



Fade to Black

Triumph of the Irrational

Bernard Payeur

Fade to Black

Triumph of the
Irrational

Bernard Payeur

BOREAL BOOKS
ISBN: 978-1-928023-36-4
www.boreal.ca

Dedication

It was shortly after 9/11 when I walked into my local Chapters and noticed a pile of Korans stacked near the entrance. I purchased one, took it home and started reading. I had always dreamt of writing something more useful than a User's Guide for a Management Information System or a proposal on how to fix a broken system.

I told Lucette that I would like to write about what I had read and would re-read many times over in my attempt to use my years of experience as a systems analyst to bring order to the chaos that British historian Thomas Carlyle [1795 - 1881] described as "a confused, jumble, crude, incondite, endless iteration."

I expected it would take me a year or two, three at the most to complete a sort of layman's guide to the Koran. Ten years was more like it. Ten years that turned out to be some of the best years of our time together.

Most days began with the buzz of the alarm clock; my signal to get up and go downstairs to make the coffee. Ten minutes later, a warm cup of coffee in each hand, I would make my way back up the stairs, leaving one cup on the desk in my home office, and the other on her bathroom vanity.

Back in the bedroom, I would open the curtains and then walk over to the bed to kiss her good morning. She would shower and get dressed and I would drive her to her job on Parliament Hill—a five to ten minute drive depending on the traffic. For 35 years, she was one of the fifty or so elite professionals who provide translation and simultaneous interpretation to the House of Commons, the Senate of Canada, Parliamentary and Cabinet Committees and Party Caucuses.

After a hurried goodbye and "have a nice day" – Wellington Street, in front of Parliament, is a busy street in the morning—I would make my way back home and begin my day's work, bringing order to the Koran.

When she got home at the end of the day, depending on the season and the weather, we would sit on the front porch with a glass of wine and some munchies and she would read and comment on what I had accomplished that day. I always had a copy of Fakhry's interpretation

iv Dedication

of the Koran on my lap ready to answer her questions. This was when her Masters in Linguistics - Specialty Translation came in handy. Sipping her wine, she would patiently explain some of the nuances of Fakhry's translation that I had failed to grasp or that I might have misunderstood.

We agreed on most things when it came to Islam and the threat it posed to Western Civilization, except she believed it would all come to pass, that the moderates would win the day and the March of Civilization would continue and we would not see the Renaissance and the Enlightenment, which ushered in the Age of Reason, undone. She was always the optimist.

As our layman's guide to the Koran grew from a few hundred pages to encompassing the entire book, her optimism was severely tested, but her dedication to what would become our project to make the Koran accessible to the layperson never wavered.

Lucette passed away on July 5, 2019.

To my beloved spouse of 38 years to whom I dedicated my first book, I dedicate my last. See you soon,

Bernard Payeur

Contents

Foreword	1
Cover	3
My Koran.....	5
Hadiths	5
The Pseudo-Science of Hadith Authentication.....	7
References.....	7
Preface	9
Miss B.....	9
Hers is a Koranic Name.....	10
Abbas	21
The Champion of the Irrational Issues an Ultimatum.....	25
K1 - A Book of Incongruities	27
Abrogations.....	27
Nonsense Below, Above and Beyond.....	29
Confounding History	34
Repetitions.....	41
Jesus' First Words.....	46
Post-Mortem Revelations	49
The Religion of Peace in Persia.....	50
K2 - A Confused, Jumble, Crude, Incondite, Endless Iteration	52
K3 - To Be Revered or Reviled? That Is the Question!	57
Lessons in Cruelty	57
Can We Be Friends?.....	64
Books of a Feather.....	70
The Jinn.....	73
Allah and the Jinn	73
How the Jinn Heard About the Koran etc.....	75
Jinn and Men Together on Judgement Day	78
Five Perplexing Pillars.....	80
The Shahada.....	81

vi Contents

Prayers.....	93
A Change of Direction.....	93
Massacre of the Banu Qurayzah.....	94
Khaibar.....	97
Prayer Points.....	113
Zakat.....	117
Ramadan.....	120
The Hajj.....	124
Choreographing the Irrational.....	131
Prayers.....	131
The Call to Prayer.....	132
The Example of Muhammad.....	134
Wudu.....	137
Checklist for Getting Ready to Pray Salah.....	140
How to Pray Salah, Step by Step.....	142
The Hajj.....	146
Circling the Ka’ba.....	147
Re-enactment of Hagar's Frantic Search for Water.....	151
Stoning of the Devil.....	153
Festival of Eid al-Adha.....	153
Women’s Bizarre Embrace of a Religion that Hates Them.....	158
Hell is For Mothers.....	158
Allah and the Beginnings of Life.....	168
A Stoning Double Standard.....	175
Stoning.....	175
The Lost Verse.....	181
A Mother’s Influence.....	183
The Satanic Verses.....	185
Dead Poets.....	187
The Irrational on Parade.....	194
A Taste of Honey.....	206

Getting the Kids Hooked on the Irrational.....	209
The Battering Ram	212
A Cautionary Tale.....	220
Incentivizing the Irrational.....	222
The Promise of Absurd Sex in a Strange Paradise.....	222
Clothing.....	222
Food.....	223
Smell.....	227
Scenery	230
Sex by the Numbers	231
A Semenless Experience.....	234
The Promise of Manhood and That of a Prince Charming.....	240
Avoiding Life as a Zombie	243
Life in the Grave	243
Redemption.....	248
Apartheid	252
The Enemy Within.....	253
For Want of Four Simple Questions.....	256
Democracy, Liberty and Western Art as Blasphemies.....	260
Animal Cruelty Becomes the Norm	264
How Much Pain and Suffering	265
Why the Suffering?	266
Islamophobia.....	269
Epilogue	273
An End-Game Scenario	273
The Morning After	274
Wars Never-Ending.....	277
Afterword.....	281
Hope Springs Eternal.....	281
Mu'tazilism	282
Women of Sumer	284

viii Contents

APPENDICES.....	289
Canada Day 2008	291
Majid Fakhry vs. Yusuf Ali and Others.....	295
What Every Jihadi Bride Should Know	301
Bibliography.....	309

Foreword

The twenty-first century belongs to Islam.

Stephen Prothero



The world, from the point of view of Islam, is divided into the "House of Islam" and the "House of War", and this latter designation should indicate how many Muslims believe their differences with those who do not share their faith will be ultimately resolved. While there are undoubtedly some "moderate" Muslims who have decided to overlook the irremediable militancy of their religion, Islam is undeniably a religion of conquest. The only future devout Muslims can envisage—as Muslims—is one in which all infidels have been converted to Islam, subjugated, or killed. The tenets of Islam simply do not admit of anything but a temporary sharing of power with the "enemies of God."

Sam Harris, *End of Faith*, W. W. Norton, 2004, p. 110

All religions are stupid, but Islam is the stupidest of all.

Michel Houellebecq

2 Foreword

Assuming that we are genetically programmed, as some research suggest, to believe in a higher being, therefore predisposed to believe in religion, are we also genetically inclined to believe in Houellebecq's stupidest. Houellebecq is wrong! Islam is not the stupidest, but the smartest, as is evident by its success at recruiting that leaves other religions in the dust and democracies gasping, despite it having the most easily ridiculed scriptures and rituals and a tradition of abject violence.

From *Remembering Uzza- If Islam Was Explained to Me in a Pub*, Boreal Books:

Archie: [*throwing his hands up*] You just can't win! Western civilization is about to be defeated by an army of morons.

Uzza: You underestimated the forces aligned against you. Your defeat was engineered by the greatest strategist and military mind of all times. He even left a blueprint that, in your arrogance, you could not be bothered to read.

If you can't be bothered to read the Koran to save yourselves, this book about the book, and the illiterate who revealed its content, may do in its stead. It's not that much longer than Allah's book, and you won't have to read it more than once to understand what it's all about.

Be warned, this book pulls no punches in placing in a modern context how a militant, merciless religion born in the depth of the Dark Ages today threatens to undo the Renaissance, which marked the end of the Catholic Church's dominance in Europe allowing for a flowering of the arts and sciences, and the Enlightenment, which ushered in the Age of Reason.

After centuries of strife, the West has learned to separate religion and politics - to establish the legitimacy of its leaders without referring to divine command. There is little reason to expect the rest of the world - the Islamic world in particular - will follow.

We in the West find it incomprehensible that theological ideas still inflame the minds of men, stirring up messianic passions that can leave societies in ruin. We had assumed that this was no longer possible, that human beings had learned to separate religious questions from political ones;

that political theology died in 16th-century Europe. We were wrong. It's we who are the fragile exception.

The Stillborn God: Religion, Politics and the Modern West (2007),
Mark Lilla, professor of the humanities at Columbia
University

Cover

Evidence suggests that the universe will expand forever and one by one the stars will burn themselves out, leaving the universe a dark, forbidding place. Islam would anticipate this far off darkness for our little corner of the Cosmos.

Every woman in a normal, rational, egalitarian society has a chance to shine like the proverbial star and make everyone's world a brighter place; but not the furtive figures hidden underneath black tent-like garments leaving a madrassa in the northern Afghanistan province of Kunduz in the following photograph, on which the cover of *Fade to Black* is based. The locals, in a BBC posting, *The Afghan madrassa accused of radicalising women* dated March 15, 2014, referred to the women in the photograph as “the tent wearers.”



Female students in full body veil exiting at the Ashraf-ul Madares madrassa. Image may be subject to copyright.

The tent wearers are students of the Ashraf-ul Madares (madrassa) established by two influential mullahs to teach women the Islamic way. The dark full-body covering is the most outwardly visible sign of an

4 Foreword

education steeped in Islamic dogma which forbids them to appear in public unless fully cloaked.

What women and girls are forced to wear in Afghanistan is emblematic of the dark future envisioned by Islam.

Taliban rejects UN concerns over laws banning women's voices... [a] spokesman for the Taliban's warned against "arrogance" from those who may not be familiar with Islamic Sharia law, particularly non-Muslims who might express reservations or objections.

Associated Press, Aug 26, 2024

Women and girls have now been forbidden to speak in public if there is a male within earshot other than a husband, a close male relative, or a man they have suckled, who will speak on their behalf. Suckling a non-relative made him, according to Muhammad, the equivalent of a close relation of the woman or girl who offered him her lactating breasts to suck on. He will lose all interest in her sexually because her milk has rendered her unlawful for him to marry.

Aisha (Allah be pleased with her) reported that Salim, the freed slave of Abu Hudhaifa, lived with him and his family in their house.

She (i. e. the daughter of Suhail) came to Allah's Apostle (may peace be upon him) and said: Salim has attained (puberty) as men attain, and he understands what they understand, and he enters our house freely.

I, however, perceive that something (rankles) in the heart of Abu Hudhaifa, whereupon Allah's Apostle (may peace be upon him) said to her: Suckle him and you would become unlawful for him, and (the rankling) which Abu Hudhaifa feels in his heart will disappear.

She returned and said: So I suckled him, and what (was there) in the heart of Abu Hudhaifa disappeared.

Sahih Muslim 8.3425

Whether it be about the magical properties of breast milk, or what a woman must cover, and when she may speak when venturing outside the home, etc., has to do with Sharia law, i.e., God's law, the law derived from the Koran and the sayings and example of Muhammad.

My Koran

Reading an accessible translation of the Koran by native Arab speaker Majid Fakhry was what got me interested in writing about the book. In the translator's own words, "We have tried to express ourselves in a simple, readable English idiom." Publishers Weekly wrote of Fakhry's notable accomplishment that it "succeeds in expressing the meanings of the original Arabic in simple readable English." For how his interpretation compares to other mainstream translations see Appendix: *Majid Fakhry vs. Yusuf Ali and Others*.

When Fakhry's crisp translation is not sufficient, it is Moududi I most often turn to. Abul A'la Moududi's (also spelt Maududi) [1903-1979] credentials as a pre-eminent Islamic scholar are impeccable: journalist, theologian, Muslim revivalist, Islamist philosopher, and first recipient of the King Faisal International Award for his services to Islam and Islamic studies. Of his more than 120 books, he is most famous for his magnum opus, *The Meaning of the Qur'an*.

Hadiths

Hadiths are mostly hearsay evidence, passed on from generation to generation, of what Muhammad said and did, including his lack of disapproval of actions taken in his presence, as in the following where laughter ensued:

Umar then came forward, and when he had asked and had been granted permission he found the Prophet sitting sad and silent with his wives around him. He told that he decided to say something which would make the Prophet laugh, so he said, "Messenger of God, I wish you had seen the daughter of Kharija when she asked me for extra money and I got up and slapped her on the neck."

God's messenger laughed and said, "They are around me as you see asking for extra money."

Abu Bakr then got up, went to Aisha and slapped her on the neck, and Umar did the same to Hafsa...¹

Sahih Muslim 9.3506

¹ Aisha was the daughter of Abu Bakr, and Hafsa the daughter of Umar. Both gave their daughter in marriage to Muhammad, whom Abu Bakr would succeed as leader of the believers. His short reign as caliph would be followed by the caliphate of Umar.

6 Foreword

Hadiths are the holiest scriptures in Islam, after the Koran, and are an integral part of Islamic law.

The authenticated sayings and example of the Prophet Muhammad, along with Koran, are the basis of Sharia law. Given the fact that [hadiths are] often used as the lens through which to interpret the Koran, many Muslim jurists consider [them] to be even a greater authority on the practice of Islam.

Sam Harris, The End of Faith - Religion, Terror and the Future of Reason, 2004, W. W. Norton & Company.

For example, Revelation 4:34 grants a husband the right to beat his wife, but it is a saying of Muhammad that pretty much guarantees the wife-beater immunity from prosecution.

4:34 Men are in charge of women, because Allah has made some of them excel the others, and because they spend some of their wealth. Hence righteous women are obedient, guarding the unseen (their sex) which Allah has guarded. And those of them that you fear might rebel, admonish them and abandon them in their beds and beat them. Should they obey you, do not seek ways of harming them; for Allah is Sublime and Great.

Narrated Umar ibn al-Khattab:

The Prophet (peace be upon him) said: A man will not be asked as to why he beat his wife.

Abu Dawud 11.2142

Most hadiths were collected approximately 200 years after Muhammad's passing by men who travelled the land seeking people who may have known of people, who knew of people who were contemporaries of Muhammad, who could pass down to future generations what they remembered of what he said and did, or did not do. The task of collecting and classifying the hadiths was mostly completed by the end of the 9th century. A fatwa was then issued declaring that all the knowledge about the nature of our existence and whatever information humanity needed to know to conduct its affairs as God intended was in the Koran, and in the sanctioned collections of sayings and actions of Muhammad, to which no further hadiths could be added.

The Pseudo-Science of Hadith Authentication

Sunni Islam considers the hadiths collected by six men – al-Bukhari, Imam Muslim, At-Tirmidi, Ibn Majah, Abu Dawud and An-Nisa’i – as the “six canonical collections.” Al-Bukhari’s (d. 870) collection of 7,275 hadiths is considered the most authoritative.

The process by which the strength or weakness of a hadith is assessed is considered the *Science of Hadith*. The process, which involves the weighing of a chain of hearsay evidence to establish a level of credibility for the transmitters, has little in common with the type of empirical proof required in the physical sciences. What Islam considers a scientific method is really a methodology that examines provenance to establish the validity of a statement made by Muhammad. An authentic or good, i.e., *hasan*, hadith is a legal precedent. A weak, i.e., *da’if*, hadith is one where there is a break in the chain of transmission and/or the integrity of the narrator(s) is suspect, or simply not enough people remember hearing about it. A weak hadith can still be considered a legal precedent depending on the circumstances and the school of Islamic law. All hadiths quoted in *Fade to Black* are authentic hadiths from the Sunni cannon except for one from the Shia *Wasa’il al-Shia* book of reputable hadiths.

References

Fade to Black, as can be expected from the culmination of a quarter-century effort to get you to take an interest and to fear the irrational, contains many excerpts from my other books on Islam, the Koran and Muhammad.

