lihyanite* god nicknamed *Dhu Ghabat*, 'the One of the thicket,' is unknown.⁴²⁷⁴

The *Lihyans* "were located in and around *Dedan*."⁴²⁷⁵ "*Dedan*, or *Dodanim*, is the Bible's "eponym of a people apparently occupying Arabia S[outh] of Palestine."⁴²⁷⁶

Zwemer likewise wrote of how many groves with deities were reinterpreted after the advent of *Islam*:

In *Nagran* [*Najran*] a date palm served as god. A number of sacred trees or groves between *Makka* and *Madina* which formerly were idol temples, are now visited because '*Mohammed* resided there, prayed there, or had his hair cut under them (see Bokhari [Bukhari]:1:68-3:36).'⁴²⁷⁷

An umbrageous [shady] tree in *Wadi Ul-Sirar*, not far from [the astral worship center of] *Makka*, which used to be worshiped in pre-*Islamic* ages, is adored as the one under which seventy prophets had their umbilical cords severed (*Al Muwatta* II, p. 284; *Yakut* III, p. 75). The *Abbasid* *Abd-ul-Samad-Ibn-Ali*, Governor of *Makka*, built a *Mosque* at this place.⁴²⁷⁸

That the "enshrouded" Lotus tree was far off suggests that *Muhammad* saw both the lotus tree and *Allah* the moon-god on the horizon. *Makka* is situated in a valley, so anywhere far off on the horizon must be on one of the tall hills surrounding *Makka*. These hills have been called "mountains," which is a slight misnomer.

Some of the hills, like *Arafat*, have springs that quench the thirst of *Haji* pilgrims. These springs and wells must have been used to irrigate gardens and lotus trees in *Muhammad's* day.⁴²⁷⁹ Apparently, this was before the gradual climate change made *Makka* into the desert-dry moonscape we see today. So it seems *Muhammad's* bush was situated on an elevated place just as Moses' bush was, and not in a low place such as in a greener *Wadi*, as it would have to be today.

Just as Moses' "burning bush" did not burn up (Exo 03:02-03), so *Muhammad's* "enshrouded" lotus tree did not burn from being silhouetted by the moon. The species and genus of Moses' burning bush was not specified in the Biblical account.

Muhammad may have thought that Moses' "burning bush" was an "enshrouded" lotus tree. Lotus trees are deciduous and are found in the Mediterranean and Arabian

⁴²⁷² Zwemer. *Animism*, ch. 11.

⁴²⁷³ Guillaume. *Islam*, p. 9.

⁴²⁷⁴ EB, "Arabian Religions" entry, accessed 2 Oct 2002.

⁴²⁷⁵ EB, "Arabian Religions" entry, accessed 2 Oct 2002.

⁴²⁷⁶ CEE, *Dedan* entry.

⁴²⁷⁷ Zwemer. *Animism*, ch. 8.

⁴²⁷⁸ Zwemer. *Animism*, ch. 11.

⁴²⁷⁹ Wherry. *Commentary*, vol. i, section i, p. 17.

regions. They vary from the size of a shrub to a medium-sized tree and nearly always have several main branches.



Figure 14-08. *Muhammad's "burning bush" was a lotus tree "enshrouded" or silhouetted by the moon (K 053:014-016).*

Of course the *Makkan* version of a lotus tree would likely be more shrub than tree, which would strengthen the connection between Moses' bush and *Muhammad's* so-called tree. F. E. Peters wrote:

The Arab tradition asserted that when the *Jurhum* came to *Makka*, 'they saw a town blessed with water and trees and, delighted with it, they settled there.' The tradition even recalls the presence of trees in the valley bottom of *Makka* in more recent times...but, given the unvarying climate of *Makka*, it is unlikely the trees were much more than scrub [i.e. a straggly, stunted tree or shrub].⁴²⁸⁰

In the "burning bush" account, Moses was tending a flock of sheep (Exo 03:01). The traditions say that some shepherds saw *Muhammad* on his way to the Mount *Hira* cave. *Muhammad* believed that Moses talked to an angel and saw *Yahveh* at the "burning bush" (Exo 03:02). Similarly, *Muhammad* saw *Allah* the moon-god at the "enshrouded" lotus tree and *Allah* sent an angel to meet *Muhammad*.

Moses went over to see *Yahveh* (Exo 03:03) and the *Koran* says that *Muhammad* approached *Allah* by two bowshots (K 053:009). Evidently, the Moon Illusion made the "enshrouded" lotus tree as mysterious to *Muhammad* as the "burning bush" was to Moses.

Muhammad referred to the Moon Illusion as one of *Allah's* "greatest signs" (K 053:018). Apparently, *Muhammad* thought that he and Moses had the same Moon Illusion experience. *Muhammad* evidently thought the reason Moses' bush did not burn up was the "fire" was really just the moon silhouetting the "burning bush."

Later evidence suggests the lotus tree that *Muhammad* saw at his call to prophethood was a real tree, as Zwemer wrote:

Abbe Barges tells of a lotus-tree in the garden of an Arab in *Jaffa* to which special veneration was offered. From the branches of the tree depended [hung] lamps and strips of cloth of a variety of colors. The proprietor, explaining the strange worship, said that the seed of the tree had descended from heaven. That was why it was dedicated to the Prophet who visited the tree from time to time in the shades of the night. All good *Mohammedans* show the same awe-struck respect for a holy tree.⁴²⁸¹

Someone might ask why *Muhammad* did not step to one side or the other to see that the moon was not enshrouding a lotus tree anymore than any other object on the horizon, as the *Koran* says: *Muhammad* "drew near...his sight never swerved, nor went out of focus" (K 053:008, 017). One must remember that *Muhammad* was a moon-god worshipper, so naturally the Moon Illusion left him stunned. Moreover, this sight of the moon behind a lotus tree was exactly what he expected an epiphany

⁴²⁸⁰ Peters. *Makka*, p. 21.

⁴²⁸¹ Zwemer. *Animism*, ch. 11.

of the moon-god would look like since *Muslims* believe there is a lotus tree in heaven. Zwemer wrote:

It [the lotus-tree of Paradise] is said to be at the extremity or on the most elevated spot in Paradise, and is believed by *Muslims* to have as many leaves as there are living human beings in the world; and the leaves are said to be inscribed with the names of all those beings; each leaf bearing the name of one person and that of his father and mother. This tree, *Muslims* believe, is shaken on the *Laylat Al Qadr* (Night of Destiny [see K 097]) a little after sunset; and when a person is destined to die in the ensuing year, the leaf upon which his name is written, falls off on this occasion; if he is to die very soon his leaf is almost wholly withered, a very small portion only remaining green; if he is to die later on in the year, a larger portion remains green; according to the time he has yet to live, so is the proportion of the part of the leaf yet green. This therefore is a very awful night to the serious and considerate *Muslims*, who, accordingly, observe it with solemnity and earnest prayer. A whole world of superstition and tradition is connected with this tree of Paradise and pictures of it are sold as amulets in *Cairo*. It is also common to find the genealogy of the Prophet *Mohammed* traced back to Adam and forward to the saints of *Islam* depicted as a sacred tree.⁴²⁸²

The *Sufi* Martin Lings adds:

The summit of his ascent was the *Lote* tree of the Uttermost End [lotus tree in *Muslim* heaven]. So it is named in the *Koran* and, in one of the oldest commentaries, based on the saying of the Prophet, it is said: 'The *Lote* tree is rooted in the Throne, and it marks the end of the knowledge of every knower, be he Archangel or Prophet-Messenger. All beyond it is a hidden mystery, unknown to any save God alone. At this summit of the universe *Gabriel* appeared to him in all his archangelic splendor, even as he was first created. Then, in the words of Revelation: 'When there enshrouded the *Lote* tree that which enshroudeth [enshrouds], the eye wavered not nor did it transgress. Verily he beheld, of all the signs of his Lord, the greatest. According to the commentary, the Divine Light descended upon the *Lote* tree and enshrouded it and all else beside, and the eye of the Prophet beheld it without wavering and without turning aside from it. Such was the answer—or one of the answers—to the supplication implicit in his words: 'I take refuge in the Light of Thy Countenance.'⁴²⁸³

⁴²⁸² Zwemer, *Animism*, ch. 11.

⁴²⁸³ Lings, *Sources*, p. 102.

Chapter 15: Moon-o-theistic Drug

The Real Reason Muhammad Thought He Was a Prophet

Muhammad thought that it was significant that *Gabriel* appeared while a crescent-moon jumped up and down on the horizon (K 053:001-007; 081:022-025). To a monotheistic moon-god worshipper like *Muhammad*, this proved *Gabriel* was not a demon in disguise but was sent by *Allah* the moon-god. This point was discussed in a previous chapter. Here however the following questions will be discussed:

- What **really** caused *Muhammad* to think that *Allah* the moon-god was talking to him?
- What **really** caused *Muhammad* to see an angel?
- What **really** caused the moon to jump around on the horizon that night?

Muhammad was a moon-god worshipper, so a Moon Illusion naturally would be more interesting to *Muhammad* than to non-moon worshippers. There were however many moon-god worshippers in the Mideast to whom Moon Illusions were a religious experience but none except *Muhammad* thought they had received a call to a prophet.

The night *Muhammad* received his call, no medieval astronomer or astrologist made a notation saying the moon had jumped around on the horizon. So it is safe to assume that nothing can fully account for the phenomenon observed during *Muhammad's* call except for disturbances in *Muhammad's* mind. It is only fair to ask "What caused these mental disturbances?"

There are many accounts that describe the symptoms *Muhammad* exhibited during his revelatory process. *Muhammad* is described as exhibiting a few symptoms already on the first night of his calling, while other symptoms are mentioned concerning his later revelatory activity. Margoliouth wrote concerning *Muhammad's* revelation experience:

The process of revelation was so suspicious that one of the scribes employed to take down the effusions became convinced that it was imposture [i.e. was faked] and discarded *Islam* in consequence.⁴²⁸⁴

Several Orientalists have read all the accounts and have concluded that *Muhammad's* career started out somewhat innocently, but as Buhl wrote:

The supposition is forced upon us that the earlier form of revelation may now have been [an] artificial means for keeping alive his reputation and that in reality he may often consciously have been guilty of pious fraud.⁴²⁸⁵

Tisdall wrote:

The *Quran* breathes the air of the desert, it enables us to hear the battle-cries of the Prophet's followers as they rushed to the onset [of battle], it reveals the working of *Muhammad's* own mind and shows the gradual declension [sinking] of his character as he passed from the earnest and sincere though visionary enthusiast into the conscious impostor and open sensualist.⁴²⁸⁶

Margoliouth wrote:

As the Prophet more and more identified himself with his part [i.e. moon-god prophet] he endeavored to live up to it. It is said that he habitually wore a

⁴²⁸⁴ Margoliouth. *Rise*, pp. 88-89, 104-106, as quoted in Warraq. *Why*, p. 90.

⁴²⁸⁵ *Muslim World*, vol. i, 1911, pp. 356-364, as quoted in Warraq. *Why*, p. 89.

⁴²⁸⁶ St. Clair-Tisdall, William. *Sources*, Ch. 1: "Introductory."

veil and this practice may have begun at the time of these mysterious trances, of which it served to enhance the solemnity.⁴²⁸⁷

Quickly, the amateur became a seasoned professional medium who knew how to cheat. MacDonald in his *Aspects of Islam* states:

...how he [Muhammad] passed over at last into turpitude is a problem again for those who have made a study of how the most honest trance mediums may at any time begin to cheat.⁴²⁸⁸

Cheating could mean, among other things, faking epileptic symptoms.

Apparently, the genuine symptoms are those *Muhammad* experienced during his first vision. Some of the later symptoms appear to have been just a part of *Muhammad's* Shamanistic, ecstatic state. One must separate the real drug-induced symptoms from the faked symptoms that were just part of his prophetic act.

Muhammad's contemporaries were in fact able to distinguish the marijuana-induced symptoms from the faked, more bizarre symptoms. The *Sufi* Martin Lings wrote:

...there came over the Prophet a state which was comparable to that of receiving a Revelation but which left him in full possession of his faculties. He gave instructions to one of his Companions, who thereupon went through the camp proclaiming: 'The Holy Spirit hath descended upon the Messenger and commandeth [commands] allegiance...The descent of the *Sakina* [Hebrew: *Shekinah*; translated as "tranquility" in K 002:248; 009:026, 040; 048:004, 018, 026], the Spirit of Peace...'⁴²⁸⁹

The faked symptoms should be considered part of *Muhammad's* other chicanery such as wearing a veil while prophesying as though he were Moses (2Co 03:13). The faked symptoms should not be considered manifestations of a drug-induced brain chemical imbalance or a psychological problem. These theatrics were faked in order to enchant his followers so as to save, maintain or enhance his prophetic reputation—*Muhammad* claimed that he:

- ☞ Was spoken to by food, urine, feces, trees and stones addressed him.
- ☞ Saw an angelic army with three thousand angels at the Battle of *Badr* (K 003:013, 123-125).⁴²⁹⁰
- ☞ Saw a roomful of seated angels and two *Houris* (nymph nymphomaniacs),
- ☞ Preached to and converted *Jinn* (spirits) (K 046:029-035; 072:001-028).
- ☞ Fought *Jinn* in *Mosques*.
- ☞ Was bothered by an *Afreet* (also spelled *Afrit*—a powerful evil spirit or gigantic and monstrous demon in Arabian mythology).
- ☞ Saw a person's *Doppelgänger* (evil twin) (Arabic: *Qarina*).
- ☞ Practiced necromancy (talking to the dead) in cemeteries and at battlefield graves (e.g. the Well at *Badr* that *Muslims* stuff full with the *Mekkan* dead).
- ☞ Continually saw Paradise.

These are all discussed in further detail below.

⁴²⁸⁷ Margoliouth. *Rise*, pp. 88-89, 104-106, as quoted in Warraq. *Why*, p. 91.

⁴²⁸⁸ MacDonald. *Aspects of Islam*, quoted in Jeffery. *Quest*, p. 336, cited by Warraq. *Why*, p. 90.

⁴²⁸⁹ Lings. *Sources*, p. 255.

⁴²⁹⁰ Peters. *Origins*, pp. 214-215.

Details on Muhammad's Theatrics

Concerning Muhammad's hearing food speak, 'Abdullah reported:

I saw the water flowing from among the fingers of Allah's Apostle and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him).⁴²⁹¹ After Muhammad captured Khaybar, a Jewish woman tried to poison him—or so the story goes. Muhammad said:

Hold off your hands! This shoulder [of lamb] proclaimeth unto [proclaims to] me that it is poisoned.⁴²⁹²

These stories remind one of children's cartoons called *Veggie Tales* (bigidea.com).

Concerning Muhammad hearing trees and stones hail him, Ali Dashti wrote:

...whenever Muhammad walked beyond the houses of Makka to relieve nature's demands...a voice saying 'Peace upon you, O Apostle of God!' rang out from every rock and tree that he passed.⁴²⁹³

Muhammad said that the Black Stone used to pay him salutations when he was a pagan.⁴²⁹⁴ Muhammad even thought that trees told him about the supernatural Jinn converting to Islam. K 072 is entitled "The Jinn" and is about the Jinn converting after hearing Muhammad teach (K 046:029-032; 072:001, 005, 006). Here is a Hadith is about the supposed incident:

'I asked Masruq, 'Who informed the Prophet about the Jinns at the night when they heard the Quran?' He said 'Your father 'Abdullah informed me that a tree informed the Prophet about them.'⁴²⁹⁵

More ominously, Muhammad thought trees would incite Muslims to murder Jews:

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 a 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.⁴²⁹⁶

Ali Dashti also notes that the Andalusian Qadi (Qadi is Arabic for "jurist") 'Iyad (1088-1149 AD) wrote in *Ketab Osh-shefa Be-ta'rif Hoquq Mostafa* that the Prophet's urine and feces spoke and stated that...

...in the opinion of certain 'olama [Arabic meaning "legal scholars"; also spelled *Ulema*, plural of *Alim*], they were nonpollutant.

...when the Prophet went out of Makka to relieve his bowels, the stones and trees walked up and formed a hedge around him so that he would not be seen.⁴²⁹⁷

It is interesting that the above-mentioned hallucinations occurred when Muhammad was "answering the call of nature," since the *Encyclopedia Britannica* states:

Occasionally drug [ab]use is accompanied by nausea and an urge to urinate or defecate.⁴²⁹⁸

⁴²⁹¹ Sahih Bukhari, vol. 4, bk. 56, no. 779.

⁴²⁹² Lings. Sources, p. 268.

⁴²⁹³ Dashti. Career, p. 26; see also Ishaq. Sirat, p. 105.

⁴²⁹⁴ Sahih Muslim, bk. 30, no. 5654.

⁴²⁹⁵ Sahih Bukhari, vol. 5, bk. 58, no. 199.

⁴²⁹⁶ 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.

⁴²⁹⁷ Dashti. Career, p. 67.

⁴²⁹⁸ EB, accessed 28 Jun 2002, "Drug use" entry.

The drug abuse would also explain why tradition has it that stones and bushes had to form a hedge to save passersby from seeing *Muhammad* disrobe and defecate (quoted above).

Concerning *Muhammad* seeing angels and *Houris* at a wake, Margoliouth wrote:

In an empty room he [*Muhammad*] professed to be unable to find a sitting place—all the seats being occupied by angels. He turned his face away modestly from a corpse, out of regard for the two *Houris* who had come from heaven to tend their [newfound] husband [who had just died].⁴²⁹⁹

There also is a *Hadith* where *Muhammad* and his wife Aisha meet *Gabriel*, except Aisha does not see *Gabriel*:

Narrated 'Aisha: *Allah's* Apostle said 'O 'Aisha! This is *Gabriel* sending his greetings to you.' I said 'Peace and *Allah's* Mercy be on him (*Gabriel*). You see what we do not see' (She [Aisha] was addressing *Allah's* Apostle) (*Sahih Bukhari*, vol. 8, bk. 74, no. 266).

Concerning *Muhammad's* preaching to and converting *Jinn*, Normal Geisler wrote:

In addition to angels God created other spiritual beings called *Jinn*. The *Quran* declares, 'We created...the *Jinn* race, We had Created before, from the fire of a scorching wind' (*K* 015:026-027)...it is commonly believed that they [*Jinns*] are powerful, intelligent creatures who possess freedom of choice. Therefore, some are good and some are evil (confer *K* [046:029-032;] 072:011). They seem to be halfway between men and angels...There are several *Quranic* passages that describe their activities—such as *Jinn* listening to the recitation of the *Quran* and being converted to *Islam* or being obedient servants to King Solomon (see *Koran* [034:012;] 046:029ff.; 072:001-002). And in later *Islamic* theology and culture they play an even more prominent role.⁴³⁰⁰

Concerning the conversion of *Jinn*, the *Sufi* Martin Lings wrote:

...while he was standing in prayer at *Nakhla*, a company of the *Jinn* passed by—seven *Jinn* from *Nasibin*—and they stopped spellbound by the words he was reciting from the *Koran*. The Prophet knew that he had not been sent to the world of men only. The Revelation had recently affirmed: 'We sent thee not save as a mercy for the worlds [*K* 021:107]; and one of the earlier *Suras* [*K* 055:033] is addressed to the *Jinn* as well as to men, warning them both of hell as a punishment for evil and promising Paradise to both as a reward for piety.⁴³⁰¹

Concerning *Muhammad's* preaching to the *Jinn*, Samuel Zwemer wrote:

...the Prophet replied, 'A caller of the *genii* came to me, so I went away with him and recited the *Koran* to them.' He then went away with us and showed us the traces of their fires; they (the *genii*) then asked him for traveling provisions and he said (to them), 'For you is every bone over which the name of God has been taken (at the time of slaughtering), which you may take and which will fall into your hands with the largest quantity of flesh (over it) and all the globular dung as fodder for your animals.' The Prophet then said (to us [*Muslims*]), 'Do

⁴²⁹⁹ Margoliouth. *Rise*, pp. 88-89, 104-106, as quoted in Warraq. *Why*, p. 90.

⁴³⁰⁰ Geisler & Saleeb. *Answering*, p. 36.

⁴³⁰¹ Lings. *Sources*, pp. 99-100.

not clean yourselves with them [bones and dung] for they are the food of your brethren [i.e. the *Jinn* and their animals].⁴³⁰²

Mustafa Fahmi explains what *Muhammad* meant by "clean yourselves":

...at times the *Jinn* take the form of dogs and such, for dogs find pleasure in eating bones. So the Apostle of *Allah*—upon whom be *Allah*'s blessing and peace—forbade the use of bones and bits of dung when wiping oneself after natural evacuations [defecations], saying: "These are the food of our brethren the *Jinn*."⁴³⁰³

Concerning *Muhammad*'s fighting *Jinn* and *Afrits* in *Mosques*, Samuel Zwemer wrote:

There are many traditions concerning *Mohammed*'s struggle with *Afrits* [giant spirits] and *Jinn* in a *Mosque*. The most interesting one is given in *Muslim* (vol. i, p. 204): 'Said the Apostle of God (on him be prayers and peace): 'A certain demon of the *Jinn* attacked me yesterday in order to stop my prayers, but, verily, God gave me victory over him. I was about to tie him to the side of a pillar of the pillars of the *Mosque* so that ye might get up in the morning and behold him, all of you, when I remembered the prayer of my brother Solomon: 'O Lord, forgive me and give me a dominion such as no one ever had,' and after that God set the demon free!''⁴³⁰⁴

Actually, Solomon prayed for uncommon wisdom, not for a great kingdom, which was an unsolicited gift from *Yahveh* (2Ch 01:10-12). This shows that *Muhammad*'s spiritual role models were badly warped and this explains a lot about *Muhammad* and *Islam*.

Concerning *Muhammad* being bothered by an *Afreet*, Samuel Zwemer wrote:

Here [*Al Razi*, vol. viii, pp. 559-564] we also learn that an *Afrit* [*Afreer*] used to tease *Mohammed*, so *Gabriel* taught him to repeat this chapter [K 113] at bedtime. It was also given him as a charm against the evil eye.⁴³⁰⁵

Concerning seeing a person's "evil twin" (*Qurana*), Samuel Zwemer wrote:

The *Qurana* (plural of *Qarina* [a familiar spirit]) come into the world from the *Alalam ul Barzakhiya* [*Hades*] at the time the child is conceived before it is born; therefore during the act of coition [*Coitus*], *Muslims* are told by their Prophet to pronounce the word '*Bismillah*' [In the name of *Allah*]. This will prevent the child from being overcome by its devil and turned into an infidel or rascal. The *Qarina* exists with the fetus in the womb. When the child is born the ceremony of pronouncing the creed in its right ear and the Call to Prayer [the *Adhan*] in the left is to protect the child from its mate [its familiar 'evil twin' spirit]. Among the charms used against *Qurana* are portions of the *Koran* written on leaden images of fish or on leaden discs. The *Qurana* are invisible except to people who are idiots and to the prophets [like *Muhammad*, "the Last Prophet"]. These often have 'second' vision [i.e. "second sight" or clairvoyance].⁴³⁰⁶

⁴³⁰² *Sahih Muslim*, bk. 4, no. 0903; *Sunan Abu-Dawud*, bk. 1, no. 0039, as quoted in Zwemer. *Animism*, ch. 7.

⁴³⁰³ Fahmi, Mustafa. *Asrar Al Jinn*. Cairo, 1354 AH/1935 AD, pp. 22-28, as quoted in Jeffery. *Islam*, p. 121.

⁴³⁰⁴ Zwemer. *Animism*, ch. 3.

⁴³⁰⁵ Zwemer. *Animism*, ch. 9, fn. 9.

⁴³⁰⁶ Zwemer. *Animism*, ch. 6.

The idea of there being an “evil twin” may come from double vision (induced or not), or from autoscopy (not to be confused with otoscopy) out-of-body experiences or visions.

Concerning Muhammad practicing necromancy, Norman Geisler wrote:

Another characteristic often associated with occult ‘revelation’ is contact with the dead (cf. Deut. 18:09-14). Haykal relates an occasion when ‘the Muslims who overheard him [Muhammad] asked, ‘Are you calling the dead?’ and the Prophet answered, ‘They hear me no less than you do, except that they are unable to answer me.’ According to Haykal, on another occasion Muhammad was found ‘praying for the dead buried in that cemetery.’⁴³⁰⁷

The *Hadiths* also record Muhammad talking to the dead on the battlefield:

Anas b. Malik reported that Allah’s Messenger...let the dead bodies of the unbelievers who fought in *Badr* (lie unburied) for three days. He then came to them and sat by their side and called them and said: O Abu Jahl b. Hisham, O Umayya b. Khalaf, O Utba b. Rab’ila, O Shaiba b. Rabi’a, have you not found what your Lord had promised with you to be correct? As for me, I have found the promises of my Lord to be (perfectly) correct. Umar listened to the words of Allah’s Apostle...and said: Allah’s Messenger, how do they listen and respond to you? They are dead and their bodies have decayed. Thereupon he (the Holy Prophet) said: ‘By Him in Whose Hand is my life, what I am saying to them, even you cannot hear more distinctly than they but they lack the power to reply.’ Then he commanded that they should be buried in the well of *Badr* (*Sahih Muslim*, Bk. 40, No. 6869).

Blair and Bloom summarize the *Islamic* doctrine concerning the dead, which explains why Muhammad thought he could talk to the dead:

At death, after the inquisition by the angels *Munkar* and *Nakir*, all but martyrs [martyrs supposedly go to heaven right away] repose in their graves, the virtuous in a peaceful sleep [soul sleep], the wicked nightmarishly pressed by the earth around them and tortured by visions and portents of their fate. The ordinary world and the repose of the dead is brought to an end by the cataclysm of the Judgment [when many Muslims go to Purgatory before going to heaven]...⁴³⁰⁸

Muhammad believed that people were tortured in their graves even for minor infractions:

Once the Prophet went through the graveyards of *Madina* and heard the voices of two humans who were being tortured in their graves. The Prophet said ‘They are being punished, but they are not being punished because of a major sin, yet their sins are great. One of them used not to save himself from (being soiled with) the urine, and the other used to go about with calumnies (*Namima*).’ Then the Prophet asked for a green palm tree leaf and split it into two pieces and placed one piece on each grave, saying ‘I hope that their punishment may be abated as long as these pieces of the leaf are not dried.’⁴³⁰⁹

The idea that there are tens of millions of unbelievers suffering in graves all around Arabia must have been psychologically damaging to Muslims. This reminds one of Corporal Adolph Hitler, whose formative years were warped by his time in the open graveyards that were the “no-man’s land” battlefields of WWI.

⁴³⁰⁷ Haykal, *Life*, pp. 231, 496, quoted in Geisler & Saleeb, *Answering*, pp. 155-156.

⁴³⁰⁸ Blair & Bloom, *Paradise*, p. 15.

⁴³⁰⁹ *Sahih Bukhari*, vol. 8, bk. 73, nos. 78+81.

Concerning Muhammad's continually seeing paradise, the *Sufi* Martin Lings wrote:

The Prophet continually spoke of Paradise and when he did so it was as a man who sees what he describes. This impression was confirmed by many other signs, as for example when he once stretched out his hand as if to take something and then drew it back. He said nothing, but some of those who were with him noticed his action and questioned him about it. 'I saw Paradise,' he said 'and I reached out for a cluster of grapes. Had I taken it, ye would have eaten of it as long as the world endureth [endures].'⁴³¹⁰

Muhammad's Artificially Produced Symptoms

Ibn Warraq wrote:

The *Muslim* sources are full of references to the "strange fits" to which the Prophet was subject, particularly at the time of the revelations he periodically received. Here is how Margoliouth describes them:

The notion...that he was subject to epilepsy finds curious confirmation in the notices recorded of his experiences during the process of revelation—the importance of which is not lessened by the probability that the symptoms were often artificially produced. The process was attended by a fit of unconsciousness, accompanied (or preceded) at times by the sound of bells in the ears [*Tinnitus*] or the belief that someone was present: by a sense of fright, such as to make the patient burst into perspiration; by the turning of the head to one side; by foaming at the mouth; by the reddening or whitening of the face; by a sense of headache.⁴³¹¹

Note that Margoliouth said "the process of revelation was so suspicious" and that it was probable the "symptoms were often artificially produced." These conclusions seem logical because untreated epilepsy often is debilitating or progressively becomes so. *Muhammad* likely would not have been able to carry on as he did right up to the bitter end if he had untreated epilepsy.

Real epilepsy would not be conducive to any sort of prophetic experience. During and after a real epileptic attack like the ones that supposedly affected *Muhammad's* whole body, *Muhammad* would have been exhausted. *Muhammad* likely would not have been able to produce cogent *Koranic* prophecy, either in prose or poetic form, had the epileptic seizure been real.

Muhammad did not compose verse, according to traditions associated with *Koran* 036:069.⁴³¹² Scribes molded some of *Muhammad's* pronouncements into *Koranic* poetry, while leaving a lot of it in prose form.

⁴³¹⁰ Lings, *Sources*, p. 337.

⁴³¹¹ Margoliouth, *Rise*, pp. 88-89, 104-106, as quoted in Warraq, *Why*, p. 89.

⁴³¹² Margoliouth wrote: "*Ibn Hisham's* note in which *Sura* 36.69 is quoted rests on the absurd statement of an anonymous traditionist that *Muhammad* was so ignorant of verse that he could not recognize rhyme when he heard it, a poor compliment to the greatest Arab of all time. Here, for want of a better place, I cite *Ibn Ishaq* from *Al Zuhri* via *Yunus* (*Sura* 36.69): 'We have not taught him verse. That does not benefit him.' The meaning is 'What We have taught him is not verse. It is not fitting that he should bring verse from Us.' The apostle only uttered verse which had been spoken by others before him' (*Akhbaru'-l-Nahwiyin Al Basriyin*, by *Al Sarafi*, ed. F. Krenkow, Beirut, 1936, pp. 72f, as quoted in *Ishaq, Sirat*, p. 595, note 2).

Muhammad's epileptic symptoms likely were "artificially produced" because *Muhammad* knew the Arabs had a longstanding belief that epileptic symptoms were a sign of an otherworldly encounter, as Robert Morey wrote:

What must be remembered is that in the Arab culture of *Muhammad's* day, epileptic seizures were interpreted as a religious sign of either demonic possession or divine visitation.⁴³¹³

Muhammad knew the Arabs were conditioned to think this way because he lived in *Makka* near the *Kaaba*. There, divination and other tomfoolery occurred on a daily basis. Tamara Green wrote that "daily miracles" were common at...

...places all over the ancient world...numerous accounts attest to the ingenious mechanical devices which allowed statues of the deities to move, talk and then disappear in clouds of steam.⁴³¹⁴

Evidently, *Muhammad* was familiar with talking idols since he mentions that the Golden Calf that Aaron made moored (*K* 007:148; 020:088).

Muhammad as a Shaman

Drug-induced channeling likely occurred on a daily basis. The *Kaaba* undoubtedly had its *Shamans*, especially considering *Makka's* proximity to the Indian trade route that plied the coasts of the Red Sea. Also, Africa has many *Shamans*. Africa borders the narrow Red Sea on the west coast and *Makka* is forty-five miles inland from the Arabian coast of the Red Sea.

The Red Sea is only 225 miles (362 KM) wide⁴³¹⁵ and *Makka* was distant only 508 miles (818 KM) from *Aksum*, the ancient capital of *Abyssinia*. At the south end of the Red Sea, Arabia is about twenty miles from modern *Djibouti* and *Eritrea*, Africa, with an island stop in between.⁴³¹⁶ Thus African *Shamanism* was well known at *Makka*.

The *Encyclopedia Britannica* states:

It is generally agreed that *Shamanism* evolved before the development of class society in the Neolithic Period (New Stone Age) and the Bronze Age, that it was practiced among peoples living in the hunting-and-gathering stage, and that it continued to exist, somewhat altered, among peoples who had reached the animal raising and horticultural stage.

Muhammad learned how to easily reach an ecstatic state from the other *Shamans*. The *Encyclopedia Britannica* states:

Since ecstasy is a psychosomatic phenomenon that may be brought about at any time by persons with the ability to do so, the essence of *Shamanism* lies not in the general phenomenon but in specific notions, actions and objects connected with the ecstatic state.⁴³¹⁷

Muhammad's method of reaching the state of ecstasy likely involved the use of drugs. The *Encyclopedia Britannica* states:

In mysticism, [ecstasy is] the experience of an inner vision of God or of one's relation to or union with the divine. Various methods have been used to achieve ecstasy, which is a primary goal in most forms of religious

⁴³¹³ Morey. *Invasion*, p. 51.

⁴³¹⁴ Green. *Moon*, p. 215.

⁴³¹⁵ CEE, "Red Sea" entry, accessed 16 Sep 2003.

⁴³¹⁶ *Perim* (Arabic: *Barin*) Island, *Yemen*, is by the SW Arabian Peninsula in the *Bab el Mandeb* strait. *Perim* is about 5 miles² (13 KM²), at 12° 39' 33N 43° 24' 56 E.

⁴³¹⁷ EB, accessed 12 Jul 2002, *Shamanism* entry.

mysticism...dancing (as used by the *Mawlawiyah*, or whirling dervishes, a *Muslim Sufi* sect); the use of sedatives and stimulants (as utilized in some Hellenistic mystery religions); and the use of certain drugs, such as peyote, mescaline, *Hashish*, LSD and similar products (in certain *Islamic* sects and modern experimental religious groups)...In primitive religions, ecstasy was a technique highly developed by *Shamans*, religious personages with healing and psychic-transformation powers, in their 'soul,' or 'spirit,' flights...The goal of ecstasy and its effects however are best known from the writings and activities of the mystics of the world's great religions.⁴³¹⁸

Muhammad's Upbringing Groomed Him to be a Shamanistic Prophet

Muhammad had plenty of time to learn *Shamanistic* techniques. To start with, *Muhammad's* mother *Amina* was involved in the pagan occult:

Muhammad's mother, *Aminah*, was of an excitable nature and often claimed that she was visited by spirits, or *Jinns*....She also at times claimed to have visions and religious experiences. *Muhammad's* mother was involved in what we call today the 'occult arts,' and this basic orientation is thought by some scholars to have been inherited by her son.⁴³¹⁹

Examples of *Amina's* mysticism include how *Amina* saw a white light like a crystal ball that appeared to her during her pregnancy. In the light she could see the castles of Syria.⁴³²⁰

According to tradition, *Muhammad* as a child experienced events that sound like *Shamanistic* initiation rites.⁴³²¹ For some time *Muhammad* lived with the *Bedouin* as an orphan.

It is easy to imagine that in the medieval pagan context in and around *Makka*, there were plenty of spooky occult activities that kept the natives in a restless state. Also, one must consider the drug-induced hallucinations. For instance, *Muhammad* told his *Bedouin* guardian:

Two men in white raiment came and threw me down and opened up my belly and searched therein for I know not what.⁴³²²

Muhammad said that a similar *Shamanistic* surgery occurred on his Night Journey. The angel *Gabriel* slit *Muhammad's* abdomen and removed his heart. Then an assistant brought two basins filled with "faith" and *Zamzam* water and washed *Muhammad's* heart. After *Muhammad* was sewn up, he rode a steed named *Buraq* to Jerusalem.⁴³²³

Muhammad likely had daily contact with the *Kaaba* for almost fifty-two years before he left *Makka* for *Madina* in 622 AD. *Muhammad* was so involved with the *Kaaba* that a few years before becoming a prophet, he refereed (coached) the placement of the Black Stone into the corner of the *Kaaba* in 605 AD.⁴³²⁴

⁴³¹⁸ EB, accessed 12 Jul 2002, Ecstasy entry.

⁴³¹⁹ McClintock, John and James Strong. *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*. Baker Book House, Grand Rapids, Michigan, USA, 1981, 6:406, as quoted in Morey. *Invasion*, p. 71.

⁴³²⁰ Ishaq. *Sirat*, p. 72.

⁴³²¹ Stortroen. *Makka*, pp. 99-130, Ch. 6: "Muhammad the Shaman."

⁴³²² Ishaq. *Sirat*, p. 72.

⁴³²³ Al Baghawi. *Masabih as-Suna*. Khairiyya Edition, Cairo, 1900 AD/1318 AH, vol. ii, pp. 169-172, as translated in Jeffery. *Islam*, pp. 35, 40.

⁴³²⁴ Peters. *Origins*, p. 140.

Muhammad's family lived in *Makka* for generations and his family life centered on the *Kaaba*. *Muhammad's* grandfather even inherited the right to provide water to pilgrims at the *Kaaba*. *Muhammad's* grandfather had custody of *Muhammad* when *Muhammad* was six to eight years old. *Ibn Ishaq* wrote:

Hashim Ibn Manaf [*Muhammad's* great-grandfather] died in *Gaza* in the land of *Syria* while traveling with merchandise, and *Abd Manaf's* son *Al Muttalib* [*Muhammad's* grandfather] assumed the right of feeding and watering the pilgrims. He was younger than *Abd Shams* and *Hashim*, but he was held in high esteem among his people, who called him *Al Fayd* on account of his liberality and high character.⁴³²⁵

While living at *Makka*, *Muhammad*, his grandfather *Muttalib* and *Muhammad's* mother *Amina*, all dreamt dreams while sleeping next to the crescent-shaped *Hatim Wall*:

As the *Hijr* is portrayed in *Muhammad's* day, it was a place of common assembly where political matters were discussed or people prayed or as it appears, slept....The sleepers in the *Hijr* are generally dreamers and their dreams have a divine purport: *Abd Al Muttalib* [*Muhammad's* grandfather] was inspired to discover the *Zamzam* [well] while sleeping there, the mother [*Amina*] of the Prophet had a vision of her greatness, and *Muhammad* was visited by *Gabriel* there before beginning his celebrated Night Journey—all commonplace examples of inspiration in the course of an incubation, that is, sleeping in a sacred place...*Ishmael* too the *Muslims* claimed, had been promised by God that a gate into heaven would be opened for him in the *Hijr*.⁴³²⁶

So at the *Kaaba* *Muhammad* learned the “trade” and the “art” well. Epileptic symptoms were likely a part of well-rehearsed, crowd-pleasing act performed at the *Kaaba* countless times. The symptoms exhibited included unconsciousness, convulsive muscle spasms, jerky head movements and foaming at the mouth.

The foam from the mouth was likely just worked-over spittle, phlegm or some preparation. Concoctions have long been used by mediums, as well as stage acts, such as tomato catsup standing in for blood.

Muhammad's symptoms either were faked or they were caused either by a purposeful abuse or intentional non-lethal overdose of a drug, depending on the symptom in question.

Before investigating what drug *Muhammad* used in his act, it should be mentioned that mediums in the ancient world often took drugs or inhaled fumes to induce a *Shamanistic*, ecstatic state.

The drug of choice was seen as a facilitator drug that would alter the mental state, put the person in touch with the “other side” and loosens the lips of the revelator. Additionally, the drug would often produce mysterious symptoms affecting the body that were convincing to onlookers. A case study seems appropriate here.

Exactly What Drug Loosened the Lips of Other Revelators?

The *Encyclopedia Britannica* states:

Though the idea may be strange to most modern worshippers, drugs have played an important role in the history of religions...Modern studies of the hallucinogenic drugs have indicated that such drugs, in certain persons under

⁴³²⁵ *Ibn Ishaq*, *Sirat*, pp. 58-59, as quoted in Peters. *Origins*, p. 59.

⁴³²⁶ Peters. *Hajj*, pp. 15-16.

certain conditions, release or bring about what those persons claim to be profound mystical and transcendental experiences, involving an immediate, subjective experience of ultimate reality, or the divine, resulting from the stirring of deeply buried unconscious and largely non-rational reactions. Modern students of pharmacological cults who have participated in cultic drug ceremonies and used the drugs themselves have been astonished at the depth of such experiences.⁴³²⁷

Adherents and mediums in many pagan religions induce a trance, or an altered state of mind, through the use of drugs. These abnormal states of mind were thought to facilitate communication with the gods, nature or spirits. AmerIndians, for example, make dried *mescal* buttons from the Peyote cactus. Peyote produces the hallucinatory effects that are mistaken for genuine revelatory visions.

In modern times even non-religious persons use drugs for quasi-spiritual experiences that "expand the consciousness." They attempt to break down the barrier between their conscious and subconscious mind so they can dream and think irrational thoughts while wide awake. They also seek to confuse their imagination with their memory.

In ancient Greece, the female *Pythia* mediums at the Oracle at *Delphi* breathed in natural gas fumes that still percolate through the water in the area in modern times. The *Pythia* channeled for the god *Apollo*. The Oracle at *Delphi* was active from 1400 BC to 381 AD when it was closed down by a decree of a Christian emperor.

In the following descriptions of how the Oracle at *Delphi* operated, note that an underground chamber was dug to trap and concentrate the natural gas fumes. Likely, during the halcyon days, the chamber was not needed to gain the desired trance state. Later, when the natural gas vein became weaker, a pit became necessary to trap the gasses. *National Geographic* reports:

Ancient legend suggests that the concentration of the vapors became weaker—possibly because the absence of a major earthquake failed to keep Earth's narcotic juices flowing.⁴³²⁸

The *Encyclopedia Britannica* comments on the Oracle at *Delphi*:

The *Pythia* (priestess) of the Greek oracle at *Delphi* often went into an ecstatic state during which she uttered sounds revealed to her by the python (the snake, the symbol of resurrection), after drinking water from a certain spring. Her "words" were then interpreted by a priest to help a suppliant find a way to avoid calamities, especially death.⁴³²⁹

The *Pythia* and her consultants first bathed in the *Castalian* spring; afterward, she drank from the sacred spring *Cassotis* and then entered the temple. There she apparently descended into a basement cell, mounted a sacred tripod and chewed leaves of the laurel, *Apollo's* sacred tree. While in her abnormal state, the *Pythia* would speak, intelligibly or otherwise. Her words however were not directly recorded by the inquirer; instead they were interpreted and written down by the priests in what was often highly ambiguous verse.⁴³³⁰

⁴³²⁷ EB, accessed 3 Jul 2002, "Drug cult" entry.

⁴³²⁸ Roach, John. "Delphic Oracle's Lips May Have Been Loosened by Gas Vapors," *National Geographic News*, news.nationalgeographic.com, 15Aug 2001.

⁴³²⁹ EB, accessed 12 Jul 2002, Ecstasy entry.

⁴³³⁰ EB, accessed 29 Jun 2002, Oracle entry.

That the priestesses vocalized while others took dictation reminds one of how parts of the *Koran* were reportedly given after *Muhammad* was affected by his "strange fits." *Muhammad* spoke and others wrote down or memorized the message sent to *Muhammad* by *Allah*. *National Geographic* continues their report:

According to traditional explanations, the *Pythia* derived her prophecies in a small, enclosed chamber in the basement of the temple. De Boer said that if the *Pythia* went to the chamber once a month, as tradition says, she could have been exposed to concentrations of the narcotic gas that were strong enough to induce a trance-like state.⁴³³¹

Philip Ball wrote:

The Greek writer *Plutarch*, who, in the first century AD, served as a high priest of the temple, left clear records of how the oracle worked. It was spoken by a local woman—the *Pythia*—who entered a trance inside a small chamber, called the *Adyton*. These trances occasionally deepened into delirium, even death....The newfound fault crosses the long-known *Delphi* fault, apparently right below the temple. This crossing makes the bitumen-rich limestone there more permeable to gases and groundwater. Seismic activity on the faults could have heated up these deposits, releasing light hydrocarbon gases, the researchers speculate. Indeed, water from a spring northwest of the temple contains methane, they report—and, even more intriguingly, traces of ethylene...Ethylene, a sweet-smelling gas, stimulates the central nervous system—it was once used as an anesthetic. Although fatal in large quantities, small doses produce a floating sensation and euphoria. In other words just what an oracle needs to start having visions.⁴³³²

The *Pythia* who reportedly died might have expired for the same reason that a small percentage of patients in modern hospitals never wake up after anesthetization, due to an unexpected reaction to measured dosages. Another possibility is that the adytum chamber may not have been properly vented and the gases became too concentrated.

The flow of underground gas might have increased dramatically due to seismic activity, but *Pythia* were unaware of that fact since gas detection was unknown. In more modern times caged canaries been used in coalmines to detect methane gas—canaries are more sensitive to methane than humans.

The *Pythia* might have died of asphyxiation—a lack of oxygen. Many people die of asphyxiation each year when they enter enclosed spaces such as sewers, cisterns, grain silos and mines. In these enclosed spaces, fermenting or rotting vegetation gives off methane.

Air is seventy-eight percent nitrogen and only twenty-one percent oxygen. The introduction of methane further thins the oxygen. Some people become trapped in enclosed spaces because lack of oxygen causes them to become muddleheaded or even unconscious. Even those alerted to the danger might find themselves too weak to climb the ladder or stairs to safety due to hypoxia.

The enclosed space of the *Kaaba* at *Makka* is similar to the adytum chamber at *Delphi*. The *Kaaba* is shut tight and the one door most often is closed. The *Kiswa* blanket over the *Kaaba* does go back to pre-Islamic times as Zwemer points out:

⁴³³¹ Roach, John. "Delphic Oracle's Lips..." *Op. Cit.*

⁴³³² Ball, Philip. "Oracle's secret fault found: Ancient prophecies made at Delphi may have been inspired by natural gas." *Nature News Service, Macmillan Magazines, nature.com*, 17 Jul 2001.

The *Ka'aba* itself in its plan and structure is a heathen temple. The covering of the *Ka'aba* goes back to old heathenism. The Temple was the Bride and she received costly clothing.⁴³³³

The *Kiswa* blanket also served to keep out sunlight that would bother eyes sensitized by drug abuse and irritating smoke. The *Kiswa* blanket draped over the door of the *Kaaba* would help keep drug fumes in and sunlight out.

The *Kiswa* blanket may have been a pre-Islamic attempt to hermetically seal the *Kaaba*, as *Muhammad's* experience at the caves of Mount *Hira* and *Thawr* suggest. These cave experiences will be discussed shortly.

Early Islam as a Pharmaceutical Cult

The *Dabistan* states that the *Parsees* (Zoroastrians) served up myrobalan and gum Arabic at some of their temples.⁴³³⁴ What was the drug of choice at the *Kaaba*?

Some *Hindus* were familiar with *Muhammad's* teachings and history and in their considered opinion it was *bhanga*, also spelled, *bang*. David Shea and Anthony Troyer note that:

Bhang is an inebriating, maddening draught, made of hemp-leaves, henbane [Nightshade], opium or masloe.⁴³³⁵

The *Dabistan* records:

There is a class among the *Hindus* who give themselves the term of *Mussulman-Sofis* [*Muslim-Sufis*] and really agree in several tenets and opinions with the *Sufis*...they relate that one day the Prophet was taking a pleasure-walk under the guidance of *Jabril* [the *Muslim* angel *Gabriel*] and came to a place where a great tumult was heard. *Jabril* said 'This is the threshold of pleasure; enter into the house.' The Prophet consented to go in and there he saw sitting forty persons as naked as they came from their mother and a band busy serving; but whatever service the Prophet requested them...to do, they did not comply, until the moment to grind *bhanga* arrived. When they had ground it, they had no cloth through which they could stain and purify it; then the prophet, having taken his turban from his hand, purified through it the juice of the *bhanga*, the color [green] of which [the *bhanga*] remained on the turban; whence the garment [heraldry] of the *Bini Hashem* [*Muhammad's* sub-tribe] is green. When the prophet rendered them this service, they were glad and said among themselves, 'Let us give to this messenger of God, who is always running to the door of the ignorant, a little of the *bhanga*, that he may obtain the secrets of the Almighty power.' So they gave the remains of the juice to the prophet. When he had drunk it he became possessed of the secrets of the Angel of Destiny, and whatever men heard from him came through the means of this bounty.⁴³³⁶

Another drug that may have been used is opium. Opium has the effect of creating fantasies. In fact, opium smoked in pipes was where the phrase "pipe dream" originated in the late 1800's.⁴³³⁷ Tradition records yet another drug was used at the *Kaaba*:

⁴³³³ Zwemer. *Animism*, ch. 8.

⁴³³⁴ Fani. *Sufis*, pp. 22, 25.

⁴³³⁵ Fani. *Sufis*, p. 278, fn.

⁴³³⁶ Fani. *Sufis*, pp. 277-278.

⁴³³⁷ Ammer, Christine. *The American Heritage Dictionary of Idioms*, 1997, Houghton Mifflin Company, "Pipe dream" entry.

Anas said 'Some people of 'Ukl or 'Uraina tribe came to *Madina* and its climate did not suit them. So the Prophet ordered them to go to the herd of (milk) camels and to drink their milk and urine (as a medicine). So they went as directed and...became healthy...' ⁴³³⁸

To help the ill person stomach the urine, marijuana or *Hashish* may have helped the medicine go down and stay down. That marijuana was served up at the *Kaaba* is apparent from traditions—judging from this account about how *Al Tufayl* saw light hallucinations but was still able to function. *Ibn Ishaq* relates that *Al Tufayl* saw *Muhammad* standing by the *Kaaba* and said:

O prophet of God, I am a man of authority among my people and when I go back and call them to *Islam*, pray to God to give me a sign which will help me when I preach to them.' He [*Muhammad*] said 'O God, give him a sign.' So I went back to my people and when I came to the [mountain] pass which would bring me down to the settlement a light like a lamp played between my eyes and I said 'O God, not in my face! For I fear that they will think that a dire punishment has befallen my face because I have left their religion.' So the light moved and lighted on the top of my whip. The people began to look at that light attached to my whip like a candle while I was coming down from the pass to them. ⁴³³⁹

The *Koran* and the traditions speak of other visual hallucinations such as:

- ☪ "They bewitched the people's eyes" (*K* 007:116).
- ☪ The moon appeared to split into two and it was called transient magic (*K* 054:001-002).
- ☪ Pharaoh's magicians caused their staffs to only appear as though they were crawling like snakes (*K* 020:066).
- ☪ *Muhammad* often confused his imagination with his memory, as his favorite wife 'Aisha related:

Magic was worked on *Allah's* Apostle so that he began to imagine that he had done something [i.e. have sex] although he had not (*Sahih Bukhari*, vol. 7, bk. 71, no. 661; vol. 8, bk. 75, no. 400).

- ☪ *Muhammad's* drug-induced, out-of-body experiences such as his Night Journey to Jerusalem and his Ascent to Heaven (*K* 017).

Marijuana at the *Kaaba*

Marijuana at the *Kaaba* would fit the drug's historical timeline as the *Encyclopedia Britannica* states:

Cannabis is an ancient plant in terms of use, having been known in central Asia and China as early as 3,000 BC and in India and the Near East shortly thereafter. Its introduction to Europe and the Western Hemisphere was probably by way of Africa. ⁴³⁴⁰

Duncan Campbell notes that Jews, with whom *Muhammad* had plenty of contact, used marijuana:

'There can be little doubt about a role for *Cannabis* in Judaic religion,' Carl Ruck, professor of classical mythology at Boston University said. Referring to the existence of *Cannabis* in anointing oils used in ceremonies, he added:

⁴³³⁸ *Sahih Bukhari*, vol. 1, bk. 4, no. 234; also see vol. 2, bk. 24, no. 577; vol. 9, bk. 83, no. 37, etc.

⁴³³⁹ *Ishaq, Sirat*, p. 176.

⁴³⁴⁰ *EB*, accessed 4 Jul 2002, "Drug cult" entry.

‘Obviously the easy availability and long-established tradition of *Cannabis* in early Judaism...Although most modern people choose to smoke or eat pot, when its active ingredients are transferred into an oil-based carrier, it can also be absorbed through the skin.’⁴³⁴¹

Muhammad may have applied marijuana or *Hashish*-laced ointment since there are records of *Muhammad* rubbing other men. A *Hashish*-laced ointment would have been more potent than an ointment laced with marijuana.

Ibn Ishaq records how *Muhammad* rubbed or massaged people during discussions. *Muhammad* perhaps prayed while placing his hands on the unwary in imitation of the legitimate New Testament practice (Mat 19:13; Act 06:06; 13:03; 28:08). Tradition records show how:

• A Muslim recounted meeting *Muhammad* at the *Kaaba*, saying “Then he [*Muhammad*] rubbed my breast [i.e. chest] and prayed that I might be steadfast.”⁴³⁴²

• *Muhammad* stroked *Abu Baker*’s father’s “chest and asked him to accept *Islam* and he did so.”⁴³⁴³

Muhammad may have practiced hypnosis at the same time he rubbed men’s chests, for *Muhammad* was said to have sprinkled dust on the heads of his *Mekkan* opponents by putting them in a trance state using hypnosis while reciting *K* 036:001-008, starting with “*Ya Sin*, by the Wise *Quran*.”⁴³⁴⁴

It is interesting to speculate that *Muhammad* may have gained converts through this marijuana-laced ointment. Significantly, *Muhammad* said that a person guided by *Allah* trembled and had a heartwarming experience (*K* 039:023). *Muhammad* of course knew that the application of the marijuana-laced ointment was “*Allah*’s guidance” in a bottle—*Allah*’s guidance in liquid form.

Those coming to the *Kaaba* may have not thought it unusual to be anointed, or to smoke various plants. During this period, priests were the pharmacists and *Shamanistic* healers and they dispensed drugs and ointments.

Worshippers at the *Kaaba* may have been drugged involuntarily just by being in a smoky room. Kate Seredy reports being drugged from leaves tossed on a brazier; and such an incident was recorded in *Sherlock Holmes*’ “Case of the Greek Interpreter.”

Muhammad could have easily applied an ointment in wide swaths since the pilgrims coming to the *Kaaba* would have been dressed either in a scanty *Ihram* cloth or other airy clothing, or been nude during the pre-*Islamic* period. It was not until *Muhammad*’s Farewell Pilgrimage right before his death that *Muhammad* imposed the *Ihram* dress code, as the *Sufi* Martin Lings wrote:

He was also to make it clear that no one after that year would be allowed to go round the Holy House naked and that idolaters were making the Pilgrimage for the last time.⁴³⁴⁵

One seems to read about *Muhammad* rubbing other men only when he wants to convince them of the truth of *Islam*. The chroniclers of *Muhammad*’s life perhaps would rather we not know about the other times *Muhammad* did this.

⁴³⁴¹ Campbell, Duncan. “Jesus healed using *Cannabis*,” *The Guardian*, guardian.co.uk, 6 Jan 2003.

⁴³⁴² Ishaq, *Sirat*, p. 158.

⁴³⁴³ Ishaq, *Sirat*, p. 549.

⁴³⁴⁴ 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.

⁴³⁴⁵ Lings, *Sources*, p. 323.

After either smoking marijuana with *Muhammad*, or after *Muhammad* applied the ointment, the person affected felt an abnormal peace come over him, saw a hallucination or dreamt psychedelic dreams. Of course this is what was supposed to happen at a pagan shrine and place of oracle like the *Kaaba*, as the *Encyclopædia Britannica* notes:

One of the most common methods was incubation, in which the inquirer slept in a holy precinct and received an answer in a dream.⁴³⁴⁶

The drug-induced psychedelic experience then convinced the person of the truth of *Islam*. *Muhammad* may have gained dozens of converts using this chemical means of persuasion. Perhaps this is what happened to *Al Tufayl* who traveled to the *Kaaba* and when he returned home he saw a light at the end of his whip.⁴³⁴⁷

Marijuana use can easily explain most of what passes for *Muhammad's* religious experiences and that of some of his followers too:

- *Muhammad's* "Night Journey" from *Makka* to Jerusalem to heaven and back. Yoav Ben-Dov wrote about a similar Hashish-induced experience:

*After consuming too much *Hashish* in Damascus, Taylor Bayard, a nineteenth-century traveler, sees himself in two places at once: in his real life surroundings but also flying over the Egyptian pyramids.⁴³⁴⁸

- *Muhammad* being able to convince himself and his followers that seventy-two nymph nymphomaniac *Houris* awaited each *Jihadist* in a whorehouse heaven, for other religious leaders did the same thing using *Hashish*:

...in Marco Polo's tale of the Assassins and the Old Man of the Mountain, who conjured up a *Muslim* paradise for his disciples with the help of *Hashish*. With such imagery, it is not difficult to understand why their experiences were so different from those who smoke grass today, who have only childish pothead humor or subversive sites on the Internet to stimulate their imagination.... But a report of the Indian Hemp Drugs Commission in 1894 states that *Hashish* was given to *Hindu* soldiers to make them more fearless on the battlefield (as in the story of the *Assassins*).⁴³⁴⁹

- *Muhammad's* world that was filled with *Jinn* and other spirits. Louisa May Alcott (1832–1888) wrote about Hashish in one of her stories:

Hashish affects different people in different ways, and during a single trip a marvelous spectacle of light and joy can suddenly become a menacing world filled with frightening creatures. As Louisa May Alcott puts it in one of her short stories ["Perilous Play" (1869)], *Hashish* produces 'a heavenly dreaminess. [One moves] as if on air. Everything is calm and lovely...' But there are also 'phantoms, frenzies and a touch of nightmare, which seems to last a thousand years.'⁴³⁵⁰

The *Encyclopedia Britannica* states that marijuana is nearly ubiquitous:

Probably the most widespread plant having psychedelic properties and used in cults is Indian hemp, *Cannabis Sativa*, which grows all over the world except

⁴³⁴⁶ *EB*, accessed 29 Jun 2002, Oracle entry.

⁴³⁴⁷ The account *Al Tufayl* and the light on the end of his whip is found a few pages back.

⁴³⁴⁸ Ben-Dov, Yoav. "Pot Luck," *haaretz.com*, 23 May 2003, extracted from Daor, Dan (editor). *Dapei Esev: Hashish Besifrut Ha'olam, Antologia* (translated as *Grass Files: Anthology*), Hargol Books, Israel, 2003.

⁴³⁴⁹ Ben-Dov, Yoav. "Pot Luck," *Ha'aretz*, *Idem*.

⁴³⁵⁰ Ben-Dov, Yoav. "Pot Luck," *Ha'aretz*, *Op. Cit.*

in very cold climates. It is used in religious practices in India and Africa (and probably elsewhere) and is also sometimes used illicitly in the US and Europe.⁴³⁵¹

Muhammad would have had access to nearly any product grown in India and even China since the Arabs were the middlemen between the Orient and the Mediterranean and Fertile Crescent markets. The traditions even recount *Muhammad*'s recommending herbal medicine from India:

I heard the Prophet saying 'Treat with the Indian incense ([*Ud Al Hindi* aloeswood]), for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy.' Once I went to *Allah*'s Apostle with a son of mine who would not eat any food, and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of urine.⁴³⁵²

As early as the fifth to second century BC, marijuana use had spread to *Scythia*, as evidenced by unearthed "censers for burning hemp seeds found in the frozen tombs at *Pazyryk* in the *Altai* Mountains."⁴³⁵³ *Muhammad* knew of the *Zoroastrians*, and they had a psychedelic *Haoma* drink concocted with unknown ingredients. "Allusions to the twigs and branches of *Haoma*...suggest...perhaps, hemp."⁴³⁵⁴

Of course the marijuana used at the *Kaaba* was either locally grown or came by way of India since it is known that rites celebrated at the *Kaaba* were copied from India. *Al Kindy* wrote to a *Muslim* around 830 AD:

Knowest thou not that the same is the practice of the sun-worshippers and *Brahmas* in India at the present day? They make the circuit of their idol temples, with just these ceremonies, shaved and naked, or with the dress they call *Ihrâm*. The only difference is that ye perform it once in the year at a movable season while they do it twice at certain solar conjunctions, one in the spring when the heat begins, the other in autumn when the cold sets in. Such is the origin of these idolatrous customs. Thou well knowest that the Arabs practiced them from the foundation of the *Kâaba*...Thus that which ye perform in nothing differs [i.e. differs not at all] from the idolatrous ceremonies of the sun-worshippers and idolaters of India.⁴³⁵⁵

All these facts suggest that marijuana use in the *Kaaba* at *Makka* in pre-Islamic times would be neither anachronistic, out of place, nor unexpected.

Whether *Hashish* was used in addition to marijuana is another question altogether. *Hashish* is made from the *Cannabis* plant resin and so has a higher concentration of THC than marijuana. In modern times, most *Hashish* comes from the Middle East, Nepal and other Asian countries, as well as from Latin America.⁴³⁵⁶ Schultes and Hoffman wrote:

The Indian *Vadas* [or *Vedas*, written 1500 to 500 BC] sang of *Cannabis* as one of the divine nectars, able to give man anything from good health and long life to visions of the gods. The *Zend-Avesta* of 600 BC mentions an intoxicating

⁴³⁵¹ *EB*, accessed 3 Jul 2002, "Drug cult" entry.

⁴³⁵² *Sahih Bukhari* vol. 7, bk. 71, no. 596; also see 611, 613 and 616, and *Sahih Muslim*, bk. 26, nos. 5487 & 5488.

⁴³⁵³ *EB*, accessed 6 Jul 2002, "Drug cult" entry.

⁴³⁵⁴ *EB*, accessed 6 Jul 2002, "Drug cult" entry.

⁴³⁵⁵ *Al Kindy. Apology*, pp. 92-93.

⁴³⁵⁶ *EB*, accessed 4 Jul 2002, *Hashish* entry.

resin, and the Assyrians used *Cannabis* as incense as early as the ninth century BC⁴³⁵⁷

Before the *Islamic* ban on alcohol, there was less of a demand for *Hashish* in the Mideast. This may explain why widespread, heavy use of *Hashish* did not occur until immediately after the advent of *Islam*. During *Muhammad*'s time in Arabia, well-off persons such as *Muhammad* probably had access to *Hashish* from India.

The *Arabian Nights* series has two tales about *Hashish* users. Samuel Zwemer says "*The Arabian Nights*...gives us a faithful picture of popular *Islam*."⁴³⁵⁸ The "traditional" *Hashish* tale is about two *Hashish* users, one of whom was a common fisherman.⁴³⁵⁹

The *Arabian Nights* collection purportedly was compiled during the reign of *Harun Al Rashid* (786-809 AD). By 900 to 1000 AD, *Hashish* use became pervasive in Arabia. *Hashish* was heavily used in the rest of the Mideast by 1200 AD.

Marijuana was likely smoked in the *Kaaba* and the *Kaaba* probably smelled of fragrant marijuana incense. Gibb and Kramers wrote about an act that may have been caused by marijuana-induced carelessness:

When *Muhammad* reached a man's estate, the fire of a woman incensing [perhaps with marijuana incense] the *Kaaba* is said to have caught the building and laid it waste.⁴³⁶⁰

Gibb and Kramers also noted:

According to some traditions, even the Prophet had incense [perhaps with marijuana incense] burned in the *Mosque* (Tirmidhi, I. 116; see Lamens, Mo'awia, p. 367, note 8).⁴³⁶¹

Since the *Kaaba* was the "House of *Allah*" and *Allah* is a moon-god, the main ceremonies in the *Kaaba* surely occurred at night. Besides, as with many drugs, the most graphic hallucinations occur at night when people are apt to daydream and can't see reality clearly.

Pilgrims and shrine custodians would inhale the concentrated smoke in the *Kaaba*. Pilgrims may have smoked marijuana in a water pipe (a *Narghile* or *Hookah*). After reaching a trance state or at least a state of reverie, they would exit the *Kaaba*. Upon exiting the *Kaaba*, pilgrims would perhaps circumambulate the *Kaaba* to clear their eyes, breathe some fresh air and complete some crescent sightings.

If the moon were not visible in the sky, at least they could see the crescent-shaped *Hatim* Wall. Then another round of marijuana smoking would begin either in the *Kaaba* or by the *Hatim* Wall.

As the pilgrims watched clouds drift by the moon, they would inhale more marijuana fumes. Then they would drift off to sleep to await further hallucinations from *Allah* the moon-god, as F. E. Peters wrote:

As the *Hijr* is portrayed in *Muhammad*'s day, it was a place of common assembly where political matters were discussed or people prayed or as it appears, slept....The sleepers in the *Hijr* are generally dreamers and their dreams

⁴³⁵⁷ Schultes, Richard Evans and Albert Hoffman. *Plants of the Gods—Their Sacred, Healing and Hallucinogenic Powers*. Healing Arts Press, Vermont, 1992, Ch.: "The Nectar of Delight."

⁴³⁵⁸ Zwemer. *Animism*, ch. 1.

⁴³⁵⁹ Burton. *Nights*, "The Tale of Two *Hashish*-Eaters" and "The Tale of King Omar Bin Al Nu'uman and his Sons Sarikan and Zau Al Makan."

⁴³⁶⁰ Gibb & Kramers. *Encyclopedia*, p. 193, *Kab'ah* entry.

⁴³⁶¹ Gibb & Kramers. *Encyclopedia*, p. 346, *Masjid* entry.

have a divine purport: *Abd Al Muttalib* [*Muhammad's* grandfather] was inspired to discover the *Zamzam* [well] while sleeping there, the mother [*Amina*] of the Prophet had a vision of her greatness, and *Muhammad* was visited by *Gabriel* there before beginning his celebrated Night Journey—all commonplace examples of inspiration in the course of an incubation, that is, sleeping in a sacred place...*Ishmael* too the *Muslims* claimed, had been promised by God that a gate into heaven would be opened for him in the *Hijr*.⁴³⁶²

It is worth noting that nowadays, police would immediately suspect that any building closed up like the “House of *Allah*” was in fact a “drug house”—especially considering how hot the climate is in *Makka*. The *Kaaba* however seems not to have been the only place on the *Hajj* circuit with a drug history.

The Stoning of Satan Ritual

Scholars have wondered what the pre-*Islamic* Stoning of Satan ceremony was all about. Not only did *Muhammad* reform and reinterpret these pagan ceremonies but the pagans themselves may have forgotten the true meaning. *Zwemer* quoted *Wensinck* as saying:

‘...the significance of the religious ceremonies had even then lost its meaning for the people.’ Nevertheless the significance of the various rites and ceremonies, although no longer understood clearly, point to a pagan origin.⁴³⁶³

The current version of the Stoning of Satan ritual begins while the pilgrim is encamped at *Muzdalifa*. There he or she gathers up chickpea-sized pebbles overnight.⁴³⁶⁴ The pilgrim then leaves *Muzdalifa* before daybreak and hikes to the plain of *Mina* to stone the three nearby *Jamara* pillars. These pillars are commonly called the “three Satans.”

The three pillars are spaced apart to represent the three times Satan tempted *Ibrahim* in three different places. Of course the pre-*Islamic* rite had no real connection to the biblical Abraham.



Figure 15-01. The “Stoning of Satan” *Hajj* ritual at *Mina* Hill. Here pilgrims in scanty *Ihram* clothes throw pebbles at three pillars (*Jamara*). The funnel pit is meant to catch the millions of pebbles thrown. Because 244 people were trampled near these pillars in 2004, they were replaced with billboard-size walls with long catchment pits for the 2005 *Hajj*.

Richard Burton wrote:

Finding an opening, we approached within about five cubits of the place, and holding each stone between the thumb and forefinger of the right hand, we cast it at the pillar, exclaiming, ‘In the name of *Allah* and *Allah* is Almighty! (I do this) in Hatred of the Fiend [*Satan*] and to his Shame.’⁴³⁶⁵

Shaykh Al Albani wrote in his *Hajj* guide about the Stoning of Satan ritual:

Then he stones it with seven small stones, like the Stones of *Khadhf*—which are slightly longer than the chickpea. And he recites *Takbeer* while throwing

⁴³⁶² Peters. *Hajj*, pp. 15-16.

⁴³⁶³ *Zwemer. Animism*, ch. 8.

⁴³⁶⁴ *Al Albani. Rites*, the section on “The Stoning (*Ar-Ramee*).”

⁴³⁶⁵ *Zwemer. Animism*, ch. 8.

each stone. And he ceases reciting *Talbiyyah* when throwing the last stone....So when he has stoned the *Jamrah* everything becomes lawful for him again except women, even if he has not sacrificed or shaved his head—so he may wear his clothes and use perfume. However, he should perform *Tawaaf-ul-Ilaada* on the same day (before *Maghrib*) if he wishes to continue in his state of having left *iHraam* [or *Ihram*]⁴³⁶⁶—otherwise, if he has not made *Tawaaf* before the evening (before *Maghrib*) then he returns to the state of *iHraam* as he was before the stoning—so he should remove his clothes and put on *iHraam* according to the Prophet's saying: 'Verily on this day has been allowed for you, when you have stoned the *Jamrah*, that was prohibited for you except women (sexual intercourse). Verily on this day everything that you were prohibited from (by *iHraam*) has been allowed for you, when you have stoned the *Jamrah*, except the women (sexual intercourse)—so if evening comes upon you before you have made *Tawaaf* of this House then you revert to the state of *iHraam* as you were before stoning the *Jamrah*—until you make the *Tawaaf*.'⁴³⁶⁷

Notice that the Stoning of Satan ritual mostly releases the pilgrim from the sacred state of *Ihram* that was entered into at the start of *Hajj*. This is the case even though the *Hajj* is not quite over. *Muhammad* said about the *Hajj*:

And the prophet said: 'He who performs *Hajj* and does not speak obscenely or commit evil then he returns from his sins just as the day his mother gave birth to him, and if he did so then his *Hajj* would be accepted...The accepted *Hajj*—there is no less a reward for it than Paradise.'⁴³⁶⁷

One pilgrim stated his understanding of the ritual:

I was throwing stones at the devil because through that we cleanse ourselves of sin.⁴³⁶⁸

Malise Ruthven wrote:

Here [at *Muzdalifa*] two evening prayers, the *Maghrib* and '*isha*', are performed together: the pilgrims, now cleansed of sin, are expected to purge themselves of all resentments against others. The narrowness of the passage makes it densely crowded. At *Muzdalifa*—'the place where one makes oneself agreeable'—the pilgrims collect the small pebbles, 49 in all, to be used in the most complicated and arcane of the *Hajj* ceremonies, the ritual stoning of the three pillars, or *Jamarat*, at *Mina*.⁴³⁶⁹

Minarets and the Three Jamara Pillars are Asherah Poles

What the pre-Islamic ceremony of Stoning the Devil was will be discussed shortly. What *Muhammad* came to think of the ceremony can be ascertained from several similar traditions of which Samuel Zwemer provides an example:

A curious tradition is given by *Abu Dawud* 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

⁴³⁶⁶ *Al Albani. Rites*, in the section "The Stoning (Ar-Ramee)."

⁴³⁶⁷ "That an accepted *Hajj* is rewarded by paradise is reported by Bukharee, Ahmad, An-nasa'iee & *Ibn Maajah* from *Abu Hurairah*. See '*Silsilat-ul-Ahadeeth-us-Saheehah*' (no. 1200) and '*Al Irva'*' (no. 769)" (*Al Albani. Rites*, in the section "Advice for those about to perform *Hajj*").

⁴³⁶⁸ "Many Pilgrims Stone 'Devil' Bush in *Hajj* Ritual," reuters.com, 21 Jan 2005, JW.

⁴³⁶⁹ Ruthven. *World*, p. 22.

before him [a *Muslim* praying] they ought to be punished on that account; with the pelting of stones."⁴³⁷⁰

Another *Hadith* says *Muhammad* said:

When any one of you prays he should not let anyone pass in front of him (if there is no *Sutra*), and should try to turn him away as far as possible, but if he refuses to go, he should turn him away forcibly for he is a devil.⁴³⁷¹

Before, during and after the stoning ceremony, the pilgrim is supposed to pray. *Al Albani* says that the pilgrim...

...recites *Takbeer* while throwing each stone...and he ceases reciting *Talbiyyah* when throwing the last stone.⁴³⁷²

The Three *Jamara* Pillars, like *Muhammad's Sutra*, are three phallic symbols—large *Asherah* poles. The idea behind the stoning ceremony is that the continual pelting of the pillars drives away any devils or *Jinn* who might block the prayer from reaching the pillar.

Apparently, it was thought if the pilgrims' prayers reached the pillar, it would reach heaven without fail. Zwemer wrote that at *Mina* "during the devil-stoning" ceremony is one of the fifteen places, "all of them connected...with the old idolatry of Arabia," where prayer was granted.⁴³⁷³

Tradition indicates that *Ibrahim* pelted a demon with stones until the demon fled. So the continual barrage of stones at the Three *Jamara* pillars means no demon can possibly intercept the pilgrims' prayers, as Zwemer wrote:

Houtsma has made it probable that the stoning was originally directed at the sun demon...⁴³⁷⁴

The fact that *Muhammad* considered the demon who was pelted during the Stoning of Satan ceremony was a sun-god is discussed in a previous chapter. Also discussed at the same spot is how the several pebbles that pilgrims threw came to have power to dispel the sun demon from the Venus *Asherah* poles (the Three *Jamara* pillars). The pebbles had been bathed in moonlight the night before and moonlight dispels the sun demon.

Minarets, like *Muhammad's Sutra* pole and the three *Jamaras*, are giant *Asherah* poles. *Mosques* are often walled enclosures with four *Minaret* towers. The *Minarets* and walls constitute a step up from *Asherah* poles. The *Minaret* and walls doubly assure *Muslims* that no non-*Muslim* can come between *Muslims* and *Allah* and thus block a *Muslim's* prayer.

Muslims like to say that the *Minaret* came from towers on the corners of the temple square in Damascus, but these pre-*Islamic* towers probably served the same purpose as *Minarets*—they were *Asherah* poles! Thus *Minarets* are just one more piece of pre-*Islamic* paganism to which *Muslims* adhere.

The Pre-Islamic Origin of the Three *Jamaras* Ceremony

In *Islamic* times, the Stoning of Satan ritual seems to be the real endpoint and goal of the *Hajj*. This fact provides a clue as to the pre-*Islamic* origin and purpose of the ritual. The *Encyclopedia Britannica* states:

⁴³⁷⁰ Zwemer. *Animism*, ch. 3 + fn 15: "Ad-Damiri's *Hayat Al-Hayawan*, 3, v. i, p. 708."

⁴³⁷¹ *Sahih Muslim*, bk. 4, no. 1023.

⁴³⁷² *Al Albani*. *Rites*, in the section "The Stoning (Ar-Ramee)."

⁴³⁷³ Zwemer. *Animism*, ch. 8.

⁴³⁷⁴ Zwemer. *Animism*, ch. 8.

Along with the sacramental function of the drug cults is the concept of purification through drug [ab]use. This may take the form of certain ritualistic preparations for the ceremony or the observing of certain taboos for days before it, or may be a part of the ceremony itself. Many psychedelic drugs produce nausea and the consequent vomiting may be looked on as a purging of faults. In more advanced cults the purification may be seen as the pure and ethical living that should both precede and follow the ceremony.⁴³⁷⁵

The Stoning of Satan shows all hallmarks of once having been a purgative purification rite that incorporated the use of drugs:

- Ⓒ The *Hajj* events constitute the “ritualistic preparations for the ceremony.”⁴³⁷⁶
- Ⓒ The *Ihram* state is “the observing of certain taboos for days before it [the purification event].”⁴³⁷⁷
- Ⓒ The release from most of the *Ihram* state, the canceling out of sins and the promised reward of heaven show that the Stoning of Satan ritual purifies and purges the participant of sin.
- Ⓒ The chickpea-sized pebbles likely represent the nauseating drug taken in pre-Islamic days.
- Ⓒ Gathering the pebbles before leaving *Muzdalifa* reflects the time it would take for the nauseating drug to work. If a pilgrim took the right dosage at *Muzdalifa*, he or she would be nauseated by the time he or she reached the plain of *Mina*.
- Ⓒ That the participant “recites *Takbeer* while throwing each stone...and he ceases reciting *Talbiyyah* when throwing the last stone”⁴³⁷⁸ suggests that the pre-Islamic ritual involved hurling something out of the pilgrim’s mouth.
- Ⓒ The pebble thrown at the pillar represents the projectile vomit that once helped to rid oneself of sin in pre-Islamic days in a purgative ritual. The pillars were installed so:
 - ★ Everyone hurled vomit at a central point and not accidentally at each other.
 - ★ Everyone need not watch his step.⁴³⁷⁹

⁴³⁷⁵ EB, accessed 3 Jul 2002, “Drug cult” entry.

⁴³⁷⁶ EB, accessed 3 Jul 2002, “Drug cult” entry.

⁴³⁷⁷ EB, accessed 3 Jul 2002, “Drug cult” entry.

⁴³⁷⁸ Al Albani. *Rites*, in the section “The Stoning (*Ar-Ramee*).”