THE KORAN

Jihad in the Koran
 Getting to Know Allah
 The Islamic Hereafter
 Women and the Koran
 Shared Prophets
 From Merchant to Messenger

Let Me Rephrase That
 Children and the Koran

Teach Your Children Well

THE PROPHET

1001 Sayings and Deeds of
the Prophet Muhammad

PLAYS/SCRIPTS

Remembering Uzza:

If Islam Was Explained to Me in a Pub

Alice Visits a Mosque to Learn
about Judgement Day

REALITY

Love, Sex & Islam

Preface

In 2017, I was diagnosed with a rising aortic aneurism. Every eight months or so I went in for an echocardiogram to check if it had expanded to a size where surgery to cut off the damaged portion to be replaced by some type of polyethylene tubing was called for. After Lucette passed away on July 5, 2019 I cancelled any further measurements and decided to let nature take its course. If I get to finish *Fade to Black*, it will probably be my last book. If you could keep the cheering to a dull roar so as not to disturb the neighbours.

Whether it's my heart or some angry believer upset about something I wrote who sends me to meet our alleged fickle friend in the sky, or that other place, it will put an end to a life that has grown tiresome without her and erstwhile friends and acquaintance who no longer care for my company with only me and my obsession. Still, I am very grateful to three people whose interest in my writing, after Lucette's passing, gave me hope. Two were women, one of whom, when you read this, may also have passed away.

Miss B.

Miss B. replaced Lucette as my editor until a degenerative disease made it impossible for her to continue. The last book we worked on was a revision of *From Merchant to Messenger – The Prophet Muhammad's struggle for legitimacy as revealed in the Koran*.

Hi Bernard,

FMtM is coming along well (though slower than intended), and I expect to finish before next Monday. I celebrated my 37th over this past weekend with friends and family. My circle grows smaller each year, thankfully it seems, as health difficulties continually shift my priorities from productivity to rest. I was raised with the knowledge that my health was a financial and emotional burden, and suffered the belief that I wouldn't see my mid-20s. Facing the traumas of my youth and young adulthood has brought a new peace as I finally learn to embrace anger, uncertainty, and curiosity over fear and judgement, shedding the facades of pleasant confusion.

10 Preface

I will be in touch as soon as I am able with the final edits. Hopefully we can meet before the snow falls.

All the best,

Miss B.

From Merchant to Messenger is dedicated to her:

To the incomparable Miss B...:

Without her example of perseverance in the face of adversity, her dedication to her craft and her invaluable assistance in improving my writing I might not have found, after my wife's passing, the motivation to complete *The Koran Six*², of which *From Merchant to Messenger* is the culmination.

Her response to my dedication:

Bernard. I am deeply touched by your dedication. It has been a rough few years and I have struggled with my sense of purpose and direction. Your trust in my ability and endless patience allowed me the opportunity to focus my efforts on a bigger picture - one I believe *will* spread more compassion and critical thought in the world - and I am truly grateful to you.

I hope we can meet in celebration this coming December. Family will be coming to town for the holidays and I will be in your area frequently. In the meantime, wishing you inspiration toward your next great endeavour; I look forward to it.

With appreciation,

Miss B.

Hers is a Koranic Name

Part 1

Hers is a Koranic name, meaning it was derived from a chapter in the Koran. Her name is about emotions, strong emotions evocative of the passion a grieving man once felt for a cherished departed partner when she was alive and well. She asked for assistance in dying at the

² Getting to Know Allah, Shared Prophets, Women and the Koran, Jihad in the Koran, The Islamic Hereafter, and From Merchant to Messenger. These six books, which contain and explain the entire Koran, can be read in any order.

beginning of July once she realized that the first full draft of *Remembering Uzza* was complete. I said she couldn't leave because there was still much to do; still, I did not insist when, a few days later, she called the number that would bring the doctor who would end her suffering to our apartment.

I spent most of the sunny summer of 2019 at the bar and restaurant patios that dot both sides of the street close to where we used to live working on that draft and thinking about her, and, later, the girl with the Koranic name who, with only a few words and a smile, soothed my longing for my beloved Lucette.

It was my first visit of the year to this particular bar and patio. It would not be my last. I sat down at an out-of-the-way table some distance from the serving area when I first spotted her: a beautiful tanned vision of confidence, in what I think was an imitation of the proverbial little black dress, making her way to my table, a gentle breeze kissing her hair. While taking my order she glanced at my draft copy of *Remembering Uzza*.

[Beautiful girl]: Is that a book about Islam?

Me: Yes.

[Beautiful girl]: Who is the author?

Me: That would be me. It's not published yet. I am making corrections.

[Beautiful girl]: Oh! I am Arab and Muslim.

Me: That's nice.

What else was I going to say? For the rest of the afternoon the service took on a decidedly matter-of-fact quality. The subtitle *If Islam Was Explained to Me in a Pub* may have had something to do with it. I don't know, and I didn't care.

A week or so later I found myself sitting in a different section when she rushed over and asked the waitress who was about to take my order if she could have this table. She was actually smiling when she inquired how my book was coming along. That is how it started, our mostly random, maybe once-a-week conversations at her workplace about Islam and about her.

12 Preface

I can't tell you much except that she was twenty-something, beautiful and smart, and had the academics to prove it; I want her to remain anonymous. I was very much interested in her as a person but also as a Muslim. Nearly two decades of studying Islamic scriptures and I am *still* trying to understand how ostensibly rational individuals can embrace a religion steeped in incongruities, whose core theology stripped of all pretences can be summarized in three little words: worship, war and sex, the latter being mainly a man's commensurate reward for his level of commitment to the first two.

It's probably a generational thing, but my interest in her was only reciprocated by her interest in the book that was, in so many ways, about her and young forward-thinking Muslim female immigrants like her. It became even more so as the parallels between her and the heroine of *Remembering Uzza* could not be avoided. I once remarked that, if Uzza's character had been Arab instead of Pakistani, she could be Uzza.

She made me promise I would let her read my book as soon as it was published. I said I would love for her to read it and let me know her thoughts. I even stoked her interest by revealing elements of the story with which she could identify: they were about the same age with similar backgrounds, one was behind the bar serving customers and the other sitting at it being served, and so on.

As my self-imposed publication deadline approached, I started having second thoughts; these morphed into a small panic when a man who bore a strange resemblance to the Islamic vigilante in *Uzza*, big and balding, came to say the Asr – the late afternoon prayer for Sunnis – beneath the branches of a large tree across the street from where I lived. This had never happened before.

He laid his prayer mat down facing east in the direction of Mecca and began the prostrations, kissing the ground and all that, reciting verses from the Koran which I could not hear from behind the double-pane bay window where I sat at a desk writing while watching the world go by.

All done, he picked up his mat – but rather than return the way he came, he crossed the street and slowly walked in the direction of my condo building, looking up (my apartment is on the second floor) and

moving his head from side to side. If I had leaned across my desk and looked down, I could have told you the colour of his eyes. Like in horror movies, I was afraid to come face-to-face with my worst nightmare. When I finally did glance at the sidewalk beneath my window to the world, he was gone.



A photograph of the tree in question taken from where I was sitting after the cause of my discomfort had left. Had he returned the next day or the day after, I would have assumed he had simply found a place conducive to communing with Allah and left it that; however,

he never returned.

I know that, should *Uzza* find an audience, violence will find me and my government will agree with the extremists that I had it coming. It is inevitable; it is a sign of the times. I would rather that, when the inevitable knocks on my door, it be after *Uzza's* reputation has spread further than my neighbourhood and Riyadh, a regular visitor to boreal.ca where I posted excerpts of *Uzza*—including the chapter *No Scarf, No Service* where the vigilante makes an appearance with his stealthy burka-clad sidekick.

Riyadh is a regular. Undoubtedly, so are members of my city's large Muslim community, which could explain the man's resemblance to the character in *Uzza*. It should not have mattered, except that it fueled a reluctance to follow through on a promise made to a beautiful girl.

I started making excuses. I published *Remembering Uzza: If Islam Was Explained to Me in a Pub* in September. October came and went and I was running out of excuses. I know what you're thinking: if the local ummah was already aware, why not give her the book and be done with it? You may be right. Maybe it was the sex, in the book that is.

Needless to say, no explanation of Islam would be complete without a discussion about Islam and sex, and *Uzza's* character is not afraid to talk about it. Maybe it was these discussions that worried me. Little did I know. With that in mind, when I again showed up without the book, I

14 Preface

said it was because I wanted her father, who was out the country, to read it first. He could order it from Amazon and have it delivered to wherever he was at the time, then decide if it was suitable reading material for his daughter. She looked at me as if I was from another planet.

The sunny warm summer and early fall of 2019 gave way to a contrarian November. One cold early November evening, I left her workplace thinking it was too busy for her to find the time to talk to me. I was more than a short distance out the door when I heard a voice calling, "Bernard, where are you going?" I turned around to find her next to me in attire totally unsuitable for the weather, asking if I wanted to come to back in and, I think, whether I had the book.

I hit upon another delaying tactic when we next met. I put fifty dollars and a letter containing an excerpt from my wife's eulogy in an envelope. You could or could not deduce from the letter, about keeping an open mind and mutual respect and understanding, that my Lucette was dead. Her underwhelming curiosity about the life of an old man made it easy to avoid mentioning that I was recently widowed. It would probably have led to a display of emotions which could only have damaged a relationship that was evolving based on a mutual interest in Islam.

I gave her the envelope. She read the letter while I explained that, because she was busy with more important things, she might take the fifty (*Uzza* retails for \$19.50CDN on Amazon.ca) and purchase a copy of my book when she had the time to read it. She kept the letter and handed back my fifty dollars. No more nonsense. She wanted the book, and she wanted it from me.

Needless to say, the next time we met I brought the book, and yes, another envelope, this one containing two hundred and fifty dollars and nothing else. I explained that I was purchasing her opinion for five hundred dollars; she would be in effect my consultant, and she would get the remainder when she reported back with her impressions of *Remembering Uzza* after having read the entire dialogue. If she accepted my conditions, her opinions about the book, for the time being, were for me alone.

She agreed, and I gave her the book. She promised to give it back. I said no, that it was hers to keep and I expected her to scribble all over it, and she would. She then hugged the book, beaming as if I had given her the Hope diamond. What a heartwarming sight that was. How could I not find her endearing?

As expected, the next time we met she had been too busy with her own life-changing priorities to read more than twenty pages, but she was okay with it—with *Uzza*, that is. I had not seen her for more than a week when it happened. She had obviously been to the hairdresser or been with someone skilled in doing the impossible: improving on perfection.

As she made her way to the stool next to me, the one nearest to the wall, she firmly stroked my back with the flat of her hand, from shoulder blade to shoulder blade; the type of greeting that you would expect from one who is more than a friend, or a very good one at the least. I had forgotten what that felt like. For the last few years of Lucette's existence even that commonplace, somewhat forceful gesture of affection was beyond her capabilities. A feeble bruised hand behind my neck was the best she could manage when I leaned over to kiss her goodnight.

In the four months or so since that serendipitous meeting on the patio on a street of patios, the only greeting we had exchanged was a light handshake, and now this. She sat down next to me and turned towards me, sometimes leaning against the wall or forward, sometimes sitting up straight. It didn't matter; even when I looked into her eyes, I could not help but take in the exposed curvature of what the Prophet loved most in young women: their breasts. Maybe three buttons of her blouse were unbuttoned. Nothing unusual; we were not meeting in a convent and it was only how we found ourselves sitting next each other that offered my peripheral vision something truly inspiring.

It was as if the gods were conspiring to make this old man long for something that was very much a distant memory. And they were not finished.

She brought the book in anticipation of, I assume, a serious discussion. She placed it on the counter. She left it open—or maybe it was me who,

16 Preface

perhaps inadvertently, after helping her find an endnote, left it open – at page 119, which was folded upon itself and acted as a bookmark.

Page 119 concludes the chapter *No Paradise for Old Men*, a prophetic title as it would turn out, where Uzza answers a question from Bob about whether “in Paradise they do it that way.” Page 119 also marks the end of a discussion about how holy warriors use rape, with virgins the preferred target, as a means of coercing innocent young girls into becoming suicide bombers. Nothing sexy about that either, but it didn’t matter.

That man beneath my window had me thinking conspiracies. If she wanted to spend a disappointing night in bed with a guy twice her age and then some, all she had to do was ask. What do they say about people who assume too much? That they make an “ass” of “u” and “me”, but mostly themselves.

Instead of continuing the discussion about what she had read so far, I started to talk about how I had spent much of the afternoon at Ottawa University arranging a memorial scholarship in my wife’s name. While I talked, she buttoned her blouse all the way to the top, and when I was finished, she said she had to go. As she got up to leave, she again stroked my shoulders, but this time in a more hurried way.

For someone who has lost a partner of more than thirty-eight years, the hardest thing to get used to is going to bed alone and waking up alone. Had I passed up an opportunity not to wake up alone? The thought was too much to bear. I had to find out.

The next time we met was a few days before Christmas. She greeted me in the same way she always had, except for that one time, with a smile and a “how are you” or something equally engaging. I think she was wearing that same little black dress as when we first met. It was the end of her shift. I asked if we could go someplace else, someplace more quiet. She got her coat and we walked to a nearby, nearly empty bar on the next block.

We sat down in a banquette across from each other. I wasted no time in asking her about what happened the last time we met. Her answer was both a relief and a disappointment. No, she had not tried to seduce me and she was sorry if I got that impression. But what about the book left

open at that chapter? “You mean the one about anal sex; what about it?” Just like my Uzza, nothing fazed her.

Just like before, I changed the subject and started talking about me, only me. She seemed to be as attentive as if I was talking about Islam. I stopped myself. She had better and more fun things to do than listen to me talk about me. I knew her friends were waiting for her. This time I was the one who decided it was time to go. Before we left, I handed her a small box containing some of Lucette’s more whimsical jewelry: gold plated charm bracelets.

She opened the box and asked “Why?” I explained that during one of, if not the most difficult times of my life, following my wife’s passing, her interest in my writing helped and I wanted to show my appreciation. To keep my emotions in check, I half-jokingly reminded her about what the Prophet said about people who wore gold jewelry in this world: that they would not be allowed to wear gold in Paradise. “That was for men only,” she said with a smile. I’ll have to look that up.

She told me that after Christmas she was going away for a few weeks, during which time she would be able to finish reading my book. Something I both look forward to and dread. After, what will we talk about? Will she still be interested in seeing me?

We walked to where I knew her friends were waiting. She stood there and I stood there, neither quite knowing what to do. What the hell, I gave her hug, then turned around and went home.

Except for an artistic rendering of my Lucette’s beautiful smiling face, which I hung at the end of the corridor leading to my bedroom and to which I say goodnight and good morning, I could not bring myself to put up any more pictures of her or us together. When I got home that night, however, I took out a framed photograph of the two of us in more carefree times and put it on my desk. It’s been there ever since.



As to my other beautiful girl: no matter what she said about that night when life again imitated art—when she made me feel that I was more than an acquaintance—I still think it was an Uzza moment. To understand what that means, you will have to read the book.

Part 2

The Green Bay Packers were playing the San Francisco 49ers in the NFC Championship game when I showed up at her place of work. I had not been there since our last get-together before Christmas. The place was wall-to-wall with fans watching the game on walls covered with TVs. The only seat to be had was at one end of the bar. If you were there to watch the game, the sight lines were not very good. It didn't matter. I wasn't there for that purpose, even though I am a fan of American football. They were drinking beer, eating their nachos,

chicken wings and ribs; I ordered a salad and a glass of wine, settling in with my iPhone and the BBC.

I was poking at some lettuce with my fork when I looked up and saw her at the other end of the bar waiting on an order. She acknowledged my presence with what I thought was a tentative wave, but there was no mistaking that Mona Lisa smile. Maybe I should have let our last time together at that other place where mostly young people go to eat, talk and have fun be our last time together. Maybe I should leave.

All misgivings vanished when, maybe ten minutes later, she made her way to my end of the bar and told me how nice it was to see me again. She said she had finished reading the book, but tonight was obviously not a good night to talk about it, and to come back later in the week.

When I returned a few days later, she said to wait until her shift was over, when she got her coat and said she was ready to go. When we got outside, I suggested my place just a few blocks away. She gracefully declined. Perhaps I should have known better than to extend such an invitation, even if my intentions were realistic, except for a forlorn hope which springs eternal in old fools.

The place we ended up was where I went for brunch on Sundays. It was not the same atmosphere at all. We would definitely have been better off at my apartment and I would not again be left wondering, “What just happened?” The lights were much too low, but at least it was reasonably quiet when we sat down at a banquette across from each other and started talking about the book. Towards the end of our discussion I handed over an envelope with the remaining \$250 owed, saying that she had completed what I considered a contract to my satisfaction—in ways she will only understand if she reads this.

Our conversation about *Uzza* started innocently enough. She wished that—spoiler alert—the story had not ended so abruptly, that she could have gotten to know *Uzza* better. She praised my knowledge of Islam as superior to hers. I don’t know if that was a good thing. It was shortly after what I took for praise that she said that my portrayal of the Prophet hurt her deeply, that she was raised on believing Muhammad to be a good man, the perfect human being in fact, not the person in my book.

20 Preface

What she said reminded me of another young woman about her age, a little taller perhaps, with blond hair about the same length as my beautiful brunette's, a vision of serene loveliness strolling in a long white chiffon dress, on what I believe was Les Champs-Élysées, next to a moving mass of grey shouting its murderous rage for the cartoonists at Charlie Hebdo. She attracted the attention of a journalist who caught up with her and asked what she was doing there. She stopped and looked at him as if he had asked the stupidest of questions. "Mais, ils ont insulté mon prophète!" (But, they have insulted my prophet!) she responded with visible indignation.

My beautiful girl may have attended primary and secondary schools in the Middle East but she did her undergraduate degree in Canada, and Islam was not part of the curriculum.

What she said about my honest portrayal of the historical Muhammad, which is based on what he said and did in authenticated hadiths, is probably the strongest argument I could make about letting religion have its way with kids. It is as if an Islamic education and upbringing can't help but create the equivalent of the Manchurian Candidate with the trigger being anything bad said about Muhammad.

I am not saying that my beautiful girl's reaction was the result of indoctrination equivalent to brainwashing, for I could not tell if what she said was in anger or sadness.

I was trying to explain that my depiction of the Prophet Muhammad was not something I made up, when whatever I was saying was drowned out by the disk jockey that had just set up his equipment. Speakers were now belting out the tunes at a decibel level to rival the noise made by jet engines on takeoff. I shouted to be heard by the man serving our drinks, that with only us and few people at the bar maybe he could get the music man to turn it down a bit? "No can do," he said. The music was meant to be heard outside to draw people in from the street.

The noise level meant we had to hunch forward to be heard. Even then, because of the darkness, I could not tell by the look in her eyes how she really felt when she spoke those words.

There is a scene in *Remembering Uzza* where Gerry detects that Uzza is troubled by what they have discussed and reaches out to touch her

hand. You guessed it; that is what I did after hearing my beautiful girl's *cris de coeur*. Her hands were flat on the table. As I leaned forward to be heard, I could not resist doing what Gerry did for Uzza. The character Gerry was the right age to do something like that and not be misunderstood, or look like a creep to an outside observer. If what she had said was in anger, I was adding insult to injury. When I took my hand off hers to take a sip of wine, both hands moved out of reach. I apologized.

It was getting late and the noise was making a meaningful conversation next to impossible. We decided to leave. When we got outside we went our separate ways, but not before I again hazarded a hug I think was reciprocated. Then again, it may be wishful thinking, not unlike what I am doing now while writing this book.

Abbas

He said I saved his life. He more than returned the favour after the person he called his sister left us. I met Abbas at the ClockTower pub on Bank Street. He had made his way to the bar and was sitting kitty-corner to me a few stools down. He ordered a vodka shooter, then another, and then mumbled into the empty glass, loud enough for me to hear, "This is the worst of times."

I couldn't resist: "... and the best of times," I replied "A Tale of Two Cities."

He looked up at me with a perplexed look on his face. "You know Dickens?"

"Of course I know Dickens!" I said. "Have you read Bleak House?"

"Yes, I have," he replied. "Do you read Shakespeare? I just love Shakespeare."

"Yes, I have read Shakespeare."

"How about Hemingway?"

"For Whom the Bell Tolls, The Sun Also Rises, that guy and the sea."

"What about Marx, Engel, Nietzsche and Goethe?"

"I know of them," I admitted.

22 Preface

We discussed Engel's influence on Marx and his significant contribution to *Das Capital*. Like me, Abbas was exposed to the discredited ideology of the man who famously condemned religion as "the opium of the people" as a college student, in his case, during the time of the Shah.

I asked him if he was Muslim.

He said "yes" and spreads his hands knuckles up which I took as a sign of not to worry.

I sort of apologized for asking him about his faith, but for me it was important. I explained that I had a somewhat obscure website where I occasionally wrote about Islam and I would love to have his opinion.

Our conversation would veer into the nature of evil. What can you expect when you throw Friedrich Wilhelm Nietzsche into the mix? I listened to what he had to say, for he obviously had had to come to terms with evil in a very personal way.

I don't usually give out my phone number to someone I have just met in a bar. However, when he took out a book from his well-stocked book bag and asked me to write my number in it, I couldn't resist. The book was *Emma* by Jane Austen, the book that had marked my transition from, I think I want to be economist to I want to be a writer.

Abbas called the very next day and asked if we could meet for coffee at a Tim Hortons on Bank Street, a few blocks from Parliament Hill. On my way, I picked up a copy of *Reading Lolita in Tehran* by Azar Nafisi. From our discussion the previous evening, I assumed he had not read it. I was wrong.

He also had a book for me, a pre-war biography of Goethe by Von Houston Stewart Chamberlain... in German. I had assumed he had not read *Lolita*; he had assumed from our discussion that I could read German. We both agreed that we may have had a little too much to drink the night before.

He had brought with him some of his poetry, which he took out of that same well-stocked book bag and asked if I would take with me to read so I could tell him what I thought of his writing the next time we met. I immediately started making excuses to avoid having to read his poems. As he was putting those rumpled sheets of paper back into his

bag, I recognized the look. "Give me a few of your poems and let me read them now," I said. The first line from a poem by Iranian poet Forough Farrokhzad said it all: "All my being is like a dark verse."

"That is a very lonely poem," I heard myself saying.

I would come to understand why a man whose life experiences completely transcended the simple cottage-like existence of ordinary Canadians would choose such a poem to describe his existence.

We started getting together in the morning at Tim Hortons where we would review his poetry and that of others, and talk current events (mostly about news from the Middle East and Iran), and his extraordinary life. It was both fun and somber at times, but always informative, until one morning he was particularly argumentative about what was an obvious grammatical error in one of his poems.

I know, it sounds ridiculous, two people whose second language is English arguing about English grammar. He started slurring his words. It was eleven in the morning and he was drunk. I then realized that at other times when I had overlooked his difficulty in expressing himself, it was not because he had an inadequate command of the English language.

My father was an alcoholic. I told him that I had disowned my father because of his drinking (I had not, but I could have) and that I was prepared to disown him as a friend if he ever showed up drunk again. The next time we met, he displayed no signs of intoxication.

For our next meeting, for which I was late, he had managed to secure our favourite corner table with windows on Bank and Cooper. He had made himself at home. Papers were scattered everywhere: on the table, on the floor, with books acting as paperweights. In the middle of this paper tsunami was Abbas, slumped in his chair. His enthusiasm at seeing me could not obscure the fact that he was stone cold drunk.

I stood there telling him it was over, that I never wanted to see him again with a packed Tim Hortons looking on. I had never done something like that before, and hope I never have to do so again. I glanced back as the door to Tim's closed behind me. There he was, still slumped among his papers; not the slump or the look of a drunk anymore, but that of someone whose world has just come crashing

down around him. It took everything I had not to rush back in and do something. But I knew I couldn't help him. Like I said before, my father was a drunk.

I hadn't heard from him for at least a week when he called. He asked if we could still be friends. Before I could answer, he said he had joined Alcoholics Anonymous and moved into a place where no drugs and booze were allowed. In April of 2024 he celebrated being sober for 18 years and counting, and being the best friend an unbeliever could hope for. He is finishing a book on his time in Iran. Unlike yours truly, he has a publisher anxiously waiting for him to finish.

Publishers, all British, also expressed interest in my first book on the Koran, the seminal *Pain, Pleasure and Prejudice- The Koran arranged by topic and explained in a way we can all understand*. One wrote me back with a contract to sign if I fulfilled what turned out to be an impossible condition: "Reads well, but shops would be very reluctant to stock something on this subject that isn't by a scholar or authority of some kind or other. If you could get some endorsements."

The first person that came to mind was the regretted author and founder of the Muslim Canadian Congress, Tarek Fatah, whom I met at a book fair. He declined an endorsement, explaining that, as a non-Muslim I might get away with writing a book on the Koran, but, for him, a Muslim, to endorse such a book was a death sentence.

Then there was Oxford University Press who informed me that they intended to submit my layman's guide to the Koran for jury selection. Could I provide them with some background? When they found out that I did not have Ph.D. they had a change of heart, and an Oxford graduate, who they claimed had written a book along the same line would be submitted to the jury.

Pierre Berton in *The Joy of Writing: A Guide for Writers Disguised as a Literary Memoir* called self-publishing a loser's game. Nonetheless, I persevere, one last book. *Fade to Black* is for both of us. For me, a bit of a retrospective about what I have tried to do before my existence fades to black, and for you to take notice lest Western Civilization follows suit.

The Champion of the Irrational Issues an Ultimatum

Istanbul's Topkapi Palace, now a museum, was home to all the Ottoman sultans until the reign of Abdulmecid I (1839-1860), a period of nearly four centuries.



In the Holy Treasury within the third courtyard of the old palace, there is a letter. The more than one thousand-year-old letter, now a shrunken piece of parchment, is carefully preserved behind glass. It is one of the letters that Muhammad sent to the various rulers of the kingdoms that bordered Arabia at the time of the Muslim conquest inviting them, and their subjects, to become Muslims or else!

The letter under glass is addressed to the governor of Egypt and leader of the Coptic Church, a fellow by the name of Muqawqis. The last sentence is particularly ominous (*italics mine*).

From Muhammad the servant and Prophet of Allah, to Muqawqis, the leader of the Coptic tribe.

There is safety and security for those believers who follow the correct path. Therefore I invite you to accept Islam. If you accept it, you shall find security, save your throne, and gain twice as much reward for having introduced Islam to your followers. If you refuse this invitation, let the sin of calamity which awaits your followers be upon you. You too are People of the Book; therefore let us come to a word common between us that we worship none but Allah and shall equalise anything with him. Let us not abandon Allah and take others for lords other than him. *If you do not consent to this invitation, bear witness that we are Muslims.*

The phrase "gain twice as much reward for having introduced Islam to your followers" is a reminder that jihad is very much about plunder, for these additional riches can only come from those who refuse to

26 The Champion of the Irrational Issues an Ultimatum

submit. As to the ominous warning about Muslims not making idle threats, it is similar to one made in the Koran, the focus of the next three chapters.

3:64 Say: "O People of the Book (*the Bible*), come to an equitable word between you and us, that we worship none but Allah, do not associate anything with Him and do not set each other as lords besides Allah." If they turn their backs, say: "Bear witness that we are Muslims."

It would be up to Muhammad's successors to make good on his ultimatum. Within twenty short years after his passing, during the period known as the Rashidun (the reign of the first four successors known as the Rightly Guided Caliphs, three of whom were assassinated by disgruntled believers), Muslim armies imposed Allah's Rule on Persia (including modern day Iraq), Syria (which included Palestine), Armenia, Egypt and most of North Africa.

The latest claimant to the mantle of Muhammad to pursue this bloody war of conquest, that will not end until all of humanity has subscribed to the irrational, was Abu Bakr al-Baghdadi the late leader of the Islamic State.

K1 - A Book of Incongruities

How do we know our holy books are free from error? Because the books themselves say so. Epistemological black holes of this sort are fast draining the light from our world.

The End of Faith - Religion, Terror and the Future of Reason, W. W. Norton & Company, 2004, p. 35

39:28 We made it an Arabic Qur'an without any defect that perchance they might be God-fearing.

Classical Arabic is assumed:

Classical Arabic (CA), also known as Qur'anic or Koranic Arabic, is the form of the Arabic language used in literary text from Umayyad and Abbasid times (7th to 9th centuries). It is based on the Medieval dialects of Arab tribes. Modern Standard Arabic (MSA) is the direct descendant [of Classical Arabic]...

While the lexis and stylistics of Modern Standard Arabic are different from Classical Arabic, the morphology and syntax have remain basically unchanged (though MSA uses a subset of the syntactic structure available in CA). The vernacular dialects, however, have changed more dramatically...

Tradition has it that the caliph Ali, after reading the Qur'an with errors in it, asked Abu al-Aswad al Du'ali to write a work codifying Arabic grammar. Khalil ibn Ahmad would later write *Kitab al-Ayn*, the first dictionary of Arabic...

From Modern Arabic poetry 1800-1970: the development of its forms and themes by Shmuel Moreh

Abrogations

Of all the incongruities that devotees of a religion steeped in absurdities have to accept, the concept of abrogation has to be the most outlandish. Abrogation is common in the real world as better information replaces information that is out of date. In the world of revealed truths, i.e. immutable facts made known to a mortal by a god—in this instance, an alleged illiterate merchant by the name of

28 A Book of Incongruities

Muhammad—retractions should not even be the exception. It defies logic and is just plain weird if not absurd.

Scholars and clerics from the Middle Ages (eight to eleventh century) initially identified more than two hundred abrogated revelations, apparently oblivious to the uncomfortable conclusion that can be derived from their endeavour. For example, earlier in Muhammad's Call, Allah showed a measure of respect for other religions.

2:62 The believers (Muslims), the Jews, the Christians and the Sabians - whoever believes in Allah and the Last Day and does what is good, shall receive their reward from their Lord. They shall have nothing to fear and they shall not grieve.

As Islam became a force to be reckoned with, God's position toward other religions hardened and He sent down another immutable fact that invalidated what He had said earlier about Jews, Christians, and Sabians—an obscure religious sect whose presence in the Koran remains a mystery—have nothing to fear.

3:85 Whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be one of the losers.

The inherent absurdity of an omniscient deity not getting it right the first, or even the second and third time around, may explain attempts by contemporary religious scholars to refute the very concept of abrogation. One such academic, Muhammad Asad (1900-92), argued that Verse 10:64 was evidence of the immutability of Allah's Words.

10:64 Theirs is the good news in the present life and the Hereafter. And there will be no alteration of the Words of Allah. That is the great triumph.

Not so, according to Ahmad von Denffer (1949-present). For this eminent erudite, understanding abrogation is central to the correct application of God's laws. Denffer quotes four revelations to Asad's one, where Allah admits to occasionally changing His mind.

2:106 Whichever verse We abrogate or cause to be forgotten, We bring instead a better or similar one. Do you not know that Allah has the power over all things?

13:39 Allah blots out and confirms what He pleases; and with Him is the Mother of the Book.

16:101 And if We replace a verse by another – and Allah knows best what He reveals – they say: “You [Muhammad] are only a forger.” Surely, most of them do not know.

17:86 If We please, We certainly can blot out that which We have revealed to you (O Muhammad); then you would find no guardian to assist you against Us.

There is no disputing that an omnipotent god can do whatever he wants, including changing his mind. The question remains, why would an all-powerful god, who also claims to be omniscient, need to? The absurdity is self-evident if lost on a mind corrupted by the irrational. For the abrogated verses and their abrogator(s) please read *Let Me Rephrase That*, Boreal Books.

Nonsense Below, Above and Beyond

45:20 This (Qur’an) is an illumination for mankind, a guidance and mercy unto a people who believe with certainty.

Of all the absurdities that Muslims must believe with certainty is that the Earth is like a raft floating on a sea of mud and Paradise just above the clouds held up by invisible pillars anchored to this floating platform. Allah revealed that Alexander the Great (Dhul-Qarnayn, in the Koran) walked to one end of this raft-like structure and witnessed the sun set in this sea of mud.

18:83 And they ask you about Dhul-Qarnayn. Say: “I will give this account of him.”

18:84 We established him firmly in the land and We gave him access to everything.