⁴³⁷⁹ Many were mystified as to why the World Trade Towers held so much attraction for *Muslims* since many Americans never heard of the skyscrapers before *Muslims* bombed them in 1993, and then hurled planes into both towers in a suicidal attack on September 11th, 2001.

The “Stoning of Satan” rite may go a long way to psychologically explain the target selection. *Muslims* hurl projectiles at three pillars (now replaced with walls for crowd control reasons) called the “three Satans” at *Mekka*. Many, if not most, *Muslims* consider the U.S. to be the “Great Satan.” Evidently, *Muslims* considered the World Trade Center Twin Towers to be the penultimate symbol of the “Great Satan.” This surmise seems all the more plausible since:

- Ⓒ Prior to 2005, graffiti denouncing Bush was daubed on the pillars” (“Many Pilgrims Stone ‘Devil’ Bush in *Hajj* Ritual,” reuters.com, 21 Jan 2005, *JW*), and
- Ⓒ *Hezbollah* has one tall and one short square pillars side-by-side on Lebanon’s southern border representing the Great Satan (U.S.) and the Little Satan (Israel) (picture at Totten, Michael J. “The Lebanese/Israeli Border,” michaelstotten.com, 29 Nov 2005) (cont’d...)

Also interesting is the fact that there is the tradition that *Muhammad* said a sign of the end of the world would be excessively tall buildings (Lings. *Sources*, pp. 330-331). So there may also be an eschatological side to the 9/11 attacks.

If the drug in question did not induce nausea, perhaps it was an expectorant. Moshan Fani (1615-1670 AD) was a *Sufi* and the author of *The Dabistan* (~1645 AD). Fani says that the cult of the Persians believed that the *Kaaba* at *Makka* was once a Zoroastrian fire temple.⁴³⁸⁰

Notably, fire temples distributed drugs like myrobalan and gum Arabic.⁴³⁸¹ Myrobalan (*Fructus Chebulae*) is known as “*Buddha’s Chosen Herb*” and has many medical purposes including as an expectorant. An expectorant of course results in spit. So the pre-Islamic purgative rite may have involved spitting in addition to vomiting. *Muslim* tradition suggests that spitting was an important pre-Islamic rite. Zwemer wrote:

A young mother yet a slender girl, brought her wretched babe and bade me spit upon the child’s sore eyes; this ancient *Semitic* opinion and custom I have afterward found wherever I came in Arabia. *Meteyr* nomads in *el-Kasim* have brought me, some of them bread and some salt, that I should spit in it for their sick friends...when I blamed their superstition they answered simply, that ‘such was the custom here from time out of mind.’

In regard to blowing and spitting as methods of healing or conferring a blessing, it is important to note the Arabic distinction between *Nafakha* and *Nafatha*, the latter means to blow with spittle. A *Muslim* correspondent in *Yemen* points out this distinction and says that there is no real healing power or hurting power in the dry breath. It is the spittle or soul-stuff that transfers good or ill.⁴³⁸² The transference of “ill” from the body to the pillars made the pre-Islamic ritual into a purgative ritual. Zwemer also wrote in regard to spitting (note: readers of sensitivity are strongly urged not to read the following quote):

The Rev. Edwin F. Calverley tells this story: ‘What do you suppose I have just seen?’ exclaimed an excited Jew to a Christian in a *Muslim* city of Arabia. ‘What was it? Where did you see it?’ ‘There was a whole group of Arab women standing outside the big door of the *Mosque* and they all had cups or glasses in their hands.’ ‘Oh they were beggars and they were waiting for the men to get through reciting their prayers.’ ‘But no, they were not beggars, because I saw the beggars at another door and besides, I watched the men as they came out of the *Mosque* and, it is hard to believe it, they spat right into the cups and glasses and bowls that the women and children and even men held out to them. Some of the *Muslims* spat into one cup after another—into every cup that was put near them. I never saw the like in all my life!’ ‘That is indeed most strange and revolting! What were they doing it for? I’m sure I don’t know. Why don’t you go and ask some *Muslim* about it?’

Soon he came back, utterly disgusted. Did you find out what the purpose is?’ ‘Yes, and that is the most repulsive thing of all! I wouldn’t have believed it about them if anybody but one of their own religion had told it to me. Those people with the cups and bowls have some friend or some one in their family who is sick and they are collecting the spittle of the men who have just finished their prayers for their sick ones at home.’

My *Muslim* friends could not give me the religious authority supporting their unhygienic custom, but such authority exists nevertheless. *Al Bukhari* (*Sahih VII*,

⁴³⁸⁰ Fani, *Dabistan*, p. 29.

⁴³⁸¹ Fani, *Dabistan*, pp. 22, 25.

⁴³⁸² Zwemer, *Animism*, ch. 9.

p. 150) gives two traditions reporting *Mohammed's* sanction for the practice. After recording the usual 'chain of witnesses, *Al Bukhari* relates that 'Aisha...said that the Prophet...told a sick man, 'In the name of *Allah* the earth of our land and the saliva of some of us cure our sick, by the permission of our Lord.'⁴³⁸³

Another purification ritual involving the mouth that still survives and is popular among *Muslims* is saying *Koranic* verses into cupped hands and then passing the hands over an object or one own body to impart the blessing.

The next event after pilgrims Stone the Pillars at *Mina* is the Day of Sacrifice at *Mina* when whole camels and other animals are sacrificed and eaten. Also, to remove lice, pilgrims can get their heads shaved. One is also free to remove the *Ihram* outfit and wear normal clothing and one can resume sexual relations,⁴³⁸⁴ as *Al Albani* also wrote:

...after this *Tawaaf* [circumambulation of the *Kaaba* after the Day of Sacrifice] everything again becomes lawful for him that became unlawful due to *Ihram* [holy state]—even the woman (sexual intercourse).⁴³⁸⁵

This suggests that in pre-*Islamic* times the pilgrim would spit, and also purge his stomach of its contents at the phallic pillars of *Mina* and then clean up a bit by changing clothes and cutting off lousy hair. The pilgrim would then gorge himself on a ritual sacrifice on the Day of Sacrifice and then he would participate in a ritual orgy.

So one can see that the pre-*Islamic Hajj* was an astral fertility rite where pilgrims would abstain from sex for a while and purge themselves of sin by spitting and vomiting. Then, having been purified, the pilgrim would feast on sacred food and would join a sacred orgy.

What Drug Artificially Produced Symptoms In, and Loosened the Lips of, Muhammad

A study of the genuine symptoms attendant to *Muhammad's* initial revelation is useful in figuring out his drug of choice. Right after his initial call, *Muhammad* felt no pressure from the crowd to embellish the symptoms that were induced by drug abuse with additional faked symptoms of epilepsy. The *Islamic* historian Mumtaz Sadik Ali Tajddin wrote about *Muhammad's* initial call:

The earliest sources relate that the moon on that day of the eve of *Ramadan* enwrapped [Mount] *Hira*...there was no one else, only the sky and the earth and the crescent-moon between them [the earth and the sky], rising sometimes aloft and sinking to the edge of the horizon. Stricken with panic *Muhammad* came home from *Hira* on that morning, strangely troubled, his great eyes dilated in wonder. 'Cover me up, Khadija, cover me up!' he said in feverish agitation. After awhile, he became calmer and spoke thus 'A strange vision appeared to me in the cave of *Hira* tonight. The vision said 'I am the angel *Gabriel*, sent by God.'⁴³⁸⁶

⁴³⁸³ Zwemer. *Animism*, ch. 9.

⁴³⁸⁴ Glassé, *Encyclopedia*, p. 445, Appendix B: "Makka and the Hajj" entry.

⁴³⁸⁵ *Al Albani*. *Rites*, "The Sacrifice," point 114.

⁴³⁸⁶ Tajddin. *Ismailis*.

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.'⁴³⁸⁷

Ibn Ishaq wrote about *Muhammad*'s initial call:

I thought, 'Woe is me poet or possessed—Never shall *Quraysh* say this of me! I will go to the top of the mountain and throw myself down that I may kill myself and gain rest. So I went forth to do so and then when I was midway on the mountain, I heard a voice [*Gabriel*] from heaven...'⁴³⁸⁸

M. H. Haykal wrote about *Muhammad*'s initial call:

Stricken with panic, *Muhammad* arose and asked himself, 'What did I see? Did possession of the devil which I feared all along come to pass?' *Muhammad* looked to his right and his left but saw nothing. For a while he stood there trembling with fear and stricken with awe. He feared the cave might be haunted and that he might run away still unable to explain what he saw.⁴³⁸⁹

William Muir wrote about *Muhammad*'s prophethood:

The Prophet was of a high-strung and nervous temperament. So afraid was he of darkness, that, on entering a room at night, he would not sit down [un]till a lamp had been lighted for him; and *Al Wakidi* adds that he had such a repugnance to the form of the cross that he broke everything brought into the house with the figure upon it.⁴³⁹⁰

Margoliouth wrote about *Muhammad*'s prophethood:

Scrupulous care was bestowed by him [*Muhammad*] on his person: every night he painted his eyes and his body was at all times fragrant with perfumes. His hair was suffered to grow long till it reached his shoulders; and when it began to show signs of gray, these were concealed with dyes.⁴³⁹¹

The dye was reddish-orange or reddish-brown *Henna*. Even with all this hair care, *Muhammad* contracted lice.⁴³⁹²

The following list of symptoms is compiled from the above descriptions of *Muhammad*'s calling, his lifestyle and his "strange fits." The few, probably faked, epileptic symptoms have been excluded because they were likely faked. *Muhammad*:

- Grew his hair long.
- Exhibited feverish, agitated behavior, was "strangely troubled" and suicidal.
- Perspired abnormally.
- Had alternately a flushed-red and pale-white face.
- Was irrationally frightened (paranoid) and panicky.
- Had visual hallucinations (an angel appeared, moon bounced around) and auditory hallucinations (heard bells).
- Lost interest in honest work and sex and preferred to either meditate in a dark cave, or cavort with women.
- Used cosmetics on the eyes, perhaps to cover up the sunken eye look common to drug abusers.

⁴³⁸⁷ Geisler & Saleeb. *Answering*, p. 154.

⁴³⁸⁸ Ishaq. *Sirat*, p. 106.

⁴³⁸⁹ Haykal. *Life*, p. 74, as quoted in Geisler & Saleeb. *Answering*, p. 155.

⁴³⁹⁰ Muir. *Life*, vol. iii, ch. 10, p. 61; see also fn. 46.

⁴³⁹¹ Margoliouth. *Rise*, pp. 88-89, 104-106, as quoted in Warraq. *Why*, p. 91.

⁴³⁹² Bukhari, vol. 9, no. 130, as quoted in Trifkovic. *Sword*, pp. 45-46.

- Ⓒ Had dilated eyes and dilated pupils. That *Muhammad* felt most comfortable hanging out in the dimly lit Mount *Hira* cave for days at a time suggests that his pupils were dilated and his eyes were sensitized to light. Staying in a cave until his marijuana “stash” ran out and the symptoms subsided was easier than squinting all day.
- Ⓒ Used perfume and incense, possibly to cover up the peculiar smell of smoked marijuana.
- Ⓒ Wrongly sensed that someone else (*Gabriel*, angels, demons, *Jinn*, spirits of the dead) was present.
- Ⓒ Heard a bell ringing in his ears (tinnitus) when *Koran* verses were revealed.⁴³⁹³ Marijuana is known to make pre-existing tinnitus worse.
- Ⓒ Suffered from a headache.

Parents with teenagers with the above symptoms and lifestyle would rightly suspect tetrahydrocannabinol (THC) abuse.

THC is a mild euphoriant, as well as an intoxicating hallucinogen.⁴³⁹⁴ THC is the primary intoxicant in *Ganja*, *Hashish* and marijuana, all of which are prepared from various parts of the *Cannabis* plant.

The Bible is another source of evidence of *Muhammad*'s drug abuse. Scholars have amply demonstrated the Bible's influence, albeit belated influence, on *Muhammad* and on the *Koran*. It seems the “official” version of *Muhammad*'s call has uncanny parallels to *Muhammad*'s unique interpretation of Isa 29:09-12:

Be stunned and amazed, blind yourselves and be sightless; be drunk, but not from wine, stagger, but not from beer. *Yahveh* has brought over you a deep sleep; He has sealed your eyes (the prophets); he has covered your heads (the seers). For you this whole vision is nothing but words sealed in a scroll. And if you give the scroll to someone who can read and say to him, ‘Read this, please,’ he will answer, ‘I cannot; it is sealed.’ Or if you give the scroll to someone who cannot read and say ‘Read this, please,’ he will answer, ‘I don’t know how to read.’

Muhammad stayed in a dark cave at Mount *Hira* to, in a sense, blind himself. He used marijuana to “be drunk, but not from wine,” and to “stagger, but not from beer.” *Muhammad* slept and that “sealed his eyes.”

That the angel *Gabriel* choked *Muhammad* with a cloth may have been *Muhammad*'s interpretation of Isaiah's “he has covered your heads.” Isaiah says both the learned and unlearned could not read a scroll. This reminds one of how the Angel *Gabriel* showed *Muhammad* a scroll three times and said “Recite,” but each time *Muhammad* said that he was illiterate.

THC is not chemically addictive but THC can create a strong psychological dependence. In fact, a psychological dependence can become as controlling as a chemical addiction. The whole lifestyle of a THC user may revolve around marijuana.

Marijuana is quite addictive psychologically. A US federal government National Survey on Drug Use and Health survey revealed that 15 percent of people who have ever sampled marijuana in the US reported using marijuana in the last month. This is higher than the sample/addiction rates of other illegal drugs: meth (five percent), heroin (three percent), crack (eight percent) and painkillers (ten percent).

⁴³⁹³ Montecroce. *Crucible*, p. 92.

⁴³⁹⁴ EB. *Marijuana* entry.

Incidentally, the sample/use rates for legal drugs were: cigarettes (37 percent) and alcohol (60 percent), but 27 of the 60 percent abused alcohol in the prior month by drinking five or more drinks on one occasion.⁴³⁹⁵

One symptom of psychological dependence is that irrational thinking suddenly makes sense. One can be sure the psychological dependence is doing the talking when marijuana users say:

- Ⓒ “Marijuana ought to be legalized even though THC saps users’ motivation. Never mind the fact that many users who could have achieved a profession and became upstanding citizens only end up with menial jobs, and sometimes do jailtime or end up on welfare.”
- Ⓒ “Alcohol and cigarettes already cause many people to die prematurely, so there is no reason not to legalize yet another habit-forming, carcinogenic drug like marijuana.”

Such crazy talk statements reminds one of many statements in the traditions attributed to *Muhammad*.

Compare *Muhammad*’s symptoms to the side effects of THC as listed by the *Encyclopedia Britannica*:

Perceptual distortions may also occur, involving space, time, sense of distance and sense of the organization of one’s own body image (i.e. depersonalization). Thought processes may also become disorganized, with fragmentation, disturbances of memory and frequent shifts of attention acting to disrupt the orderly flow of ideas...undesired subjective experiences include fear, anxiety or panic.⁴³⁹⁶

The perceptual-distortion effect involving space and distance may have made the Moon Illusion seem much more awe-inspiring to *Muhammad*. The “perceptual distortion” involving the “sense of organization of one’s own body image” might explain why *Muhammad* fancied that he was possessed by a demon. Clearly, *Muhammad* felt fear, anxiety and was panicky.

Encyclopedia Britannica elsewhere states other negative side effects of THC:

Marijuana...is more apt to produce effects at the opposite or mild end of the continuum from those of LSD. When smoked, physiological manifestations are apparent within minutes. These include dizziness, lightheadedness, disturbances in coordination and movement, a heavy sensation in the arms and legs, dryness of mouth and throat, redness and irritation of the eyes, blurred vision, quickened heartbeat, tightness around the chest, and peculiarities in the sense of hearing such as ringing, buzzing, a feeling of pressure in the ears or altered sounds.

Occasionally drug abuse is accompanied by nausea and an urge to urinate or defecate. There is also a feeling of hunger that may be associated with a craving for sweets. Toxic manifestations are rare and include motor restlessness, tremor, ataxia [lacking coordination], congestion of the conjunctivae of the eye, abnormal dilation of the pupil, visual hallucinations and unpleasant delusions. Marijuana is not a drug of addiction. Use does not lead to physical dependence and there are no withdrawal symptoms when the drug is discontinued. Psychological dependence does occur among certain types of users. Infrequently, a ‘*Cannabis* psychosis’ may occur, but generally this type of psychiatric reaction is associated only with heavy, long-term use of *Hashish*, such as in India and

⁴³⁹⁵ Tierney, John. “Debunking the Drug War,” nytimes.com, 9 August 2005.

⁴³⁹⁶ EB, accessed 28 Jun 2002, “Drug use” entry.

Morocco. Other effects of chronic *Hashish* use are a debilitation of the will and mental deterioration.

Psychological manifestations are even more variable in response to *Cannabis*. Alterations in mood may include giggling, hilarity and euphoria. Perceptual distortions may also occur, involving space, time, sense of distance and sense of the organization of one's own body image. Thought processes may also become disorganized with fragmentation, disturbances of memory, and frequent shifts of attention acting to disrupt the orderly flow of ideas. One may also experience some loss of reality contact in terms of not feeling involved in what one is doing; this may lead to considerable detachment and depersonalization. On the more positive side, there may be an enhancement in the sense of personal worth and increased sociability. Undesired subjective experiences include fear, anxiety or panic. These effects vary considerably with practice and with the setting in which the drug is taken.⁴³⁹⁷

Muhammad was said to experience ringing in the ears (*Tinnitus*) during his "strange fits," which is a symptom of THC use. The visual hallucination symptom would explain *Gabriel's* appearing to *Muhammad*. Perhaps the dizziness and the hallucination side effect together explain why *Muhammad* saw the moon jump up and down on the horizon.

The *Arabian Nights* series has two tales about *Hashish* use. The traditional tales of the *Arabian Nights* collection purportedly was compiled less than two centuries after *Muhammad*, who died in about 632 AD. One traditional tale even concerns a *Hashish* user and the moon.

This traditional tale (more like real-life account of a wacky drug-trip) of "Two *Hashish* Eaters" excerpt will give the reader pause concerning *Muhammad's* hallucination involving the moon. On the 797th night, Scheherazade spoke:

There was once, my lord...a man in a certain city, who was a fisherman by trade and a *Hashish*-eater by occupation. When he had earned his daily wage, he would spend a little of it on food and the rest on a sufficiency of that hilarious herb [*Cannabis*]. He took his *Hashish* three times a day: once in the morning on an empty stomach, once at noon and once at sundown. Thus he was never lacking in extravagant gaiety. Yet he worked hard enough at his fishing, though sometimes in a very extravagant fashion.

On a certain evening for instance, when he had taken a larger dose of his favorite drug than usual, he lit a tallow [i.e. fat-based] candle and sat in front of it, asking himself eager questions and answering with obliging wit. After some hours of this delight, he became aware of the cool silence of the night about him and the clear light of a full-moon above his head, and exclaimed affably to himself: 'Dear [imaginary] friend, the silent streets and the cool of the moon invite us to a walk. Let us go forth, while all the world is in bed and none may mar our solitary exaltation.'

Speaking in this way to himself, the fisherman left his house and began to walk towards the river; but, as he went, he saw the light of the full-moon lying in the roadway and took it to be the water of the river. 'My dear old [imaginary] friend the fisherman,' he said 'get your line and take the best of the fishing, while your rivals are indoors.' So he ran back and fetched his hook and line and cast into the glittering patch of moonlight on the road.

⁴³⁹⁷ EB, accessed 28 Jun 2002, "Drug use" entry.

Soon an enormous dog, tempted by the smell of the bait, swallowed the hook greedily and then, feeling the barb, made desperate efforts to get loose. The fisherman struggled for some time against this enormous fish [really, a dog], but at last he was pulled over and rolled into the moonlight. Even then he would not let go his line but held on grimly, uttering frightened cries. 'Help, help, good *Mussulmans!*' he shouted. 'Help me to secure this mighty fish, for he is dragging me into the deeps! Help, help, good friends, for I am drowning!' The guards of that quarter ran up at the noise and began laughing at the fisherman's antics; but when he yelled: '*Allah*, curse you...! Is it a time to laugh when I am drowning?' they grew angry and, after giving him a sound beating, dragged him into the presence of the *Kadi* [judge].⁴³⁹⁸

Muhammad received his call at age forty or so. *Muhammad's* prolonged use of marijuana and *Hashish* likely did take its toll on *Muhammad's* mental faculties. *Encyclopedia Britannica* states:

A hallucinogenic drug may lead to experiences that resemble psychoses, in which case it is called psychotomimetic; under other circumstances it may cause a quasi-mystical or psychedelic experience.⁴³⁹⁹

Prolonged use would have contributed to *Muhammad's* experience at the Mount *Hira* cave, but it was the immediate use of marijuana at the cave that led to the hallucination of the moon jumping around on the horizon and the angel *Gabriel* choking him.

The mediums at the Oracle at *Delphi* breathed in concentrations of hydrocarbons in an enclosed space and suffered from hypoxia. Likewise, the Mount *Hira* cave was an enclosed space and the campfire reduce the available oxygen. The resultant hypoxia enhanced the hallucinatory effects of being alone while breathing in THC. The thinner atmosphere at the Mount *Hira* cave had its effect too—as *Haaretz* reported:

...divine revelations take place at relatively low altitudes, it is safe to assume...sufficiently high to arouse similar experiences in individuals who, in any case, tended toward mystical experiences. Altitude sickness can occur at low altitudes. It is interesting to note that, although autoscopy [an out-of-body experience] is more frequently encountered among pilots of jet planes flying at high altitudes, it also occurs among helicopter pilots flying at altitudes of between 1,500 and 3,000 meters.⁴⁴⁰⁰

The idea of a cave appealed to *Muhammad* because he knew caves were where drug-induced religious experiences often occurred. Cave art and artifacts suggest that caves have been a poor-man's cathedral since prehistoric times.

The cave reminded *Muhammad* of the enclosed space of the *Kaaba*. The *Kaaba*, with its thick stone walls, may have been modeled on caves that it replaced. In fact, the *Kiswa*, the black silk drop cloth over the *Kaaba*, is embroidered with verse from "The Cave" *Sura* of the *Koran* (K 018).^{4401 4402} The "Cave" chapter is so named because it contains the story of the "Sleepers in the Cave" (*Ashab-i-Kahf*) (K 018: 008-026).

⁴³⁹⁸ Burton. *Nights*, "The Tale of Two *Hashish*-Eaters" and "The Tale of King Omar *Bin Al Nu'man* and his Sons *Sarrkan* and *Zau Al Makan*."

⁴³⁹⁹ *EB*, accessed 3 Jul 2002, "Drug cult" entry.

⁴⁴⁰⁰ Arzy, *Shahar* & Moshe Idel & O. Blanke, "Magical mystery tours," *haaretz.com*, 26 Aug 2005.

⁴⁴⁰¹ Hughes. *Dictionary*, *Kiswa* entry, p. 280, left column.

⁴⁴⁰² *Zwemer. Animism*, ch. 8.

So it would seem that the *Kaaba* was popular because travel to this man-made cave was more convenient than trudging to nearby glens for drug rituals in smoky caves. *Ibn Ishaq* relates that *Muslims* first worshipped in the glens around *Makka*.⁴⁴⁰³ Its many caves may be why the spiritual center of *Makka* came to exist in a desolate desert in a dry wadi prone to flash flooding.⁴⁴⁰⁴

Makka surely did not come to prominence as the traditions say. *Makka* was not a major caravansary, and *Makka* was not rich and prosperous. F. E. Peters wrote:

The center of town was wrapped in 'suffocating heat, deadly wind, clouds of flies,' as an Arab geographer later described it, while the so-called outskirts were little more than mud huts clinging to the slopes of the inhospitable mountains.⁴⁴⁰⁵

The *Sayl* is the torrential flooding that has plagued *Makka* for most of its history and has succeeded in leveling the most substantial of structures, to say nothing of the humble abodes of the fifth- and sixth-century *Quraysh*.⁴⁴⁰⁶

Attempts to explain *Makka's* past prosperity are misguided and uninformed since *Makka* never was prosperous until modern times. F. E. Peters wrote:

Makka, it is often said in an attempt to explain its prosperity or simply why people chose to settle there in the first place, stood at the nexus of natural trade routes. In fact, it does not. The natural route between *Yemen* and the north lies well east of *Makka* and caravans going there obviously made a detour. There were many places in the near vicinity of *Makka*, *Ta'if*, for example, with better soil, more water and a better climate. What *Makka* possessed and they did not, though we cannot explain how or why, was an intrinsic holiness.⁴⁴⁰⁷

Perhaps pre-Islamic *Makka* was holy because of the many caves for drug ceremonies. Marijuana users are known for their lack of ambition and initiative. In the deserts of *Makka* no one would nag marijuana users to plow a field, hoe a row, pick a crop, pay taxes or enlist in an army. In short, the wastelands and caves of *Makka* were a marijuana users' paradise just as modern out-of-the-way-places are.

Just as the Greeks initiated the Olympics in honor of the high god *Zeus*, so the pre-Islamic *Hajj* was created in honor of the high god *Allah*. Of course this Olympics was created by and for drug abusers. So instead of a track and stadium, there is nude circumambulation around the drug house *Kaaba*, camping at *Muzdalifa* and purgative ceremonies at *Mina*.



Figure 15-02. *Muslims* circumambulating the *Kaaba*.

Muhammad attended rituals at the *Kaaba* and sought out the Mount *Hira* cave for the same reason that marijuana smokers commonly smoke in small rooms, walk-in closets and in automobiles with tinted glass. The enclosed, small spaces trap and concentrate marijuana smoke and also shut out sunlight.

Sunlight is uncomfortable to drug abusers because some drugs dilate the pupils and smoke irritates the eyes. Both the *Kaaba* and the Mount *Hira* cave were

⁴⁴⁰³ *Ishaq. Sirat*, p. 118.

⁴⁴⁰⁴ Peters. *Makka*, p. 24.

⁴⁴⁰⁵ Peters. *Makka*, p. 22.

⁴⁴⁰⁶ Peters. *Makka*, p. 24.

⁴⁴⁰⁷ Peters. *Makka*, p. 22.

hermetically sealed except for the entrance. Like the black *Kiswa* blanket at the *Kaaba*, *Muhammad* may have put a blanket over the cave entrance to keep marijuana smoke in and sunlight out.

From the early sources, we know that *Muhammad* rushed home and told his wife, *Khadija*, to cover him up. So the night of *Muhammad*'s call was cold. This meant that *Muhammad* likely had a blanket over the cave entrance for keeping out the cold air.

Muhammad surely made a campfire on such a cold night. As it burned down to embers it removed oxygen from the air and replaced it with carbon dioxide and monoxide, making *Muhammad* lightheaded and enhancing the symptoms of THC intoxication.

In the Mount *Hira* cave *Muhammad* may have eaten *Hashish*, smoked marijuana or burned it as incense. Breathing in concentrated marijuana smoke has nearly instantaneous effects on the brain, while eating *Hashish* has more prolonged, powerful effects.

So it would seem that *Muhammad*'s call at the Mount *Hira* cave likely was caused by an extra-heavy dose. Like other would-be mediums in medieval Arabia, *Muhammad* probably used drugs to induce revelations.

This interpretation of *Muhammad*'s Mount *Hira* cave experience is supported by the fact that a few years later in another cave in Mount *Thawr*, *Muhammad* felt the "peace" or "tranquility" (Arabic: *Sakina*) of God descend on him and his companion (*K* 009:040). Notably, the mouth of the Mount *Thawr* cave is reported as being somewhat blocked up, trapping some of the marijuana smoke inside, as Karen Armstrong wrote:

God had sent down His *Sakina* once before, when *Abu Bakr* and *Muhammad* had hidden for three days in the Cave outside *Makka*, despised and rejected by their kinsmen and facing the possibility of imminent, pointless death. The *Sakina* [*K* 002:248; 009:026, 040; 048:004, 018, 026], it will also be recalled, seems to have been related to the Hebrew *Shekinah*, the term for God's presence in the world.⁴⁴⁰⁸

The *Sufi* Martin Lings wrote how the entrance was blocked up:

...the Prophet and *Abu Bakr* went to the mouth of the cave. There in front of it, almost covering the entrance, was an acacia tree, about the height of a man, which [supposedly] had not been there that morning; and over the gap that was left between the tree and the wall of the cave a spider had woven its web.⁴⁴⁰⁹

Evidently, marijuana use made *Muhammad* believe the tree grew up overnight. Shorosh wrote:

Miracles were reported to have happened there. Allegedly, a spider wove her web across the mouth of the cave and branches sprouted over it on which wild pigeons settled as camouflage.⁴⁴¹⁰

The *Sakina* induced a feeling of unnatural peace—like the peace after marijuana use (*K* 002:248; 009:026, 040; 048:004, 018, 026). Amerindian chiefs use to smoke peace pipes (calumets) to achieve a similar effect with tobacco.

The description of the *Sakina* seems to have been a hallucination inspired by the serpentine wafting of marijuana smoke. Gibb and Kramers wrote:

⁴⁴⁰⁸ Armstrong, *Biography*, p. 224.

⁴⁴⁰⁹ Lings, *Sources*, p. 119.

⁴⁴¹⁰ Shorosh, *View*, p. 57.

The patriarch [*Ibrahim*] came to Arabia led by the *Sakina*, which had the shape of a stormy wind with two heads; it is also described as having a snake's head. When it reached the site of the *Kaaba*, it wound itself round the foundation and said 'Build on me.' According to others, *Ibrahim* built on its [the snake's] shadow.⁴⁴¹¹

What was different about the night of *Muhammad*'s initial call in the Mount *Hira* cave is that *Muhammad* experienced a "bad trip" (a negative hallucination). *Muhammad* was likely accustomed to positive hallucinations after using marijuana. He probably was unaware that his surroundings might bring about negative hallucinations, as the *Encyclopedia Britannica* states about THC:

These effects vary considerably with practice and with the setting in which the drug [*Cannabis*] is taken.⁴⁴¹²

Muhammad evidently thought that the Mount *Hira* cave might be haunted even before having his negative hallucination. The cave seemed especially spooky at night and *Muhammad* feared he was possessed by a demon.

Muhammad's fears not only affected the content and tone of the hallucination but also his interpretation of the hallucination, as the *Encyclopedia Britannica* states:

...more than 100 plants known to have properties that affect the mind [and are used in religious ceremonies]...Though these drugs vary greatly in composition, their effects tend to be similar. Such factors as the personality, mood, expectation of the user, the setting, the nature of those in charge, and the interpretation of the experience may have a more significant effect on the experience than do the specific properties of the drug.⁴⁴¹³

Muhammad may also have felt ill from a THC non-lethal overdose, which made him think that he might be possessed by a demon, as the *Encyclopedia Britannica* states:

At other times illness may be interpreted as the result of possession by evil spirits.⁴⁴¹⁴

Hallucinations often occur when a marijuana user is sleepy or dozes off. *Ibn Ishaq* notes that *Muhammad*, during his initial call, was asleep when the angel *Gabriel* came and choked him three times.⁴⁴¹⁵ 'Ali Dashti also relates a tradition where *Muhammad*'s revelatory state is described as sleep:

A state of inspiration came over the Prophet. 'Omar signaled to Ba'li to come in. Ba'li went in and saw the Prophet looking like someone asleep, snoring and with his blessed complexion flushed.⁴⁴¹⁶

When a person is tired or asleep, the subconscious wells up in the form of irrational thinking and dreams. So *Muhammad*'s tiredness and his fears combined and led to the negative hallucination of the angel *Gabriel* choking him.

After being choked three times, it took *Muhammad* a long while to convince himself that *Gabriel* was an angel rather than a demon. Saint Paul said that Satan masquerades as an angel of light but evidently does not put on a very convincing performance every time (2Co 11:14). So it seems eating *Hashish* and using

⁴⁴¹¹ Gibb & Kramers. *Encyclopedia*, p. 195, *Kab'ah* entry.

⁴⁴¹² EB, accessed 28 Jun 2002, "Drug use" entry.

⁴⁴¹³ EB, accessed 3 Jul 2002, "Drug cult" entry.

⁴⁴¹⁴ EB, accessed 3 Jul 2002, "Drug cult" entry.

⁴⁴¹⁵ Ishaq. *Sirat*, p. 106.

⁴⁴¹⁶ Dashti. *Career*, p. 59.

marijuana in a relatively enclosed space may have been a main cause of *Muhammad's* first prophetic experience.

There are however other indications that *Muhammad* used marijuana and *Hashish*. For instance, *Muhammad* banned the drinking of alcohol (K 002:219; 004:043; 005:090). The prohibition of drinking in *Islam* occurred on 4 AH/625 AD. That many *Muslims* did not abandon *Islam* immediately due to this prohibition of wine indicates the availability of other intoxicants such as marijuana, *Hashish* and opium, as the *Encyclopedia Britannica* states:

In *Islam*, which prohibits use of alcohol, there has been much more general use of *Cannabis*. The fanatical sect known as the Assassins, founded in the eleventh century, used *Hashish*; their name is derived from an Arabic word denoting a consumer of *Hashish*.⁴⁴¹⁷

The history of marijuana, *Hashish* and opium poppies in Arabia likely pre-dates *Islam* by centuries or even millennia. Morphine and heroin were unheard of in medieval Arabia because they are modern laboratory derivatives of opium. That the early *Muslims* used *Hashish* is suggested by the fact that wherever *Muslims* conquered, widespread *Hashish* use ensued.

Also interesting is the fact that vegetal motifs in early *Islamic* art were the norm until the eleventh century, as though plants with drug properties were an integral part of early *Islam*. The most famous example is the interior of the Dome of the Rock.

Starting in the eleventh century, geometric patterns became the dominant *Islamic* art form. Perhaps early *Islamic* plant art was alluding to how certain hallucinatory plants were instrumental in the formation of *Islam*.

So it is plausible that *Muhammad* knew that he and his followers could afford to give up one of their many vices. Giving up alcohol would make *Muhammad* and *Muslims* feel at least a semblance of religiosity, especially when compared to their fellow pagan Arabs. Giving up alcohol would still leave *Muhammad* and *Muslims* free to enjoy THC and opium, as well as all the other vices that *Islam* legalizes such as polygyny and easy divorce.

After *Muhammad's* initial call, he did not receive another revelation for some time, so he contemplated suicide.⁴⁴¹⁸ That *Muhammad* considered suicide during the "intermission" (Arabic: *Fatrah*) between his revelatory activities is well documented by Bukhari, *Ibn Ishaq*, *Ibn Sa'd*, Tabari (839–923 AD) and others.⁴⁴¹⁹

Tabari even wrote that *Muhammad* sporadically took steps to commit suicide throughout the rest of his career as a prophet:

Narrated 'Aisha: But after a few days [the reportedly Christian] Waraqa died and the Divine Inspiration was also paused for a while and the Prophet became so sad as we have heard that he intended several times to throw himself from the tops of high mountains. Every time he went up the top of a mountain in order to throw himself down, *Gabriel* would appear before him and say 'O *Muhammad*! You are indeed *Allah's* Apostle in truth,' whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but

⁴⁴¹⁷ EB, accessed 3 Jul 2002, "Drug cult" entry.

⁴⁴¹⁸ Muir, *Life*, vol. 2, ch. 3.

⁴⁴¹⁹ Silas, "Muhammad's Suicide Attempts," and "Comments on a 'Response to Muhammad's Suicide Attempts,'" AnsweringIslam.org, accessed 26 Sep 2003.

when he used to reach the top of a mountain, *Gabriel* would appear before him and say to him what he had said before.⁴⁴²⁰

Norman Geisler also wrote about *Muhammad's* suicidal thoughts:

Also clouding the alleged divine origin of his message is the fact that after this there was a long period of silence, which according to some accounts lasted about three years, during which time *Muhammad* fell into the depths of despair, feeling forsaken by God and even entertaining thoughts of suicide. These circumstances strike many as uncharacteristic of a divine call.⁴⁴²¹

This indicates that after his frightful hallucinations of an angel choking him, *Muhammad* likely reduced his consumption of THC. Because *Muhammad* did not overdose during this period, he did not hallucinate and so he received no further revelation during this "intermission."

Muhammad reminisced about the euphoria and favorable hallucinations of the earlier, heavier drug abuse that he felt he had to swear off. In other words, *Muhammad* suffered from a psychological dependence to THC use. The disappointment of not receiving further revelations (i.e. hallucinations) after his initial call and his psychological dependence to THC, led to thoughts of committing suicide.

Marijuana may also help explain *Muhammad's* surprising lack of offspring—considering how many wives and concubines *Muhammad* had. *Muhammad* had no surviving male heir.

The *Muslim* scholar and statesman, Ali Dashti lists twenty-three women in *Muhammad's* life, which averages out to one intimate woman for each year of *Muhammad's* twenty-three-year prophethood:

1. Khadija 2. Sawda 3. Aesha [Aisha] 4. *Omm [Umm]* Salama 5. Hafsa 6. Zaynab I [former wife of prophet's adopted son Zayd] 7. Jowayriya [Juwayriyah] 8. *Omm [Umm]* Habiba 9. Safiya [Jewess and widow of Kinana, whom *Muhammad* had tortured to death and decapitated⁴⁴²²] 10. Maymuna I 11. *Fatima* I 12. Hend 13. Asma I 14. Zaynab II 15. Habla 16. Asma II 17. *Fatima* II 18. Mariya the *Copt* (a Christian) 19. Rayhana (Jewess who was widowed when 600 to 900 men of the Jewish *Kurayza* tribe were beheaded in one day⁴⁴²³) 20. *Omm [Umm]* Sharik 21. Maymuna II 22. Zaynab III 23. Khawla.⁴⁴²⁴

Of these twenty-three women, two were concubines: Mariya the Christian *Copt* and Rayhana the Jewess. Robert Morey points out that:

The last four women were neither wives nor slaves [concubines] but devout *Muslim* women who 'gave' themselves to satisfy *Muhammad's* sexual desires.⁴⁴²⁵

Worth noting is the tradition that says that during *Muhammad's* Night Journey, he married three additional women in heaven: 1) Mary, the mother of Jesus, 2) the sister of Moses and 3) the wife of Pharaoh. Salman Hassan Jabbaar wrote:

When he [*Muhammad*] returned to earth from that trip [Night Journey] 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

⁴⁴²⁰ *Sahih Bukhari*, vol. 9, bk. 87, no. 111.

⁴⁴²¹ Geisler & Saleeb. *Answering*, p. 156.

⁴⁴²² Ishaq. *Sirat*, p. 515.

⁴⁴²³ Ishaq. *Sirat*, p. 466.

⁴⁴²⁴ Dashti. *Career*, pp. 123-125.

⁴⁴²⁵ Morey. *Invasion*, p. 86.

mother in paradise' [which information surely hurried her along to the grave]. 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 the daughter of Imran, to Kulthum, Moses' sister and to Assiya, wife of the Pharaoh.'⁴⁴²⁶

Ali Dashti wrote on the subject of *Muhammad's* celestial marriages:

According to the *Cambridge Tafsir* [commentary on the *Koran*], the word *Thayyibat* (widows or divorcees) refers to Pharaoh's wife Asiya, and the word virgins (*Abkar*) refers to Jesus' mother Mary, both of whom are waiting to be married to the Prophet *Muhammad* in heaven.⁴⁴²⁷

Muslims like to excuse *Muhammad* for having so many intimates by advancing the suspect assertion that "most" of the women were widows. One must never forget that *Muhammad's* *Jihad* made many women into widows and slaves. At least two of *Muhammad's* wives were made into widows by *Jihad* (as was noted above). More of *Muhammad's* wives and sex-slaves were widows of husbands who were either on the giving or receiving end of *Jihad*. Moreover, *Muhammad* made around twenty-three women into widows when he himself died—another one of the cruelties of polygyny.

Marijuana and Gonorrhea Rendered *Muhammad* Heirless

Muhammad apparently was sexually impotent for a whole year. Gordon Newby wrote:

During *Muhammad's* lifetime, Jewish magicians are supposed to have cast a spell on *Muhammad*, rendering him impotent or in pain for a period of time.⁴⁴²⁸

Muhammad's biographer, *Ibn Ishaq* wrote about *Muhammad's* impotence:

From B. Zurayq [a Jewish tribe at or near *Madina*]: Labid b. A'sam who bewitched the apostle of God so that he could not come at his wives.⁴⁴²⁹

Michael Lecker wrote that the witchcraft's desired effect was:

...harming the Prophet's sexual potency. This is expressly said in the sources...⁴⁴³⁰

Guillaume wrote:

In commenting on this [*Muhammad's* impotence] Suhayli [died 1185 AD/581 AH] asserts that the tradition is sound and is accepted by the traditionalists. He found in the *Jami'* of Mu'ammār b. Rashid...the statement that the spell lasted for a year. He adds that the *Mu'tazili* and Modernists rejected the tradition on the ground that prophets could not be bewitched otherwise they would commit sin and that would be contrary to the word of God 'And God will protect them from men' (*Sura* 5.71). He [Suhayli] finds the tradition unassailable. It is properly attested and intellectually acceptable. The prophets were not preserved from bodily afflictions in which category sorcery falls.⁴⁴³¹

Because *Muhammad* thought a certain Jew bewitched him and caused his year long impotency, he wrote two *Koranic* chapters:

Commentators on the *Koran* relate that the reason for the revelation of the chapter quoted above [*K* 113] was that a Jew named Lobeid [or Labid] had, with

⁴⁴²⁶ Jabbaar, Salman H. "The Place of Women in Christianity & Islam," AnsweringIslam.org, 1994.

⁴⁴²⁷ Dashti. *Career*, p. 138.

⁴⁴²⁸ Newby. *Arabia*, p. 73.

⁴⁴²⁹ Ishaq. *Sirat*, p. 240, in the section "The Names of the Jewish Adversaries."

⁴⁴³⁰ Lecker. *Arabia*, XII:563.

⁴⁴³¹ Ishaq. *Sirat*, p. 240, fn. 1.

the assistance of his daughters, bewitched *Mohammed* by tying eleven knots in a cord which they hid in a well. The Prophet falling ill in consequence, this chapter [K 113] and that following it [K 114] were revealed; and the angel *Gabriel* acquainted him with the use he was to make of them [K 113-114] and told him where the cord was hidden. The [later] *Khalif* Ali fetched the cord and the Prophet repeated over it these two chapters; at every verse, a knot was loosed until, on finishing the last words, he was entirely freed from the charm.⁴⁴³²

It must have been psychologically painful for *Muhammad* when he was unable to satisfy himself at the expense of his beautiful wives and sex-slaves. Moreover, *Muhammad* had no surviving male heir and could not even hope for one as long as he was bewitched and impotent.

It seems that *Muhammad's* sterility problem caused him to increase his THC intake. Not only did the THC ameliorate his just-described psychological discomfort, but apparently, marijuana had sexual side effects on *Muhammad*. First, marijuana took away what few inhibitions about sex that *Muhammad* had and second, stimulated *Muhammad's* sex libido. Examples of *Muhammad's* loosened inhibitions include:

☪ When *Muhammad* visited the house of his adopted son, Zayd, he saw "Zaynab unveiled and was enamored by her beauty." Zayd divorced Zaynab and *Muhammad* married her despite the scandal caused by marrying his son-in-law's wife (K 033:037).⁴⁴³³ Regarding this and similar scandals, *Muhammad's* wife Aisha then said: "Allah was quick to fulfill his desires" (*Suyuti's Asbab Al-Nuzul* comments on K 033:049).

☪ *Muhammad* married and had sex with Safiya on the very night that her husband Kinana was tortured and beheaded on *Muhammad's* orders.^{4434 4435}

☪ Aisha recounted what she thought when she first saw Juwayriyah, that is, shortly before *Muhammad* proposed to Juwayriyah and married her:

She [Juwayriyah] was a woman of great loveliness and beauty...when I saw her at the door of my room I was filled with misgivings, for I knew that the Prophet would see in her what I saw.⁴⁴³⁶

☪ *Muhammad's* satyriasis was so severe that he commanded that women show only their face and hands in public so he could control himself (K 004:034; 033:059; *Sunan Abu-Dawud* 32:4092).

☪ Serge Trifkovic wrote how *Muhammad* came to have about two dozen sexual contacts with only some being "regulars":

...as for the women, 'whenever *Muhammad* took a woman as a captive, if he imposed the veil on her, *Muslims* would say he took her as a wife, but if he left her unveiled they would say 'He owned her as a slave;' that is, she became a property of his right hand.'⁴⁴³⁷

Marijuana can either depress or stimulate the sex drive. Yoav Ben-Dov wrote:

For astronomer Carl Sagan, jazz clarinet player Milton Mezzrow and others, *Cannabis* arouses sensual feelings and enhances sexual pleasure. But Gautier

⁴⁴³² Zwemer. *Animism*, ch. 9.

⁴⁴³³ Shamoun, Sam. "Revisiting *Muhammad's* Marriage to His Adopted Son's Divorcee, Zaynab Bint Jash." *answering-Islam.org*, accessed 28 Sep 2005.

⁴⁴³⁴ Ishaq. *Sirat*, p. 515.

⁴⁴³⁵ Muir. *Life*, vol. 4, pp. 70-71.

⁴⁴³⁶ Lings. *Sources*, pp. 241-242.

⁴⁴³⁷ Trifkovic. *Sword*, p. 127.

claims that it depresses the sex drive altogether. 'A *Hashish* user would not lift a finger for the most beautiful woman in Verona,' he writes.⁴⁴³⁸

Marijuana must have stimulated *Muhammad's* sex drive. Serge Trofkoivic wrote about *Muhammad's* unusual sexual symptoms:

According to Bukhari, *Muhammad* sometimes had sex with all his wives in one night, and at that time he had nine wives, and he once said of himself that he had been given the power of forty men [*Sahih Bukhari*, vol. i, bk. 5, no. 268; vol. vii, *Hadith* no. 142].⁴⁴³⁹

Hamdun Dagher wrote:

A tradition says: 'The Messenger of God said '*Gabriel* met me with a pot, of which I ate and I was given the *Kafit* [sexual ability] of forty men'' (*Tabaqat Ibn Sa'd*, 8:192). Another tradition has it that *Muhammad* was given the strength of thirty men, as *Al Tabarani* mentioned (*Al Anwar Al Muhammadiyya Min Al Mawahib Al 'adunniyya*, Beirut, 1892, p. 261) and *Al Bukhari*: 'The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number. I asked Anas, 'Had the Prophet the strength for it?' Anas replied, 'We used to say that the Prophet was given the strength of thirty men'' (*Ghusl* 12 [*Sahih Bukhari*, vol. 1, bk. 5, no. 268]). *Salma* narrated: 'In one night, the Prophet had intercourse with his nine wives (who were to outlive him). When he would come out each time he would say 'Pour water for me.' He would wash before having sex with the following one. I asked him 'Oh Messenger of God, isn't one time of washing enough for you?' The Prophet replied, 'This is purer and better'' (*Tabaqat Ibn Sa'd*, 8:193). *Al Qadi 'Iyad* said that the Messenger of God was given enough strength to have intercourse with all his wives (*Al Shifa Fi Sifat Al Mustafa*, Beirut, 1980, 1:195).⁴⁴⁴⁰

Muhammad said in the above quote, "*Gabriel* met me with a pot, of which I ate and I was given the *Kafit* [sexual ability] of forty men" (*Tabaqat Ibn Sa'd*, 8:192). This story is *Muhammad's* way of alluding to *Hashish* as though it were a heaven-sent drug. So THC may explain a lot of *Muhammad's* excesses, both violent and sexual.

Notably, nudity and frolicking at night are main story elements in the two *Arabian Nights* tales about *Hashish*: "The Tale of the *Hashish* Eater" and the "traditional" "Tale of the Two *Hashish* Eaters."

That *Muhammad* was able to have sex with nine or eleven women in a short period of time and not impregnate any sexual partner is consistent with marijuana use. Marijuana users often report sexual dysfunction, including the inability to achieve orgasm after arousal. So *Muhammad* likely faked an orgasm and then moved on to the next wife or concubine, repeating the process until he cycled through all his wives.

The inability to reach orgasm meant *Muhammad* found sexual satisfaction elusive. So *Muhammad* collected twenty-four women like other people might collect menageries in the forlorn hope that the next pretty woman would bring him instant satisfaction and a male heir.

⁴⁴³⁸ Ben-Dov, Yoav. "Pot Luck," *haaretz.com*, 23 May 2003, extracted from Daor, Dan (editor).

Dapei Esev: Hashish Besifrut Ha'olam, Antologia (translated as "Grass Files: Anthology"), Hargol Books, Israel, 2003.

⁴⁴³⁹ Trifkovic. *Sword*, p. 163.

⁴⁴⁴⁰ Dagher, Hamdun. *The Position of Women in Islam*. Excerpt from Ch. 23, "The Prophet *Muhammad* and his Wives," and footnotes 13 and 14, *light-of-life.com*.

Muhammad was not always impotent and all his sexual partners could not have been infertile. Tradition says that *Muhammad* did have a few children but the males all died in their infancy. Of the daughters who survived into adulthood, only *Fatima* outlived *Muhammad*. One however could imagine *Muhammad* having dozens of children given all his female acquaintances and his reportedly insatiable sex drive.

Muhammad's household may have used drugs, which may explain why the few children *Muhammad* sired did not survive to adulthood. Studies have found that when either the man or women uses marijuana, the couple is significantly less fertile and their newborns weigh less.⁴⁴⁴¹ The *Columbia Electronic Encyclopedia* states:

Marijuana lowers testosterone levels and sperm counts in men and raises testosterone levels in women. In pregnant women, it affects the fetus and results in developmental difficulties in the child.⁴⁴⁴²

Another reason *Muhammad* collected wives may have been the hope that the next woman would be fertile enough to make up for his lack of potency. Certainly it was a stigma in medieval Arabian culture to have such a large *Harem* and so few offspring.

The *Encyclopedia Britannica* mentions these symptoms arising from THC use:

Thought processes may also become disorganized, with fragmentation, disturbances of memory and frequent shifts of attention acting to disrupt the orderly flow of ideas.⁴⁴⁴³

Many infertility problems involve more than one factor and it seems as though *Muhammad*'s involved both marijuana and a venereal disease (VD). Very likely, *Muhammad* gave his twenty-three sexual partners gonorrhea, a disease that causes miscarriages and infertility.

Muhammad's case is similar to that of England's Charles VIII, who remained heirless because he gave his six wives syphilis. Incidentally, *Muhammad* would not have had syphilis since that disease was only known in Europe after 1492 AD.

The *Clinical Microbiology Review* publication states:

It was not until AD 130 that [Roman physician] Galen, who mistakenly confused the purulent discharge associated with gonococcal urethritis with semen, introduced the term gonorrhea, i.e. 'flow [*rhoe*] of seed [*gonos*].'⁴⁴⁴⁴

The "discharge" is actually pus from the mucous membrane infection in the genital and urinary tracts. The purulent discharge is often called the "gonorrhea drip" which occurs any time during the day or night. Untreated gonorrhea leads to sterility in both men and women.

The *Hadith* suggest that *Muhammad* had the "gonorrhea drip" and that *Muhammad* and his wives mistook the pus for semen (Arabic: *Janaba*). This was in accord with the common ancient misunderstanding that the pus was semen, as noted above:

Narrated 'Aisha: 'I used to wash the semen off the clothes of the Prophet and even then I used to notice one or more spots on them' (*Sahih Bukhari*, vol. 1, bk. 4, no. 233).

⁴⁴⁴¹ "Smoking pot thwarts fertility treatments," msnbc.com, 31 Mar 2006.

⁴⁴⁴² CEE, Marijuana entry.

⁴⁴⁴³ EB, accessed 28 Jun 2002, "Drug use" entry.

⁴⁴⁴⁴ Edwards, Jennifer L. & Michael A. Apicella. "The Molecular Mechanisms Used by Neisseria gonorrhoeae To Initiate Infection Differ between Men and Women," *Clin Microbiol Rev.* 2004 October; 17(4), pp. 965-981, pubmedcentral.nih.gov.

Narrated 'Aisha: 'I used to wash the traces of *Janaba* (semen) from the clothes of the Prophet and he used to go for prayers while traces of water were still on it (water spots were still visible)' (*Sahih Bukhari*, vol. 1, bk. 4, no. 229).

The *Clinical Microbiology Review* publication states that gonorrhea was known as a venereal disease (VD) long before *Muhammad's* time:

[Greek physician] Hippocrates referred to acute gonorrhea as 'strangury' obtained from the 'pleasures of Venus' in the fourth and fifth centuries BC.⁴⁴⁴⁵

That *Muhammad* thought the pus was an over-abundance of semen and a gift from *Allah* delivered by the male Venus angel, is suggested by what the Spaniard Alvarus Paulus (flourished 854 AD) wrote about *Muhammad's* "gonorrhea drip":

...In their disturbing teachings, these ones [that is, the *Muslims*] recount and babble, as if proclaiming something noble, that this pimp of theirs, preoccupied with the activity of seduction, had obtained the power of *Aphrodite* [the Greek **Venus**] in excess of other men; that he had received, as a gift from his god [*Allah*], a more abundant 'will of **Venus**' than others; that he had a **greater quantity of [seminal] liquid** for his foul activities than the rest; that **he could distribute this fluid with less effort** [very descriptive of gonorrhea drip] than could other [uninfected] men; and that he had been given the endurance in *Coitus* and indeed the abundance of more than forty men for exercising his lust for women. The foul, fertile abundance of his rank loins [came] not from God, the begetter of all things, as this most evil robber dreamed, but from **Venus**, the ridiculous mate of *Vulcan*, that is, from the wife of fire. She is called *Afroditin* [*Aphrodite*] on account of this foamy liquid [**Venus** was thought to have been born of sea-froth and semen] and it is to her that venereal activity is ascribed. This shameless one [*Muhammad*] called her *Alkaufeit*. Excellent praise indeed! What an elegant gift of great carnality.⁴⁴⁴⁶

Muhammad's men also seem to have had the "gonorrhea drip." That *Muhammad* mistook the pus for semen is suggested by the fact that he gave *Muslims* permission to do the *Hajj* in this condition "forever" afterward, as the *Hadith* record:

Narrated *Ibn 'Abbas*:...Jabir said surprisingly, 'Shall we go to *Mina* [at *Mekka* during the *Hajj*] while semen is dribbling from our male organs?' ...When this news reached the Prophet he delivered a sermon...At that *Suraqa Bin Malik* stood up and asked 'Oh *Allah's* Apostle! Is this permission for us only or is it forever?' The Prophet replied, 'It is forever' (*Sahih Bukhari*, vol. 3, bk. 44, no. 683; also see vol. 9, bk. 92, no. 464).

By contrast, *Yahveh* told Moses that anyone with a continuous discharge was unclean and would have to remain outside the camp of Israel (Lev 15:03, 25, 26).

When *Muhammad* said that he was able to make the round of all his wives in one night (quoted above), this probably means he mistook the pus for semen each time. When he said he had the strength of thirty or forty men (quoted above), he probably thought the "gonorrhea drip" was a continual flow of semen, as went the ancient misunderstanding. When *Muhammad* said men in *Muslim* heaven (*Janna*) would be given the strength of a hundred men (quoted above), he meant they would all have the "gonorrhea drip."

⁴⁴⁴⁵ Edwards, Jennifer L. & Michael A. Apicella. "The Molecular Mechanisms Used by Neisseria gonorrhoeae To Initiate Infection Differ between Men and Women," *Clin Microbiol Rev.* 2004 October; 17(4), pp. 965-981, pubmedcentral.nih.gov.

⁴⁴⁴⁶ Wolf. *Antichrist*, p. 9.

The *Koran* Itself Evidences *Muhammad's* Drug Abuse

The *Koran* itself evidences that the above symptoms occurred in *Muhammad*. Carlyle wrote:

It is as toilsome reading as I ever undertook, a wearisome, confused, jumble, crude, incondite [badly constructed]. Nothing but a sense of duty could carry any European through the *Koran*.⁴⁴⁴⁷

W. Montgomery Watt criticized the *Koran* for its "disjointedness."⁴⁴⁴⁸ The Arabic literary scholar R. A. Nicholson wrote that the *Koran* is...

...obscure, tiresome, uninteresting; a farrago [i.e. mix] of long-winded narratives and prosaic exhortations.⁴⁴⁴⁹

C. C. Torrey adds the following comments about the *Koran*:

His characters [e.g. the *Muslim* Noah, *Ibrahim* and Moses] are all alike and they utter the same platitudes. He is fond of dramatic dialogue but has very little sense of dramatic scene or action. The logical connection between successive episodes is often loose, sometimes wanting; the points of importance, necessary for the clear understanding of the story, are likely to be left out. There is also the inveterate habit of repetition and a very defective sense of humor....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 time 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 [i.e. the Flood].⁴⁴⁵⁰

Muslim manufactured traditions to discredit criticisms of the *Koran's* glaring deficiencies. The tradition that *Muhammad* was an illiterate is an attempt to shift blame to others. That *Muhammad* was illiterate is less than likely given that *Muhammad* was a:

- Member of a revered clan, the *Hashimites*, of a respected tribe, the *Kuraish*.
- Man from a family that was heavily involved with pre-Islamic religion that was based mainly on Arabic poetry. Poetry was hung around the *Kaaba* in pre-Islamic times along with pictures of idols and cultic symbols. Notably, some of the poetry was allowed to remain hung on the walls of the *Kaaba* even after *Muhammad* purged the *Kaaba* of idols.⁴⁴⁵¹
- Businessman who occasionally traveled. *Muhammad* also descended from a family of businessmen who sometimes traveled.

⁴⁴⁴⁷ Quote of Carlyle in Geisler & Saleeb, *Answering*, p. 189.

⁴⁴⁴⁸ Watt & Bell, *Introduction*, p. 22.

⁴⁴⁴⁹ Nicholson, Reynold A. *A Literary History of the Arabs*, Cambridge University Press, Cambridge, United Kingdom, 1969, p. 161.

⁴⁴⁵⁰ Torrey, *Foundations*, p. 108, as quoted in Warraq, *Why*, p. 55.

⁴⁴⁵¹ "But Arabic literature did not begin with the *Quran*. 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-Quais, Antar and Zuhair (*Medieval Sourcebook: Pre-Islamic Arabia: The 'Hanged' Poems, before 622 CE*, fordham.edu/halsall/source/640hangedpoems.html).

- Ⓒ Husband of a rich woman, Khadija, who had been widowed. She surely would have been discriminating in her choice of a husband and a prerequisite would be that he could read.

Some traditions say the entire *Koran* was pieced together after *Muhammad's* death from memory and from scattered notes. One wonders what *Muhammad's* scribes, who are mentioned in *Muhammad's* biographies and in *Islamic* traditions, were doing while *Muhammad* was alive!

The *Koran* has *Allah* saying he provided a "**Koran**," a "book," not just scattered notes. The *Koran* says:

- Ⓒ I swear by the *Koran* full of wisdom (K 036:002).
- Ⓒ I swear by the *Koran*, full of admonition (K 038:001).
- Ⓒ I swear by the **Book** that makes things clear: Surely We [*Allah*] have made it an Arabic *Koran* that you may understand. And surely it is in the original of the **Book** with Us, truly elevated, full of wisdom (K 043:002-004).
- Ⓒ I swear by the **Book** that makes manifest (the truth). Surely We [*Allah*] revealed it on a blessed night...Therein every wise affair is made distinct (K 044:002-004).
- Ⓒ I swear by the glorious *Koran* (K 050:001).

If the truth were told about the *Koran*, it would probably be that the scribes edited and edited, but there was only so much the scribes could do with such sorry, psychedelic material. Not even Rumpelstiltskin could have spun such straw into gold.

So it seems that even after extensive scribal editing, the *Koran* is a monument to *Muhammad's* scattered thinking. This supports the hypothesis that *Muhammad* habitually used marijuana and hashish, especially just prior to his public revelatory episodes.

Unfortunately, this psychedelic literature is far from harmless. The *Koran* seems to exhibit the same faults as psychedelic experiences in general. The *Encyclopedia Britannica* states:

The literal meaning of the term psychedelic ("mind-manifesting") suggests the vast amount of material (feelings, images, etc.) released by these drugs from the unconscious. This material, related as it is to the psychological needs and history of the person, is viewed as both uplifting and creative and, on the other hand, **frightening** and **destructive**.⁴⁴⁵²

As far as the *Koran* is concerned, more descriptive words than these could hardly be found!

⁴⁴⁵² EB, accessed 3 Jul 2002, "Drug cult" entry.

Chapter 16: Moon-o-theistic Religious Culture

Deconstructing the Myth that *Islam* Borrowed the Crescent From Christianity

Gullible nineteenth-century acaDhimmis believed uninformed *Muslims* who said that *Allah* and *Islam* had nothing to do with the crescent symbol. In the nineteenth century, many *Muslims* assumed that the Turks introduced the crescent symbol into the rest of *Islamdom* as late as the fifteenth century AD.

The crescent was used in the Roman and Byzantine Empires, leading some nineteenth-century acaDhimmis to assume the Turks inherited the crescent from Constantinople. Some onion domes of some Orthodox churches still have crescents with crosses in modern times.



Figure 16-01. Illustration of crosses above crescents that are still seen above some Orthodox Church “onion” domes in southeastern Europe that celebrate the throwing off of *Islam*’s shackles. Left: the cross and crescent are on a single onion dome; right: the cross is on a taller dome and the crescent is on a shorter dome.

Hughes Dictionary (1885 ed.) speculates on the origin of the *Islamic* crescent:

Crescent...this figure however did not originate with the Turks, but it was the symbol of sovereignty in the city of *Byzantium* previous to the *Muslim* conquest, as may be seen from the medals struck in the honor of Augustus Trajan [reigned 98–117 AD] and others...It must have been adopted by *Muhammadans* for the first time upon the overthrow of the Byzantine Empire by *Muhammad* II and it is now generally used by the Turks as the insignia of their creed.⁴⁴⁵³

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*.⁴⁴⁵⁴

Note how similar the above quotation is to the *Muslims*’ debatable contentions that the veil came from the Persians, iconoclasm came from Christianity and the *Koran*’s errors about Christianity worshipping Mary (*K* 072:003) and Jews worshipping Ezra (*K* 002:259-260; 009:030) came from sects that *Muhammad* knew of (all subjects discussed elsewhere).

The *Encyclopedia Britannica* notes that the myth about the origin of *Islam*’s crescent does not align well with history:

Later it [the crescent] became the symbol of the Byzantine Empire, supposedly because the sudden appearance of the moon saved the city of *Byzantium* ([later called] Constantinople [but now called *Istanbul*]) from a surprise attack. It once was thought that the *Ottoman* Turks adopted the crescent for their own flags after capturing Constantinople in 1453, but in fact they had been using the symbol for at least a century before that, for it appeared on the standards of their infantry under *Sultan* Orhan (~1324 to ~1360). In that case however the crescent may have been of different origin...⁴⁴⁵⁵

⁴⁴⁵³ Hughes, *Dictionary*, p. 63, Crescent entry.

⁴⁴⁵⁴ Warraq, *Why*, p. 194.

⁴⁴⁵⁵ *EB*, accessed 22 Jun 2003, Crescent entry.

Similarly, Clare Gibson notes an even earlier Turkish use of the crescent well before Constantinople fell:

Sultan Osman had a vision of a crescent-moon before his conquest of the lands now known as Turkey in 1299 [AD] and it [the crescent] became the emblem of his dynasty, to whose scion, Mehmed II, Constantinople fell in 1453.⁴⁴⁵⁶

Early Byzantine crescent usage is discussed in the section on the Mary Orant icon (see the Index). Later cross-over-crescent usage on top of Orthodox Church onion domes (illustrated above) could conceivably be related to Mary symbolism (Rev 12:01), but probably is the Christian answer to earlier *Muslim* practices:

• Some early *Muslim* coins had a crescent over a cross and even sliced into a cross. These coins are discussed in an earlier chapter (see *Caliph coins* the Index).

• Since the eleventh century or before, *Muslims* put a crescent over a cross whenever they conquered a church or replaced the cross with a crescent.⁴⁴⁵⁷ So when a church was regained from the *Muslims*, the Christians replaced the crescent with a cross or put a cross over the crescent. In at least one case a statue of the Virgin Mary still standing on a crescent was placed on top of a *Minaret* that the *Muslims* had built by a baroque-style church—at the castle-cathedral of Peter & Paul in *Kamyanets-Podilsky, Ukraine*.

Historians remark about the cross-over-the-crescent atop St. Dmitrii in the town of *Vladimir*, which is east of Moscow. This church was built between 1193-1197 AD by Vsevolod (also spelled Vsyevolod) III, who ruled 1176-1212 AD:

The cupola of Saint Dmitrii Cathedral has preserved to the present day its *Byzantine*, helmet-like shape. Its top is crowned with an old open-work gilded copper cross, which has a dove vane on its top and a crescent at the bottom, symbolizing the invincibility of the Orthodox faith and the victory of Christianity over *Islam*. It appears that the crescent was on the top of the cross during the [*Muslim*] *Tatar* [also *Tartar*] occupation of Russia [thirteenth to fourteenth centuries].⁴⁴⁵⁸

Crescent Finials on Mosques Show that Allah was a Moon-god

Historically the crescent atop a pole has always stood for a moon-god. The war-and-moon-god *Mahram*'s pillars of monumental size in *Aksum*, *Abyssinia*, have a crescent atop, as discussed elsewhere (see *Aksum* in the Index). Bernard Goldman wrote:

The crescent on a pole, the symbol of the lunar god, is found in the ancient Orient [i.e. the Near East] and persists in later, *Nabataean* art where it crowns columns.⁴⁴⁵⁹

The crescent atop a *Mosque* finial stands for the war-and-moon-god *Allah*. Clare Gibson wrote:

...the symbol most closely associated with *Islam* today is the *Hilal*, or star and crescent, which represents sovereignty and **divinity**...⁴⁴⁶⁰

⁴⁴⁵⁶ Gibson. *Symbols*, p. 109.

⁴⁴⁵⁷ Newby. *Encyclopedia*, p. 81, *Hilal* entry.

⁴⁴⁵⁸ "Russian Art and Architecture Through the Centuries: Cathedral of St. Dmitrii," Xenophone Group Internatinal, xenophongroup.org/rushistory/artandarch/stdmitrii.htm; picture at: ar.utexas.edu/courses/glossary/building/list.html, accessed 29 Jan 2005.

⁴⁴⁵⁹ Goldman. *Portal*, p. 108.

Cyril Glassé wrote similarly:

Moon....a crescent [finial] on the cupolas of *Mosques* is used to indicate the *Qiblah* (direction of *Makka*). Often three golden balls are placed below the crescent [see illustration, below]; traditionally they stand for the Material [*Nasut*], Subtle [*Malakut*] and Angelic [*Jabarut*] worlds (see "Five Divine Presences") and **the crescent then symbolizes the world of Being [*Lahut*]**.⁴⁴⁶¹

Five Divine Presences....a metaphysical doctrine of the degrees of reality of which there are different versions. The following schema, according to the terminology of *Abu Talib Al Makki* (died 386 AH/996 AD), is the most systematic: in descending order, the five are: *Hahut*, Ipseity [selfhood], the Godhead, the Essence, Absolute Reality; ***Lahut*: the Reality of Being, namely the Divinity or Personal God**; *Jabarut*, the world of Angels; *Malakut*, the subtle world; and *Nasut*, the corporeal or human world....***Lahut*: from the word *Al Ilah* [*Al Ilah* is abbreviated as *Allah*], or 'Divinity.' *Lahut* is Being and 'Personal God';** or as Plato says, 'the One Who Is.'⁴⁴⁶²

So we can see from the above encyclopedic entries that the crescent stands for *Lahut* and *Lahut* comes from the word *Al Ilah*, meaning "the god." *Allah* is an Arabic contraction for "the god" (*Al Ilah*), as 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 [*Allah*'s] house.⁴⁴⁶³

So from the above we see that crescent = *Lahut* = *Al Ilah* = *Allah*, which shows that *Allah* is a moon-god.



Figure 16-02. Examples of crescents used on finials and flags of Islamic countries.⁴⁴⁶⁴ The round balls on the staff and the *Allah* (*aU*) in the crescents are discussed in this section.

That *Allah* is represented by the crescent is especially apparent since:

- Some *Mosque* finials have the name *Allah* (*aU*) inside the horns of the crescent.
- Many early coins have the name *Allah* (*aU*), or the dedicatory abbreviation "to / for *Allah*" (*aU* = *Li-'Ilah*), inside the horns of the crescent.

Abu Talib Al Makki (quoted above) associated *Allah* with crescents in print sometime before his death in 996 AD. This explains why the name *Allah* is found in crescents on coins, over the grotto archway in the Dome of the Rock and over an entrance to the *Aqsa Mosque* (see the Thumbnail Gallery).

The crescent symbol is ubiquitous in *Islam* because *Allah* was an Arabian moon-god and the symbol naturally carried over into *Islam*. Gordon Newby pointed out:

⁴⁴⁶⁰ Gibson. *Symbols*, p. 109.

⁴⁴⁶¹ Glassé. *Encyclopedia*, p. 274, Moon entry.

⁴⁴⁶² Glassé. *Encyclopedia*, p. 128, "Five Divine Presences" entry.

⁴⁴⁶³ Peters. *Origins*, p. 107.

⁴⁴⁶⁴ For more info on the association of the name *Allah* with crescent finials, see *Lahut* in the Index.

The crescent [Arabic: *Hilal*] or new-moon, it has become the symbol of *Islam*....The crescent-moon began to appear, usually accompanied by a five- or six-pointed star, in the first *Islamic* century as a symbol on coins and decorations. By the fifth/eleventh century [AH/AD], the crescent was used to replace the cross when churches were converted to *Mosques*. In *Ottoman* times, the crescent and the star became emblems on *Muslim* battle flags and royal standards. In the twentieth century these symbols became the flag of the Republic of Turkey when it was declared in 1923. *Pakistan* also adopted it, as have a number of *Muslim* countries around the world.⁴⁴⁶⁵

That *Allah* was a moon-god explains why the word *Allah* (*aU*) and the abbreviation "to / for *Allah*" (*aU* = *Li-'llah*) can be found in crescents on coins, in inscriptions in the lunettes of archways, atop finials on the domes of *Mosques* and elsewhere in *Islam*.

In the chapter on moon-god temples, a crescent with the word *Allah* in it was discussed in connection with the Dome of the Rock. In the lunette of the archway entrance to the grotto under the Rock of *Ibrahim* is a canoe-like crescent with the word *Allah*. Similarly, a crescent finial over the *Aqsa Mosque* has the word *Allah* inside the crescent (see the Thumbnail Gallery).

The Pantheon Hierarchy Common in the Mideast Shows *Allah* was a Moon-god

Islam's atavistic crescent symbol for *Allah* stems from pre-*Islamic* times when the moon-god was the high astral god. *Ibn Warraq* wrote:

The worship of the moon is also attested by the proper names of people such as *Hilal*, a crescent, *Qamar*, a moon and so on.⁴⁴⁶⁶

It was common around the pagan world to think of the sun and moon as being spouses even in the New World. The *Pawnee* AmerIndian tribe called the moon-god *Pah* and his sun-goddess consort *Shakaru*.

Most gods in ancient times were thought to have consorts. Most often the sun and moon were thought to be each other's mate, so if the sun were male, the moon would be female, as is the case with *Apollo* the sun-god and *Luna* the lunar goddess.

In Arabia the gender role was reversed from the norm found in most places. *Allat*, meaning "the goddess," was a title for the sun deity. *Allah* is the masculine form of the word *Allat*.

Some scholars in the past have thought that *Allat* might be a moon-goddess because it was thought her sign was a crescent-and-orb.⁴⁴⁶⁷ However, the crescent in the couplet represents the male moon-god and it is only the sun orb that represents *Allat* the sun-goddess.

There is little doubt that in Arabia, *Allat* was an appellation for the sun-goddess. *Ibn Warraq* wrote:

The goddess *Al Lat* is also sometimes identified with the solar divinity.⁴⁴⁶⁸
Yusuf Ali wrote about the daughters of *Allah*:

⁴⁴⁶⁵ Newby. *Encyclopedia*, p. 81, *Hilal* entry.

⁴⁴⁶⁶ Warraq. *Why*, p. 40.

⁴⁴⁶⁷ Levi illustrates a *Nabatean* "rock stele of the Goddess *Allat* near *Ein esh-Shellaleh*." It shows a primitive orb and crescent symbol formed using two ox horns and a rounded post. Levi thinks the post and orb are a rough anthropomorphism of the *Allat* "sun disc," and he points out that the crescent-shaped bull horns have a "chalice" form (Levy. *Lost*, p. 75, fig. 13; also see p. 65).

⁴⁴⁶⁸ Warraq. *Why*, p. 40.

They were all female goddesses. *Lât* almost certainly represents another wave [popular variety] of sun worship: the sun being feminine in Arabic and in Semitic languages generally.⁴⁴⁶⁹

Egerton Sykes wrote:

Allat(u)...Female counterpart of *Allah* from the pre-Islamic pantheon condemned by the *Koran*: 'What think ye then of *Al Lat*?' She is considered to have been the solar-goddess *Samas* [or *Shams*].⁴⁴⁷⁰

That *Allah* was the moon-god and *Allat* was the sun-goddess squares with other linguistic evidence:

- According to the *Encyclopædia Britannica*, the etymological origin of *Allah*'s name can be traced back to the earliest Semitic writings in which the word for god was *Il* or *El*.⁴⁴⁷¹
- Carleton Coon wrote: "The god *Il* or *Ilah* was originally a phase of the moon-god, but early in Arabian history the name became a general term for god....under Mohammed's tutelage, the relatively anonymous *Ilah*, became *Al Ilah*, The God, or *Allâh*, the Supreme Being."⁴⁴⁷²
- Egerton Sykes wrote that *Ilah* was the "moon-god of the southern Semites, similar to *Ilmaqah*."⁴⁴⁷³ Egerton Sykes wrote that *Ilmaqah* was the:

Semitic moon-god, predecessor of *Allah*, in [the] pre-Islamic pantheon. He had a privileged place in the astral trinity [*sic*; actually, a triad], *Ilmaqah*, *Sams* and *Atter*, being a [grouping of] god[s] common to Semitism...In this particular pantheon the moon was masculine and the sun feminine, giving an indication of its great age...He [*Ilmaqah*] may have been equated to *Il* or *Ilah*.⁴⁴⁷⁴

So *Il* the moon-god = *El* the moon-god = *Ilah* the moon-god = *Ilmaqah* the moon-god = *Al Ilah* the moon-god, and later the contracted form, *Allah* the moon-god.

The Grammatical Gender of the Moon Shows That *Allah* was a Moon-god

The grammatical gender of the word moon was one reason the moon was considered the high god in Arabian patriarchal societies. In Arabic, the usual words involving the moon are masculine: *Qamar* (moon), *Badr* (full-moon) and *Hilal* (crescent-moon).

The word for sun in Semitic languages is feminine.⁴⁴⁷⁵ The *Encyclopedia Britannica* states "The word 'sun' is feminine in Arabic."⁴⁴⁷⁶ Yusuf Ali states:

...the Moon was a male divinity in ancient India; it was also a male divinity in ancient Semitic religion, and the Arabic word for the moon (*Qamar*) is of the masculine gender. On the other hand, the Arabic word for the sun (*Shams*) is of

⁴⁴⁶⁹ Yusuf Ali. *Holy*, p. 1623, App. XIII.

⁴⁴⁷⁰ Sykes. *Mythology*, *Allat(u)* entry, p. 7.

⁴⁴⁷¹ EB, accessed 21 Sep 2001, *Allah* entry.

⁴⁴⁷² Coon. *Southern*, p. 399.

⁴⁴⁷³ Sykes. *Mythology*, p. 102, *Ilah* entry.

⁴⁴⁷⁴ Sykes. *Mythology*, p. 102, *Ilmaqah* entry.

⁴⁴⁷⁵ Hebrew, like Arabic, is a Semitic language. In Hebrew, the moon (*Yareach*) and crescent (*Saharon*) are masculine, a star (*Kowkab*) is masculine, and the sun (*Shemesh*) is considered either masculine or feminine. Greek by contrast is an Indo-European language where the sun (*Helios*) is masculine, the moon (*Selene*) is feminine, and a star (*Astron*) is neuter.