18:85 And so he followed a course;

18:86 Then, when he reached the setting-place of the sun, he found that it sets in a spring of black mud and found, by it, a people. We said: “O Dhul-Qarnayn, either you punish them or show them kindness.”

18:87 He said: “As to the wrongdoer, we shall torture him; then he will be returned over to his Lord, Who will punish him a terrible punishment (sic).

18:88 “But he who believes and does good deeds, he will have the fairest reward (Paradise), and we will command him to do what is easy for him.”

30 A Book of Incongruities

Alexander then walked to the other end of the Earth to witness the sun rise.

18:89 Then he followed [another] course.

18:90 But when he reached the rising-place of the sun, he found it rising on a people whom We have not provided with any screen against it.

18:91 So it was. We had full knowledge of what he had.

During his travels, Alexander would encounter the warrior tribes of Gog and Magog. The wall he built of iron and brass is what keeps them at bay to this day.

18:92 Then he followed another course.

18:93 But when he reached the point separating the two barriers, he found beside them a people who could barely understand what is said.

18:94 They said: "O Dhul-Qarnayn (Alexander the Great), surely Gog and Magog are making mischief in the land. Shall we pay you a tribute so that you may build a barrier between us and them?"

18:95 He said: "What my Lord has empowered me to do is better. So help me forcefully and I will build a barrier between you and them.

18:96 "Bring me large pieces of iron." So that when he had levelled up [the gap] between the two sides, he said: "Blow." And having turned it (the iron) into fire, he said: "Bring me molten brass to pour on it."

18:97 Then, they (Gog and Magog) could neither scale it or make a hole through it.

God expects the wall to serve as a barrier until the End Times, when He will destroy it, thereby allowing the warring factions to fight one another until the trumpet is blown signalling the onset of Judgement Day.

18:98 He said: "This is a mercy from my Lord; but when my Lord's Promise comes to pass, He will turn it into rubble, and the Promise of my Lord is ever true."

18:99 And on that day we shall make them surge upon one another, and the trumpet shall be blown, and we shall gather them together.

18:100 On that Day We shall boldly set Hell before the unbelievers.

18:101 Those whose eyes were closed to My Reminder (the Qur'an) and they could not hear [it].

Earth is as flat as a couch.

2:21 O people (of Mecca), worship your Lord who has created you as well as those who came before you so that you may guard against evil;

2:22 Who has made the earth a couch for you, and the heavens a canopy, and Who sent down water from the sky, bringing forth by it a variety of fruits as a provision for you. Therefore do not knowingly set up equals to Allah.

Earth's roof is actually the bottom of the first level of Paradise.

79:27 Are you, then, stronger in constitution than the heaven He has erected?

79:28 He raised its vault then levelled it off.

79:29 He dimmed its night and lighted its day.

79:30 Then, the earth, He flattened.

This blue bottom layer is free of any cracks, the type that tend to become visible, over time, in manmade constructions.

50:6 Have they not beheld the heaven above them, how We erected it and adorned it, and it has no cracks.

67:3 He Who has created seven stratified heavens. You do not see any discrepancy in the creation of the Compassionate. So fix your gaze, do you see any cracks?

Who stops the sky, i.e., Paradise, from crashing into the ground?

22:65 Do you not see that Allah has subjected to you what is on earth and the ships which sail in the sea at His Command? And He keeps the sky from falling to the ground, save by His Leave. Allah is Gracious and Merciful to mankind.

32 A Book of Incongruities

Paradise is located just above the clouds supported by invisible pillars anchored into the Earth.

13:2 Allah is He Who raised the heavens without pillars that you can see; there He sat upright on the Throne and made the sun and the moon subservient, each running for an appointed term. He manages the [whole] affair and makes clear the Revelations so that you may be certain of meeting your Lord.

Where rain comes from:

31:10 He created the heavens without pillars that you can see and laid down in the earth immovable mountains, lest it shake with you, and scattered throughout it every variety of beast. And We have sent down water from heaven, thereby causing it to grow in it every noble [kind of plant].

Heaven and Earth are made of the same materials. That would explain the need for pillars to stop it all from crashing to the ground.

21:30 Have the unbelievers not beheld that the heavens and the earth were a solid mass, then We separated them; and of water We produced every living thing. Will they not believe, then?

Paradise was remodeled into seven levels after Allah created the Earth and everything on it.

2:29 It is He Who created for you everything on earth, then ascended to the heavens fashioning them into seven, and He has knowledge of all things.

Paradise could be compared to a skyscraper anchored to a raft that is not going anywhere.

40:64 It is Allah Who made the earth a fixed station for you and the sky a high edifice. He fashioned you in a shapely manner and provided you with the good things. That for you is Allah, your Lord; so blessed be Allah, the Lord of the Worlds.

The Dark Ages is generally accepted to be the period in our history between 400 and 1000 A.D. Islam is a product of that period when more than 500 years of Greek astronomical discoveries were temporally lost, including observations by Pythagoras, Aristotle³ and Hipparchus

³ He observed that only an orb could throw a circular shadow on the moon.

that the earth was a sphere, to be replaced by absurdities such as those found in the Koran and that endure to this day. The Greeks had also identified five planets: Mercury, Venus, Mars, Jupiter and Saturn. Their path across the sky recorded in the *Almagest* by Ptolemy of Alexandria [90-169 A.D.). In the Koran, the planets are ornaments and obstacles to guard against the jinn.

Who are the jinn? Of all the inhabitants of the Koran, jinns (Allah refers to them collectively as *the jinn*) are the most fascinating. The caricature of the genie is undoubtedly based on this creature of the Koran (more about them in the Chapter, *The Jinn*). Soothsayers in Muhammad's time had jinns in their employ. They would fly up to the lowest level of Paradise to listen to Allah discussing His plans for the future with his angels, provided they could get close enough, and report back. The planets were the first obstacle they had to overcome. If the "d" in devil is lowercase, as in Revelation 37:7, it usually means the jinn.

37:6 We have adorned the lower sky with the ornament of the planets,

37:7 To guard against every rebellious devil.

Imbedded in this Maginot Line in the sky are removable lamps. What we know today as stars that become shooting stars when the angels launch them at jinns who venture too close.

67:5 We have adorned the lower heaven with lamps, and We turned them into missiles launched against the devils; and We have prepared for them the punishment of the Fire.

A much larger heaven is part of Allah's plans.

51:47 And heaven, We have built it mightily, and We shall surely expand it.

To believe in Allah's description of his creation of the Earth and what is above and beyond is to believe in the long discredited theories of a well-travelled 6th century Christian monk by the name of Cosmas. He wrote what is recognized today as one of the first, if not the first, scientific treatise on geography. In his *Christian Topography* Cosmas argued that the Earth is flat and stationary, with heaven above and Hell below, which is pretty much in keeping with how Allah described His creation in the Koran. Cosmas' theory would have been familiar to Bahira, the Christian monk with whom Muhammad spent time during travels to and from Damascus. Before he found his true calling at the

age of forty or thereabouts, the future Prophet accompanied, or led trading caravans as far north as Damascus. He was twelve when he began to accompany his uncle Abbas on a trips to Syria. On the way, they would encamp near a Christian monastery near present-day Basra and visit with Bahira.

The first person to climb Mount Olympus and return with the news that no gods could be found was the death knell for the Greek gods of antiquity. It should have been the same for the god who claimed that the Earth was a raft floating on a sea of mud and Paradise just above the clouds when Gagarin first orbited the Earth. If not then, than definitely after that fateful 1968 Christmas orbit of the Moon by Apollo 8.

For some to accept the nonsense about our planet and what is above and beyond, they must be provided with at least the semblance of a rational explanation, no matter how outlandish, such as that provided by cleric Mohammed Yusuf. The deceased leader of Boko Haram, Africa's largest gathering of holy warriors whose designation literally means "non-Islamic education is a sin," explained in a 2009 BBC interview that a spherical planet, and space as we know it, is simply an illusion created by Allah to test our faith in what He revealed. Allah is quite the illusionist; His greatest recorded deception has to be Crucifixion.

4:157 And their saying: "We have killed the Messiah, Jesus, son of Mary and the Messenger of Allah." They neither killed nor crucified him; but it was made to appear so unto them. Indeed, those who differ about him are in doubt about it. Their knowledge does not go beyond conjecture, and they did not kill him for certain;

4:158 Rather Allah raised him unto Him. Allah is Mighty and Wise.

Confounding History

Much of what you read here and in the next section, *Repetitions*, is from *Shared Prophets: Biblical Figures in the Koran* - *What they said and did*, Boreal Books.

Some Bible stories in the Koran tend to become Mecca centric with biblical heroes such as Abraham making near impossible treks across the length of the Arabian Peninsula to pay homage to God at Mecca

and to visit with his wife's former servant Hagar and their son Isma'il. Of course, none of these visits are mentioned in the Bible and there is no historical or archaeological evidence of major biblical figures crossing the deserts of Arabia to spend time in Mecca which, at the time of Abraham, if it existed at all, would have been nothing more than a nomadic settlement. In the first century, the Romans maintained a garrison at the port of Jeddah, about 50 miles from Mecca, and catalogued much of the area without mentioning the place that should have been inhabited since Hagar's arrival, and became a significant pilgrimage destination from the time Abraham raised the Ka'ba during a visit with the mother of the progenitor of the Arabs.

2:125 And [remember] when We made the House (the Ka'ba) a place of residence for mankind and a haven [saying]: "Make of Abraham's maqam [stand] a place for prayer." We enjoined Abraham and Isma'il [saying]: "Purify My House for those who circle it, for those who retreat there for meditation, and for those who kneel and prostrate themselves (perform the prayers)."

2:126 And when Abraham said: "My Lord make this a secure city and feed with fruits those of its inhabitants who believe in Allah and the Last Day." Allah (having accepted Abraham's prayer) said: "As for those who disbelieve, I shall provide for them for a while (in this life), and then subject them to the scourge of the Fire, and what an abominable fate!"

2:127 And while Abraham and Isma'il raised the foundations of the House, [they prayed]: "Our Lord, accept [this] from us. Surely you are the All-Hearing, the Omniscient."

It is while labouring at laying (or rebuilding) the foundations of the Ka'ba that Abraham asked God to send the Koran to the Arabs whom, at the time, would have consisted of his son Isma'il.

2:128 "Our Lord, cause us to submit to You, and make of our posterity a nation that submits to You. Show us our sacred rites, and pardon us. You are, indeed, the Pardoner, the Merciful."

2:129 "Our Lord, send them a Messenger from among themselves who will recite to them Your Revelations, to teach them the Book (the Koran) and the wisdom, and to purify them. You are truly the Mighty, the Wise."

36 A Book of Incongruities

As mentioned earlier, there is no empirical evidence to substantiate the Koran's, or the Bible's account for that matter, of the life of Abraham. Not so for the Koranic story of the bad Samaritan. In the Koran, the Good Samaritan of the New Testament is transformed into a bad Samaritan who convinces the Hebrews, while Moses is busy somewhere else, to worship that infamous golden calf.

The Samaritans emerged as "an ethnic and religious community distinct from other Levant peoples... after the Assyrian conquest of the Israelite Kingdom of Israel in approximately 721 BCE"^{Wiki} at least two thousand years after Moses. The idea that a Samaritan would be part of the Hebrew exodus out of Egypt is not realistic to say the least. Allah, in sharing stories of prophets from the Bible, whom He invites to strut their stuff on His latest stage that is the Koran, plays fast and loose with the narrative with the story of the bad Samaritan being His most outlandish adaptation.

The story of the bad Samaritan begins with Allah asking Moses what he is doing rushing headlong ahead of his people.

20:83 "What has led you to go ahead of your people, O Moses?"

20:84 He said: "Those people are on my tracks, so I have hasten towards You, O Lord, that you may be well-pleased.

20:85 He said: "We have tried your people after you left and the Samaritan has led them astray."

Hearing this, Moses decided to go back and give his people a piece of his mind.

20:86 So, Moses went back to his people furious and sorrowful. He said: "O my people, has not your Lord made a fair promise to you? Has the promise, then, been protracted for you? Or did you want your Lord's anger to overtake you, and so you broke your promise to me?"

It was all the Samaritan's fault.

20:87 They said: "We have not broken the promise to you by our choice, but we have been forced to carry loads of the people's finery and so we threw them away, as the Samaritan also did."

That finery was obviously not thrown away but used by the Samaritan to make that infuriating calf of gold.

20:88 Then he produced for them a calf – a mere body which lowed; and so they said: “This is your god and the god of Moses, but he has forgotten.”

20:89 Do they not see that it does not return any reply to them and does not have the power to harm or profit them?

20:90 Aaron had said to them before: “O my people, you have been tried by it and your Lord is truly the Compassionate. Follow me, then and obey my order.”

20:91 They said: “We will not stop worshipping it, till Moses comes back to us.”

Moses then seized his brother by the beard.

20:92 He said: “O Aaron, what prevented you, when you saw them going astray,

20:93 “From following me. Have you, then, disobeyed my order?”

20:94 He said: “Son of my mother, do not seize me by the beard or the head, I feared that you would say: ‘You have caused division among the Children of Israel and did not observe my words.’”

Moses then turned his attention to the Samaritan.

20:95 He said: “What is the matter with you, O Samaritan?”

20:96 He said: “I perceived what you did not perceive, and so I grasped a handful of dust from the messenger’s (Gabriel) trail and threw it down. That is what my soul prompted me to do.”

In Islamic traditions, God did not mean for the home of the Arabs to be mostly a vast desert of sand. It was the Devil’s doing. After Allah created the heavens and the earth He noticed that something was missing. That something was sand. So He sent His do-it-all angel with a bag of sand to spread evenly over his creation. As Gabriel was flying over present day Arabia spreading his sand the Devil came up behind him and ripped open his bag causing most of the sand to drop on the Peninsula. Therefore, what the Samaritan probably threw down was a handful of sand. After that admission, Moses curses and banishes the Samaritan. The curse “do not touch” in Revelation 20:97, according to

38 A Book of Incongruities

Moududi, may have been that he was inflicted with leprosy as a scourge from Allah.

20:97 He said: "Begone; it shall be given you in your lifetime to say: 'Do not touch' and you shall be given a promise which you shall not break. Look then at your god, whom you continued to worship. We shall burn him; then We shall scatter his ashes in the sea."

Assuming that an omniscient god does not make mistakes, could the reason for the juxtaposition of the Samaritan in time and place be that Muhammad confused what was allegedly revealed to him by the Jews about the Exodus, and what was probably revealed to him by the monk Bahira and/or a Christian relative by the name of Waraqa about the good Samaritan of the New Testament?

25:4 The unbelievers say: "This (the Qur'an) is nothing but deceit, which he (Muhammad) has invented and was assisted therein by other people (the Jews)." They have simply come up with wrongdoing and falsehood.

25:5 And they say: "Legends of the ancients which he solicited their writing down. Hence they are dictated to him morning and evening."

Narrated Aisha:

The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him.

He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him [for] the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read.

The Prophet replied, "I do not know how to read."

The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.'

Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?'

Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.' (96:1, 96:2, 96:3)

Then Allah's Apostle returned with the Inspiration and with his heart beating severely.

Then he went to Khadija bint Khuwailid and said, 'Cover me! Cover me!'

They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me."

Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin Abdul Uzza, who, during the pre-Islamic period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew⁴ as much as Allah wished him to write. He was an old man and had lost his eyesight.

Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!"

Waraqa asked, "O my nephew! What have you seen?"

Allah's Apostle described whatever he had seen.

Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were

⁴ In another authenticated hadith of Bukhari, Waraqa read the Gospels in Arabic.

Narrated Aisha:

The Prophet returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal who was a Christian convert and used to read the Gospels in Arabic.

40 A Book of Incongruities

young and could live up to the time when your people would turn you out."

Allah's Apostle asked, "Will they drive me out?"

Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

Narrated Jabir bin Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment), ...up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly."

Bukhari 1.3

The contents of the Koran were delivered by the angel Gabriel to Muhammad via a voice in his head, in private meetings where the winged messenger appeared to him in the form of a man, and in dreams (what shape Gabriel took in these is not mentioned).