⁴⁴⁷⁶ EB, "Arabian Religions" entry, accessed 20 Nov 2001.

the feminine gender. The pagan Arabs evidently looked upon the sun as a goddess and the moon as a god.⁴⁴⁷⁷

Unfortunately, *Koran* translations most often do not follow the Arabic conventions concerning the gender of the sun and moon. In determining the gender of the sun and moon in translation, scholars generally follow the ancient mythology of the locale. So English translations use masculine pronouns for the sun and feminine pronouns for the moon (or neuter for both the sun and moon). Take for instance the English translation of K 091:001-002:

- Both the *Yusuf Ali* and *Pickthall* English translations have the sun as masculine (his, him) and the moon as feminine (she).
- The *Shakir* English translation uses the neuter (its) for both the sun and moon.

Changing the genders of the sun and moon in the *Koran* obscures the *Koran's* origin in astral triad worship. An interesting parallel is found in Arabic erotic poetry where both the lover and the beloved are male. By merely changing a few pronouns in the translation, the poetry is transformed from homoerotic to heteroerotic poetry, as Stephen Murray wrote:

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.⁴⁴⁷⁸

Islam's Moon-god Religion Elements Show That Allah Was a Moon-god

That *Muhammad* was a moon-god worshipper for the first forty years of his life explains why moon-god elements appear in *Islam*. For instance, *Ramadan*, one of the sacred months, is meant to honor the month in which the *Koran* was revealed (K 002:185-187). The angel *Gabriel* supposedly first appeared to *Muhammad* a few miles from *Makka* at Mount *Hira*, on a night with a crescent-moon.⁴⁴⁷⁹

Rather than celebrate for a period of time marked by the sun, such as a day or a week, *Ramadan* and the sacred months (K 009:002, 005, etc.) are marked by one cycle of the moon's phases from crescent to crescent.⁴⁴⁸⁰

The *Koran* demands that, during the lunar month of *Ramadan*, *Muslims* fast and abstain from sexual intercourse during daylight hours (K 002:187). This means the *Koran* wants followers to yearn for and be loyal to the god who rules the night.

Ramadan is a pro-lunar, anti-solar rite, where the moon-god monopolizes all worship to himself. Having sex and feasts only at night during the lunar month of *Ramadan* shows *Islam* to be an astral fertility religion.

That *Allah* wants his followers to revere his realm of the night can be ascertained especially from "the Night of Power" (*Laylat ul-Qadr*), which night occurs near the end of the month of *Ramadan*. Worship and work during this night are said to carry more value than the worship and works of one thousand months (K 097:003). This hyperbole seems to imply that forgiveness or intercession by another god or goddess besides *Allah* is no longer needed.

⁴⁴⁷⁷ *Yusuf Ali. Holy*, p. 1621, App. XIII.

⁴⁴⁷⁸ Murray. *Culture*, pp. 132, 136.

⁴⁴⁷⁹ Tajddin. *Ismailis*.

⁴⁴⁸⁰ *Hadith*: "Do not fast unless you sight the crescent, and do not break your fast till you sight the (following) crescent" (*Al Bukhari*, vol. 3:130).

"The Night of Power" occurs during the month of *Ramadan* when angels are said to descend by the decree of *Allah* (K 002:185; 044:001-006). The angels descend from the moon since this is considered the gate to the First Heaven, as made clear in various renditions of *Muhammad's* Night Journey.⁴⁴⁸¹

During "the Night of Power" (*Laylat ul-Qadr*) *Muslims* stay awake all night reading and studying the *Koran*, listening to religious addresses and performing *Salat*. The *Koran* tells believers to pray and worship at night:

Remember the name of our Lord morning and evening; in the nighttime worship Him: praise Him all night long (K 076:023; see also K 017:078).

Many *Muslims* celebrate *Laylat ul-Qadr* on the twenty-seventh night of *Ramadan*, a month that is about thirty days long. This means many *Muslims* celebrate "The Night of Power" when the sliver of the waning crescent-moon can be seen right before the three-day new-moon conjunction, or interregnum, is about to begin.

The activities that take place and the timing of the Night of Power near the end of the lunar month of *Ramadan*, are especially interesting when one notes what the *Encyclopædia Britannica* has to say about moon-god worship:

The mythology of the moon emphasizes especially those periods when it disappears—the three days of darkness in the lunar cycle and eclipses...The interregnum is interpreted as an evil period necessitating strict taboos against beginning any new or creative period (e.g. planting or sexual intercourse). In some areas loud noises are part of a ritual activity designed to scare off the moon's assailant.⁴⁴⁸²

The Arabic Alphabet Shows that *Allah* Was a Moon-god

The *Ugaritic* alphabet had thirty letters—one letter per day of the soli-lunar month, as Finn Rasmussen wrote:

The *Ugaritic* alphabet is a poem...The alphabet is invented in a *Canaanite* temple. We can expect that the subject of the poem is essential religious ideas and rituals. The religious life was ruled by the lunar calendar and the lunar phases....The assumption will be that the 30 letters is a list of the days in the month. This idea was proposed by Moran and Kelley (Moran and Kelley 1969).⁴⁴⁸³

Interestingly, "the South-Arabic alphabet has 29 letters,"⁴⁴⁸⁴ again indicating a lunar orientation. With this information in mind, the fact that the *Koran* has twenty-nine *Suras* prefixed by mystical characters and twenty-nine mentions of the moon (see tables in each case) can only indicate the lunar orientation of the *Koran*.

The astral orientation of the twenty-nine characters seems to be confirmed by the fact that the *Shias* call the mystical characters "light-possessing, light-giving" and "the bright ones."⁴⁴⁸⁵

Due to his limited exposure to the world, *Muhammad* thought that the Arabic language somehow confirmed the authenticity of his message better than would Hebrew, Greek, Syriac or Aramaic (K 016:103; 026:195; 046:012). That *Muhammad*

⁴⁴⁸¹ Fani. *Sufis*, p. 45.

⁴⁴⁸² EB, accessed 15 Oct 2001, "Moon Worship" entry.

⁴⁴⁸³ Rasmussen. Letter.

⁴⁴⁸⁴ Rasmussen. Letter.

⁴⁴⁸⁵ Donaldson, Bess Allen. "The *Koran* as Magic," *The Muslim World* (1937 AD), vol. 27, pp. 254-266, answering-Islam.org.

thought a moon-god revealed the alphabet and pen helps to explain how Arabic came to have such a curvy form.

| The <i>Koran's</i> Seemingly Nonsensical Letters (Detailed) (Found at the Start of Twenty-Nine Chapters) | | |
|--|--|--|
| No. | Seemingly Nonsensical Letter(s) at the Start of Suras | Mention of Verse, Book, <i>Koran</i> , Pen, Etc., Mostly at Start of Sura |
| 1 | 002:001 <i>Alif Lam Mim</i> | 002:002 Book |
| 2 | 003:001 <i>Alif Lam Mim</i> | 003:003 Book, <i>Torah</i> and Gospel |
| 3 | 007:001 <i>Alif Lam Mim Sad</i> | 007:002 Book |
| 4 | 010:001 <i>Alif Lam Ra</i> | 010:001 Verses, Book |
| 5 | 011:001 <i>Alif Lam Ra</i> | 011:001 Book |
| 6 | 012:001 <i>Alif Lam Ra</i> | 012:001 Book; 012:002 "Arabic <i>Koran</i> " |
| 7 | 013:001 <i>Alif Lam Mim Ra</i> | 013:001 Book |
| 8 | 014:001 <i>Alif Lam Ra</i> | 014:001 Book |
| 9 | 015:001 <i>Alif Lam Ra</i> | 015:001 Book, <i>Koran</i> |
| 10 | 019:001 <i>Kaf Ha Ya Ain Sad</i> | 019:012 Book; 019:016 Book |
| 11 | 020:001 <i>Ta Ha</i> | 020:002 <i>Koran</i> |
| 12 | 026:001 <i>Ta Sin Mim</i> | 026:002 Verses, Book |
| 13 | 027:001 <i>Ta Sin</i> | 027:001 <i>Koran</i> , Book |
| 14 | 028:001 <i>Ta Sin Mim</i> | 028:002 Verses, Book |
| 15 | 029:001 <i>Alif Lam Mim</i> | 029:027 Book |
| 16 | 030:001 <i>Alif Lam Mim</i> | 030:058 <i>Koran</i> |
| 17 | 031:001 <i>Alif Lam Mim</i> | 031:002 Verses, Book of Wisdom |
| 18 | 032:001 <i>Alif Lam Mim</i> | 032:002 Book |
| 19 | 036:001 <i>Ya Sin</i> | 036:002 <i>Koran</i> |
| 20 | 038:001 <i>Sad</i> | 038:001 <i>Koran</i> |
| 21 | 040:001 <i>Ha Mim</i> | 040:002 Book |
| 22 | 041:001 <i>Ha Mim</i> | 041:002 Revelation; 041:003 Book 041:003; Book, Arabic <i>Koran</i> |
| 23 | 042:001 <i>Ha Mim</i> ; 042:002 <i>Ain Sin Qaf</i> | 042:007 Arabic <i>Koran</i> |
| 24 | 043:001 <i>Ha Mim</i> | 043:002 Book; 043:003 Arabic <i>Koran</i> ; 043:004 Book |
| 25 | 044:001 <i>Ha Mim</i> | 044:002 Book |
| 26 | 045:001 <i>Ha Mim</i> | 045:002 Revelation, Book |
| 27 | 046:001 <i>Ha Mim</i> | 046:002 Revelation, Book; 046:012 Book, Arabic Language |
| 28 | 050:001 <i>Qaf</i> | 050:001 <i>Koran</i> |
| 29 | 068:001 <i>Nun</i> | 068:001 Pen, What Angels Write |

Muhammad believed that one of the angels' main activities was writing with pens (*K* 068:001). *Muhammad* thought *Allah* was never at a loss for words either. *Muhammad* said that if every tree on earth was made into a pen and there were seven oceans of ink, they would not be able to write all that *Allah* has to say (*K* 031:027).

Muhammad believed that *Allah* taught humans how to write (*K* 096:004). Evidently, *Muhammad* thought that the Arabic letters were divinely inspired too. The reason this inference can be made is that twenty-nine chapters of the *Koran* begin

with seemingly nonsensical Arabic letters, as though the Arabic letters were as inspired as the *Koran's* content itself. The letter names, as opposed to the letters' sounds, are read or recited.

Near the very start of all but three (K 019, 029, 030) of these twenty-nine chapters with seemingly nonsensical Arabic letters (*Muqattaat*, meaning "Disjointed letters"), there is a mention of the "*Koran*," or "Book," or "Pen."

In the three chapters just mentioned (K 019, 029, 030), the word "*Koran*," or "Book," or "Pen," is found later in the chapter. This seems to confirm that *Muhammad* was saying that *Allah* equally inspired both the Arabic letters and text.⁴⁴⁸⁶

The moon may have influenced the direction that Semitic languages are written. The moon was often associated with wisdom and scribal gods attended the moon in mythology just as *Nabu* (or *Nebo*) attended the moon-god *Sin*.

Originally the languages were written both ways. In *Boustrophedon* writing, the alternate lines of script run right-to-left and then left-to-right. Semitic scribes, who tended to be moon-god priests, noticed that:

- ☾ The moon swept from east to west through the night sky but never west to east (K 002:258).
- ☾ *Muhammad* said that the fact that sun rose toward the right and set to the left showed *Allah's* guidance (K 018:017).
- ☾ In the northern hemisphere the moon is lit first on the right side at the beginning of the lunar month and on the left side at the end of the month.

Accordingly scribes, whose scribal god *Nabu* was an associate of the moon-god *Sin*, decided that writing from right to left was preferable.

After an initial period of development, the alphabets of the Mideast generally became squared and rectilinear. Once moon-god monotheism became dominant, the moon-god culture influence the shapes of the alphabet. Several of the resultant letters combined with pointing strongly resemble the star-and-crescent couplet ☾.

The squared *Kufic* and *Naskhi* scripts of pre-Islamic and early Islamic centuries steadily became decidedly curvy and crescent-moon shaped as the Islamic centuries progressed.

Other later Arabic scripts, especially calligraphy, took on an even curvier, ropy look. For instance, the *Maghrebi* Arabic writing style found in northwest Africa looks even more "moon-like" than *Naskhi* script. It is interesting to note that the descendants of Islamic slaves taken from Africa, perhaps from where the *Maghrebi* script was used, "remembered them as worshippers of the sun and moon."⁴⁴⁸⁷

Modern *Naskhi* Arabic letters given in the chart below are mostly in the final form, rather than the medial or initial form. The final form of most letters is curvier than the medial or initial form. The reason is that crescent shapes are easier to form at the end of a word than at the start or in the middle of a word.

That most Arabic letters were modified to have a curvy shape presented some problems. There are only so many distinctive letters that can be formed with one, two or three curves. *Ibn Warraq* wrote about the original Arabic *Koran*:

⁴⁴⁸⁶ Asad agrees with this observation, though he does not mention specifics (Asad, *Message*, App. II, p. 992).

⁴⁴⁸⁷ Pipes, Daniel. Book review of "*Servants of Allah: African Muslims Enslaved in the Americas*" by Sylviane A. Diouf," *Middle East Quarterly*, DP, Dec 2000.

Uthman's codex was supposed to standardize the consonantal text; yet we find that many of the variant traditions [i.e. different readings] of this consonantal text survived well into the fourth *Islamic* century [300-400 AH/912-1009 AD]. The problem was aggravated by the fact the consonantal text was unpointed, that is to say, the dots that distinguish, for example, a 'b' from a 't' or a 'th,' were missing. Several other letters (f and q; j, h and kh; s and d; r and z; s and sh; d and dh; t and z) were indistinguishable. As a result, a great many variant readings were possible according to the way the text was pointed (had dots added). The vowels presented an even worse problem. Originally, the Arabs had no signs for the short vowels—these were only introduced at a later date. The Arabic script is consonantal.^{4488 4489}

Most of the letters that *Ibn Warraq* mentions in the above quote have crescent shapes as can be seen in the accompanying tables on Arabic letters.

| ENGLISH | ʾ | b | g | d | h | w | z | ḥ | ṭ | y | k |
|--------------------------|---|---|---|---|----|---|---|---|---|---|---|
| HEBREW | א | ב | ג | ד | ה | ו | ז | ח | ט | י | כ |
| 5th Century C. E. Kufic | Ⲁ | ⲁ | Ⲃ | ⲃ | Ⲅ | ⲅ | Ⲇ | ⲇ | Ⲉ | ⲉ | Ⲋ |
| 7th Century C. E. Naskhi | ا | ب | ج | د | هـ | و | ز | ح | ط | ي | ك |
| ARABIC | أ | ب | ج | د | هـ | و | ز | ح | ط | ي | ك |
| ENGLISH | l | m | n | ʃ | ʿ | p | ʒ | q | r | s | t |
| HEBREW | ל | מ | נ | ש | ע | פ | צ | ק | ר | ס | ת |
| 5th Century C. E. Kufic | Ⲍ | ⲍ | Ⲏ | ⲏ | Ⲑ | ⲑ | Ⲓ | ⲓ | Ⲕ | ⲕ | Ⲍ |
| 7th Century C. E. Naskhi | ل | م | ن | ش | ع | و | ز | ح | ر | س | ت |
| ARABIC | ل | م | ن | س | ع | و | ز | ح | ر | س | ت |

Figure 16-03. Comparison of some rather squared Hebrew and the increasingly crescent-shaped Arabic script.⁴⁴⁹⁰

Ibn Warraq demonstrated that several sets of characters look very much alike.⁴⁴⁹¹ One set of similar-looking letters looks like the first *Alif* (l) of the word *Allah* (aUI), except for a squiggle: Cutting *Hamza*, 'Alif *Madda* and the Joining *Hamza*.

Allah the moon-god is associated with the crescent-moon and the middle part of the word *Allah* (aUI) looks like a crescent, so even the first letter *Alif* in the archaic Arabic alphabet came to have a lunar association on account of its being the first letter in the word *Allah*.

⁴⁴⁸⁸ Warraq. *Why*, p. 108.

⁴⁴⁸⁹ Richard Plant gives a list of indistinguishable *Kufic* letters (Plant, *Coins*, p. 32).

⁴⁴⁹⁰ "Appendix H: A Comparative Table of Syriac, Hebrew, and Arabic Scripts," and "Appendix I: A Comparative Table of Nabataean and Arabic (adapted from *Dictionnaire de la Bible*, vol. i, Paris, 1895)" (Warraq. *What*, pp. 768-769).

⁴⁴⁹¹ Warraq. *What*, "App. L: A Dot or Two Can Make All the Difference," p. 775.

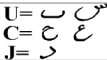


Figure 16-04. U, C and J-shaped crescent letters. These basic crescent patterns were adapted to create most of the letters of the Arabic alphabet.

Other sets of similar-looking characters have a more direct lunar association:

- One set of letters looks like a U-crescent-moon, except for a dot or a squiggle: *b, t, th, ba, bu, bi, b, bb, s* (with and without the dot below), *sh/s* and *d*.
- Another set of letters looks like a C crescent-moon, except for a dot or a squiggle: *j/g, h, kh/h, 'ayn* and *gh/g*.
- Another set of letters looks like a J-crescent-moon, except for a dot or a squiggle: *d, dh/d, r* and *z*.

The above data indicate that even though several sets of similar-looking crescent-shaped letters caused endless confusion, they were pressed into service for *Allah* the moon-god anyway.

Ibn Rawandi wrote about the unpointed text of early *Korans*:

...finding the originally intended sequence of consonants...becomes something of a lottery.⁴⁴⁹²

G. R. Puin of the University of *Saarland*, the scholar who discovered early *Koran* manuscripts in the wall of a *Mosque* in *San'a, Yemen*, found that...

...every fifth sentence or so simply doesn't make sense...a fifth of the *Koranic* text is just incomprehensible.⁴⁴⁹³

Arabic letters each have three forms: initial, medial and final. As though the confusion were not enough, even the Arabic letters that do not have a basic crescent shape in their initial or medial form often have crescent-shaped tails in their final form.

The final letterform occurs when the letter is at the end of a word. Sheila Blair called the tails of Arabic final letters "crescent or shovel-shaped."⁴⁴⁹⁴ Letters with a crescent-shaped final form include: *Jim, Ha, Kha, Sin, Shin, Sad, Dad, 'ayn, Ghayn, Qaf, Kaf, Lam, Nun, Waw* and *Ya*.⁴⁴⁹⁵

A system of diacritical marks eventually came into use to differentiate the letters of the Arabic alphabet. Dots were also used to indicate the various vowels. Perhaps dots were introduced instead of additional vowel letters since still more crescent-shaped letters would have been even more confusing.

The diacritical dots looked like stars and an asterism (i.e. a small group of stars), so many letters were made to appear like crescent-and-star symbols. The dots also made the *Koran* look as though it were written in a field of stars. A line of the Arabic *Koran* looks like a swatch of the Milky Way. A page of the *Koran* looks like a starry night with lines indicating the constellations.

Arabic script looks like so many crescent-moons and constellations among a field of stars (diacritical marks). On account of its moon-god symbolism, Arabic script was considered too sacred for infidels to use. Bat Yeor wrote:

⁴⁴⁹² Warraq. *What*, Ch. 8.3: "On Pre-Islamic Christian Strophic Poetical Texts in the *Koran*: A Critical Look at the Work of Gunter Luling," p. 656.

⁴⁴⁹³ Warraq. *What*, p. 121.

⁴⁴⁹⁴ Blair. *Inscriptions*, pp. 166-167.

⁴⁴⁹⁵ Warraq. *What*, "Appendix K: The Arabic Alphabet," p. 774.

In fact, this Arabization was imposed on the *Dhimmis* by Caliph Abd Al Malik (ruled 685-705 AD) who ordered the Arabization of the whole administration of the Byzantine and Sassanid territories occupied by the conquering Arabs. All *Dhimmis*, and not only the Christians of Palestine, were forced to accept this Arabization, although they were forbidden to use the Arabic alphabet, considered too sacred for infidels.⁴⁴⁹⁶

Still today in Egypt:

A Christian may not teach Arabic, because this material is linked to the teaching of the Islamic religion.⁴⁴⁹⁷

In Copenhagen, Denmark, *Muslims* took umbrage when a teacher quoted the *Koran*:

He was leaving the Theology department in the middle of the city when he was being brutally beaten up by five men whom he did not know. Allegedly they kicked and hit him because he has quoted from the *Qur'an* during a lecture. They told him that an infidel was not allowed to do that.⁴⁴⁹⁸

Because of Arabic script's moon-god symbolism, for a long while the practice of adding diacritical marks to the text was resisted. Since in former times the stars were considered gods and goddesses, adding star-like dots to Arabic script's crescent-shaped letters was considered tantamount to polytheism—"adding partners to Allah." *Ibn Rawandi* wrote about how the badly needed pointing of the *Koranic* text was resisted for centuries:

Every Arabic text today, as for the past fourteen or fifteen centuries, consists of three different layers. First, the basic letter shape or drawing (*Rasm*). Second, the diacritical points (*Nuqat*), the function of which is to differentiate the otherwise similar letters of the *Rasm*. And third, the strokes for the vowels (*Harakat*), which are not shown in the basic consonantal text of the *Rasm*. The crucial point here is that in pre-Islamic and early Islamic times the diacritical points were not set at all in everyday writing, because they were not yet known or not commonly accepted. In the *Koran* text, at least during the first century of its existence, diacritical points were even forbidden, ostensibly out of pious reverence for the holy text. All the older *Koran* codices that have come down to us display the text without diacritical points and signs, not to speak of the strokes for the vowels, which were introduced even later. This means that finding the originally intended sequence of consonants, and hence the originally intended meaning of the text, becomes something of a lottery, often determined by the preconceptions of the redactor as to what the text ought to mean.⁴⁴⁹⁹

Alphabets of other languages are more rectilinear and have fewer crescent-shaped letters than Arabic. This may be a reason why *Muslims* disdain translations of the *Koran*. This is as plausible a reason as the one commonly given—that the poetic "ring" of the *Koran* is not reproducible in translation.

⁴⁴⁹⁶ Yeor. *Dhimmitude*, p. 370.

⁴⁴⁹⁷ "The [Coptic] Humiliation Continues: An interview with Youssef Sidhom, director of 'Watani,' *Il Regno*" (biweekly of the Sacred Heart congregation of Bologna), Chiesa.com, 15 Sep 2003; also see Adelman, Jonathan & Agota Kuperman. "The Christian Exodus from the Middle East," copts.net, 2001.

⁴⁴⁹⁸ Spencer, R. "Jewish teacher attacked in Copenhagen—for quoting *Qur'an*," DW, 12 Oct 2004.

⁴⁴⁹⁹ Warraq. *What*, Ch. 8.3: "On Pre-Islamic Christian Strophic Poetical Texts in the *Koran*: A...Look at the Work of Gunter Luling," by *Ibn Rawandi*, pp. 655-656.

As *Islamic* centuries rolled by, the script became ever more curvy. A motivation for this development is that the crescent-moon script added veracity to the text in the eyes of moon-o-theists, 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.⁴⁵⁰⁰

Out of a mere twenty-eight letters in the squared Arabic alphabet, a surprising number have crescent shapes. *Encyclopædia Britannica* states that even the Arabic letters derived from earlier alphabets did not retain their initial form but were arced into curvy shapes:

Twenty-two of the letters are those of the *Semitic* alphabet from which it [Arabic] descended, modified only in letter form, and the remaining six letters represent sounds not used in the languages written in the earlier alphabet.⁴⁵⁰¹

| | | | | | | | |
|---------|------|------|-----|-------|------|-------|---------|
| ع | ى | ب | ض | د | ف | گ | غ |
| ain | alef | beh | dad | dal | feh | gaf | ghain |
| maksura | | | | | | | |
| ح | ج | ژ | ك | ک | خ | ل | ى |
| hah | jeem | jeh | kaf | keheh | khah | lam | maksura |
| ن | پ | قی | ر | ص | س | ش | چ |
| noon | peh | qaf | reh | sad | seen | sheen | tcheh |
| ت | ذ | ث | و | ي | ز | ۲ | ۴ |
| teh | thal | theh | waw | yeh | zain | two | four |

Figure 16-05. Sample of Arabic letters and numerals that incorporate crescent shapes.

Criticisms of the Idea That the Arabic Alphabet Was Inspired by the Moon

It could be argued that there are several moon-shaped letters in the English alphabet. This is to be expected because the English alphabet was derived mostly from the Latin alphabet. The Latin alphabet was in turn derived from the Greek alphabet, and the source of the Greek alphabet was the *Phoenician* alphabet.

Romans, Greeks and *Phoenicians* all worshipped the moon. Romans worshipped the goddess *Luna*, Greeks worshipped the goddess *Selene* and *Phoenicians* worshipped the male West *Semitic* moon-god *Yarikh* (also spelled *Yerah* and *Yareach*).⁴⁵⁰²

The *Phoenicians* borrowed many of their alphabet letters from *Canaanites* like the moon worshippers of *Ugarit*. Finn Rasmussen wrote about the *Ugaritic* alphabet:

It's a common mistake that alphabets are constructed just to have one symbol for each phoneme. *Ugaritic* has 30 symbols [only] because the [lunar] month has 30 days. Some of the 30 letters are unnecessary. The two letters *s* and *š* probably had the same pronunciation in *Ugaritic*. The two letters *q* and *k* also have the same pronunciation. Even in *Ugaritic* there was some confusion about which of them to use....The alphabet poem gives a very precise description of the sphere of authority of the principle gods. Now we are able to have a better

⁴⁵⁰⁰ Ishaq. *Sirat*, p. 422.

⁴⁵⁰¹ EB, accessed 15 Nov 2001, "Arabic alphabet" entry.

⁴⁵⁰² EB, accessed 24 Jun 2003, *Yarikh* entry.

understanding of the significance of the moon in Prehistoric Times. The alphabet poem was invented in some *Canaanite* temple...⁴⁵⁰³

Rasmussen also wrote that other *Ugaritic* letters have moon-god connections:

- A (*Alfu*), meaning cattle, probably with crescent-shaped horns.
- B (*Bet*) stands for a temple, probably a moon-god temple.
- The third *Ugaritic* letter is named “the crescent” (*Gamlu*).
- The thirtieth letter is named “the moon” (*Shri*).
- Each *Ugaritic* letter consists of little wedge marks made in clay. Finn Rasmussen writes that a single wedge mark is the symbol of the moon-god, and his wedge mark is found in letters 3 (crescent), 27 (“turn,” i.e. to the dark new-moon phase), 28 (*Ibbu* moon-goddess) and 29 (light).
- Rasmussen theorizes that the twenty-eight *Ugaritic* letter “I” (*Ib*) comes from *Ibbu*, the moon-goddess who was married to the moon-god *Yarikh*.
- The thirteenth and fourteenth letters are named “shine” and “flame,” respectively. They are so named because the full-moon shines all night on the thirteenth and fourteenth nights of the lunar calendar, and these were the favored nights for parties lit by torches and bonfires. In this connection it is worth noting, “In the Arabian moon-calendar, these are the two full-moon days.”⁴⁵⁰⁴

Someone might say there is no evidence that moon worshippers who passed down what has become the English alphabet had any affect on the alphabet. Thus someone will contend that the curvy letters of the Arabic alphabet likewise were not affected by their moon-god origins.

The English letter C initially came from the *Phoenician* letter *Gimel* or *Gaml*, meaning a “camel” or a “throw stick.”⁴⁵⁰⁵ The “throw stick” refers to a crescent-shaped boomerang. Both the camel and a boomerang were associated with the crescent-moon (Jdg 08:21, 26). Finn Rasmussen explains the moon-god connection with the letter *Gimel*:

We don’t know the meaning of the Hebrew letter name *Gimel* but with the same root *gml* we have *Gàmal* = ‘camel.’ It’s a common belief that the early letter name means ‘camel,’ and this could explain the Proto-*Canaanite* pictogram, but it doesn’t explain the *Ugaritic* pictogram. The word for ‘camel’ is *Udr* in *Ugaritic* (KTU. 1.4, V, 17). The first textual evidence to the word ‘camel’ appears in *Assyrian* records in the ninth century BC of a battle in North Syria against some Arab nomads (Schwartz⁴⁵⁰⁶). It is possible that a word with the root *gml* means ‘divine’ because it is made by the two Hebrew words *Gam* = ‘also, as’ and *El* = ‘God.’ Then we have to look for another divine creature than the camel. Albright (Albright 1966) has proposed the meaning ‘throw-stick’ because *Gaml* means ‘throw-stick’ in *Ethiopian*. Throw-sticks and camels are not mentioned in *Ugaritic*. In the *Ugaritic* poem about the marriage of the moon-god we have the name *Gml* = ‘sickle’ in the context. ‘*Hilal*, master of the sickle’ (KTU, 1.24:41).

⁴⁵⁰³ Rasmussen. Letter.

⁴⁵⁰⁴ Daum. *Ursemitische*, p. 60.

⁴⁵⁰⁵ Heritage, “Development of the Alphabet” table.

⁴⁵⁰⁶ *Civilizations of the Ancient Near East*, vol. i. Edited by Jack M. Sasson et al. New York, 1995, article by Schwartz, Glenn. M., p. 256.

Hilal means 'the shining one' in Hebrew and Arabic and in Ethiopian it means 'moon-crescent.' He is a moon-god. In *Akkadian* we have the word *Gamlu* = 'scimitar,' a sword in sickle form, symbol for the Mesopotamian moon-god *Sin* (*Assyrian Dictionary*, 1956, 5.35). In the Stone Age and Bronze Age the sickle was made of stone and looked like the crescent of the moon. The Proto-Canaanite pictogram is probably a crescent and the same thing can be said of the South-Arabic letter symbol. The *Ugaritic* pictogram is a straight vertical wedge, but it is acceptable as a picture of the crescent since it is impossible to carve bent curves with a single wedge. The early letter name in *Ugaritic* is *Gml*. As to the pronunciation, the *Akkadian* and Ethiopian are more original than the Hebrew and I [Rasmussen] will choose *Gamlu*. In Bronze Age *Canaan* crescents are depicted on steles (Keel and Uehlinger, 1992) and on a cylinder seal, where the crescent is placed on top of a standard beside a god (Parker 1949, no. 190). The meaning 'crescent' of the letter name [g] could be an icon in the temple, or it could be the moon-crescent.⁴⁵⁰⁷

One can see from the development of the letter C that the Romans must have known the letter C honored the moon-god. At first the letter was angular, but under the tutelage of the moon-worshipping Romans, the letter C came to resemble the moon.






| DEVELOPMENT OF THE ALPHABET | | | | | | | |
|---|--------------|--------------|---|---|--------------|--------|---|
| PROTO-CANAANITE | SEMITIC | | PHOENICIAN | EARLY GREEK | GREEK | | ETRUSCAN CLASSICAL ROMAN |
| | Names | Sounds | | | Names | Sounds | |
| c. 1500 B.C. | | | c. 1000 B.C. | c. 800 B.C. | | | c. 500 B.C. |
|  | <i>gaml</i> | <i>gamel</i> |  |  | <i>gamma</i> | [g] |  |
| | "throwstick" | | | | | |  |

Figure 16-06. How the ancient *Gimel* letter developed into the Roman Letter C.⁴⁵⁰⁸

The Romans derived the letter G from the letter C, so G is a second English letter derived a moon-god symbol. *The American Heritage Dictionary* states:

Our modern [English] letters derive from the Romans, who adapted the *Etruscan* script for monumental inscriptions and wrote from left to right. Because *Etruscan* writing did not distinguish between the sounds c and g [the *Etruscans* used c for both the c and g phonemes], the Romans created the new letter G by adding a [vertical] stroke to C.⁴⁵⁰⁹

The Latin D was derived from the Greek letter *Delta*, which looked like a triangle. The fact that the crescent-shaped C preceded D in the alphabet might explain how D eventually received the half-moon shape since the half-moon phase occurs after a waxing crescent phase.

The O and Q letters may have come to represent the full-moon to the Greeks or Romans, but not to the *Phoenicians* for whom the O meant "eye" and Q "monkey."

What is significant is that after Christianity arrived, the letters received from the Romans did not become significantly curvier. By contrast, the early *Muslims* took an essentially squared alphabet and rounded it out to create many crescent shapes. The

⁴⁵⁰⁷ Rasmussen. Letter.

⁴⁵⁰⁸ Excerpt from *Heritage*, "Development of the Alphabet" table. In case the scan above is hard to read, here is the text typed out: Proto-Canaanite, Semitic Names/Sounds, Phoenician, Early Greek, Greek Names/Sounds, Etruscan, Classical Roman, ~1500 BC, ~1000 BC, ~800 BC, ~500 BC, *gaml*, *gamel*, g, throwstick, *gamma*, g.

⁴⁵⁰⁹ *Heritage*, "Development of the Alphabet" table.

monotheism of Christianity does not revolve around the moon, but this suggests that *Islam* is all about moon-god monotheism.

Someone might say that in these Mediterranean cultures (*Phoenician*, Greek and Roman) the moon-god was a minor deity, so the moon's corresponding effect on the alphabet would be small. This however disregards the evidence that full- and crescent-moon symbols were ubiquitous in these cultures. There is no reason to suppose that the moon would affect the overall set of symbols, but not the symbol subset called the alphabet.

It is easy for moderns to underestimate the influence that the moon had on the imagination of Roman pagans. Moderns generally do not invest as much time in religion and superstition as the ancient pagans did. Many pagans paid more attention to minor deities each day than many modern monotheists spend in religious thought all week.

The Ancients' great devotion to minor gods is reflected in how the moon exercised its hold on the pagan imagination for quite some time, as Ramsay MacMullen points out concerning 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 [of what was the Roman Empire] was to make a great racket with horns and bells. The bishops from the fifth century [AD] on called the practice sacrilege, the Devil's work, and tried to end it by their conciliar [church council] legislation on solemn occasions and by their preaching far more often; but it persisted till the ninth century [AD].⁴⁵¹⁰

So what was a minor deity in the West had a disproportionate effect on the pagan mind and on Mediterranean symbols and alphabets. This prompts the question: "How would a lunar high god, or monotheistic moon-god, affect alphabets in the Mideast?" One need just look at the curvy Arabic alphabet for the answer!

That *Muslims* recognized the curvy letters as crescents can be illustrated from various sources. Robert Plant wrote about an issue of *Safavid* coins from 1719 AD (1132 AH). Plant's illustration shows a coin with three crescent-shaped letters in the center of the reverse side:

We see the three crescents [UUU] they liked to put in the center of the design—formed by the *-dah* of *bandah*...the...*n* of *Husain* and the final ...*n* of *Irvan*.⁴⁵¹¹

Muslim calligraphists inserted dots into crescent-shaped letters—even when the letters were in miniature form—to create star and crescent patterns. Robert Plant wrote about a coin similar to the *Safavid* coin described just above:

This is the obverse [side] of a [Persian '*Qajar*' dynasty] silver coin of Fateh Ali...Here is the favorite three-crescent pattern again, formed of the final *n*'s of the *Sultan* [mentioned twice] and the *n* of *Ibn* [Arabic meaning "son"]. Placing the *Alefs* inside the crescents is a new, but growing habit [meaning that letters were combined in inscriptions to create a crescent-and-star symbol].⁴⁵¹²

⁴⁵¹⁰ MacMullen. *Eighth*, p. 70.

⁴⁵¹¹ Plant. *Coins*, pp. 100-101.

⁴⁵¹² Plant. *Coins*, p. 107.

Crescent-shaped tails were added to letters to the point where inscriptions became unreadable. Sheila Blair wrote:

In the eleventh century, *Tiraz* inscriptions became shorter and more decorative with the introduction of non-historical texts that repeated a single word or phrase such as ‘blessing’ (*Baraka*) or ‘good fortune’ (*Al Yumn*). The crescent or shovel-shaped tails of the letters were extended below the baseline. In pieces made for the *Caliph Al Zahir* (ruled 1020-1035 AD), the terminals are still attached correctly to descending letters...but gradually the large endings were applied at regular intervals and attached indiscriminately to any letter, thereby obscuring the text and making it more difficult to read.⁴⁵¹³

Eva Baer wrote about the same phenomenon on attaching crescents to letters:

Letters, which originally finished below the baseline, were applied with upward-curving lines or rising tails....⁴⁵¹⁴

Muslims recognized that the entire Arabic alphabet was *Allah’s* moon-god alphabet and not just the letters with crescent curves. It could be no other way since *Muslims* believe that *Allah* speaks Arabic. *Muslims* even believe that *Allah* produced the Arabic *Koran* in eternity in heaven and then delivered it to *Muhammad*.

This explanation helps to solve another mystery—that of the “mystic characters” or “mystic symbols” at the start of many *Koranic* chapters. For instance, *K* 002:001 and *K* 003:001 begin with the Arabic letters “*Alif Lam Mim*,” and *K* 027:001 begins “*Ta Sin*.” So for *Muhammad* to preface the *Koran* chapters with a few of *Allah’s* moon-god symbols served to dedicate the chapter to *Allah* the moon-god. See the ToC for the discussion of the Mysterious Letters at the head of *Suras*.

Metathetical Words Show That Allah Was a Moon-god

Pre-Islamic Arabian paganism revolved, and *Islam* revolves, around two consonantal sounds (*h*, *l*). These are used mostly in trilateral (three-consonantal) roots of special words. In the following words, the “h” sound is either hard or soft.

| A COMPARATIVE TABLE OF NABATAEAN AND ARABIC | | | | | | | | | | | |
|---|-----------|-------------------------|-------------------------|-------------------------|-------------------------|-------------------------|-------------------------|-------------------------|-----------------|-------|---|
| NAMES | Palmyrene | NABATAEAN | | | | | ARABIC | | | | |
| | | Haurān | Abu Shadīr | Petra | Sinai | Kāfīc | Naskhī | Kāfīc (Middle Ages) | NASKHĪ (modern) | NAMES | |
| | | 2 nd C. C.E. | 1 st C. C.E. | 4 th C. C.E. | 1 st C. C.E. | 5 th C. C.E. | 5 th C. C.E. | 7 th C. C.E. | | | |
| He | 𐤀 | 𐤇𐤊 | 𐤇𐤊𐤍 | 𐤇𐤊 | 𐤇𐤊 | 𐤇𐤊 | 𐤇𐤊 | 𐤇𐤊 | ه | ه | ه |

Adapted from *Dictionnaire de la Bible*, vol. I, Paris, 1895.

Figure 16-07. The Arabic Letter *Ha* has at least one crescent shape. See the far right character in the “*Naskhi* (modern)” column (above). *Naskhi* is a major script used to write Arabic since the seventh century AD, as noted in the above chart.⁴⁵¹⁵

⁴⁵¹³ Blair, *Inscriptions*, pp. 166-167.

⁴⁵¹⁴ Baer, *Ornament*, p. 62.

The hard “h” sound is represented by the Arabic letter *Hah*, the 6th letter of the Arabic alphabet. In transliterations, the *Hah* letter is represented by an “h” or “ha” with a dot underneath the “h”.

The dot below an Arabic letter shows it is aspirated. “Aspiration” means to roughen a sound or make it uneven. More than one version of the letter *Hah* has a crescent form, as can be seen in the two tables (above) that list crescent-shaped Arabic letters.

The soft “h” sound is represented *Ha*, the 25th letter of the Arabic alphabet. In transliterations, the letter *Ha* is represented by an “h” or “ha” without a dot. *Ha* has at least one crescent shape in *Naskhi*, as shown the above graphic.

A Representative Sample of Metathetical Words Based on the Letters *llh*

• *llh*

- ★ *Allah* = “the God” (because *Allah* is a contraction of two words, the hard-vowel *Alif* happens to be prefixed to the *llh*)⁴⁵¹⁶
- ★ *Laleh* = a tulip (a Turkish word and a symbol for *Allah*)

• *hll*

- ★ *Halal* (or *Halaal*) (*Ha* with a dot) = the *Islamic* version of *Kosher* food
- ★ *Halala* = a *Saudi* Arabian coin
- ★ *Halla* = “to appear (the moon)”
- ★ *Hilal* = the crescent-moon (*Ha* **without** a dot)
- ★ *Hilal* [plural of *Hilla*⁴⁵¹⁷] (*Ha* **with** a dot) = “dwelling,” another name for the *Kaaba*
- ★ *Hulul* (*Ha* with a dot) = an indwelling or incarnation of *Allah* in *Sufism*
- ★ *Ihlal* (*Ha* with a dot) = pre-*Islamic* ceremony around the *Kaaba* similar to the *Ihram* purification rite. This ceremony and the *Hajj* were done also at the Dome of the Rock in the early *Islamic* centuries.⁴⁵¹⁸

• *Hlh*

- ★ *Hilah* (*Ha* with a dot) = a legal stratagem to circumvent the *Sharia* law

• *Hl*

- ★ *Hal* (*Ha* with a dot) = a *Sufi* mental condition

• *Kh-l-l*

- ★ *Khalil* = “friend” (Arabic and Turkish) (the letter *Kha*)

⁴⁵¹⁵ This illustration is two juxtaposed excerpts of a table that shows that the Arabic letter *Ha* has at least one crescent shape in *Naskhi* (Warraq, *What*, p. 769).

⁴⁵¹⁶ *Alif* is not a vowel, but rather it is a typical Semitic-language semi-vowel. *The 1911 Encyclopedia*, 1911encyclopedia.org, states under the entry for “A”:

In Phoenician, a, like the symbols for e and for o, did not represent a vowel, but a breathing; the vowels originally were not represented by any symbol. When the alphabet was adopted by the Greeks it was not very well fitted to represent the sounds of their language. The breathings which were not required in Greek were accordingly employed to represent some of the vowel sounds, other vowels, like i and u, being represented by an adaptation of the symbols for the semi-vowels y and w. The Phoenician [letter] name, which must have corresponded closely to the Hebrew *Aleph*, was taken over by the Greeks in the form *Alpha* (Aα).

⁴⁵¹⁷ Another definition for “*Hilla*” is: “marry someone else other than his husband” (Sarker, Rafique, “Family flees Home for *Fatwa*,” vol. 5, no. 131, 4 Oct 2004, DW).

⁴⁵¹⁸ Elad, *Jerusalem*, p. 64.

What Metathesis Is

Arabic is based mainly on triliteral (three-consonantal) roots, if one excludes the vowels. The short vowels were not written in Arabic text before the eighth century. The short vowels are represented by dots called diacritical marks.

Diacritical marks are placed on the periphery of the consonants, so the short vowels do not much affect the spacing of the Arabic. That the vowels letters were only added in later Arabic partly explains why variants of Arabic words differ in vowel letters more than they do in consonants, such as *Mohamed*, *Muhammad*, *Muhammed*, *Mahomet* and so forth.

Often in Semitic languages the triliteral consonants are retained or rearranged, and vowels are changed, to create new words such as *Halal* (allowed) and *Haram* (forbidden).

The three-consonantal *hrm* root is used to form new words by substituting different vowels and by changing the letter order of *hrm*. For instance, these *hrm* words all have the sense of “forbidden” or “sacred,” with additional meanings in parenthesis:

- ◌ *Haruma* or *Harima*
- ◌ *Haram*, plural: *aHram*
- ◌ *Hurma*, plural: *Huram* or *Hurum*
- ◌ *Haram*, plural: *Huram*
- ◌ *Muharram* (a Mosque)
- ◌ *HarIm*, plural: *Hurum* (a sanctum)
- ◌ *MaHram*, plural: *MaHrim*
- ◌ *Ihram* (a state of ritual consecration of the *Makkan* pilgrim)
- ◌ *MuHarram* (forbidden, or the name of the first Islamic month)
- ◌ *MuHrim* (a *Makkan* pilgrim who entered state of ritual consecration)⁴⁵¹⁹
- ◌ *Mahram* (“The Holy One,” title of the *Abyssinian* moon-god)

Ditlef Nielsen elucidates the etymological connection between *Mahram* the moon-god of the *Abyssinians*, with the word *Haram*, meaning “sacred” or “holy.”⁴⁵²⁰ That *Haram*, meaning “sacred” or “forbidden,” is connected to the name of a moon-god, *Mahram*, suggests that *Halal* (*Kosher*) and *Hilal* (crescent) could also be connected to the name of a moon-god, namely *Allah*.

Metathesis in linguistics is described as a transposition of letters, sounds or syllables within a word. The *Encyclopedia Britannica* states “Metathesis...the transposition of sounds...”⁴⁵²¹ The changes usually occur in pronunciation first, and then the change is reflected in the spelling, as *The American Heritage Book of English Usage* states:

Two historical examples of metathesis are Modern English *bird* and *horse* from Old English *Brid* and *Hros*. Over time the metathesized pronunciations became standard and the spellings were changed to conform to the new pronunciations.⁴⁵²²

⁴⁵¹⁹ Wehr, Hans. *Dictionary of Modern Written Arabic*, 1979, pp. 201-202, as referenced in translation in Krause, “*Haram–Harimat*.”

⁴⁵²⁰ Nielsen, 1912, pp. 591-592, as translated in Krause, “*Haram–Harimat*.”

⁴⁵²¹ EB, accessed 17 Jun 2003, “*Dravidian languages*” entry.

⁴⁵²² *The American Heritage Book of English Usage: A Practical and Authoritative Guide to Contemporary English*, 1996, bartleby.com, “7. Pronunciation Challenges: Confusions and Controversy, § 131. Metathesis.”

Alfred Guillaume provides another example of metathesis:

'*Arab*, a metathetical form of '*Abir* is 'nomad.' This identification is supported by the meaning which the plural *A'rab*=nomads often has in the *Quran* and in the inscriptions found in South Arabia which mention *Bedouin*.⁴⁵²³

Similarly, the words in the above *hll* and *hrm* root-word lists are all metathetically related (in the loosest sense) in that they all use certain letters (or sounds) in various arrangements to describe religious matters. The reason that some of the *hll* words use a hard "h" and others a soft "h" may be due to a drift in the pronunciation, or the words may have started out that way.

These same reasons may be why the words *Kiblah* and *Kaaba* are often found together. The *Kiblah* is an imaginary line that runs through the *Kaaba*'s Black Stone from any point on earth. *Kiblah* and *Kaaba* probably have no etymological connection, but the similarity in sounds between words cannot always be explained as mere coincidence.

The drift is inevitable because these words were thought up in one moon-god worshipping culture in the Fertile Crescent and transferred over many miles and centuries to other moon-god worshipping cultures.

The situation pertaining to the hard and soft "h" in related Arabic words is similar to how:

- In English *Hanukah*, the Hebrew "Festival of Lights," is also transliterated *Chanukah*.
- In English, *Haim*, meaning "life" in Hebrew, is also transliterated *Chaim*.
- During the time of the *Judges*, the majority of *Israelites* said "*Shibboleth*" to describe an ear of grain or wheat, but the Transjordan tribes said "*Sibboleth*" (Jdg 12:06).

The Arab's drift from soft "h" to hard "h" in the *hll* list may have been an unconscious attempt to differentiate several similar sounding words in speech, and in writing and inscriptions. In other words, only so many words could be formed from one trilateral root without confusion arising, so a hard "h" was substituted for a soft "h."

The drift in pronunciation of Arabic words may also have been an attempt to make them easier to pronounce. Richard Burton (1821–1890 AD) 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* but changed for easier articulation to *Sad*, one of the four *Huruf al-Mutabbakat*, 'the flattened,' formed by the broadened tongue in contact with the palate. This *Sad* also by the figure *Ishmam* (=conversion) turns slightly to a *Za*, the intermediate between *Sin* and *Sad*.⁴⁵²⁴

The words in the above *Hll* list are not necessarily related etymologically to the word *Hilal*, meaning "the crescent-moon." The list merely reflects how words with "l" and "h" sounds, whether hard (aspirated) or soft, gained currency in religious matters merely because words with "l" and "h" appealed to the sensibilities of moon-god worshippers.

Many of the metathetical-like words listed above rhyme with *Halil*, meaning "crescent." This is certainly the case with *Khalil*, which is spelled with the *Kha* letter

⁴⁵²³ Guillaume. *Islam*, p. 2.

⁴⁵²⁴ Burton. *Nights*, vol. 4, fn. 318.

and means “friend.” *Kha* is related to the Hebrew *Kaf*. *Khalil* rhymes with *Halil*. *Khalil* often refers to *Ibrahim* being a “friend” with *Allah* the moon-god, who is represented by the great *Halil* crescent in the sky.

If the metathetical-like words did not rhyme, then they were adopted for pre-Islamic moon-god liturgy based on their assonance or alliteration with *Halil*. Assonance refers to the same vowel sounds being used in successive words that do not necessarily rhyme. An example of *hll* assonance (not rhyme) can be seen in this word definition given by Jeffery (note *Tahlil*, *Hallel*):

Tahlil, to raise the *Hallel*, i.e. to praise *Allah* by using the formula: “There is no deity save *Allah*.”⁴⁵²⁵

Words that merely sound similar to a sacred word are sometimes held to be sacred. A case in point is the *Shiite Ashurah* festival in *Iraq*. The *Ashurah* festival supposedly is derived from an Arabic word for “ten.” The festival begins on the tenth day of the lunar month, *Muharram*, and some participants fast for ten days.

The *Ashurah* festival is officially tied to the death of *Husayn bin Ali*, the grandson of *Muhammad* who was killed by *Umayyad* forces at the Battle of *Karbala* (680 AD). Scholars however think that the rite actually comes from ancient *Baal* and *Asherah* rites in which they used swords and whips for self-cutting and self-flagellation (e.g. 1Ki 18:28).

Asherah was the Mother goddess in early mythology but then was associated with *Venus*. The death and rebirth cycle of *Asherah* mythology fits in well with the *Shiite* commemoration of *Husayn*’s death since the cycle infuses (false) hope.

The festival could have had many different names, but the fact that the name *Ashurah* was chosen indicates that in the spirit of syncretism, the ancient *Asherah* rite was cleverly incorporated into the *Shiite* brand of *Islam*.

The name of the festival, *Ashurah*, was chosen mainly because of its similarity to the name of the goddess *Asherah*, and secondly because *Ashurah*’s meaning of “ten” conveniently matches the day on which *Huseyn* died. Thus this example shows how words which merely sound similar to a sacred word, can be deemed sacred by association.

Words Often Change Via a Vowel Substitution Process

The phenomenon can be seen in the Hebrew Scriptures where different vowels are substituted so that the three or four written consonants become a different word. For instance, the consonants for *Yahveh* (*YHVH*) were written with the vowels for *Adonai*, meaning “Lord.” This is how *Yahveh* mistakenly came to be called *Jehovah* in some circles during medieval times.

The *Canaanite* idol “*Melek*” came to be called *Molech* through a vowel substitution process similar to the *Yahveh*-*Jehovah* transformation. *Melek* means “King,” but scribes substituted the vowels for those of the word *Bosheth*, meaning “Shame” in Jer 11:13 and Hos 9:10.⁴⁵²⁶

The *ISBE*’s article on “*Molech/Moloch*” states:

The use of *Basileus* [Greek for “king”] and *Archon* [Greek for “ruler”] as a translation of the name [*Molech*] by the *Septuagint* suggests that it may have

⁴⁵²⁵ Jeffery. *Islam*, p. 247.

⁴⁵²⁶ Similarly, Hebrew scribes changed *Eshbaal*, meaning “Man of *Baal*” (1Ch 08:33; 09:39) to *Ishbosheth*, meaning “Man of Shame” (2Sa 02:08). Also, scribes rendered *Jerub-baal*, meaning “Let *Baal* contend” (Jdg 06:32), with *Jerub-besheth*, meaning “Shame will contend” (2Sa 11:21).

been originally the Hebrew word for 'king,' *Melekh*. *Molech* is obtained from *Melekh* by the substitution of the vowel points of Hebrew *Bosheth*, signifying "Shame."

Even an instance of using *hll* words with different vowels to mimic the Aramaic word for the moon-god can be found in the Bible. Isaiah wrote an ode to the downfall of "the king of *Babylon*." Isaiah compared the king of *Babylon* to Lucifer and "the Morning Star, the Son of the Dawn" (Isa 14:12).

The astral imagery that is used to describe Satan's predicament is fitting because the Old Testament prophets recognized that it was demons who animated the astral religions of their surrounding enemies (Deu 32:17; Psa 106:37).

Elsewhere the Bible borrows astral imagery to mock enemies of *Israel* who believed in such notions, such as when Deborah said the stars and a river fought against the pagan Siserah (Jdg 05:20-21). Ezekiel, in a passage similar to Isa 14:12, says that Satan was thrown down from heaven even though he had walked among the "fiery stones" (Eze 28:14, 16). The "fiery stones" likely refer to the stars.

Isaiah seems to have had a male *Semitic* Venus-god in mind in Isa 14:12. Isaiah said that this Venus-god said in his heart:

I will ascend into heaven; I will exalt my throne above the stars of God...I will ascend above the heights of the clouds; I will be like the most High (Isa 14:13-14).

Isaiah mentions that Hebrew women who dabbled in paganism wore crescent ornaments (Isa 03:18). The writer of *Judges* notes that the Ishmaelites used crescents on their camels (Jdg 08:21, 26).

The *Assyrians* were known for their prominent use of the crescent and Venus symbol, and more often than not their high god was the moon. In fact, the *Assyrian* king that concerned Isaiah most was *Sennacherib* (2Ki 18:13; 19:09, 16, 20, 36; 2Ch 32:01-02, 09-10, 16, 22; Isa 36:01; 37:09, 17, 21, 37). *Sennacherib* means "*Sin* (the moon-god) multiplied brothers."

In *Semitic* (not Greco-Roman) mythology, Venus was considered to be the offspring of the moon. Since Venus was the offspring of the moon and wanted to ascend to be "like" the moon, Isaiah called Venus *Helel* (or *Heylel*).

The word Hebrew word *Helel* is similar to the Arabic word for crescent-moon (*Hilal*), and probably was similar to the Aramaic word that meant "crescent" as spoken in *Assyria*. Finn Rasmussen wrote that an *Ugaritic* text called the moon-god "*Hilal*, master of the sickle."⁴⁵²⁷ Rasmussen also wrote:

Hilal means 'the shining one' in Hebrew and Arabic, and in Ethiopian it [*Hilal*] means 'moon-crescent.'

So in Isa 14:12-14, Isaiah was saying that the deity *Helel* (Venus) wanted to be like the Aramean high god, *Hilal* (the moon-god). Without vowel pointing the word that Isaiah used for Venus would be the same as the consonants for "the crescent-moon," in other words: *hll* wanted to be like *hll*. So this example suggests that the metathetical-like words in the above list really do have significance in the discussion of whether *Allah* was a moon-god or not.

⁴⁵²⁷ *KTU* 1.24:41, as quoted in Rasmussen. Letter.

Discussion of Words Metathetically Related (in the Loosest Sense) to *Hilal* (hll)C *Allah* = “the God”

In pre-Islamic Safaitic inscriptions (1st century B.C.—4th century A.D.), *Allah* was spelled *Hallah* and *Alaha*, both meaning “the god.”⁴⁵²⁸ Note that the form *Hallah* need not come through Hebrew however “since the demonstrative element *Ha* is so pervasive in all Semitic speech.”⁴⁵²⁹

Scholars have supposed that *Al Ilah* (“the god”) was contracted to *Allah* due to frequency of use. It is however easy to see that the real reason why the contraction *Allah* became popular as an appellation for *Allah* the moon-god. The reason is that *Allah* (llh) is metathetically related (in the loosest sense to the word) to *Hilal* (hll), meaning “the crescent-moon.” Also, the word *Allah* is only one syllable different from the word *Ahillah* (new-moons, crescents). *Ahillah* is the plural of *Hilal* (crescent-moon). Perhaps *Allah* is a contraction of *Ahillah* (“crescents”) rather than *Al Ilah* (“the god”).

C *Laleh* = “a tulip” (a symbol for *Allah*)

Eva Baer wrote about roses and **tulips** in *Islamic art*:

It goes without saying that, in countries with a dry climate, flowering gardens were regarded with high esteem. We also know the preoccupation of *Islamic* literature and particularly of Persian and Turkish poetry, with paradise, where flowers like roses and **tulips** were endowed with symbolic attributes and used as a metaphor for Divine Beauty.⁴⁵³⁰

Stephen O. Murray wrote about roses and **tulips** (as previously quoted):

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. As Baraheni notes, one aspect of this poetry ‘is the difficulty in deciding whether the poet is addressing himself to a man or a woman. Generally, the beloved has all the characteristics of a beautiful male with some feminine qualities’....Lying, ogling and promiscuously giving favors to rivals are not plausible attributes of an omnipotent, omniscient God. In much poetry I am convinced that the rose, a recurrent metaphor for the beloved object of the yearning poet’s phallic nightingale, is ‘really’ God and not a boy’s anus (the **tulip** similarly figures as a metaphor for a vagina). In a way ecstasy is ecstasy is ecstasy, and perhaps a rose is not a rose is not a rose—if a rose is sometimes a metaphor for the gateway to sexual pleasure (a *Zina*) and at other is a synecdoche for the glory of divine creation, and if contemplation of beauty is a gateway to union with the Creator of all beauty. The metaphor, to put it mildly, is over determined. Poetry in general is polysemous [i.e. characterized by having many meanings], and *Islamic* poetry may carry more than one of these meanings, while sexual acts are never explicitly mentioned....⁴⁵³¹

Louis Crompton confirms that even in *Islamic* Spain the poetry was homoerotic:

⁴⁵²⁸ Hastings. *Ethics*, “Arabs (Ancient)” entry, p. 664, right column.

⁴⁵²⁹ Torrey. *Foundations*, p. 20.

⁴⁵³⁰ Baer. *Ornament*, p. 95.

⁴⁵³¹ Murray. *Culture*, pp. 132, 136.

Almost any collection of Hispano-Arabic poetry yields a plethora of love poems by men to or about other males. Erotic poetry first flourished in *Andalusia* at Cordoba under 'Abd Al Rahman II (822-852).⁴⁵³²

The connection between the moon and **tulips** is made based on several factors. The moon has been called "the "eternally fruiting orb," which refers to the recurrent cycle of moon phases."⁴⁵³³ The silhouette of a **tulip** flower has the rough outline of a crescent-and-star symbol. The Moon is a fertility symbol, as Leo Dubal states:

The moon is the matrilineal symbol *par excellence* as the full-moon provides the basic timing for the menstrual cycle.⁴⁵³⁴

In the drum underneath the dome of the Dome of the Rock is a border of orbs in crescents along with an occasional **tulip**. The **tulips** have a pistil that serves as the orb and two extended petals serve as horns of a crescent-moon. This border seems to reveal the association between **tulips** and the crescent-and-orb symbol. Later in this chapter there is a discussion on how the **tulip** is a Turkish and Persian *Allah* motif.



Figure 16-08. Tulip mosaics in the Dome of the Rock.⁴⁵³⁵

☞ *Halal* = "the Islamic version of Kosher food"

The symbol for *Halal* (Kosher) food is stamped onto *Halal* foods. The sign is often a large crescent. Sometimes it takes the form of a large U-like crescent with the word *Halal* on a billboard-like sign hung on a *Minaret* that is topped by a crescent.⁴⁵³⁶

Animals used to prepare *Halal* meat are killed with a curved knife. The connection between curved knives and moon-god religions will be discussed later in this chapter.

There is a moon-god religion connection between the *Islamic* diet and the moon. All *Islamic* festivals, some of which involve fasting or feasting, are scheduled using the lunar calendar. *Ramadan* is a month-long partial fast, which starts and ends with crescent-moons.

It is known that pre-Islamic moon-god worshippers in *Haran* and *Yemen* and other places had fasts timed by the *Hilal* crescent-moon phase. A case in point is that William St. Clair-Tisdall quoted early *Islamic* authorities who said:

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 the "crescent-moon"]) 'in such a way that the festival of *Fitr* occurred when the sun entered *Aries*...[i.e. during a certain month's time].⁴⁵³⁷

☞ *Halala* = a Saudi Arabian coin

☞ *Halla* = "to appear (of the moon)"

☞ *Hilal* = "the crescent-moon"

⁴⁵³² Murray. *Culture*, p. 152.

⁴⁵³³ "Sin (*Nannar*) with the three muses and the 'Eternally Fruiting Orb' [i.e. moon phases], *Ur-Nammu*" (Maspero. *Dawn*, p. 655).

⁴⁵³⁴ Dubal. *Riddle*.

⁴⁵³⁵ The Tulip tall-short-tall (lol) mosaic in the drum that supports the dome at the Dome of the Rock (Grabar. *Shape*, p. 80, figure 30).

⁴⁵³⁶ Chebel. *Symbols*, pp. 96-97, picture.

⁴⁵³⁷ St. Clair-Tisdall. *Sources*, ch. 2, pp. 52-53.

☛ *Halla* = “to appear (the moon)”

Halala is a Saudi coin derived from the word *Hilal*, meaning “crescent-moon,” and *Halla*, meaning “to appear (of the moon).”⁴⁵³⁸ Since the start of *Islam* to the present, many *Islamic* coins have featured a crescent.

The *Muslim* religion follows a lunar calendar, so *Ramadan* and the *Hajj* and other festivals and fasts begin with sightings of the crescent-moon. In the case of *Ramadan*, the month-long feast ends with the sighting of the crescent-moon.

☛ *Hawl* = Jacques Ryckmans wrote:

In *Hadramawt*, *Hawl* was probably a moon-god; his name apparently alludes to the lunar cycle.⁴⁵³⁹

☛ *Khalil* = friend

That *Allah* is a moon-god explains this common Turkish *Blessing* that refers to *Allah* the moon-god being the friend (*Khalil*) 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 *Khalil Ibrahim*, | I gave thanks | And forswore my sins, | Thanks be to God.⁴⁵⁴⁰

Khalil means “friend.” So in this just-quoted blessing, *Allah* the moon-god is called a “Friend of *Ibrahim*.” *Muslims* calling *Allah* “the friend of *Ibrahim*” mirrors how in the Old Testament and New Testament, Abraham is called a “Friend of God.”⁴⁵⁴¹

Incidentally, many *Mosques* with crescent finials are named “*Khalil Ibrahim*.” This goes back to how *Haran*, the City of the Moon was, and still is, an ancient *Ibrahmic* pilgrimage site.

The metathetical-like aspect of *Khalil* being Arabic for “friend” can be traced back to *Islamic* times, if not thousands of years earlier than *Islamic* times. The connection between this Turkish *Blessing* and *Ibrahim* and *K 006* was discussed in a previous chapter.⁴⁵⁴² The Turks and other *Muslims* believed that *Ibrahim* called the moon-god *Allah* his lord in *K 006*.

The word *Khalil* (friend) was coined based on its metathetical-like connection to the crescent-moon (*Hilal*). The moon was always thought of as a trusted friend in the Mideast, especially for camel caravaners who traveled at night, as well as shepherds and travelers.

The *Gilgamesh Epic* provides an ancient example of how the moon was thought of as a friend. The traveling hero, *Gilgamesh*, prayed to *Sin* the moon-god as though *Sin* were a trusted friend. The moonlight helped *Gilgamesh* fend off lions at night.⁴⁵⁴³

Discussion of the List of Words Metathetically Related (in the Loosest Sense) to *Allah*

☛ *Hilal* [(rough breathing “h,” plural of *Hilla*] = dwellings, or another name for the *Kaaba*

⁴⁵³⁸ *Heritage*, App. II, Semitic Roots, *hll* entry.

⁴⁵³⁹ Ryckmans, Jacques. *EB*, “Arabian Religions” entry, 2004.

⁴⁵⁴⁰ 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.

⁴⁵⁴¹ “Friend of God”: Hebrew: *’ahab Yahveh* (2Ch 20:07; Isa 41:08); Greek: *Philos Theou* (Jam 02:23).

⁴⁵⁴² Cross-reference “*K 006*” and *Halil* and *Khalil* in the Index for more on Abraham and the moon.

⁴⁵⁴³ Anonymous. *Gilgamesh*, “The Search for Everlasting Life.” Also, Pritchard. *Ancient*, I:62, middle of Tablet IX.

Abdu'l-Muttalib, Muhammad's grandfather prayed concerning the *Kaaba*:

O God, a man protects his dwelling, so protect Thy dwellings [*Hilal*].⁴⁵⁴⁴

Notice that the plural form *Hilal*, meanings “dwellings,” is very close to “*Hilal*,” meaning “the crescent-moon.” The two words are differentiated by the fact that “dwellings” has a rough breathing mark on the “h” while the “h” for “crescent” is smooth. This fact seems pertinent since a *Hatim* crescent-shaped wall is part of the *Kaaba*.

☛ *Hulul* = alighting, or an incarnation of Allah in a Sufi⁴⁵⁴⁵

Sufis thought that they could become infused with Allah, perhaps by looking at the moon. In a previous chapter it was discussed how a *Sufi Muslim*, Awhad Al Din Kirmani (died 1237 AD), admired Allah the moon-god in a reflection on water:

[Upon] being asked by *Shams-i-Tabriz* what he was doing, he replied, ‘I am contemplating the moon in a bowl of water,’ meaning the Beauty of the Creator in the beauty of the creature; to which *Shams-i-Tabriz* replied, ‘Unless you are afflicted with a carbuncle [a severe boil] on the back of your neck, why do you not look at the moon in the sky?’⁴⁵⁴⁶

The *Sufi* dervish *Al Hallaj* was condemned for blasphemy and crucified in 922 AD for claiming “I am God—I am the Truth.”⁴⁵⁴⁷ Guillaume wrote:

He [*Hallaj*] used the term *Hulul*, meaning “indwelling,” a word that is associated in *Muslim* literature with the Christian doctrine of the incarnation.⁴⁵⁴⁸

The name *Hallaj* means “cottonseed processor” and is spelled with a *Ha* with a dot. *Hulul* also is spelled with a *Ha* with a dot. It seems that the name *Hallaj* is metathetically related (in the loosest sense) to the word Allah, or the pre-Islamic *Hallah* of the Safaitic Inscriptions (see the Index). With a seemingly theophoric name like *Hallaj*, this helps to explain how *Hallaj* concluded that he was Allah, or that he was indwelt by Allah.

☛ *Ihlal* = pre-Islamic ceremony around the Kaaba

The *Kuraish* had a ceremony next to the *Kaaba* and crescent-shaped *Hatim* Wall called the *Ihlal*. William St. Clair-Tisdall wrote:

And *Ibn Ishaq*, the earliest biographer of *Muhammad* of whose work any certain remains have come down to us, is quoted by *Ibn Hisham* as stating that the tribes of *Kinana* and *Quraish*, when performing the religious ceremony known as the *Ihlal*, used to address the Deity in such words as these: ‘*Labbaik, Allahumma!*’—‘We are present in Thy service, O God; we are present in Thy service! Thou hast no partner, except the partner of Thy dread’ ...*Ibn Ishaq* uses much the same language as *Abu'l Fida*, but adds that the customs which he mentions, including that of the *Ihlal* had been retained from *Ibrahim's* time.⁴⁵⁴⁹

That a ceremony was called the *Ihlal*, a metathesis of *Hilal*, meaning “the crescent-moon,” is significant since the ceremony was conducted next to the crescent-shaped *Hatim* Wall. Moreover, it is known that the moon was worshipped at *Makka*, as *Ibn Warraq* wrote:

⁴⁵⁴⁴ *Ishaq. Sirat*, p. 26 & fn. 1.

⁴⁵⁴⁵ Hughes. *Dictionary*, p. 184, *Hulul* entry.

⁴⁵⁴⁶ Murray. *Culture*, p. 118.

⁴⁵⁴⁷ Ali. *Spirit*, p. 141.

⁴⁵⁴⁸ Guillaume. *Islam*, p. 146.

⁴⁵⁴⁹ St. Clair-Tisdall. *Sources*, ch. 2.

The worship of the moon is also attested by proper names of people such as *Hilal*, a crescent, *Qamar*, a moon, and so on.⁴⁵⁵⁰

C *Hal* = a *Sufi* mental condition

The definition of *Hal* reminds one of *Hulul* meaning “indwelling” (as mentioned above). Gibb and Kramers wrote:

In mysticism a *Hal* is a mental condition, given immediately and momentarily by divine grace, not to be gained by application or effort, consisting of joy, sorrow, depression, exaltation, etc. It passes when the powers of the *Nafs* get the upper hand, but may be followed immediately by another *Hal*.⁴⁵⁵¹

C *Hilah* = a legal stratagem to circumvent the *Sharia* law

Cyril Glassé wrote:

Hilah (literally “ruse”...): A legal stratagem to circumvent the intentions of the *Sharia* (Islamic law), without technically breaking it. Such stratagems came into use in the ‘*Abbasid Caliphate* chiefly among the *Hanafis*, but were adopted to a lesser degree by the other schools when they offered solutions to otherwise difficult social problems, and were not intended merely to circumvent the law.⁴⁵⁵²

Curved Knives as Moon-god Religion Paraphernalia

As was noted above, *Halal* and *Allah* are metathetical-like forms of *Hilal*, meaning “crescent-moon.” *Hilal* seems to have been a name or title of the *Ugaritic* moon-god.⁴⁵⁵³ Indeed, moon-gods over the entire Mideast were probably called by the appellation *Hilal* or some variant of *Hilal*.

Most of these moon-god religions came with special diets, and in some places the food approved by the moon-god priest probably was called *Halal*, which means “allowed.” Appropriately, *Halal* food is stamped with a crescent symbol. *Halal* meats are associated with the name *Allah* and the curved knives used for *Halal* sacrifice or butchery. CAB International reported on the *Dhabh* method of slaughter:

Any *Muslim* may slaughter an animal while invoking the name of *Allah*....Observations of *Halal* cattle slaughter without stunning done by a *Muslim* slaughterman with a large, curved skinning knife resulted in multiple hacking cuts. Sometimes there was a vigorous reaction from the animal.⁴⁵⁵⁴

That *Islamic Halal* knives are curved cannot be traced back to either Jewish *Kashruth-Kosher* or *Hasidic Glatt-Kosher* laws. This is the case, despite the fact that *Muslims* sometimes claim that “The Jewish method of slaying animals (*Shehita* or *Shechita*)—is identical with the method of *Dhabh*...”⁴⁵⁵⁵ The knife used by Jewish ritual slaughters (*Shohet*) for the ritual slaughter (*Shechita*) are straight butcher knives (*Chalaf*) that have no curve.^{4556 4557}

⁴⁵⁵⁰ Warraq. *Why*, p. 40.

⁴⁵⁵¹ Gibb & Kramers. *Encyclopedia*, p. 127, *Hal* entry.

⁴⁵⁵² Glassé. *Encyclopedia*, p. 157, *Hilah* entry.

⁴⁵⁵³ Rasmussen. Letter.

⁴⁵⁵⁴ “Religious slaughter and animal welfare,” *Meat Focus International*, Mar 1994, pp. 115-123, published by CAB International, grandin.com & colostate.edu.

⁴⁵⁵⁵ Khan. *Al-Dhabh*, p. 42; also, see p. 38.

⁴⁵⁵⁶ For *Kosher* questions, see the Orthodox Union (ou.org).

⁴⁵⁵⁷ Bauske, Gloria. “Where’s the beef?,” *jpost.com*, 21 Mar 2004, picture of knife.

In passing, the knives that *Shias* traditionally used during the bloody, self-flagellation *Ashura* ritual were not scimitars since these would kill rather than just wound. Pictures show the knives were generally short, wide and curved single-blade cutlasses or machetes.⁴⁵⁵⁸

Nowadays, weapons are imported from outside the Mideast, so photos of the bloody *Ashura* ceremony in *Iraq* mostly show slightly curved sabers and tapered daggers. However, one nineteenth-century drawing of the *Ashura* festival *Ta'ziya* Passion play shows a full-length scimitar.⁴⁵⁵⁹

During the *Ashura* parade and spectacle, the *Shias* call on *Allah* and cut their foreheads with a sword so that blood runs down their entire front side. Self-slashing and self-flagellation was a pagan practice described and forbidden in the Bible (Lev 19:28; Deu 14:01; 1Ki 18:28).

Self-flagellation was one of the many widespread pagan practices in the ancient world—another one being the use of prayer beads. The “rosaries (strings of beads) and chaplets (circular strings of beads)” are used “in *Hinduism, Buddhism, Islam, Roman Catholicism, Eastern Orthodoxy and Judaism*.”⁴⁵⁶⁰

Christian monks, including Martin Luther on occasion, self-flagellated. Self-flagellation reportedly is still practiced by some Catholic monks in the Philippines and among members of the Catholic *Illuminati* order. Christian self-flagellation probably was never as bloody an affair as the *Shiite Ashura* ceremony.

The *Koran* states that *Muslims* must pronounce the name of *Allah* over an animal before eating it (K 005:005-006). The phrase most used is called the *Takbir*: “*Allah* is (Most) Great” (*Allahu Akbar*).⁴⁵⁶¹ Another phrase is called the *Tasmiyah-Takbir*: “In the name of God, God is Most Great” (*Bismillah Allahu-Akbar*).⁴⁵⁶²

While slaughtering during the *Hajj* on the Day of Sacrifice, *Muslims* are supposed to make the animal face the *Kiblah* toward the *Makkan Kaaba* with its crescent-shaped *Hatim* Wall. This further connects the pre-Islamic *Halal* rite to a moon-god religion, as *Al Albani* wrote:

...he should make the animal face the *Qiblah* when slaughtering, making it lie down on its left side and putting his right foot upon its right side. As for the camel then he should slaughter it by means of *Nahr*,⁴⁵⁶³ while it is standing having its left leg tied [up] standing on its [three] others with its face towards the *Qiblah*.⁴⁵⁶⁴

Tradition also has *Muhammad* associating the name *Allah* with the *Halal* form of slaughter:

...the Prophet replied, ‘A caller of the *Genii* [*Jinn*] came to me, so I went away with him and recited the *Koran* to them.’ He then went away with us and showed us the traces of their fires; they (the *Genii*) then asked him for traveling provisions and he said (to them), ‘For you is every bone over which the name of God has been taken (at the time of slaughtering), which you may take and which

⁴⁵⁵⁸ Bürgel, J. C. & F. Allemann. *Symbolik des Islam (Symbolism of Islam)*, Hiersemann Vlg., Stuttgart, 1975, p. 113 (illustration), as is discussed in Krause, Hans. *Ancient Arabia and its Religion* (hanskrause.de), “Ch. 3: Sacrifice in Ancient Arabia,” accessed Feb 2004.

⁴⁵⁵⁹ Blair & Bloom. *Paradise*, p. 43, figure 15, p. 29, figure 2.

⁴⁵⁶⁰ EB, accessed 16 Apr 2006, “Ceremonial object” entry.

⁴⁵⁶¹ Hughes. *Dictionary*, “*Allahu Akbar*” entry, p. 14.

⁴⁵⁶² Gilchrist. *Approach*, Ch. 6: “The *Halala* Symbol—Token of a Sacrifice?”

⁴⁵⁶³ *Nahr* slaughter is described in Khan. *Al-Dhabh*, p. 20.

⁴⁵⁶⁴ *Al Albani*. *Rites*, “The Sacrifice,” points 98-99.

will fall into your hands with the largest quantity of flesh (over it) and all the globular dung [e.g., sheep dung] as fodder for your animals.' The Prophet then said (to us [Muslims]), 'Do not clean yourselves with them [bones and dung] for they are the food of your brethren [i.e. the Jinn].'⁴⁵⁶⁵

The just-mentioned tradition make it clear that if *Muslims* do not eat *Halal* food, then the *Muslim Jinn* will either starve, or they will be forced to eat unclean infidel food! Note also how *Muslims* believed the *Muslim Jinn* must congregate and live near *Muslims* since infidels do not have any *Halal* food for the *Jinn*!

The religious connection between *Halal* meat and the name of *Allah* is not just a forgotten rule in a book, but it is put into practice, as this human-interest story shows:

Only then did Mr. Olgun stride toward the steer, with a 22-inch butcher knife tucked behind his back. 'In the name of *Allah*, *Allah* is great,' Mr. Olgun whispered in Arabic. The razor-sharp edge of his knife flashed as it arced through the air. 'In the name of *Allah*, *Allah* is great,' he whispered again. In one swift motion, Mr. Olgun slit the steer's throat. 'In the name of *Allah*, *Allah* is great,' he said a third time.

Mr. Olgun stood still as the slaughtered steer was clamped into a harness and raised about 10 feet above the floor by a winch. Except for wiping his knife clean, he didn't move for the eight minutes it took for the blood to drain from the carcass [from ten feet up!].

Among *Muslims*, Mr. Olgun is considered holy. Like every *Halal* butcher interviewed, Mohamed Soliman, who owns *Halal* Meat Market on Atlantic Avenue in Brooklyn, said that meat is only as pure as the heart of the one who slaughtered the animal.⁴⁵⁶⁶

Another ritual cutting in *Islam* is accomplished with a curved blade. *Muslim* physicians report that in circumcisions, the prepuce is lopped off with a curved scalpel blade. *Muslim* tradition reports that *Ibrahim* used an adze, an ax-like tool with a curved blade, to circumcise himself and the males of his family.⁴⁵⁶⁷

Unfortunately, many non-*Muslims* have had their private parts cut and even excised by moon-god adherents bearing moon-god knives. For centuries *Muslims* have used forced circumcision to "convert" populations to *Islam*.⁴⁵⁶⁸ The precedent for this practice goes back to *Muhammad*'s time.

The *Muslim Sultan* Tipu (1753-1799 AD), who undoubtedly associated *Allah* with a sharp pointy crescent, had this to say about the forced circumcision of tens of thousands of Indian Christian men who managed to survive a 210-mile forced march:

A swift punitive action would allow a total uprooting, transportation and induction of the community into the followers of the Prophet, to be sealed by the eternal proselytizing blade of *Islam*.⁴⁵⁶⁹

Muslim militias still carry out this strange form of terrorism. *Muslims* with assault rifles and machetes surround entire non-*Muslim* villages, and each villager

⁴⁵⁶⁵ *Sahih Muslim*, bk. 4, no. 0903; *Sunan Abu-Dawud*, bk. 1, no. 0039, as quoted in Zwemer. *Animism*, ch. 7.

⁴⁵⁶⁶ O'Neill, Molly. "The New Neighborhood Butcher in an Old-Fashioned Way," *The New York Times*, library.cornell.edu/colldev/mideast/halal.htm, 2 Jun 1999.

⁴⁵⁶⁷ *Sahih Bukhari*, vol. 4, bk. 55, nos. 575 & 576; vol. 8, bk. 74, no. 313.

⁴⁵⁶⁸ Bubesi, Sibusiso. "Children kidnapped and mutilated," *Sunday Times*, suntimes.co.za, 14 Mar 1999. Also, do a web search on "forced circumcision."

⁴⁵⁶⁹ Lobo, Joe. "*Sarasvati's Children*" Indian Catholic Association of Florida, Inc. The article is based on the book *Sarasvati's Children*.

was forced to undergo circumcision or FGM. This occurs in Indonesia and *Malaysia* and the surrounding islands as late as 2004.⁴⁵⁷⁰

Curved knives have long been associated with moon-god religions. Finn Rasmussen wrote:

In *Akkadian* we have the word *Gamlu* = 'scimitar,' a sword in sickle form, symbol for the Mesopotamian moon-god *Sin* (*Assyrian Dictionary*, Chicago, 1956, 5.35).⁴⁵⁷¹

The *Mahram Bilqis* in *Yemen* was not very far from *Makka* and was a moon-god pilgrimage site as late as 550 AD. This is a mere twenty years before the traditional date of *Muhammad*'s birth.⁴⁵⁷² Wendell Phillips wrote:

I was particularly struck by a [curved] sheathed dagger or *Jambiya* fastened in the man's belt. It was similar to those used today [in *Yemen*], twenty-five centuries after the time of the statue, except that it was straight at the end where those of this time have points that turn up abruptly...An inscription ran from the shoulders to the bottom of the skirt, ending at the right knee. It told us this statue of '*Ma'adkarib*' was dedicated to the moon-god, *Ilumquh*.⁴⁵⁷³

Notice that the sword got even more curvy over twenty-five centuries on account of *Islam* being a monotheistic moon-god religion.

Halal Food is Food Sacrificed to Demons

As was noted above, *Halal* food was sacrificed to *Allah* using curved knives—just as it had been done from hoary pagan times for all the south Arabian moon-gods.

In pre-*Islamic* times when there was a sacrifice, it was not just for the human partakers and the god named in the dedicatory. Sacrifices were banquets for the human realm and for the spirit realm too. The ancients thought that gods, sprites, *nymphs* and even the souls of their dead ancestors could eat food, especially if the spirits assumed animal form.

The spirit realm was invoked to explain the evaporation of libation offerings and why food offerings quickly dehydrated and shrank. Of course what often happened was that a priest, bird or animal would carry the food off when no one was looking.

Muhammad taught that there was only one god and all the rest of the spirit beings were angels or *Jinn*. Though *Muslims* would not sacrifice to other gods besides *Allah* anymore, *Muhammad* still wanted to have a communal meal with the spirit realm. This is why *Muhammad* told the *Jinn* that they could partake of *Halal* food (as quoted previously):

'For you is every bone over which the name of God [*Allah*] has been taken (at the time of slaughtering), which you may take and which will fall into your hands with the largest quantity of flesh (over it) and all the globular dung as fodder for your animals.' The Prophet then said (to us [*Muslims*]), 'Do not clean yourselves with them [bones and dung] for they are the food of your **brethren** [i.e. the *Jinn*].'⁴⁵⁷⁴

Notice that in the above quotation, *Muhammad* called the *Jinn* the "**brethren**" of *Muslims*, meaning that *Muslims* are in league with demons and Satan.

⁴⁵⁷⁰ Bubesi, Sibusiso. *Op. Cit.*

⁴⁵⁷¹ Rasmussen. Letter.

⁴⁵⁷² Graveland. *Queen*.

⁴⁵⁷³ Phillips. *Sheba*, p. 287.

⁴⁵⁷⁴ *Sahih Muslim*, bk. 4, no. 0903; *Sunan Abu-Dawud*, bk. 1, no. 0039, as quoted in Zwemer.

Animism, ch. 7.

The *Jinn* to which *Muhammad* refers are demons, such as surely as *Allah* the moon-god is a demon. Eating *Halal* food, then, is being in fellowship with demons, as Saint Paul wrote:

Do I mean then that a sacrifice offered to an idol is anything, or that an idol is anything? No, but the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons. You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's Table and the table of demons. Are we trying to arouse the Lord's jealousy? Are we stronger than he? (1Co 10:19-22).

In the quotation of *Muhammad* above, recall that *Muhammad* told *Muslims* not to use bones and dung to wipe themselves after defecation because the bones and dung were food for the *Jinn* and the *Jinn*'s imaginary animals. The bones were *Halal* because the name of *Allah* was pronounced during its slaughter.

Muhammad's belief about the *Jinn* and bones and dung may explain why he wants *Muslims* to use only water and their left hand in order to wipe themselves after a bowel movement. Nowadays, *Muslims* often use a toilet and sprayer on the end of a hose or they use a bidet. Evidently, *Muhammad* thought that if they used plant leaves or whatever, then the *Jinn* and their imaginary animals would be deprived of food—or worse—actually eat the used leaves.

An incident illustrates how *Muslims*, in keeping with *Muhammad*'s just-mentioned dictum, keep the *Halal* food, their offerings to demons, separate from non-*Halal* food. A *Malaysian* newspaper reported that in their capital, *Kuala Lumpur*, a *Muslim* schoolmaster sent out a directive:

Zainal's letter, dated July 14, sent to parents and guardians of students, read: 'Please be informed that non-*Muslim* students are altogether forbidden from bringing non-*Halal* food to school, forbidden from using canteen utensils, for example forks and spoons, and from throwing rubbish into rubbish bins.'⁴⁵⁷⁵

To conclude this section, one can see that *Muhammad* was a real sorcerer and that *Muslims*, especially *Muslim* butchers and cooks, are real sorcerer's apprentices.

The *Bakhkh* Moon-god Religion Symbol

Another piece of data relevant to the discussion of the connection between scimitars, curved *Jambya* daggers and moon-gods concerns the *Bakhkh* symbol found on *Sabean* and *Islamic* coins. The *Bakhkh* scimitar-like *Tamga* symbol means "Glory be to *Allah*."

The appendix on coins has a section discussing the *Bakhkh* symbol, and a *Saba* coin with the *Bakhkh* symbol is illustrated in the section "Critique of the Revisionist View on the Sun- and Moon-gods in Southern Arabia" in this Moon-o-theism book.

Swords Were Among the Moon-god Paraphernalia at the *Kaaba*

Abd Al Muttalib was the grandfather of *Muhammad*. He slept in the *Hijr* area of the *Kaaba*. He dreamt that *Allah* told him where to find a well that had been covered up in a previous age.⁴⁵⁷⁶ While uncovering the well, *Abd Al Muttalib* purportedly found a golden gazelle and swords and these were placed in the *Kaaba*.⁴⁵⁷⁷

⁴⁵⁷⁵ Jason, Roshan. "Parents question no 'non- *Halal*' food in school order," *malaysiakini.com*, 23 Jul 2004, *DW*, 26 Jul 2004.

⁴⁵⁷⁶ Peters. *Hajj*, p. 15.

⁴⁵⁷⁷ Peters. *Makka*, p. 38.

Peters wrote: "In 605 AD...the *Quraysh* decided to rebuild the *Kaaba* when the Apostle was 35 years of age."⁴⁵⁷⁸ *Al Azraqi* wrote:

The 'golden gazelle' and treasures which were kept in the house of *Abu Talha* during the reconstruction and the idols, stored in the *Zamzam* [well], were returned to their accustomed places inside the *Kaaba*.⁴⁵⁷⁹

Because the curved or curled horns of bulls, rams, gazelles and *Ibexes* reminded the ancients of the crescent-moon, they were used as symbols of moon-gods. "In most [gazelle species] the horns are heavily ringed and curve backward and inward in the form of a lyre."⁴⁵⁸⁰ Thus *Muhammad's* grandfather associated *Allah* with a moon-god when he put the golden gazelles in the *Kaaba*.

That the gazelle is a moon-god symbol is interesting in light of the fact that the gazelle is a *Sufi* symbol both of *Muhammad*⁴⁵⁸¹ and "the beauty of" *Allah*.⁴⁵⁸² This means the *Sufis* believed *Muhammad* was a prophet of a moon-god.



Figure 16-09. Typical gazelle with curved horns. The gazelle was a moon-god symbol in southern Arabia.

Gazelles are a type of antelope. Certain antelope species such as *Ibex* have especially curved horns and the "Scimitar" *Oryx* has slightly curved horns that look like its namesake. Reliefs from southern Arabia show that *Ibexes* were moon-god symbols.



Figure 16-10. Frieze with *Ibex* and crescent-and-orb motif.⁴⁵⁸³ *Ibex* were moon-god symbols in southern Arabia on account of their curved horns.

Besides a golden gazelle, *Abd Al Muttalib*, *Muhammad's* grandfather, also found swords in the *Zamzam* well. Ancient sources that mention swords generally are silent about sword specifics, but since *Muttalib* found these particular swords:

- Ⓒ In proximity to a moon-god shrine
- Ⓒ In a well along with a gazelle, which is a symbol of a moon-god
- Ⓒ Based on directions he received in a dream while sleeping next to the crescent-shaped *Hatim Wall*

Thus there is a good chance these swords were curved sabers or scimitar swords.⁴⁵⁸⁴

⁴⁵⁷⁸ Peters. *Origins*, p. 138.

⁴⁵⁷⁹ *Al Azraqi*, 1858, pp. 108-109 is quoted in Peters. *Origins*, p. 140.

⁴⁵⁸⁰ *CEE*, Gazelle entry.

⁴⁵⁸¹ *Al Farid*. *Poems*, p. 53, note 27 (referring to Poem II. 13, p. 28).

⁴⁵⁸² "The gazelle, favorite simile of the early Arab poets for the slender, shy young beloved, with the *Sufis* becomes a symbol of the elusive beauty of God, identified by *Ibn Al Farid*, as we see in lines 37-38, with the Prophet *Muhammad*. The image passed over into Persian mystical poetry in the form of the *Ahu-yi Vahshi* of *Hafiz*, see for example my *Fifty Poems of Hafiz*, 131-4" (*Al Farid*. *Poems*, p. 32, note 13, referring to Poem II. 13, p. 28).

⁴⁵⁸³ "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).

⁴⁵⁸⁴ A scimitar (also spelled cimter and scymetar) is a shorter crescent-shaped sword known for flexibility and for slashing at close range. Straight, long swords are better for thrusting and fencing.

Arabian crescent-shaped swords are usually called scimitars. The Persian and *Turkish* crescent-shaped sabers are usually referred to as scimitars or *Kilij*, while Indian crescent-shaped sabers are referred to as *Shamshirs*.

The defining difference between a *Kilij* and a *Shamshir* is that a *Shamshir* is closer to the arc of a circle and uses a closed scabbard (sheath), while a *kilij* starts almost straight near the handle



Figure 16-11. A slightly curved saber (top) and two types of curved scimitars (middle and bottom). Scimitars were moon-god symbols in the Mideast East since ancient times.

It is anachronistic to the think that most swords owned by early *Muslims* were scimitars. Scimitars did not become a *Muslim* trademark until the fifteenth century.

The fact that southern Arabians [Arabs] have sported *Jambya* daggers from ancient times to the present suggest that the only reason *Muslims* did not carry scimitars from the earliest times is that most swords were made outside the Mideast in Germany or India. *Ibn Ishaq* wrote that *Muhammad's* men had "fine polished Indian swords" in 629 AD.⁴⁵⁸⁵ It seems the famous *Damascene* swords were in short supply due to lack of iron and wood in the Mideast. David Nicolle wrote:

Indian steel blades were still sought after, though by the ninth century they seem to have take a back place to those from the Rhineland [Germany]...Bronze was used to a much greater extent [in the Mideast] than in Europe presumably because of the shortage of iron in the *Islamic* world.⁴⁵⁸⁶

So while the moon-god armies of *Islam* preferred scimitars, they used straight swords mostly because *Muslims* bought most of their swords from India and Europe.

Some early *Muslim* armies did use slightly curved sabers, as was noted in previous chapters. It was also noted that some twelfth-century *Islamic* coins depicted scimitars (see the Index entries for saber and scimitars).

Though scimitars did not become a *Muslim* trademark until later centuries, the fact that there were legends about *Muhammad* owning scimitars suggests that *Muslims* knew *Islam* was a moon-god religion.

According to legend, *Muhammad's* sword was a scimitar that came from his share of the spoils after the Battle of *Bakr*. *Bakr*, by the way, means "full-moon," which suggests the sword was a crescent-shaped scimitar. *Muhammad's* scimitar was named the *Dhu'l-Fiqar*, meaning the "The Trenchant," i.e. "the Cutter."⁴⁵⁸⁷

Also, according to legend, *Muhammad's* sword was brandished by one named Ali in early *Islamic* battles such as *Khaybar* and the Battle of the Trench. Another legend says:

When your Prophet led the first great battle in the month of *Ramadan*, in the second year of the *Hegira*, he stuck his scimitar into a staff and had it carried as a standard. It led them to victory and was adopted as the battle standard henceforth. From that time the curved scimitar changed into the crescent, [and] has been the universal symbol of *Islam*.⁴⁵⁸⁸

Some historians note that scimitars were rare in *Islam* before the 14th century AD and then assert that the legends and historians speak anachronistically whenever *Islam* is associated with scimitars before the 14th century. However, since scimitars were invented in the Mideast earlier than 2,000 BC, there is a good chance that the legends and historians are correct in associating scimitars with *Islam* since *Islam's* inception.

then curves. A *killij* requires a scabbard with an open back for the first few inches starting at the handle end.

⁴⁵⁸⁵ Ishaq, *Sirat*, p. 588, Chapter "The Capture of *Al-Taif*, 8 AH.

⁴⁵⁸⁶ Nicolle, David, *Armies of the Caliphates*, 862-1098, Men-at-Arms Series, Osprey Publishing, Oxford, 1998, p. 16.

⁴⁵⁸⁷ Brewer, *Fable*, "Fakâr (*Dhu'l*)" entry.

⁴⁵⁸⁸ May, Karl, *Jack Hildreth on the Nile*, translator Marion Ames Taggart, Benzinger Brothers Publishers, 1899 AD

Esoteric Script and Inscriptions Show that *Allah* was a Moon-god

Scholars like to talk about how *Muslims* decorated their script and inscriptions in order to impart some esoteric meanings but they often leave the reader guessing what the esoteric meaning is.

It is true that some decoration was meaningless artistry and calligraphy but it is obvious that some artists were making crescent-and-orb symbols. This was noted in connection to coins earlier in this chapter.

It has already been noted in this chapter that many Arabic letters had curves similar to crescents and the diacritical marks were similar to stars and asterisms (i.e. a small groups of stars).

With curvy letters it was especially easy to make crescent-and-star decorations out of Arabic script. Because iconoclasm ebbed and flowed over the centuries, there was an incentive for artists to produce subtle crescent-and-star symbols in script and inscription form.

AcaDhimmis do not come right out and say that early *Islamic* artists were creating crescent-and-orb symbols out of script. Perhaps they fear the repercussions of saying the obvious. So they talk about how the tall-short-tall (lol) pattern of calligraphy script indicates *Allah*—yet without mentioning the crescent-and-orb pattern.

AcaDhimmis also talk about the “esoteric meaning” of the *Alif* and *Lam* ornamentation. *Alif* (A) and *Lam* (l) are the first two letters of the word *Allah* (aUl). The fact that the tall-short-tall (lol) pattern is derived from the horns of the crescent and middle orb is never mentioned.

In her book *Islamic Inscriptions*, Sheila Blair mentioned several times how calligraphists gave special attention to the decoration of *Alifs* or *Lams*.⁴⁵⁸⁹ Sheila Blair wrote:

She [Bierman, 1989, 1997] connected the elaboration of script to *Isma'ili* symbolism and other popular beliefs, suggesting, for example, that the interlaced *Lam-Alif* reflects the interior (*Batin*) hidden or esoteric meaning behind the outside (*Zahir*) appearance.⁴⁵⁹⁰

Sheila Blair wrote:

Ettinghausen (1976) noticed that one group of inscriptions in pseudo-*Kufic* is composed of two framing uprights set to the right and left of an arched unit. He suggested that this tall-short-tall (lol) pattern had evolved from the word *Allah*, which was often embellished with a bump between the two *Lams* on tombstones from ninth-century Egypt. The meaning of the design [crescent-and-orb] had been lost [or rather, became an open secret among *Muslims*] and this simple and pleasing pattern was repeated on a number of buildings and objects where the use of the name of God [*Allah*] would have been particularly inappropriate. These include not only Christian monuments, such as the marble cornice of the church at Hosias Loukas, but also other types of *Islamic* objects, notably ceramics, textiles and glassware.⁴⁵⁹¹

⁴⁵⁸⁹ Blair. *Inscriptions*, pp. 57, 80, 104, 149, 151, 169, 178.

⁴⁵⁹⁰ Blair. *Inscriptions*, p. 57.

⁴⁵⁹¹ Blair. *Inscriptions*, p. 80.

Ettinghausen even wrote:

Obviously, the *Islamic* custom was to stress and beautify the word *Allah* in one way or another in building inscriptions just as in some early *Koran* manuscripts the word *Allah* was rendered in gold, while the rest of the text was written in black ink. The tall-short-tall (lol) syndrome in East and West is the ornamental distillate of this decorative custom.⁴⁵⁹²

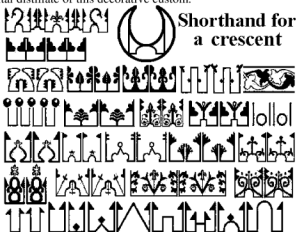


Figure 16-12. These are tall-short-tall (lol) crescent-based *Allah* motifs. They are shorthand for a crescent as shown at the top of this illustration where a basic *Allah* motif fits into a crescent.

Twenty-four examples as well as a chart of tall-short-tall syndrome examples are covered in the article by Ettinghausen (*Kufesque*, pp. 28-47).

Also see the illustration of *Allah* motifs decorating the Dome of the Rock in the moon-god temples chapter (see the thumbnail gallery).

Allah looks like *aUll* in Arabic. The calligraphists using the tall-short-tall (lol) pattern and sometimes dropping characters managed to make the word *Allah* look more like a crescent (e.g. l_l), or like a crescent-and-orb (e.g. lnl, lol and l/l). Ettinghausen gives the specifics on how this was done:

The ordinary form of two uprights which closely reproduce the unadorned center of the word *Allah* is correctly rendered by first presenting the initial *Lam*, while in the case of the second *Lam*, the connecting line to the final *Ha* has been omitted, so that it looks like an *Alif*...a quasi-*Alif*.⁴⁵⁹³

Ettinghausen notes when the tall-short-tall (lol) pattern is first evidenced in *Islamic* inscriptions:

...particularly in the introductory *Basmala* formula. It occurred first in a marble tombstone of 191 AH/AD 807...and is then found in other *stelae* [stone slabs] of the ninth century. The first further elaboration of the motif is found in the tombstone of 208 AH/AD 823, where a small star is fixed to the top of the rounded arch...More elaborate is the example of 224 AH/AD 839, where the medial section is a tripartite arch, the center of which is pointed and topped by a small circle, while the side units are round...A stone of 243 AH/857 AD has not

⁴⁵⁹² Ettinghausen. *Kufesque*, p. 39.

⁴⁵⁹³ Ettinghausen. *Kufesque*, p. 37.

only beautifully raised *Kufic* with arabesque endings for the tall letters but also shows a high, polylobed arch for the center section...On the other hand, in two other *stela*e [stone slabs] of the same year the center of the word *Allah* is rendered several times by a high, pointed, horseshoe arch in double outline while the crest is decorated with a small *Fleur-de-lis*...The two most elaborate versions of the ninth century are found in yet another stone of the year 243 AH/858 AD showing a high polylobed arch which is filled with a flower, and in one of 245 AH/860 AD where the fleuron above the pointed arch is higher than the framing *Lams*.⁴⁵⁹⁴

Other tall-short-tall (lol) patterns include the sunburst patterns ubiquitous in *Islam*. An example of pseudo-*Kufic* with sixteen *Fleur-de-lis* (fleurons) between sixteen pair of *Lams* (e.g. 181) is the marble sixteen-point star or sunburst on the wall of the *Aqsa Mosque* on the temple mount in Jerusalem, as was pictured in a previous chapter (see the Thumbnail Gallery).⁴⁵⁹⁵ Another sixteen-point sunburst is found on a *Mamluk Koran* frontispiece from about 1370 AD.⁴⁵⁹⁶



Figure 16-13. Tall-short-tall (lol) ornamentation. This is an example of the tall-short-tall (lol) crescent-derived ornamentation meaning "Allah," combined with a *Mihrab*-like frame.

Bear wrote: "Palm leaves carved in stone, next to monumental portal of the *Cifte Minare Medrese, Erzerum*, ~mid-thirteenth century" (Baer. *Ornament*, p. 91, figure 106).

Another example of the tall-short-tall (lol) pattern is the crescent-and-orb and three-sprigged *Fleur-de-lis* carvings ubiquitous in early *Mosques* and the Dome of the Rock.^{4597 4598 4599} Examples of such wood panels and entablatures are illustrated in a previous chapter (see the thumbnail gallery).

Another example of a rounded unit between two *Lams* given by Ettinghausen is a picture of a tenth-century slip-painted piece of pottery from *Nishapur, Iran*. The tall-short-tall *Allah* motif looks like lol and is repeated all around the edge of the dish like lollo lol.⁴⁶⁰⁰



Figure 16-14. Some *Allah* motifs used in the Dome of the Rock as discussed in detail in the moon-god temples chapter. Also, see the Thumbnail Gallery.

⁴⁵⁹⁴ Ettinghausen. *Kufesque*, p. 35, and fig. 15 on p. 36.

⁴⁵⁹⁵ Nuseibeh & Grabar. *Dome*, p. 157.

⁴⁵⁹⁶ "Frontispiece from *Mamluk Quran*, circa 1370, detail. *Cairo National Library* 54, folio 1R. From *Mosque of Mustafa Chorbaji Mirza*" (Baer. *Ornament*, color plate B). "The [book] cover illustration shows a detail from a frontispiece to a *Quran* written and illuminated for Arghun Shah, circa 770-790 AH/1368-1388 AD, now in the National Library, *Cairo*."

⁴⁵⁹⁷ Grabar. *Dome*, pp. 57-58, 60-61, 114-117, with a close-up on p. 71.

⁴⁵⁹⁸ The "ball in hammock" motif in the Dome of the Rock's upper drum is pictured in Grabar.

Dome, pp. 119-121, 128-129, 132-133, and in Grabar. *Shape*, pp. 78, 80.

⁴⁵⁹⁹ Grabar. *Dome*, p. 140.

⁴⁶⁰⁰ Ettinghausen. *Kufesque*, pp. 32-33.

Twelve lol ornaments of inlaid marble, each perhaps greater than two feet square, can be seen in the white marble above the circular arcade of pillars facing “The Rock of Ibrahim” in the Dome of the Rock.

The Tall-short-tall (lol) Allah Motif’s Connection to the Kaaba at Makka



Figure 16-15. Seventeenth-century tile inspired by *Mosque lamps hanging from arches at the Grand Mosque at Makka*. Notice the plant and plaque lol Allah motif and the crescents.

“Tile Panel Depicting the Gateway to Paradise, *Ottoman Syria*, ~1600 CE. Colors on white slip on white siliceous ceramic body, covered with clear glaze. Panel (27.5 x 29 inches). Museum of Fine Arts, Boston, Venues: DC, AS” (Blair & Bloom. *Paradise*, p. 88, figure 22a).

A lol Allah motif is found on a seventh-century tile (see illustration above). The many three-entryway gates at *Makka* inspired the pattern on the tile. The arches of these gates had lamps hanging from the apex in the fashion of a *Venus Mihrab* altar.

Such gates ringed the *Kaaba* area and were present for several centuries when the *Ottoman Turks* still controlled Arabia. That there were such doors at the *Kaaba* indicates that *Allah* is a moon-god and the *Kaaba* is a moon-god shrine.

The Tall-short-tall (lol) Allah Motif as Used by Modern Jihadists



Figure 16-16. In 2004 a *Jihadist* used the tall-short-tall balloon-letter-styled Allah motif symbol. The picture shows a passenger jet flying up toward a symbol of Allah in the heavens, a symbol that has similarities to a stylized moon crescent. Some Allah motif symbols are symbols of martyrdom.

On 3 Aug 2003, Northeastern Intelligence Network posted the above picture with this write-up:

This morning analysts have forwarded to law enforcement a posting from an Arabic language *Jihadi* board containing the above image. The heading of the post says [in Arabic], ‘The Islamic Airlines.’ The posting urges: ‘By Allah, do not underestimate us.’ The flight is described as ‘The Flight with No Destination.’ The posting closes with the statement: ‘There is no life but in the hereafter.’ Analysts have found no clues in the post that indicates what the image is. It clearly shows an airliner headed towards some sort of targets.⁴⁶⁰¹

The “targets,” however are just a modern version of the tall-short-tall lol Allah symbol, as shown in the illustration above. This would explain why the plane is flying up toward heaven and toward Allah rather than down toward the ground.

The above drawing is saying that a suicide-bombing using a plane is a ticket to paradise where Allah resides. This interpretation agrees with the sordid text that went

⁴⁶⁰¹ “Islamic Airlines; Flight to No Destination,” homelandsecurityus.com, 3 Aug 2004.

along with the drawing, as quoted above, and it agrees closely with the *Muslim Brotherhood's* slogan as found on their Web home page:

Allah is our objective. The messenger is our leader. *Koran* is our law. *Jihad* is our way. Dying in the way of *Allah* is our highest hope.⁴⁶⁰²

Notice that the symbol that the terrorist drew for *Allah* in the heavens has some abstract similarities to the two-horned smiling crescent-moon as seen in the Mideast. Besides being similar to several tall-short-tall lol *Allah* motif symbols, the symbol is very similar to the "F" cipher in the Alphabet of *Cancer*—Under the Influence of the Moon, which is illustrated later in this chapter.

The tall-short-tall lol *Allah* motifs have a history of being used as a symbol of martyrdom. *Allah* motifs are commonly found on grave markers and *Mosque* inscriptions. In fact, the earliest instance of an *Allah* symbol is on a tombstone, as was discussed earlier in this chapter.⁴⁶⁰³

The *Iranian* flag has a tall-short-tall lol *Allah* symbol that looks like a crescent and tulip-shape all at once. This *Iranian* symbol has definitely come to signify martyrdom, or may always have signified martyrdom. This *Iranian* symbol will be discussed and illustrated shortly.

An Allah Motif As a Symbol for Lebanon



Figure 16-17. This tall-short-tall symbol for *Allah* was found on a Christian Lebanese "Cedar Land" web site (cedarland.org, accessed 1 Sep 2004).

The web site discussion board explained that the symbol was from the Arabic or Lebanese and it meant "Lebanon." This derivation may or may not explain some of the minor shapes involved, but the symbol's main shape and first and basic meaning is that *Allah* is a moon-god.

The fact that the all-in-one-tulip-crescent on *Iran's* flag is a martyr symbol and the fact that other tall-short-tall *Allah* motifs serve as martyr symbols, may mean that this is "Lebanese" tall-short-tall *Allah* motif is a *Muslim* martyr symbol too.

A Tulip is used as an Allah Motif in the Iranian Flag



Figure 16-18. The tall-short-tall tulip symbol for *Allah* found in the center of an *Iranian* flag is formed by four parenthesis-like crescents. These are positioned to suggest a large crescent abstractly like the one at the lower-left bottom of this illustration.

The upright sword between the horns of the large "suggested" crescent turns the symbol into a tulip with pistil. The *Tashdid* (W) character at the top of the sword looks like an open *Koran*, or a sword hilt and hand guard.

Christiane Bird wrote about the tulip in the *Iranian* flag:

The dome was topped with the cupped logo of the *Islamic Republic of Iran*, which is a sword bracketed with four crescent-moons that stand for the unity and oneness of God:

⁴⁶⁰² *Muslim Brotherhood Movement*, ummah.org.uk/fikhwan, accessed 27 Mar 2005.

⁴⁶⁰³ Ettinghausen. *Kufesque*, p. 35 and fig. 15 on p. 36.

Unto *Allah* belong the East and the West and whithersoever ye turn, there is *Allah's* countenance...read the *Qor'an* (2:115).⁴⁶⁰⁴

It is worth noting how matter-of-factly Christiane Bird says that each of the four crescents represents *Allah* and she even associates this idea with the *Koran*. Apparently, this is conventional wisdom that no *Iranian* would dispute. The real reason, though, that the stylized Tulip looks like the word *Allah* in Arabic is the tall-short-tall (lol) pattern that represents *Allah* as an orb-and-crescent-moon.

The *Flags Of The World* (FOTW) web site has some interesting information about the *Iranian* flag. The tri-color flag is green, standing for *Islam*, white, standing for peace, and red, standing for courage. The *Takbir* phrase, *Allahu Akbar*, meaning "*Allah* is great!" is embroidered twenty-two times on the flag. Harald Müller stated:

The four crescents are meant to stand for the word *Allah* (there is indeed some resemblance to the Arabic writing of it).⁴⁶⁰⁵

In Arabic calligraphy, letters are often eliminated, or moved in front or in back of the next letter or letters. Thus the tulip is formed by moving the initial *Alif* (*I*) letter of the word *Allah* (*aUl*) to the middle between the pair of *lam* (*l*) letters and by dropping the final *Ha* (*a*) letter.

A contributor identified only as M. N. wrote in *Flags of the World* (FOTW) web site:

The shape of the [*Iranian* flag] emblem is chosen to remind [one of] a Tulip...In recent years it is considered as the symbol of martyrdom.⁴⁶⁰⁶
In 1991 Blair and Bloom wrote that at Tehran...

...a fountain in the cemetery spews forth red water as a graphic symbol of martyrs' blood. Friends and family cluster around the individual graves, the women in their black veils grieving and leaving red gladioli and tulips...⁴⁶⁰⁷
Since *Iranian Mullahs* believe in suicide-bombing, have long-range missiles and may have nuclear weapons in several years' time, it is sobering to know that the main symbol on their flag stands for martyrdom! Instead of personal suicide-bombing, they may try national suicide-bombing.

Based on the information given so far, one can conclude that the *Iranian* flag emblem is another example of the tall-short-tall (lol) *Allah* motif. Also, the flag's logo shows the connection between the tulip, the crescent, *Allah* and the *Koran*.

The *Iranian* flag also has other interesting aspects. Harald Müller stated:

The symbol consists of four crescents and a sword. The four crescents are meant to stand for the word *Allah* (there is indeed some resemblance to the Arabic writing of it). The five parts of the emblem symbolize the five principles of *Islam*. Above the sword (central part) is a *Tashdid* (W [or aW]) [*Tashdid* is also called the *Shadda*] character. In Arabic writing this is used to double a letter, here it doubles the strength of the sword.⁴⁶⁰⁸

The *Tashdid* (W) character looks a lot like an open *Koran* on top of a sword, or a sword hilt and hand guard. When Harald Müller says "five principles of *Islam*," he is referring to the Five Pillars of *Islam*: 1) Faith (Creed: One God, *Muhammad* is His

⁴⁶⁰⁴ Bird, Christiane. *Neither East Nor West: One Woman's Journey Through the Islamic Republic of Iran*. Washington Square Press, 2002.

⁴⁶⁰⁵ Bottasini, Giuseppe et al. *Flags of the World*, flagspot.net, contributor Harald Müller, 14 May 1996.

⁴⁶⁰⁶ Bottasini, Giuseppe et al. *Flags of the...*, *Idem*. Contributor N. M., 7 Jun 1999.

⁴⁶⁰⁷ Blair & Bloom. *Paradise*, p. 29.

⁴⁶⁰⁸ Bottasini, Giuseppe et al..., *Idem*. contributor Harald Müller, 14 May 1996.

Prophet), 2) Prayer, 3) Charity (*Zakat*), 4) Fasting during *Ramadan* and 5) Pilgrimage (*Hajj* once in a lifetime).

The sword is "doubled" by the *Tashdid* character that looks like the sword's hilt and hand guard, or an open *Koran*. This seems to be an allusion to the Sixth Pillar of *Islam*, namely *Jihad*, which Pillar is firmly grounded in the *Koran* and *Hadith*. So taking the doubling effect of the *Tashdid* character into account, the tulip emblem stealthily represents the Six Pillars of *Islam*, not just five.

So the *Iranian* flag is like many other *Islamic* flags in that it has *Koranic* quotations, a crescent and a sword. This indicates that the country is founded as an *Islamic* theocracy and also is a promoter of *Jihad*, both in principle and in practice.

The association between the sword and *Jihad* on flags is strengthened by calligraphy, a feature often found on *Islamic* flags. Calligraphists have long formed the first letter of the *Islamic* profession of faith "There is no god but *Allah*," as a sword, as Seyyed Hossein Nasr noted:

The very form of the first witness (*La Ilaha Illa' Lla-h* in Arabic) when written in Arabic calligraphy is like a bent sword.⁴⁶⁰⁹

That the long-time state sponsor of terrorism, *Iran*, has a sword representing *Jihad* seems entirely appropriate but is evil at the same time. The flag and emblem were adopted in 1980 AD, the year after *Ayatollah* Khomeini took power after the *Shah* of *Iran* abdicated in the face of revolution. Khomeini is also the founder of *Islamic Jihad*, a.k.a. *Hezbollah*, literally meaning "Party of *Allah*."

Another interesting aspect of the *Iranian* flag is that The *Shah* of *Iran*'s flag had a centerpiece which...

...comprised a lion with a sword standing before a rising sun, with a crown above, but all traditional flags and banners were abolished after the abdication of The *Shah* in 1979.⁴⁶¹⁰

Here is how *Iran* came to have its current flag. The exiled *Ayatollah* Khomeini (1900-1989), an *Islamic* radical who briefly sheltered in Paris (1978-1979) [or *Paristanbul*], came as the envoy of the moon-god *Allah*. He and his fellow moon-god clerics "saved" *Iran* from the pro-Western *Shah*, whose favorite symbol was the sun. The official astral emblem of *Iran* was then switched from the sun to the moon when *Iran* officially became an *Islamic* moon-god theocracy.

The common symbol of Persia was the lion and the sun, but the *Drapshe* was the royal crescent of ancient Persia and this symbol may have been found onto ancient flags.⁴⁶¹¹ Davood N. Rahni states that at first *Iranian Muslim* flags were aniconic but these two rulers used the moon symbol:

Sultan Mahmoud Ghaznavi, the founder of the first Persian dynasty after the Arab invasion[, was the ruler] who reinstated the use of symbolic expressions on the *Iranian* flag. This solid rectangular black flag had in its center inscribed a golden moon.... Among the *Safavid* kings...*Shah* Esmail's flag was triangular green with a moon on top...⁴⁶¹²

⁴⁶⁰⁹ Nasr, Seyyed Hossein. "The Spiritual Significance of *Jihad*," *Al-Serat*, vol. IX, no. 1, *Al-Islam.org/Al-serat/Jihad-nasr.htm*, accessed 5 May 2004.

⁴⁶¹⁰ Shaw, Carol P. *Collins Gem Flags*. Harper Collins, Glasgow, United Kingdom, 1994, as quoted in Bottasini, Giuseppe *et al. Flags of the World*, flagspot.net, contributor Carlos de Noronha, 28 Mar 1998.

⁴⁶¹¹ "Persian Royalists took by storm the Triumphant Arch," *Altermedia.info*, 14 Jun 2006, *JW*.

⁴⁶¹² Rahni, Davood N. "Persian Parade *Iranian* Flag: A National Historical Perspective," *payvand.com, drrahni.com*, 10 Jan 2005.

That the moon finally replaced the sun on the *Iranian* flag is reminiscent of how the *Koran* is an anti-solar, pro-lunar screed.

Crescent-and-star Shapes Found on Early Islamic Coins

What is true about early *Islamic* inscriptions is also true concerning epigraphic coins, even though the script on coins is less decorated than in inscriptions. Ettinghausen wrote:

The importance accrued to the middle portion of the word *Allah* and the tendency to decorate it become evident even when no actual ornamentation is physically applied to the *Kufic* letters.⁴⁶¹³

Islamic coins minted in the first several centuries after the inception of *Islam* often have the *Kalima* written in *Kufic* or *Naskhi* script. The obverse (front side) of the coin commonly has the first part of the *Kalima* as reproduced below. The transliteration and translation read line by line:

☪ *La Ilah Illah...* (There is no god except...)

☪ *Allah Wahduhu...* (*Allah*, He is alone...)

☪ *La Sherik Lahu* (There is no partner to Him ("Him" refers to "*Allah*")

**Kufic
Kalima**

لا اله الا
الله وحده
لا شريك له

**Naskhi
Kalima**

لا اله الا
الله وحده
لا شريك له

Figure 16-19. On many coins the word "god" (*aJl*) with a "pellet" (a numismatic term) forms a crescent-and-star (illustrated here).

On other coins (illustrated elsewhere) a star-and-crescent couplet is formed by placing a dot above the *aU* (meaning "to / for *Allah*."

Note that the *aJl* (god) in the illustration above has a dot to make a crescent-and-star symbol. That this is the intended symbol is made obvious by the fact that other symbols such as stars appear above words referring to *Allah* (*aJl*, *aU*, *aUl*). Sometimes crescent-scepters that look like modern tuning forks appear in words referring to *Allah*. These all signify that *Allah* was known to be a moon-god (see the appendix and the illustration below).

**Kalima
Creed on
Coins**

لا اله الا
الله وحده
لا شريك له

Allah Lunar Symbols on Coin

"To Allah" (*aU*): لله

"to him" (meaning Allah) (*aJ*)

له لله لله لله

"Allah" (*aUl*):

الله الله الله الله

Figure 16-20. Early *Islamic* coins with crescents. Notice especially the crescent on a pole in 1) the *aU* (meaning "to / for *Allah*") and in 2) the *aJ* (meaning "god").

The last word of the excerpt of the *Kalima* on the obverse side of the coin looks like *aJ* in Arabic. The English transliteration of *aJ* is *Lahu* and means "to him." *aJ* is often translated as "god" when the context indicates that the "Him" refers to *Allah*.

In the *Kalima* creed and in early *Islamic* literature, such as *Ibn Ishaq's* biography of *Muhammad*, *Allah* was often called "Him" (*aJ* = *Lahu*).⁴⁶¹⁴ Also, the context and

⁴⁶¹³ Ettinghausen. *Kufesque*, p. 38.

⁴⁶¹⁴ Ishaq. *Sirat*, pp. 99, 123, 127, 600, 608, 682.

parallel passages show that the *Koran* refers to *Allah* as “Him” (*aJ* = *Lahu*) hundreds of times.⁴⁶¹⁵

It seems one reason a well-used appellation for *Allah* the moon-god was the pronoun “Him” (Arabic: *aJ*; pronounced *Lahu*) is that *aJ* looks somewhat like a crescent. *aJ* (Him) also looks much like the crescent-shaped *aJl*, Arabic meaning “god,” and like *aU*, an abbreviation meaning “to / for *Allah*.”

The English transliteration of *aU* is *Li-'llah*. *Li-'llah* is a contracted form of *li-Allah*, meaning “to *Allah*,” or “for *Allah*.” All these words signifying *Allah*, along with moon-god symbols, are often found together on coins, as discussed in the appendix on *Islamic* coins.

The reverse side of *Islamic* coins often has a crescent or *aU* (“to” or “for *Allah*”) at the top and the three-word, three-line appellation: “*Muhammad, Rasul Allah*” (meaning “*Muhammad*, Apostle of *Allah*”). A tradition suggests the wording on the coin was inspired by *Muhammad*'s signet ring:

Narrated Anas Bin Malik: *Allah*'s Apostle wanted to write a letter to a group of people or some non-Arabs. It was said to him, ‘They do not accept any letter unless it is stamped [sealed].’ So the Prophet had a silver ring made for himself and on it was engraved: ‘*Muhammad*, the Apostle of *Allah*’...as if I am now looking at the glitter of the ring on the finger (or in the palm) of the Prophet.⁴⁶¹⁶

So many of these “*Muhammad, Rasul Allah*” coins had crescents that it seems likely *Muhammad*'s signet ring had a crescent mounted at the top, or a crescent over the engraved wording as is found on the coins. On coins, the bottom word *Allah* often had a crescent over it, or the word *Allah* was elongated and a crescent was positioned within the word *Allah* itself.

At the top of many coins a crescent substitutes for the dedicatory “to / for *Allah*” (*aU* = *Li-'llah*). An orb or crescent is often found between the *Lams* (*ll*) of both *Allah* (*aU*) and the “to / for *Allah*” abbreviation (*aU* = *Li-'llah*).

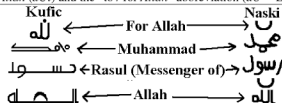


Figure 16-21. An orb over the *aU* dedication and a crescent over the words *Muhammad* and *Allah* as are commonly found in inscriptions on early *Islamic* coins.

Cryptographic Alphabets Show That *Allah* was a Moon-god

The early ninth-century *Muslim* researcher Ahmad Bin Abubekr Bin Wahshih compiled cipher symbol alphabets that reportedly predated *Islam*. Greek philosophers, *Sabeans*, *Nabateans*, *Chaldeans* and *Hermesians* were said to have used the ciphers.

The *Hermesians* were Gnostics whose mythical leader was *Hermes Trismegistos* (“Mercury-god, the Thrice Great”). Notice how the Arabic alphabet has more crescent-moon shapes than even this *Hermesian* “Alphabet of the Moon”!

⁴⁶¹⁵ K 029:065, the well-known “ship and land” passage, has “*Allah*,” but its clone in K 017:067 has “He” or “Him,” depending on the English translation. If the reader wants to find other instances where “Him” and “He” refers to *Allah*, do a case-sensitive, “match whole word only” search in an online English *Koran* translation.

⁴⁶¹⁶ *Sahih Bukhari*, vol. 7, bk. 72, no. 761.

Alphabet of the Moon

| | | | | | | | | | | |
|---------|-----------------|---|---|---|---|----------|----------|---|---|---|
| Cipher | | | | | | | | | | |
| Arabic | {(Alef) ع (Ayn) | ب | د | ف | غ | ه (Soft) | ح (Hard) | ج | ك | |
| English | A | A | B | D | F | GH | h | H | J | K |
| | | | | | | | | | | |
| | ك | ك | ل | م | ن | ر | س | س | س | ش |
| | ط | | | | | | | | | |
| | | | | | | | | | | |
| | و or V | ي | ذ | ز | ظ | ض | | | | |

Figure 16-22. Cipher Alphabet of the Moon. 4617

Here is what the Alphabet of the Moon cipher symbols look like. The:

- Alef (A), D, J, K, T, W (or V) and four Z characters represent crescents.
- 'ayn (A) looks like a crescent finial atop a dome and the second Z looks like a crescent finial.
- B looks like the *Maria* (seas) of the lunar surface.
- "Soft h" looks like the crescent-and-orb symbol.
- "Hard H" looks like a full-moon and orb on a post or scepter.
- K looks like a stack of betyls on a post, a common sight both in ancient times and during the *Islamic* period, i.e., the finials atop *Mosques* often have a stack of five orbs under the crescent that stand for the five visible planets and the moon (as is discussed elsewhere in this chapter).
- L looks like the outline of a *Mosque* lamp.
- SH and Y represent the tall-short-tall (lol) pattern that represents a crescent-and-orb symbol and by extension *Allah*—as was noted above.
- Y tall-short-tall (lol) pattern (two vertical bars with an orb in the middle) is found above the arcade facing the Rock of *Ibrahim* at the Dome of the Rock. This particular tall-short-tall (lol) pattern is larger than two feet square and is repeated twelve times in the Dome of the Rock. The pattern is discussed elsewhere in this *Moon-o-theism* book and is pictured in a few illustrations.
- The first Z cipher reminds one of a crescent on a *Mosque* dome.
- The last Z looks like the outline of the Dome of the Rock with a crescent shape for the crescent-shaped Rock of *Ibrahim* (as is discussed elsewhere).
- Other symbols have moon-like curves and shapes as the name of the cipher set implies, specifically, Alphabet of the Moon.

Alphabet of the Moon

Allah

| | | | | |
|---------|-----------|---|---|----------|
| Cipher | | | | |
| Arabic | {(Alef) ج | ل | ل | ه (Soft) |
| English | A | L | L | h |

Hilal, Arabic for "crescent"

| | | | |
|---------|----------|---|---|
| Cipher | | | |
| Arabic | ج | ل | ل |
| English | h (Soft) | L | L |

Figure 16-23. Allah and Hilal in the Alphabet of the Moon cipher code.

An interesting fact to note is that the cipher characters that make up *Allah*'s name are symbols commonly found in *Islam*: A (crescent), L (*Mosque* lamp), H

(crescent-and-orb) (see illustration, below). The same could be said for the characters of *Hilal* (HLL), meaning “the crescent-moon” (see illustration above).

| Alphabet of Cancer, Under the Influence of the Moon | | | | | | | | | |
|--|----------|---------|---|---|---|--------|--------|---|----|
| Cipher | 𐤀 | 𐤁 | 𐤂 | 𐤃 | 𐤄 | 𐤅 | 𐤆 | 𐤇 | 𐤈 |
| Arabic | ا | ع | ب | د | ف | غ | ح | ز | ج |
| English | A (Alef) | A (Ayn) | B | D | F | GH | H | h | J |
| | | | | | | (Hard) | (Soft) | | |
| | 𐤉 | 𐤊 | 𐤋 | 𐤌 | 𐤍 | 𐤎 | 𐤏 | 𐤐 | 𐤑 |
| | ك | ق | خ | ل | ن | م | ر | س | ص |
| | K | K | K | L | N | N | R | S | S |
| | | | | | | | | | SH |
| | 𐤒 | 𐤓 | 𐤔 | 𐤕 | 𐤖 | 𐤗 | 𐤘 | 𐤙 | 𐤚 |
| | ت | و | ي | ظ | ض | ز | ذ | ط | |
| | T | W or Y | Y | Z | Z | Z | Z | T | |

**Figure
16-24.**

The “F” cipher is similar to some tall-short-tall *Allah* motif symbols discussed and illustrated elsewhere in this chapter.
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The cipher “Alphabet of *Cancer*, Under the Influence of the Moon” is of interest too because—as *Abu Mashar* wrote:

Cancer is the House of the Moon and the exaltation of Jupiter is in the 15th degree...It has three decans [subdivision of the astrological sign/constellation]: the first belongs to Venus, the second to Mercury, the third to the moon.⁴⁶¹⁹

So in astrology the moon basically owns the constellation *Cancer* (how ironic).

T. Wedel mentions the moon and *Abu Mashar* (just quoted) in this passage:

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 [night sky] 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.⁴⁶²⁰

What *Abu Mashar* wrote in the ninth century was already widely believed for centuries, as suggested from this quote of *Baqir Sharif Al Qarashi*, an *Imam* who was born in 655 AD:

The following is his supplication when he looked at the new crescent-moon: ‘O obedient creature, speedy and untiring, frequenter of the mansions of determination, moving about in the sphere of governance!’⁴⁶²¹

The F cipher symbol of “The Alphabet of *Cancer* Under the Influence of the Moon” is of interest because it is a squared crescent-and-orb symbol much like the tall-short-tall (lol) symbols mentioned earlier in the chapter. Richard Ettinghausen concluded that these tall-short-tall (lol) symbols stood for *Allah*.

⁴⁶¹⁸ Wahshih. *Hieroglyphic*, pp. 11, 57.

⁴⁶¹⁹ Ma’shar. *Astrology*, p. 5.

⁴⁶²⁰ Ma’shar. *Albunassar*, as cited by Wedel. *Attitude*, pp. 56-57, cited in turn by Spengler & Sayles. *Turkoman*, p. 22.

⁴⁶²¹ Al Qarashi, *Baqir Sharif. The Life of Imam Zayn Al ‘Abidin (Born 655 AD/34 AH)*, rafed.net/books/other-lang/zain-alabiden, pp. 457-458.

Several of the symbols in “The Alphabet of *Cancer* Under the Influence of the Moon” resemble Arabic letters in certain respects (D, J, K, N, W and Z). The last Z cipher symbol (*aJ* = *Lahu*) is the same as the Arabic for the pronoun “him.” It was already noted above that the *Kalima* creed on the obverse side of early *Islamic* coins has “Him” (*aJ* = *Lahu*) as the last word, and in the *Koran* the “Him” pronoun (*aJ*) is commonly understood to refer to *Allah*.

So to conclude this section, it is clear that the “Alphabet of *Cancer* Under the Influence of the Moon” cipher constitutes more evidence that *Allah* is a moon-god.

Moon-god Monotheism in Early *Islam*

Besides all the other evidence tying *Islam* to moon-god worship, *Muslims* have always had a fond attachment to the moon. The sun is very hot in the desert but the moon is always a pleasant sight. As was noted earlier in this *Moon-o-theism* book, Abdulkader Tayob wrote:

Unlike riding a camel, watching the new-moon is an act of worship.⁴⁶²²

Early *Muslim* literature and traditions is peppered with moon metaphors, comparisons to the moon and allusions to the moon. This shows that *Islam* is not very far removed from the moon-god religion that *Muhammad* practiced and believed for the first two-thirds of his life. Baqir Sharif Al Qarashi provides an example from an *Imam* who was born in 655 AD:

The following is his supplication when he looked at the new **crescent-moon**:
 ‘O obedient creature, speedy and untiring, frequenter of the mansions of determination, moving about in the sphere of governance! I have faith in Him [*Allah*] who lights up darkness through you [moon], illuminates jet-black shadows by you [moon], appointed you [moon] one of the signs of His kingdom and one of the marks of His [*Allah*’s] authority, and humbled you [moon] through increase and decrease, rising and setting, illumination and eclipse. In all of this you [moon] are obedient to Him [*Allah*], prompt toward His will. Glory be to Him! How wonderful is what He has arranged in your [moon’s] situation! How subtle what He [*Allah*] has made for your [moon’s] task! He [*Allah*] has made you [moon] the key to a new month for a new situation. So I ask *Allah*, my Lord and your [moon’s] Lord, my Creator and your [moon’s] Creator, my Determiner and your [moon’s] Determiner, my Form-giver and your [moon’s] Form-giver, that He [*Allah*] bless *Mohammed* and his Household and appoint you [the moon] a **crescent** of blessings not effaced by days and of purity not defiled by sins; a **crescent** of security from blights and of safety from evil deeds; a **crescent** of auspiciousness containing no misfortune, of prosperity accompanied by no adversity, of ease not mixed with difficulty, of good unstained by evil; a **crescent** of security and faith, favor and good-doing, safety and submission!

O *Allah*, bless *Mohammed* and his Household, place us among the most satisfied of those over whom the **crescent** has risen, the purest of those who have looked upon it [the moon], the most fortunate of those who have worshipped you under it [the moon]; give us the success during (the new [lunar] month) to repent...⁴⁶²³

⁴⁶²² Tayob. *Islam*, p. 27.

⁴⁶²³ Al Qarashi, Baqir Sharif. *The Life of Imam Zayn Al 'Abidin (Born 655 AD/34 AH)*, rafed.net/books/other-lang/zain-alabiden, pp. 457-458.

Lunar Art in Islam Shows That Allah Was a Moon-god

Besides the crescent artwork that has been ubiquitous in the Mideast since ancient times, there are other forms of lunar art. Eva Baer wrote:

The motif of animal heads joined together into a swastika-like designs of real or imaginary creatures which are linked by one of their organs to form a wheel, goes back to remote antiquity, and after Pharaonic Egypt it continued to be used by the *Skythians* [*Scythians*], in *Buddhist* Central Asia, the lands of *Islam* and medieval Europe. In the *Islamic* world it was adopted about the tenth century for the decoration of metal and ceramic wares, first in *Khurasan*, and between the later twelfth and the fourteenth century in Mesopotamia, Syria and Egypt.⁴⁶²⁴

All these 'wheel' ornaments shared a number of features. One was that by their revolving movement they became associated with stellar bodies, with which they were actually merged in the east *Iranian* ornament, in which palmettes and half-palmettes circulated round a central star.⁴⁶²⁵

The animal wheels are therefore not an isolated phenomenon. They are part of an ornamental language which at least in general terms had cosmic connotations. In fact, as early as 1957 [AD] Richard Ettinghausen showed convincingly that the idea of revolving birds and fishes as well as their solar significance goes back to prehistoric times, and was taken up by *Muslim* artists who had been aware of the ancient meaning of these designs....Ettinghausen has also established the decorative and solar function of the sphinx wheel in Persian and Syro-Mesopotamian art. He also assumed that in view of the ancient lunar significance of the hare the revival of this motif in the form of wheels should be interpreted in the same traditional sense....in the center of a round brass tray...three hares joined by their long ears are framed by an epigraphic frieze which is broken by copper-inlaid moon crescents into four sections. Similar crescents are relatively common decorative device. Whether they were charged with lunar connotations, comparable to the astrological symbols of *Luna* or *Cancer*, is questionable. Be this as it may, revolving hares, like sphinx, bird and fish wheels, were extremely attractive ornaments which spread from eastern *Iran* westwards, and enjoyed relative popularity between the mid-twelfth and thirteenth centuries. By that time, *Islamic* artists had gradually lost interest in figural signs altogether and animal wheels were replaced by other designs.⁴⁶²⁶

The Crescent is an Official Symbol of Islam

The *Catalan* map drawn up around 1375 AD shows a flag for *Cairo* with a crescent.⁴⁶²⁷ A painting of *Saladin's* army made in 1337 AD shows the horses with

⁴⁶²⁴ Baer. *Ornament*, pp. 118-119.

⁴⁶²⁵ Baer. *Ornament*, p. 123.

⁴⁶²⁶ Baer. *Ornament*, p. 124.

⁴⁶²⁷ The *Catalan Atlas* (BNF, Esp. 30;

bnf.fr/enluminures/texte/manuscrit/aman6.htm) is the finest work to come from the *Majorcan* cartographic school of the fourteenth century. Most probably produced in 1375 [AD], which is the date that appears on the perpetual calendar accompanying the maps. The map is attributed, though without certainty, to Cresques Abraham. The atlas was already recorded in Charles V's library, in the inventory drawn up by Gilles Malet and copied by Jean Blanchet in 1380 [AD] (*"une quarte de*

crescents and stars. Other later maps of *Islamic* lands and paintings of *Islamic* armies continue to associate crescents with *Muslims*.



Figure 16-25. *Saladin's army with crescents (on the lead horse's blanket covering or plated-armor covering).*⁴⁶²⁸



Figure 16-26. Crusaders versus *Muslims* riding horses sporting crescents, from a fourteenth-century painting.⁴⁶²⁹



Figure 16-27. Crescent on seventeenth-century map of the Turkish Empire, London ~1627 AD, John Speed (1552-1629).⁴⁶³⁰

mer en tableaux faicte par maniere de unes tables, peinte et ystoriee, figuree et escripte et fermant a iiii fermoers").

⁴⁶²⁸ Drawing of excerpt of reproduction. Miniature from Roman. *Bibliothèque Nationale*, Paris, France, Ms. fr. 22495, folio 229.

⁴⁶²⁹ Roman de Godfrey de Bouillon, *Bibliothèque Nationale*, Paris, Ms. Fr. 22495, folio 265v. *bataille de damiette* (1218/1219) *guillaume de tyr, historia (et continuation)*, 14th century. Drawing of excerpt of copy in Landay. *Rock*, p. 101.

⁴⁶³⁰ Speed. *A Prospect of the Most Famous Parts of the World*, as excerpted in "16th - 17th Century Maps." turkeyinmaps.com/Sayfa2.html, accessed 2004.

Appendix: Moon-o-theistic Coins

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- VII. Early Arab *Islamic Caliphates*
- VIII. Some *Islamic* Numismatic Abbreviations and Terminology
- IX. Selected *Islamic* Coin References

I. Introduction

This list of early *Islamic* items incorporating the crescent and other symbols is not exhaustive by far but is merely a representative sample. The emphasis on “crescent(s)” and “star(s)” is the author’s Yoel Natan’s and any comments in square brackets [] are Yoel Natan’s.

The reader who is unfamiliar with *Islamic* history or coin collecting may want to skip down to the end of the appendix to read these minor sections:

- An explanation of the different calendars used in the dating of *Islamic* coins.
- A list of rulers and a brief history of early Arab *Islamic* dynasties.
- A list of *Islamic* coin references.
- Abbreviations used in numismatics.

II. Crescents Appeared on Early *Islamic* Coins

Gordon Newby wrote:

Hilal (Arabic: crescent): The crescent or new-moon, it has become the symbol of *Islam* because of its association with the sighting of the new-moon at the start and finish of the holy month of *Ramadan*. It is important in *Islamic* religious law (*Sharia*), because the *Muslim* calendar is lunar and the beginning of festivals are determined by the sightings of the new-moon. The details of such sightings vary from one legal school (*Madhhab*) to another. The crescent-moon began to appear, usually accompanied by a five- or six-pointed star, in the first *Islamic* century on coins and decorations. By the fifth [AD]/eleventh [AH] century, the crescent was used to replace the cross, when churches were converted to *Mosques*. In *Ottoman* times, the crescent and the star became emblems on *Muslim* battle flags and royal standards. In the twentieth century, these symbols became the flag of the Republic of Turkey when it was declared in 1923. *Pakistan* also adopted it, as have a number of *Muslim* countries around the world...the crescent has become the official symbol for deceased *Muslims* in the US military, parallel to the cross for Christians and the star of David for Jews.⁴⁶³¹

⁴⁶³¹ Newby. *Encyclopedia*, pp. 81-82, *Hilal* entry.

III. The Significance of Crescent Artwork and Mintmarks on Coins

Ya'akov Meshorer wrote:

On coins of the ancient world there are various marks, single letters, monograms, as well as other signs and symbols in the field of the coin. Some of these refer to the name and site of the mint...Most cities had their own symbols or mintmarks which were struck on the coins. The symbols were generally associated with the characteristic cult of the city (such as the club of *Heracles-Melqart* on the coins of *Tyre*, or the dove of *Aphrodite-Atargatis* on the coins of *Ascalon*) or with the name of the city (such as the symbol of the pomegranate on the coins of *Side* in *Pamphylia*, which is the meaning of the city's name, or the palm-tree on the coins of *Phoenicia-Tyre*, or the symbol of the rose of the coins of Rhodes and so on).⁴⁶³²

Alice Muehsam wrote that a dot was used on Roman coins to indicate the god and these coins were minted in Rome as well as in the east part of the empire. This technique avoided the need to widen the central columns of a temple in order to depict the statue of the god or goddess inside.⁴⁶³³ The dot or orb was entirely appropriate given the fact that many of these gods and goddesses were associated with astral bodies.

Dan Barag wrote:

Stars, pentagrams, crescents and similar representations on coins contemporary with candlestick coins (8th century AD) may all have direct or indirect religious connotations.⁴⁶³⁴

The points or orbs are stars and planets associated with various male angels who guard heaven and throw meteoroids at invading or eavesdropping *Jinn* (K 041:012; 072:008-009). This and other evidence indicates that the crescent on *Islamic* coins, whether incorporated in the artwork or as a mintmark, is a symbol of *Allah* the moon-god.

IV. Some Coins and Coin Weights With Symbols of Especial Interest

Coins with the Bakhkh Symbol That Means "Glory be to Allah."



Figure A-01. The *Bakhkh* scimitar-like symbol.

The *Bakhkh* scimitar-like *Tamga* symbol means "Glory be to Allah."⁴⁶³⁵ While the *Bakhkh* symbol looks like a tilted, backwards "J," often the symbol is depicted on coins in a nearly horizontal fashion and could be mistaken for a scimitar.

The *Bakhkh* symbol is found on *Sabean* bucraneum coins between the early 2nd and mid-third centuries AD when *Saba* stopped issuing coins altogether. The word *Bakhkh* is mentioned in the *Arabian Nights*⁴⁶³⁶ and the *Bakhkh* symbol is found on

⁴⁶³² Meshorer. *Nabatean*, p. 27 & fn.

⁴⁶³³ Muehsam. *Temple*, p. 59, right column.

⁴⁶³⁴ Barag, Dan. "The Islamic Candlestick Coins of Jerusalem," Barag. *Balog*, p. 46.

⁴⁶³⁵ A piece of information that may be related is *Bakh-Bakh* (word repeated twice) is said to express admiration of something, or to praise it, or be proud of it (*Muhit-Al Mu't Dictionary*).

⁴⁶³⁶ From a footnote concerning the words translated: "Bravo! Bravo" in the fable told on the Two Hundred and Eightieth Night, which is "The Story of Isaac of Mosul": "The Syriac is 'Bakhkh-un-Bakhkh-un,' meaning 'well done.' It is the *Pers Áferín* and means 'all praise be to him [Allah]' or 'Glory be to Allah'" (Burton. *Nights*, vol. 4, fn. 178).

coins from the same period in which the *Arabian Nights* was compiled. In fact, the *Bakhkh* symbol is found on coins that mention *Caliph Harun Al Rashid*, the *Caliph of Arabian Nights*' fame. Examples include:

- Bucraneum *Saba* coin series with *Bakhka* symbol. See the illustration and discussion in the section "Critique of the Revisionist View on the Sun- and Moon-gods in Southern Arabia" in this Moon-o-theism book (see the ToC).
- Ilisch. *Palastina*, coins 96-102 (217 AH/832 AD *Abbasid*).
- Arab-*Sassanian* coin, *Abbasid* governors of *Tabaristan*, anonymous coinage, *Tabari Dirham* 134 PYE = 169 AH/785 AD, *Tabaristan*. Conventional post-*Sassanian* type with *Afzut* (also spelled "*Abzud*," a word meaning "increase") instead of governor's name and double Arabic *Bakhkh* symbols. Walker p. 156 O. 10. 1.94 gram.
- *Abbasid Dirham* coin, 167 AH/783 AD, *Sijistan*. Rev. name of *Caliph (Al Mahdi Muhammad, 158-169 AH/775-785 AD)* and double Arabic *Bakhkh* symbols. Lowick/Savage 2357; Slg. Konsul Meyer 5786, variant 2.71 gram, coin 1502.
- *Abbasid Dirham*, 182 AH/798 AD, *Madinat Zaranj*. With the names of the *Caliph*, the governor of the East 'Ali Ibn 'Isa and the provincial governor Humam (*Ibn Salama*). Arabic *Bakhkh* symbol. Lowick/Savage 2430; Tiesenhausen 1323; Klukowicz Hd. 12. 2.79 grams.
- *Abbasid Dirham* from 174 A.H., *Sijistan*. With the names of the *Caliph (Harun Al Rashid, 170-193 AH/786-809 AD)* and the governor ('Uthman Ibn 'Umar) Ibn Hurraym (Al Muzani, 172-176 AH). Reverse below field and a dot, a point and *Bakhkh*. Lowick/Savage 2378 variant; Lavoix 800; Baldassari collection 407 variant, 2.88 gram, coin 1507.



Figure A-02. *Bakhkh* symbol in *aU* ("to Allah" or "for Allah").

There are many coins with *Bakhkh*-like symbols but only a few references call the symbol by its name. Most *Islamic* coin references list the *Bakhkh* symbol as an ornament, mintmark, or the Arabic letter *hah* that looks somewhat like "t".

Few numismatists have been able to make any sense of these symbols or pellets, or most other *Islamic* coin symbols, except for saying that they are mintmarks. The *Bakhkh* symbol on these coins is listed as being the Arabic letter *hah*: Treadwell. *Buyid*, coin Sh408a (1/R1-4/R5).



Figure A-03. *Bakhkh* symbol in *aJl* (god = *Ilah*).

- Treadwell. *Buyid*, coin Fa408 (R1...4).



Figure A-04. *Bakhkh* symbol over *aJl* (god = *Ilah*).

- Treadwell. *Buyid*, coin Ji362.1/2/3, Ji365.1, Ji368.1, Ba385.1-5, 10, Ms382G.1, Ms383Ga.1, Isa 393G.1, Qa 393G.1, Am341G.1

Coins with Crescents



Figure A-05. *aU* in Crescent (to / for Allah).

- Ilisch. *Nord*, coins 400 (415 AH/1024 AD Binkat) and coin 453 (390 AH/1000 AD *Huganda*).

**Figure A-06.** Crescent in *aU* (to / for Allah).

- Treadwell. *Buyid*, coin Mb370G (1/R1), Mb371 (1/R1), Mb372 (1/R1 & R1/2 (catalogue p. 189)), Ms383Gb.2.

**Figure A-07.** Inverted crescent in *aJl* (god = *Ilah*).

- Castan, Carlos and Juan Cayon. *Las Monedas Hispano Musulmanas y Cristianas, 711-1981 [AD]*, ISBN: 84-85329-12-0. Madrid, Spain, 1981, (*Dinar Cece Zaragoza*, 503 AH/1109 AD, p. 44, photograph 81).

**Figure A-08.** Crescent in *aJl* (god = *Ilah*).

- Ilisch. *Nord*, coins 401-402 (415 AH/1024 AD Binkat).

**Figure A-09.** Crescent on a stick (like a tuning fork) in *aJl* (god = *Ilah*). This phrase means "There is no god but..."

- Treadwell. *Buyid*, p. 216, coins Mu403.1 and Mu403.2, plate 155.

Coins with Pellets

**Figure A-10.** Pellet under *aU* ("to Allah" or "for Allah") centered on coin face.

- Ilisch. *Palastina*, coins 563 (725-750 AD *Umayyad*).

**Figure A-11.** Crescents(s) next to *aJl* (god = *Ilah*).

- Treadwell. *Buyid*, coins Fa410, Sh390b (1/R1), Sh391b (1/R1-5/R5), Sh392 (1/R1).

Perhaps excepting those few coins that have crescent motif around the entire margin, coin Sh391b (1/R1-5/R5) may have the most crescents (nine) of any *Islamic* coin from early *Islam*:

3 crescents on the obverse [side] and four small crescents within a pointilate circle round reverse field...single crescent to either side of *aU* on reverse [side]. Similarly, Um391G has two crescents on the obverse side and six on the reverse field for a total of eight.

**Figure A-12.** Pellet in *aJl* (god = *Ilah*).

- Ilisch. *Palastina*, coins 124 (332 AH/944 AD *Ikhshidid*)
- Ilisch. *Nord*, coins 8-9 (65x AH/1252-62 AD *Otrar*), coin 130 (402 AH/1011 AD, *Balasagun*)
- Treadwell. *Buyid*, coins Ar354.9, Di375.1, Di377.1/2, Mb372.R2

**Figure A-13.** Pellet and star in *aJl* (god = *Ilah*).

- Treadwell. *Buyid*, coin Sh395a (1/R1-3/R?)

**Figure A-14.** Pellet(s) in *aUl* (Allah).

- Treadwell. *Buyid*, coin Sh331 (6/R2 in obverse margin, catalogue p. 37).

**Figure A-15.** Pellet(s) or Orb(s) in crescent(s).

- Ilisch. *Palastina*, coins 64-78 (120 AH/738 AD *Umayyad*), 411-412 (200 AH/816 AD *Abbasid*), 231-235 (80 AH/699 AD *Umayyad*), 571 (725-750 AD *Umayyad*)
- Ilisch. *Nord*, coin 606 (409 AH/1018 AD *Naukat*)

- Balog. *Glass*, coin weights 81-82 (*Umayyad*) and coin weight 753 (end of second century AH or later/816+ AD *Abbasid*)
- Treadwell. *Buyid*, coins Fa381 (2/R2 & 5/R4), Fa382, Fa385.2, Ja336.R1, Ja344.R1, Sh323, Sh324, Sh331, Sh336c.R1, Sh340.R1, Sh360.2, Sh381a22/23, Sh381b.1/3 & Sh381a.R28, Sh382.1/2/3/4/5/7/8/9, Sh383.1, Sh385.4/5, Ay334.R1, Ay338.R1, Ay349.R1, Ra344.R1, Ra 349.R5/6, Ra350.R1, Rh332.R2, Su334.R2, Su337.R2, Su338.R2, Su341.R3, Su344.R1/2/4/5, Sr346.R1, Su370.R1, Tu334a.R1/2, Tu334b.R1, Tu337.R2, Tu339.R1/2, Tu340a.R4, Tu340a.R6, Tu342.R1/2, Tu 343.R1, Tu350.R1, Tu356.R1, Tu374.R1/2, Ma372.4



Figure A-16. Pellet centered over crescent.

Coins with Crescents Pairs with Other Symbols

- Treadwell. *Buyid*, coin Br384, Br484, Fa381.2, Fa383.1-2, Kr382.1-2, Kr383.1, Kr383G.1, Kz383.1-2, Kz397.R1, Sh423a.R1, Br382.3, Br384.1, Rd382.2, Sr382.1.



Figure A-17. Crescent(s) next to star(s).

- Ilisch. *Palastina*, coin 245 (198 AH/814 AD *Abbasid*). The crescents and star combination is like this: U * U
- Balog. *Glass*, coin weight 77 (*Umayyad*), Vessel Stamps 632, 672-673, 677 (*Abbasid*), 803, 806, 816-818 (Anonymous)
- Sanchez, R. Frochoso. *Los Feluses de Al Andalus*. Editor: *Numismatica Cordoba*. Madrid, Spain, 2001, p. 19, group I, type IIA. The crescents and star combinations are like this: (*) at the top and bottom of the coin face
- Milstein, Rachel. "A Hoard of Early Arab Figurative Coins" as found in Barag. *Balog*, plate 3, coin 132. On such coins the crescents and stars are found in various places in and around the "M" denomination mark (as shown in the illustration at the start of this section)



Figure A-18. Monarch holding a cross affixed onto an orb with a crescent sliced into the top of the cross.

- Ilisch. *Palastina*, coin 517 (70 AH/689 AD *Umayyad*)



Figure A-19. Star-and-crescent couplet positioned over a cross affixed atop an orb.

- Ilisch. *Palastina*, coin 521 (70 AH/689 AD *Umayyad*)



Figure A-20. Crescent over scepter.

- Milstein, Rachel. "A Hoard of Early Arab Figurative Coins" as found in Barag. *Balog*, plate 6, coins 21 and 22. Some of these coins have crescent on lower reverse.

**Figure A-21.** Inverted Crescent with Pendant.

☉ Treadwell. *Buyid*, coin Si337a

**Figure A-22.** Star(s) in crescent (s).

☉ Balog. *Glass*, coin weight 635 (*Abbasid*) and Treadwell. *Buyid*, coin SH350 (1/R1)

Coins with Fleur-de-lis (ψ)

**Figure A-23.** *Fleur-de-lis* (ψ) in aJl (god = *Ilah*).

☉ Treadwell. *Buyid*, coin Mu 347c.1, Sh423b.1, Ak334a.1, Ak334b.1/2, Ha372.1, Is369.5/6/7/8, Is372.1, Mu347c.1, 361a.2 (Stp), Mu361a.2 (Moscow), Mu362a.3, Mu363a.1, Mu363b.1, Mu366.1, Mu367a.1, Mu367c.3/4, Mu368.4, Mu371.2, Mu393G.2, Mu394G.1/2, Qa371.1, Qu348G.1, Am387.1, Ab372.1, Ab385.1, Sy371b.1, Sy372.1

**Figure A-24.** *Fleur-de-lis* (ψ) in crescent.

☉ Ilisch. *Palastina*, coins 529-530 (725-750 AD *Umayyad*). Ilisch. *Nord*, coins 403-404 (416 AH/1025 AD Binkat), 522 (412 AH/1021 AD Taraz).

**Figure A-25.** *Fleur-de-lis* (ψ) next to a Crescent.

☉ Balog. *Glass*, coin weights 757-758-759 (*Abbasid*)

V. Crescent Use On Early *Islamic* Coins, Coin Weights and Vessel Stamps (by Dynasty)

Introduction

Below are *Islamic* coins, coin weights and vessel stamps with crescents and stars found in various books but also on the Internet. The user should be able to find these and similar coins, coin weights and vessel stamps on the web by using specific terms from the coin descriptions along with the word “crescent.”

General search parameters such as “early *Islamic*” and “coin” will not narrow the search results down to web pages with coins with crescents, but including the early *Islam* dynasty name (*Umayyad*, *Abbasid*, etc.) will help.

There are also ANS coins, coin weights and vessel stamps listed below that can be found by entering the ANS accession number (for example, 1991.3.168) in the ANS search form (amnumsoc.org/search/). One can also append the accession number to a URL address in the web browser's address field like so: amnumsoc.org/lookup.cgi?string=0000.999.37488.

Arab Sassanian Coins With Crescents

The last ruler of the Persian *Sassanian* Empire was *Yazdegird* III (632–651 AD). Most *Sassanian* coins had a crescent since a crescent was a common symbol among night god worshippers and Persian Zoroastrians.