Narrated Aisha:

Al Harith bin Hisham asked the Prophet, "How does the divine inspiration come to you?"

He replied, "In all these ways: The Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said, and this type of Divine Inspiration is the hardest on me; and sometimes the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says."

Bukhari 54.438

Narrated Safwan bin Ya'la bin Umaiya from his father who said:

"A man came to the Prophet while he was at Ji'rana. The man was wearing a cloak which had traces of Khaluq or Sufra (a kind of perfume). The man asked (the Prophet), 'What do you order me to perform in my Umra (the lesser pilgrimage)?' So, Allah inspired the Prophet divinely and he was screened by a place of cloth.

I wished to see the Prophet being divinely inspired.

Umar said to me, 'Come! Will you be pleased to look at the Prophet while Allah is inspiring him?'

I replied in the affirmative.

Umar lifted one corner of the cloth and I looked at the Prophet who was snoring. (The sub-narrator thought that he said: The snoring was like that of a camel).

When that state was over, the Prophet asked, "Where is the questioner who asked about Umra? Put off your cloak and wash away the traces of Khaluq from your body and clean the Sufra (yellow color) and perform in your Umra what you perform in your Hajj (i.e. the Tawaf round the Ka'ba and the Sa'i between Safa and Marwa)."

Bukhari 27.17

Traditions maintain that Muhammad was an illiterate. Being an illiterate he not only had to depend on his memory alone to correctly remember what Gabriel communicated in varied ways, and whatever his Jewish neighbours and Christian acquaintances revealed to him about the Torah and the Gospels respectively, but also not to mix up who said what. If God, by definition is infallible, for the rational mind the errors in locating people in time and place are not His, obviously. So, whose are they? It is easy to say Muhammad's, but there is more to it than that.

Repetitions

The Koran is the inspiration of just one man based on revelations God communicated over a period of just twenty-three years, between 610 and 632 AD almost exclusively. The King James Bible is about 791,328 words, more than 10 times the number of words in the Koran. It covers a period of more than a thousand years and contains a cast of

42 A Book of Incongruities

thousands. Unlike the Muslim holy book, for such a monumental work, it is surprisingly well ordered.

Despite its brevity, the Koran is somewhat disorganized. There is no timeline and the only allowance given to any kind of order is the sequencing of most of the 114 chapters from longest to shortest. Because little attention appears to have been given to arranging the chapters and verses in chronological order, readers often receive answers to questions that have yet to be asked. For example, in Chapter 9, Verse 114 we are told that Allah refused Abraham's plea to forgive his father for not believing.

9:114 Abraham asked forgiveness for his father, only because of a promise he had made to him; but when it became clear to him that he was an enemy of Allah, he disowned him. Indeed Abraham was compassionate, forbearing.

The actual request made by Abraham, and the promise made, is revealed ten chapters later:

19:47 [Abraham] said: "Peace be upon you. I will seek forgiveness for you from my Lord. He has, indeed, been gracious to me."

An English translation of the Koran will run to about 77,700 words, the approximate size of a standard 300-page book. This is a book, Allah reveals, in which you can study "whatever you choose."

68:35 Shall We consider those who submit like those who are criminals?

68:36 What is the matter with you; how do you judge?

68:37 Or do you have a Book in which you study?

68:38 Wherein there is whatever you choose.

It is a bold statement for a relatively small book where boundless repetitions occupy space that could, perhaps, have been put to better use such as Allah's varied recollections of Moses' first meeting with Pharaoh. In three of these recollections, Pharaoh's magicians are sentenced to a slow, painful and humiliating death for switching their allegiance to Allah after seeing Moses' staff morph into a snake. The type of death the Sharia expects to be meted out to Muslims who would abandon Islam and that will become the norm once Islam is triumphant and there are none left to be horrified.

The first time around:

7:124 "I will surely cut off your hands and your feet on opposite sides; then I will crucify you altogether."

7:125 They said: "Unto our Lord we surely shall return."

7:126 "You only resent from us that we have believed in the Signs of our Lord when they came to us. Lord, grant us patience and let us die as men who submit to You."

The second time around, Allah is more specific as to the type and condition of the crucifixion apparatus.

20:71 He (Pharaoh) said: "Do you believe in him before I give you leave? It must be your chief who has taught you magic. I shall then cut your hands and feet on alternate sides, and I will crucify you upon the trunks of palm trees, and you will certainly know whose punishment is sterner and more lasting."

20:72 They said: "We cannot prefer you to what came to us of clear proofs and to Him Who created us. So, decide what you will decide regarding this present life.

20:73 "We have believed in our Lord, that He may forgive us our sins and what you forced us to practice of magic. Allah is best and most abiding."

The third time around:

26:49 He (Pharaoh) said: "You have believed before I gave you leave. He (Moses) is indeed your chief, who taught you sorcery, and so you will learn. I shall cut off your hands and feet alternately and will crucify you all."

The fourth time around Pharaoh won't crucify his magicians, and his dignitaries appear to have switched sides as well. This time, he simply wants his administrator, Haman, to build him a tower; the Tower of Babel perhaps?

28:38 Pharaoh then said: "O my dignitaries, I did not know that you had any god but me. So kindle for me, O Haman, a fire upon the clay and build me a tower that I might behold the God of Moses. I really think he is a liar."

The fifth time around, there is no mention of anyone being crucified, but Pharaoh still wants his tower.

44 A Book of Incongruities

40:36 And Pharaoh said: "O Haman, build me a tower that I may perchance reach the pathways,

40:37 "The pathways of heaven; and then look upon the God of Moses. For I think he is a liar." That is how embellished for Pharaoh was his evil deed and how he was barred from the Path. Pharaoh's guile was only destined to fail.

Paradise in the Koran, where Allah sits on His Throne, as mentioned earlier, is just above the clouds, so, what Pharaoh is asking is not unrealistic if he wants to prove Moses a liar. The iterations of Moses' first meeting with Pharaoh is not only illustrative of Allah's penchant for repeating Himself, but also of a cruelty that is not confined to what He will do to sinners once they cross over into His domain (recommended: *The Islamic Hereafter – Hell*, Boreal Books.)

The penultimate example of seemingly endless iterations of the same story is that of Iblis (also referred to as Satan in the Koran) who refused to bow down to Adam. Allah was not just watching these proceedings from on High, as in the meeting between Moses and Pharaoh, but was part of them; and still He can't get His story strait. The variations are minor for the most part, but all are significant this being God.

Refusal 1:

2:34 And when We said to the angels: "Prostrate yourselves before Adam", they all prostrated themselves except Iblis (Satan) who refused, out of pride and was one of the disbelievers.

Refusal 2:

7:11 And we created you, then fashioned you, and then said to the angels: "Prostrate yourselves to Adam"; so they prostrated themselves, except for Satan who was not one of those who prostrated themselves.

7:12 He (Allah) said: "What prevented you from prostrating yourself when I commanded you?" He (Satan) said: "I am better than he; You created me from fire, and You created him from clay."

7:13 He said: "Get down from it (Paradise), then (sic). It is not given you to be arrogant therein. Get out; you are indeed one of the lowly."

In this retelling, Satan is allowed to remain until Judgement Day when he will bear witness to the wickedness of those Allah will send to Hell (recommended: *The Islamic Hereafter – Judgement Day*, Boreal Books).

7:14 Satan said: “Give me respite, until the Day when they shall be resurrected.”

7:15 He (Allah) said: “You are one of those who are granted respite.”

Refusal 3:

15:28 When your Lord said to the angels: “Behold, I have created a man from potter’s clay, out of moulded slime.

15:29 “When I have fashioned him and breathed into him of My Spirit, fall down prostrating yourselves to him.”

15:30 The angels prostrated themselves, all together;

15:31 Except Satan who refused to be one of those who prostrated themselves.

15:32 He said: “O Satan, what keeps you from being one of those who prostrate themselves?”

15:33 He said: “I refuse to prostrate myself before a mortal you created from potter’s clay out of moulded slime.”

15:34 He said: “Get out of here, then, for you are surely accursed.

15:35 “And the curse shall be upon you till the Day of Judgement.”

Satan again asks, and is again granted the opportunity to lead mankind astray.

15:36 He said: “My Lord, reprieve me till the Day of Resurrection.”

15:37 He said: “You are indeed one of those reprieved,

15:38 “Till the Appointed Day.”

Refusal 4:

In this recollection Satan is not allowed to remain in Paradise and is in possession of an army composed of cavalry and infantry that he will use to do terrible thing to Adam’s progeny.

17:61 And when We said to the angels: “Prostrate yourselves

46 A Book of Incongruities

before Adam”, they all prostrated themselves, except Satan, who said: “Shall I prostrate myself before one You have created from clay?”

17:62 He (Satan) said: “Do you see this one whom you honoured more than me?” If you would reprieve me until the Day of Resurrection, I will certainly destroy his progeny except for a few.”

17:63 He (Allah) said: “Begone! Whoever of them follows you, Hell is surely your reward, an ample reward.

17:64 “Stir up those of them you can with your voice, rally against them your horsemen and your infantry, share with them their wealth and children and promise them.” But Satan makes them only deceitful promises.

17:65 “Surely, over My servants you have no authority. Your Lord suffices as a Guardian”.

Refusal 5:

20:115 And We commanded Adam before, but he forgot, and We found in him no firm resolve.

20:116 And when We said to the angels: “Prostrate yourselves to Adam”, they prostrated themselves, except for Satan who refused.

20:117 So We said: “O Adam, this is surely an enemy to you and to your wife; so do not let him drive you out of Paradise; for then, you will be miserable.

In the Koran, Allah has no difficulties remembering men’s names. Women’s names are another matter. The only female mentioned by name in the entire Koran, and not referred to as the wife of somebody is Mary mother of Jesus, and for good reason. She is there to set the stage for her son’s visceral denial that he is Allah’s son.

Jesus’ First Words

(Excerpt from *Shared Prophets: Biblical Figures in the Koran - What they said and did*, Boreal Books.)

The infant Jesus, only a few hours after his birth, at the request of his mother who is being accused of having a being unchaste, will loudly proclaim that he is not the Son of God but a prophet sent by Allah, who praises Allah and does as Allah commands.

19:27 Then she brought him (the child) to her people, carrying him. They said: "O Mary, you have surely committed a strange thing.

19:28 "Sister of Aaron, your father was not an evil man and your mother was not unchaste."

19:29 Whereupon she pointed to him. They said: "How will we talk to one who is still an infant in the cradle?"

Jesus:

19:30 He [Jesus] said "Indeed, I am the servant of Allah, Who gave me the Book and made me a Prophet.

19:31 "And He made me blessed wherever I am and has commanded me to pray and to give the alms, so long as I live;

19:32 And be devoted to my mother; and He did not make me arrogant and mischievous.

19:33 "Peace be upon me the day I was born, the day I die and the day I rise from the dead."

Allah echoing the baby Jesus' claim:

19:34 Such was Jesus, son of Mary; it is the truth which they (the Christians) dispute.

19:35 It is not fitting for Allah to have a son. Glory be to Him; when He decrees a thing, He simply says: "Be", and it comes to be.

19:36 Allah is truly your Lord and my Lord; so worship him. That is a straight path.

How wrong the wrongdoers, i.e., Christians are and how they will be held to account.

19:37 Yet, the sects among them differed. Woe to those who have disbelieved from the spectacle of a great Day!

19:38 How well they will hear and how well they will see, on the Day they will come onto Us; but the wrongdoers today are in manifest error.

19:39 And warn them of the Day of sorrow, when the issue is decided, while they are heedless and do not believe.

In the Revelations about the crucifixion being an illusion, Jesus did not die on the cross. In a hadith, he returns to rule the world after Allah's enemies have been defeated. The consensus among scholars seems to be for forty years, after which he will die on the eve of Judgement Day and be buried then quickly resurrected to be a witness against those who thought him more than "an Apostle of Allah."

Narrated Abu Huraira:

Allah's Apostle said, "By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya⁵ (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it."

Abu Huraira added "If you wish, you can recite (this verse of the Holy Book): 'And there is none Of the people of the Scriptures (Jews and Christians) But must believe in him (i.e. Jesus as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness Against them.' (4:159)"

Bukhari 55.657

---- end of except ----

Refusal 6:

38:71 When your Lord said to the angels: "I am going to create a mortal out of clay.

38:72 "When I have fashioned him and breathed into him of my Spirit, fall prostrate before him."

38:73 Then all the angels prostrated themselves entirely;

38:74 Except for Iblis; he waxed proud and was one of the unbelievers.

⁵ Christians and Jews, People of the Book, are not to be killed or forced to convert if they humbly pay the right-to-live tax, the jizya.

9:29 Fight those among the People of the Book who do not believe in Allah and the Last Day, do not forbid what Allah and His Messenger have forbidden and do not profess the true religion, till they pay the poll-tax out of hand and submissively.

38:75 He said: "O Iblis, what prevented you from prostrating yourself before what I created with My Own Hands? Have you waxed proud or were you one of the exalted?"

38:76 He said: "I am better than he; You created me from fire and You created him from clay."

38:77 [Allah] said: "Get out of here (Paradise); you are truly accursed.

38:78 "And My curse shall pursue you till the Day of Judgement."

The irony here is that Iblis is cursed, labelled an unbeliever in Revelation 38:74 with Allah standing, sitting or hovering over him, when in fact he is obeying God's Law to the letter, that only He be worshipped.

Having given Moses' encounter with Pharaoh and Satan/Iblis' refusal to bow down before Adam as an example of repetitiveness in the Koran, it is the story of Lot that takes the top prize for iteration, being recalled by Allah in eight surahs, i.e., chapters: 7, 11, 15, 26, 27, 29, 37 and 51. Rather than add an excessive number of pages to *Fade to Black* by giving you all the iteration of the story of Lot, I would invite you to read *Shared Prophets*, Boreal Books for Allah's various recollections of what happened to the "people of Lot", and iterations of stories from the Bible that made it into the Koran, such as the surreal variations on the life and times of Abraham and that of Noah.

Post-Mortem Revelations

Two revelations may not have been revealed during Muhammad's lifetime. The first was on the occasion of his death. With people running around in terror thinking that Judgement Day was at hand, Abu Bakr, who would succeed Muhammad as leader of the believers, quoted a verse that none had heard before about the Prophet destined to die like everyone else.

3:144 Muhammad is merely a Messenger, before whom many Messengers have come and gone. If then he dies or gets killed, you will turn on your heels? Should any man turn on his heels, he will not cause Allah any harm; and Allah will reward the thankful.

The other is a verse that declared Zoroastrians a people of the Book.

The Religion of Peace in Persia

(Excerpt from *Jihad in the Koran*, Boreal Books)

Our aim is not to fight you. Accept Islam the peaceful way, and you will be safe. If not then clear our way to the people so that we may explain this beautiful way of life to them... if you do not accept any of these conditions then the only alternative is the use of the sword. Before deciding on the third alternative you should keep in mind that I am bringing against you a people who love death more than you love life.

From a letter by Khalid Ibn Al-Walid the leader of the Muslim armies invading Persia to the Persian General Hormuz before the battle of Kadima.

It was a typically bloody conquest with the believers offering no quarter, beheading thousands of surrendered and captured Persian soldiers; fulfilling Khalid's pledge to God that if He gave them victory, "no enemy warrior will be left alive, until their river runs red with blood." The Muslims may have won the war, but getting the Persian people to accept "the beautiful way of life" proved problematic until Umar, the Caliph at the time of the conquest, discovered a verse where God includes the Zoroastrians as a people of the Book. They could refuse "the beautiful way of life" and not be put to death if they agreed to pay the jizya. The Magians in the following is the only reference to Zoroastrians in the Koran:

22:17 Indeed, the believers, the Jews, the Sabians, the Christians, the Magians and the idolaters - Allah shall decide between them on the Day of Resurrection.

Robert Wright in *The Evolution of God* speculates that Verse 22:17 may have been added after the Muslim conquest of Persia to make Islam more palatable to Zoroastrians by including them as a people whom Allah, who "does whatever He pleases," may admit into Paradise.