After *Muslims* conquered Persian lands, *Muslims* only modified the coin designs somewhat because the crescents and stars found on Persian Zoroastrian coinage initially were in accord with early *Islamic* sensibilities. That early *Islamic* coins were similar to *Sassanian* coinage is why some of the following *Muslim* coins are called “*Yazdegird* type” coins.

| | |
|--------------------|---|
| Description | Coin: Anonymous <i>Yazdegird III</i> type, AR <i>Drachm</i> , Mint: BN |
| Period | 651-665 AD |
| Reverse | Fire altar; two attendants holding swords (left-handed), facing. C to left, star to right (reversed). Four C s containing stars outside triple border. Mint name to right (BN= <i>Veh-Ardashir in Kirman</i>); year 20 (frozen) to left. |
| Reference | As given on the web site: Album 2; Mitchiner ACW; Mitchiner WOI; Nikitin/Roth NC 155 no. 9 (same dies) |
| Coin Date | "Frozen Year" 20 YE/29 AH. These types bear the immobilized "Year 20" of <i>Yazdegird III</i> ("Yazdegird Era" year 20 = 651 AD = 31 AH), though this issue was probably struck for 15 years. This is the earliest dated <i>Islamic</i> coin. |

| | |
|--------------------|---|
| Description | Coin: Anonymous <i>Khosrou II</i> type, AR <i>Drachm</i> , Mint: BYSh |
| Period | 653-670 AD |
| Obverse | Bearded bust right wearing headdress with two turrets; pair of wings topped by star in C , above. Diadem ends floating upward, left and right. C s on shoulders and star behind bust. C containing star in right field. Three C s containing stars outside double border. <i>Pahlavi</i> legend; <i>Bismillah</i> in margin. <i>Bactrian</i> word 'CLOGO' (?) in 1st quadrant (position 8h) and 3rd quadrant (position 1h). |
| Reverse | Fire altar; two attendants holding swords, facing. Star to left, C to right. Four C s containing stars outside triple border. Mint name to right (BYSh= <i>Bishapur in Fars/Bishapur</i> district); (blundered; 'Yazdegird Era') to left. |
| Reference | As given on the web site: Album 4; Mitchiner ACW 1344v.; Mitchiner WOI 24v. Gobl Hunnen Countermark 38 (x2). |
| Coin Date | 25 YE/34 AH |

| | |
|--------------------|---|
| Description | Coin: <i>Abd Allah Ibn Khazim</i> , AR <i>Drachm</i> , Mint: APRShT |
| Period | 682-692 AD |
| Obverse | Triple pellets on either side of star and C at 6h. <i>Pahlavi</i> legend; 'Bismillah' in margin; breast ornament: three pellets. |
| Reverse | Mint name to right (APRShT); year 69 AH to left. |
| Reference | As given on the web site: Album 19 type; Walker 157; Mitchiner ACW; Mitchiner WOI |
| Coin Date | 69 AH |

| | |
|--------------------|--|
| Description | Coin: 'Umar Ibn 'Ubayd Allah Ibn Mi'mar, AR <i>Drachm</i> , Mint: WYHC |
| Period | 686-689 AD |
| Obverse | Four pellets to right and single pellet to left of star and C at 6h. Arabic legend; 'lillah Al Hamd' in margin; breast ornament: pellet within annulet. |
| Reverse | Mint name to right (WYHC) with pellet to either side; year 68 AH to left. Pellet to either side of altar at bottom. |
| Reference | As given on the web site: Album 21 type; Walker B.35 (year 69); Mitchiner ACW; Mitchiner WOI |
| Coin Date | 687 AD, 68 AH |

| | |
|--------------------|---|
| Description | Coin: 'Umar b. 'UbaydAllah b. Mi'mar, Governor of <i>Fars</i> , <i>Ardashir-Khurra</i> mint |
| Period | 686-689 AD |
| Obverse | Within two concentric circles is a bust with a crown. From the crown rises a pole with wings on the bottom, ☪ in the middle and a star on top. ☪s with stars on shorter poles are at the three other cardinal points so that horns of ☪s face north, south, east and west. |
| Reverse | Various objects are within three concentric circles with four ☪s and stars arranged as on obverse, but all are on short poles. |
| Comments | This particular variety is especially interesting since it is inscribed with the name 'AbdAllah' to the left of the bust in <i>Pahlavi</i> script. This name refers to 'AbdAllah b. Al Zubayr, who was accepted as <i>Caliph</i> in Arabia, <i>Iraq</i> , <i>Egypt</i> and parts of <i>Syria</i> in the 680s but was defeated in 692 by his <i>Umayyad</i> rival, <i>Caliph</i> 'Abd Al Malik (685-705 AD). |
| Coin Date | 69 AH |

| | |
|--------------------|--|
| Description | 'Abd Al Malik Ibn Marwan, 65-86 A.H./684-705 AD <i>Drachm</i> |
| Obverse | Conventional post-Sassanian type with <i>Bismillah</i> in margin, group of three dots left and right of the lower ☪ on obverse, one dot over the other ☪s. |
| Reverse | One dot in margin beside the upper ☪. Walker S. 28 c. |
| Coin Date | 60 YE/72 AH |

Umayyad Caliphate Coins, Coin Weights and Vessel Stamps With Crescents

After the fourth and last Orthodox *Caliph* ruled in *Madina* and *Makka*, the *Umayyads* took over the *Caliphate* after a civil war. The *Umayyads* ruled from *Damascus* (661–750 AD). The *Umayyads* are known for building the:

- ☪ *Umayyad Mosque*, called "the Great Mosque of *Damascus*." This *Mosque* was completed in 715 AD but only remnants have survived to the present
- ☪ The *Dome of the Rock* in *Jerusalem* completed 691 AD. The *Dome* was never destroyed but has been extensively renovated several times

The *Abbasids*, who ruled from *Baghdad* (749/750–1258 AD), massacred almost the entire royal house of the *Umayyads* in 750 AD, except for one *Umayyad* who traveled to *Spain* to rule there (see next page for *Umayyad* coin descriptions).

| | |
|--------------------|---|
| Description | These <i>Islamic</i> imitations of Byzantine Constantine II type coins have an obverse that depicts an emperor holding in his left hand a cross on an orb (<i>Globus Cruciger</i>), sometimes with the ☩ over the cross. In the emperor's right hand is a cruciform scepter. A chain that rests in front of the emperor apparently links the orb and cruciform scepter. The reverse has a cross over an M that stands for the value, sometimes underneath script that mentions "to / for Allah (aU = Li-'llah), but sometimes the cross is replaced with a ☩. |
| Comment | Coin 517: Around 70 AH/689 AD. This coin has a ☩ over the cross on the orb (<i>Globus Cruciger</i>) on the obverse, while on the reverse there is text that mentions "to / for Allah (aU = Li-'llah) over the cross over the valuation mark M. "Av. <i>Constans II. Mit Kreuzstab in der Rechten und Kreuzglobus in der Linken von vorn stehend. Rev. m unter Kreuz über Abschnittsleiste, darunter "aU..."</i> Coin 517: "Av. <i>Halbmond über Kreuzglobus.</i> " Coin 521: About third quarter of first century AH (650-675 AD). This coin has a ☩ and star over the cross on the orb (<i>Globus Cruciger</i>) on the obverse. "Av. <i>Constans II. Mit unüberproportioniertem Kopf mit Kreuzstab in der Rechten und Kreuzglobus unter Halbmond und Stern in der Linken von vorn stehend, darum Kreis. Rev. m unter Kreuz über Abschnittsleiste.</i> " |
| Reference | Ilisch. <i>Palastina</i> , page 44, plate 17. |

| | |
|--------------------|--|
| Description | Coin 3, AE, 6h |
| Period | Abp̄it 74-77 AH/693-696 AD |
| Comment | "Standing <i>Caliph</i> " coin. ☩ situated over or under "M" denomination mark on reverse. |
| References | Ilisch. <i>Palastina</i> , page 10, plate 1. On the obverse of "Standing Emperor" and "Standing <i>Caliph</i> " imitative coins, the cruciform scepter is morphed into T-shaped stand that has either a "bird, a palm branch, a star and crescent or no symbol at all" (Bates. <i>Innovation</i> , p. 21). |

| | |
|--------------------|--|
| Description | " <i>Mihrab</i> " Coin 1944.100.612, ANS, dated 695/698 AD, Arab- <i>Sassanian</i> , <i>Umayyad</i> dynasty. The reverse middle says " <i>Nasara/Caliphate/Allah</i> " next to the <i>Mihrab</i> . The coin is found in publications: BMC Arab-Sas ANS.5; IC.4.3 & c; D. and J. Soudel, <i>La civ. de l'Islam classique</i> , fig. 21 (reverse only), ANS, accessed 18 Mar 2003. Also, " <i>Mihrab</i> " coins are discussed and pictured in this <i>Moon-o-theism</i> book. |
|--------------------|--|

| | |
|--------------------|---|
| Description | Coin: Anonymous, AE <i>Fals</i> , Mint: <i>Jund Hims</i> (Ilisch 10a, Walker 801; coin: Bones 7.2b); <i>Jund Filastin</i> (Arabic for "Philistine / Palestine District") (Copper <i>Fals</i> : SNAT 69-70; coin: SNAT 74-75). |
| Period | 698-750 AD |
| Obverse | Arabic legend around circle containing pellet |
| Reverse | Arabic legend around ☩ containing pellet |
| Reference | Walker 801; Album 177 |

| | |
|--------------------|---|
| Description | Coin: Anonymous, AE <i>Fals</i> , Mint: <i>Al Ramla</i> |
| Period | 698-750 AD |
| Obverse | Palm tree within beaded circle; Arabic legend around. |
| Reverse | ☪ within beaded circle; Arabic legend around. |
| Reference | Walker 855; Album 185 (?) |

| | |
|--------------------|---|
| Description | Coin: AE false, without mint name, candelabra or <i>Menorah</i> |
| Period | 699–750 AD |



Figure A-26. *Menorah* and “crescent finial on dome” coin.

Stephen Album wrote:

Turned upside-down, this design resembles the dome of a *Mosque*, which may have been the engraver’s intention. The type, normally found in Palestine or southern Syria, is nonetheless in great demand from collectors of Judaica.⁴⁶³⁷

That the engraver meant the candelabrum to morph into a *Mosque* finial crescent when it was rotated is indicated by the fact that another coin from the same period has an *amphora* cleverly drawn so that when turned upside down it resembles a poppy.⁴⁶³⁸ (An *amphora* was a two-handled jar with a narrow neck used for carrying wine or oil.)

Josephus and Philo relate that the lamps atop the *Menorah* in the *Herodian* temple represented the seven planets, i.e. the sun, moon and five visible planets. Knowing this and seeing the relief of the *Menorah* (70 AD war spoils from Jerusalem) on Titus’ arch in Rome reveals that the two branches of the *Menorah* were meant to look like two crescents on a stem. This is discussed previously in this *Moon-o-theism* book.

Some have stated that these coins could not depict an astral type *Menorah* but plausible alternative explanations are hard to come by. One reason given is that the temple *Menorah* had six branches and a center stem, with seven lights atop. The coins however commonly only have four branches. Also, some coins have a bipedal base and others have tripod bases. This objection has an answer, however.

Bernard Goldman quotes a Rabbinic text that shows that the bases of *Menorahs* outside of the temple actually ought to have fewer branches than seven, meaning that the three and five branched *Menorah* coins may in fact represent *Menorahs*. Goldman wrote:

A man may not make....a candelabrum after the design of its [the temple’s] candelabrum. He may however make one with five, six or eight branches, but with seven he may not make it even though it be of other metals (*‘Abodah Zerah* 43a).⁴⁶³⁹

Numismatists note that The *Shahada*, the short statement of *Islamic* faith, tends to start at the bottom of the dome on these *Menorah* coins. The orientation of marginal inscriptions sometimes indicates the intended orientation of the coin. The coin issue may commemorate how the Dome of the Rock—as represented by the

⁴⁶³⁷ Album. *Checklist*, p. 22, Coin 163.

⁴⁶³⁸ Album. *Checklist*, p. 22, Coin 159.

⁴⁶³⁹ Goldman. *Portal*, p. 151.

crescent finial—was built over the spot where the Jewish temple—as represented by the Menorah—used to be.

Michael Bates of the American Numismatic Society wrote:

Looking at the only examples I have here [at the American Numismatic Society, New York], I would say that the figure is not a cross. The ‘arms’ on all the examples in the *Tuebingen Sylloge* slant downwards—slightly in some cases, more steeply in others [as though they were a finial crescent]. [Lutz] Ilisch [leading *Islamic* coins scholar] in the *Tuebingen Sylloge* has noted several instances of die-linkage between this obverse and another *Umayyad* series with a pentagram.⁴⁶⁴⁰ He dates both of them ~120 H. [738 AD] and lists them under the mint Jerusalem.

He [Lutz Ilisch] aligns the coin photos as if the image in question is a *Menora*....In response to the query, ‘Did *Mosques* have domes when the issue was struck?’ The answer is, ‘Of course! That’s why we call it the Dome of the Rock.’ That structure was started, or probably finished, in 692 [AD].

If the issue can be said to depict the Dome of the Rock, that would be very plausible...If the issue has a *Menora* or the Dome of the Rock, then it is probably from *Iliya*, Jerusalem. But otherwise, it could be from anywhere. So far as I know, there is no other evidence for its location.⁴⁶⁴¹

The die-linkage between the pentagram and the *Menorah-Mosque* dome with finial crescent is significant since the Dome of the Rock was thought of as being a recreation of Solomon’s temple. While the six-pointed star was the Star of David, the five-pointed pentagram star was the sign of Solomon.⁴⁶⁴² Dan Barag wrote:

Stars, pentagrams, crescents and similar representations on coins contemporary with candlestick coins (8th century AD) may all have direct or indirect religious connotations.⁴⁶⁴³

So the pentagram coin and *Menorah*-dome with finial crescent coin may both indeed commemorate the Dome of the Rock. This interpretation is buttressed on the fact that the find spot for most of the *Menorah*/dome with crescent finial coins is around Jerusalem. Also, there were few Jews living in *Umayyad* Jerusalem in accordance with *The Pact of Umar* (635 AD) agreement struck between *Muslims* and *Jerusalemites* early in the *Muslim* conquest.⁴⁶⁴⁴ So the coin would most likely commemorate the Dome of the Rock rather than say, any *Muslim*-Jewish solidarity and friendship.

| | |
|--------------------|--|
| Description | Coin: Post reforms <i>fals</i> , 3,04 g (lot 784) |
| Obverse | <i>La Ilah / Illah Allah / Wahdahu</i> Circular Legend: <i>Bismillah</i> |
| Reverse | <i>Muhammad / Rasul / Allah</i> (☪ appears over <i>Muhammad</i>); Circular Legend: <i>Zuriba haza Al fal[s sana]t tis` wa tis`in</i> |
| Comments | Though without a mint-name, this coin was certainly struck at one of the more important Syrian mints (Damascus, <i>Aleppo</i> or <i>Hims</i>) during the reign of Suleyman (96-99 AH/715-717 AD). |

⁴⁶⁴⁰ Ilisch. *Palastina*, pp. 10 & plate 1, coins 23-31

⁴⁶⁴¹ Bates, Michael. Post 10022, Subject: *Menora/Dome/Goblet* Coin, Yahoo’s *Islamic* Coins Group, groups.yahoo.com/group/*Islamic_coins*/message/10022, Sunday, 12 Oct 2003, 11:24 AM.

⁴⁶⁴² EB, “David, Star of” entry, accessed 28 Aug 2003.

⁴⁶⁴³ Barag, Dan. “The *Islamic* Candlestick Coins of Jerusalem,” *Barag. Balog*, p. 46.

⁴⁶⁴⁴ About the coin find location and the fact that few Jews lived in *Umayyad* Jerusalem, see: Ilisch, Lutz. Post 10036, Subject: *Menora/Dome/Goblet* Coin, Yahoo’s *Islamic* Coins Group, groups.yahoo.com/group/*Islamic_coins*/message/ 10036, 13 Oct 2003, 12:08 PM.

| | |
|--------------------|---|
| Description | Coin: Contemporary north African imitation of a <i>Wasit</i> 93 AH (712 AD) <i>Umayyad Dirham</i> . <i>Wasit</i> was established in 702 AD in what now is modern Iraq by <i>Umayyad Caliphate Abd Al Malik</i> (reigned 685-705 AD). <i>Wasit</i> declined and disappeared in the fifteenth century when there was a shift in the course of the <i>Tigris</i> River and scholars still debate the exact location of the city. |
| Comment | Such imitations of <i>Wasit</i> 93 A.H. <i>Dirhams</i> are well attested in major collections by the typical marks (star, ☪ or groups of dots) above or below the reverse field, which together with a low weight standard around 2.6 g often indicate their North African origin. |
| Reverse | Star (top) and ☪ (bottom) |

| | |
|--------------------|--|
| Description | Coins 231-235, AE |
| Period | About the time of <i>Caliph</i> Hisam, 105-125 AH/723-743 AD |
| Comment | ☪ in reverse |
| References | Ilisch. <i>Palastina</i> , page 26, plate 8. |

| | |
|--------------------|--|
| Description | Coins 23-26, AE |
| Period | About 120 AH/738 AD |
| Comment | Reverse has pentagram and ☪. |
| References | Ilisch. <i>Palastina</i> , p. 10, plate 1. |

| | |
|--------------------|---|
| Description | Coin 29, AE, 5h, 3.04g |
| Period | About 120 AH/738 AD |
| Comment | "Candelabrum" coin. Candelabrum on obverse, ☪ and the words " <i>Muhammad Rasul Allah</i> " on reverse. |
| References | Ilisch. <i>Palastina</i> , p. 10, plate 1. |

| | |
|--------------------|--|
| Description | Coins 64-78 |
| Period | About 120 AH/738 AD |
| Comment | These coins have a ☪ in a circle in the middle of the obverse. |
| References | Ilisch. <i>Palastina</i> , p. 14, plate 3. |

| | |
|--------------------|---|
| Description | Coins 529-530, AE, 3.07g |
| Period | 725-750 AD |
| Comment | The obverse of the coin depicts a three-petal flower in a ☪-shaped chalice. |
| Reference | Ilisch. <i>Palastina</i> , page 44, plate 17. |

| | |
|--------------------|--|
| Description | Coin 531, AE, 12h, 2.05g |
| Period | 725-750 AD |
| Comment | The obverse depicts a ☪ over the head of a flying bird |
| Reference | Ilisch. <i>Palastina</i> , page 44, plate 17. |

| | |
|--------------------|--|
| Description | Coins 571-572 |
| Period | 725-750 AD |
| Comment | The obverse of the coin depicts a pellet in a ☪. |
| Reference | Ilisch. <i>Palastina</i> , page 46, plate 18. |

| | | | |
|--------------------|--|------------------|-----------------------|
| Description | Glass Weights or Vessel Stamps with a star and ☪: 77 | | |
| Description | Glass Weights or Vessel Stamps with ☪s: 79-80, 151 | | |
| Description | Glass Weights or Vessel Stamps with pellets in ☪s: 81-82 | | |
| Period | 661-750 AD | Reference | Balog. <i>Glass</i> . |

| ANS Acc. No. | Crescent Info | Reference | Date AD |
|---|---|--|---------|
| 1991.3.256 | Coin: Reverse | BMC <i>ArabSas</i> . I.22 | 661/662 |
| margin has point left of top star and ☪ like M.27 | | | |
| 1956.137.72 | Coin: 6-pointed star | BMC <i>ArabSas</i> Cam. 15 | 686/687 |
| left of reverse; 12 o'clock ☪ and star | | var. | |
| 1954.112.9 | Coin: Standing | BMC <i>ArabByz</i> . 22var | 692/694 |
| emperor with horizontal ☪ and star on a T-stand | | | |
| 1970.107.24 | Coin: Standing emperor with horizontal ☪ holding star on a T- | | |
| 1971.316.1195 | stand. ANS coin 1970.107.24 and 1971.316.1195 | | |
| were struck with the same die (BMC <i>ArabByz</i> . 7var; Year: 692/694). | | | |
| 1991.3.168 | Coin: Six-rayed star | BMC <i>ArabByz</i> . 666 | 697/750 |
| above <i>Muhammad</i> ; ☪ above <i>Allah</i> | | | |
| 1997.98.1 | Coin: Obverse: Bust | Curjel/Gyselen.114 | 699/709 |
| in circle, ☪s in margin; Reverse: inscription in circle, ☪s in margin | | | |
| 1971.316.1533 | Coin: ☪ with flower | BM. 596/7 | 699/750 |
| 1971.89.120 | bud above | | |
| 1998.25.152 | Coin: Legend with ☪. | BMC <i>ArabByz</i> . 605 | 699/750 |
| This is the "candlestick" coin. | | | |
| 1998.25.153 | Coin: Legend with ☪ | BMC <i>ArabByz</i> . P.114 | 699/750 |
| 1998.25.154 | | (p. 206) | |
| 1998.25.184 | Coin: Obverse: | BMC <i>ArabByz</i> ? | 699/750 |
| Six-pointed star in circle center, Reverse: ☪ | | | |
| 1998.25.306- 1998.25.310 | Coin: ☪ in circle | BMC <i>ArabByz</i> . 855- 859 | 699/750 |
| 1998.25.311 | Coin: ☪ in circle | BMC <i>ArabByz</i> . 856 | 699/750 |
| 1998.25.312 | Coin: ☪ in circle | BMC <i>ArabByz</i> . 857- 860 | 699/750 |
| 1998.25.313, 1998.25.315 | | | |
| 1998.25.316 | Coin: ☪ in circle | BMC <i>ArabByz</i> . 869 | 699/750 |
| 1998.25.317 | Coin: ☪ in circle | BMC <i>ArabByz</i> . 863; Album FPL 32, no. 391 | 699/750 |
| 1988.86.28 | Coin: <i>Shahada</i> ; large ☪ with dot below <i>Rasul</i> | | 700/710 |
| 1971.316.1249 | Coin: Pellet with ☪? | BM. 869, variant | 700/750 |
| 1971.316.1120 | Coin: Reverse star above, inverted ☪ below | | 711/712 |
| 1953.123.4 | Coin Weight | EIGS.37-39, CAM.29 | 725/734 |
| Obverse: ☪ with dot pointing downwards under last line. | | | |

| | | | |
|--|--------------|--------------------|---------|
| 1974.268.29 | Coin Weight | EIGS.40, B.77 | 725/734 |
| Eight-rayed asterisk and increasing C at bottom | | | |
| 1974.268.30 | Coin Weight | EIGS.37-39, B.79 | 725/734 |
| C with dot pointing upwards over first line | | | |
| 1949.120.2 | Coin Weight | EIGS.74-76, EAGS.8 | 734/742 |
| Raised circle, sometimes beaded, around border; C pointing up with dot in center after isolated <i>Alif</i> | | | |
| 1954.168.2 | Coin Weight | EIGS.73, CAM.52 | 734/742 |
| C pointing up with dot in center at end of line 3 | | | |
| 1974.268.429 | Vessel Stamp | B.203 | 739/740 |
| Obverse: Star and C . Reverse: asterisk and decreasing C after “ <i>mi’a</i> ” | | | |

Abbasid Coins and Coin Weights With Crescents

The *Abbasid Caliphate* ruled from *Baghdad* starting in 749 AD. The *Abbasids* almost completely wiped out the *Umayyad Caliphate* in 750 AD but was in turn wiped out by the *Seljuk Turks* in 1258 AD.

The *Abbasid* dynasty was named after *Al Abbas* (566?–652 AD), a paternal uncle of the prophet *Muhammad*.

| | |
|--------------------|--|
| Description | Coin: <i>Al Mahdi</i> , AV <i>Dinar</i> , without mint name |
| Reverse | “A few varieties have a symbol (C , three dots, etc.) below or above the reverse field.” |
| Reference | Album. <i>Checklist</i> , p. 26, coin 214. |
| Coin Date | 775-785 AD/158-169 AH |

| | |
|--------------------|--|
| Description | Coin 82, AE, 6h, 2.20g |
| Comment | C at bottom of reverse. |
| References | Ilisch. <i>Palastina</i> , p. 14, plate 3. |
| Date | About 190 H/806 AD |

| | |
|--------------------|--|
| Description | Coins 245-246, AE |
| Period | <i>Al Mamun</i> , Als <i>Gegenkalif</i> 195-198 AH/811-814 AD, and <i>Ibn Surayh</i> , <i>Unbekannter Funktionar</i> (translation: unknown official) |
| Comment | Four C s set inside obverse. |
| References | Ilisch. <i>Palastina</i> , p. 26, plate 8. |
| Date | About 198 H/814 AD |

| | |
|--------------------|--|
| Description | Coins 411-412, AE |
| Period | End of the village wars around the successors of <i>ar-Rasids</i> , <i>Ibrahim Ibn Humran</i> , <i>Unbekannter Autonomer Furst</i> (tr.: unknown autocrat) |
| Comment | C at bottom of obverse |
| References | Ilisch. <i>Palastina</i> , p. 38, plate 14. |
| Date | About 200 H/816 AD |

| | |
|--------------------|--|
| Description | Coin 96, AE, 2h, 2.88g |
| Comment | ☪ at bottom of obverse. |
| References | Ilisch. <i>Palastina</i> , p. 14, plate 3. |
| Date | About 217 H/832 AD |

| | |
|--------------------|---|
| Description | Coin 32, AE, 11h, 2.14g, 217 AH/832 AD Coin 33, AE, 7h, 2.25g, 219 AH/834 AD |
| Comment | Perhaps two ☪s at bottom of reverse. |
| References | Ilisch. <i>Palastina</i> , p. 10, plate 1. |

| | |
|--------------------|--|
| Description | Coin: <i>Al Muqtadir</i> (295-320 AH/908-932 AD) from the <i>Madinat Al Salam</i> (meaning "City of Peace" = <i>Baghdad</i>) mint |
| Reference | The author owns two of these coins. |
| Coin Date | 300 AH/913 AD and 301/914 AD |

| | |
|--------------------|---|
| Description | Coin: <i>Al Radi bi'llah</i> , 322-329 AH/934-940 AD; gold <i>Dinar</i> ; mint: <i>Madinat Al Salam</i> ; 2.96 gram |
| Comment | ☪ above obverse and annulet below reverse fields |
| Coin Date | 327 AH |

| | |
|--------------------|---|
| Description | Glass Weights or Vessel Stamps with star and ☪s: 635, 672-673, 677 |
| Description | Glass Weights or Vessel Stamps with ☪s: 279-284, 354, 422-423, 458-459, 609, 613, 615-616, 632, 692-696 |
| Period | 749-1258 AD |
| Reference | Balog. <i>Glass</i> . |

| ANS Accession | Crescent Info | Reference | Date |
|--|---|-------------------------------|-------------|
| 1974.268.73 | Coin Weight: | Morton, EIGS, p 82f | 750/751 |
| Obverse: ☪ facing up above first line. Obverse legend: " <i>Bism Allah / amara A (Sic) Muhammad / mithqal thulth dinar waf</i> " | | | |
| 1974.268.76 | Coin Weight: | Morton, EIGS, p 82f, B.282 | 750/751 |
| Obverse: ☪ facing up above first line. Obverse Legend: " <i>Bism Allah / amara Al Muhammad / mithqal Dirham / thalatha `ashara kharr / uba waf</i> " | | | |
| 1975.93.1056 | Coin Weight: First | B.753 | 750/850 |
| line: ☪ with tiny circle in center, 3 tiny circles, ☪ with tiny circle in center | | | |
| 1991.3.643 | Coin Weight: Line | B.753 Fahmy, p. 8 and 68.52 | 750/868 |
| over legend: ☪ facing up with pellet in center, three pellets, ☪ facing up with pellet in center | | | |
| 1974.268.82 | Coin Weight: ☪ facing up above first line | B.354 | 754/775 |
| 1974.268.103 | Coin Weight: | EIGS.188 | 760/762 |
| Obverse: Half ☪ facing up under <i>ya'</i> of <i>Dinar</i> . Obverse legend: " <i>Bism Allah amar[a / a]-amir Humayd [b.] / Qahtaba mithq[a] / l thulth dinar w / af</i> " | | | |

| | | | |
|---|--|------------------|---------|
| 1956.163.765 | Coin Weight: Two Cs | EIGS.249 | 762/764 |
| facing down over first line, three dots on right side and at bottom, annulet on left side | | | |
| 1956.8.19 | Coin Weight: Dots at | CAM.145 | 762/764 |
| ends of some letters; 2 small Cs facing down over first line; C facing left and 6-rayed asterisk over last line; three dots forming triangle facing up under last line; raised dotted circle along border | | | |
| 0000.999.23357 | Coin Weight | EIGS.241, EAG.77 | 762/769 |
| Raised circle around inscription; C facing up above first line, C facing down under last line | | | |
| 1972.79.584 | Coin: C below | | 777/778 |
| 1002.1.44 | Coin: C above field | SEAD.58 | 783/784 |
| 1952.125.1 | point below <i>Rasul</i> point | | |
| 1971.49.65 | below B of <i>Saba'</i> | | |
| 1971.49.66 | Coin: C above field | SEAD.x | 784/785 |
| 1971.49.67 | point below <i>Rasul</i> | | |
| 1973.187.3 | Coin: Small circle or C under <i>Al Ma'mun</i> ; same | | 824/825 |
| reverse die as 1971.49.227 of 208, later die state | | | |
| 1917.216.254 | Coin: C below obverse | T.2849 | 832/833 |
| 1956.8.176 | Coin Weight: 2 Cs above first line | CAM.214 | 800/850 |

| | | |
|---|---|---------|
| 1973.37.285 | Coin: This coin does NOT have Cs . The | 910/911 |
| C -shaped forms around the edge are the dangling curved "tails" of various Arabic letters in the marginal inscription. There is a similar curved tail on one of the letters of the second word on the reverse. This <i>Dirham</i> coin was minted at <i>Makka</i> in 298 AH. | | |

Abbasid Governors of Tabaristan Coins With Crescents

Tabaristan was an Abbasid province on the southern border of the *Caspian Sea*. *Tabaristan* was ruled on and off from 759 AD to 928 AD when the *Ziyarids* conquered *Tabaristan*.

| | |
|--------------------|---|
| Description | Coin: Umar Al 'Ala, AR <i>Hemidrachm</i> , Mint: TPWRSTAN |
| Period | 771-780 AD |
| Obverse | Bust right, breast ornament: three pellets. Name in Arabic. |
| Reverse | Fire altar with two attendants; star left and C right of flames. |
| | <i>Pahlavi</i> date to the left, mint name to the right 'TPWRSTAN' (<i>Tabaristan</i>). |
| Reference | As given on the web site: Album 56 |
| Coin Date | 122 PYE/151 AH |

| | |
|--------------------|--|
| Description | Coin: Anonymous, Half <i>Dirham</i> , silver, 23 mm |
| Obverse | The word " <i>Afzur</i> " is right of portrait. |
| Comments | On both the obverse and reverse is one or more concentric circles with Cs with stars on poles at all four cardinal points with the horns of Cs facing north, south, east and west. |
| Coin Date | 130 PYE, 165 AH |

| | |
|--------------------|--|
| Description | Coin: Sulayman, Half <i>Dirham</i> , silver, 23 mm |
| Period | 784-788 AD |
| Obverse | Head represented by a diamond |
| Comments | On both the obverse and reverse is one or more concentric circles with C s with stars on poles at all four cardinal points with the horns of C s facing north, south, east and west. |
| Coin Date | 137 PYE, 172 AH |

| | |
|--------------------|--|
| Description | Coin: <i>Hani</i> , Half <i>Dirham</i> , silver, 23 mm |
| Period | 788-789 AD |
| Comments | On both the obverse and reverse is one or more concentric circles with C s with stars on poles at all four cardinal points with the horns of C s facing north, south, east and west. |
| Coin Date | 138 PYE, 173 AH |

| | |
|--------------------|--|
| Description | Coin: <i>Muqatil</i> , Half <i>Dirham</i> , silver, 23 mm |
| Period | 780-790 AD |
| Comments | On both the obverse and reverse is one or more concentric circles with C s with stars on poles at all four cardinal points with the horns of C s facing north, south, east and west. |
| Coin Date | 139 PYE, 174 AH |

Abbasid Coins With Crescents Minted in the Two Abbasid Caucasus Mints

| | |
|--------------------|--|
| Description | <i>Arminiya</i> (Armenia) |
| Coin Date | Most years between 140-149 (757-766 AD), as well as 150-151 AH (767-768 AD) and 161-162 AH (777-778 AD). |

| | | | |
|--------------------|-----------------------|------------------|---------------|
| Description | <i>Arran</i> | Coin Date | 147 AH/764 AD |
| Reference | <i>Qatar</i> no. 1394 | | |

Tulunid Governor of Egypt Coins with Crescents

Egypt drifted out of the Arabian *Abbasid* dynasty's control in 868 AD while under *Tulunid* governors. Egypt was again under *Abbasid* control in 906 AD when the *Abbasids*, whose capital was in *Baghdad*, experienced a resurgence of power.

| | |
|--------------------|--|
| Description | Glass Weights or Vessel Stamps with star and C s: 759 |
| Description | Glass Weights or Vessel Stamps with C s: 751-752, 765-766, 773, 791 |
| Description | Glass Weights or Vessel Stamps with pellets in C s: 753, 757-758 |
| Period | 868-906 AD |
| Reference | Balog. <i>Glass</i> . |

Buyid Coins with Crescents

The *Shiite Islamic* dynasty of North Persian descent that controlled *Iraq* and *Persia* from 945 to 1060 AD. The *Buyids* captured the *Abbasid* capital of *Baghdad* in 945 AD. The *Sunni Abbasid Caliphs* lost their temporal power but retained some nominal spiritual authority. The *Buyids* conquered *Oman*, *Tabaristan* and *Jorjan*.

Tughril Beg, a *Seljuk* Turk, conquered most *Buyid* territory in 1060 AD. *Buyid* coins with crescents include:

Treadwell. *Buyid*, coins Ad332, Ar364a, Ay334, Bm362, Bm367b, Bm384, Br382.3, Br384, Br384.1, Br392, Br484, Fa335b.R1-2, Fa381, Fa382, Fa383, Fa385, Fa391, Fa410, Fa423, Fa436, Ha370, Ji381, Ka366, Ka370, Kr354, Kr355, Kr356G, Kr357G, Kr362, Kr362G, Kr363, Kr380, Kr381, Kr382, Kr382G, Kr383, Kr383G, Kz383.1-2, Kz397.R1, Ma372, Mb370G, Mb370a, Mk366, Mu344Gc, Mu349, Mu351G, Mu362a, Mu377b, Mu387c, Mu397G, Mu403G, Qa411, Qu360, Rd382, Rd382.2, Sa349G, Sh327, Sh331, Sh333, Sh350, Sh360, Sh366b, Sh380, Sh381a, Sh381b, Sh382, Sh383, Sh384, Sh385, Sh386, Sh390a, Sh390b, Sh391a, Sh391b, Sh392, Sh395a, Sh408a, Sh416a, Sh423a, Sh435G, Sh436, Sh438, Si337a, Sr361, Sr362, Sr363, Sr366, Sr382.1, Sr382, Sr383, Su369, Um362Ga, Um363, Um364G, Um362-4, Um364a, Um364b, Um365, Um366, Um367b, Um367Ga, Um367Gb, Um368, Um370, Um381a, Um381d, Um383, Um391G, Um362b, Ju386.

Idrisid (also spelled "*Al Idrisiyun*") under *Abbasid* Governors Coin With a Crescent

The *Idrisids* were an Arab *Muslim* dynasty that ruled in the *Berber* areas of *Morocco* from 789 until 921 AD. The *Abbasid* Caliphate broke up in the ninth and tenth centuries AD, but retained nominal authority over the *Idrisid*, *Aghlabid*, *Tulunid* and *Ikhshidid* dynasties in northern Africa.

The *Idrisids* were eventually crushed between the *Umayyad* Caliphs of *Cordoba* and the *Fatimids* of *Cairo*. The last *Idrisid* ruler was killed while a prisoner of the *Cordoba* *Umayyads* in 985 AD.

| ANS Accession No. | Crescent Info | Date AD |
|---------------------------------|--|---------|
| 1964.7.1 | Coin: Palm above field and above line 2; ☪ | 789/796 |
| with dots between lines 2 and 3 | | |

Sana Coin With Crescent Minted in Arabia

| Description | Coin 215, AR, 10h, 1.32g | |
|-------------|--|---------------|
| Period | <i>Abbasid</i> , <i>Al Rashid</i> , 170-193 AH/786-809 AD, with <i>Hammad Al Barbari</i> | |
| Comment | "...small ☪...in reverse field" | Coin Date |
| Reference | Album. <i>Ashmolean</i> , Plate 10. | 191 AH/807 AD |

Baysh Coin With Crescent Minted in Arabia

| Description | Coins 41, 41A, 42, 43 and 44, AV | |
|-------------|--|--|
| Period | <i>Abbasid</i> , <i>Al Muti</i> , 334-363 AH/945-974 AD | |
| Reference | Album. <i>Ashmolean</i> , Plate 2. | |
| Comment | "Group IV has no mintmark on the obverse but a small ☪ below the reverse." | |
| Coin Date | 342-343 AH/953-954 AD | |

Athar Coin With Crescent Minted in Arabia

| | |
|--------------------|---|
| Description | Coins 312, 314-328, 330-335, AV |
| Period | <i>Abbasid</i> , <i>Al Muti</i> , 334-363 AH/945-974 AD |
| Comment | Reverse has small ☪ |
| Reference | Album. <i>Ashmolean</i> , Plate 15. |
| Coin Date | 337-347 AH/948-958 AD |

Uman Coin With Crescent Minted in Arabia

| | |
|--------------------|---|
| Description | Coin 465, AR, 3.93g |
| Period | Buwayhid, <i>Al Marzuban</i> (Sharaf <i>Al Dawla</i>), as governor in <i>Kirman</i> , ~361-372 AH (972-982 AD) |
| Comment | "☪ above and x below obverse." |
| Reference | Album. <i>Ashmolean</i> , Plate 22. |
| Coin Date | 363 AH/974 AD |

Huganda Coin with Crescent Minted in North or East Central Asia

| | |
|--------------------|--|
| Description | Coin 453, AE, 8h, 1.75g |
| Period | Nasr Ibn Ali <i>Karachanide</i> , <i>Nachgewiesen</i> [proven] (383-403 AH/993-1012 AD), Ahmad Ibn Ali <i>Karachanide</i> , <i>Nachgewiesen</i> [proven] (384-405 AH/994-1014 AD). |
| Comment | Reverse has a Mzz. ("munzzeichen" = "mintmark") a U-positioned ☪ under "aU" ("lillah," meaning "to / for Allah") |
| Reference | Ilisch. <i>Nord</i> , p. 56, plate 22. |
| Coin Date | 390 AH/1000 AD |

Qarakhanid (Ilak Khans) Coins with Crescents

The *Qarakhanids* (or Black Khans) are a Turkish people whose ancestors converted to *Islam* in 960 AD. *Bokhara* fell to them in 999 AD and the rest of the *Transoxanian* region shortly thereafter. These *Qarakhanid* conquests and the *Ghaznavid* expansion into *Buyawid* territory left the east marches of Persia under Turkish domination. Khwarazm *Shah Ala'ad Din Muhammad* defeated the *Qarakhanids* in 1211 AD, and that dynasty was extirpated.

| | |
|--------------------|---|
| Description | Coin: EA <i>Fals</i> , <i>Akhsikath</i> , from Lots 356-373 |
| Period | 1012 AD |
| Reference | Kochnev 302 |
| Description | As given on web site (russian-coins.net/auc7tob4.htm): Reverse: Allah in ☪ above central legend. <i>Al Malik Al 'adl khan</i> . In margin: <i>Al Amir Al sayid Ahmad Ibn 'Ali</i> |
| Coin Date | 403 AH/ 1012 AD |

Naukat Coin with Crescent Minted in North or East Central Asia

| | |
|--------------------|--|
| Description | Coin 606, AE, 9h, 2.35g |
| Period | Mansur Ibn Ali, <i>Karachanide, Nachgewiesen</i> (404-415 AH/1013-1024 AD). Bori Tegin. |
| Comment | "Av...: ein gleichseitiges Liniendreieck, an den Seitmitten jeweils eine Mondsichel mit drei Punkten im Innern." A loose translation of the German: "Obverse:...there is an equilateral line triangle. At the middle of each side is a moon ☾ with three points inside." |
| Reference | Ilisch. <i>Nord</i> , p. 72, plate 30. |
| Coin Date | 409 AH/1018AD |

Binkat Coins with Crescents Minted in North or East Central Asia

| | |
|--------------------|--|
| Description | Coin 400, BI, 3h, 4.47g: Reverse has a U-positioned ☾ mintmark under (or within) the word "aU," meaning "to / for Allah." Coin 401, BI, 10h, 2.90g: Avers (obverse) Mzz. ("munzzeichen" = "mintmark") U-positioned ☾ |
| Period | Binkat, Ali Ibn Al Hasan, <i>Karachanide, Nachgewiesen</i> ["proven"] (411-426 AH/1020-1035 AD), Muhammad Ibn Al Hasan, <i>Karachanide, Nachgewiesen Mit Unterbrechungen</i> ["proven with interruptions"] (399-440 AH/1009-1048 AD), Kalif Al Quadir Billah |
| Reference | Ilisch. <i>Nord</i> , p. 50, Plate 19. |
| Coin Date | 415 AH/1024 AD |

Ghaznavid Coin With Crescent

The *Ghaznavids* (977–1186 AD) were a *Muslim* Turkish dynasty that ruled in *Khorasan* in northeast *Iran*, *Afghanistan* and northern *India*. Mahmud (ruled 998–1030 AD) was an especially devout *Muslim* and reshaped the *Ghaznavids* from their pagan Turkic origins into an *Islamic* dynasty and expanded the frontiers of *Islam*.

Little survives of *Ghaznavid* art, but the period is important for its influence on the *Seljuk* Turks in *Iran* and on later *Islamic* art in *India* (EB, accessed 13 Sep 2001, "Ghaznavid").

| ANS Accession No. | Crescent Info | Date AD |
|-------------------|---------------------------------------|-----------|
| 1993.40.7 | Coin: Small ☾ above s of <i>Rasul</i> | 1039/1040 |

Seljuk Coins With Crescent

The *Seljuks* were a *Muslim* dynasty that ruled Mesopotamia, Syria, Palestine and most of *Iran* from their remote homelands north of the Caspian and *Aral Seas* from 1038 to 1077 AD. Then the *Seljuk* Empire split into different principalities. The *Seljuks* mark the beginning of Turkish power in the Middle East.



Figure A-27. Finial crescent coin
(ANS Accession No. 0000.999.37488).

| Crescent Info/ANS Accession No. | Date AD |
|---|-----------|
| Coin: The obverse of the coin illustrated above may depict a <i>Mosque</i> finial ☪ according to the ANS, whose database of coins has the entry “ <i>Mosque finial crescent?</i> ” (Accessed Sep 2001). Gordon Newby wrote: “By the fifth [AD]/eleventh [AH] century, the crescent was used to replace the cross, when churches were converted to <i>Mosques</i> .” ⁴⁶⁴⁵ | 1072/1100 |
| The ☪ is rather large as far as ☪s on coins go and is mounted on a smaller globe. It is not strange that a finial ☪ would appear on money since paper money 2000.7.52 and 2000.7.53 also depict <i>Mosque</i> finial ☪s, but they were minted hundreds of years later (1991/1999 AD) in <i>Tatarstan</i> , an autonomous republic of west-central Russia. | |
| Kaykhusraw II (1236-1245 AD), AR <i>Dirham</i> of <i>Sivas</i> mint, 640 AH, the common “lion and sun” type sometimes has a star to the left of the sun (top center), as well as a star (left) and ☪ (right) between the legs of a lion walking and facing right (reference A-1218). | 1242 AD |

Adan Coin With Crescent Minted in Arabia

| Description | Coin: 418, AV, 11h, 2.48g |
|-------------|--|
| Period | Sulayhid, <i>Al Mukarram Ahmad</i> , 473-484 AH/1080-1091 AD |
| Comment | ☪ above reverse |
| Reference | Album. <i>Ashmolean</i> , Plate 19. |
| Coin Date | 484 AH/1091 AD |

Fatimid Coin Weight With Crescent

The *Fatimid* dynasty was named after *Fatima*, a daughter of *Muhammad*.

Said *Ibn Husayn* of northeast Syria managed to conquer most of northern Africa starting in 893 AD. The fourth *Fatimid Caliph*, *Moizz* (953-975 AD) conquered Egypt, Palestine, part of Syria and western Arabia and then moved his capital to *Cairo* in 973 AD.

Saladin invaded Egypt in 1169 AD and by 1171 AD had suppressed the *Fatimids* and united Egypt with the *Abbasid Caliphate*.

| ANS Accession No. | Crescent Info | Reference | Date AD |
|-------------------|--|--------------------|-----------|
| 1991.3.674 | Coin Weight: ☪ moon around inscription | B.428.2?, M.116 | 1160/1171 |

⁴⁶⁴⁵ Newby. *Encyclopedia*, pp. 81-82, *Hilal* entry.

Zangid (also spelled "Zengid") Coins With Crescents

The *Zangids* were mid- to late-twelfth and early thirteenth-century successors (along with the *Artukids* and others) of the *Seljuk* Turks. The *Zangid Islamic* kingdom was based out of the region between the Tigris and *Euphrates* rivers, north of *Baghdad* and south of Lake *Van* in modern *Iraq* and east Turkey.

The *Zangi* and his son *Nur Al Din* took a prominent role in the *Muslim* counter-offensive against the Crusaders in the mid-1100's and, in the process, created for themselves a large state extending from northern *Iraq* and Syria down into Egypt.

The *Zangids* eventually lost a lot of their territory to one of their successor states that was run by the *Ayyubids*. A *Zangid* expedition led by the brother of a Kurd named *Ayyub* conquered *Fatimid* Egypt in 1169 AD. *Ayyub* died immediately after the victory, but his son, known to the Western world as *Saladin* (1137-1193 AD), created the *Ayyubid* state of Egypt.

Saladin remained vassal to the *Zangids* until the death of his sponsor, *Nur Al Din* (died 1174 AD), but then promptly took over much *Zangid* territory. *Saladin* suppressed the *Fatimids* and united Egypt with the *Abbasid Caliphate* in 1171.

Saladin recaptured almost all Crusader fortifications in Palestine and Syria by 1187 AD. This necessitated the Third Crusade (1189 AD), headed by the kings of France and England, who defeated *Saladin* and captured *Acre* in 1191 AD.

Saladin is known for his combating Richard the Lion-Hearted of England (ruled 1189-1199 AD). *Saladin* signed the Peace of *Ramla* (1192 AD) that left the Palestinian coast in control of the crusaders and permitted Christians to visit the holy places of Jerusalem.

| | |
|--------------------|---|
| Description | Coin: AE <i>Dirham</i> , seated figure holding large C , struck at <i>Al Mawsil</i> (SS63) |
| Reference | Album. <i>Checklist</i> , p. 93, Coin 1863.2 |
| Coin Date | 585-587 AH (1189-1191 AD) |

| | |
|--------------------|---|
| Description | Coin: <i>Al Mu'azzam</i> Mahmud, AE <i>Dirham</i> , crowned facing bust behind huge C , <i>Al Jazira</i> , 606-618 (2 variants, SS87-88) |
| Period | 605-648 AH (1208-1251 AD) |
| Reference | Album. <i>Checklist</i> , p. 94, Coin 1883 |

| | |
|--------------------|--|
| Description | Coin: <i>Mu'izz Al din</i> Mahmud <i>Ibn</i> Sinjar, <i>Al Jazira</i> mint, copper <i>Dirham</i> , 16.74 grams |
| Period | 605-618 A.H./1209-1221 AD |
| Obverse | Bust holding C |
| Reference | BMC 645 ff.; Mitchiner 1114. |
| Coin Date | 618 AH |

| ANS Acc. No. | Crescent Info | Reference | Date AD |
|--------------|--|--------------|-----------|
| 1991.3.561 | Coin: Seated figure holding C | BMCOr. 3.567 | 1229/1230 |

| | |
|--------------------|--|
| Description | Coin: AE <i>Dirham</i> , seated figure holding C , struck at <i>Al Mawsil</i> |
| Reference | Album. <i>Checklist</i> , p. 93, Coin 1870.2. Also, Mitchiner 1129 and SS67. |
| Coin Date | 627 AH / 1230 AD |

Lu'lu'id Coins With Crescents

Lu'lu was a slave of the *Zangids* but later became a successor of the *Zangids* at *Mosul* (*Al Mawsil*).

| | |
|--------------------|--|
| Description | Coin: AE <i>Dirham</i> , seated figure holding ☾ |
| Reference | Album. <i>Checklist</i> , p. 93, Coin 1874.2 |
| Coin Date | 654-655 AH (1256-1257 AD) |

Artukid (also spelled "Artuqid" and "Urtuqid") Coin With Crescent

The *Artukids* (1102-1234 AD) were the successors of the *Seljuk* Turks and struck vast numbers of coins. The *Artukids* were based mainly in *Mardin* in east Turkey. The *Artukids* were conquered first by the Arab Muslim *Ayyubids* and then the *Mongols*.

| ANS Accession No. | Crescent Info | Date AD |
|-------------------|--|-----------|
| 1971.76.1733 | Coin: Dies J-a; reverse die fresh, so there is no crack at the ☾ | 1250/1251 |

Ilkhanid Coins With Crescents

The *Mongols* under Genghis Khan swept into *Iran*, the *Caucasus* and southern Russia (1220-1222 AD) and his successors attacked Persia (1231 AD), East Europe (1236-41 AD) and *Iraq* and the *Caucasus* (1245-1253 AD). They finally sacked *Baghdad* (1258 AD), bringing an end to the *Abbasid Caliphate*.

The *Mongol* territories were divided among the sons and grandsons of Genghis. One of Genghis Khan's sons was Tuluy, the father of the famous ruler of China, Kublai Khan, and also of *Hulagu*, first of the *Ilkhanid* rulers of Persia.

The *Ilkhanid* possessions included *Georgia*, a special region that was allowed to issue coins with Christian inscriptions and other distinctive features.

The *Ilkhanid* state in Persia collapsed in 1353 AD after decades of turmoil. The western portion was taken over by the "Black Sheep" Turks (*Qara-Qoyunlu*) and the "White Sheep" Turks (*Aq-Qoyunlu*).

| ANS Accession No. | Crescent Info | Reference | Date AD |
|---|--|------------|-----------|
| 1998.25.692 | Coin: Hare facing left; ☾ | BMCOVI. 32 | 1256/1265 |
| 1917.215.1861 | Coin: Seated figure holding ☾; stars to right and left of head | | 1265/1281 |
| 1917.216.820- 1917.216.822, 1959.165.285 | Coin: Seated figure holding ☾ | | 1281/1282 |

| | |
|--------------------|--|
| Description | Coin: AE <i>fals</i> , seated figure holding ☾. <i>Al Mawsil</i> mint. |
| Period | 1256-1297 AD, for example, Gaykhatn (1291-1295 AD) |
| Reference | Album. <i>Checklist</i> , p. 105, Coin 2131.2 |

Unidentified Islamic Dynasty

| ANS Accession No. | Crescent Info | Date AD |
|---|---|-----------|
| 1966.126.111 | Coin: The reading <i>Qazan</i> (for <i>Ghazan</i>) | 1300/1350 |
| Mahmud (1295-1304 AD), <i>Ilkhanid</i> ruler of <i>Mongol</i> Persia, has been suggested, but as GC points out, the coin has <i>QRA</i> for <i>Qara Mahmud</i> . What seems to be a dislocated <i>nun</i> (a letter) is actually a schematic ☾. Obverse: lion right, star and ☾ | | |

Rasulid (Yemen)

| | |
|--------------------|--|
| Description | Coin: Silver, seated figure in a large \mathbb{C} holding a \mathbb{C} . Type: <i>Al Ashraf Isma'il I</i> , Type: A-1110, Mint: <i>Al Mahjam</i> , administrative capitol of the <i>Rasulid (Yemenis)</i> dynasty. Date: 799 AH/1396 AD. Of interest is the fact that the Nuetzel says a twelfth-century <i>Rasulid (Yemenis)</i> <i>Dirham</i> coin depicts three scimitars (Nützel 38, Zabid 783 H). The scimitar coin has no \mathbb{C} s but the scimitars may have stood for \mathbb{C} s. |
| Period | 1376-1400 AD |

Ottoman Caliphate Coins and Coin Weights With Crescents

The *Ottomans* were a Turkish *Sultanate* founded in the thirteenth century by Osman I. The *Ottomans* steadily expanded their thirteenth-century AD holdings in western Turkey until by 1699 AD, the *Ottomans* held all the lands previously controlled by the Byzantine Empire, plus Mesopotamia and the coastal lands of Arabia along the Red Sea and upper Persian Gulf.

In 1687 AD, the *Ottoman* Empire adapted a European style of currency. The *Ottoman* Empire steadily lost lands from 1807 to 1924 AD when Kemal Atatürk overthrew the last *Sultan*.

The most notable event in *Ottoman* history was the taking of Constantinople in 1453 AD. This event occasioned the conversion of *Hagia Sophia* into *Aya Sofia Mosque*. *Minarets* and a *Mihrab*, the niche indicating the direction to *Makka*, were added later.

In 537 AD, Emperor Justinian completed the *Hagia Sophia* cathedral in Constantinople. *Hagia Sophia* means "Holy Wisdom." Emperor Constantius (son of Constantine) built the first church on the location of the *Hagia Sophia* in 360, but it was destroyed in 404. The second church on that spot was completed in 415 by Emperor Theodosius, but it was destroyed in 532.

Constantinople is now known as *Istanbul* and the population is mostly *Muslim*. The *Hagia Sophia* has been a museum of Byzantine art since 1935. What remains of the original decorations has been restored but the finial crescent remains atop the highest dome.

| ANS Accession No. | Crescent Info | Date AD |
|-------------------|---|-----------|
| 1973.7.35 | Coin Weight: \mathbb{C} on hollowed out background, central lathe-hole, inscribed circle 10 mm. | 1574/1639 |
| 1973.7.9 | Coin Weight: Obverse: \mathbb{C} left of legend on obverse. Obverse Legend: " <i>Muhammad</i> " | 1594/1687 |
| 1973.7.45 | Coin Weight: Obverse: \mathbb{C} on obverse. Obverse legend: " <i>Muhammad</i> " | 1594/1687 |
| 1917.215.2088 | Coin: <i>Tughra</i> with \mathbb{C} at right above | 1786/1787 |

VI. Dating Islamic Coins, Coin Weights and Vessel Stamps

The discussion of the dates of *Islamic* coins usually uses AD or AH dates. However, some *Islamic* coins are dated based on different calendars such as YE = *Yazdegird* Era (Year 1 = 631 AD) and PYE = Post *Yazdegird* Era (Year 1 = 651 AD). See the Abbreviations section at the front of this book for a comparison of AH and AD dates.

VII. Early Arab Islamic Caliphates

The Orthodox Caliphate

The Orthodox *Caliphate* (also called the *Rashidun* ("Correctly Guided") *Caliphs*) ruled from 632 to 661 AD from *Makka* and *Madina* in Saudi Arabia. The four Orthodox *Caliphates* were *Abu Bakr* (632-634 AD), *Omar* (634-644 AD), *Uthman* (644-656 AD) and *Caliph Ali* (656-661 AD).

The first Orthodox *Caliph* was *Abu Bakr*, who lived from 573-634 AD, was the first *Caliph*. *Abu Bakr* was the father-in-law and successor of *Muhammad* and was probably *Muhammad*'s first convert. During *Abu*'s critical two-year *Caliphate* (632-634 AD), *Islam* began the phenomenal growth that was to make it a world religion.

The second Orthodox *Caliph* was *Umar* (also spelled "*Omar*") (634-644 AD). *Umar* was the father of *Hafsa*, one of *Mohammed*'s wives. *Umar* conquered the Persian capital of *Ctesiphon* (637 AD), which was ruled by *Yazdegird III* (632-651 AD), the last ruler of the *Sassanian Empire* (224-651 AD).

Yazdegird III fled the country when Arab *Muslims* overran it and spent his last days fleeing towards Central Asia. *Umar* also conquered Syria (636 AD) and Alexandria (641 AD). A Persian slave assassinated *Umar* in *Madina*.

The third Orthodox *Caliph* was *Uthman* (also spelled "*Osman*") (644-656 AD). During his reign, the official text of the *Koran* was established in 651-52 AD (30 AH).

The fourth and last Orthodox *Caliph* was *Ali* (656-661 AD). The *Caliphate* eventually was split between the *Umayyads* who ruled from Damascus and the *Abbasids* who ruled from *Baghdad*.

The *Abbasids* massacred the *Umayyads* in 750 AD, but one member escaped to Spain where he established the Western *Caliphate* (the *Caliphate of Cordoba*), which lasted until 1031 AD.

A third *Caliphate*, established by the *Fatimid* sect in Africa, lasted from 909 to 1171 AD. After the rise of the *Ottoman* Turks, the *Sultans* assumed the title of *Caliph*. The title lapsed in 1926 AD after the end of the *Ottoman* rule in Turkey.

The Umayyad Caliphate

Arab *Umayyad Caliphate* ruled from Damascus from 661 AD until the *Umayyad* was massacred by the *Abbasid Caliphate* in 750 AD. *Umayyad Caliphs* were: *Mu'awiya I* (661-680 AD), *Yazid I* (680-683), *Mu'awiya II* (683-684 AD), *Marwan I* (684-685 AD), *Abd Al-Malik* (685-705 AD), *Al-Walid I* (705-715 AD), *Suleyman* (715-717 AD), *Umar II* (717-720 AD), *Yazid II* (720-724 AD), *Hisham* (724-743 AD), *Al-Walid II* (743-744 AD), *Yazid III* (744 AD), *Ibrahim* (744 AD) and *Marwan II* (744-750 AD).

The Abbasid Caliphate

The Arab *Abbasid Caliphate* ruled from *Baghdad* from 749 AD until 1258 AD when they were overthrown by the *Seljuk* Turks. The *Abbasid Caliphs* were: *Abu Al Abbas Al Saffah* (750-754 AD), *Al-Mansur* (754-775 AD), *Al-Mahdi* (775-785 AD), *Al-Hadi* (785-786 AD), *Harun Al-Rashid* (786-809 AD), *Al-Amin* (809-813 AD), *Al-Mamun* (813-833 AD), etc.

VIII. Some *Islamic* Numismatic Abbreviations and Terminology

| Numismatic Metal Abbreviations | | |
|--------------------------------|----------|--|
| AE | Copper | Refers to both relatively pure copper and copper mixed with other base metals. Other common abbreviations for copper are C or Cu. |
| AR | Silver | Although early <i>Islamic</i> coinage was relatively pure (90-99+ percent), by the fourth AH/tenth century AD, silver was often debased, especially during the years 350-620 AH/960-1225 AD |
| AU or AV | Gold | This refers normally to fine gold, usually 90 percent or better. Lighter gold is known as pale gold. The term "electrum" is not usually used in <i>Islamic</i> numismatics (at least yet). |
| B | Brass | Brass was used only by a few relatively late mints, such as the coins of <i>Harar</i> in Ethiopia. |
| BI | Billon | Debased silver, normally 20-60 percent fine. The symbol "AR" is used for silver coins roughly 60 percent or better. Billon <i>jitals</i> are usually much less than 20 percent fine. Billon is an alloy of gold or silver used for making coins, while bullion refers to refined gold or silver in the form of ingots. |
| BR | Bronze | A copper-tin alloy. AE and BR are interchangeable because collectors assume older copper coins (AE) are in fact Bronze (BR), or else the coin would have corroded beyond recognition. |
| EL | Electrum | Silver-gold alloy. |
| NI | Nickel | Nickel. |
| Pb | Lead | Lead was alloyed with gold, silver and copper to produce coins. Pure lead was sometimes heated and poured to form coins and seals. |

| Other Numismatic Abbreviations | | | | | |
|--------------------------------|--|------------|----------------|------------|---------------|
| Ch | Choice | C/M | Counter-marked | Cr | Crude |
| D/M | Date Missing | D/S | Double struck | Lt | Light |
| T/M | Test-mark | M/M | Mint Missing | N/D | No Date |
| N/M | No mint | Nr | Near(ly) | M/R | Mount removed |
| 1h, 12h, etc. | Coin die position using the clock-face hour positions: When looking at the obverse, one can flip a US coin vertically to look at the reverse. Thus US coins have a die position of 6h (six o'clock). A coin minted so that one must flip the coin horizontally to see the reverse right side up would have a die position of 12h (12 o'clock). Hand-minted coins most often follow no such convention so die positions can be anywhere from 1h to 12h. | | | | |

IX. Selected Islamic Coin References

The ANS (amnumsoc.org/search) has a library of coin references. Searching on the references below should bring you to web pages with extensive bibliographies.

| Selected Islamic Coin References | |
|---|---|
| Album | Album, Stephen. <i>A Checklist of Popular Islamic Coins</i> , 2 nd Edition, Album, California, 1998 |
| Album SI 21 | Album, Stephen. <i>An Arab-Sassanian Dirham Hoard From the Year 72 Hijri</i> , <i>Studia Iranica</i> 21, 1992 |
| Gobl Hunnen | Gobl, Robert. <i>Dokumente Zur Geschichte Der Iranischen Hunnen In</i> |
| Mitchiner ACW | Mitchiner, Michael. <i>Oriental Coins, the Ancient and Classical World</i> , Hawkins Publications, London, 1978 |
| Mitchiner WOI | Mitchiner, Michael. <i>Oriental Coins, the World of Islam</i> , Hawkins Publications, London, 1977 |
| Walker AB | Walker, John. <i>A Catalogue of the Arab-Byzantine Coins (BMC)</i> , British Museum, London, 1956 |
| Walker AS | Walker, John. <i>A Catalogue of the Arab-Sassanian Coins (BMC)</i> , British Museum, London, 1941 |

Back Matter

| 18 Ethnic-cleansing Verses in the <i>Koran</i> | |
|--|---|
| Sura & Period | Note: The ethnic-cleansing verses in this table are also found in the list of 164 War verses except K 007:004, 074; 014:013-014; 021:044b & 033:060. |
| 002:191 <i>Madinan</i> | "Kill them [non-Muslims] wherever you find them and drive them out " [in order to leave an area entirely free of non-Muslims]. |
| 004:089 <i>Madinan</i> | ...take not from among them [non-Muslims] friends until they fly (their homes) in <i>Allah's</i> way [Sher Ali: " until they emigrate ", Palmer: " until they flee "; but if they turn back [to their homes], then seize them and kill them wherever you find them (Shakir). |
| 004:094 <i>Madinan</i> | O you who believe! When you go forth (to fight) in the way of <i>Allah</i> , be careful to discriminate and say not unto one who offers you peace: "You are not a believer [a Muslim]," seeking the chance profits of this life (so that you may despoil him) (Pickthall). [In other words, Muslims ought to be careful to kill and plunder only non-Muslims.] |
| 004:104 <i>Madinan</i> | Slacken not in following up the enemy [as non-Muslims retreat]: If you [Muslims] are suffering hardships, they are suffering similar hardships; but you have hope from <i>Allah</i> , while they have none [i.e. it is not enough to fight and beat non-Muslims in battle but one must also not stop chasing them out of the area.] |
| 005:033 <i>Madinan</i> | The punishment of those who wage war against God and His Apostle...is execution or crucifixion or the cutting off of hands and feet from opposite sides or exile from the land [Yusuf Ali: " exile from the land " Pickthall: " be expelled out of the land "] [Muslims are to kill or cripple or drive out non-Muslim who try to defend themselves from the ravages of Jihadist driven on by the murderous <i>Koran</i>]. |
| 007:004, 074 <i>Makkan</i> | How many townships have We [<i>Allah</i>] destroyed! As a raid by night , or while they slept at noon [a <i>siesta</i>], Our [<i>Allah's</i>] terror came unto them (Pickthall)... Remember how He [<i>Allah</i>] made you inheritors after the 'Ad people [a mythical pre-Islamic Arabian tribe] and gave you habitations in the land (Yusuf Ali) [i.e. pre-Islamic peoples were murdered at night and terrorized during the day all at <i>Allah's</i> behest, so that the survivors would flee and leave their land to <i>Makkans</i> (see K 014:013-014, below).] |
| 009:005 <i>Madinan</i> | Slay the idolaters wherever you find them and take them captives and besiege them and lie in wait for them in every ambush [in order to render an area pagan-free (compare with K 002:191)]. |
| 009:029 <i>Madinan</i> | Fight those...who have been given the Book [Jews and Christians], until they pay the [Jizya] tax in acknowledgment of [Muslim] superiority and they are in a state of subjection. [These measures would tend to make Christians either emigrate or convert to <i>Islam</i> .] |
| 009:123 <i>Madinan</i> | O you [Muslims] who believe! Fight those of the disbelievers who are near to you and let them find harshness in you , and know that <i>Allah</i> is with those who keep their duty unto Him. [These measures would tend to make Christians either emigrate or convert to <i>Islam</i> . Verses about how Muslim ought to be harsh to non-Muslims include K 009:073, 123; 048:029; 066:009.] |

| | |
|--------------------------------------|--|
| 014:013-014 <i>Makkan</i> | We [Allah] will settle you [i.e. the followers of the Muslim Prophet Nuh (Noah), Prophet Salih of the Samood tribe (K 007:073), Prophet Hud of the Ad tribe (K 007:065)] and other legendary Muslim prophets] in the land after them [unbelievers] [Muhammad said that Muslims were not the first followers of a Muslim prophet to receive land from a people who were exterminated or chased out (see K 007:004, 074, above)]. |
| 021:044b | See they not that We [Allah] gradually reduce the land (in their control) from its outlying borders? Is it then they who will win? [Islamic-style conquering and ethnic cleansing is Razzia raids and a war of attrition in the form of terrorism]. |
| 033:026-027 <i>Madinan</i> | He [Allah] took down the followers of the Book [Jews]...from their fortresses and He cast awe into their hearts; some you killed [Muhammad had between 700 and 900 Jewish men of the third Madinan Kurayza tribe butchered in cold blood after they surrendered (see K 059:002, below)] and you took captive another part [Muhammad had the Kurayza women and children sold as slaves]. He [Allah] made you [Muslims] heirs of their [the Jew's] lands, their houses and their goods and of a land which you had not frequented before [because the Madinan Muslims were formerly Makkan Muslims]. |
| 033:060 <i>Madinan</i> | We [Allah] will certainly urge you [Muslims] against them [non-conforming Muslims], and then they will not dwell with you therein as neighbors but for a short while. |
| 059:002 <i>Madinan</i> | He [Allah] it is Who caused those who disbelieved of the followers of the Book [the first two Madinan Jewish tribes that Muhammad banished, the Nadir and Kuynuqa (see 033:026-027, above)] to go forth from their homes at the first banishment. You did not think that they would go forth, while they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect and cast terror into their hearts [meaning Jews and Muslims decided on surrender terms whereby Jews vacated Madina]; they demolished their houses with their own hands [meaning Jews took their ornate lintels with them into exile ⁴⁶⁴⁶] and the hands of the believers [Muslims demolished the vacated houses so Jews would not come back]; therefore take a lesson, O you who have eyes! [Yes, Muhammad, we are taking note of your evil!] |
| 059:005 <i>Madinan</i> | Whatever palm-tree you cut down or leave standing upon its roots, it is by Allah's command, and that He may abase the Transgressors [During the siege of the Jewish tribe, the Nadir, Muhammad started to cut down all the palm trees. ⁴⁶⁴⁷ When Jews saw this, they decided to surrender even though it meant exile since no one can live at a desert oasis without palm trees for food. So threatening to cut down the palm trees was a way to ethnically cleanse Madina of Jews. Today, this would be called environmental and economic terrorism.] |

⁴⁶⁴⁶ Ishaq. Sirat, p. 437.⁴⁶⁴⁷ Ishaq. Sirat, p. 437; Muslim nos. 4324-4326; Abu Dawud no. 2609.

The *Koran's* 164 War verses (Detailed)

| | |
|--|---------|
| I. Horizontal List of Verses | p. 1068 |
| II. Vertical List of Verses | p. 1069 |
| III. Excerpts of Verses | p. 1070 |
| IV. Full-text of Verses (With Bolding) | p. 1079 |

I. Introduction

A. War verse Selection Criteria

Each of the 164 War verses in this list was selected based on how clearly and directly it spoke about *Jihad*, at least when considered in its immediate context. Most of the listed passages mention a military expedition, fighting or distributing war spoils. Verses NOT generally listed are those that speak about aspects of *Jihad* other than raiding, fighting and looting, such as:

- Ⓒ *Muhammad's* poor opinion of those who did not go on *Jihad*, even though they were able-bodied and able financially (such in some verses in K 009:081-096).
- Ⓒ The heavenly rewards for *Jihadists*.
- Ⓒ The many generic mentions of "victory" found in the *Koran*.

Such omitted verses can readily be found in proximity to the War verses listed below.

B. Related Issues

Abrogation is a reoccurring topic whenever verses of the *Koran* are discussed. As a rule, later verses counseling Holy War, such the Sword Verse (K 009:005), abrogate earlier verses counseling tolerance and peace, such as K 002:256. The Sword Verse is just one of the 164 War verses listed below. It follows that not many, if any, of the Holy War verses in this list are abrogated.

The list gives the verses in the order they occur in the *Koran*, but this is not the chronological order the verses were written. To gain a deeper understanding of the verses, one can study these verses in chronological order and also consult articles and commentaries for the historical context. A good place to start is Rev. Richard P. Bailey's article "*Jihad: The Teaching of Islam From Its Primary Sources—The Quran and Hadith*."⁴⁶⁴⁸

⁴⁶⁴⁸ This list was compiled based on the examination of similar lists, the major ones being: 1) Richardson, Don. *Secrets of the Koran*. Regal, Venture, California 2003, Appendix B, p. 254, "The *Koran's* 109 War Passages," 2) Winn, Craig. "What did *Muhammad* have to say about...." ProphetOfDoom.net, accessed 3 May 2004, 3) Bailey, Rev. Richard P. "*Jihad: The Teaching of Islam From Its Primary Sources—The Quran and Hadith*," AnsweringIslam.org/Bailey/Jihad.html, accessed 4 May 2004 and 5) various chapters of Goel, Sita Ram. *The Calcutta Quran Petition*, Voice Of India, New Delhi 1999, 3rd edition (voi.org/books).