By and large the Koran offers no evidence that Muhammad had contact with the Zoroastrians—except for this one verse where they appear out of nowhere and are suddenly eligible for Paradise. It's enough to make you wonder whether this verse wasn't added, or at least amended after Muhammad's death, when the conquest of Persian lands brought many Zoroastrians under Islamic governance.

The Zoroastrians were a people of a book, not *the* Book, but a book, the *Avesta*. What about the Sabians?

There is another reason to suspect that this verse is a product of the post-Muhammad era. It grants salvation not only to Zoroastrians but to "Sabians." To judge by the beliefs of their modern day heirs (sometimes called Mandeans), the Sabians, like the Zoroastrians, would have been hard to fit into the Abrahamic fold; they revered John the Baptist but considered Jesus, Abraham and Moses false prophets. And again (judging by their modern heirs) they would have had another thing in common with Zoroastrians; their residential epicenter was to the east of Muhammad's turf, in modern-day Iraq and Iran, land conquered not by Muhammad but by his successors.

Robert Wright, The Evolution of God, p. 394

---- end of excerpt ----

K2 - A Confused, Jumble, Crude, Incondite, Endless Iteration

Thomas Carlyle [1795 - 1881]

The first *official* Koran was compiled after Muhammad's death by a scribe by the name of Thabit. He was urged to do so by the Prophet's successor as leader of the believers following the death of many of the best memorizers of the Koran at the battle of Yamama during the so-called *War of the Apostates*, a rebellion mainly against the rule of Abu Bakr. The rebellion was triggered by the acquisitive Bakr insisting that Muslims now pay him the Zakat (more about this in the next chapter), the obligatory charity, just like they had paid his predecessor.

Narrated Zaid bin Thabit Al-Ansari who was one of those who used to write the Divine Revelation:

Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra (reciters of the Koran) were killed). Umar was present with Abu Bakr who said, "Umar has come to me and said, 'The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra (those who know the Qur'an by heart) at other battle-fields, whereby a large part of the Qur'an may be lost, unless you collect it. And I am of the opinion that you should collect the Qur'an.'"

Abu Bakr added, "I said to Umar, 'How can I do something which Allah's Apostle has not done?'"

Umar said (to me), "By Allah, it is (really) a good thing." So Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as Umar.

(Zaid bin Thabit added:) Umar was sitting with him, Abu Bakr, and was not speaking to me. "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the Divine Inspiration for Allah's Apostle. Therefore, look for the Qur'an and collect it (in one manuscript)."

By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "How dare you do a thing which the Prophet has not done?"

Abu Bakr said, "By Allah, it is (really) a good thing." So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and Umar. So I started locating Quranic material and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart).

I found with Khuzaima two Verses of Surat-at-Tauba which I had not found with anybody else, (and they were): "Verily there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Muhammad) is ardently anxious over you (to be rightly guided)." (9:128)

The manuscript on which the Quran was collected, remained with Abu Bakr till Allah took him unto Him, and then with Umar till Allah took him unto Him, and finally it remained with Hafsa, Umar's daughter.

Bukhari 60.201

The final official version of the Koran was revised and rushed into production during the Caliphate of Uthman, the third caliph, for reasons explained in the following hadith:

Narrated Anas bin Malik:

Hudhaifa bin Al-Yaman came to Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Quran) as Jews and the Christians did before."

So Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you."

Hafsa sent it to Uthman. Uthman then ordered Zaid bin Thabit, Abdullah bin AzZubair, Said bin Al-As and Abdur

54 A Confused, Jumble, Crude, Incondite, Endless Iteration

Rahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies.

Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue."

They did so, and when they had written many copies, Uthman returned the original manuscripts to Hafsa.

Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

Said bin Thabit added, "A Verse from Surat Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuzaima bin Thabit Al-Ansari. (That Verse was): 'Among the Believers are men who have been true in their covenant with Allah.'" (33:23)

Bukhari 61.510

Needless to say, Thabit's first attempt at compiling the Koran from the recollections of surviving memorizers was bound to elicit different recollections of the same event, such as those recounted earlier. He may simply have included them all in the pile of papers stashed under Hafsa's bed to be sorted out later. It was obviously not *sorted out* during the review commissioned by Uthman. In any event, it would have been next to impossible for Thabit's committee of four to ascertain which recollection was the most accurate and may explain why many different account of what was said remained in the final version.

Revelations in duplicates, triplicate, quadruplicate, quintuplicate... are possibly the strongest evidence that Muhammad was indeed illiterate and had only his memory to depend on to accurately repeat to the assembled believers the content of the Koran that the Angel Gabriel, the Messenger to the Messenger, read to him the night before or in dreams he mistook for reality.

29:48 You did not recite before it any book or write it down with your right hand. Then the negators (sic) would have been in doubt.

If Muhammad could not refer to written notes, and such, to avoid repeating himself or telling a different version, then it was not only the believers remembering the same things differently as to what he preached, but the Prophet himself who added to the confusion. Not to be dismissed is that, except for the short Surah 7, Al-Fatihah, the next 113 chapters are actually the recollection of 113 people interviewed by Thabit as to their recollection of what Muhammad preached.

Despite Uthman's effort, the Koran continued to be preserved, mainly, as an oral tradition until the 1920s when the University of Azhar settled on one oral tradition to produce the text of the Koran in use today known as the Cairo Edition.

Extract from:

FORGOTTEN WITNESS: EVIDENCE FOR THE
EARLY CODIFICATION OF THE QUR'AN

Estelle Whelan,
Columbia University

Excerpt from *Journal of the American Oriental Society*, vol. 118, no. 1, 1998, pp. 1-14.

Oral recitation nevertheless remained the preferred mode of transmission, and, as time passed, variant versions of the text proliferated - the kind of organic change that is endemic to an oral tradition.

In addition, because of the nature of the early Arabic script, in which short vowels were not indicated and consonants of similar form were only sometimes distinguished by pointing, writing, too, was subject to misunderstanding, copyist's error, and change over time.

In the early tenth century, at Baghdad, Abu Bakr Ibn Mujahid (d. 936) succeeded in reducing the number of acceptable readings to the seven that were predominant in the main Muslim centers of the time: Medina, Mecca, Damascus, Basra, and Kufa.

Some Qur'an readers who persisted in deviating from these seven readings were subjected to draconian punishments.

Nevertheless, with the passage of time, additional variant readings were readmitted, first "the three after the seven," then "the four after the ten."

56 A Confused, Jumble, Crude, Incondite, Endless Iteration

The modern Cairo edition, prepared at al-Azhar in the 1920s, is based on one of the seven readings permitted by Ibn Mujahid, that of Abu Bakr 'Âsim (d. 745) as transmitted by Hafs b. Sulayman (d. 796).

Al-Azhar, and others before it, could improve on the grammar and typography of the Uthman codex, on which the various recitations are based, but not much else without Allah's approval; a consent that was not forthcoming with His ultimate spokesman long dead and the Author's unwillingness to directly engage with those for whom He wrote the book. This is why even the Cairo edition of the Koran remains very much what Thomas Carlyle described early on; a sentiment echoed by *Edward Gibbon* [1737 - 1794].

As toilsome a reading as I ever undertook; a wearisome confused jumble.

That the Koran is a badly put together, poorly written book is self-evident. Nonetheless, this is not a good enough reason not to give it the respect believers insist it deserves. But there's more!

K3 - To Be Revered or Reviled? That Is the Question!

Islam's secret to instilling a fear of Allah that will last a lifetime while suffocating, early on, any empathy for His alleged enemies, begins with exposing children to His vengeful, cruel and sadistic nature and his irrational take on compassion and mercy.

Lessons in Cruelty

(Abbreviated from *Children and the Koran –
The End of Empathy*, Boreal Books)

The flattering invocation “In the Name of Allah, the Compassionate, the Merciful” begins every chapter of the Koran except Chapter 1, *The Opening* and Chapter 9, *Repentance (Ultimatum* in some translations), which is mostly about making war. Nonetheless, the reader is twice reminded in the first chapter (only seven verses)—which must be repeated before every prayer—of Allah's fallacious merciful and compassionate nature.

THE OPENING

1 Al-Fâtihah

1:1 In the Name of Allah, the Compassionate, the Merciful,
1:2 Praise be to Allah, the Lord of the Worlds,
1:3 The Compassionate, the Merciful,
1:4 Master of the Day of Judgement,
1:5 Only You do we worship, and only You do we implore
for help.

As an adult, you may be able to dismiss Allah's bragging about torturing and burning men, women and children in His Hell as sadistic flights of fancy, but what about Muslim children? What kind of twisted perception of the concept of mercy and compassion will they be left with after encountering the following verses about Allah, on Judgement Day, not caring about the people He condemns to burn in Hell in perpetuity?

52:13 On the Day they will be driven into the Fire of Hell by force.

58 To Be Revered or Reviled? That Is the Question!

52:14 "This is the Fire which you used to deny.

52:15 "Is this magic or do you not see?

52:16 "Burn in it. Bear up or do not bear up; it is the same for you. You are only rewarded for what you used to do."

What kind of warped understanding of the concept of mercy and compassion will Muslim children be left with after reading about how the *Compassionate One* takes obvious pleasure in the punishment He inflicts?

11:105 The day (*Judgement Day*) it comes, no soul shall speak without His Leave. Some of them shall be wretched, some happy.

11:106 As for the wretched, they shall be in the Fire; they shall have therein groaning and moaning;

What happens to the young mind that is compelled to read and re-read, ad nauseam, not only the horrific verses we have discussed so far, but others that are even more impressive in their attention to detail when it comes to the deliberate, cold-blooded application of torture? For instance, the *Compassionate One* replacing the burnt skin of unbelievers burning in His Hell so that the torment of their skin roasting in His Fire never ends.

4:56 Those who have disbelieved Our Signs, We shall surely cast them into the Fire; every time their skins are burnt, We will replace them by other skins, so that they might taste the punishment. Allah indeed is Mighty and Wise!

For a non-believing adult, Allah's brutality may seem like the plot of some of the more violent cartoons their kids watch. For believing children it's all real, not the product of a cartoonist's imagination. Somewhere in time and space, in Allah's bizarre universe, God is actually torturing real people and enjoying it.

14:16 Behind him is Hell, and he is given stinking water to drink.

14:17 He sips it but can hardly swallow it, and death surrounds him from every side, but he will not die; and beyond this is still a terrible punishment.

18:29 And say: "The Truth is from your Lord. Whoever wishes, let him believe; and whoever wishes, let him disbelieve." We have prepared for the wrongdoers a Fire whose canopy encompasses them all. If they call for relief, they will be relieved with water like molten brass which scalds the faces. Wretched is that drink and wretched is the resting-place!

22:19 Here are two adversaries who dispute about their Lord. To the unbelievers, garments of fire shall be cut up and over their heads boiling water shall be poured;

22:20 Whereby whatever is in their bellies and in their skin shall be melted.

22:21 And for them are iron rods (to beat their heads with).

22:22 Every time they want, in their gloom, to get out of it (the Fire), they are brought back into it. [And it is said to them]: "Taste the agony of burning."

Such is the punishment from Allah for not believing in His Book and the person who preached its content to mankind. Don't bother saying you're sorry; it won't do you any good.

23:101 And when the Trumpet is blown, they will have no kinship to bind them on that Day and they will not question one another.

23:102 Then, those whose scales are heavy - those are the prosperous.

23:103 But those whose scales are light - those are the ones who have lost their souls. In Hell they will dwell forever.

23:104 The Fire lashes their faces, and therein they shrivel.

23:105 "Were not My Signs (this Qur'an) recited to you, but you used to denounced them as lies?"

23:106 They will say: "Lord, our misery overcame us and we were are an erring people.

23:107 "Lord, bring us out of it (Hell); then, if we revert we are indeed wrongdoers."

23:108 He (Allah) said: "Rot in it and do not talk to Me.

60 To Be Revered or Reviled? That Is the Question!

It's all about winners and losers, with the losers getting all the pain and the winners, all the pleasure.

23:109 "There was a group of My servants who used to say: 'Lord, we believe, so forgive us and have mercy on us; you are the best of the merciful.'

23:110 "But you took them for a laughingstock, till they made you forget My Name, while you were mocking them.

23:111 "I have rewarded them this day for their forbearance, making them the winners."

Pleasure or pain, what will it be?

47:15 The likeness of the Garden which the God-fearing have been promised is this: rivers of water not stagnant, rivers of milk whose taste has not changed, rivers of wine delighting its drinkers and rivers of distilled honey. Therein they have every variety of fruit and forgiveness from their Lord too. Are they to be compared with those who dwell in the Fire forever and are given to drink boiling water which will rip up their bowels?

As the child reads Allah's Koran, he will be reminded that childhood offers no protection from a vengeful, unforgiving god. The spontaneous, cold-blooded murder of a child by a fellow named Khidr⁶ because Allah fears his lack of commitment to Islam will cause his parents distress, forever etched in the young impressionable mind: *this God does not flinch at killing children who don't do as they are told and replacing them with children who will.*

18:74 Then they departed; but when they met a boy, he (Khidr) killed him. Moses said: "Have you killed an innocent person who has not killed another? You have surely committed a horrible deed."

...

18:80 "As for the boy, his parents were believers; so we feared that he might overwhelm them with oppression and unbelief.

18:81 "So we wanted that their Lord might replace him with someone better in purity and closer to mercy.

⁶ Khidr in the Koran served, for a time, as Moses' spiritual advisor (recommended reading: *Shared Prophets*, Boreal Books, *Moses and Khidr*). Some believe him to be a stand-in for Joshua.

What do Muslim children dream about after reading about the *Smasher* and people bound to pillars while the *Smasher* creeps towards their hearts to burn them?

THE BACKBITER

104 Al-Humazah

*In the Name of Allah,
the Compassionate, the Merciful*

104:1 Woe unto every backbiter and slanderer,

104:2 Who amasses wealth and counts it diligently.

104:3 He thinks that his wealth will make him immortal.

104:4 Not at all; he shall be cast into the Smasher.

104:5 And if only you knew what is the Smasher.

104:6 It is Allah's kindled Fire,

104:7 Which attains even the hearts.

104:8 Upon them it is closing in;

104:9 On pillars stretch out.

A real life example of the appeal of scriptural sadism

What if you could recreate the sadism that is a hallmark of Allah's Hereafter in the here-and-now? Your run-of-the-mill holy warrior can only do so much. Doctors are another matter, and they are not immune to the seductive cruelty that saturates the Koran. Given the opportunity, trained medical personnel can do a very good approximation of Allah at his pitiless, cruelest best as revealed in Revelation 4:56, the one about replacing burnt skin.

Issam Abuanza, 37, is a doctor who left his family in the UK in 2014 to join Islamic State in Syria.

On social media, Dr Abuanza has said he wished that a Jordanian pilot burnt alive by IS had taken longer to die.

On his Facebook page he is pictured wearing doctors' scrubs and carrying a gun in a holster.

He smiles as he raises his finger in the air - a symbolic gesture to represent the oneness of God that is commonly seen in the iconography of Islamic extremism.

62 To Be Revered or Reviled? That Is the Question!



Another image shows him in combat fatigues, cradling an automatic rifle and reading the Koran.

He wrote about the killing by IS militants of the captured Jordanian pilot who was burnt alive, complaining that: "I would've liked for them to burn him extremely slowly and I could treat him so we could torch him once more."

BBC News May 24, 2016

Dr. Abuanza, a poster child for Arendt's "banality of evil," was trained to heal and relieve suffering, not to torture and murder, and he could not resist.

Allah has very much a sadist's understanding of empathy, i.e., feeling someone else's pain: that it can be used to add to the suffering you wish to inflict. This will be part of the lesson that children will take away, along with the denial of compassion for unbelievers, from Allah bragging about what He will do a fellow by the name of Abu Lahab and his wife.

*In the Name of Allah,
the Compassionate, the Merciful*

1. Perish the hands of Abu Lahab, and may he perish too;
2. Neither his wealth nor what he has earned will avail him anything.
3. He will roast in a flaming fire,
4. And his wife will be a carrier of fire-wood,
5. She shall have a rope of fibre around her neck.

In many ways, the wife's suffering will be greater than that of her husband. Not only will she have to watch her beloved roasted over and over like an animal on a spit, but God has compelled her to be His accomplice in torturing her spouse, even if she had nothing to do with what her husband is accused of.

Narrated Ibn Abbas:

When the Verse: 'And warn your tribe of near kindred.' (26.214) was revealed. Allah's Apostle went out, and when he had ascended As-Safa mountain, he shouted, "O Sabahah!"

The people said, "Who is that?"

Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalymen are proceeding up the side of this mountain, will you believe me?"

They said, "We have never heard you telling a lie."

Then he said, "I am a plain warner to you of a coming severe punishment."

Abu Lahab said, "May you perish! You gathered us only for this reason?"

Then Abu Lahab went away. So the "Surat: ul-LAHAB" 'Perish the hands of Abu Lahab!' (111.1) was revealed.

Bukhari 60.495

---- end of excerpt ----

Still too young to understand the horror of what they are being asked to do, they will read and repeat, for the rest of their lives the entire hateful, sadistic liturgy as part of their daily prayers? They will repeat a persistent refrain that encourages them to become martyrs and mass-murderers of the people Allah warns about associating with. In a 2010 BBC documentary, a leading British Islamic scholar had this to say to about believers making nice with unbelievers:

Allah has warned us in the Koran, do not befriend the kuffar (a derogatory term for unbelievers), do not align yourself with the kuffar; the verses are so many and so numerous I can't recite every one of them.

From an exhortation made to students from a British madrassa by Abu Yusuf Riyadh-ul-Haq, an Islamic scholar based in the United Kingdom, not to associate with Christians and Jews (BBC documentary, British Schools, Islamic Rules).

Can We Be Friends?

(Abbreviated from *Jihad in the Koran*, Boreal Books)

3:28 Let not the believers take the unbelievers for friends, rather than the believers. Whoever does that has nothing to do with Allah, unless you guard against them fully! Allah warns you to beware of Him (warns you of His anger); and unto Him is the ultimate return!

If you did not get the message the first time:

3:118 O believers, do not take as close friends other than your own people (other than your co-religionists); they will spare no effort to corrupt you and wish to see you suffer. Hatred has already been manifest in what they utter, but what their hearts conceal is greater still. We have made clear Our Signs to you if only you understand.

3:119 There you are, you love them, but they do not love you, and you believe in the entire book (all Scriptures). When they meet you, they say: "We believe", but when they are alone they bite their fingertips with rage. Say: "Die of your fury. Allah knows what is hidden in the hearts!"

3:120 If you are visited by some good fortune it vexes them; and if you are visited by some misfortune, they rejoice at it; but if you forbear and fear Allah, their wiles will not hurt you at all. Allah knows fully what they do!

If a believer associates with unbelievers, God will question his or her motivation, imputing to the believer a desire for the glory that is His and His only.

4:139 Those who take the unbelievers as friends instead of the believers - do they seek glory from them? For all glory belongs to Allah.

Do not incriminate yourselves!

4:144 O believers do not take the unbelievers for friends, instead of the believers. Do you wish to give Allah a clear proof against you?

A warning about associating with Christians and Jews:

5:51 O believers do not take the Jews and the Christians as friends; some of them are friends of each other. Whoever of

you takes them as friends is surely one of them. Allah indeed does not guide the wrongdoers.

A believer has no friends except Allah, His Messenger, and those who bow down before His Eminence.

5:55 Your only friends are Allah, His Messenger and those who believe, performing the prayer and giving the alms, while they bow down.

5:56 Whoever takes Allah, His Messenger and those who believe as friends [must know] that Allah's party is indeed triumphant.

A believer must not take as a friend anyone who would deny or make fun of what Allah has revealed in the Koran, whether they are People of the Book (Christians and Jews) or some other kind of unbelievers.

5:57 O believers do not take as friends those who take your religion as a mockery or a sport, be they from among those who received the Book before you, or the unbelievers. Fear Allah if you are true believers.

People of the Book as transgressors!

5:59 Say: "O People of the Book, do you resent anything we do other than that we believe in Allah and what has been revealed to us and what was revealed before, and that most of you are transgressors?"

Those who say that Allah and the "Messiah" are one and the same are "evildoers" and their "dwelling is Hell."

5:72 Those who say that Allah is the Messiah, son of Mary, are unbelievers. The Messiah said: "O Children of Israel, worship Allah, my Lord and your Lord. Surely, he who associates other gods with Allah, Allah forbids him access to Paradise and his dwelling is Hell. The evildoers have no supporters!"

Evil is what prompts a believer to befriend an unbeliever.

5:80 You (Muhammad): see many of them befriending the unbelievers. Evil is what their soul prompts them to do. They have incurred Allah's Wrath and they will suffer torment forever.

66 To Be Revered or Reviled? That Is the Question!

5:81 Had they believed in Allah and the Prophet, and what has been revealed to him, they would not have taken them as friends.

All those who don't respect Allah's Revelations are evil-doers for whom the righteous are not responsible.

6:68 And when you see those who talk scornfully about Our Revelations, turn away from them, until they engage in another discourse. And should the devil cause you to forget, do not sit down with the evil-doing-people.

6:69 The righteous are in no way accountable for them; it is only a reminder so that they may fear [Allah].

A religion is a solemn thing, so don't associate with people who have fun worshipping God and enjoy life in the here-and-now.

6:70 And leave those who take their religion for sport and who are deluded by the life of this world, and remind by it (the Qur'an), lest any soul should perish of what it has earned (on account of the person's deeds). Apart from Allah, it has no protector or intercessor; and if it offers any ransom, it will not be accepted from it. Such are those who are turned over [to be punished] on account of what they have earned. They will have a drink of boiling water and a very painful punishment, because they disbelieved.

Unbelievers are not welcomed into Allah's Mosques⁷ and they will burn in Hell.

9:17 The unbelievers should not enter Allah's Mosques bearing witness thereby against themselves that they are unbelievers. The works of those are vain and in the Fire they will abide forever.

A warning about taking as friends family members who don't believe, even if it means losing money:

9:23 O believers do not take your fathers and brothers as friends, if they prefer disbelief to belief. Those who take them as friends are the wrongdoers.

9:24 Say: "If your fathers, your sons, your brothers, your spouses, your relatives, the wealth you have gained, a trade

⁷ This interdiction is largely ignored, even in Muslim majority countries where unbelievers are welcome to visit "Allah's Mosques" on designated dates and time.

you fear might slacken, and dwellings you love are dearer to you than Allah and His Messenger or than fighting in His way, then wait until Allah fulfils His Decree. Allah does not guide the sinful people.

Only perverts would claim that the "Messiah" is Allah's son.

9:30 The Jews say: "Ezra is the son of Allah"⁸, and the Christians say: "The Messiah is the son of Allah." That is their statement, by their mouths; they emulate the statement of the unbelievers of yore. May Allah damn them; how they are perverted!

It is pointless to ask forgiveness for unbelievers.

9:80 Ask forgiveness for them or do not ask forgiveness for them. If you ask forgiveness for them seventy times, Allah will not forgive them; because they disbelieved in Allah and His Messenger. Allah does not guide the sinful people.

Don't even think of attending their funeral or praying for their salvation.

9:84 And do not ever pray over any one of them who dies, or be present at their grave; indeed they disbelieve in Allah and His Messenger, and died still ungodly.

If you must leave a discussion where the Koran is not taken seriously, do so gracefully, if haughtily, while reminding those who don't share your beliefs that they are oblivious.

28:55 And when they hear idle talk, they turn away from it and say: "We have our works and you have your works. Peace be upon you; we do not desire the company of the ignorant."

Believers are not expected to take orders from unbelievers, nor tend to their injuries.

33:48 And do not obey the unbelievers and the hypocrites, overlook their injury, and trust in Allah. For Allah suffices as Guardian.

⁸ "The Jews used to "confer the title of 'son of God' to a person whose piety has placed him in a very near relationship to God" *Encyclopedia of Judaism*. Ezra is such a figure, having brought the Torah back to Jerusalem from Babylon. Either Allah confused the meaning of sons of God in Genesis, or heard the Jews referring to one of their own as a son of God and assumed the worst.

68 To Be Revered or Reviled? That Is the Question!

One last revelation about being friends with certain people; namely, all of the above:

60:13 O believers, do not befriend a people against whom Allah is wrathful and who have despaired of the Hereafter, just as the unbelievers have despaired of the dwellers of the tombs (*those buried in graves*, Yusuf Ali).

--- end of excerpt ---

There is a very common ceremony practiced throughout the Muslim world called Khatmi-Qur'an. It is the ceremony to recognize and celebrate a child's first full reading or mouthing of the Koranic text. Most children complete the requirements between the age of four and seven under the not always benevolent tutelage of their mother who has been exposed to the same numbing violence she is now exposing her offspring.

Life in jail for son's murder over Koran studies

A mother who beat her seven-year-old son to death when he failed to memorise passages from the Koran has been jailed for life, for a minimum of 17 years. The judge said she had beaten him for three months leading up to his death, adding: "The cause of the beating was your unreasonable view that he wasn't learning passages quickly enough."

BBC, January 7, 2013

Sharia law does not condone beating children for religious reason until they have reached the age of ten.

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said: Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old.

Abu Dawud

It is the mother's responsibility to get her children to the Khatmi-Qur'an. Mosques around the world have the equivalent of Sunday school classes to assist the mother in getting her children "to master the proper pronunciation and to read the text clearly from the first verse to the last." In addition to lessons in cruelty and hatred, children as young as four years old receive a sex education skewed by Islam's concept of

morality as part of their religious indoctrination (recommended: *Children and Koran*, Boreal Books).

1. Reading the Koran, children learn that mommy cannot refuse daddy's demand for sex; that she is nothing more than "a field to be ploughed" whenever daddy wants, except during a time of the month the Koran says she is "unclean"; a time of the month when Allah will not even accept mommy's prayers because her condition so repulses Him.

2. Reading the Koran, children learn that daddy can beat mommy if she doesn't want to have sex, or for whatever reason, even for what he thinks mommy is thinking.

3. Reading the Koran, children learn that daddy can keep the daughters of a bad man he has killed, i.e., an unbeliever as sex-slaves and do to them what he does to mommy or allow other man to do the same for money.

4. Reading the Koran, thanks to Allah's vociferous condemnation of the "foul act", children learn about sodomy, i.e., sex between men before they can even begin to understand, let alone visualize, the type of sex daddy has with mommy.

5. Reading the Koran, children learn that in Paradise daddy will have sex with fancy robots that look better than mommy and are better at whatever mommy used to do for daddy in private back on earth. Little boys mouthing the Koran on their mother's knee may not immediately appreciate the attraction of Allah's houris; but, it is only a matter of time, and when they do, it will only reinforce their belief in the absurd.

6. Reading the Koran, children will learn that their mommy had very little to do with their creation, serving only as a warm and wet place for daddy's seed to grow into a baby.

7. Reading the Koran, little boys learn that girls are deceitful and stupid and can't resist touching boys and wanting to be touched in return and that is why they can't be left unsupervised.

8. Reading the Koran, little girls learn that, unlike little boys, they are very much a burden that daddy will attempt to transfer to another man, for a price, as soon as they start experiencing their "menses."

70 To Be Revered or Reviled? That Is the Question!

Children conditioned by their mother, and other trusted adults, to fear Allah and do as they are told—including to hate unbelievers unconditionally—because of what He will do to them if they don't, and to accept revealed truths, not empirical evidence, as an accurate reflection of reality, should be enough to create a skewed mind for life. Then, there is the sadism and its dampening of empathy whose smothering is crucial to Islam's triumph.

From a simple survival strategy, the imperative reason the Koran should be exposed for what it is, and in a very public manner, is not because of a message that ensnares children and seduces adults into embracing the irrational, but a message that also demands that those who refuse to bow down before the absurd be killed or enslaved.

Should the Koran be revered or reviled is a serious question that cannot be avoided if we are to have any hope of defeating a particularly virulent strain of the irrational.

Books of a Feather

From *Remembering Uzza - If Islam Was Explained To Me in a Pub: The Enemy Within*, Boreal Books

Bob: I got a joke for you. "What is the difference between a log and an unbeliever?"

Uzza: That is a variation of an old NAZI joke about Jews told by Islamists that I do not care to hear.

Bob: [*oblivious*] A log does not scream and moan when you put it in the fire.

Archie: That's nasty. What is the NAZI version?

Bob: You'll have to ask Uzza.

Uzza: If you insist. The Islamist variation seem to have been inspired by a revelation by Allah where He brags about piling unbelievers like logs before casting them into Hell⁹. Where the NAZIs got their inspiration I do not know, but in their version, Jews are compared to pies. The question asked is, "what is the difference between a Jew and a pie?" Answer: a pie does not scream and moan when you put it in the oven.

⁹ 8:37 So that Allah might separate the foul from the fair and place the foul, one upon the other, piling them up all together and casting them into Hell. Those are truly the losers.

Gerry: Uzza, are you comparing Islamists to NAZIs?

Uzza: There are parallels between Islamists and NAZIs. They both have a book which proclaims a segment of humankind to be superior to the rest. In *Mein Kampf* it is the superior race; in the Koran it is the superior believers.

Bob: Which is worse?

Uzza: Both books offer similar recommendations as to what is to be done with inferiors; that they are to be killed or enslaved. The Koran, however, unlike Hitler's book, offers a path to superiority and life. And, if not superiority, life for unbelievers whom it considers close in beliefs, the so-called People of the Book; Jews, Christians and an obscure sect call the Sabians. They have the option of not converting and not being murdered for their insolence if they pay the right-to-continue-breathing tax and do so humbly. Everyone else, it is convert or die!

Bob: The right-to-continue-breathing-tax. What the hell is that?

Uzza: I am being silly, it is called the Jizya. Most say it is the *Verse of the Sword* which was most responsible for Islam's quick conquest of much of the Middle East and North Africa following Muhammad's death. But, I say it is the Jizya verse. The *Verse of the Sword* with its call to be merciless with those who refuse to submit to the Will of Allah will lead to Islam's ultimate victory¹⁰, but it is this revelation imposing a poll-tax on non-Muslims which will make it all possible.

Mein Kampf contained much of the same hate-filled text as the Koran for people they consider inferiors. In Hitler's book it is racial inferiors; in Allah's book it is inferiors in faith. In his book *Hitler's Willing*

¹⁰ The "Verse of the Sword", verse 9:5 is said to supersede all other verses on the subject of war and peace.

9:5 Then, when the Sacred Months (these are the four months during which war was prohibited in pre-Islamic times) are over, kill the idolaters wherever you find them, take them [as captives], besiege them, and lie in wait for them at every point of observation. If they repent afterwards, perform the prayer and pay the alms then release them. Allah is truly All-Forgiving, Merciful.

As David Cook, author of *Understanding Jihad* explains: "while its immediate subject (verse 9:5) is the Pagan Arabs—a narrow application sustained by early commentators—later Muslim jurists would use the verse to proclaim a universal jihad against all non-Muslims."

72 To Be Revered or Reviled? That Is the Question!

Executioners: Ordinary Germans and the Holocaust, Daniel Jonah Goldhagen presents evidence that the dehumanization of the Jews by the Christian churches for the purported murder of Christ and other offences, predisposed Germans to accept and participate in the murder of millions of Jews. The Koran has taken this dehumanization process one step further, adding demonization to the mix.

4:76 Those who believe fight for the Cause of Allah, and those who disbelieve fight on behalf of the Devil. Fight then the followers of the Devil. Surely the guile of the Devil is weak.

The Koran has proven particularly effective at overcoming people's strong genetic predisposition against killing one of their own kind by concentrating on a thorough indoctrination into its content. Hitler, in *Mein Kampf*, looked to the East for what he called *lebensraum*, literally "living space" for the master race. This living space was to be acquired through extermination, enslavement and sterilization of non-Aryan races. It was the moral duty of every Nazi to ensure the survival of the master race by whatever means at his or her disposal. The Koran makes pretty much the same demand of the master believers.

35:39 It is He Who made you successors in the lands. Then he who disbelieves, his unbelief will recoil upon him; and their unbelief will only increase the unbelievers in contempt in the sight of their Lord. No, their unbelief will only increase the unbelievers in perdition.