I. Horizontal List of Verses

In text-only format

The Koran's 164 War verses: **K 002:**178-179, 190-191, 193-194, 216-218, 244; **003:**121-126, 140-143, 146, 152-158, 165-167,169, 172-173, 195; **004:**071-072, 074-077, 084, 089-091, 094-095,100-104; **005:**033, 035, 082; **008:**001, 005, 007, 009-010, 012, 015-017, 039-048,057-060, 065-075; **009:**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; **016:**110; **022:**039, 058, 078; **024:**053, 055; **025:**052; **029:**006, 069; **033:**015, 018, 020, 023, 025-027, 050; **042:**039; **047:**004, 020, 035; **048:**015-024; **049:**015; **059:**002, 005-008, 014; **060:**009; **061:**004, 011, 013; **063:**004; **064:**014; **066:**009; **073:**020; **076:**008

In table format

| Ch. | The Koran's 164 War verses | # per Sura | Running Count |
|-----|--|------------|---------------|
| 002 | 178-179, 190-191, 193-194, 216-218, 244 | 10 | 10 |
| 003 | 121-126, 140-143, 146, 152-158, 165-167, 169, 172-173, 195 | 25 | 35 |
| 004 | 071-072, 074-077, 084, 089-091, 094-095, 100-104, 141 | 18 | 53 |
| 005 | 033, 035, 082 | 3 | 56 |
| 008 | 001, 005, 007, 009-010, 012, 015-017, 039-048, 057-060, 065-075 | 34 | 90 |
| 009 | 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 | 117 |
| 016 | 110 | 1 | 118 |
| 022 | 039, 058, 078 | 3 | 121 |
| 024 | 053, 055 | 2 | 123 |
| 025 | 052 | 1 | 124 |
| 029 | 006, 069 | 2 | 126 |
| 033 | 015, 018, 020, 023, 025-027, 050 | 8 | 134 |
| 042 | 039 | 1 | 135 |
| 047 | 004, 020, 035 | 3 | 138 |
| 048 | 015-024 | 10 | 148 |
| 049 | 015 | 1 | 149 |
| 059 | 002, 005-008, 014 | 6 | 155 |
| 060 | 009 | 1 | 156 |
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II. Vertical List of Verses

The *Koran's* 164 War verses

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| 2 | 2:179 | 27 | 3:157 | 52 | 4:104 | 77 | 8:58 | 102 | 09:036 | 127 | 33:15 |
| 3 | 2:190 | 28 | 3:158 | 53 | 4:141 | 78 | 8:59 | 103 | 09:038 | 128 | 33:18 |
| 4 | 2:191 | 29 | 3:165 | 54 | 5:033 | 79 | 8:60 | 104 | 09:039 | 129 | 33:20 |
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| 7 | 2:216 | 32 | 3:169 | 57 | 8:001 | 82 | 8:67 | 107 | 09:052 | 132 | 33:26 |
| 8 | 2:217 | 33 | 3:172 | 58 | 8:005 | 83 | 8:68 | 108 | 09:073 | 133 | 33:27 |
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III. Excerpts of Verses

The Koran's 164 War verses

Translation used: *M. H. Shakir*, published by Tahrike Tarsile *Quran*, Inc., 1983, unless otherwise indicated.

| Set | Count | Citation | Excerpt |
|-------|-------------|---------------|--|
| Set 1 | Count 1+2 | K 002:178-179 | [002:178]...retaliation is prescribed for you in the matter of the slain...[002:179]...there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves. |
| Set 2 | Count 3+4 | K 002:190-191 | [002:190]...fight in the way of <i>Allah</i> with those who fight with you...[002:191] And kill them wherever you find them and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred <i>Mosque</i> until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the unbelievers. |
| Set 3 | Count 5+6 | K 002:193-194 | [002:193]...fight with them...[002:194]...whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you... |
| Set 4 | Count 7-9 | K 002:216-218 | [002:216] Fighting is enjoined on you...[002:217]...fighting in it. Say: Fighting in it is a grave matter...persecution is graver than slaughter...[002:218]...strove hard [Arabic: <i>wajahadoo</i>] in the way of <i>Allah</i> ... |
| Set 5 | Count 10 | K 002:244 | ...fight in the way of <i>Allah</i> |
| Set 6 | Count 11-16 | K 003:121-126 | [003:121]...to lodge the believers in encampments for war...[003:122] When two parties from among you had determined that they should show cowardice [about war]...[003:123]... <i>Allah</i> did certainly assist you at [the Battle of] <i>Badr</i> ...[003:124]...[003:125] Yea! if you remain patient and are on your guard and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels. [003:126]...victory is only from <i>Allah</i> ... |
| Set 7 | Count 17-20 | K 003:140-143 | [003:140] If a wound has afflicted you (at [the Battle of] <i>Uhud</i>), a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that <i>Allah</i> may know those who believe and take witnesses from among you...[003:141]...that He [<i>Allah</i>] may purge those who believe and deprive the unbelievers of blessings. [003:142] <i>Yusuf Ali</i> : Did ye think that you would enter heaven without God testing those of you who fought hard (in His Cause) [Arabic: <i>wajahadoo</i>] and remained steadfast? [003:143] <i>Pickthall</i> : And verily ye used to wish for death before ye met it (in the field). Now ye have seen it [death] with your eyes! |
| Set 8 | Count 21 | K 003:146 | <i>Yusuf Ali</i> : How many of the prophets fought (in <i>Allah's</i> way) [war], and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in <i>Allah's</i> way [in a battle], nor did they weaken (in will) or give in. |

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| Set 9 | Count 22-27 | K 003:152-157 |
| [003:152]...you slew them by His [Allah's] permission [during a battle]...[003:153] <i>Pickthall</i> :...the Messenger, in your rear, was calling you (to fight)...that which ye missed [war spoils]...[003:154]...They say: Had we any hand in the affair, we would not have been slain here [in a battle]. Say: Had you remained in your houses, those for whom slaughter was ordained [in a battle] would certainly have gone forth to the places where they would be slain...[003:155] (As for) those of you who turned back on the day when the two armies met...[003:156] O you who believe! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain...[003:157]...if you are slain in the way of Allah...mercy is better than what they amass [what those who stay home from war receive—no loot on earth and no perks in heaven]. | | |
| Set 10 | Count 28-30 | K 003:165-167 |
| [003:165]...you [Muslims] had certainly afflicted (the unbelievers) with twice as much [in a battle]...[003:166]...when the two armies met ([the Battle of] Uhud)...[003:167]...Come, fight in Allah's way, or defend yourselves...If we knew fighting, we would certainly have followed you... | | |
| Set 11 | Count 31 | K 003:169 |
| ...reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord [banquets in heaven]; | | |
| Set 12 | Count 32+33 | K 003:172-173 |
| [003:172] ...those who responded (at [the Battle of] Uhud) to the call of Allah and the Apostle after a wound had befallen them...shall have a great reward. [003:173] Those to whom the people said: Surely men have gathered against you [in battle], therefore fear them, but this increased their faith and they said: Allah is sufficient for us and most excellent is the Protector. | | |
| Set 13 | Count 34 | K 003:195 |
| ...who fought and were slain...I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward. | | |
| Set 14 | Count 35+36 | K 004:071-072 |
| [004:071]...go forth in detachments or go forth in a body [to war]. [004:072]...hang back [from war]...not present with them [in war]. | | |
| Set 15 | Count 37-40 | K 004:074-077 |
| [004:074] Therefore let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward. [004:075]...fight in the way of Allah...[004:076] Those who believe fight in the way of Allah and those who disbelieve fight in the way of the Satan. Fight therefore against the friends of the Satan...[004:077]...when fighting is prescribed for them...Our Lord! why hast Thou ordained fighting for us?... | | |
| Set 16 | Count 41 | K 004:084 |
| Fight then in Allah's way...rouse the believers to ardor maybe Allah will restrain the fighting of those who disbelieve... | | |

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| Set 17 | Count 42-44 | K 004:089-091 |
| [004:089]...if they turn back [to their homes], then seize them and kill them wherever you find them...[004:090] <i>Allah</i> has not given you a way against them [<i>Allah</i> supposedly does not allow <i>Muslims</i> to fight people friendly to <i>Muslims</i>]. [004:091]...seize them and kill them wherever you find them... | | |
| Set 18 | Count 45+46 | K 004:094-095 |
| [004:094]...when you go to war in <i>Allah's</i> way...[004:095]...those who strive hard [<i>waalmujahidoona</i>] in <i>Allah's</i> way with their property and their persons are not equal... <i>Allah</i> shall grant to the strivers [Arabic: <i>almujahideena</i> i.e. <i>Jihadist</i>] above the holders back a mighty reward. | | |
| Set 19 | Count 47 | K 004:100 |
| ...whoever flies in <i>Allah's</i> way [forsakes his home to fight], he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to <i>Allah</i> and His Apostle and then death overtakes him, his reward is indeed with <i>Allah</i> ... | | |
| Set 20 | Count 48 | K 004:102 |
| ...let them take their arms...let them take their precautions and their arms...there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms... | | |
| Set 21 | Count 49 | K 004:104 |
| ...be not weak hearted in pursuit of the enemy... | | |
| Set 22 | Count 50 | K 005:033 |
| The punishment of those who wage war against <i>Allah</i> and His apostle and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned [<i>Pickthall</i> and <i>Yusuf Ali</i> have "exiled" rather than "imprisoned"] | | |
| Set 23 | Count 51 | K 005:035 |
| ...strive hard [Arabic: <i>wajahidoo</i>] in His way that you may be successful. | | |
| Set 24 | Count 52 | K 005:082 |
| ...you will find the most violent of people in enmity for those who believe (to be) Jews [compare with "whenever Jews kindle fire for war, <i>Allah</i> [<i>Muslims</i>] puts it out" (K 005:064)] and those who are polytheists [while they are converted to <i>Islam</i> on pain of death]... | | |
| Set 25 | Count 53 | K 008:001 |
| <i>Pickthall</i> :...the spoils of war...The spoils of war belong to <i>Allah</i> and the Messenger | | |
| Set 26 | Count 54 | K 008:005 |
| Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse; | | |
| Set 27 | Count 55 | K 008:007 |
| ... <i>Allah</i> promised you one of the two (enemy) parties, that it should be yours: You wished that the one unarmed should be yours, but <i>Allah</i> willed to justify the Truth according to His words and to cut off the roots of the Unbelievers. | | |
| Set 28 | Count 56 | K 008:009 |
| ...I will assist you [in war] with a thousand of the angels following one another [see K 008:012]. | | |

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| Set 29 | Count 57 | K 008:012 |
| ...make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them. | | |
| Set 30 | Count 58-59 | K 008:015-017 |
| [008:015]...when you meet those who disbelieve marching for war, then turn not your backs to them. [008:016]...for the sake of fighting...[008:017] So you did not slay them, but it was <i>Allah</i> Who slew them, and you did not smite when you smote (the enemy), but it was <i>Allah</i> Who smote [<i>Allah</i> gets the credit for war]... | | |
| Set 31 | Count 60-70 | K 008:0390-48 |
| [008:039] <i>Shakir</i> :...fight with them until there is no more persecution and religion should be only for <i>Allah</i> ...[008:040] <i>Yusuf Ali</i> : If they [unbelievers] refuse [to stop fighting], be sure that God is your Protector...[008:041] <i>Shakir</i> :...whatever thing [loot] you gain, a fifth of it is for <i>Allah</i> and for the Apostle...the day on which the two parties met [in a battle]...[008:042]... <i>Allah</i> might bring about a matter which was to be done, that he who would perish might perish by clear proof [bring success to <i>Muslims</i> engaged in robbing a caravan near <i>Badr</i> against all the odds]...[008:043]... <i>Allah</i> showed them [the <i>Makkans</i>] to you in your dream as few [fighters]; and if He had shown them [the <i>Makkans</i>] to you as many [fighters] you would certainly have become weak-hearted [i.e. hearts. See the similar discussion in K 002:249 about how a smaller army can defeat a larger army]...[008:044]...when you met, as few [fighters] in your eyes and He made you to appear little [few fighters] in their eyes, in order that <i>Allah</i> might bring about a matter which was to be done [a battle entered into on account of overconfidence on each side]...[008:045]...when you meet a party [in battle], then be firm...[008:046]...obey <i>Allah</i> and His Apostle and do not quarrel for then you will be weak in hearts [demoralized] and your power [to execute war] will depart...[008:047]...be not like those [<i>Makkans</i>] who came forth from their homes [to fight <i>Muslims</i>]...[008:048]...when the two parties [<i>Muslims</i> versus <i>Makkans</i>] came in sight of each other he [Satan] turned upon his heels... | | |
| Set 32 | Count 71-74 | K 008:057-060 |
| <i>Pickthall</i> : [008:057] If thou come on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember. [008:058] <i>Khalifa</i> : When you are betrayed by a group of people, you shall mobilize against them in the same manner. GOD does not love the betrayers. [008:059] <i>Shakir</i> :...let not those who disbelieve think that they shall come in first; surely they will not escape. [008:060] And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of <i>Allah</i> and your enemy and others besides them, whom you do not know (but) <i>Allah</i> knows them; and whatever thing you will spend in <i>Allah's</i> way [for war]... | | |

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| Set 33 | Count 75-85 | K 008:065-075 | [008:065] O Prophet! urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand [in other words, "do not understand totalitarian ideologies like <i>Islam</i> "]. [008:066]...if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by <i>Allah's</i> permission...[008:067] It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the frail goods [i.e. ransom money] of this world...[008:068]...ransom...[008:069] Eat then of the lawful and good (things) which you have acquired in war [war spoils]...[008:070] O Prophet! say to those of the captives [non- <i>Muslims</i>] who are in your hands: If <i>Allah</i> knows anything good in your hearts, He will give to you better than that which has been taken away from you [in war]...[008:071] <i>Yusuf Ali</i> : But if they have treacherous designs against thee, (O Apostle!)...He [<i>Allah</i>] given (thee) power over them...[008:072] <i>Yusuf Ali</i> : Those who ...fought for the Faith, with their property and their persons, in the cause of God...[008:073] <i>Yusuf Ali</i> : The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth and great mischief. [008:074] <i>Yusuf Ali</i> :...fight for the Faith...[008:075] <i>Yusuf Ali</i> : ...fight for the Faith... |
| Set 34 | Count 86 | K 009:005 | ...slay the idolaters wherever you find them...take them captives and besiege them and lie in wait for them in every ambush... |
| Set 35 | Count 87-89 | K 009:012-014 | [009:012]...fight the leaders of unbelief...[009:013] What! will you not fight a people...[009:014] Fight them, <i>Allah</i> will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people. |
| Set 36 | Count 90 | K 009:016 | ...those of you who have struggled hard [Arabic: <i>jahadoo</i>] |
| Set 37 | Count 91+92 | K 009:019-020 | [009:19]...strives hard in <i>Allah's</i> way [Arabic: <i>wajahada</i>]?...[009:20]...strove hard in <i>Allah's</i> way [<i>wahajaroo wajahadoo</i>] with their property and their souls... |
| Set 38 | Count 93-95 | K 009:024-026 | [009:024]...striving in His way [Arabic: <i>wajihadin</i>], then wait till <i>Allah</i> brings about His command [to go to war]:...[009:025] Certainly <i>Allah</i> helped you in many battlefields and on the day of [the Battle of] <i>Hunain</i> , when your great numbers made you vain...[009:026]...chastised those who disbelieved [<i>Muhammad</i> gives credit to angels and <i>Allah</i> for the actions of <i>Jihadists</i>]... |
| Set 39 | Count 96 | K 009:029 | Fight those who do not believe in <i>Allah</i> ...nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection. |
| Set 40 | Count 97 | K 009:036 | ...fight the polytheists all together as they fight you all together... |

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| Set 41 | Count 98+99 | K 009:038-039 |
| [009:038]...Go forth in <i>Allah's</i> way [to war]... [009:039] If you do not go forth [to war], He will chastise you with a painful chastisement and bring in your place a people other than you [to go to war]... | | |
| Set 42 | Count 100 | K 009:041 |
| Go forth light [lightly armed] and heavy [heavily armed], and strive hard in <i>Allah's</i> way [Arabic: <i>wajahidoo</i>] with your property and your persons... | | |
| Set 43 | Count 101 | K 009:044 |
| ...striving hard [Arabic: <i>yujahidoo</i>] with their property and their persons [in war]... | | |
| Set 44 | Count 102 | K 009:052 |
| ... <i>Allah</i> will afflict you with punishment from Himself or by our hands... | | |
| Set 45 | Count 103 | K 009:073 |
| ...strive hard [Arabic: <i>jahidi</i>] against the unbelievers and the hypocrites and be unyielding to them... | | |
| Set 46 | Count 104 | K 009:081 |
| ...they were averse from striving in <i>Allah's</i> way [Arabic: <i>yujahidoo</i>] with their property and their persons and said: Do not go forth [to war] in the heat... | | |
| Set 47 | Count 105 | K 009:083 |
| ...shall you fight an enemy with me [in war]... | | |
| Set 48 | Count 106 | K 009:086 |
| ...strive hard [Arabic: <i>wajahidoo</i>] along with His Apostle | | |
| Set 49 | Count 107 | K 009:088 |
| ...strive hard [Arabic: <i>jahadoo</i>] with their property and their persons... | | |
| Set 50 | Count 108 | K 009:092 |
| <i>Yusuf Ali</i> : Nor (is there blame) on those who came to thee to be provided with mounts [i.e. camels, horses, mules], and when thou said "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses [to go to war]. | | |
| Set 51 | Count 109 | K 009:111 |
| ...they fight in <i>Allah's</i> way, so they slay and are slain... | | |
| Set 52 | Count 110 | K 009:120 |
| <i>Yusuf Ali</i> :...whether they suffered thirst or fatigue or hunger in the cause of <i>Allah</i> [while on a march to war], or trod paths to raise the ire of the Unbelievers [invade their territory], or received any injury whatever from an enemy [during a battle]... | | |
| Set 53 | Count 111+112 | K 009:122-123 |
| [009:122] <i>Pickthall</i> :...the believers should not all go out to fight. Of every troop of them, a party only should go forth...[009:123]...fight those of the unbelievers who are near to you and let them find in you hardness... | | |
| Set 54 | Count 113 | K 016:110 |
| <i>Yusuf Ali</i> :...who thereafter strive and fight [Arabic: <i>jahadoo</i>] for the faith and patiently persevere... | | |
| Set 55 | Count 114 | K 022:039 |
| Permission (to fight) is given to those upon whom war is made... | | |
| Set 56 | Count 115 | K 022:058 |
| <i>Sher Ali</i> :...those who leave their homes for the cause of <i>Allah</i> and are then slain or die, <i>Allah</i> will surely provide for them a goodly provision... | | |

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| Set 57 | Count 116 | K 022:078 |
| ...strive hard [Arabic: <i>wajahidoo</i>] in (the way of) <i>Allah</i> , (such) a striving [Arabic: <i>jihadihi</i>] is due to Him... | | |
| Set 58 | Count 117 | K 024:053 |
| ...they would certainly go forth [to war (see K 024:055)]... | | |
| Set 59 | Count 118 | K 024:055 |
| <i>Allah</i> has promised to those of you who believe and do good that He will most certainly make them rulers in the earth [as a reward for going to war (see K 024:053)]... | | |
| Set 60 | Count 119 | K 025:052 |
| <i>Palmer</i> ...fight strenuously with them in many a strenuous fight. | | |
| Set 61 | Count 120 | K 029:006 |
| ...whoever strives hard [Arabic: <i>jahada</i>], he strives [Arabic: <i>yujahidu</i>] only for his own soul... | | |
| Set 62 | Count 121 | K 029:069 |
| ...(as for) those who strive hard [Arabic: <i>jahadoo</i>] for Us... | | |
| Set 63 | Count 122 | K 033:015 |
| <i>Pickthall</i> ...they had already sworn unto <i>Allah</i> that they would not turn their backs (to the foe) [in battle]... | | |
| Set 64 | Count 123 | K 033:018 |
| ...they come not to the fight [in war] but a little... | | |
| Set 65 | Count 124 | K 033:020 |
| ...they would not fight save a little [in war]. | | |
| Set 66 | Count 125 | K 033:023 |
| <i>Pickthall</i> ...Some of them [<i>Jihadists</i>] have paid their vow by death (in battle) and some of them still are waiting... | | |
| Set 67 | Count 126-128 | K 033:025-027 |
| [033:025]... <i>Allah</i> sufficed the believers in fighting... [033:026]...some [Jews] you killed and you took captive another part. [033:027]...He made you heirs to their [Jewish] land and their dwellings and their property and (to) a land which you have not yet trodden... | | |
| Set 68 | Count 129 | K 033:050 |
| ...those [captive women] whom your right hand possesses [i.e. by virtue of the sword used in battle] out of those whom <i>Allah</i> has given to you as prisoners of war... | | |
| Set 69 | Count 130 | K 042:039 |
| <i>Sale</i> ...and who, when an injury is done them, avenge themselves... | | |
| Set 70 | Count 131 | K 047:004 |
| ...when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates...(as for) those who are slain in the way of <i>Allah</i> ... | | |
| Set 71 | Count 132 | K 047:020 |
| [047:020]...fighting is mentioned therein... | | |

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| Set 72 | Count 133 | K 047:035 | |
| <i>Rodwell</i> : Be not fainthearted then; and invite not the infidels to peace when ye have the upper hand: for God is with you and will not defraud you of the recompense of your works. | | | |
| Set 73 | Count 134-136 | K 048:015-017 | |
| [048:015] <i>Pickthall</i> :...when you set forth to capture booty [loot]...[048:016]... You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit...[048:017] <i>Pickthall</i> : There is no blame...for the sick (that they go not forth to war). And whoso obeys <i>Allah</i> and His messenger [by going to war], He will make him enter Gardens underneath which rivers flow; and whoso turns back [from battle], him will He punish with a painful doom. | | | |
| Set 74 | Count 137 | K 048:022 | |
| ...if those who disbelieve fight with you, they would certainly turn (their) backs... | | | |
| Set 75 | Count 138 | K 048:024 | |
| And He [<i>Allah</i>] it is Who held back...your hands from them [in battle] in the valley of <i>Makka</i> ... | | | |
| Set 76 | Count 139 | K 049:015 | |
| <i>Salé</i> :...true believers...employ their substance and their persons in the defense of God's true religion... | | | |
| Set 77 | Count 140 | K 059:002 | |
| ...they [Jews] demolished their houses with their own hands and the hands of the believers [i.e. <i>Muslims</i> demolished Jewish homes]... | | | |
| Set 78 | Count 141-144 | K 059:005-008 | |
| <i>Pickthall</i> : [059:005] Whatsoever palm-trees you cut down or left standing on their roots [during a siege of Jews at <i>Madina</i>], it was by <i>Allah</i> 's leave, in order that He might confound the evil-livers [Jews]. [059:006]...that which <i>Allah</i> gave as spoil unto His messenger from them, you urged not any horse or riding-camel for the sake thereof, but <i>Allah</i> gives His messenger lordship over whom He will...[059:007] That which <i>Allah</i> gives as [war] spoil unto His messenger from the people of the townships [Jews], it is for <i>Allah</i> and His messenger...whatsoever [spoils] the Messenger gives you, take it...[059:008]...who seek bounty [war spoils] from <i>Allah</i> ... | | | |
| Set 79 | Count 145 | K 059:014 | |
| They will not fight against you in a body save in fortified towns or from behind walls... | | | |
| Set 80 | Count 146 | K 060:009 | |
| <i>Allah</i> only forbids you respecting those who made war upon you on account of (your) religion [no fraternizing with the enemy]... | | | |
| Set 81 | Count 147 | K 061:004 | |
| ... <i>Allah</i> loves those who fight in His way in ranks as if they were a firm and compact wall. | | | |
| Set 82 | Count 148 | K 061:011 | |
| ...struggle hard in <i>Allah</i> 's way [Arabic: <i>watujahidoona</i>] with your property and your lives... | | | |
| Set 83 | Count 149 | K 061:013 | |
| ...victory [in battle] near at hand... | | | |

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| Set 84 | Count 150 | K 063:004 |
| ...they think every cry to be against them. They are the enemy, therefore beware of them; may <i>Allah</i> destroy them, whence are they turned back? [This verse speaks of internecine fights against <i>Muslims</i> deemed infidels or "hypocrites."] | | |
| Set 85 | Count 151 | K 064:014 |
| ...surely from among your wives and your children there is an enemy to you; therefore beware of them [collaborators with the enemy, especially if the women were once war spoils]... | | |
| Set 86 | Count 152 | K 066:009 |
| O Prophet! strive hard against the unbelievers and the hypocrites and be hard against them... | | |
| Set 87 | Count 153 | K 073:020 |
| ...others who fight in <i>Allah's</i> way... | | |
| Set 88 | Count 154 | K 076:008 |
| And they [<i>Muslims</i>] give food out of love for Him [<i>Allah</i>] to...the captive [of battle]... | | |

IV. Full-text of Verses (With Bolding)

The *Koran's* 164 War verses

Translation used: *M. H. Shakir*, published by *Tahrike Tarsile Quran, Inc.*, 1983, unless otherwise indicated.

| Set | Count | Citation | Full-Text |
|-------|-----------|---------------|---|
| Set 1 | Count 1+2 | K 002:178-179 | <p>[002:178] O you who believe! retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the blood-wit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this he shall have a painful chastisement. [002:179] And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.</p> |
| Set 2 | Count 3+4 | K 002:190-191 | <p>[002:190] And fight in the way of Allah with those who fight with you, and do not exceed the limits surely <i>Allah</i> does not love those who exceed the limits. [002:191] And kill them wherever you find them and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the unbelievers.</p> |
| Set 3 | Count 5+6 | K 002:193-194 | <p>[002:193] And fight with them until there is no persecution and religion should be only for <i>Allah</i>, but if they desist, then there should be no hostility except against the oppressors. [002:194] The Sacred month for the sacred month and all sacred things are (under the law of) [or demand] retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to <i>Allah</i> and know that <i>Allah</i> is with those who guard (against evil).</p> |
| Set 4 | Count 7-9 | K 002:216-218 | <p>[002:216] Fighting is enjoined on you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and <i>Allah</i> knows while you do not know. [002:217] They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from <i>Allah's</i> way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with <i>Allah</i>, and persecution is graver than slaughter; and they will not cease fighting with you until they turn you back from your religion, if they can; and whoever of you turns back from his religion, then he dies while an unbeliever—these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide. [002:218] Surely those who believed and those who fled (their home) and strove hard in the way of Allah [Arabic: <i>wajahadoo</i>] these hope for the mercy of <i>Allah</i> and <i>Allah</i> is Forgiving, Merciful.</p> |
| Set 5 | Count 10 | K 002:244 | <p>And fight in the way of Allah and know that <i>Allah</i> is Hearing, Knowing.</p> |

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| Set 6 | Count 11-16 | K 003:121-126 |
| <p>[003:121] And when you did go forth early in the morning from your family to lodge the believers in encampments for war and <i>Allah</i> is Hearing, Knowing. [003:122] When two parties from among you had determined that they should show cowardice [about war], and <i>Allah</i> was the guardian of them both, and in <i>Allah</i> should the believers trust. [003:123] And <i>Allah</i> did certainly assist you at [the Battle of] <i>Badr</i> when you were weak; be careful of (your duty to) <i>Allah</i> then, that you may give thanks. [003:124] When you said to the believers: Does it not suffice you that your Lord should assist you with three thousand of the angels sent down? [003:125] Yea! if you remain patient and are on your guard and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels. [003:126] And <i>Allah</i> did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from <i>Allah</i>, the Mighty, the Wise.</p> | | |
| Set 7 | Count 17-20 | K 003:140-143 |
| <p>[003:140] If a wound has afflicted you (at [the Battle of] <i>Uhud</i>), a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that <i>Allah</i> may know those who believe and take witnesses from among you; and <i>Allah</i> does not love the unjust. [003:141] And that He [<i>Allah</i>] may purge those who believe and deprive the unbelievers of blessings. [003:142] <i>Yusuf Ali</i>: Did ye think that ye would enter heaven without God testing those of you who fought hard (in His Cause) [Arabic: <i>jahadoo</i>] and remained steadfast? [003:143] <i>Pickthall</i>: And verily ye used to wish for death before ye met it (in the field). Now ye have seen it [death] with your eyes!</p> | | |
| Set 8 | Count 21 | K 003:146 |
| <p><i>Yusuf Ali</i>: How many of the prophets fought (in <i>Allah's</i> way) [war] and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in <i>Allah's</i> way [in battle], nor did they weaken (in will) or give in. And <i>Allah</i> loves those who are firm and steadfast [in battle].</p> | | |
| Set 9 | Count 22-28 | K 003:152-158 |
| <p>[003:152] And certainly <i>Allah</i> made good to you His promise when you slew them by His [<i>Allah's</i>] permission [during a battle], until when you became weak-hearted and disputed about the affair and disobeyed after He [<i>Allah</i>] had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He [<i>Allah</i>] turned you away from them that He might try you; and He has certainly pardoned you, and <i>Allah</i> is Gracious to the believers. [003:153] <i>Pickthall</i>: When ye climbed (the hill) and paid no heed to anyone, while the Messenger, in your rear, was calling you (to fight). Therefore He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed [war spoils] or for that which befell you. <i>Allah</i> is informed of what ye do. [003:154] Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious; they entertained about <i>Allah</i> thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of <i>Allah</i>. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here [in battle]. Say: Had you remained in your houses, those for whom slaughter was ordained [in battle] would certainly</p> | | |

have gone forth to the places where they would be slain, and that *Allah* might test what was in your breasts and that He might purge what was in your hearts; and *Allah* knows what is in the breasts. [003:155] (As for) those of you who turned back on the day when the two armies met, only the Satan sought to cause them to make a slip on account of some deeds they had done, and certainly *Allah* has pardoned them; surely *Allah* is Forgiving, Forbearing. [003:156] O you who believe! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain; so *Allah* makes this to be an intense regret in their hearts; and *Allah* gives life and causes death and *Allah* sees what you do. [003:157] And if you are slain in the way of *Allah* or you die, certainly forgiveness from *Allah* and mercy is better than what they amass [what those who stay home from war receive—no loot and no perks in heaven]. [003:158] And if indeed you die or you are slain, certainly to *Allah* shall you be gathered together.

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| Set 10 | Count 29-31 | K 003:165-167 |
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[003:165] What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much [with war], you began to say: Whence is this? Say: It is from yourselves; surely *Allah* has power over all things. [003:166] And what befell you on the day when the two armies met ([the Battle of] *Uhud*) was with *Allah*'s knowledge, and that He might know the believers. [003:167] And that He might know the hypocrites; and it was said to them: Come, fight in *Allah*'s way, or defend yourselves. They said: If we knew fighting, we would certainly have followed you. They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and *Allah* best knows what they conceal.

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| Set 11 | Count 32 | K 003:169 |
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And reckon not those who are killed in *Allah*'s way as dead; nay, they are alive (and) are provided sustenance from their Lord [heavenly banquets];

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| Set 12 | Count 33+34 | K 003:172-173 |
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[003:172] (As for) those who responded (at [the Battle of] *Uhud*) to the call of *Allah* and the Apostle after a wound had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward. [003:173] Those to whom the people said: Surely men have gathered against you [in battle], therefore fear them, but this increased their faith and they said: *Allah* is sufficient for us and most excellent is the Protector.

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| Set 13 | Count 35 | K 003:195 |
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So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from *Allah*, and with *Allah* is yet better reward.

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| Set 14 | Count 36+37 | K 004:071-072 |
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[004:071] O you who believe! take your precaution, then go forth in detachments or go forth in a body [to war]. [004:072] And surely among you is he who would certainly hang back [from war]! If then a misfortune befalls you he says: '*Allah* conferred a benefit on me that I was not present with them.'

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| Set 15 | Count 38-41 | K 004:074-077 |
| <p>[004:074] Therefore let those fight in the way of <i>Allah</i>, who sell this world's life for the hereafter; and whoever fights in the way of <i>Allah</i>, then be he slain or be he victorious, We shall grant him a mighty reward. [004:075] And what reason have you that you should not fight in the way of <i>Allah</i> and of the weak among the men and the women and the children, (of) those who say: Our Lord! cause us to go forth from this town whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper. [004:076] Those who believe fight in the way of <i>Allah</i> and those who disbelieve fight in the way of the Satan. Fight therefore against the friends of the Satan; surely the strategy of the Satan is weak. [004:077] Have you not seen those to whom it was said: Withhold your hands and keep up prayer and pay the poor-rate; but when fighting is prescribed for them, lo! a party of them fear men as they ought to have feared <i>Allah</i>, or (even) with a greater fear and say: Our Lord! why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end? Say: The provision of this world is short and the hereafter is better for him who guards (against evil); and you shall not be wronged the husk of a date stone.</p> | | |
| Set 16 | Count 42 | K 004:084 |
| <p>Fight then in <i>Allah's</i> way; this is not imposed on you except in relation to yourself, and rouse the believers to ardor maybe <i>Allah</i> will restrain the fighting of those who disbelieve and <i>Allah</i> is strongest in prowess and strongest to give an exemplary punishment.</p> | | |
| Set 17 | Count 43-45 | K 004:089-091 |
| <p>[004:089] They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in <i>Allah's</i> way; but if they turn back [to their homes], then seize them and kill them wherever you find them, and take not from among them a friend or a helper. [004:090] Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if <i>Allah</i> had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then <i>Allah</i> has not given you a way against them [<i>Allah</i> supposedly does not allow <i>Muslims</i> to fight people friendly to <i>Muslims</i>]. [004:091] You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority.</p> | | |
| Set 18 | Count 46+47 | K 004:094-095 |
| <p>[004:094] O you who believe! when you go to war in <i>Allah's</i> way, make investigation, and do not say to any one who offers you peace: You are not a believer. Do you seek goods of this world's life! [Meaning that <i>Muslim</i> ought not say someone is a non-<i>Muslim</i> just to plunder him.] But with <i>Allah</i> there are abundant gains; you too were such before, then <i>Allah</i> conferred a benefit on you; therefore make investigation; surely <i>Allah</i> is aware of what you do. [004:095] The holders back from among the believers, not having any injury, and those who</p> | | |

strive hard [Arabic: *waalmujahidoona*] **in Allah's way with their property and their persons are not equal**; Allah has made the strivers [Arabic: *almujahideena*] with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and **Allah shall grant to the strivers** [Arabic: *almujahideena*, i.e. *Jihadists*] **above the holders back a mighty reward**:

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| Set 19 | Count 48-52 | K 004:100-104 |
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[004:100] And **whoever flies in Allah's way** [forsakes his home to fight in war], **he will find in the earth many a place of refuge and abundant resources**, and **whoever goes forth from his house flying to Allah and His Apostle, and then death overtakes him, his reward is indeed with Allah** and Allah is Forgiving, Merciful. [004:101] *Rodwell*: And when ye go forth to war in the land, it shall be no crime in you to cut short your prayers, if ye fear lest the infidels come upon you; Verily, the infidels are your undoubted enemies! [004:102] And when you are among them and keep up the prayer for them, let a party of them stand up with you, and **let them take their arms**; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and **let them take their precautions and their arms**; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and **there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms** and take your precautions; surely Allah has prepared a disgraceful chastisement for the unbelievers. [004:103] *Khalifa*: Once you complete your Contact Prayer (*Salat*), you shall remember GOD while standing, sitting, or lying down. **Once the war is over, you shall observe the Contact Prayers (*Salat*)**; the Contact Prayers (*Salat*) are decreed for the believers at specific times. [004:104] And **be not weak hearted in pursuit of the enemy**; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise.

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| Set 20 | 53 | K 004:141 |
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Sher Ali: Those who await your ruin. **If you have a victory** [in war] **from Allah**, they say 'Were we not with you?' And if the disbelievers have a share of it, they say to them, 'Did we not on a previous occasion get the better of you and save you from the believers?' Allah will judge between you on the Day of Resurrection; and Allah will not grant the disbelievers a way to prevail against the believers.

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| Set 21 | Count 54 | K 005:033 |
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The punishment of those who wage war against Allah and His apostle and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned [*Pickthall* and *Yusuf Ali* have "exiled" rather than "imprisoned"]; this shall be as a disgrace for them in this world and in the hereafter they shall have a grievous chastisement.

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| Set 22 | Count 55 | K 005:035 |
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O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and **strive hard** [Arabic: *wajahidoo*] **in His way that you may be successful**.

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| Set 23 | Count 56 | K 005:082 |
| Certainly you will find the most violent of people in enmity for those who believe (to be) Jews [compare with “whenever Jews kindle fire for war, <i>Allah</i> puts it out” (K 005:064)] and those who are polytheists [while they are converted to <i>Islam</i> on pain of death]... | | |
| Set 24 | Count 57 | K 008:001 |
| <i>Pickthall</i> : They ask thee (O Muhammad) of the spoils of war . Say: The spoils of war belong to Allah and the Messenger , so keep your duty to <i>Allah</i> and adjust the matter of your difference, and obey <i>Allah</i> and His messenger, if ye are (true) believers. | | |
| Set 25 | Count 58 | K 008:005 |
| Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse; | | |
| Set 26 | Count 59 | K 008:007 |
| <i>Yusuf Ali</i> : Behold! <i>Allah</i> promised you one of the two (enemy) parties, that it should be yours: Ye wished that the one unarmed should be yours, but <i>Allah</i> willed to justify the Truth according to His words and to cut off the roots of the Unbelievers; | | |
| Set 27 | Count 60+61 | K 008:009-010 |
| When you sought aid from your Lord [at the Battle of <i>Badr</i>], so He answered you: I will assist you [in war] with a thousand of the angels following one another [see K 008:012]. [008:010] And Allah only gave it as a good news and that your hearts might be at ease thereby; and victory is only from Allah; surely Allah is Mighty, Wise. | | |
| Set 28 | Count 62 | K 008:012 |
| When your Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them. | | |
| Set 29 | Count 63-65 | K 008:015-017 |
| [008:015] O you who believe! when you meet those who disbelieve marching for war, then turn not your backs to them. [008:016] And whoever shall turn his back to them on that day—unless he turn aside for the sake of fighting or withdraws to a company—then he, indeed, becomes deserving of <i>Allah</i> 's wrath and his abode is hell; and an evil destination shall it be. [008:017] So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote [<i>Allah</i> gets the credit for battles], and that He might confer upon the believers a good gift from Himself; surely <i>Allah</i> is Hearing, Knowing. | | |
| Set 30 | Count 66-75 | K 008:039-048 |
| [008:039] <i>Shakir</i> : And fight with them until there is no more persecution and religion should be only for Allah ; but if they desist, then surely <i>Allah</i> sees what they do. [008:040] <i>Yusuf Ali</i> : If they [unbelievers] refuse [to stop fighting], be sure that God is your Protector —the best to protect and the best to help. [008:041] <i>Shakir</i> : And know that whatever thing [loot] you gain, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, if you believe in <i>Allah</i> and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met [in battle]; and <i>Allah</i> has power over all things. [008:042] When you were on the | | |

nearer side (of the valley) and they were on the farthest side, while the caravan was in a lower place than you [the *Makkan* caravan the *Muslims* robbed]; and if you had mutually made an appointment, you would certainly have broken away from the appointment, but—in order that **Allah might bring about a matter which was to be done, that he who would perish might perish by clear proof** [bring success to *Muslims* engaged in robbing a caravan near *Badr* against all the odds], and he who would live might live by clear proof; and most surely *Allah* is Hearing, Knowing; [008:043] When **Allah showed them** [the *Makkans*] **to you in your dream as few** [fighters]; and if He had shown them [the *Makkans*] **to you as many** [fighters] **you would certainly have become weak-hearted** [i.e. hearts. See the similar discussion in *K* 002:249 about how a smaller army can defeat a larger army] and you would have disputed about the matter, but *Allah* saved (you); surely He is the Knower of what is in the breasts. [008:044] And when He showed them to you, **when you met, as few** [fighters] **in your eyes and He made you to appear little** [few fighters] **in their eyes, in order that Allah might bring about a matter which was to be done** [a battle brought on by overconfidence in each side], and to *Allah* are all affairs returned. [008:045] O you who believe! **when you meet a party** [in battle], **then be firm** and remember *Allah* much that you may be successful. [008:046] And **obey Allah and His Apostle and do not quarrel for then you will be weak in hearts** [demoralized] **and your power** [to execute war] **will depart**, and be patient; surely *Allah* is with the patient. [008:047] And **be not like those** [*Makkans*] **who came forth from their homes** [to fight *Muslims*] in great exultation and to be seen of men, and (who) turn away from the way of *Allah*, and *Allah* comprehends what they do. [008:048] And when the Satan made their works fair seeming to them, and [Satan] said [to the *Makkans*]: No one can overcome you this day, and surely I [Satan] am your protector: but **when the two parties** [*Muslims* versus *Makkans*] **came in sight of each other he** [Satan] **turned upon his heels**, and [Satan] said: Surely I am clear of you [the *Makkans*]; surely I see what you do not see [*Allah's* angels]; surely I fear *Allah*; and *Allah* is severe in requiting (evil).

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| Set 31 | Count 76-79 | <i>K</i> 008:057-060 |
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Pickthall: [008:057] If thou come on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember. [008:058] *Khalifa*: When you are betrayed by a group of people, you shall mobilize against them in the same manner. GOD does not love the betrayers. [008:059] *Shakir*: And let not those who disbelieve think that they shall come in first; surely they will not escape. [008:060] And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of *Allah* and your enemy and others besides them, whom you do not know (but) *Allah* knows them; and whatever thing you will spend in *Allah's* way [for war], it will be paid back to you fully and you shall not be dealt with unjustly.

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| Set 32 | Count 80-90 | <i>K</i> 008:065-075 |
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[008:065] O Prophet! urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand [i.e. do not understand totalitarian ideologies like *Islam*]. [008:066] For the present *Allah* has made light your burden, and He knows that there is weakness in you; so **if there are a hundred patient ones of**

you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by *Allah's* permission, and *Allah* is with the patient. [008:067] It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the frail goods [i.e. ransom money] of this world, while *Allah* desires (for you) the hereafter; and *Allah* is Mighty, Wise. [008:068] Had it not been for a previous ordainment [i.e. the revelation of K 008:067] from God, a severe penalty would have reached you for the (ransom) that you took [or better, "would have taken"]. [008:069] Eat then of the lawful and good (things) which you have acquired in war [war spoils], and be careful of (your duty to) *Allah*; surely *Allah* is Forgiving, Merciful. [008:070] O Prophet! say to those of the captives [non-Muslims] who are in your hands: If *Allah* knows anything good in your hearts, He will give to you better than that which has been taken away from you [in war] and will forgive you, and *Allah* is Forgiving, Merciful. [008:071] *Yusuf Ali*: But if they have treacherous designs against thee, (O Apostle!), they have already been in treason against God, and so hath [has] He [*Allah*] given (thee) power over them. And God is He Who hath (full) knowledge and wisdom. [008:072] *Yusuf Ali*: Those who believed and adopted exile and fought for the Faith, with their property and their persons, in the cause of God, as well as those who gave (them) asylum and aid, these are (all) friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) God seeth [sees] all that ye do. [008:073] *Yusuf Ali*: The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth and great mischief. [008:074] *Yusuf Ali*: Those who believe and adopt exile and fight for the Faith in the cause of God as well as those who give (them) asylum and aid, these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous. [008:075] *Yusuf Ali*: And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company,—they are of you. But kindred by blood have prior rights against each other in the Book of God. Verily God is well acquainted with all things.

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| Set 33 | Count 91 | K 009:005 |
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So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely *Allah* is Forgiving, Merciful.

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| Set 34 | Count 92-94 | K 009:012-014 |
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[009:012] And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of unbelief—surely their oaths are nothing—so that they may desist. [009:013] What! will you not fight a people who broke their oaths and aimed at the expulsion of the Apostle, and they attacked you first; do you fear them? But *Allah* is most deserving that you should fear Him, if you are believers. [009:014] Fight them, *Allah* will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people.

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| Set 35 | Count 95 | K 009:016 |
| What! do you think that you will be left alone while <i>Allah</i> has not yet known those of you who have struggled hard [Arabic: <i>jahadoo</i>] and have not taken any one as an adherent besides <i>Allah</i> and His Apostle and the believers; and <i>Allah</i> is aware of what you do. | | |
| Set 36 | Count 96+97 | K 009:019-020 |
| [009:019] What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred <i>Mosque</i> like him who believes in <i>Allah</i> and the latter day and strives hard in Allah's way [Arabic: <i>wajahada</i>] They are not equal with <i>Allah</i> ; and <i>Allah</i> does not guide the unjust people. [009:020] Those who believed and fled (their homes), and strove hard [Arabic: <i>wahajaroo wajahadoo</i>] in Allah's way with their property and their souls , are much higher in rank with <i>Allah</i> ; and those are they who are the achievers (of their objects). | | |
| Set 37 | Count 98-100 | K 009:024-026 |
| [009:024] Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than <i>Allah</i> and His Apostle and striving in His way [Arabic: <i>wajihadin</i>], then wait till Allah brings about His command [to go to war]; and <i>Allah</i> does not guide the transgressing people. [009:025] Certainly Allah helped you in many battlefields and on the day of [the Battle of] <i>Hunain</i> , when your great numbers made you vain , but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating. [009:026] Then <i>Allah</i> sent down His tranquility upon His Apostle and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved [<i>Muhammad</i> gives credit to angels and <i>Allah</i> for the actions of <i>Jihadists</i>], and that is the reward of the unbelievers. | | |
| Set 38 | Count 101 | K 009:029 |
| Fight those who do not believe in Allah , nor in the latter day, nor do they prohibit what <i>Allah</i> and His Apostle have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection. | | |
| Set 39 | Count 102 | K 009:036 |
| Surely the number of months with <i>Allah</i> is twelve months in <i>Allah's</i> 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 <i>Allah</i> is with those who guard (against evil). | | |
| Set 40 | Count 103+104 | K 009:038-039 |
| [009:038] O you who believe! What (excuse) have you that when it is said to you: Go forth in Allah's way [to war], you should incline heavily to earth; are you contented with this world's life instead of the hereafter? But the provision of this world's life compared with the hereafter is but little. [009:038] If you do not go forth [to go to war], He will chastise you with a painful chastisement and bring in your place a people other than you [to go to war], and you will do Him no harm; and <i>Allah</i> has power over all things. | | |

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| Set 41 | Count 105 | K 009:041 |
| Go forth lightly [lightly armed] and heavy [heavily armed], and strive hard in Allah's way [Arabic: <i>wajahidoo</i>] with your property and your persons ; this is better for you, if you know. | | |
| Set 42 | Count 106 | K 009:044 |
| They do not ask leave of you who believe in <i>Allah</i> and the latter day (to stay away) from striving hard with their property and their persons [Arabic: <i>yujahidoo</i>], and <i>Allah</i> knows those who guard (against evil). | | |
| Set 43 | Count 107 | K 009:052 |
| Say: Do you await for us but one of two most excellent things? And we await for you that <i>Allah</i> will afflict you with punishment from Himself or by our hands. So wait; we too will wait with you. | | |
| Set 44 | Count 108 | K 009:073 |
| O Prophet! strive hard [Arabic: <i>jahidi</i>] against the unbelievers and the hypocrites and be unyielding to them ; and their abode is hell and evil is the destination. | | |
| Set 45 | Count 109 | K 009:081 |
| Those who were left behind were glad on account of their sitting behind <i>Allah's</i> Apostle and they were averse from striving in Allah's way [Arabic: <i>yujahidoo</i>] with their property and their persons and said: Do not go forth [to war] in the heat . Say: The fire of hell is much severe in heat. Would that they understood (it). | | |
| Set 46 | Count 110 | K 009:083 |
| Therefore if <i>Allah</i> brings you back to a party of them and then they ask your permission to go forth, say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me [in war]; surely you chose to sit the first time, therefore sit (now) with those who remain behind. | | |
| Set 47 | Count 111 | K 009:086 |
| And whenever a chapter is revealed, saying: Believe in <i>Allah</i> and strive hard [Arabic: <i>wajahidoo</i>] along with His Apostle , those having ampleness of means ask permission of you and say: Leave us (behind), that we may be with those who sit. | | |
| Set 48 | Count 112 | K 009:088 |
| But the Apostle and those who believe with him strive hard [Arabic: <i>jahadoo</i>] with their property and their persons ; and these it is who shall have the good things and these it is who shall be successful. | | |
| Set 49 | Count 113 | K 009:092 |
| <i>Yusuf Ali</i> : Nor (is there blame) on those who came to thee to be provided with mounts [i.e. camels, horses, mules], and when thou said "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses [to go to war]. | | |
| Set 50 | Count 114 | K 009:111 |
| Surely <i>Allah</i> has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain ; a promise which is binding on Him in the <i>Taurat</i> and the <i>Injeel</i> and the <i>Quran</i> ; and who is more faithful to his covenant than <i>Allah</i> ? Rejoice therefore in the pledge which you have made; and that is the mighty achievement. | | |

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| Set 51 | Count 115 | K 009:120 |
| <p><i>Yusuf Ali:</i> It was not fitting for the people of <i>Madina</i> and the <i>Bedouin</i> Arabs of the neighborhood, to refuse to follow <i>Allah's</i> Messenger, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness,- whether they suffered thirst, or fatigue, or hunger, in the cause of Allah [while on a march to battle], or trod paths to raise the ire of the Unbelievers [invade their territory], or received any injury whatever from an enemy [during a battle]: for <i>Allah</i> suffers not the reward to be lost of those who do good;</p> | | |
| Set 52 | Count 116+117 | K 009:122-123 |
| <p>[009:122] <i>Pickthall:</i> And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware. [009:123] O you who believe! fight those of the unbelievers who are near to you and let them find in you hardness; and know that <i>Allah</i> is with those who guard (against evil).</p> | | |
| Set 53 | Count 118 | K 016:110 |
| <p><i>Yusuf Ali:</i> But verily thy Lord,- to those who leave their homes after trials and persecutions,- and who thereafter strive and fight for the faith [Arabic: <i>jahadoo</i>] and patiently persevere. Thy Lord, after all this is oft-forgiving, Most Merciful.</p> | | |
| Set 54 | Count 119 | K 022:039 |
| <p>Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely <i>Allah</i> is well able to assist them;</p> | | |
| Set 55 | Count 120 | K 022:058 |
| <p><i>Sher Ali:</i> And those who leave their homes for the cause of Allah and are then slain or die, Allah will surely provide for them a goodly provision. And surely <i>Allah</i> is the Best of providers.</p> | | |
| Set 56 | Count 121 | K 022:078 |
| <p>And strive hard [Arabic: <i>wajahidoo</i>] in (the way of) Allah, (such) a striving [Arabic: <i>Jihadihi</i>] a is due to Him; He has chosen you and has not laid upon you a hardship in religion; the faith of your father <i>Ibrahim</i>; He named you <i>Muslims</i> before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by <i>Allah</i>; He is your Guardian; how excellent the Guardian and how excellent the Helper!</p> | | |
| Set 57 | Count 122 | K 024:053 |
| <p>And they swear by <i>Allah</i> with the most energetic of their oaths that if you command them they would certainly go forth [to battle (see K 024:055)]. Say: Swear not; reasonable obedience (is desired); surely <i>Allah</i> is aware of what you do.</p> | | |

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| Set 58 | Count 123 | K 024:055 | |
| Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth [as a reward for going to war (see K 024:053)] as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors. | | | |
| Set 59 | Count 124 | K 025:052 | |
| <i>Palmer:</i> So obey not the unbelievers and fight strenuously with them in many a strenuous fight. | | | |
| Set 60 | Count 125 | K 029:006 | |
| And whoever strives hard [Arabic: <i>jahada</i>], he strives [Arabic: <i>yujahidu</i>] only for his own soul ; most surely <i>Allah</i> is Self-sufficient, above (need of) the worlds. | | | |
| Set 61 | Count 126 | K 029:069 | |
| And (as for) those who strive hard [Arabic: <i>jahadoo</i>] for Us , We will most certainly guide them in Our ways; and <i>Allah</i> is most surely with the doers of good. | | | |
| Set 62 | Count 127 | K 033:015 | |
| <i>Pickthall:</i> And verily they had already sworn unto Allah that they would not turn their backs (to the foe) [in battle]. An oath to <i>Allah</i> must be answered for. | | | |
| Set 63 | Count 128 | K 033:018 | |
| <i>Allah</i> knows indeed those among you who hinder others and those who say to their brethren: Come to us; and they come not to the fight but a little. | | | |
| Set 64 | Count 129 | K 033:020 | |
| They think the allies are not gone, and if the allies should come (again) they would fain [gladly] be in the deserts with the desert Arabs asking for news about you, and if they were among you they would not fight save a little. | | | |
| Set 65 | Count 130 | K 033:023 | |
| <i>Pickthall:</i> Of the believers are men who are true to that which they covenanted with <i>Allah</i> . Some of them have paid their vow by death (in battle) and some of them still are waiting; and they have not altered in the least. | | | |
| Set 66 | Count 131-133 | K 033:025-027 | |
| [033:025] And <i>Allah</i> turned back the unbelievers in their rage; they did not obtain any advantage, and <i>Allah</i> sufficed the believers in fighting; and <i>Allah</i> is Strong, Mighty. [033:026] And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some [Jews] you killed and you took captive another part. [033:027] And He made you heirs to their [Jewish] land and their dwellings and their property and (to) a land which you have not yet trodden, and <i>Allah</i> has power over all things. | | | |
| Set 67 | Count 134 | K 033:050 | |
| O Prophet! surely We have made lawful to you your wives whom you have given their dowries, and those [captive women] whom your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet | | | |

desired to marry her—specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and *Allah* is Forgiving, Merciful.

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| Set 68 | Count 135 | K 042:039 |
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Salé:...and who, when an injury is done them, avenge themselves...

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| Set 69 | Count 136 | K 047:004 |
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So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates. That (shall be so); and if *Allah* had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others; and (as for) **those who are slain in the way of *Allah***, He will by no means allow their deeds to perish.

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| Set 70 | Count 137 | K 047:020 |
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And those who believe say: Why has not a chapter been revealed? But when a decisive chapter is revealed and **fighting is mentioned therein** you see those in whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then!

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| Set 71 | Count 138 | K 047:035 |
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***Rodwell*: Be not fainthearted then; and invite not the infidels to peace when ye have the upper hand: for God is with you and will not defraud you of the recompense of your works.**

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| Set 72 | Count 139-148 | K 048:015-024 |
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[048:015] *Pickthall*: Those who were left behind will say, “**When ye set forth to capture booty** [loot]: Let us go with you.” They fain would change the verdict of *Allah*. Say (unto them, O *Muhammad*): Ye shall not go with us. Thus hath *Allah* said beforehand. Then they will say: Ye are envious of us. Nay, but they understand not, save a little. [048:016] *Shakir*: Say to those of the dwellers of the desert who were left behind: **You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, *Allah* will grant you a good reward** [loot]; and if you turn back as you turned back before, He will punish you with a painful punishment. [048:017] *Pickthall*: There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they go not forth to war). And whoso obeyeth *Allah* and His messenger [by going to war], He will make him enter Gardens underneath which rivers flow; and whoso turneth back [from battle], him will He punish with a painful doom. [048:018] Certainly *Allah* was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory. [048:019] And much booty [loot] that they will capture. *Allah* is ever Mighty, Wise. [048:020] *Allah* promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path. [048:021] *Salé*: And [he also promiseth you] other [spoils], which ye have not [yet] been able [to take]: But now hath God encompassed them [for you]; and God is almighty. [048:022] And if those who disbelieve fight

with you, they would certainly turn (their) backs, then they would not find any protector or a helper. [048:023] Such [i.e. the battle mentioned the previous verse] has been the course [practice] of *Allah* that has indeed run before, and you shall not find a change in *Allah's* course. [048:024] And He [*Allah*] it is Who held back their hands from you and your hands from them [in battle] in the valley of *Makka* after He had given you victory over them; and *Allah* is Seeing what you do.

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| Set 73 | Count 149 | K 049:015 |
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Sale: Verily the **true believers** [are] those only who believe in God and his apostle, and afterwards doubt not; and **who employ their substance and their persons in the defense of God's true religion**: These are they who speak sincerely.

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| Set 74 | Count 150 | K 059:002 |
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He it is Who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment you did not think that they would go forth, while they were certain that their fortresses would defend them against *Allah*; but *Allah* came to them whence they did not expect, and cast terror into their hearts; **they [Jews] demolished their houses with their own hands and the hands of the believers** [i.e. *Muslims* demolished Jewish homes]; therefore take a lesson, O you who have eyes!

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| Set 75 | Count 151-154 | K 059:005-008 |
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Pickthall: [059:005] **Whatsoever palm-trees you cut—cut down or left standing on their roots** [during a siege of Jews at *Madina*], **it was by *Allah's* leave, in order that He might confound the evil-livers [Jews].** [059:006] **And that which *Allah* gave as spoil unto His messenger from them, you urged not any horse or riding-camel for the sake thereof, but *Allah* gives His messenger lordship over whom He will. *Allah* is Able to do all things.** [059:007] **That which *Allah* gives as [war] spoil unto His messenger from the people of the townships [Jews], it is for *Allah* and His messenger and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. And whatsoever [spoils] the Messenger gives you, take it. And whatsoever he forbids, abstain (from it). And keep your duty to *Allah*. Lo! *Allah* is stern in reprisal.** [059:008] **And (it is) for the poor fugitives who have been driven out from their homes and their belongings, who seek bounty [war spoils] from *Allah* and help *Allah* and His messenger. They are the loyal.**

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| Set 76 | Count 155 | K 059:014 |
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They will not fight against you in a body save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who have no sense.

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| Set 77 | Count 156 | K 060:009 |
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***Allah* only forbids you respecting those who made war upon you on account of (your) religion** [i.e. no fraternizing with the enemy], and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them, and whoever makes friends with them, these are the unjust.

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| Set 78 | Count 157 | K 061:004 | |
| Surely <i>Allah</i> loves those who fight in His way in ranks as if they were a firm and compact wall. | | | |
| Set 79 | Count 158 | K 061:011 | |
| You shall believe in <i>Allah</i> and His Apostle, and struggle hard in Allah's way [Arabic: <i>watujahidoona</i>] with your property and your lives ; that is better for you, did you but know! | | | |
| Set 80 | Count 159 | K 061:013 | |
| And yet another (blessing) that you love: help from <i>Allah</i> and a victory [in battle] near at hand ; and give good news to the believers. | | | |
| Set 81 | Count 160 | K 063:004 | |
| And when you see them, their persons will please you, and if they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments; they think every cry to be against them. They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back? [This verse speaks of internecine fights against <i>Muslims</i> deemed infidels or "hypocrites."] | | | |
| Set 82 | Count 161 | K 064:014 | |
| O you who believe! surely from among your wives and your children there is an enemy to you; therefore beware of them [collaborators with the enemy, especially if the women were once war spoils]; and if you pardon and forbear and forgive, then surely <i>Allah</i> is Forgiving, Merciful. | | | |
| Set 83 | Count 162 | K 066:009 | |
| O Prophet! strive hard against the unbelievers and the hypocrites and be hard against them ; and their abode is hell; and evil is the resort. | | | |
| Set 84 | Count 163 | K 073:020 | |
| Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and <i>Allah</i> measures the night and the day. He knows that you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the <i>Quran</i> . He knows that there must be among you sick, and others who travel in the land seeking of the bounty of <i>Allah</i> , and others who fight in Allah's way , therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to <i>Allah</i> a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with <i>Allah</i> ; that is best and greatest in reward; and ask forgiveness of <i>Allah</i> ; surely <i>Allah</i> is Forgiving, Merciful. | | | |
| Set 85 | Count 164 | K 076:008 | |
| And they [<i>Muslims</i>] give food out of love for Him [<i>Allah</i>] to the poor and the orphan and the captive [of battle]... | | | |

Abbreviations

Bible Book Name Abbreviations

Conventions

All Bible book name abbreviations are three-lettered. This citation method has advantages over other abbreviation systems. The three-letter abbreviations are the same as the first three letters of the English Bible book name, except in these few cases:

- ☆ *Judges* (Jdg) is differentiated from *Jude* (Jud).
- ☆ *Philemon* (Phm) is differentiated from *Philippians* (Phi).
- ☆ *Song of Solomon* is abbreviated “Sol” to avoid confusion with the word “Son.”

For the most part, all three-lettered book name abbreviations sort just as their corresponding book names would in search engines and indexes. The exceptions are *Judges* (Jdg) and the one-chapter book called *Jude* (Jud).

Old Testament (Old Testament)

1. Gen: *Genesis*; 2. Exo: *Exodus*; 3. Lev: *Leviticus*; 4. Num: *Numbers*; 5. Deu: *Deuteronomy*; 6. Jos: *Joshua*; 7. Jdg: *Judges*; 8. Rut: *Ruth*; 9. 1Sa: 1 *Samuel*; 10. 2Sa: 2 *Samuel*; 11. 1Ki: 1 *Kings*; 12. 2Ki: 2 *Kings*; 13. 1Ch: 1 *Chronicles*; 14. 2Ch: 2 *Chronicles*; 15. Ezr: *Ezra*; 16. Neh: *Nehemiah*; 17. Est: *Esther*; 18. Job: *Job*; 19. Psa: *Psalms*; 20. Pro: *Proverbs*; 21. Ecc: *Ecclesiastes*; 22. Sol: *Song of Solomon*; 23. Isa: *Isaiah*; 24. Jer: *Jeremiah*; 25. Lam: *Lamentations*; 26. Eze: *Ezekiel*; 27. Dan: *Daniel*; 28. Hos: *Hosea*; 29. Joe: *Joel*; 30. Amo: *Amos*; 31. Oba: *Obadiah*; 32. Jon: *Jonah*; 33. Mic: *Micah*; 34. Nah: *Nahum*; 35. Hab: *Habakkuk*; 36. Zep: *Zephaniah*; 37. Hag: *Haggai*; 38. Zec: *Zechariah*; 39. Mal: *Malachi*.

New Testament (New Testament)

40. Mat: *Matthew*; 41. Mar: *Mark*; 42. Luk: *Luke*; 43. Joh: *John*; 44. Act: *Acts*; 45. Rom: *Romans*; 46. 1Co: 1 *Corinthians*; 47. 2Co: 2 *Corinthians*; 48. Gal: *Galatians*; 49. Eph: *Ephesians*; 50. Phi: *Philippians*; 51. Col: *Colossians*; 52. 1Th: 1 *Thessalonians*; 53. 2Th: 2 *Thessalonians*; 54. 1Ti: 1 *Timothy*; 55. 2Ti: 2 *Timothy*; 56. Tit: *Titus*; 57. Phm: *Philemon*; 58. Heb: *Hebrews*; 59. Jam: *James*; 60. 1Pe: 1 *Peter*; 61. 2Pe: 2 *Peter*; 62. 1Jo: 1 *John*; 63. 2Jo: 2 *John*; 64. 3Jo: 3 *John*; 65. Jud: *Jude*; 66. Rev: *Revelation*.

Citation Convention for the Bible and the *Koran*

All the chapter and verse Bible citations are two-digit, for example, Mat 01:01, except for *Psalms*, which has three-digit chapter references. Leading zeroes are used when necessary, for example, Psa 001:01. This method of citation means that the chapter and verse citations sort numerically in search engines and indexes.

All the chapter (*Sura*) and verse (*Ayat*) citations for the *Koran* are three-digit (*K* 009:005). “*Sura(h)*” is Arabic and refers to the 114 chapters of the *Koran*.

A quirk involving *Koran* citation is that some translations break down the verses differently. Hughes wrote that Arabic versions follow five different numbering systems 6,239 in the *Kufa* version, 6,204 in the *Basra* version, 6,225 in the *Shami* version, 6,219 in the *Makka* version and 6,211 in the *Madina* version.⁴⁶⁴⁹

⁴⁶⁴⁹ Hughes. *Dictionary*, p. 489, *Qur'an* entry, right column, bottom.

Translation citation systems vary too. A case in point is Rodwell's English translation of the *Koran* has 6,151 verses.⁴⁶⁵⁰ A verse citation in one version may be plus one verse or minus one verse in a different edition.⁴⁶⁵¹ This book uses the verse citation system commonly used in the online English translations of the *Koran*.

Just as the *Koran* has different versifications, so do different *Hadith* collections. This authors uses the citation scheme found in the online MSA-USC *Hadith* Database. A few quotations found in this book use the citation as given by the quoted author, which may not match the online citation system.

Bible Version Abbreviations

† *KJV: King James Version of the Bible* (English)

† *LXX: The Septuagint*

† *MT: The Masoretic Text* (Old Testament Hebrew and Aramaic)

† *NIV: New International Version*, 1984 (US English Bible)

† *RSV: Revised Standard Version*, 1952 (English Bible)

† *YLT: The English Young's Literal Translation of the Holy Bible*, 1862/1887/1898, by J. N. Young

Date Abbreviations

Jan: January; Feb: February; Mar: March; Apr: April; May: May; Jun: June; Jul: July; Aug: August; Sep: September; Oct: October; Nov: November; Dec: December.

| Other References (Also see the Selective Bibliography) | |
|--|---|
| 2Ma | Second Maccabees (Intertestamental apocryphal book) |
| ANS | American Numismatic Society, 96 Fulton Street (Lower Manhattan), New York, amnumsoc.org/search |
| <i>Adam Clarke Commentary</i> | <i>Adam Clarke Commentary on the Bible</i> , Hunt & Eaton, Vancouver, BC, Canada, 1884 (online). |
| <i>AnsweringIslam.org</i> | <i>Answering Islam</i> ministry |
| <i>Arutz-Sheva</i> | <i>Arutz-Sheva</i> (Israelnationalradio.com) |
| CCC | <i>Catechism of the Catholic Church</i> : scborromeo.org/ccc.htm , christusrex.org , etc. |
| CEE | <i>Columbia Electronic Encyclopedia</i> |
| C&R | <i>Clarity & Resolve</i> web blog by Patrick O'Brien |
| CNN.com | Cable News Network |
| DP | Daniel Pipes' articles & web blogs are at DanielPipes.org . Meforum.org and campuswatch.org . are related sites. |
| DSS | Dead Sea Scrolls (from the <i>Qumran</i> Caves) |
| DW | <i>DhimmiWatch.org</i> (Robert Spencer's web site) |
| EB | <i>Encyclopedia Britannica</i> |
| FPM | <i>Front Page Magazine</i> (FrontPageMag.com) |
| <i>Haaretz.com</i> | <i>Ha'aretz</i> (<i>Israeli newspaper</i>) |
| <i>Hadith</i> | Report of the sayings or actions of <i>Muhammad</i> or his |

⁴⁶⁵⁰ Robertson. *Secrets*, p. 92.

⁴⁶⁵¹ Warraq. *What*, Appendix B: "Converting Fligel *Koranic Verse Numbers* Into Standard Egyptian," p. 751-752.

companions, together with the tradition of its chain of transmission. Individual reports are called *aHadith*. The plural is either *Hadith* or *Hadiths*. The *Hadiths* are also called *Sunna*. Searchable *Hadith* collections can be found online, for example, at: usc.edu/dept/MSA/fundamentals/HadithSunnahl.

| | |
|------------|---|
| IMRA | Independent Media Review Analysis (imra.org.il) |
| ISBE | <i>International Standard Bible Encyclopedia</i> , James Orr (editor), Wm. B. Eerdmans Publishing Company, 1934 (online). |
| Jpost.com | <i>The Jerusalem Post</i> . |
| JW | <i>JihadWatch.org</i> (Robert Spencer's web site) |
| K or Koran | The sacred text of <i>Islam</i> , considered by <i>Muslims</i> to contain the |

revelations of God to *Muhammad*. Also spelled *Alcoran* and *Quran*.

With at least 164 War verses mentioning expeditions, fighting and plunder, the *Koran* is incitement to violence. Many *Muslim* view the *Koran* as being their license to kill infidels. In fact this is why (as *Islam-Online.net* reported)...

...the religious administration of the *Muslims* of *Dagestan*, a republic of the Russian Federation, has decided to ban circulation of the Russian versions of the holy *Qur'an*, as well as...books of prophetic *Sunna* (Tradition) as well as some *Islamic* books...due to its keenness on "fighting terrorist and fanatic ideas..."⁴⁶⁵²

For more on how the *Koran* was written to turn *Muslims* into terrorists, see the Khidr-Second Lamech Logic table.

Major translations of the *Koran* can be found online, as at *Quranbrowser.com*, one can search on these translations: Sher Ali, *Khalifa*, Palmer, *Pickthall*, Rodwell, George Sale, Shakir, Yusuf Ali, the Transliterated Arabic and others beside.

The content of the *Koran* seems to go back to *Muhammad* but it is clear that the *Koran* has been collated and edited. The text has been reworked and updated somewhat to bring the language up to date, and vowels were added.

There are a lot of anachronisms in the *Koran* but no anachronisms involving events after *Muhammad*'s lifetime. The *Koran*'s contents are entirely consistent with the accepted idea that *Muhammad* wrote the *Koran* in *Makka* and *Madina* between 610 and 632 AD.

There are no early sources saying the *Koran* was concocted at a later date. The *Shias* however allege that one chapter laudatory of Ali is missing, and some say a precept for stoning adulterers was removed from the *Koran*. This precept is found in *Sharia* law and many *Hadiths*.

The Arab Christian, John of Damascus (~675 to ~749 AD), received an *Islamic* education until age twelve. He learned "the books of the *Saracens*," which has been taken to mean "memorizing the *Quran* and the *Hadith* literature as well as Arabian poetry."⁴⁶⁵³

John was age twelve in 687 AD, a mere 55 years after *Muhammad* died. One would think that he would have known whether the *Koran* was a forgery or not. Yet he says that *Muhammad* even gave the titles to all 114 *Suras*:

This *Muhammad*...composed many idle tales, on each of which he prefixed a title, like for example the discourse of *The Woman* [really, *The Women* (K 004)]...*The Camel* [K 007:077; 091:014]...*The Table* [(K 004)] ...*The Heifer* [(K 002)].⁴⁶⁵⁴

⁴⁶⁵² Ahmed, D. "Dagestan Bans Russian Versions Of *Qur'an*," *Islam-online*, 17 May 2004, *DW*.

⁴⁶⁵³ Sahas, *Heresy*, p. 40.

⁴⁶⁵⁴ Sahas, *Heresy*, pp. 137-141; see also p. 90-93.

The Dome of the Rock, built in 691 AD, has a long inscription that paraphrases or echoes the *Koran* throughout. Thus all the evidence seems to indicate that at least the bulk of the *Koran* came from *Muhammad*'s own mouth.

LGF *Little Green Footballs*, by Charles Johnson. *LGF* is a web blog (littlegreenfootballs.com/weblog) in the web blogosphere that documents the ongoing *Islamic* hatefest targeting *Israel*, the West and all things deemed un-*Islamic*.

| | |
|---------------------|---|
| MEMRI | Middle East Media Research Institute (memri.org). |
| NRO | <i>National Review Online</i> (nationalreview.com) |
| New Testament | New Testament. The original was written in <i>Koine</i> Greek. |
| Nypost.com | <i>The New York Post</i> . |
| Nytimes.com | <i>The New York Times</i> . |
| Opinion Journal.com | <i>Wall Street Journal</i> , Editorial Page, <i>Opinion Journal</i> . Often refers to James Taranto's weblog: "Best of the Web Today." |
| Old Testament | Old Testament (Jewish <i>Tanakh</i>). The original was written mostly in Hebrew but some later chapters were written in Aramaic. |
| Pickthall | Pickthall, Mohammad Marmaduke. <i>The Meaning of the Glorious Quran</i> , London, 1930 AD. This is a translation of the <i>Koran</i> , despite its being entitled as though it were a commentary. |
| Shakir | Shakir, M. H. <i>Holy Quran</i> , New York, 1982 AD. |
| Sunna(h) | The way of life prescribed as normative in <i>Islam</i> , based both on the teachings and practices of <i>Muhammad</i> as recorded in the <i>Hadiths</i> , the <i>Koran</i> , and in less authoritative books that record traditions. |
| TSK | <i>The Treasury of Scriptural Knowledge</i> , by Canne, Browne, Blayney, Scott, <i>et al.</i> , ~1880 AD, with introduction by R. A. Torrey. |
| Washpost.com | <i>The Washington Post</i> |
| Washtimes.com | <i>The Washington Times</i> |
| Wnd.com | <i>World Net Daily</i> |
| Yusuf Ali | See the Selective Bibliography to find bibliographical entries on <i>Yusuf Ali</i> 's <i>Quran</i> translation and commentaries. |

Finding References and Books Online

For books, check online library catalogues and online libraries such as:

The US *Library* of Congress (loc.gov), COPAC (copac.ac.uk/copac), the British *Library* (bl.uk), libdex.com, sunsite.berkeley.edu/Libweb, Google Book Search and Amazon's Search Inside.

Glossary

General Notes

The reason that there are many spellings of *Islamic* words is not due to sloppiness on anyone's part. Many older spellings are of Turkish origin but modern spellings reflect the Arabic. Moreover, many spellings have been passed down from Medieval times through Western languages—all of which have changed over time.

The definitions of words and abbreviations not listed below can be found on web sites such as: Britannica.com™, Infoplease.com™, GuruNet.com™ and Internet search engines such as Google.com.™

Italics as used in this book tend to highlight titles of books and publications, as well as transliterated foreign words, foreign place names and the like.

Any bolding in quotations in this book is Yoel Natan's way of emphasizing certain text to make a point. The bolding is not found in the original source.

Square brackets [] in quotations indicate Yoel Natan's comments, unless otherwise noted. Any braces { } or parentheses () in quotations represent punctuation found in the original quotation in the cited source, and are not Yoel Natan's comments.

| English-Arabic Who's Who | | | |
|--------------------------|--|-----------------|--------------------------------|
| English | Transliteration | English | Transliteration |
| Aaron | <i>Harun</i> | John (any John) | <i>Yahya</i> |
| Abel | <i>Habil</i> | Jonah | <i>Yunus</i> |
| Abraham | <i>Ibrahim</i> | Joshua | <i>Yusha</i> |
| Adam | <i>Adam</i> | Joseph | <i>Yusuf</i> |
| The Antichrist | <i>Dajjal</i> | Korah | <i>Qarun</i> |
| Cain | <i>Qabil</i> | Lot | <i>Lut</i> |
| David | <i>Daud/Dawood</i> | Mary | <i>Marium</i> |
| Elijah | <i>Elias/Ilyas/ Ilyasin/Alyasa</i> | Michael | <i>Mikail</i> |
| Enoch | <i>Idris</i> | Miriam | <i>Kulthum</i> ⁴⁶⁵⁵ |
| Ezra | <i>Uzair</i> | Moses | <i>Musa</i> |
| <i>Gabriel</i> | <i>Jibril</i> | Noah | <i>Nuh</i> |
| <i>Gog and Magog</i> | <i>Yajuj and Majuj</i> | Pharaoh | <i>Firaun/Firon</i> |
| Goliath | <i>Jalut</i> | Saul | <i>Talut</i> |
| Hagar | <i>Hajar</i> | Solomon | <i>Sulaiman</i> |
| Isaac | <i>Ishaq</i> | Terah | <i>Azar</i> |
| Ishmael | <i>Ismail</i> | Jesus, Yeshua | <i>Isa</i> |
| Jacob | <i>Yacub</i> | Zechariah | <i>Zakariya</i> |
| Job | <i>Aiyub</i> | | |

⁴⁶⁵⁵ *Miriam* (Arabic: *Kulthum*) is found in *Islamic* traditions, but not in the Arabic *Koran*. The *Koran* records how *Muhammad* thought that Mary and Miriam were one person, i.e. *Muhammad* thought the Virgin Mary was the sister of Moses and Aaron.

English-Arabic Glossary Index

Glossary Entry (page number): & Symbol (1099); 9/10 (1100); 9/11, or 9/11/2001 (1100); 24-7-365 (1100); 'Abd (1101); Abrogation (1101); Abu (1101); Abdullah (1101); AcaDhimmi (1101); AD/AH Dates (1102); Adhan (1103); aJ (1103); aJl (1103); a.k.a. (1103); Alam (1103); Alhamdulillah (1103); Allah (1103); Al-Qaeda (or Al-Qaida) (1103); Arafat (1103); AS or S (1103); aU (1104); aUl (1104); Ayat (1104); BH or BAH (1104); Bakhkh (1104); b. (Ibn/Bint) (1104); Bait (1104); Bismillah (1104); bk. (1104); Burk(h)a (1104); CAIR (1104); ch. (1105); Circa (1105); Dar Al Harb (1105); Dar Al Islam (1105); Dawa(h) (1105); Dhabh (1105); Dhimmi (1105); Din (1108); Eid Al Fitr (1108); Eid Al Adha (1108); En masse (1108); et al. (1108); Etc. (1108); Eurabia; (1108); Fatwa (1109); FGM (1109); Fn. (1110); Giaour (1110); Hajj or Haj (1110); Hajji (1110); Halal (1110); Hanif (1110); Hatim (1110); Henotheism (1110); Heyl (1110); Hijab (1110); Hijr (1110); Hijri (1110); Hilal (1110); Houris (1110); Hudna (1110); Iblis (1110); Idem (1111); Le. (1111); Iftar (1111); Ihram (1111); Ilah (1111); Imam (1111); Injeel (1111); InshAllah (1111); In toto (1111); Islam (1111); Islamism (1112); Islamist (1112); Islamo-Christian (1112); Islamophobia (1113); Isnad (1116); Jamara (1116); Jihad (1116); Jinn (1117); Jizya (1117); Kaaba (1118); Kafir (1118); Kaffiya (1118); Kalima (1118); Khalifa (1118); Khalifat (1118); Khatib (1118); Khutba (1118); Kibla(h) or Qibla(h) (1118); Kiswa (1118); Kitman (1119); Koran (1119); Kufic (1119); Laicist (1120); Madrasa/Madrassah (1120); Mahdi, The (1120); Maksura (1120); Mansukh (1120); Maqam (1120); Masjid (1120); Massiah Ad-Dajjal (1120); Makkah (1120); Metathesis (1120); Mihrab (1120); Miraj (1120); Minaret (1120); Minbar/Mimbar (1120); Moderate Muslims (1120); Monolatry (1120); Mosque (1120); Mumin (1120); Muezzin (1120); Mujahid (1120); Muqattaat (1120); Muslim (1121); Nasi (1121); Nasikh (1121); Naskhi (1121); Nymphomania (1121); no. (1121); para. (1121); PC-AIDS/PC-ASS (1121); PBUH (1121); Purgatory (1134); Qarina (1134); Raka (1134); Ramadan (1134); Rasul (1134); Sae (1134); Salaam (1134); Salat (1134); Sakina (1134); Satyriasis (1135); SAW (1135); Shahada (1135); Shahid (1135); Sharia law (1136); Sheikh or Shaykh (1137); Shirk (1137); Sic (1137); Sira/Sirat/Seerat (1137); Sqq. (1137); Suicide-bombing (1138); Sujud (1142); Sunni(te) (1142); Sura(h) (1142); Sutra (1142); SWT (1142); Tafsir (1142); Takbir (1142); Takfir (1142); Takiya (1142); Tasbih (1143); Taurat (1143); Tawaf (1143); Tu Quoque (1143); Turnspeak (1143); Ulama (1143); Umma (1143); Umra (1143); V/Vss. (1143); Vice versa/ vv. (1143); vol./Vols. (1143); WMD (1143); WoT (1143); WWMD? (1143); Wudu (1143); Yahveh (1143); Yeshua (1143); Zakat (1143); Zamzam (1143)

English-Arabic Glossary

| | |
|------|--|
| & | Amperсанд conjunction meaning "and" |
| 9/10 | Used as an adjective, as in "9/10 thinking." A 9/10 politician |

believes that terrorism is a matter for law enforcement rather than for the intelligence services and the military. A 9/10 politician believes in the old style of defense where a nation attacks only when there is an imminent threat, or one has already been attacked.⁴⁶⁵⁶

⁴⁶⁵⁶ Pipes, Daniel. "9/10 vs. 9/12 on 11/2 [election day]," DP, 26 Oct 2004.

| | |
|--------------------|---|
| 9/11, or 9/11/2001 | On this date, terrorists destroyed the twin towers of the World Trade Center skyscrapers in New York while <i>Muslims</i> around around the world cheered and then named their newborns Usama. 9/11 was an infomercial showing that <i>Islam</i> was really a suicide/killing cult whose members gleefully end the lives of non-believers—all this despite its claims to being a Religion of Peace. TM |
|--------------------|---|

Before 9/11, Khidr-Second Lamech Logic terrorism was considered a law enforcement matter. The scale of the 9/11 attack necessitated the Global War on Terror (GWOt, or often just WoT) and the involvement of entire governments and their militaries.⁴⁶⁵⁷ In 2006 Donald Rumsfeld started saying "The Long War."⁴⁶⁵⁸

9/11 was the date that Americans found out that many *Muslims* cheered the attack. The footage of cheering crowds really was shot on 9/11 and was not recycled from a previous date as some *Muslims* claimed.⁴⁶⁵⁹ Many Americans asked "Why do they hate us?" but few people ask this question after familiarizing themselves with the *Koran*, *Hadith*, *Sira*, *Fatwas* and such.

9/11 has become a synonym for mega-terror attacks. Since *Israel* is so small, each time a miniskirt-chasing suicide-bomber kills several people, it is said to proportionally feel like a 9/11. *Bali* experienced its "9/11" attack on 12 October 2002 when 202 people, many of them Australians, died in an attack on night clubs.

Russia has experienced two instances of terrorist attacks that were said at the time to be Russia's 9/11. In one week in 2002, 33 terrorists and 128 hostages died in a Moscow theatre. In one week in 2004, two female suicide-bombers felled jets south of Moscow, a suicide-bomber blew herself up in Moscow, and about 331 people died after being taken hostage at an elementary school in *Beslan*, Russia.

Spain and some say "Old" Europe, experienced its 9/11 two and a half years after 11 Sep 2001. On 11 March 2004, several bombs exploded in commuter trains in *Madrid*, killing about 200 people. The *Madrid* attack in 2004 is now called 3/11. On 7 July 2005 suicide-bombers struck London's "Tube" subway and a double-decker bus, killing over fifty people. This is called 7/7.

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

...the enemy is 'Islamist terrorism... not just 'terrorism,' some generic evil'...*Islamist* terrorism is 'the 'catastrophic threat' facing the US'...[the] US strategy, therefore, must be to dismantle *Al-Qaeda*'s network and 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,' and that their goal, based on a 'long tradition of extreme intolerance' was 'to rid the world of religious and political pluralism.'⁴⁶⁶⁰

AcaDhimmis were partly responsible for the fact that 9/11 came as a shock to most Westerners rather than as an anticipated event (see the *acaDhimmi* definition).

| | |
|----------|---|
| 24-7-365 | 24 hours per day, seven days a week, 365 days per year. |
|----------|---|

⁴⁶⁵⁷ Pipes, Daniel. "Democrats Unlearn 9/11," *DP*, 7 Jan 2004.

⁴⁶⁵⁸ "Rumsfeld: Pentagon preparing for 'The Long War,'" *jpost.com*, 2 Feb 2006.

⁴⁶⁵⁹ "CNN used old footage...false," *Urban Legends*, *snoopes.com*, 23 Sep 2001.

⁴⁶⁶⁰ Pipes, Daniel. "The 9/11 Report's Straight Shooting on *Islamist* Terror," *FPM*, 27 Jul 2004; and "Weblog: Calling *Islamism* the Enemy," *DP*, 29 Jan 2004.

| | |
|------------|--|
| 'Abd | 'Abd means "servant" or "slave." Other forms are 'Abda, 'Abdu. |
| Abrogation | Arabic: <i>Naskh</i> . There are contradictory verses in the <i>Koran</i> , such |

as those few verses that call for peace and tolerance of other faiths versus the many verses that call for *Jihad* warfare and intolerance of other faiths. *Muhammad* was aware of this and stipulated that later verses (*Nasikh*) always abrogate the earlier verses (*Mansukh*) (*K* 002:106; 017:086; 016:101). Earlier tolerance verses are automatically considered *Makkan* and later War verses are automatically considered *Madinan*.

Incredibly, *Muslim* tradition relates that a goat abrogated two verses:

The verse[s] of stoning [an adulterer], and of suckling an adult ten times [*Sic* ?!], were revealed, and they were (written) on a paper and kept under my bed. When the Messenger of *Allah*...expired and we were preoccupied with his death, a goat entered and ate away the paper.⁴⁶⁶¹

The reason the goat is introduced in tradition seems to be the existence of a *Hadith* that says that the punishment for stoning is found in the *Koran* (which, by the way, is not the case):

Stoning is a duty laid down in *Allah's* Book for married men and women who commit adultery when proof is established, or it there is pregnancy or a confession (*Sahih Muslim*, bk. 17, ch. 4, no. 4194).

| | |
|-----------|--|
| Abu | Abu means "father." <i>Abi</i> is the genitive and <i>Aba</i> is accusative. |
| Abdullah | Common name meaning "son (or slave) of <i>Allah</i> ." |
| AcaDhimmi | An academic, often a tenured aphid on collegiate ivy, who is a |

Dhimmi. See the *Dhimmi* definition. *AcaDhimmis* are to *Dhimmitude* what Holocaust Deniers are to the Holocaust.

If there were awards for the *AcaDhimmi* category, they would be: Outstanding *Jihad* Apologist, Outstanding Counter-terrorism Sabotager, Outstanding Media Manipulator and Outstanding *Dhimmitude* Advocate.⁴⁶⁶² *AcaDhimmis* were largely responsible for 9/11 and for US foreign policy failures because they mischaracterized to the public and leaders the true nature of *Islam* and *Jihad*.⁴⁶⁶³

AcaDhimmis like to say things like "*Islamophobes*' demonization of *Islam* may lead to a genocide just as the demonization of the Jews led to the Holocaust" (see *Islamophobia* in this Glossary). The *acaDhimmis* know this last statement is poppycock since, for starters, the *Nazis* were genetic racists with a twisted morality, while *Islam's* critics merely attack *Islam's* murderous, supremacist ideology (*K* 003:139; 005:056; 008:030; 009:029, 033; 048:028; 061:009). Besides, *Islam* is not a race. One can change his mind after hearing valid criticism of an ideology but one cannot readily change his or her DNA.

AcaDhimmis' avoidance of controversial issues is a survival mechanism in today's intolerant, shuttered, one-party system educational establishments. Professors must also watch out for *Muslim* student spies and thought-police recruited by *Muslim* organizations who:

- Ⓒ Try to get the professor fired if the course is not "taught in a pious, Sunday-school manner."

⁴⁶⁶¹ Musnad Ahmad Bin Hanbal. vol. 6. p. 269; Sunan Ibn Majah, p. 626; Ibn Qutbah, Tawil Mukhtalafi'l-Hadith (Cairo: Maktaba Al-Kulliyat Al-Azhariyya. 1966) p. 310; As-Suyuti, ad-Durru'l-Manthur, vol. 2. p. 13; and Ishaq. *Sirat*, pp. 684-685.

⁴⁶⁶² Pipes, Daniel. "I Am a Runner-up for an 'Islamophobia' Award, *DP*, 26 Jun 2004.

⁴⁶⁶³ Phares, Walid. "9/11: A Failure of Academia," *FPM*, 28 Jul 2004.

- Ensure that “courses serve *Dawa* purposes, namely that they attract converts to *Islam*.”
- Enforce “incipient *Dhimmitude*, a state in which (among other features) non-Muslims [teachers and students] dare not say anything critical about *Islam* and *Muslims*.”⁴⁶⁶⁴

Daniel Pipes lists some traits by which *acaDhimmis* can be identified:

- *Incompetent*: They consistently get the basics wrong. Militant *Islam* they portray as a democratizing force. Osama Bin Laden and *Al-Qaeda* they dismiss as irrelevant. The Palestinian Authority they predict to be democratic. So consistently wrong are the academics that government officials have largely stopped asking them for advice.
- *Adversarial*: Many *acaDhimmis* are hostile to US national interests. Thus the Middle East Studies Association (MESA) board has recommended that its members ‘not seek or accept’ US government funded scholarships. That three specialists were recently indicted on terrorism charges caused no alarm among their colleagues.
- *Intolerant*: The field is hobbled by political uniformity and an unwillingness to permit alternate viewpoints. In one infamous case at Berkeley, the section leader of a course on Palestinian poetics made this bias explicit in the course catalog (‘Conservative thinkers are encouraged to seek other sections’).
- *Apologetic*: Specialists generally avoid subjects that reflect poorly on their region, such as repression in Saddam Hussein’s *Iraq*, *Muslim* anti-Semitism and chattel slavery in *Sudan*. The MESA president recently discouraged studying what he called ‘terrorology.’ Specialists sometimes actively deceive, for example, by denying that *Jihad* historically has meant offensive warfare.
- *Abusive*: Specialists too often coerce students into regurgitating a party line and penalize freethinkers with lower grades.⁴⁶⁶⁵

Students may one day realize that the just-so stories their professors spoon fed them are mostly bunk:

They [students] were simply told so by a professor they trusted. Ultimately, these students must face the fact that they have been personally betrayed by professors and other academics who don’t really care about them at all and have misled them on a whole host of issues—including probably everything political.⁴⁶⁶⁶

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| AD/AH Dates | Early <i>Islamic</i> coins are often dated by the <i>Hijri</i> (AH) calendar (also spelled <i>Hegira</i> , <i>Hejira</i> and <i>Hijrah</i>). The Latin <i>Anno Hijri</i> is abbreviated “AH.” The AH abbreviation is similar to the AD abbreviation. AD is the abbreviation for the Latin <i>Anno Domini</i> , meaning “Year of our Lord.” BH or BAH, meaning “Before AH” is similar to BC, meaning “Before Christ.” BH is before Year One (622 AD) of the <i>Hijri</i> religious calendar, and BC is before Year One of the Gregorian secular calendar. |
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The *Islamic* Era year AH Year One is 622 AD, the year *Muhammad* fled from *Makka* to *Madina*. Since the *Islamic* religious calendar is based on the lunar year, it is eleven days shorter than the solar year. This fact causes the *Islamic* month of

⁴⁶⁶⁴ Pipes, Daniel. “Islamists Police the Classroom,” *WND*, DP, 2 Jan 2004.

⁴⁶⁶⁵ Pipes, Daniel. “Saving Mideast Studies,” *DP*, 18 Sep 2003.

⁴⁶⁶⁶ Bruce, Tammy. “My Brush with the Campus Thought Police,” *FPM*, 2 Dec 2003.

Ramadan to drift through the West's solar calendar, and the seasons to drift through the *Hijri* religious calendar.

To roughly determine the AD date from the AH date, multiply the AH date by 0.97 and then add 622 years. To figure the approximate AH date from the AD date, subtract 622 from the AD date and then multiply the result by 1.03. There are web sites that convert *Hijri* to Gregorian dates and *vice versa*.

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| <i>Adhan</i> | Call to Prayer voiced from <i>Minarets</i> by <i>Muezzin</i> (Arabic: <i>Muadhdhin</i>). Also spelled <i>Athan</i> or <i>Azan</i> . |
| <i>aJ</i> | <i>aJ</i> is a representation of an Arabic word using English letters. The English transliteration of <i>aJ</i> is <i>Lahu</i> , meaning "to him," or "to Him," with <i>Allah</i> usually being understood when "Him" is capitalized. See <i>aJl</i> , <i>aU</i> and <i>aUl</i> . These Arabic words are listed in the vocabulary section of Plant's book on <i>Coins</i> . |
| <i>aJl</i> | This is a representation of an Arabic word using English letters. The English transliteration of <i>aJl</i> is <i>Ilah</i> , meaning "god." See <i>aJ</i> . |
| a.k.a. | Also known as |
| <i>Alam</i> | A sign. There are many signs of <i>Allah</i> , including the crescent. For more information on the association of the name <i>Allah</i> with crescent finials, see especially the <i>Lahut</i> and Turkish <i>Blessing</i> Index entries. |
| <i>Alhamdulillah</i> | "Praise be to God." |
| <i>Allah</i> | In its common usage <i>Allah</i> is an abbreviation meaning "the God," and is formed from the Arabic: <i>Al Ilah</i> . In its common usage <i>Allah</i> cannot stand for small "g" god(s), but theologically speaking, <i>Allah</i> is a demonic moon-god and the <i>Allah</i> of the <i>Koran</i> is by no means the God of the Bible. The <i>Allah</i> demon said "I will make myself like the Most High," and those who are perishing, because they refuse to love the truth and so be saved, say that <i>Allah</i> is the Most High (Isa 14:14; 1Co 01:18; 2Co 04:03; 2Th 02:10). |
| <i>Al-Qaeda</i> (or <i>Al-Qaida</i>) | A global <i>Islamist</i> terrorist group. <i>Al-</i> is Arabic for "the," and <i>Al-Qaeda</i> is Arabic for "the camp." <i>Al-Qaeda</i> 's godfather and mentor is <i>Usama Bin Laden</i> (UBL). |
| <i>Arafat</i> , Mount | Mountain outside of <i>Makka</i> visited by <i>Hajjis</i> on the major annual <i>Hajj</i> pilgrimage. <i>Yasar Arafat</i> was a PLO terrorist. |
| AS or S | Abbreviation for " <i>Alaihi Salaam</i> ," which means " Peace be upon him (PBUH)." AS and PBUH are synonymous abbreviations that <i>Muslims</i> write after the name <i>Muhammad</i> , Christ and other religious notables. PBUH means " Peace be upon him ." Sometimes the AS is abbreviated to just S, for example, <i>Muhammad</i> (S). |

AS and PBUH are synonymous abbreviations that *Muslims* write after the name *Muhammad*, Christ and other religious notables. PBUH means "**Peace be upon him**." Sometimes the AS is abbreviated to just S, for example, *Muhammad* (S).

AS is slightly different from the traditional *Muslim* greeting between *Muslims* "Peace be with you" (*as-Salamu 'alaykum*). SWS is a similarly used, but less common, abbreviation found after the name of *Muhammad*.

Other less common similar abbreviations used after the mention of *Muhammad*'s Companions are RTA and RAA, meaning "May *Allah* be pleased with him" (Arabic: *Radhi Allah 'Anhu*).

The practice of using the blessing after a name may have paralleled the Jewish practice of using a curse after certain names, as in Hitler (*Yimach Shmo Ve-zichro*), meaning "May his name and memory be forgotten (or obliterated)."

Since *Muhammad* was a mass murderer and his *Koran*-inspired *Jihad*'s have murdered millions, the reader may wish to substitute "a **pox be upon him**" for PBUH, and pray that *Muhammad*'s rule from the grave ends soon.

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| <i>aU</i> | This is a representation of an Arabic abbreviation using English letters. The English transliteration of <i>aU</i> is <i>Li-'llah</i> . <i>Li-'llah</i> is a contracted form of <i>Li-Allah</i> , meaning "to Allah" or "for Allah." See <i>Allah</i> and <i>aJ</i> . |
| <i>aU</i> | This is a representation of the Arabic word for <i>Allah</i> using English letters. See <i>aJ</i> and <i>Allah</i> . |
| <i>Ayat</i> | A verse in a chapter (<i>Sura</i>) of the <i>Koran</i> . See <i>Sura</i> . |
| BH or BAH | Before AH. See "AD/AH Dates" for an explanation. |
| <i>Bakhkh</i> | A backwards J symbol that means "Glory be to Allah." See the coins appendix for a discussion and illustrations. |
| <i>b. (Ibn/Bint)</i> | <i>Ibn</i> means "son," and <i>Bint</i> means "daughter." Similarly, the Hebrew for son is <i>Ben</i> and daughter is <i>Bat</i> . |
| <i>Bait</i> | House, temple, shrine. <i>Bait</i> is related to the word <i>betyl</i> . |
| <i>Bismillah</i> | Expression meaning "In the Name of Allah." |
| <i>bk.</i> | Abbreviation meaning "book." |
| <i>Burka</i> | An enveloping robe or amorphous sack that <i>Muslim</i> women |

often wear for enforced, excessive modesty and for personal safety. Since women are second-class citizens in *Islamic* countries, they need to protect themselves from ogling since women barely have any recourse to the law under *Sharia* law in case they are raped or sexually assaulted. In fact women who are raped are often punished for fornication or adultery if they report the rape to the police.

Since women in many *Islamic* countries are sequestered indoors and otherwise wear concealing clothing outside, they often suffer from soft bones brought on by a Vitamin D deficiency. Vitamin D is produced by sunlight hitting bare skin.

In Egypt, a veil cloth covering the face from the eyes down is called *Niqab*. A full body wrap except for the eyes is called an *Abaya* in *Saudi Arabia*, but a *Chador* in *Iran*, *Pakistan*, *Afghanistan* and *India*.

Some *Muslim* women in or from *Pakistan* and *India* wear a *Sari* (or *Saree*), which is a long wide cloth first wrapped around the lower half of the body to create a skirt. The remainder is draped over the shoulder and sometimes covers one arm or the head.

The color of baggy *Burka*-like sacks in *Saudi Arabia* is mostly black, but blue in *Afghanistan*. The *Burkas* most often have a head covering that is one piece with the robe or gown. The head covering has a netted screen for viewing purposes. *Burka* is also spelled *Burqa* and *Burkha*. Another style of dress for women is the *Jilbab*, an ankle-length gown that covers the entire body but not the face and hands.

Muslim men often wear a *Galabiyya* (also spelled *Djellaba(h)*, *Jellaba*). The *Galabiyya* is a loose, hooded and long (often ankle-length) garment with full-length sleeves. Another popular garb is the white *Dishdash(ah or as)* tunic, but persons of stature (e.g. the wealthy, officials, clerics) often wear flowing robes or Western clothing.

Some accessories that *Muslims* wear are sandals or flip-flops and skullcaps. The round knitted skullcap or tuque that *Muslim* men wear, a *Kufi*, is worn like the Jewish *Kippa* or *Yarmulke*, but is often as large as a cereal bowl.

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| CAIR | Council on American-Islamic Relations poses as <i>Islam</i> 's public relations firm and has staff that pose as civil rights activists, but Daniel Pipes states: "...CAIR, with <i>Saudi</i> financing, is the attack dog of <i>Islamist</i> institutions in the United States. CAIR has two primary goals: to help build <i>Hamas</i> against |
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Israel and to promote militant *Islam*'s agenda here. Its people are all over the place, extremely active, but they are the totalitarians among us, the front for the enemy in this country, and they should be shunned, as David Duke or Louis Farrakhan is shunned.' In fact three CAIR staff members...have been convicted on mail fraud and terrorism-related charges.⁴⁶⁶⁷

CAIR was named as a defendant in a 9/11 terror lawsuit in late 2004.⁴⁶⁶⁸

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| ch. | Abbreviation for "chapter." |
| <i>Circa</i> | <i>Circa</i> (or ~) is used with dates and means "approximately." |
| <i>Dar Al Harb</i> | "Abode of War" where non-Muslims rule. |
| <i>Dar Al Islam</i> | "Abode of <i>Islam</i> " where Muslims rule, <i>Sharia</i> law is imposed and Islamic terrorists are trained and harbored. One could also say it is the Abode of the Devil. |
| <i>Dawa(h)</i> | <i>Dawa</i> is Islamic proselytizing. Muslims are supposed to call |

people to *Islam* before initiating *Jihad* but this is not absolutely necessary. The *Sunni Hanafi* school states:

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].⁴⁶⁶⁹

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| <i>Dhabh</i> | <i>Dhabh</i> (or <i>Dhabiha</i>) the cutting the veins at the top of the neck using a knife, whereas <i>Nahr</i> is cutting the veins lower down in the neck by stabbing with a spear. <i>Dhabh</i> is the more common method but camels are slaughtered using the <i>Nahr</i> method. See <i>Halal</i> , which is the Islamic version of <i>Kosher</i> . |
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| <i>Dhimmi</i> | <i>Dhimmi</i> means "protected one." <i>Muhammad</i> describes <i>Dhimmi</i> s |
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as Christians and Jews who must pay a *Jizya* poll tax, acknowledge the superiority of *Islam* and are in a state of subjection to *Muslims* (K 009:029). *Muhammad* commanded *Muslims* to be kind to *Muslims* and harsh to non-Muslims (K 009:073, 123; 048:029; 066:009).

Abu Khawla explains how *Muslims* classify and treat people differently according to their religion:

'Why did these fundamentalist havens try to hide the truth about the *Darfur* massacre? For starter, we should notice that the matter wouldn't have raised an eyebrow among *Muslim* public opinion had the slaughter targeted non-Muslims. Fighting infidels until they either convert to *Islam* or submit to *Muslims* as *Dhimmi*s, i.e. citizens of second class status under Islamic rule, and pay the *Jizya* (a poll tax), is still considered by *Islamists* to be a religious duty. And the above-mentioned status of *Dhimmitude* is exclusive to the 'peoples of the book,' namely Christians and Jews. Animists, *Hindus* and other 'heretics,' are all considered *Najus* (filthy), i.e. fit for extermination. Today's animists in Southern

⁴⁶⁶⁷ Tassel, Janet. "Militant about 'Islamism'" *harvardmagazine.com*, Jan-Feb 2005, vol. 107, no 3, p. 38, LGF.

⁴⁶⁶⁸ "Weblog: CAIR named as a defendant in 9/11 terror lawsuit," *DP*, 30 Dec 2004.

⁴⁶⁶⁹ Hughes. *Dictionary*, p. 245, right column, *Jihad* entry.

Sudan as well as *Bah'ai* and *Ismailite* [*Shiite*] sects in most *Islamic* countries are learning about it the hard way.⁴⁶⁷⁰

Many provisions of *Dhimmitude* may be relaxed in these modern times on account of Western pressure, but still the conditions are hard enough that *Dhimmis* have emigrated *en masse* out of all *Muslim* countries. Furthermore, not paying the *Jizya* tax means that *Dhimmis* are in more danger because *Islamists* feel justified in attacking *Dhimmis*.

As Bat Yeor, Habib Malik and others have pointed out, the most debilitating aspects of *Dhimmitude* is not the constant discrimination, which are terrible in and of themselves, but the constant physical insecurity of the person and family, and the very real fear that the non-*Muslim* community will cease to exist due to conversion-to-*Islam* pressures, emigration, mob violence, ethnocide, genocide and such.

Dhimmis have good cause for thinking that their lives are always in peril. They live under the discriminatory, medieval *Sharia* law that imposes draconian punishments. *Dhimmis* never know when they will be falsely accused of crimes which carry fines, jail time, amputations or the death sentence.

Even where the government does not enforce *Sharia* law, individual *Muslims* may take it upon themselves to enforce the provisions of *Sharia* law. For instance, *Iraq* was officially a secular state both under Saddam Hussein and afterward. But *Muslims* would firebomb and spray with bullets any Christian place of business that sold wine and pork, as well as those businessmen's homes, because Christians and Jews "are forbidden to openly display wine or pork" (*Umdat Al-Salik*, o11.4(6)).

In just one of many instances of *Sharia*-related killings, two Assyrian Christian children were killed after...

...the family received a photocopied death threat. 'We are warning you, the enemies of God and *Islam*, from selling alcohol again, and unless you stop we will kill you and send you to hell where a worse fate awaits you,' reads the warning, signed by *Harakat Ansar Al-Islam*, the Partisans of *Islam* Movement.⁴⁶⁷¹

A pogrom or mob action by *Muslims* is possible at any time due to some perceived or imagined slight. Rebecca Bynum wrote:

The fear of this kind of mob violence is so strong that *Muslim* parents condition their children from an early age never to criticize *Islam*. This is a mental conditioning so extensive that not only *Muslims*, but also Christians, Jews and others living in any proximity to *Muslims* are likewise so conditioned. Thus wherever *Islam* holds power, it goes un-criticized and therefore, unreformed.⁴⁶⁷²

Examples of mobs and pogroms include:

- "In *Pakistan* in 1997, *Shantinagar*, a Christian town of some 10,000 people, was burned to the ground after a man there was accused of tearing pages from a *Koran*."⁴⁶⁷³
- In 2005 in *Pakistan* 200 Christian homes and a *Hindu* temple in a few locations were burned down and three men were beaten, after a *Pakistani*

⁴⁶⁷⁰ "The Arab Silence on *Darfur*," *MEMRI*, No.835, 28 Dec 2004, *DW*.

⁴⁶⁷¹ Ciezadlo, Annia. "Iraq's Christians consider fleeing as attacks on them rise," *csmonitor.com*, *DW*, 13 Jul 2004.

⁴⁶⁷² Bynum, Rebecca. "Moral Clarity and *Islam*," *JW*, 23 Apr 2005.

⁴⁶⁷³ Marshall, Paul. "Deadly Mistake," *nationalreview.com*, 16 May 2005.

army officer told an illiterate Christian to burn some paper. *Muslim* witnesses claimed that *Koran* verses were written on the paper,⁴⁶⁷⁴

- In *Pakistan*, after a man was accused of being disrespectful to a *Koran*, he went into hiding on a Monday, 18 April 2005, but was spotted on Wednesday, 20 April 2005:

Witnesses said the man was chased through fields and climbed a tree to get away from an angry crowd of up to 500 men. When he refused to come down, someone shot him dead, they said.⁴⁶⁷⁵

- In 2005 in *Sudan*, crowds demanded that an *Islamist* journalist associated with the *Muslim* brotherhood, who was being tried for slighting *Muhammad*, be handed over to the crowd to be murdered.⁴⁶⁷⁶
- In *Nigeria*, a Christian trader, Gideon Akaluka, was accused of tearing pages out of a *Koran* in December 1994. He was rescued by police but was jailed for two years in *Bompai* prison. On 26 December 1996 a mob stormed the jail, beheaded Akaluka and paraded the head on a pike through the streets of *Kano*.⁴⁶⁷⁷

In 2005, in the midst of deadly global anti-American protests that ensued after a retracted *Newsweek* article cited an unnamed source who claimed *Guantanamo* Bay interrogators flushed a killing manual, the *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.⁴⁶⁷⁸

Any statement that puts *Islam* in a negative light can be deemed blasphemy, thereby subjecting a *Dhimmi* or a *Muslim* to a death sentence meted out by mobs or *Sharia* courts, as Robert Spencer wrote:

A cardinal principle of *Dhimmi* laws is that the 'protection' of the *Dhimmis* is canceled if a *Dhimmi* 'mentions something impermissible about *Allah*, the Prophet or *Islam*' ('*Umdat Al-Salik*, 011.10 (5)).⁴⁶⁷⁹

Often the *Dhimmis* did not actually make a blasphemous statement at all, but *Muslims* falsely charge the *Dhimmis* with blasphemy since *Muslims* know that *Dhimmis* are nearly helpless and friendless in the Mideast.

Some *Muslim* public-relations (PR) spokespersons may say that *Muslim* societies are democratic and culturally pluralistic. The PR spokespersons even cite examples of supposed inter-religious harmony such as in Nazareth and Bethlehem which cities have in fact been steadily *Islamized* in recent decades.

Closer inspection reveals that everywhere *Muslims* are in the majority, *Muslims* engage in bullying of Christians, Jews, *Hindus* and all non-*Muslims*. In fact the bullying is far worse and more persistent than what criminal *Mafia*-style gangs dish out.

Without exception, Christian communities in the Mideast are being driven toward extinction. In 2001, a mere twelve million Christians lived in the Mideast and

⁴⁶⁷⁴ "Muslim mobs burn Christian homes," *WND*, 30 Jun 2005, *DW*.

⁴⁶⁷⁵ "Man Accused of Blasphemy Shot Dead," news.yahoo.com, 20 Apr 2005.

⁴⁶⁷⁶ "Sudan editor denies Prophet slur," news.bbc.co.uk, 6 May 2005.

⁴⁶⁷⁷ Okonkwo, Rudolf O. "Worshipping the *Koran*, flushing reason," kwenu.com, 1 Jun 2005, *DW*.

⁴⁶⁷⁸ "Protests spread in Afghanistan over *Koran* desecration," jpost.com, 13 May 2005.

⁴⁶⁷⁹ Spencer, Robert. *DW*, 3 Apr 2004; see the *Sharia* Law entry about *Al-Salik*.

by 2020, only six million will live in the Mideast if current trends continue. Even in Turkey, which is officially secular by its constitution, Christians number only in the thousands. Daniel Pipes wrote:

In Turkey, Christians constituted a population of two million in 1920 but now only some thousands remain.⁴⁶⁸⁰

The population of Constantinople was fifty percent Christian as late as 1914 but in 2005 it is about one percent.⁴⁶⁸¹

The last Orthodox seminary was closed in 1971 and was only reopened in 2004 in Turkey's bid to become part of the European Union. Under Turkish law "the Ecumenical Patriarch of Constantinople must be a Turkish citizen, born and raised in Turkey."⁴⁶⁸² Turks protested the reopening of the seminary, as *EU Business* reported:

Nearly 1,000...stone-throwing...protesters marched to the headquarters of the Greek Orthodox Church in *Istanbul* on Sunday and burned an effigy of the Ecumenical Patriarch Bartholomew I.⁴⁶⁸³

Bat Yeor, Robert Spencer (*DhimmiWatch.org*) and others discuss *Dhimmitude* in books and on web sites. In the *Ottoman Empire*, *Dhimmis* were called *Gavours* and *Rayas*, among other terms.

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| <i>Dhimmi</i> , NOT under <i>Sharia</i> law | Western <i>Dhimmis</i> are non-Muslims who are naïve or are in denial, about <i>Islam</i> 's pernicious religious ideology. |
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Western *Dhimmis* consciously or unconsciously accept a diminished social and religious status in deference to *Muslims*' supersessionist (K 003:067) and supremacist (K 003:139; 005:056; 008:030; 009:029, 033; 048:028; 061:009) beliefs, demands and veiled threats of terrorism.

Western *Dhimmis*, particularly politicians and academics, accede to *Islamists* rhetoric and demands in order not to seem politically incorrect or racist. They also hope to: 1) not become a terrorist assassination target, 2) spare their countries some terrorism and 3) gain the goodwill and gratuities from oil *emirs* and petrol sheikhs.

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| <i>Din</i> | Faith, usually a reference to <i>Islam</i> . |
| <i>Eid Al Fitr</i> | <i>Eid Al Fitr</i> means "Feast of breaking the fast." <i>Eid Al Fitr</i> marks the end of the lunar month of <i>Ramadan</i> , when the crescent-moon marking the start next lunar month appears. See <i>Iftar</i> . |
| <i>Eid Al Adha</i> | <i>Eid Al Adha</i> means "Feast of the Sacrifice." This feast occurs on the tenth day of the <i>Hajj</i> , which is the tenth day of the lunar month of <i>Zulhijjah</i> , which is the twelfth month of the <i>Islamic</i> lunar year. |
| <i>En masse</i> | French: In one group or body; all together. |
| <i>et al.</i> | Latin: <i>Et alii</i> , meaning "and others." |
| <i>Etc.</i> | Latin: <i>Et Cetera</i> , meaning "And the like." |
| <i>Eurabia</i> | The term was coined in the 1970's as the title of a magazine but |

Bat Yeor popularized the term.⁴⁶⁸⁴ *Eurabia* denotes how Western Europe has been invaded by *Muslims*, most of whom came legally or illegally to the European Union states starting in the mid-1950's. Due to graying and shrinking indigenous

⁴⁶⁸⁰ Pipes, Daniel. "Disappearing Christians in the Middle East," *Middle East Quarterly*, Winter 2001, DP.

⁴⁶⁸¹ Hugh, Fitzgerald. "Muslims in the West," *DW*, 26 Aug 2005.

⁴⁶⁸² Spencer. "Turkey: violent protests against Greek Orthodox patriarchate, *DW*, 6 Sep 2004.

⁴⁶⁸³ "Greece condemns Turkish protests outside Greek Orthodox..." *Idem*.

⁴⁶⁸⁴ Bernhard, Brendan. "The Fallaci Code," *laweekly.com*, 15 Mar 2006.

populations and young and burgeoning *Muslim* populations, Bernard Lewis stated that trends indicate that...

...Europe will be *Islamic* by the end of the century," meaning by 2100 AD.⁴⁶⁸⁵

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| <i>Fatwa</i> | An edict issued by a <i>Muslim</i> cleric such as a <i>Mufti</i> or a <i>Muftia</i> , a woman cleric. |
| FGM | Female Genital Mutilation, a.k.a., female circumcision. The US |

State Department web site states that there are four types of FGM, as does the National Organization of Circumcision Information Resource Centers (nocirc.org).

The first three types of FGM are progressively worse, while the fourth pales in comparison to the first three types. Most often no anesthesia and no antiseptics are used, and the cutting instrument can be scalpels, knives, broken glass, used razor blades or whatever is available. The four FGM types are:

- ☉ FGM Type I: Clitoridectomy (cutting out the clitoris and sometimes the clitoral hood).
- ☉ FGM Type II: Excision (removing both the clitoris, clitoral hood and inner vaginal lips).
- ☉ FGM Type III: Infibulation (excision of the clitoris, as well as the inner and outer vaginal lips, and the stitching together of the vaginal opening, except for tiny holes to release urine and menses).
- ☉ FGM Type IV: Pricking, piercing and incising (the organs may heal or scar, depending on the severity of the Type IV abuse).

The U.N.'s World Health Organization (WHO) Study Group on Female Genital Mutilation and Obstetrical Outcome found that...

The minor forms of mutilation caused about a 20 percent rise in death rates, while extensive procedures caused rises of over 50 percent. By almost all measures studied by the WHO, a history of genital mutilation put both mother and baby at risk. Mothers who had had the procedure had longer hospital stays, experienced more blood loss and were more likely to need a Caesarean section. Babies were nearly twice as likely to require resuscitation. Worse still, the researchers noted, the study almost certainly underestimates the potential for death and damage, since it only included women who delivered their babies in hospitals. Many women in the African nations where genital mutilation is practiced deliver their babies at home, where medical complications like severe bleeding cannot be treated and an ailing newborn cannot be resuscitated. Although the exact reason for the rise in mortality was not clear, the researchers noted that it made anatomical sense: Genital mutilation results in severe scarring of the vagina and surrounding area, so it might make it more difficult for babies to emerge.⁴⁶⁸⁶

The US State Department reports on FGM in Africa, Indonesia and *Yemen* (state.gov/g/wi/rls/rep/crfgm), but does not mention its presence in other Arab countries, nor in the *Muslim* diaspora in Europe and the United States. FGM is practiced extensively throughout *Islamdom*, however. For instance, *The Christian Science Monitor* reported that a Kurdish cleric said:

⁴⁶⁸⁵ Pipes, Daniel. "The *Islamic* States of America?" *DP*, 23 Sep 2004.

⁴⁶⁸⁶ Rosenthal, Elisabeth. "Study tracks genital cutting's deadly legacy," *International Herald Tribune*, iht.com, 2 Jun 2006.

According to the *Shafi'i* school, which we Kurds belong to, circumcision is obligatory for both men and women. The *Hanbali* [school] say it is obligatory only for men.⁴⁶⁸⁷

The *Wikipedia* entry on *Shafi'i* states:

Shafi'i [school] is practiced throughout the *Ummah*, but is most prevalent in Egypt, Indonesia, Thailand, Singapore and the Philippines, and is the school of thought officially followed by the government of *Brunei Darussalam* and *Malaysia*. It is followed by approximately 15 percent of *Muslims* worldwide [i.e. 195 million *Muslims*].

That the *Shafi'i* school is both widespread and promotes FGM explains why...

...the practice is known to exist throughout the Middle East, particularly in northern *Saudi Arabia*, southern *Jordan* and *Iraq*. There is also circumstantial evidence to suggest it is present in *Syria*, western *Iran* and southern *Turkey*.⁴⁶⁸⁸

Muhammad endorsed FGM in one of the six major *Hadith* collections:

A woman used to perform circumcision in *Madina*. The Prophet...said to her: Do not cut severely as that is better for a woman and more desirable for a husband (*Sunan of Abu Dawud*, bk. 41, no. 5251),

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| <i>Fn.</i> | Footnote. |
| <i>Giaour</i> | Pronounced "jour." A <i>Kafir</i> . An infidel. |
| <i>Hajj</i> or <i>Haj</i> | The major annual (based on the lunar calendar) pilgrimage at <i>Makka</i> . The <i>Hajj</i> occurs during the twelfth month, <i>Dhu-Hijjah</i> , of the <i>Islamic</i> lunar year. |
| <i>Hajji</i> | Pilgrim who is performing the <i>Hajj</i> , or has completed the <i>Hajj</i> . |
| <i>Halal</i> | The <i>Islamic</i> version of <i>Kosher</i> food. See <i>Dhabh</i> . |
| <i>Hanif</i> | Pre- <i>Islamic</i> monotheistic worshipper of <i>Allah</i> and adherent to the informal, loosely organized Religion of <i>Ibrahim</i> . Tradition suggests that <i>Hanifs</i> lived and traveled throughout the Mideast. |
| <i>Hatim</i> | The low, semi-circular freestanding wall on the northwest side of the <i>Kaaba</i> . |
| Henotheism | English: Serving one god without denying the existence of others (Greek: <i>heno</i> ="one"+ <i>theo</i> =god+ <i>ismos</i>). Same as "Monolatry." |
| <i>Heylel</i> | Hebrew word used to designate Venus in Isa 14:12-14. |
| <i>Hijab</i> | A <i>Hijab</i> is a <i>Muslim</i> woman's headscarf. A man's headscarf is called a <i>Kaffiya</i> or <i>Ghutra</i> . The head cloth with cords is called an <i>Akal</i> . <i>Salafi</i> literalists and other <i>Muslims</i> claim that <i>Sharia</i> law dictates that women wear the <i>Hijab</i> , and this religious duty is called <i>Fard Dine</i> . |
| <i>Hijr</i> | The <i>Kaaba</i> and the <i>Hatim</i> Wall border the <i>Hijr</i> area. |
| <i>Hijri</i> | The <i>Islamic</i> lunar religious calendar. See "AH" in this Abbreviations section for further explanation. |
| <i>Hilal</i> | The crescent-moon. |
| <i>Houris</i> | <i>Houris</i> are nymph nymphomaniacs awaiting <i>Muslims</i> in <i>Muslim</i> heaven (<i>Janna</i>). See the <i>Khidr-Second Lamech</i> Logic table. |
| <i>Hudna</i> | <i>Hudna</i> means truce or cease-fire. A <i>Tahdiya</i> (or <i>Tahidiya(h)</i>) means "lull" or "calm" in Arabic. |
| <i>Iblis</i> | Satan. The Devil. |

⁴⁶⁸⁷ Birch, Nicholas. "Female circumcision surfaces in *Iraq*," news.yahoo.com, 10 Aug 2005, *DW*.

⁴⁶⁸⁸ Birch, Nicholas. "Female circumcision surfaces in *Iraq*," news.yahoo.com, 10 Aug 2005, *DW*.

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| <i>Idem</i> | Latin: Something that has been mentioned previously. |
| <i>I.e.</i> | Latin: <i>id est</i> , meaning "that is," or "in other words." |
| <i>Iftar</i> | Meal of dates that breaks the <i>Ramadan</i> fast at sunset each day of the lunar month. See <i>Eid Al Fitr</i> . |
| <i>Ihram</i> | A holy state entered into during the <i>Hajj</i> and <i>Umra</i> pilgrimages at <i>Makka</i> where <i>Muslims</i> wear a scanty, white wrap. |
| <i>Ilah</i> | <i>Ilah</i> is the generic Arabic term for "god." <i>Allah</i> is sometimes called <i>Ilah</i> : "Allah! There is no God [<i>Ilah</i>] save him....Allah is only one God [<i>Ilah</i>]" (K 002:255...004:171). |
| <i>Imam</i> | Literally "leader." A <i>Muslim</i> prayer leader or community leader. |

Among the *Shias* though an *Imam* has the same status as a *Caliph* among the *Sunni*.

Imams or *Khatibs*, preach from the *Koran* with its 164 War verses, and throughout most of the history of *Islam* preached with a sword in hand.⁴⁶⁸⁹ *Imams* encourage murder via their *Fatwas* and sermons, and *Imams* often are the purveyors of terrorism, riots, pogroms, genocides and ethnocides.

The *Koran* encourages the killing of pagans and the fighting and conquering of Jews and Christians. The Bible needs no hate-law exemption since nowhere does it suggest that Jews or Christians fight and kill peoples that exist. The *Koran* says to ambush and kill pagans (K 009:005) and fight and conquer Jews and Christians (K 009:029), in other words practically all non-*Muslims* and heretical *Muslims*.

Since *Imams* preach from the *Koran*, many *Imams* really are just preachers of hate, inciters of murder, and cheerleaders and promoters of *Jihad*, as Swank wrote:

The world right now is being threatened by a religion of hell. Its deity is the devil. Its holy book is unholy. Its clerics are not clergy persons of the revealed truth. They are agents of murdering schemes. That is it. If you don't believe it, read the paper, listen to the news. And if you still reach the conclusion that *Islam* is a peace religion, God help your brain cells.⁴⁶⁹⁰

The New York Times opined about *Imams'* sermons:

While such a sermon may be incitement, recruitment takes a more shadowy course and is hard to detect, a senior antiterrorism official said. 'Believers are appealed to in the *Mosques*, but the real conversations take place in restaurants or cafes or private apartments,' the official said.⁴⁶⁹¹

There may be one *Imam* for every fifty *Muslims* since many *Mosques* are small. The guesstimated 24 million *Imams* constitute the priests and officer corps of *Islam*. Since *Islam* is a war-god religion, its 1.2 billion adherents constitute the largest mix of standing army and camp followers in history.

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| <i>Injeel</i> | Arabic for Gospel, referring to the four New Testament Gospels. |
| <i>InshAllah</i> | Arabic expression meaning "If Allah wills it." |
| <i>In toto</i> | Latin meaning "Totally; altogether." |
| <i>Islam</i> | <i>Islam</i> is a Biblicized Arabian war-and-moon-god religion that has |

become a world religion second only to Christianity in terms of number of adherents.

Since *Islam* is a war-god religion, its 1.2 billion adherents constitute the largest mix of standing army and camp followers in history.

⁴⁶⁸⁹ Zwemer. *Heirs*, ch. 4, pp. 42-43.

⁴⁶⁹⁰ Swank, J. Grant J. "Do I Spew Hate When Revealing *Koran* Killing Passages," *michnews.com*, 23 Apr 2004.

⁴⁶⁹¹ Tyler, Patrick E. "Militants in Europe Openly Call for *Jihad* and the Rule of *Islam*," *New York Times*, *nytimes*, 26 Apr 2004.

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| <i>Islamism</i> | The pure form of <i>Islam</i> that tends to follow the 164 War verses. |
| <i>Islamist</i> | An <i>Islamist</i> is different from an <i>Islamicist</i> , i.e. an <i>Islamologist</i> . |

An *Islamist* is a *Muslim* who seeks to establish a worldwide *Caliphate* through violent means. *Islamists* are just *Muslims* who take the *Koran's* commands to fight and conquer more seriously than the average *Muslim*. *Islamists* are by-the-book *Muslims*, the book being the *Koran*, as well as the *Hadith* and the *Sharia* law code.

Islamists are in many ways like fascists. The socialist and communist fascists promised a workers' materialistic paradise on earth and no afterlife. "No afterlife" is a "good afterlife" if one's morality is based on "the ends justifies the means," and "the good of the many outweighs the good of the few." Similarly, *Islamists* are promised a work-free warriors' paradise on earth, or a work-free warriors' afterlife if they are killed during *Jihad*.

A major way *Islamism* is set off from other forms of totalitarianism is *Islamism* is more artistic—no gray impersonal clothing and soulless concrete-gray or white-marble monumental buildings that exude power but no warmth.

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| <i>Islam-Christian</i> | <i>Islam</i> -Christians are a subset of <i>Islam</i> -infidels and are Christians or former Christians, often Arab Christians, who |
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mischaracterize and minimize the malevolent motivations and goals of *Islamists*. Some *Islam*-Christians are Hanan Ashrawi, Fawaz Gerges, Rami Khoury and Edward Said. Some *Islam*-Christians eventually convert to *Islam*. Hugh Fitzgerald coined and the defined the term *Islam*-Christians:

Any *Islam*-Christian Arab who promotes the *Islamic* agenda, by participating in a campaign that can only mislead Infidels and put off their understanding of *Jihad* and its various instruments, is objectively as much part of the problem as the *Muslim* who knowingly practices *Takiya* in order to turn aside the suspicions of non-*Muslims*. Whoever acts so as to keep the unwary infidel unwary is helping the enemy.⁴⁶⁹²

[*Islam*-Christians] lie on behalf of *Islam*—some out of fear, some out of an ethnocentric identification...some out of venality (if Western diplomats and journalists can be on the Arab take, why not Arabs themselves?), some out of careerism (if you want to rise in the academic ranks and your field is the Middle East, unless you are a real scholar—Cook or Crone or Lewis—better to parrot the party line, which costs you nothing and gains you friends in tenure-awarding, grant-giving, reference-writing circles.⁴⁶⁹³

While there is a whole spectrum of activities and arguments that *Islam*-Christians engage in, an example would be what Hugh Fitzgerald wrote about:

[One] who wishes to prevent inquiry into the origins of the *Koran*—or to prevent philological study (of, for example, Aramaic and other loan-words)...and one whose unwillingness to encourage such study is...a fervent Defender of the [*Islamic*] Faith.⁴⁶⁹⁴

Other litmus tests for *Islam*-Christians is if their heroes are *Muslims* and if they are offended at anyone who criticizes or pokes fun at *Muhammad*. Haaretz reported:

Bishara doesn't like talking about being a Christian. He sees such discussions as manipulative and an attempt to stir up discord in Arab society. This time, he finishes the question himself. 'What are you asking? If I'm going

⁴⁶⁹² Fitzgerald, H. "Ten Things to Think When Thinking of *Muslim* 'Moderates,' *JW*, 25 Nov 2004.

⁴⁶⁹³ Fitzgerald, Hugh. "The Elusive Moderate *Muslim*," *JW*, 24 Nov 2004.

⁴⁶⁹⁴ Fitzgerald, H. "Ten Things to Think When Thinking of *Muslim* 'Moderates,' *JW*, 25 Nov 2004.

out of my way to be pro-Islamic because I'm a Christian?" he says, with a big laugh. 'I try not to turn the fact that I'm a Christian into an agenda. Actually, I was born into an *Islamic* milieu and I'm part of an *Islamic* culture. The heroes of *Islam* are my heroes. I live among *Muslims* and I don't set myself apart, but I don't kowtow either. All members of *Balad*, whether they are *Druze* or *Muslim Sheikhs*, were upset about the cartoons mocking the Prophet Mohammed.'⁴⁶⁹⁵

Islamophobia *Islamophobia* is the catchall term for a basketful of **alleged** phobias such as: *Jihado-phobia*, *Shahido-phobia* (i.e. miniskirt-chasing suicide-bomber-phobia), *Sharia-phobia* and *Terroristo-phobia*.⁴⁶⁹⁶ A phobia is an irrational fear of something, but what is not rational about fearing *Islam*?

People who warn about *Islamism* are concerned about their society's self-preservation in the face of a fascist threat. Warners about *Islamism* are like Churchill who voiced his concerns about the Nazis and fascists though this message was not well received at first. Churchill's critics counseled that the vast majority of Germans did not support Naziism and today people say the same regarding *Muslims* and *Islamists*.

Those who slap the *Islamophobe* label on non-*Muslims* who pay heed to what *Islamists* are actually saying are themselves deceived about the true nature of *Islam*, or they are intent on deceiving others about *Islam*'s true nature.

Some critics say that so-called *Islamophobes* who call terrorists "*Jihadists*" ought not to do so because that legitimizes terrorists.⁴⁶⁹⁷ *Muslims*, however, call those terrorists who kill *Muslims* *Takfiris* after the terrorists' habit of declaring *Muslims* to be non-*Muslims*, yet no one says that *Muslims* calling terrorists *Takfiris* legitimizes those particular terrorists. Besides, the fact that terrorists kill hoping to advance *Islam* means that infidels ought not let terrorists think they can kill all they want because the foolish infidels will never fail to sing the praises of *Islam* (e.g. *Islam* is a religion of peace™) even as they are assaulted daily. Moreover, *Muslims* ought not to think they can say and do little to nothing about *Islamists* in their midst without *Islam*'s reputation suffering as a result because Westerners do not, or ought not, mind being killed off one-by-one or *en masse*.⁴⁶⁹⁸ Surely, the meager efforts that *Muslims* put into squashing *Islamic* terrorism is not worthy of infidels entrusting their civilization and placing their very lives in the hands of moderate *Muslims*.

The Grand Mufti of *Bosnia*, Mustafa Ceric, "expressed concern about the rise of anti-Islamic hysteria in the West" and "he added that there was 'no such thing as *Islamic* terrorism.'⁴⁶⁹⁹ Even if it were true that terrorists misunderstand *Islam* and there is no such thing as *Islamic* terrorism, is it not right to fear the prevalence and resist the spread of any doctrine—no matter how benign—when that doctrine is so readily misunderstood in such violent ways? Therefore, one ought to call terrorists "*Islamic*" terrorists even if terrorists are *Islamic* heretics, especially since *Jihadists* are not excommunicated, but are widely heralded by *Muslims* as heroes and martyrs.

⁴⁶⁹⁵ Galili, Lily. "A Green Line runs between them," *haaretz.com*, 23 Feb 2006.

⁴⁶⁹⁶ Isshaytan, Uhler. Comment on "D.C. Watson: A Call To...", *DW*, 18 Dec 2004.

⁴⁶⁹⁷ Garamone, Jim. "Loosely Interpreted Arabic Terms Can Promote Enemy Ideology," *defenseink.mil*, 22 Jun 2006, *JW*.

⁴⁶⁹⁸ Scheherezade, Faramarzi. "*Muslims* address silence on Europe attacks," *news.yahoo.com*, 24 Jun 2006, *LGF*.

⁴⁶⁹⁹ Gorin, Julia. "In Birmingham, the benevolent face of *Jihad*," *jewishworldreview.com*, 26 Apr 2006, *DW*.

The *Islam*-Sirens who use the *Islamophobia* slur are akin to those who said in the past that the West had nothing to fear from Naziism and Communism. Fools and the self-deceived have never been in short supply anywhere.

Islam-Sirens may be cynically tricking the public, or they may be sincere in what they are saying. Cynical *Islam*-Sirens think of themselves as being advisers like Hushai the *Arkite* (2Sa 15:33-35; 17:07-14). *Islam*-Sirens think that infidels are all Absaloms whom they must mislead in order to re-establish the *Caliphate* and save the faith—that being *Islam*.

Infidels who rely on moderate *Muslims* for their opinion of *Islam* are the blind leading the blind because even moderate *Muslims* do not see the threat of *Islamism* coming (Mat 15:14). For instance, in 2006 *Shia Muslims* were surprised that sectarian strife arose in New York when their twentieth annual *Shiite* religious procession ran into the *Sunni Islamic* Thinkers Society. They were yelling “*Kafir!*” and were carrying placards saying “*Enemies of Islam!*” “*Shia are NOT Muslims!*” and “*Shia is made of superstitious elements of Judaism.*” Police had to break up the shoving match. Naqvi, president of *Shah E Najaf Islamic Center* in Brentwood, said:

We never thought it could happen in New York... In other countries, yes.

But not here...It is very worrying.⁴⁷⁰⁰

A lack of fear is the opposite of a phobia but a lack of fear does not necessarily equal courageousness. People who lack a healthy fear of say, heights, are prone to falling from heights. The *Dodo* bird had a lack of fear of both man and introduced predators, and for this it went extinct. (*Dodo* means “fool” in Portuguese.)

The *Warrah*’s scientific name is *Dusicyon australis*, which means “foolish dog of the south.” This refers to the *Warrah*’s lack of fear of man that made it easy for sheepherders to liquidate them. An infidel’s lack of fear of *Islamists* leads to *Islamization*, beheadings, amputations, whippings and lack of free speech.

Islam-Sirens serve up multicultural pipe dreams and prescriptions, and they use platitudes and bromides to numb the minds of infidels whose cultures and religions they wish to destroy incrementally. For instance, at an international conference...

...political figures from *Islamic* countries, including the presidents of *Iraq* and *Afghanistan*, argued that it should never be labeled ‘*Islamic*’ or ‘*Muslim*’ terrorism because *Islam* is based on peace, dialogue and tolerance.⁴⁷⁰¹

Anyone linking *Islam* to terrorism draws criticism from *Islam*-Sirens and *Islam*-baiters, who often are the same people:

Ⓒ *Islam*-Sirens call *Islamic* scholars and *Islamic* terrorists who link *Islam* with terrorism “fundamentalists,” “*Wahhabis*,” “extremists,” “heretics” and *Takfiris* (or *Takfireen*), after their habit of justifying the killing of fellow *Muslims* by declaring them non-*Muslims*.⁴⁷⁰²

Ⓒ *Islam*-baiters call non-*Muslims* who link *Islam* and terrorism “ignorant” and “*Islamophobes*” as though:

★ *Islam* is so sublime and nuanced that even many learned *Muslims* misunderstand *Islam* and become terrorists, or terrorist supporters. Thus no non-*Muslim* has a chance of fathoming, or even getting the gist of, what *Islam* is all about—no matter how many books they read.

⁴⁷⁰⁰ Eisenberg, Carol. “We never thought it could happen in NY,” newsday.com, JW.

⁴⁷⁰¹ Eggleston, Roland. “Vienna Conference on *Islam* Ends With Appeals For Understanding, Tolerance,” payvand.com, 17 Nov 2005.

⁴⁷⁰² “*Sunnis* and *Sadr’s Shiites* make peace,” theaustralian.news.com.au, 26 Feb 2006.

- ★ The vast majority of *Muslims* subscribe to a traditional, mainstream school of moderate *Islam*, so *Muslim* schools and *Madrasas* are stocked with creedal statements and tomes that read just like the books of Western apologists for *Islam* (e.g. Karen Armstrong, John Esposito).

Islamophobes are in actuality *Islam*-realists who do not respond to the Pied Piper calls issued by *Islam*-Sirens, nor are *Islam*-realists intimidated by attempts to ban or criminalizing their fact-based opinions about *Islam*—a scorched-earth propaganda trick. *Islam*-realists realize that if too many infidels are cowed into kidding themselves about the true nature of *Islam*, they might personally experience *Islam* in its full-bodied form rather than just reading about it.

Until just recently, *Islamic* terrorists often rejected the “*Islamic* terrorist” label since it made for bad publicity, but now they often embrace the label. For instance:

- ☉ Sheikh Abed al-Qadr bin Abed al-Aziz, the mentor for Ayman Al-Zawahiri, the No. 2 man in *Al-Qaeda*, asserted:

Terror is from *Islam* and anyone who denies this is a heretic.⁴⁷⁰³

- ☉ *Time* magazine reported: “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?’”⁴⁷⁰⁴

- ☉ 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*.⁴⁷⁰⁵

- ☉ In 2005 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)?’”⁴⁷⁰⁶

- ☉ In 2005, one Jordanian terrorist said:

You are the real criminals. *Islam* will prevail...If you consider the *Jihad* to be terrorism, then, I declare that we are proud to bring terror to your very hearts. The word terrorism is a medal of honour for us.⁴⁷⁰⁷

Terrorists are now responding to those who deny the connection between *Islam* and terrorism, saying that the *Islam*-Sirens are apostates and heretics, for instance:

- ☉ UK-based *Al-Ghurabaa Islamists* issued a statement saying: “Any *Muslim* that denies that terror is a part of *Islam* is *Kafir* [an unbeliever].”⁴⁷⁰⁸

⁴⁷⁰³ Ein-Gil, Ehud. “The roots of *Jihad*,” *haaretz.com*, 19 Mar 2006.

⁴⁷⁰⁴ 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*.

⁴⁷⁰⁵ “Palestinian Legislative Council...” Special Dispatch 1063, MEMRI.org, 4 Jan 2006, *JW*.

⁴⁷⁰⁶ “Basayev broadcast enrages Russia,” *news.bbc.co.uk*, 29 Jul 2005.

⁴⁷⁰⁷ “Zarqawi death-sentence sought,” *news.com.au*, 28 Nov 2005, *C&R*.

⁴⁷⁰⁸ “Battle for the heart of *Islam*,” *timesonline.co.uk*, 24 Jul 2005.

- C "...*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."⁴⁷⁰⁹

Some *Islam*-Sirens and *Islam*-baiters, who are not necessarily *Muslim*—want to increasingly use anti-vilification, anti-hate laws and civil rights laws against *Islam*-realists, several of whom have been fined and jailed right in the West.

Some *Islam*-Sirens and *Islam*-baiters are not satisfied with just toying with *Islam*-realists, but want to punish *Islam*-realists and increase censorship of the press. For instance, Turkish President Erdoğan said "*Islamic-phobia*" and "*anti-Islamism* must [both] be treated as a crime against humanity just like anti-Semitism."⁴⁷¹⁰ Daniel Pipes. Pipes explains why *Islamists* find these labels necessary:

In addition to terrorism and other forms of violence, the current war also involves a battle of ideas, with *Islamist* totalitarians on one side and their opponents on the other. To convince the undecided, each side tries to discredit the other. This is a battle I am intensely engaged in to show the true nature of the *Islamist* organizations.⁴⁷¹¹

Muslims should dispense with this discredited term [*Islamophobia*] and instead engage in some earnest introspection. Rather than blame the potential victim for fearing his would-be executioner, they would do better to ponder how *Islamists* have transformed their faith into an ideology celebrating murder (*Al-Qaeda*: "You love life, we love death") and develop strategies to redeem their religion by combating this morbid totalitarianism.⁴⁷¹²

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| <i>Isnad</i> | Chain of authorities who supposedly handed down a tradition. The traditions' provenance. |
| <i>Jamara</i> | Three pillars that <i>Hajjis</i> stone at <i>Mina</i> outside of <i>Makka</i> . |
| <i>Jihad</i> | There are several types of <i>Jihad</i> : Defensive (<i>Fard Ayn</i>), Offensive (<i>Fard Kifaya</i>), <i>Jihad</i> of the Tongue (<i>Al-Jihad bil-Lisan</i>), <i>Jihad</i> of |

the Pen (*Al-Jihad bil-Qalam*) and Checkbook *Jihad* (*Al-Jihad bil-Mal*).

Islamic jurists state that offensive *Jihad* is the responsibility of the entire *Muslim* community (the *Umma*), but Defensive *Jihad* is incumbent upon each individual *Muslim*.

Here is what *Jihad* and *Islam* are really all about:

Islam = *Jihad* = Legalized terrorism + Loot + (Sex)slaves + *Houris* + Paradise

Majid Khadduri wrote that *Islam* is *Jihad*:

⁴⁷⁰⁹ Durie, Mark. "Anti-dhimmitude...the theological roots of *Islamic* terror," *JW*, 10 Nov 2005.

⁴⁷¹⁰ "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.

⁴⁷¹¹ Pipes, Daniel. "Weblog: I Am a Runner-Up for an '*Islamophobia*' Award," *DP*, 26 Jun 2004.

⁴⁷¹² Pipes, Daniel. "*Islamophobia*?" *FPM*, 25 Oct 2005, *DW*.

The universality of *Islam*, in its all embracing creed, is imposed on the believers as a continuous process of warfare, psychological and political if not strictly military.⁴⁷¹³

Jihad literally means “struggle” and is said to apply to an inner spiritual Struggle, but *Jihad* most often is rightly translated “Holy War.” Whether there really is a personal spiritual “struggle” for sanctification type of *Jihad* is debatable (see the Table of Contents for the *Jihad* “Sham” sections). The reason that *Muhammad* chose an ambiguous term for Holy War is revealed in the *Koran*:

When a decisive chapter is revealed and fighting is mentioned therein, you see those in whose hearts is a disease look as though they were swooning at the approach of death (K 047:020; see also 002:216; 004:077; 009:086; 033:010-012).

Using an ambiguous term like “struggle” means *Muslims* who are averse to fighting can claim that *Jihad* means “self-improvement,” while those enthusiastic about terrorism and fighting can interpret *Jihad* as meaning Holy War.

Using an ambiguous term means *Muslims* can dupe non-*Muslims* into thinking that *Islam* is a peaceful religion. *Muslims* can convince non-*Muslims* that the *Koran*’s 164 War verses threatening death to non-*Muslims* are really just self-help advice in the form of bogus death threats against non-*Muslims*.

Some *Muslims* claim that *Jihad* war is called only for self-defense but history shows that most *Islamic* Holy Wars have been offensive in nature. For instance, it is hard to make the case that the Byzantine and Persian Empires threatened the desert kingdoms of *Makka* and *Madina* at all. The French, Indians, Armenians and others posed no threat to the *Muslims* who attacked them. In fact when the *Muslims* came slaughtering, most non-*Muslims* were unprepared for any type of war, much less an ideological and religious war.

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| <i>Jinn</i> | Mischievous spirits, not quite demons. |
| <i>Jizya</i> | <i>Jizya</i> is the poll tax that <i>Dhimmis</i> living under <i>Sharia</i> law must |

pay. *Muhammad* describes *Dhimmis* as Christians and Jews who must pay a *Jizya* poll tax, acknowledge the superiority of *Islam* and are in a state of subjection to *Muslims* (K 009:029). *Jizya* is all about *Muslims* living off the labors of others.

Since colonial times *Sharia* law has not been fully enforced in *Islamdom* in that infidels have not paid the *Jizya* tax—at least in name. There are many discriminatory laws and taxes that infidels must pay in *Muslim* lands where they are second-class citizens.

Much Western foreign aid to *Islamic* countries could easily be considered a *Jizya* tax. The *Bumiputra* (Sons of the Soil) system in *Malaysia* could be considered a *Jizya* tax since it requires every non-*Muslim* firm to have silent partners—*Malay Muslims* who often contribute nothing but take a share of the profit.⁴⁷¹⁴

Some apologists for *Islam* try to say that it was fair that Christian paid the *Jizya* tax because *Muslims* had to serve in the military. This however was no bargain because this arrangement left the Christians without training in arms. This led to the utter domination of Christians at the hands of *Muslims* resulting in many genocides and ethnic cleansings.

⁴⁷¹³ Khadduri, Majid. *War and Peace in the Law of Islam*, 1955, Richmond, Virginia, pp. 63-64, as quoted in Bostom, Andrew G. “John Quincy Adams Knew *Jihad*,” *FPM*, 29 Sep 2004.

⁴⁷¹⁴ “Discrimination against non-*Muslims* in Malaysia,” biography.ms, DW, 8 Jun 2005.

In early *Islam* when *Dhimmis* were plentiful, the *Muslim* soldiers were paid very well. David Nicolle wrote:

The lure of wealth and promotion even led men from beyond *Islam*'s frontiers to volunteer as *Ghulams* or *Mamluks*—soldiers of slave origin...There were even cases of voluntary castration since a eunuch's prospects were brighter—at least in career terms....The early 'Abbasid military structure was in fact exceptionally expensive...The payment of troops became the main consideration for governments in almost every corner of the world.⁴⁷¹⁵

So *Muslims* kept Christians out of a profitable occupation and made Christians pay the *Jizya* tax besides, which is hardly fair.

Some *Muslim* apologists argue that the *Jizya* poll tax was equal to the *Zakat* charity tax that *Muslims* paid. However, the *Zakat* tax rate is only 2.5 percent for most *Muslims*, the *Zakat* was for the most part voluntary and so went largely unpaid throughout most of *Islamdom* from *Islam*'s inception.⁴⁷¹⁶

As a rule, non-*Muslims* were made to pay two or more times as much tax as *Muslims* and in fact as much as Christians could bear and then some. There are many, many accounts of Christians and Zoroastrians and others being whipped to death in order to extort more silver and gold *Dinars*. Sometimes even their pet dogs were whipped along with their *Dhimmi* masters.⁴⁷¹⁷

Many *Dhimmis* either converted to *Islam*, or hid from the tax collector, or tried to flee to non-*Muslim* lands, because they were dirt-poor and knew that facing the tax collector would mean certain death. They knew that they could not produce the demanded-*Dinars* even under torture and whipping.

The *Muslim* tax collectors were merciless because the *Jizya* tax was the only thing that separated non-*Muslims* from death at the hands of *Muslims* in accordance with *Muhammad*'s directive (K 009:029). Thus it made sense for tax collectors to kill and torture a few non-*Muslims* in order to extract the tax, because if the tax was not forthcoming, the *Dhimmis* would be killed or sold into slavery anyway.

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| <i>Kaaba</i> | <i>Kaaba</i> is also spelled " <i>Kaba(h)</i> ," " <i>Kaaba(h)</i> " and " <i>Caaba(h)</i> ." |
| <i>Kaaba</i> | <i>Kaaba</i> refers to the cubic shrine at <i>Makka</i> . |
| <i>Kafir</i> | An unbeliever. Infidel. Also spelled <i>Kaffir</i> , <i>Kufar</i> , <i>Kuffaar</i> , etc. |
| <i>Kaffiya</i> | See <i>Hijab</i> . |
| <i>Kalima</i> | Short <i>Islamic</i> creed professing monotheism. Also called The <i>Shahada</i> . |
| <i>Khalifa</i> | A <i>Caliph</i> is a ruler said to be a successor to <i>Muhammad</i> . |
| <i>Khalifat</i> | A <i>Caliphate</i> . An evil empire run by a <i>Caliph</i> who imposes <i>Sharia</i> law on the populace and engages in state-sponsored <i>Jihad</i> against non- <i>Muslim</i> states. |
| <i>Khatib</i> | <i>Mosque</i> preacher, often called an <i>Imam</i> , who gives the <i>Khutba</i> sermon in the Friday main <i>Mosque</i> . |
| <i>Khutba</i> | A sermon given on Fridays at the Friday (i.e. main) <i>Mosque</i> . |
| <i>Kibla(h)</i> or <i>Qibla(h)</i> | Direction of prayer toward <i>Makka</i> . In <i>Mosques</i> , the <i>Kiblah</i> is indicated by a <i>Mihrab</i> , and outside by a <i>Sutra</i> pole. |
| <i>Kiswa</i> | The embroidered fabric covering for the <i>Kaaba</i> . |

⁴⁷¹⁵ Nicolle. *Caliphates*, pp. 6, 11.

⁴⁷¹⁶ Spencer, Robert. "*IslamOnline: Jizya* is 'fair,'" *DW*, 20 Sep 2004.

⁴⁷¹⁷ Boyce, M. A Persian Stronghold, pp. 141-142, as quoted by Bostom, Andrew G. "The Real Roots of *Muslim* Hatred," *FPM*, 3 Jun 2004.

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| <i>Kitman</i> , <i>Takiya</i> , <i>Tu Quoque</i> , <i>Turnspeak</i> | <i>Kitman</i> is also spelled <i>Kithman</i> . <i>Takiya</i> is also spelled with one k and two y's, and with a q or q's instead of a k or k's. <i>Kitman</i> is religiously sanctioned dissembling, feigning by using false pretenses and telling subtle half-truths in order to deceive. A |
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half-truth is often more beguiling than a bold-faced lie just as the proverbial wolf with a sheepskin will nab more sheep than one without.

An example of a *Kitman* half-truth is for *Muslims* to say that *Jihad* only means "an inner spiritual struggle" like quitting smoking, even though *Jihad* also means violently fighting so-called oppression via physical means.

Takiya is religiously-sanctioned outright deception. *Kitman* and *Takiya* are also referred to as "Holy Hypocrisy" and "Islamic outwitting." *Takiya* is discussed further in the Khidr-Second Lamech Logic table in the section on deception.

Tu Quoque is Latin meaning "you also" and refers to the *Ad Hominem* "You do it too" argument of accusing a critic of the same offense or behavior being criticized. A related argument is the "they, also" argument, where *Muslims* argue that a third-party engages in the same objectionable behavior, so why single *Islam* out? The implication of the "they, also" argument is that the critic just hates *Islam*.

An example of the "you do it too" fallacy is when someone points out that *Islam* is violent, *Muslims* often bring up the Crusades.⁴⁷¹⁸ Another example is when Christians criticize *Muslims* for slavery, *Muslims* point out that 150 years ago whites enslaved Blacks.

An example of the "they, also" argument is when Christians criticize *Muslims* for some aspect of *Sharia* law (e.g. *Takiya*, treatment of women and *Dhimmi*s, death penalty for homosexuality or not attending *Mosque*, etc.), *Muslims* will point out that primitive tribal laws, Catholic canon law or Jewish *Talmudic* or *Halakhic* rules are similar.⁴⁷¹⁹

Turnspeak is inverting reality on its head. Turnspeak is similar to George Orwell's "Newspeak" where "war is peace" and "freedom is slavery." Turnspeak changes the "bad guys" into "good guys." *Muslims* use Turnspeak to say that their offensive acts are defensive, to say that an opponent's police action is aggression, and to say that an opponent's armed retaliation is just a land grab.

Orwell's 1984 had the Ministry of Truth, and the USSR had *Pravda*, whose name meant "truth" but whose content was lies. So *Jihadists* have outlets that publish their Turnspeak: *Hezbollah's Al-Manar* Satellite TV, *Al-Jazeera*, otherwise known as *Jihad* TV, and thousands of Web sites such as *Jihad Unspun*.

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| Koran | Literally "the recitation," a.k.a. "unholy writ from the pit." <i>Muhammad's Koran</i> ought to be called " <i>Mein Koran</i> " after Hitler's <i>Mein Kampf</i> . |
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The *Koran* is both motivational reading for *Islam*-fascists and *Islam's* manual for war against the enemies of the war-and-moon-god *Allah*. The *Koran* is a license to kill and a hit list with five billion names—all the non-*Muslims* on the globe. *Muslims* are allowed however to leave Christians and Jews unconverted to *Islam* as long as they submit as *Dhimmi*s and pay the *Jizya* tax. Otherwise, *Muslims* are to kill even the Christians and Jews.

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| Kufic | An early Arabic script that is squarish, while the later <i>Naskhi</i> script is cursive (i.e. curvy or curlicue) |
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⁴⁷¹⁸ Fitzgerald, Hugh. "Islam and NPR, Part I: *Taqiyya* and *Tu-Quoque*," *JW* 13 Jan 2005.

⁴⁷¹⁹ "Robert Spencer and the Boston Anti-Islamic Controversy," *JW*, 10 Mar 2005.

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| Laicist | French: <i>laïcité</i> . Laicists are militant secularists who believe in strict separation of church and state. Secularists, but not Laicists, might blur the separation when it comes to <i>Islam</i> by: 1) reasoning that <i>Muslims</i> do not worship in churches and therefore do not fall under the “church” versus state paradigm and by 2) promoting the study of <i>Islam</i> as culture or as politics rather than as a religion, but in a propagandistic way that leaves students with a very positive impression of <i>Islam</i> . |
| <i>Madrasa/ Madrasa(h)</i> | A school or boarding school-Mosque complex where the <i>Koran</i> is memorized and taught, either as the sole subject of study, or as part of a curriculum. Instruction progresses from the <i>Koran</i> to the <i>Hadiths</i> , theology, religious law and other subjects. |

The *Madrasa* label applies to schools attended by boys and girls, as well as to seminaries attended by men. Some *Madrasas* can be compared to Jewish *Yeshivas* where the *Talmud* is taught extensively, or even to the exclusion of all other subjects. In Indonesia a *Madrasa* is called a *Pesantren*.

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| <i>Mahdi</i> , The | A messianic figure prophesied to return before the Last Day with <i>Isa</i> (Jesus). They will together defeat the one-eyed Antichrist (<i>Dajjal</i>). |
| <i>Maksura</i> | Space by <i>Mihrab</i> partitioned by a low wall or screen. |
| <i>Mansukh</i> | <i>Koranic</i> verse abrogated and nullified by a <i>Nasikh</i> verse. |
| <i>Maqam</i> | Standing place for prayer and reflection. |
| <i>Masjid</i> | A <i>Mosque</i> . The <i>Islam</i> version of a synagogue or church. |
| <i>Massiah Ad-Dajjal</i> | Literally “Messiah, the Liar,” meaning the Antichrist. |
| <i>Makka</i> | Also spelled <i>Mekka(h)</i> and <i>Mecca</i> . The city in the Arabian Peninsula where the <i>Kaaba</i> is located. |
| <i>Mihrab</i> | Concave niche in a <i>Mosque</i> that indicates the <i>Kiblah</i> . |
| Metathesis | Adjective: Metathetic. Linguistics: The transposition within a word of letters, sounds or syllables, as in the change from Old English <i>bridd</i> to modern English bird or... <i>modren</i> for modern (<i>American Heritage Dict.</i>). |
| <i>Miraj</i> | Literally “a ladder.” The Ascent of <i>Muhammad</i> . |
| <i>Minaret</i> | Arabic: <i>Manarah</i> . The phallic-symbol towers beside <i>Mosques</i> from which <i>Muezzins</i> call the <i>Adhan</i> . |
| <i>Minbar/Mimbar</i> | Elevated pulpit reached by a set of stairs. |
| Moderate Muslim | “A <i>Muslim</i> who accepts the nation-state system, ⁴⁷²⁰ and a law code, social order and culture not dictated according to <i>Sharia</i> law. |
| Monolatry | Serving one god without denying the existence of others. |
| <i>Mosque</i> | The <i>Islamic</i> version of a synagogue or church. Arabic: <i>Masjid</i> |
| <i>Mumin</i> | A <i>Muslim</i> believer. |
| <i>Muezzin</i> | A <i>Muslim</i> who calls out the Call to Prayer (<i>Adhan</i>). This was formerly done from a <i>Minaret</i> , but now a pre-recorded <i>Adhan</i> is broadcast over loudspeakers, so loudly in fact, that the <i>Adhan</i> can be heard for kilometers. |
| <i>Mujahid</i> | A <i>Jihadist</i> . <i>Mu-</i> means “one who” and <i>-jahid</i> means <i>Jihad</i> . Plural: <i>Mujahideen</i> , meaning “ <i>Jihadists</i> .” |
| <i>Muqattaat</i> | Disjointed letters that prefix thirty-four chapters of the <i>Koran</i> . |

⁴⁷²⁰ Bay, Austin. “Dire Straits: The war on terror’s Singapore front,” *weekllystandard.com*, 3 Mar 2003, vol. 8, issue 24.

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| <i>Nasi</i> | Intercalation. |
| <i>Muslim</i> | One who has been hijacked by <i>Islam</i> |
| <i>Nasikh</i> | Later <i>Koranic</i> verse that abrogates a <i>Mansukh</i> verse. |
| <i>Naskhi</i> | Later Arabic script more curvilinear than the earlier <i>Kufic</i> script. |
| Nymphomania | Excessive sexual desire in a woman. See Satyriasis. |
| no. | Number. The plural “numbers” is abbreviated “nos.” |
| para. | Paragraph. |
| PBUH | See AS. |
| PC-AIDS & PC-ASS | David Brooks of <i>The New York Times</i> wrote in his article “War of Ideology”: |

Simply put, the unapologetic defenders of America often lack the expertise they need. And scholars who really know the *Islamic* world are often blind to its pathologies. They are so obsessed with the sins of the West, they are incapable of grappling with threats to the West.⁴⁷²¹

It is about time that someone puts a label to these two syndromes rather than just talk in generic descriptive terms. These terms (coined by this writer, Yoel Natan) are **PC-ASS** (Political Correctness—Acquired Self-debasement Syndrome) and **PC-AIDS** (Political Correctness—Acquired Intellect Deficiency Syndrome).

The Five Stages of the Dreaded PC-AIDS and PC-ASS Diseases

Introduction: PC-AIDS and PC-ASS are deadly intellectual diseases—especially in the later stages. Liberals and leftists who say that *Islam* is a Religion of Peace™ are apologists for *Islam* and are guilty of aiding and abetting a totalitarian religion that has killed millions and enslaved millions, and will kill more (Mat 23:35; Luk 11:51).

Leftists and *Islamists* defend terrorism and insurgencies, at least in principle, using many ruses. One ruse is claiming that all terrorism and insurgencies are merely defensive and retaliatory in nature. Even Usama *bin* Laden characterizes all of his acts, including 9-11, as being solely defensive and retaliatory in nature.⁴⁷²²

Liberals and leftists who want to kill a country start by attacking its morality, patriotism and religion. They teach that right and wrong is bipolar thinking fit only for the unsophisticated. They teach that pride in being a Brit, American, German or Frenchman is nationalistic chauvinism simply because they want capitalistic states to fail.⁴⁷²³ For the same reason they teach that taking prudent security measures proportionate to the terrorist threat is in fact giving in to terrorists and becoming a police state, and they publish state secrets regardless of the security implications.

Secularists teach that pride in one’s religion is really bigotry and all religions are alike. Secularists teach that one must have a hands-off or kid-glove approach to another’s religion even though *Islam* is the most political religion, even though *Islamists* want to terrorize and conquer the world and even while *Islamists* gather nuclear weapons.

While the West enjoyed its Enlightenment period centuries ago, multiculturalists say *Islam* must develop along its own timeline and on its own terms. This is a

⁴⁷²¹ Brooks, David. “War of Ideology,” *nytimes.com*, 24 Jul 2004.

⁴⁷²² Spencer, Robert. “Esmay’s dismay, and his response,” *JW*, 17 May 2006.

⁴⁷²³ Pipes, Daniel. “Great Britain—Worth Saving?” *DP*, 14 Jul 2005.

centuries-long project at best, but the West, at least as we know it, may not survive that long if *Islam* does not engage in serious reform now.

Multiculturalists say we must leave our fate in the able hands of a tiny minority of moderate *Muslim* reformers. It is they who will save the day by tinkering with *Islam*'s internal logic even though *Muslim* moderates are powerless, are shunned by mainstream *Muslims*, and have no track record of bringing about long-lasting reform. For instance:

- “*Rabbi* Michel Serfaty, from the Jewish-Muslim friendship association, said [he] believes that press drawings of biblical figures or Jesus Christ can be printed, but not *Muslim* caricatures. ‘The Christians and us are used to this...We’ve been living in this free speech environment for centuries. They’ve just arrived. We don’t care about these caricatures but they get hurt...the important issue now is to reach civilian peace. **We must let Muslims develop their own self-criticism by themselves.**”⁴⁷²⁴
- *The Jerusalem Post* editorialized in 2006 that we must entrust our fate to *Islam*'s own reformers and we only “need to welcome voices of reason and encourage *Muslim* theologians willing to engage Westerners in a spirit of mutual respect....**It is for Muslims themselves to determine whether their faith**, in this century, will be shaped by the likes of Iranian President Mahmoud Ahmadinejad and *Al-Qaida*'s fanaticism, or whether moderate views gain a hearing.”⁴⁷²⁵

Liberals then push for liberal abortion laws, loose drug and immigration laws, and euthanasia legalization. First, unrestricted abortion laws lead to a labor shortage since laborers are aborted, and many workers are rendered unfit for work by recreational drugs. This leads to *Muslim* immigration to fill the vacuum.

When *Muslims* inside a country turn radical (and there are always at least a few), the government must respond to the *Islamist* siege from within and without. Governments raise taxes and/or cut services in order to pay for more security, prosecuting terrorists, monitoring thousands of *Mosques* and for identifying potential terrorists. Hugh Fitzgerald's signature paragraph on the subject reads:

The large-scale presence of *Muslims* in the Western countries has led to a situation that is more unpleasant, more expensive and more physically dangerous for the indigenous infidels than it would be without that large-scale presence.⁴⁷²⁶

Examples of how security costs have escalated ever since the *Muslim* presence in the West ballooned and became radicalized—both starting in the 1990s—include:

- How high-profile sports venues now must have “airport” security, and of course “airport” security came about due to *Islamic* terrorists hijacking planes in the 1970s. Franz Beckenbauer recalled how lax sport security was before before 9-11, and before the terrorism at the 1972 Munich Olympics:

‘I remember the 1966 World Cup in England. There were very few policemen there. The only ones I saw were directing traffic. It was the same in 1970 in Mexico. There was one policeman on duty, wearing a sombrero and clutching an ancient machine-gun. During the siesta period, he fell asleep.’ Germany has not had police on the streets since

⁴⁷²⁴ “Jewish dignitaries condemn *Muhammad* cartoon,” ynetnews.com, 2 Feb 2006.

⁴⁷²⁵ “Message of the *Hajj*,” jpost.com, 9 Jan 2006.

⁴⁷²⁶ Spencer, Robert & Hugh Fitzgerald. “FrontPage Symposium on death penalty for apostasy,” *JW*, 28 Apr 2006.

Hitler was vanquished in 1945 and it would be a very large *Rubicon* to cross if they were deployed in this World Cup, requiring an instant change to the nation's constitution. But Interior Minister Schaeuble has vowed such measures if a terror strike makes it necessary.⁴⁷²⁷

- With 1.6 million *Muslims* to monitor, the UK security establishment could not even spare the man-hours for a public investigation of the 7/7 bombings, nor could it retroactively increase awards for 7/7 victims since there was no monies available. Why? Within one year of 7/7, there was one copycat subway bombing attempted, three foiled *Al-Qaeda* attacks, twenty "'major conspiracies' uncovered by the security services" and in 2006 "1,200 potential terrorist suspects may now be in the UK."⁴⁷²⁸

Sadly, after *Islamic* terrorist attacks, the infidels' military and contractors are sent to fight in *Islamdom* to protect and shower infidel treasures on—you guessed it—*Muslims*. How ironic! Even in the West and in *Islamdom*, the police are sent to protect *Islamists* at their protests marches. The police also protect *Mosques* everywhere from any backlash they might encounter after an *Islamic* terrorist attack. All this occurs while infidel nations' ports and borders go mostly unguarded and unfenced!

While *Islamists* receive police protection, they intimidate into silence any news outlet that may not be pro-*Muslim*, and then the government does nothing to protect the press. When *Islamists* effectively silenced the free press with threats—as during the 2006 Danish cartoon protests—a UK magazine, *The Liberal*, was told that it was not guaranteed police protection if it printed the *Muhammad* cartoons since there were only "'finite resources' for the protection of journalists."⁴⁷²⁹ Yet:

- Only a few days later "the police provided 500 officers to protect a 'peaceful' *Muslim* protest in *Trafalgar Square*" over the same cartoons.⁴⁷³⁰
- "The British police...regularly provide protection for *Mosques* (as they did after the 7/7 bombs)."⁴⁷³¹

Due to lost productivity and because so many *Muslims* are on the dole, military budgets are cut in order to save the social safety net from bankruptcy. For instance, after 9/11, EU military budgets dropped to 1.8 of GDP.⁴⁷³² Also, more countries legalize euthanasia to save money for nationalized healthcare.

Not surprisingly, "the euthanasia debate is strong" in the very countries that decided to commit national suicide via abortion and mass *Muslim* immigration: Netherlands, Belgium, France, Australia and Britain.⁴⁷³³ A health minister in the Netherlands even suggested forced abortions for "*Antillean* teenage mothers; drug addicts and people with mental handicaps."⁴⁷³⁴ The Netherlands *Antilles* Islands are 92 percent Christian according to the *CIA World Factbook 2006*.

⁴⁷²⁷ Hall, Allan & Michael Lynch. "On the defensive," theage.com.au, 19 May 2006.

⁴⁷²⁸ Foggo, Daniel & David Leppard. "MI5 at full stretch as 20 *Islamist* terror plots revealed," *Sunday Times*, timesonline.co.uk, 28 May 2006, JW.

⁴⁷²⁹ "UK mag will not publish cartoons," manchesteronline.co.uk, 9 Feb 2006

⁴⁷³⁰ Murray, Douglas. "We should fear Holland's silence," *The Sunday Times*, timesonline.co.uk, 26 Feb 2006, JW.

⁴⁷³¹ Murray, Douglas. "We should fear Holland's silence," *The Sunday Times...Idem*.

⁴⁷³² Dunn, J.R. "Prospects of Terror: An Inquiry into...(2)," americanthinker.com, 22 Mar 2006.

⁴⁷³³ "Dutch legalise euthanasia," news.bbc.co.uk, 1 Apr 2002.

⁴⁷³⁴ "Mandatory abortion proposed in Holland," WND.net, 21 Feb 2006, jacklewis.net.

Secularists have perverted priorities and worry more about preserving: 1) their pipe dream of a multicultural society and hedonism, 2) exaggerated civil rights that were not envisioned until recently, 3) loose immigration laws and 4) strict anti-discrimination laws, all to the detriment of the security of the populace against: a) *Islamic* terrorists and b) *Islamists* who would ethnically cleanse neighborhoods and cities and *Islamize* the nation.⁴⁷³⁵

Secular academics are some of the worse *Dhimmi* collaborators with *Islamists*, as Bruce Thornton wrote:

The eagerness of Western intellectuals to betray their professional duty to seek truth, and their zeal for idealizing a culture which wouldn't tolerate their existence for five seconds, are both from the perspective of the *Jihadists* evidence that the West is a spiritually bankrupt *Dhimmi* culture ripe for submission to *Islamic* hegemony.⁴⁷³⁶

Liberal and leftist delusions about *Islam* being peaceful will eventually prove to be as lethal to Westerners and Western civilization as the idea that the lifestyle of a mother cannot be put on hold for a few months so her unborn child can be adopted though most industrialized countries are predicted to have population implosions. For instance, Australia may become *Muslim* in fifty years because...

...there are 250,000 children born each year...There are 100,000 abortions and [only] 70 adoptions. Termination is more acceptable than adoption.⁴⁷³⁷

Secularists believe that the *lifestyle* of *Muslims* is more important than the *lives* of non-*Muslims*, tens of millions of people may die and many will lose their limbs before the West either fights off or surrenders and succumbs to *Islamization*.

Soon, a lot more of us may be ethnically cleansed right out of our own neighborhoods, or will find ourselves jumping out of burning skyscrapers without a parachute like occurred on 9/11.

It is a statistical certainty that in any *Muslim* population, many will become radicalized if they are not already, and will engage in assassinations, riots and Pocketbook *Jihad* that finances terrorism at home and proxy *Jihad* abroad. For instance, a moderate *Muslim*, Sheikh Prof. Abdul Hadi Palazzi, left Rome for Cairo in 1980 and upon returning in 1984, he found the community had been radicalized.

Palazzi was and still is shunned by Orthodox *Muslims* for saying that Israel has a right to a homeland. Raphael Israeli, a Mideast studies professor, said of Palazzi:

Not many *Muslims* are paying attention to him. *Islamic* fundamentalism is the winning direction. Maybe there are other *Muslim* intellectuals who think like him but they are not heard. Maybe they are afraid to speak. If he lived in an *Islamic* country, he would have been killed long ago. But he is in the West, so he can speak.

There never was an insignificant minority of *Muslim* extremists—if being pro-*Jihad* and pro-*Sharia* law defines extremism. Increasingly, there is only a tiny minority of *Muslim* Moderates.

Liberals and leftists should have known that allowing *Muslims* to immigrate would result in more people dying at home and abroad while either fending off or succumbing to *Islamization*.

⁴⁷³⁵ Pipes, Daniel. "Balancing Liberties, Security," *DP*, 1 Mar 2005.

⁴⁷³⁶ Thornton, Bruce. "The Myth of *Islam* Busted," victorhanson.com, 6 Aug 2005.

⁴⁷³⁷ Peatling, Stephanie. "Abortion will lead to *Muslim* nation: MP," *Sydney Morning Herald*, smh.com.au, 14 Feb 2006.

Liberals and leftists should be blamed now for all the recent deaths from *Jihad* and for many of those who will inevitably die at the hands of *Islamists*. Liberals and leftists are already the Judas Iscariots and Benedict Arnolds who betrayed millions of non-*Muslims* to *Jihadists* and figuratively put a knife to the neck of every Westerner.

Here is the usual course of the pair of diseases:

Stage 1 (Travel in Islamdom): Naïve tourists, business travelers and foreign workers blithely wonder about *Islamdom* not knowing that they are abduction and terrorist targets, and that they may be prosecuted under *Sharia* law for things that are not even a crime in the West. PC-ASS and PC-AIDS sufferers should feel blessed by *Yahveh* for having gone where angels fear to tread (i.e. the Mideast (Dan 10:13, 20)) without having been stabbed, held hostage, whipped, tortured, jailed, shot or beheaded. Once one reads *Islamic* literature, one realizes that *Muslims* see non-*Muslims* like *Nazis* viewed Jews.

Stage 2 (*Muslims* Immigrate to the West): Multiculturalists preach that everyone ought to “feel good” about other cultures, yet many multiculturalists hardly know anything about these other cultures other than what one might find in travel-agency brochures.

Most multiculturalists are totally satisfied with having read “about” other religions, but have never actually read the contents of the primary texts of the religions. Surely they have read nothing that would ever challenge their assumption that all religions are alike.

Multiculturalists like to make charges for which they have no facts to back them up, and they hope the listener does not know any better. Multiculturalists often say that they can find passages in the Bible like those in the *Koran* and *Hadith*, but they cannot, for there are no passages in the Bible that:

- Tell all believers of all times to subdue or kill non-believers (*K* 009:005, 029).
- Say to make Judaism or Christianity superior to all other religions though non-believers resist (*K* 003:139-140; 005:056; 008:030; 009:029, 033; 048:028; 061:009).

Multiculturalists like to limit the terror threat to “a tiny minority of extremists” and they call anyone who says that *Muslims* are the problem racists and bigots. Polls however show that many *Muslims* are *Islamists* or *Islamist* sympathizers, and *Muslims* consistently elect parliamentarians with *Islamist* leanings in relatively fair-and-free elections (see the Lamech’s Logic Table).

Many people with PC-AIDS suppose that being in the West moderates *Muslims’* attitudes, as did the *Israelis* concerning their Arab-*Israeli* residents. When given the opportunity in 2006 however East Jerusalem *Muslims* overwhelmingly voted for *Hamas* rather than for *Fatah*, the lesser of the two terrorist organizations. *The Jerusalem Post* reported:

The landslide vote cast doubt on long-standing *Israeli* beliefs that the 230,000 Arab residents of Jerusalem were more moderate than the Palestinians in the West Bank, having grown acclimated to the economic benefits of living under *Israeli* sovereignty.⁴⁷³⁸

⁴⁷³⁸ Lefkovits, Etgar. “Capital’s Arabs vote *Hamas*,” jpost.com, 27 Jan 2006.

The US and Israel misread just how radicalized *Israeli* Arabs and Palestinians were and assumed *Fatah* would win until after the votes were counted.⁴⁷³⁹ This of course is just a snapshot of the West's misreading of *Muslim* attitudes and beliefs in general.

Sympathizers with *Islam* call anti-*Jihadists* racists, bigots and *Islamophobes* even though *Islamists* come in all colors and ethnicities. This parallels how fascist- and communist-sympathizers once mislabeled anti-Nazis as anti-German racists, and smeared anti-communists as anti-Russian racists.

While color and ethnicity are not dangerous to others, ideology is. Unfortunately, there is no surefire way to tell an *Islamist* from a Moderate *Muslim*, and no way to tell whether a Moderate *Muslim* or his kids will stay Moderate *Muslims* for life.

There is no mainstream traditional school of moderate *Islam*. *Muslims* whom multiculturalists would call "moderate" are usually called heretics worthy of death by *Muslims* themselves. Most *Muslims* believe, at least in principle, in using *Jihad* to eventually impose *Sharia* law across the entire world.

Multiculturalists' hope in moderate *Islam* springs eternal because they flip reality on its head: there is no tiny minority of extremists on the fringes of *Islam*, as multiculturalists would have us believe. The tiny minority on the fringes of *Islam* is the moderates, not the extremists.

Naïve citizens and their politicians allow more or less motivated totalitarians to immigrate into their countries though they adhere to texts that speak of violence against others (e.g. 164 War verses in the *Koran*), or terrorizing others (e.g. *K* 008:067), or call for the fighting of, the subduing of, or the killing of, **during this present age**, whole existing religious classes of people such as pagans, Christians, Jews (e.g. Hitler's *Mein Kampf*, *Koran* 009:005, 029), heretics, apostates (*Sahih Al Bukhari* vol. 4, bk. 52, no. 260; vol. 9, bk. 84, no. 57) and "blasphemers" of a mere man such as *Muhammad* (*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).

Stage 3 (Being Stubbornly Wrong About Multiculturalism and *Islam*):

When non-integration and terrorism make it apparent that allowing *Muslim* immigration was not such a wise idea, the issue becomes taboo in the mainstream media—a regular "elephant in the room" situation. "Better dead than rude," as John Derbyshire phrased it.

It is true that the media will talk about agents of terrorism as being *Al-Qaeda* or another terrorist group, youths, gangs, tribes, factions, sects, etc., but will tiptoe around any in-depth discussion of *Islamism* to keep their multicultural credentials intact and not risk being called *Islamophobic*. The media also has a longstanding aversion to being seen on the same side of any issue as the Religious Right.

Even hardnosed police are cowed into feigned ignorance about *Islam* as in 2006, after arresting seventeen bearded *Muslims* for plotting to bomb buildings, a Canadian police commissioner said:

They represent the broad strata of our society. Some are students, some are employed, some are unemployed.

Likewise, the Toronto Police Chief said:

I would remind you that there was not one single reference made by law enforcement to *Muslim* or [the] *Muslim* community.⁴⁷⁴⁰

⁴⁷³⁹ Katz, Yaakov. "Red-faced IDF misread the 'street,'" jpost.com, 27 Jan 2006.

⁴⁷⁴⁰ Spencer, Robert. "Jihad Denial in Toronto," *FPM*, 7 Jun 2006.

No matter how much evidence mounts up that a *Jihadist* was motivated by *Koranic* dictates and teachings, the media refused to acknowledge the *Jihad* motivation. Why? The media and the elite are mostly atheistic or agnostic evolutionists so they are not impressed when Christians argue that the *Koran* inspires killing by dehumanizing non-Muslims as pigs and apes. After all, evolution dehumanizes humanity even more, and evolution in its short history has been married up to Naziism and Communism, and has been behind the killing of many times more people than all those who died in religious wars over the millennia.

The Judeo-Christian tradition condemns murder because of verses like Gen 09:06 which says that humans are made in the image of God and demands capital punishment for premeditated murder. Gen 09:06 means nothing to evolutionists who often do not believe in God, much less that humans are made in the image of God. They also do not believe that capital punishment does justice nor deters crime.

Evolutionists have only one law regarding killing: one must not violate the survival of the fittest doctrine either by killing off the fittest, or by reducing the diversity of the gene pool. After all, the fittest can only improve and prove themselves to be the fittest in the context of diversity.

Evolutionary logic explains why Hitler is excoriated while by comparison Stalin and Mao get a pass even though Stalin and Mao killed more people than Hitler did. Even Hitler gets a pass for that portion of his killing that was more in keeping with Darwin's survival of the fittest and Nietzschean philosophy. Hitler's untold victims include: the unborn, the retarded, the aged, the infirm, Russian soldiers, Gypsies, homosexuals and others.

Hitler's anti-Semitism led him to try to reduce diversity in the human gene pool by killing off a race, something Stalin and Mao did not do. Evolutionists reckon that Hitler's killing of his untold victims did not significantly affect the survival of the fittest paradigm or the diversity of the human gene pool.

Reasons evolutionists cannot condemn Hitler too loudly without seeming hypocritical include:

- Ⓒ Environmental activists nearly all believe in evolution and they want to reduce the human population to a sustainable two billion people using a few of the methods that Hitler employed: eugenics, abortion, and euthanasia.
- Ⓒ Evolutionists would rather have millions of people die each year from malaria rather than use DDT. Why? Because these chemicals reduce the diversity of wildlife, the human race is not pruned of people with weak immune systems, and evolutionists think there are too many people anyway.
- Ⓒ Evolutionists would rather have millions of people die each year from AIDS than pay for abstinence or safe-sex campaigns, condoms, anti-viral drugs and other treatments. Why? Because the human race is culled of people not resistant to AIDS, and they think there are too many people anyway.

Evolutionists often do not condemn terrorism but instead blame the victim, and in fact, many Leftist groups are comprised of evolutionists who engage in terrorism. Evolutionists find that terrorism is by definition random, so terrorism does not affect the survival of fittest paradigm much. Conversely, evolutionists are against capital punishment, private gun ownership and wars because these negatively affect the survival of the fittest of certain races. War merits special condemnation because the physically fittest humans are selected to be soldiers thereby stunting evolution.

Evolutionists condemn so-called *Islamophobia* because evolutionists:

- Ⓒ Have dehumanized and killed so many “capitalist pigs” and “enemies of the state” and such that they feel any singling out an ideology for criticism is like handing out a license to kill.
- Ⓒ Perceive fear of *Islam* is racism, and in the nuclear age *Islamophobia* could conceivably skew the survival of fittest paradigm for Arabs, Persians⁴⁷⁴¹ and Indonesians—just as anti-Semitism adversely affected the survival of fit Jews during WWII.

The courts restrict police profiling since if “such measures became publicly known, they could ‘reinforce prejudices and stigmatize the affected social groups in the perception of the public.’”⁴⁷⁴² By contrast Christianity is better represented among all races, so criticism of Christianity could not affect the survival of the fittest paradigm like criticism of *Islam* conceivably could.

Since criticism of *Islam* is not allowed under the survival of the fittest law, all sorts of excuses are extended to explain behavior easily explained by referring to the *Koran*. For instance:

- Ⓒ When Shahawar Matin Siraj was convicted in 2006 for plotting to blow up a New York subway, a *New York Times* article delved into the issue of whether he was entrapped by a police informant and only alludes to the mound of evidence that says otherwise. The *Koran* is never mentioned except to say his mother read it while waiting outside the courtroom.⁴⁷⁴³
- Ⓒ After the Washington DC Snipers were arrested in 2002, though there was a mountain of evidence that they were freelance *Islamic* terrorists, the media played up the fact that:
 - ★ John Allen (Williams) *Muhammad* was a divorced, disgruntled father and the John Lee (Boyd) Malvo came from broken home.
 - ★ Their motivation was a 10 million USD extortion plot against the US federal government⁴⁷⁴⁴ even though they were planning to spend the money to “establish a Canadian commune to train 140 homeless children in terrorist shooting and bombings to ‘continue the mission’ in other cities” and “shut things down.”⁴⁷⁴⁵
 - ★ Poorly enforced gun-control laws allowed the duo to obtain a weapon.⁴⁷⁴⁶
 - ★ Playing violent video “games both broke down his inhibition to kill and gave him [Malvo] incredible shooting skills” as though the *Koran* has never by itself broken down anyone’s inhibition to kill.⁴⁷⁴⁷

Hollywood has been capitulating to *Islamists* at least since 1977. Out of deference to *Muslims*, the movie *Mohammad: Messenger of God* never showed *Muhammad*’s face. Then a dozen *Hanifi Muslims* took 149 hostages in a 39-hour

⁴⁷⁴¹ Guttman, Nathan. “Israeli Vice Premier Shimon Peres: ‘[*Shia*] Iran can also be wiped off the map,’” jpost.com, 8 May 2006.

⁴⁷⁴² “German court bans data trawl for *Qaeda* ‘sleepers,’” reuters.co.uk, 23 May 2006, DW.

⁴⁷⁴³ Rashbaum, William K. “Guilty Verdict in Plot to Bomb Subway Station,” nytimes.com, 25 May 2006.

⁴⁷⁴⁴ “Beltway sniper attacks,” wikipedia.com, accessed 26 May 2006.

⁴⁷⁴⁵ Manning, Stephen. “Malvo says *Muhammad* planned extortion,” crisscross.com, 24 May 2006.

⁴⁷⁴⁶ “Beltway sniper attacks,” wikipedia.com, accessed 26 May 2006.

⁴⁷⁴⁷ Thompson, Jack. “Beltway Sniper Trained on Sniper Video Game,” fradical.com, 14 Dec 2002, stopkill.com; “Beltway sniper attacks,” wikipedia.com, accessed 26 May 2006.

terrorist stand-off at the *B'nai B'rith* center in Washington DC. The *Washington Post* recounted twenty-five years later in 2002:

The *Hanafi Muslims* also killed and maimed to stop the showing in America of the movie *Mohammad, Messenger of God* on the grounds that it was sacrilegious.⁴⁷⁴⁸

Since 1977, Hollywood has suffered from Stockholm Syndrome and has made movies sympathetic to *Islam* that are steeped in false moral equivocation. The rule is that "self-flagellation and self-loathing pass for complexity and moral seriousness in Hollywood."⁴⁷⁴⁹

Then in 2006, all but a few newspapers and TV news show refused to show twelve tame *Muhammad* caricatures—though the widespread *Muslim* riotous protests and boycott of Danish products were major news events, and they carried big implications for the future.

Most of mass media is pro-*Muslim* and anti-Christian, so they blamed the cartoonists for the ruckus. The media did not print the actual cartoons because then the viewers would have seen that: 1) the cartoonists were not to blame for drawing such tame cartoons, 2) *Islam* is a long way from being Westernized despite what all the would-be reformers of *Islam* say and 3) the media is as willing to give up its free speech rights to *Islamists* as they are willing to give up their right to bear arms.

Initially only two newspapers stated that they wanted to print the cartoons but were honest enough to say they could not due to safety concerns.⁴⁷⁵⁰ The bottom line is that Western democracy was diminished because newspapers gave in to the same anti-democratic forces that have kept true democracies from forming in *Islamdom*.⁴⁷⁵¹

When more people die and enough property goes up in smoke, the topic cannot be avoided any longer. Even then, politicians deny the obvious and say that poverty and lack of integration, not *Islamism*, is the cause of the conflagration, as with the French *Muslim* riots of 2005.⁴⁷⁵²

Professors, journalists and others who cherished the "received wisdom" about *Islam* will attack the skeptics, Jeremiahs and Cassandras. Today, the situation is not unlike the battle between reporters Duranty and Muggerridge during the Stalin era. One must search the Web to find out the truth, much like Soviets had to seek out *Samizdat* literature during the Cold War period.

Media news fails to report on much news-worthy *Islamist* violence and they choose commentators who blame *Islamic* violence on non-*Muslims* being racists, or on *Muslims* being kept poor by non-*Muslims*, or on anything other than the actual cause, that being *Islam*.

To blame the violence on poverty or racism strengthens the hand of the left who specialize in multiculturalism and counter-productive anti-poverty programs. To blame the violence on *Islam* works against the left since the multiculturalists on the left would be blamed for their having allowed decades of *Muslim* immigration. For instance:

⁴⁷⁴⁸ "25th Anniversary of Terror," *washpost.com*, 9 Mar 2002.

⁴⁷⁴⁹ Krauthammer, Charles. "Oscars for Osama," *washingtonpost.com*, 3 Mar 2006, *coxandforkum*.

⁴⁷⁵⁰ Papers that wanted to print the cartoons but did not due to safety concerns: 1) *The Phoenix* of Boston (Jacoby, Jeff. "When fear crows the media," *Boston Globe*, *boston.com*, 19 Feb 2006); and 2) *The Liberal* ("UK mag will not publish cartoons," *manchesteronline.co.uk*, 9 Feb 2006).

⁴⁷⁵¹ Prager, Dennis. "American news media: little courage...honesty," *townhall.com*, 14 Feb 2006.

⁴⁷⁵² Pipes, Daniel. "Further Thoughts on the First French Intifada," *DP*, 8 Nov 2005.

- Ⓒ In 2003 *CNN* admitted that it did not report on the *Iraqi* regime's murders and torturing for a "dozen years" for the sake of continued access to *Iraq* and to ensure the safety of its staff and informants.⁴⁷⁵³
- Ⓒ In 2005 billionaire *Saudi* Prince *al-Walid bin Talal*, a shareholder in *Fox News*, called *Rupert Murdoch* and complained about the "*Muslim Riots*" news banner, and within half hour the news banner said "*Civil Riots*."⁴⁷⁵⁴
- Ⓒ During the French *Muslim* riots of 2005, the director-general of the French news station *LCI*, told a broadcasters' conference in *Amsterdam*: "Politics in France is heading to the Right and I don't want rightwing politicians back in second or even first place because we showed burning cars on television."⁴⁷⁵⁵
- Ⓒ In 2005, 5,000 Australian beachgoers were tired of: 1) losing compatriots to suicide-bombers in *Bali* and 2) the *Lebanese* gangs that intimidated beachgoers, beat up lifeguards and raped Aussie women. When the surfing community rioted, the media made the *Bra Boys* surf club members out to be a "gang." The media suggested that Neo-Nazis and Skinheads organized the riots, as though it were responsible journalism to tar anyone who has legitimate concerns about multiculturalism and mass-immigration policies with the dreadful Neo-Nazi and Skinhead labels. Meanwhile, *Muslims* gathered at a large *Mosque* at *Lakemba* to be incited by *Mufti Al-Hilaly*, from whence dozens of carloads of *Muslims* traveled to and trashed a *Sydney* suburb near a beach. The media did not call this racist violence, but merely retaliatory or revenge attacks, even though text messages said:

All Arabs unite as one...The Aussie will feel the full force of the Arabs as one 'brothers in arms.' Unite now lets show them who's boss. Destroy everything. Gather at *Cronulla*...⁴⁷⁵⁶

Not only does mainstream media not report accurately, but anyone who would tell the media the truth about *Islamists* is called a racist and threatened with lawsuits, as when a French-Jewish philosopher opined on the French *Muslim* riots of 2005, people "felt Finkelkraut had slipped up by mentioning the ethnic identity of the rioters—he had described them as Blacks, Arabs and *Muslims*" with the result that "a powerful 'civil rights' organization"⁴⁷⁵⁷ "threatened to sue him for racism."⁴⁷⁵⁸

Book publishers also do not deliver the facts due to lawsuits, *Pryre-Jones* wrote:

When the outspoken French novelist *Michel Houellebecq* pronounced *Islam* to be hateful, stupid and dangerous, *Muslim* organizations and the League for the Rights of Man took him to court just as the Italian writer *Oriana Fallaci* was sued for her book tying the 9/11 attacks to the teachings of *Islam*. Although both writers won their cases, the chilling effect was unmistakable.⁴⁷⁵⁹

⁴⁷⁵³ Jordan, Eason. "The News We Kept To Ourselves," 11 Apr 2003, nytimes.com, imra.org.il.

⁴⁷⁵⁴ "Saudi prince gives Sharon 'benefit of the doubt' for peace," middle-east-online.com, 5 Dec 2005, *DW*, *C&R*.

⁴⁷⁵⁵ Steyn, Mark. "France's *Muslim* future," jpost.com, 20 Nov 2005.

⁴⁷⁵⁶ McIlveen, Luke. "Young Arabs call for revenge attacks as hate groups gloat," theadvertiser.news.com.au, 13 Dec 2005.

⁴⁷⁵⁷ Pipes, Daniel. "Explaining the French Intifada," *DP*, 8 Nov 2005.

⁴⁷⁵⁸ Ben Simon, Daniel. "France's Sarkozy backs beleaguered Finkelkraut over *Muslim* riot comments," haaretz.com, 6 Dec 2005.

⁴⁷⁵⁹ Pryce-Jones, David. "The *Islamization* of Europe?" commentarymagazine.com, Dec 2004.

Muslims and their allies in the left never let up, so Fallaci was again prosecuted in 2005 in Italy for another book, *The Force of Reason* (2004).⁴⁷⁶⁰

When it finally becomes widely apparent that multicultural fascists have made a mistake by allowing those who adhere to a totalitarian ideology to immigrate into a democratic country, PC-AIDS and PC-ASS adherents, in a bid to end discussion and debate, say their critics are insensitive, racists, bigots and *Svengalis*, i.e. a persuasive but evil person.

In order to make their mistake appear less grave, multicultural fascists start dividing the totalitarians into extremists and moderates. The extremists are totalitarians who are willing to use or encourage violence, while the moderates are totalitarians not willing to use or encourage violence.

Unfortunately, the uncommitted and unmotivated totalitarians and their children and converts may become committed and motivated at a later date, especially if the number of totalitarians increases overall. Thus unmotivated and uncommitted totalitarians are smiling tigers that just need an incentive to become terrorists or a fifth-column for terrorists.

PC-AIDS and PC-ASS sufferers always understate the *Islamic* terrorism threat to their own country and try to exonerate *Muslims* at large, and *Islam* itself, from any involvement in terrorism and violence. Why? Many people are filled with a legion of propagandistic arguments, so the spirit of multiculturalism cannot be exorcised no matter how many facts are thrown at it. The propaganda includes:

- ☉ The un-killable opinion that *Islam* is a Religion of Peace™ that rejects terrorism.
- ☉ A foreign terrorist group such as *Al-Qaeda* ordered the attack and they follow a perverted form of *Islam* recently born under authoritarian rule and poverty. Then when the foreign connection proves tenuous, it is said that *Al-Qaeda* inspired the act and wrote the *Jihadist* literature and the How-To manual for bomb-making. Then when this is ruled out, it is said that homegrown *Jihadists* were just amateurs who copycatted *Al-Qaeda*.
- ☉ Groups of suicide-bombers who blow up together must have been duped and they all really were not so single-minded in their hatred of the West as to choose to die while taking infidels with them. For instance:
 - ★ After 9/11, it was theorized that only the terrorist pilots knew it was a suicide mission until it was revealed that each man of the cell was handpicked and trained for carrying out a suicide mission.
 - ★ After the 7/7 London bombing, it was theorized that the four *Muslims* carrying the rucksacks were only planning to plant or transport the bombs and not blow themselves up. Then however the bombs were found to be of the toggle button type and where not set off by timers or by remote control (i.e. cell phone).⁴⁷⁶¹

Interestingly, denial of *Islam's* close connection to terrorism does not necessarily depend on familiarity with *Muslims* or *Islam*, even though terrorism follows wherever *Muslims* go, and most terrorists are *Muslim*. For instance:

⁴⁷⁶⁰ Parker, Kathleen. "Outrage to Religion: Let insults flourish; see alternative," *The Sun*, myrtlebeachonline.com 28 May 2005, DW.

⁴⁷⁶¹ Dodd, Vikram & Rosie Cowan. "Suicide bombs breakthrough gives police vital clues," guardian.co.uk, 24 Aug 2005.

- Ⓒ Though there are 5+ million *Muslims* in France, President Chirac and the media blamed the *Muslim* riots of 2005 not on *Islam*, but on the French for not practicing multiculturalism, inclusion and integration enough.⁴⁷⁶²
- Ⓒ Though London is eight to ten percent *Muslim*, after the 7/7 attacks in 2005, the Mayor "Red" Ken Livingstone "blamed Britain for having practiced 'double standards' in its foreign policy which had helped drive young British *Muslim* men to murder their fellow citizens."⁴⁷⁶³
- Ⓒ Though 1) *Bangladesh* is 83 percent *Muslim* according to the *CIA Factbook* of 2005, 2) there are "31 *Islamic* militant outfits...operating in *Bangladesh* targeting non-*Muslims* and seeking to establish a 'greater *Islamic* nation,'"⁴⁷⁶⁴ and 3) The *Islamist* group *Jama'atul Mujahideen* left notes by all 350+ exploded bombs that called for the imposition of *Sharia* law and the deportation of Americans and Brits from *Muslim* countries, the government "has repeatedly rejected any suggestion that there could be a problem with *Islamic* extremists,"⁴⁷⁶⁵ "Intelligence officials...said...the recent [7/7] London bombings had inspired the blasts," and the Home Minister suggested the opposition party, the *Awami* League, was responsible and said that police should avoid raiding *Mosques* if possible.⁴⁷⁶⁶

So if one were to believe the mayor of London, then the 7/7 bombing was caused by British foreign policy, and if one were to believe *Bangladesh* intelligence, the mega-attack there was inspired by the 7/7 attack in London.

Stage 4 (*Dhimmification* Via Legislation): Officials, legislators, judges and educators with PC-AIDS and PC-ASS start the *Dhimmification* and *Islamification* process by enforcing political correctness and anti-vilification laws.

Western legislators know that the *Koran* constitutes hate-literature since they often insert exemption clauses for the *Koran* whenever they draft hate-speech legislation. This expands the existing double standard of excusing leftist speech that calls for or excuses terrorism while prosecuting everyone else. Why is this done? Because if one prosecuted *Muslims* for calls for terrorism, one would have to start prosecuting leftists under those same laws, too.

Even if some laws regulating speech do not explicitly exempt any religion, the double standard becomes apparent when police enforce the laws and courts interpret the laws. For instance, in Australia two pastors were condemned for telling the truth about *Islam*, yet vile *Islamist* and *Jihadist* literature is found to be perfectly legal.

- Ⓒ Two pastors, Daniel Scot and Danny Nalliah, gave an accurate seminar on *Islam*. Later however Judge Higgins of the Victoria state court concluded that the seminar constituted religious vilification. In 2004 Judge Higgins...

...ordered the two Daniels to publish a statement in major newspapers where they would be forced to condemn themselves as having 'no credibility' and that they did not act 'in good faith.' Judge

⁴⁷⁶² Marrin, Minette. "Muslim apartheid burns bright in France," *The Sunday Times*, timesonline.co.uk, 13 Nov 2005.

⁴⁷⁶³ Phillips, Melanie. "Weasel words on terror," *JewishWorldReview.com*, 22 Jul 2004.

⁴⁷⁶⁴ "Bangladesh now has 31 *Islamic* militant groups," *news.newkerala.com*, 20 Jan 2005, *JW*.

⁴⁷⁶⁵ Pipes, Daniel. "350 Bombs in an Hour—A Vision of the Terrible Future?" *DP*, 18 Aug 2005.

⁴⁷⁶⁶ "Analysts: Khaleda Zia govt can't ignore fundamentalism," *newkerala.com*, 19 Aug 2005, *DP*.

Higgins has also placed an Australia-wide ban on both of them speaking about the *Koran* or the *Islamic* religion or they will be charged again.⁴⁷⁶⁷

- *The Daily Telegraph* reported in 2006 on *Islamist* books that are sold in *Islamic* book shops. The Commonwealth Director of Public Prosecutions and Australian Federal Police found that the books were completely legal:

Books of hate promoting suicide bombings, anti-Australian conspiracies and racism can be freely sold in the *Muslim* community after a ruling that they don't breach sedition laws....One of the books, *Defence of the Muslim Lands* [Robert Spencer notes: authored by *Sheikh* Abdullah Azzam, cofounder of *Al-Qaeda*], carried an endorsement from Osama bin Laden on its back cover and promoted 'wiring up one's body' with explosives for 'martyrdom or self-sacrifice operations.' *The Criminal West*, written by Australian *Muslim* Omar Hassan, claimed to be called 'Australian' was something to be ashamed of and Western culture is the culture of wolves, injustice and racism. It also claims Australian police are rapists who bash young boys and spoke of a conspiracy involving politicians to turn young *Muslims* into drug addicts. *The Ideological Attack* claims there was a barbaric onslaught against *Muslims* by Jews, Christians and atheists.⁴⁷⁶⁸

During the Cartoon Riots of 2006, many observers were dismayed to see how few major newspapers reprinted caricatures of *Muhammad* out of fear of *Muslim* protestors and shakedown tactics, i.e. boycotting advertizers in the print media. As expected, the *BBC* did not print the cartoons. Diana West wrote:

...on the *BBC* Web site, a religion page about *Islam* presents the angels and revelations of *Islamic* belief as historical fact, rather than spiritual conjecture (as is the case with its Christianity Web page); plus, it follows every mention of *Mohammad* with '(pbuh),' which means 'peace be upon him'—'as if,' writes Will Wyatt, former *BBC* chief executive, in a letter to *The Times of London*, 'the corporation itself were *Muslim*.'⁴⁷⁶⁹

Then the situation worsened when the government stepped in to squash what little there was of acts of anti-*Dhimmitude* and standing up for freedom of the press. The US State Department, Whitehall, the Vatican, the U.N. president and other past and present world leaders condemned the cartoons and apologized to *Muslims*. Sweden shut down websites that posted *Muhammad* cartoons citing national security concerns.⁴⁷⁷⁰ That is a trade-off many citizens would not like to make since who values national security if one can no longer freely speak one's mind?

There was talk in the EU of setting up voluntary media standards, but what remained unsaid was many advertizers and the government probably would not advertize in any news outlet that did not abide by the guidelines.⁴⁷⁷¹ In Canada,

⁴⁷⁶⁷ "No justice for two Daniels," Christian Democratic Party, christiandemocratic.org.au, 24 Jun 2005; also see Spencer, Robert. "Australia: Judge's decision," *DW*, 17 Dec 2004.

⁴⁷⁶⁸ Bissett, Kelvin & Angela Kamper. "Muslim 'books of hate' get OK," *The Daily Telegraph*, news.com.au, 15 May 2006, *DW*.

⁴⁷⁶⁹ West, Diana. "Cartoon rage," washingtontimes.com, 10 Feb 2006, michellemalkin.com.

⁴⁷⁷⁰ Holender, Robert. "*Muhammedteckningar borta efter Säposamtal*," *Dagens Nyheter*, dn.se, 10 Feb 2006, spectator.se, instapundit.com, michellemalkin.com, mynetjawa.mu.nu.

⁴⁷⁷¹ "European Union mulls media code after cartoon protests," 9 Feb 2006, newkerala.com, michellemalkin.com.

campus police confiscated 2,000 student newspapers with cartoon reprints.⁴⁷⁷² In South Africa, a judge banned the publication of the cartoons there.⁴⁷⁷³

So, astute observations and debates about religion are no longer protected as free speech, but are punished under anti-racism and anti-religious vilification laws—even though *Islam* is a religious and political ideology and not a race. The misguided thinking goes that racism, not *Islam* itself, gives rise to *Islamic* terrorism. So-called racism must be punished so the country does not become a favorite terrorist target. Free speech and other freedoms must be traded in for security. Since free speech is labeled racism and is restricted or abolished, no one can warn against indiscriminate immigration, or issue any jeremiads. The sheep dogs are muzzled while *Islamist* and *Jihadist* wolves and bears circle the flock. A nation that restricts Biblical Christianity stores up swift punishment for itself.

Stage 5 (Sovereignty and Territorial Concessions to Islamists): *Muslims* create autonomous infidel-free zones where they implement *Sharia* law. Through immigration and demographic growth, *Islamists* take over street corners, neighborhoods, suburbs and cities, and then they partition the nation *a la Pakistan*.

The preachers who drive and motivate *Islamists* are largely immune to prosecution and deportation. Even after the 9/11, 3/11 and 7/7 bombings, and after the French *Muslim* riots of 2005, few radical *Muslims* had been deported, as Daniel Pipes wrote at year's end, 2005:

Germany topped the list, having thrown out at least 20...Spain, Italy and France each deported 4. Holland 3. And the UK [and US & Canada] zero.⁴⁷⁷⁴

Before a PC-AIDS and PC-ASS nation knows it, it finds itself on the lips of *Islam* and then in *Islam's* gut. Samuel Huntington described the process: "*Islam's* borders are bloody and so are its innards."⁴⁷⁷⁵ See the Irredentist Turf section in the Khidr-Second Lamech Logic table.

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| Purgatory | See the Plenary Absolution section in the Khidr-Second Lamech Logic table. |
| Qarina | Plural: <i>Qurana</i> . A person's evil twin in spirit form. |
| Raka | A prostration. A step in a <i>Salat</i> series of actions. |
| Ramadan | Ninth month of the <i>Islamic</i> lunar year. One of the five pillars of <i>Islam</i> is the <i>Sawm</i> fast from dawn to sunset during the month of <i>Ramadan</i> . |
| Rasul | Messenger or Apostle. |
| Sae | Straight-line circumambulation between the summits of <i>Safa</i> and <i>Marwa</i> hills that are near the <i>Kaaba</i> . See <i>Tawaf</i> . |
| Salaam | Expression meaning "Peace." The words <i>Salaam</i> and <i>Islam</i> are etymologically related, but <i>Islam</i> means "submission." |
| Salat | A set number of <i>Rakas</i> constitute a <i>Salat</i> session—usually an odd number such as five. |
| Sakina | Arabic transliteration of the Hebrew: <i>Shekinah</i> , meaning "presence, peace." Mentioned in the traditions and in <i>K</i> 002:248; 009:026, 040; 048:004, 018, 026. |

⁴⁷⁷² Day, Jim. "UPEI [University of Prince Edward Island] snatches newspapers with *Muhammad* cartoons," *The Guardian*, theguardian.pe.ca, 9 Feb 2006.

⁴⁷⁷³ Reid, Rowan. "Court's Outlawing Prophet Cartoons Seen as Threat to S. African Press Freedom," voanews.com, 8 Feb 2006, michellemalkin.com.

⁴⁷⁷⁴ Pipes, Daniel. "How Many 'Hate Preachers' Expelled?" *DP*, 29 Dec 2005.

⁴⁷⁷⁵ Huntington. *Clash*, p. 258.

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| SAW | <i>Sallallahu Aleyhi Wasallam</i> is Arabic for "May God bless him and grant him [<i>Muhammad</i>] peace." SAW is an abbreviation used after the name <i>Muhammad</i> , based on K 033:056. See AS and SWT. |
| Satyriasis | English: Excessive sexual acting out in a man. The word Satyriasis is derived from classical mythology. Satyrs were part-man and part-goat and were famous for chasing <i>nymphs</i> . See Nymphomania. |
| Shahada | See <i>Kalima</i> . |
| Shahid | Arabic for "a witness." A <i>Muslim</i> so-called martyr. |

Christian martyrs are those who die either in defense of their faith, or die under torture rather than renounce their faith. A *Muslim* martyr, more often than not, is a *Jihadist* who dies while trying to murder infidels. A significant number of *Muslim* martyrs die after setting out on suicidal-murder missions.

Muslims are considered martyrs even if they are just involved in a nationalist war or a non-religious property dispute. The reason is that, while the Great Commission for Christians is to preach the gospel to every nation (Mat 28:19), *Islam's* Great Commission is to conquer all nations until all religion be for *Allah* (K 002:193) by *Jihad* or by immigration (K 004:097). Because the mere holding on to property is paramount in *Islam*, *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. 4754; also see no. 4754; *Sahih Bukhari*, vol. 3, bk. 43, no. 660; and *Sahih Muslim*, bk. 1, no. 0260).

Many *Muslim* martyrs start out as *Jihadists* who do not intend to die but are rather looking for loot. *Muhammad* even says as much when he told his troops, "You people want casual gain," referring to ransom payments for abductees (K 008:067). *Al-Kindy* in his *Apology* (830 AD) contrasted the *Muslim* notion of warrior martyrs to Christian truly holy martyrs who generally do not die in battle.⁴⁷⁷⁶

Most *Muslim* martyrs are not moral purists. Since *Muslims* believe that martyrdom wipes away all sin, why should terrorists bother trying to keep pure in this life? *Muslim* martyrs look forward to eating from the banquets in heaven and acting out their sex addiction to the seventy-two *Houris*.

It is known from surveillance footage that some of the nineteen 9/11 miniskirt-chasing suicide-bomber hijackers spent their last night on earth drinking alcohol, smoking and watching lap dancers in a strip club. They were not studying the *Koran* to become more pious, or praying for the purity of their souls.

Terrorist "handlers" try to spiritualize suicide-bombing by having the would-be bomber write about, or make a video proclaiming, their spiritual intentions. Further research shows that many of these *Muslim* martyrs could care less about *Islam*, except of course for *Islam's* promises of sex and feasting in heaven:

- Some are forced into suicide-bombing because they "desecrated family honor" and would otherwise be the victim of a family honor-killing.⁴⁷⁷⁷
- One *Jihadist* decided to commit murder-suicide by fighting to the death with the Indian army because he flunked out of second-year medical school.⁴⁷⁷⁸
- Others have not reached "the age of informed consent," meaning they are easily manipulated boy-bombers and girl-bombers under the age of eighteen.

⁴⁷⁷⁶ *Al Kindy. Apology*, pp. 103-104.

⁴⁷⁷⁷ Rabinovich, Abraham. "Atoning for adultery with 'martyrdom,'" *Washtimes.com*, 20 Jan 2004.

⁴⁷⁷⁸ Connolly, E. & L. Kennedy. "Fed up with West, I'm off to *Jihad*," *smh.com.au*, 30 Apr 2004.

There are many child militias fighting suicidal battles in *Islamdom* and during *Intifada* II (2000-2004) thirty-one *Muslim* suicide-bombers were children.⁴⁷⁷⁹

Evidently, race has more to do with who becomes a *Shahid* than does religion. *Muslims* recently claimed that an Arab Christian, who was killed because he was mistaken for a Jew, was a martyr. Right during the eulogy his mother objected to the *Shahid* label and said he was an angel instead, which label ought not be taken literally.⁴⁷⁸⁰

So one can see that the three criteria for being a *Shahid* are: 1) dying in the pursuit of 2) sex and 3) food. By this loose definition, billions of insects are made *Shahids* daily since they martyr themselves on high-voltage bug zappers in their pursuit of sex and food. Also spelled *Shaheed*.

Sharia law A body of religious laws enforced on both *Muslims* and non-*Muslims* from medieval times to the present wherever *Muslims* are in control. *Sharia* law flatly contradicts the constitutions of every democracy on the planet. True, Turkey is a democracy of sorts, but while secularism is imperfectly enforced, *Sharia* law still rears its ugly head enough that most Christians and Jews have been chased out of Turkey.

Sharia law is highly discriminatory against women and non-*Muslims* to the point where in many ways *Sharia* law puts every non-*Muslim's* life in jeopardy, as well as the lives of *Muslim* women. For instance:

- In modern *Iran* *Sharia* law has been re-imposed, so now the life of a *Muslim* woman is worth half that of a *Muslim* man and the life of a non-*Muslim* is worth only twelfth that of a *Muslim* man.⁴⁷⁸¹
- In *Saudi Arabia* the situation is similar. If someone kills another person the compensation (blood-money) that must be paid is: 1) 100,000 *Riyals* if the victim is a *Muslim* man, 2) 50,000 *Riyals* if a *Muslim* woman or a Christian man, 3) 25,000 *Riyals* if a Christian woman, 4) 6,666 *Riyals* if a *Hindu* man and 5) 3,333 *Riyals* if a *Hindu* woman.⁴⁷⁸² Thus a *Muslim* woman or a Christian man has half the worth of a *Muslim* man, a *Hindu* man is worth fifteen times less than a *Muslim* man and a *Hindu* woman is worth thirty-three times less than a *Muslim* man.

Ali Sina of FaithFreedom.com stated:

Let us see what the *Koran* says about women. It says, 'men have a degree (of advantage) over them' (K 002:228); that the witness of woman is worth half of that of man (K 002:282); that women inherit half of their male siblings (K 004:011-012); that a man can marry two or three or four women (K 004:003); that if a woman becomes captive in a war, her *Muslim* master is allowed to rape her (K [023:005-006:] 033:050); that if a woman is not totally submissive to her husband she will enter hell (K 066:010); that women are 'tilth' [tillage] for their husbands (to cultivate...) (K 002:223); that men are in charge of women, as if women were imbeciles or minors who could not take care of themselves; that

⁴⁷⁷⁹ "Israel: Use of Palestinian Children Bombers Barbaric," Israelnewsagency.com, 25 Mar 2004.

⁴⁷⁸⁰ Abu Toameh, K. "My son is an angel, not a *shaheed*," jpost.com, 21 Mar 2004.

⁴⁷⁸¹ "Iran: Christian life worth only a twelfth that of a *Muslim*," Pakistanchristianpost.com, 5 Nov 2004, DW, 4 Nov 2004.

⁴⁷⁸² *The Wall Street Journal*, April 9, 2002, as quoted in Glazov, Jamie. "Symposium: Gender Apartheid and Islam," *FPM*, 31Dec 2004.

they must be obedient to their husbands or be admonished (verbally abused), banished from the bed (psychologically abused) and beaten (physically abused) (K 004:034).⁴⁷⁸³

Women also have unequal divorce rights (K 002:229) and must wear veils (K 033:032-033, 053, 059).

Basically, *Sharia* law is derived from the *Koran* and is another tool used for ethnic cleansing (see the ToC for the *Koran*'s ethnic-cleansing passages). *Sharia* law is also the kind of unfair law code that Cain's descendant Lamech would have devised (see the Khidr-Second Lamech Logic table). Lamech was the first polygynist recorded in history, incidentally.

Sharia law is an umbrella term for jurisprudence manuals that delineate crimes and punishments, mandate *Jihad* and the *Jizya* tax on non-Muslims and specify government and social policy.

Robert Spencer's books *Islam Unveiled* and *Onward Muslim Soldiers* quote from the *Sharia* manual *Umdat Al-Salik* (died 769 AH/1368 AD), published in English as *Reliance of the Traveler*—a *Sunni* manual of the *Shafi'i* school of jurisprudence.

Sharia law is the main tool used to bring whole societies into conformity with *Islamic* sensibilities. *Sharia* law makes *Islam* the dominant religion though people of other faiths may be in the majority and may be averse to *Islam* (K 009:033).

The provisions of *Sharia* law are myriad and reduce non-Muslims to a second-class citizen status, impose many hardships and indignities on women and non-Muslims and offer few legal protections to anyone other than Muslim men. For instance, Muslims can maliciously accuse non-Muslims of blasphemy and the accused has little choice other than to convert to *Islam* or be killed since a *Dhimmi*'s testimony is not accepted in court, or it does not carry any weight.

Sharia law imposes many draconian punishments even for petty theft and other misdemeanors. *Sharia* law encourages vile, criminal acts against non-Muslims, as well as Muslim women and girls, as with FGM.

Sharia is also spelled *Shariah*, *Syariah* and *Sheri*.

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| <i>Sheikh or Shaykh</i> | Literally "Old man with gray hairs." Professor, teacher. |
| <i>Shirk</i> | In Arabic, <i>Shirk</i> means "partnering divine persons with Allah," which is a violation of the central doctrine of <i>Islam</i> , namely <i>Tawhid</i> —the oneness or unity of Allah, i.e. <i>Islamic</i> monotheism. The unrelated English word "shirk" means "to avoid or neglect a duty or responsibility." |
| <i>Sic</i> | Latin: thus, so. <i>Sic</i> is used when the reader might otherwise think that the author inadvertently made a typographical error when in fact the author only copied someone else's mistake "as is." |
| <i>Sira(h)/Sirat/Seerat</i> | <i>Sira</i> literally means "a path." <i>Sira</i> can mean "biography," or <i>Sirat</i> can refer to the sword bridge between Purgatory and Muslim heaven. Muhammad taught that everyone except martyrs would enter hell to "taste fire." ⁴⁷⁸⁴ After the Muslim was purified by fire, he or she would walk across the <i>Sirat</i> to paradise. <i>Sira(t)</i> is sometimes confused with <i>Sura</i> —the chapters of the <i>Koran</i> . |
| <i>Sqq. or ff.</i> | Sequential, meaning "the following [things]." |

⁴⁷⁸³ Glazov, Jamie. "Symposium: Gender Apartheid and Islam," *FPM*, 31Dec 2004.

⁴⁷⁸⁴ See the Glossary for information on *Islam*'s version of Purgatory.

Suicide-bombing *Muslims* like to say that the *Koran* forbids suicide (Rodwell K 004:029), but many other verses in the *Koran* show that suicide-bombing of infidels is highly esteemed by *Allah*. This is merely another instance of *Takiya* where *Muslims* lie to infidels whenever *Muslims* think that lying helps *Islam* more than does telling the truth.

When the numbers are tallied, suicide-bombing, like terrorism in general, is far more prevalent in *Islamdom* than in any other culture. For instance, the Dutch newspaper *NRC Handelsblad* reports that in the period between 11 Sep 2001 and 15 April 2004, *Islamic* terrorists have killed at least 7,085 people and wounded 10,132 in 393 attacks around the world.⁴⁷⁸⁵

In *Iran*, between 2004 and 2005, 40,000 *Islamists* volunteered to be suicide-bombers virtually overnight to carried out attacks for the Committee for the Commemoration of Martyrs of the Global *Islamic* Campaign. The targets include US and UK troops, *Israelis* and the author Salman Rushdie.^{4786 4787}

In *Kashmir*, a 2,000-member squad was easily recruited by the *Lashker-e-Taiba* organization from the ranks of seminary students. Thus there is no arguing that the recruits did not know their *Koran* well enough! "The *Lashker* claims to have orchestrated around 200 suicide attacks between 1999 and 2002."⁴⁷⁸⁸

Daniel Pipes notes that the *NRC Handelsblad* list is "severely incomplete" and even misses widely reported and deadly terrorist incidents such as "the LAX (Los Angeles airport) Murders" and "the Beltway Snipers."⁴⁷⁸⁹

It seems that there is no comprehensive list of terrorist acts. Even the "Patterns of Global Terrorism 2003" put together by the US government "is by no means comprehensive," according to *Hindustan Times*.⁴⁷⁹⁰

These terrorism watch lists probably do not include the hundreds of incidences each year of *Muslim* militias attacking Christian villages and churches, nor *Muslim* gang attacks and pogroms on Jews, Christians, *Hindus* and others.

There are a number of ingredients to making a suicide-bomb. The main ingredient of course is the 164 War verses found in the *Koran*.⁴⁷⁹¹ Other ingredients include the *Fatwas* that approve of suicide-bombings and the promise of seventy-two *Houris* in heaven. Yet another ingredient is the fact that *Islam* presents no truly worthy reason not to commit suicide, as Samuel Ives Curtiss wrote in 1902:

Islam is in no sense the product of a development from ancient Semitism. On the contrary, it is still fettered by a compromise with old heathenism, by the adoption of the ancient rites at its pilgrim festival and kissing of the stone at the *Kaaba*. It is bound by fate; it presents no worthy aim in life, woman's face is veiled that man may not lust after the beauty of his neighbor's wife; continence is secured through license, which is legalized immorality; the zeal of the faithful

⁴⁷⁸⁵ *NRC Handelsblad*, nrc.nl, LGF, "Jihad Death Count," 17 Apr 2004.

⁴⁷⁸⁶ Parinoosh, Arami. "Thousands of *Iranians* ready for suicide raids," *Reuters.co.uk*, 5 Jun 2004, *JW*, 7 Jun 2004.

⁴⁷⁸⁷ *Al-Arabiya* TV Report: *Iranian* Volunteer Suicide Bomber Organization of 40,000 'Time Bombs' Recruited to Target Americans in *Iraq* and *Israel*," Memri.org, #929, 6 Jul 2005, *JW*.

⁴⁷⁸⁸ "Pakistan-based *Lashker* raises suicide squads in *Iraq*," newindpress.com, 14 Jun 2004, *JW*.

⁴⁷⁸⁹ Pipes, Daniel. "Weblog: *Jihad's* Total Fatalities since 9/11," *DP*, 16 Apr 2004.

⁴⁷⁹⁰ Rajagopalan, S. "India was worst victim of terror in 2003: U.S. report," *Hindustantimes.com*, 30 Apr 2004.

⁴⁷⁹¹ See the Contents section to locate the table on the *Koran's* 164 War verses.

is stimulated by prospects of plunder; converts are made by the sword; and paradise consists of a garden of sensual delights. This the mass of *Muslims* believe...⁴⁷⁹²

Islam did not invent the concept of Holy War but borrowed it from Jews. Of course Holy War itself is not new, but pairing Holy War up with rewards in the afterlife came from the Intertestamental Jews, which rewards will be discussed in a moment. Examples of Holy War that are **not** explicitly connected to rewards in the afterlife include:

- ☛ The *Pentateuch* encourages Holy War so *Israel* could have a homeland.
- ☛ The Bible mentions that the god *Kemosh* gave an *Ammonite* king some *Israeli* land (Jdg 11:24).
- ☛ Genghis Khan (1162?–1227) set out to conquer the world in obedience to revelations from his god *Tengiri*.⁴⁷⁹³
- ☛ “Manifest destiny” is a Holy War concept that may have been a distortion of Act 17:26 where it says God determined the times and places where every nation would live.
- ☛ Modern Zionists carried out Holy War since they sought to obtain land based on *Yahveh*’s promises to the *Israelites* in the *Pentateuch*.

Islam also did not invent the idea of rewards in the afterlife for carrying out suicidal mission in a complete vacuum. The idea of carrying out suicidal missions for heavenly reward originally comes from ancient Jews, which is not to say that modern Jews hold to these same beliefs. The Roman historian Tacitus (~55 AD to ~120 AD) wrote:

They [Jews] hold that the souls of all who perish in battle or by the hands of the executioner are immortal. Hence a passion for propagating their race and a contempt for death.⁴⁷⁹⁴

Intertestamental Jewish warriors seem to have believed that if they were killed in battle, or singly after carrying out an assassination or suicidal mission, that they would be immortalized in the afterlife. They believed their reward would somehow be greater than what others receive.

The flip side of the belief that dying in battle is glorious is *Din Rodef*, the Jewish belief that anyone who gives up land that Jews have captured can be killed with impunity.⁴⁷⁹⁵ *Din Rodef* also covers killing those who besmirch *Yahveh* or endanger his people.

Many Jews still believe in *Din Rodef* and the *Israeli* Prime Minister Yitzhak Rabin was assassinated in 1995 on account of *Din Rodef*. Jews who want to give up land are sometimes referred to as the spies who spread the evil report during the *Exodus* (Num 13:32; 14:37).⁴⁷⁹⁶

Before Rabin’s assassination, a *Rabbi* performed the *Pulsa De Nura* (Lashes of Fire) *Kabbalistic* ritual putting a deadly curse on Rabin.^{4797 4798} Kahanists credit the

⁴⁷⁹² Curtiss. *Primitive*, p. 240.

⁴⁷⁹³ Goel. *Calcutta*, ch. 10.

⁴⁷⁹⁴ MacMullen & Lane. *Sourcebook*, p. 162.

⁴⁷⁹⁵ Gilbert, Nina et al. “Knesset debates *Din Rodef*,” jpost.com, 6 Jul 2004. The *Din Rodef* is based on the idea that anyone who is about to murder, or cause the wrongful death of another person, can be killed with impunity.

⁴⁷⁹⁶ Gutman, Matthew. “Gaza settlers start pro-evacuation group,” jpost.com, 25 Aug 2004.

⁴⁷⁹⁷ “Rabbi says would hold *Kabbalah* ritual calling for PM’s death,” haaretz.com, 15 Sep 2004.

⁴⁷⁹⁸ Ilan, Shohar. “The original *Pulsa Denura*,” haaretz.com, 5 May 2005.

Pulsa ritual performed before the Disengagement in 2005 with Prime Minister Ariel Sharon's debilitating stroke in January 2006.⁴⁷⁹⁹

Muslims and Jews to some extent share these two doctrines, which are different faces on the same coin. This makes both *Muslims* and many *Israelis* into ardent irredentists who are loath to cede any land whatsoever.

The doctrine of immortality for dead warriors did not arise from the Old Testament prophets. It did not arise from Intertestamental prophets either since there were no Intertestamental prophets (*Prayer of Azariah* 01:15; *1 Maccabees* 09:27).

It should be noted that the Intertestamental Jews were motivated to Holy War by feelings of nationalism and tribalism, rather than by the Old Testament. There is no hint in the New Testament that anyone was made to feel shame and guilt for not joining the Zealots or the *Sicari*. In contrast to those Jews who were not willing to share the Holy Land, Jesus was willing to share the temple. He quotes Isaiah and says the temple is the house of prayer for all nations (Mar 11:17; Isa 56:07).

The topic of "freedom fighting" never comes up in the New Testament even though Simon the Zealot was one of Jesus' disciples (Mat 10:04). Nor is there any discussion of whether *Sicari* methods were *Kosher*. The name *Sicari* comes from the Latin word, *Sica*, which refers to the "small dagger" the Jewish Zealots used to assassinate Romans and collaborators.

There was no commandment that Jews fight a Holy War against the Romans—an "obligatory warfare" (*Milchemet Mitzvah*). In contrast with Judaism, *Islam* has 164 War verses mixed in with a lethal combination of other types of verses:

- Ⓒ Promising fleshly rewards in the afterlife if *Muslim* go on *Jihad*.
- Ⓒ Threatening hellfire if able-bodied *Muslims* do not go on *Jihad*.
- Ⓒ Teaching the attitude that this mortal life is a mere "sport" and "play."

The "immortalization of dead warriors" idea can be quite a powerful incentive to engage in Holy War. This idea probably motivated the Zealots and the *Sicari*, who specialized in suicidal assassinations and risky rebellions that had little chance of any strategic success against the Roman Empire.

Immortalization was probably what drove the *Maccabees* to forcefully convert many peoples in Galilee and *Idumea*. John Hyrcanus (134-104 BC) and his son, Alexander Jannaeus (103-176 BC) forcefully converted those they conquered. The *Herodian* dynasty was of *Idumean* descent.⁴⁸⁰⁰ The *Idumeans* were forced to practice Judaism by John Hyrcanus in 130 BC.

The immortalization of dead warriors concept probably led to the people to try to make Jesus into their bread-kings or at least resistance leader (Joh 06:15; 12:13). Caiaphas knew of the mindset of the people and figured that Jesus had to be killed before he would become the next Spartacus (died 71 BC) (Joh 11:50). In the end, Jesus' trial before Pilate centered on his being a king (Joh 18:33, 36, 39; 19:03, 12, 14, 19, 21).

The "immortalization of dead warriors" concept led to the Judean province being virtually ungovernable for the Romans, which eventually led to Jews' loss of their homeland. It seems logical that soldiers could not be motivated to fight the mighty Roman Empire for material gain, so they must have been promised heavenly rewards instead.

⁴⁷⁹⁹ Katz, Yaakov. "Extremists boast they cursed Sharon," jpost.com, 6 Jan 2006.

⁴⁸⁰⁰ Josephus, *Antiquities of the Jews*, bk. 14, ch. 1, section 3.

Jews in southern Arabia seemed to have employed Holy War under King *Dhu Nuwas*, whose real name was Yusuf As'ar Yath'ar⁴⁸⁰¹ (died 525 AD). The senseless slaughters of Christians that brought the wrath of the Byzantines and *Abyssinian* Christians may have been the result of failed forced conversion policies or ethnic cleansings. Significantly, *Muhammad's* biographer Ishaq, mentions King *Dhu Nuwas*, as though he were a precursor to *Muhammad*.⁴⁸⁰²

The idea of heavenly rewards for *Jihad* spread throughout *Islamdom*, so that *Muslim* rulers must constantly be on vigil to repress terrorism, and true democracy is nearly impossible to implement.⁴⁸⁰³ Unfortunately, *Muslim* rulers are glad to let would-be martyrs go after Christians and other non-*Muslims* so that *Islamists* do not feel the need to attack *Muslim* governments.

Someone might argue that Jews did not engage in suicidal warfare or attacks and that Josephus' account of the suicidal end at *Masada* is not borne out by archaeology. Doubts about Josephus' account are speculative. Anyway, the whole idea of taking on the ancient Roman Empire time and again was suicidal, as the High Priest Caiaphas admitted (Joh 11:50).

Some of the same beliefs and attitudes that made many ancient Jews perpetrate suicidal attacks infect *Muslims* still today. These beliefs are mentioned by the Roman historian Tacitus (~55 AD to ~120 AD):

...among themselves [Jews] they are inflexibly honest and ever ready to shew [show] compassion, though they regard the rest of mankind with all the hatred of enemies.⁴⁸⁰⁴

Similarly, *Muhammad* commanded *Muslims* to be kind to *Muslims* and harsh to non-*Muslims* (*K* 009:073, 123; 048:029; 066:009) and kill pagans on sight (*K* 009:005). The *Koran* says that unbelievers are "enemies" (*K* 002:098; 008:060; 009:114; 041:019, 028), "vile animals" (*K* 008:022, 055), cattle (*K* 007:179) and are unclean and must be kept away from *Makka* (*K* 009:017-018, 028).

The Roman historian Tacitus wrote:

Things sacred with us [Romans], with them [Jews] have no sanctity, while they allow what with us is forbidden....Circumcision was adopted by them as a mark of difference from other men...Those who come over to their religion adopt the practice and have this lesson first instilled into them, to despise all gods, to disown their country and set at naught parents, children and brethren.⁴⁸⁰⁵

All the above could be said about *Islam*, for instance:

- Ⓒ *Islam's* polygamous marriage laws and temporary (*Muta*) marriage laws are iniquitous.
- Ⓒ That the *Koran* sanctions non-consensual sex between a master and slave is wicked.
- Ⓒ John of Damascus (~675 to ~749 AD) noted that the *Halal* list of foods is different from the list of *Kosher* foods that Moses gave, and the list of disallowed foods is different too.⁴⁸⁰⁶

⁴⁸⁰¹ Ryckmans, Jacques. *EB*, "Arabian Religions" entry, 2004.

⁴⁸⁰² Ishaq. *Sirat*, p. 13-14.

⁴⁸⁰³ Pipes, Daniel. "A Strongman for Iraq?" *New York Post*, 28 Apr 2004, *DP*.

⁴⁸⁰⁴ 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. 161.

⁴⁸⁰⁵ Tacitus, *Histories*, 5.3ff, *Idem*.

⁴⁸⁰⁶ Sahas. *Heresy*, p. 141, App. I, M.P.G., XCIV:773.

- C *Islamists* teach their followers to not hold allegiance to any nation but only to *Islam* and a future *Caliphate*.

All the above cultural differences drive the wedge deeper between *Muslims* and non-*Muslims* and make it easier for *Muslims* to kill non-*Muslims*.

Concerning propagation of the Jewish race, the Roman historian Tacitus wrote:

It is a crime among them to kill any newly born infant. They hold that the souls of all who perish in battle or by the hands of the executioner are immortal. Hence a passion for propagating their race and a contempt for death.⁴⁸⁰⁷

The ancient Jews believed that they and their children would be immortalized in heaven, so they were more likely to have children and not to abort them, nor kill them at birth. Jews also were not afraid to die and face the afterlife, whereas other cultures at the time were less than hope-filled about their prospects in the afterlife.

Muslims believe that if they perpetrate a suicide-bombing, they will become *Shahids* and they will immediately receive banquets and 72 virgins in heaven.

The non-martyr *Muslims* will need to soul sleep after they die until the Last Day when they will go to Purgatory for their "taste of fire."⁴⁸⁰⁸ *Muslim* martyrs however will be able to intercede for seventy relatives to get them out of Purgatory.

Similarly, *Muhammad* thought it a shame that Arabs buried baby girls (gendercide), mainly because this would mean there would be fewer *Muslim* warriors who would be immortalized in heaven (K 016:058-059). Thus *Muhammad* may have believed in the propagation of his race for the same reasons as the ancient Jews did.

It is not surprising, given these beliefs, that many *Muslim* women are glad to have plenty of children, and even happier if one or more of their children "martyr" themselves.^{4809 4810} Just as many find that children are the best social security insurance policy on earth, children will also help parents get out of Purgatory sooner in the afterlife (Purgatory is discussed in the Khidr-Second Lamech Logic table).

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|----------------|---|
| <i>Sujud</i> | The place where <i>Rakas</i> are performed. |
| <i>Sunni</i> | 90 percent of <i>Muslims</i> are <i>Sunni</i> and 10 percent are <i>Shia</i> . <i>Shias</i> are mostly Persian who have introduced newer traditions and beliefs. |
| <i>Sura(h)</i> | There are 114 <i>Suras</i> , or chapters, of the <i>Koran</i> . An <i>Ayat</i> is an individual verse. <i>Sura</i> is sometimes confused with <i>Sira</i> —the biographies of <i>Muhammad</i> , and <i>Sirat</i> —the bridge over <i>Muslim</i> hell. |
| <i>Sutra</i> | An object a praying <i>Muslim</i> places to mark the <i>Kiblah</i> . |
| SWT | <i>Subhanahu Wa Ta'ala</i> is Arabic for "Glorified is He and Exalted," used after the name <i>Allah</i> . See also AS and SAW. |
| <i>Tafsir</i> | A commentary on the <i>Koran</i> . |
| <i>Takbir</i> | The formula " <i>Allah Akbar</i> ," literally meaning " <i>Allah</i> is greater!" |
| <i>Takfir</i> | The practice of a <i>Muslim</i> condemning another <i>Muslim</i> as an infidel over some doctrinal disagreement. Those deemed to be infidels can be killed, especially during time of insurgency and during acts of terrorism. ⁴⁸¹¹ |
| <i>Takiya</i> | Also spelled <i>Taqiyya</i> . See <i>Kitman</i> . |

⁴⁸⁰⁷ Tacitus, *Histories*, 5.3ff, *Op. Cit.*

⁴⁸⁰⁸ See the Glossary for information on *Islam*'s version of Purgatory.

⁴⁸⁰⁹ "Palestinian mother proud of two sons killed on *Hamas* missions," Jpost.com, 19 Feb 2003.

⁴⁸¹⁰ Daraghmech, Mohammed. "Suicide-bomber was apprentice lawyer scarred by her brother's killing," *The Associated Press*, *New Jersey News*, nj.com, 4 Oct 2003.

⁴⁸¹¹ Nordland, Rod & Babak Dehghanpisheh. "Rules of Engagement," msnbc.com, 29 Nov 2004, Backspin, 22 Nov 2004.

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| <i>Tasbih</i> | The formula “Glory be to Allah.” |
| <i>Taurat</i> | <i>Torah</i> . The <i>Pentateuch</i> . Sometimes <i>Torah</i> is shorthand for the entire body of Jewish religious law and learning. |
| <i>Tawaf</i> | Circumambulation around the <i>Kaaba</i> . Also see <i>Sae</i> . |
| <i>Tu Quoque</i> | See <i>Kitman</i> . |
| Turnspeak | See <i>Kitman</i> . |
| <i>Ulama</i> | Religious instructor. Theologian. Divine. |
| <i>Umma</i> | The <i>Muslim</i> community. |
| <i>Umra</i> | Literally “visitation.” The minor annual pilgrimage at <i>Makka</i> . |
| <i>V/Vss.</i> | Verse and Verses. |
| <i>Vice versa</i> | Latin for “Reversed order or circumstances.” |
| vol/Vols. | Contraction meaning “volume.” “Vols.” stands for “volumes.” |
| WMD | “Weapons of Mass Destruction,” i.e. Nuclear-Chemical-Biological |
| WoT | War on Terror. Also Global War on Terror (GWOt). See 9/11. |
| WWMD? | Abbreviation for “What Would <i>Muhammad</i> Do?” or “What Would <i>Muslims</i> Do?”, based on the WWJD abbreviation for “What Would <i>Jesus</i> Do?” Note that WWMD and WMD are eerily similar. |
| <i>Wudu</i> | Water or sand ablution before prayers. |
| <i>Yahveh</i> | The German transliteration of the Hebrew word <i>Yahveh</i> is <i>Yahweh</i> , |

but is still pronounced *Yahveh* since the “w” in German is pronounced like an English “v”.

In many English Bibles, *Yahveh* is commonly translated as “LORD,” but sometimes as GOD (note the all-capital letters). *Yahveh* is translated as *Kurios*, meaning “Lord,” in the Greek *LXX*. The *LXX* was translated in the third to second centuries BC.

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| <i>Yeshua</i> | <i>Yeshua</i> is Aramaic meaning “Jesus.” Jesus in Arabic is <i>Isa</i> , though <i>Isa</i> originally may have referred to <i>Esau</i> . Perhaps Arab Jews after the time of Christ labeled Jesus <i>Isa</i> in a derogatory sense (see <i>Esau</i> in a Bible dictionary). |
| <i>Zakat</i> | Alms. Charity. One of the five pillars of <i>Islam</i> . |
| <i>Zamzam</i> | The well dug during pre-Islamic times by the <i>Kaaba</i> . Sometimes spelled <i>Zemzem</i> and also as two words: <i>Zem Zem</i> . |

Selective Bibliography

(Also see the Other References section under Abbreviations)

Note 1: Some references can be found at the end of the Coins Appendix in the section "Selected Islamic Coin References." Standard reference books such as *Koran* and Bible versions can be found in the "Other References" section at the start of this book.

Note 2: If the footnote contains the full bibliographical citation, the entry for the work is not repeated in the Selective Bibliography.

Note 3: Bolded words in the titles below relate to the abbreviated citations found in the footnotes.

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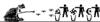
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Thumbnail Gallery






Note: Yoel Natan produced all the illustrations and adaptations in this book.





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




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

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

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

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


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Coins with Crescents and Other Moon-god Symbols

See pages 1039 through 1043 for illustrations of more than two dozen representative samples of crescent coins, plus these pages:

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About the Book Cover

Front Cover

The front book cover illustration approximates ancient depictions of Mideast moon-gods like *Sin*, who rowed across the sky in his moon boat, wore a crescent crown and was associated with scimitars.⁴⁸¹²

This book's illustration of *Allah*, a.k.a. *Sin*, is shown holding two scimitars—one scimitar for each role *Allah* plays: war-and-moon-god. South Arabian moon-gods were also war-gods.⁴⁸¹³

The colors most associated with *Sin* were azure blue or *lapis-lazuli*, which is blue, violet-blue or greenish-blue.⁴⁸¹⁴ The *Encyclopedia Britannica* says that...

...from being depicted as a bull or boat, because of his crescent emblem, he came to be represented as a cowherd or boatman. *Sin* was represented as an old man with a flowing beard—a wise and unfathomable god—wearing a headdress of four horns surmounted by a crescent moon.⁴⁸¹⁵

The illustration also approximates *Allah* the war-and-moon-god, whose religion is associated with scimitars and the crescent-moon. *Allah* is also said to have:

- A golden or greenish robe, a golden crown on his head and sandals on his feet⁴⁸¹⁶
- A face (*K* 055:026-027; *Sahih Al-Bukhari* 9:503)
- A hand (*K* 048:010; *Sahih Al-Bukhari* 9:508)
- Fingers (*Sahih Al-Bukhari* 9:510, 511) with which he writes in a book (*Sahih Al-Bukhari* 9:501)
- An eye (*K* 020:036-039)
- A shin (lower leg) (*K* 068:042; *Sahih Al-Bukhari*, vol. 6, bk. 60, no. 441; and vol. 9, bk. 93, no. 532s)
- Mounted a throne (*K* 057:004) that is borne by angels (*K* 069:017), on which he will appear at the end of the world (*K* 089:021-023)
- Appeared on the clear horizon and came closer to *Muhammad* (*K* 053:001-010; 081:019-027)
- Descended, and still descends, every night to the nearest heaven (*Sahih Al-Bukhari* 2:246)⁴⁸¹⁷
- Europeans sometimes depicted *Allah* as a man or as “the Man-in-the-Moon such as in illustrations from the thirteen century and 1625 AD”^{4818 4819}

Back Cover

This is a typical *Assyrian* cylinder showing the moon-god *Sin* with three female muses and the “Eternally Fruiting Orb,” which refers to the recurrent cycle of moon phases.⁴⁸²⁰

⁴⁸¹² Larousse, *Sin* entry, p. 56.

⁴⁸¹³ Nielsen, 1912, pp. 593-594, as translated in Krause, “*Haram–Harimat*.”

⁴⁸¹⁴ Larousse, *Sin* entry, p. 56.

⁴⁸¹⁵ *Encyclopedia Britannica*, *Sin* entry, accessed 16 Aug 2004.

⁴⁸¹⁶ Ritter, Hellmut 1928:257; Corbin, Henry 1969:272; Schimmel, Annemarie 1982:67-68.

⁴⁸¹⁷ Shamoun, Sam. “*Allah*—an Immaterial Entity or an Invisible Man?” AnsweringIslam.org, accessed 10 Aug 2004.

⁴⁸¹⁸ Baltimore Art Gallery manuscript 10137.f.1r (Tolan. *Saracens*, pp. 131-132).

⁴⁸¹⁹ Blair & Bloom. *Paradise*, p. 43, figure 15.

⁴⁸²⁰ Maspero. *Dawn*, p. 655; Larousse, p. 55, picture.

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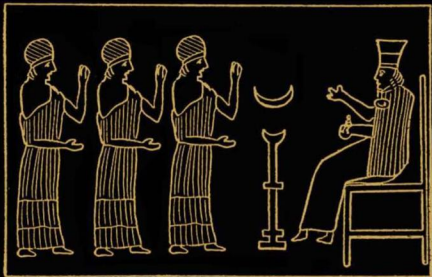
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