It is very much this piece of entitlement dogma and the Koran's dampening of empathy for those who refuse to embrace the irrational that drives the expansion of the irrational and which must inevitably lead to even greater atrocities than when it was the alleged superior race that laid claim to exclusivity of living space. *Fade to Black* offers some suggestions that could militate against this inexorable expansion if the West has the heart.

The Jinn

Islam's *Pillars of Faith* are not to be confused with the *Five Pillars* of Islam, the focus of the next chapter. Some say there are six core beliefs, others that there are seven. Example:

1. Belief in Allah.
2. Belief in the angels.
3. Belief in the books.
4. Belief in messengers
5. Belief in the Last Day.
6. Belief in the divine decree.

1. Belief in God.
2. Belief in Angels.
3. Belief in Holy Books.
4. Belief in Prophets
5. Belief in the Day of Judgement
6. Belief in Divine Decree.
7. Belief in the Afterlife.

If you believe in core belief #3, which of course includes the Koran, then you believe in all the others. That does not detract from the fact that these types of lists are useful in letting non-believers know, at a glance, what a believer is all about without having to consult their scriptures. What is surprising is that neither list mentions a belief in the jinn. Is it because they are an embarrassment? It would be akin to say that believers must believe in ghosts, with whom they will share eternity. You might say that a belief in the jinn is the epitome of a belief in the irrational. Judge for yourselves!

Allah and the Jinn

(Excerpt from *Getting to Know Allah*, Boreal Books)

Of all the inhabitants of the Koran, jinns (Allah refers to them collectively as *the jinn*) are the most fascinating. They are the most versatile and mischievous of creatures. They even have a chapter named after them, Surah 72: The Jinn. Pre-Islamic Arabs believed in the

existence of the jinn, which may explain their significant presence in the Book. The jinn are said to be spirits that inhabit another dimension. The caricature of the genie is undoubtedly based on this creature of the Koran. God does not share power with the jinn, or humans.

6:100 They set up the jinn as Allah's partners, although He created them; and they falsely ascribe to Him sons and daughters without any knowledge. Glory be to Him, and highly exalted is He above what they ascribe to Him!

Allah created the jinn from fire before he created man from clay and slime.

15:26 And We have created man from potter's clay, moulded out of slime.

15:27 And the jinn We created before that from blazing fire.

Bad jinn can be persuaded to do good if given the proper incentive. Some less than cooperative jinn, with a little prodding from Allah, helped Solomon build the first temple.

34:12 And We subjected the wind to Solomon, blowing in the morning the space of a month and in the evening the space of a month; and We smelted for him the fount of brass. Of the jinn some worked before him, by the Leave of his Lord, and whoever of them swerved from Our Command, We shall make him taste the punishment of the blazing Fire.

34:13 To fashion for him whatever he wished of palaces, statues, basins like water-troughs and immovable cooking-pots. "Work thankfully, O David's House; for few of My servants are truly thankful."

Some people, at one time, worshipped the jinn instead of Allah, who was under the impression that they had worshipped His angels. On Judgement Day, the angels will set Him straight.

34:40 On the Day that He will muster them, then say to the angels: "Are those the ones who used to worship you?"

34:41 They will say: "Glory be to You; You are our protector, apart from them." No, rather, they used to worship the jinn, most of them believing in them.

34:42 Today, none of them has the power to profit or harm the other, and We will say to the wrongdoer: "Taste the punishment of the Fire which you used to question."

There is no relationship between Allah and the jinn, no matter what they allege; they, too, “will be summoned” on Judgement Day.

37:158 And they alleged a kinship between Him and the jinn, whereas the jinn know very well that they will be summoned.

37:159 May Allah be exalted above their allegation.

37:160 Except for Allah’s sincere servants.

37:161 Surely, neither you nor what you worship,

37:162 Against Him can ever turn anyone;

37:163 Except he who will be roasting in Hell.

Men and jinn were created by Allah to worship Him, not to feed Him. He will feed the wrongdoers; just don’t rush Him.

51:56 I have not created the jinn and mankind except to worship Me.

51:57 I do not desire provision from them, and I do not want them to feed Me.

51:58 Surely, Allah is the All-Provider, the Mighty One, the Strong.

51:59 The wrongdoers will have a portion like the portions of their fellows; so let them not rush Me.

51:60 Woe unto the unbelievers on that Day which they have been promised.

How the Jinn Heard About the Koran etc.

The jinn had no knowledge of the Koran, despite having eavesdropped on conversations between God and his angels for possibly eons. A group of jinn did, however, become Muslim after hearing Muhammad recite verses from the Book.

THE JINN

72 Al-Jinn

*In the Name of Allah,
the Compassionate, the Merciful*

72:1 Say: “It was revealed to me that a company of jinn listened; then they said: ‘We have indeed heard a wonderful Qur’an;

72:2 "It guides to rectitude; so we believed in it, and we shall never associate anyone with our Lord;

The verses heard by these jinn, judging by their response, were probably about Allah denouncing those who would say He shares power with a partner or has a son.

72:3 "And that He, may our Lord's majesty be exalted, has not taken a consort or a son;

The jinn who happened upon Muhammad reciting verses from the Koran now knew that jinn and men were liars who told falsehoods about Allah.

72:4 "And that our fools used to speak impertinently of Allah;

72:5 "And that we thought that neither mankind nor the jinn will impute to Allah any falsehood;

From the hadiths we get additional information about this fortuitous stealth encounter.

Narrated Ibn Abbas:

The Prophet set out with the intention of going to Suq Ukaz (market of Ukaz) along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire commenced to be thrown at them.

The Devils went to their people, who asked them, "What is wrong with you?"

They said, "A barrier has been placed between us and the news of heaven. And fire has been thrown at us."

They said, "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven."

Those who went towards Tuhama came across the Prophet at a place called Nakhla and it was on the way to Suq 'Ukaz and the Prophet was offering the Fajr prayer with his companions. When they heard the Qur'an they listened to it and said, "By Allah, this is the thing which has put a barrier between us and the news of heaven."

They went to their people and said, "O our people; verily we

have heard a wonderful recital (Qur'an) which shows the true path; we believed in it and would not ascribe partners to our Lord."

Allah revealed the following verses to his Prophet (Sura Jinn 72) Say: "It has been revealed to me." And what was revealed to him was the conversation of the jinn.

Bukhari 12.740

A tattletale tree informed Muhammad of the jinn's presence.

Narrated Abdur-Rahman:

I asked Masruq, "Who informed the Prophet about the Jinns at the night when they heard the Qur'an?"

He said, "Your father Abdullah informed me that a tree informed the Prophet about them."

Bukhari 58.199

Some humans sought refuge with the jinn.

72:6 "“And that some individual humans used to seek refuge with some men of the jinn, and so they increased them in perversion;

The jinn, like Muhammad, once thought that Allah could not raise the dead.

72:7 "“And that they thought, as you thought, that Allah will not raise anybody from the dead;

The jinn admitted to eavesdropping on Paradise in spite of it being heavily guarded.

72:8 "“And that we reached out to heaven, but we found it filled with mighty guards and comets;

72:9 "“And that we used to sit around it eavesdropping; but whoever listens now will find a comet in wait for him;

Just like they were clueless about the Koran after listening in on Allah's conversations with his angels for who knows how long, the jinn confessed to also not knowing His plans for the people on Earth.

72:10 "“And that we do not know whether ill was intended for whoever is on earth, or whether their Lord intended rectitude for them;

78 The Jinn

Not all the jinn became Muslims after hearing “the Guidance” (Revelation 72:14).

72:11 “And that some of us are righteous and some are less than that for we were of diverse persuasions;

72:12 “And that we knew that we will not thwart Allah on earth, and that we will not thwart Him by flight;

72:13 “And that when we heard the Guidance, we believed in it; for he who believes in his Lord need not fear to be stunted or over-burdened;

72:14 “And that some us are submitting and some are diverging.’ Those who have submitted have surely sought rectitude.”

Just like the humans who do not submit, bad jinn are Hell’s firewood. They may have been created “from blazing fire” but that does not mean they cannot be burnt over and over.

72:15 But those who have diverged, have been firewood for Hell;

72:16 And that had they followed the Right Path, We would have given them abundant water to drink;

72:17 So as to test them thereby. He who refrains from the mention of His Lord, He will afflict him with terrible punishment;

72:18 And that mosques are Allah’s; so do not call, besides Allah, upon anyone else;

Jinn and Men Together on Judgement Day

6:128 And on the Day when He shall gather them all together [saying]: “O, company of jinn, you have misled a great many men.” Their supporters among men will say: “Lord, we have profited much from each other and we have attained the term that you assigned for us.” Then He will say: “The Fire is your resting-place, abiding therein forever, except as Allah wills. Your Lord is truly Wise, All-Knowing.”

6:129 And thus We cause some of the evildoers to dominate the others, because of what they used to do (the evil they committed).

Jinn had their own messengers.

6:130 O company of jinn and men, did there not come Messengers from among yourselves to you, reciting to you My Revelations and warning you of seeing this Day of yours (*Judgement Day*)? They will say: "We bear witness against ourselves." They were deluded by the earthly life and will bear witness against themselves that they were unbelievers.

6:131 That is because your Lord would not destroy cities on account of their people's wrongdoing without warning them (by sending a Messenger to them).

Orderly processing of jinn and men will be the order of the Day.

6:132 And to all are assigned ranks according to what they have done; and your Lord is not unaware of what they do.

There are no guarantees!

6:133 Your Lord is the All-Sufficient, the Merciful. If He wishes, He will destroy you and bring out after you, as successors, whomever he wishes, as He had produced you from the seed of another people.

6:134 Indeed, whatever you are promised will surely come to pass, and you are not able to escape [it].

Five Perplexing Pillars

Islam has five immutable obligations known as the *Five Pillars*.

- 1 Declaring your allegiance to God.
2. Daily prayers.
3. Zakat (obligatory charity).
4. Month-long fasting.
5. Pilgrimage to Mecca.

Both the *Five Pillars* and the core beliefs of Islam, the *Pillars of Faith*, have little or nothing to do with what non-Muslims consider moral imperatives such as those found in the Ten Commandments, e.g., don't kill, don't steal, don't lie... In fact, the Koran counsels the exact opposite, going as far as granting every believer a license to kill and the right to abscond with the property of the people they slaughtered at the Author's behest.

9:111 Allah has bought from the believers their lives and their wealth in return for Paradise; they fight in the Way of Allah, kill and get killed. That is a true promise from Him in the Torah, the Gospel and the Qur'an; and who fulfills his promise better than Allah? Rejoice then at the bargain you have made with Him; for that is the great triumph.

8:68 But for a prior ordinance of Allah, you would have been afflicted on account of what you have taken (an ordinance which made it lawful for Muslims to take spoils and captives) by a terrible punishment.

You can lie if it will further Allah's Cause: a world governed by His book and the sayings and example of the illiterate who revealed its content.

4:71 O believers, be on your guard; so march in detachments or march altogether.

4:72 Indeed, among you is one who will stay behind, so that if a disaster befalls you, he will say: "Allah has favoured me, since I have not been a martyr with them."

4:73 If, however, a bounty from God comes to you, he will say, as though there was no friendship between you and him: "Would that I had been with them; then I would have won a great victory."

Except for the mandatory tax in the guise of a charitable donation, the Zakat, the *Pillars* are all about worshipping a god who insists on being worshipped in a very public and prescribed manner and on schedule. You would be hard-pressed to find fault with the Commandments. This is not case for the *Pillars*, starting with the first pillar, the Shahada, the Declaration of Faith.

The Shahada

There is no god but God, and Muhammad is the Messenger of God.

All mainstream religions have some form of declaration expressing a belief in one or more of the proverbial higher beings. What sets Islam's declaration apart is that a mortal, who started hearing voices, after experiencing what appears to have been a sunstroke, is part of that declaration.

The Ka'ba, the building that contained the stone from Paradise, had been extensively damaged by a fire and water. It was decided to build a new one. When it came time to move the revered relic to its new location, every leader of the ten clans vied for the honour, some willing to fight to the death for the right to move the most sacred rock in the universe. A compromise was reached. The next person to enter the Sacred Mosque, the enclosure surrounding the Ka'ba, would decide who would move the stone. Guess who showed up? Muhammad's solution was to roll the rock onto a large sheet after which each clan chief would grab a hold of the sheet and move the rock to its new enclosure. The clan leaders were very impressed with the forty-something Muhammad and he was highly praised by all.

It is not inconceivable that the praise he received from all concerned planted the idea that he could rule his Arab brethren. The Koran acknowledges as much. Muhammad's tribe, the Quraysh, headed the tribal council that ruled Mecca. When informed by their kin that he had been appointed a messenger of the one and only god, and to do what

82 Five Perplexing Pillars

he revealed of this god's intentions, they suspected a scheme to rule over them, Revelation 38:6, and would no longer have anything to do with him.

38:6 And the dignitaries among them went forth saying: "Go on and be steadfast regarding your gods. This is indeed a matter premeditated.

Moududi's explanation of "a matter premeditated":

Muhammad has some vested interests: He is extending this invitation to us in order to subjugate us and rule us as his subjects.

The enthralled future Prophet stripped down to the waist to carry what appears to be building materials for the new Ka'ba and promptly suffered what we might call a heat or sun stroke from which he nearly died. A hadith to that effect:

Narrated Jabir bin Abdullah:

When the Ka'ba was rebuilt, the Prophet and Abbas went to carry stones. Abbas said to the Prophet "(Take off and) put your waist sheet over your neck so that the stones may not hurt you." (But as soon as he took off his waist sheet) he fell unconscious on the ground with both his eyes towards the sky. When he came to his senses, he said, "My waist sheet! My waist sheet!"

Then he tied his waist sheet (round his waist).

Bukhari 58.170

It was shortly thereafter that he started experiencing visions. A hadith by Bukhari about the physical manifestation experience during some visions suggest a neurological origin with physical manifestations.

Narrated Aisha:

Al-Harith bin Hisham asked Allah's Apostle "O Allah's Apostle! How is the Divine Inspiration revealed to you?"

Allah's Apostle replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says."

Aisha added: "Verily I saw the Prophet being inspired Divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over)."

Bukhari 1.2

It was after this life-threatening trauma that the man who would achieve immortal fame as the Prophet Muhammad received his first visit from the angel Gabriel in a cave overlooking Mecca where he had gone to spend the night to pray and meditate. The celebrated angel informed him that he had been chosen as God's ultimate messenger to mankind to deliver His final warning as to how He must be worshipped and how everyone must behave lest His Anger destroy them all. It was all in a book God had authored which He called the Koran, the most accepted meaning being "to recite." God expected Muhammad to memorize, recite and inform his kin of what Gabriel conveyed to him about the contents of the Koran, a book Allah kept near Him at all times in Paradise.

43:3-4 We have made it an Arabic Qur'an that perchance you may understand. And, indeed, it is in the Mother of the Book, with Us, lofty and wise.

The following case for Gabriel to be acknowledged as the Messenger of God in the Shahada, as a way of demonstrating the Angel and Muhammad's relationship, is done with tongue firmly in cheek.

If anyone should be acknowledged as Allah's Messenger in the Shahada it should be the angel Gabriel. Not only did he have to reveal the content of a surreal book that never leaves the Author's side in all kinds of venues, including that cave where he first appeared to a shocked Muhammad, but had to do so to an illiterate. A portion of a hadith quoted in its entirety in a previous chapter where Muhammad tells Gabriel "I do not know how to read."

Narrated Aisha:

The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him.

84 Five Perplexing Pillars

He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family.

He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read."

The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?'

Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.' (96:1, 96:2, 96:3)...

Bukhari 1.3

Aisha would reiterate, in another hadith, that her husband had been receiving communications from Paradise in the form of dreams before that momentous first meeting with Gabriel.

Narrated Aisha:

The commencement (of the Divine Inspiration) to Allah's Apostle was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusions, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay.

Bukhari 60.478

Nowhere in His Book does Allah mention revealing what He revealed of His Koran in dreams, yet, this is how Muhammad's companions remember him receiving many of God's communications.

Narrated Safwan bin Ya'la bin Umaiya from his father who said:

"A man came to the Prophet while he was at Ji'rana. The man was wearing a cloak which had traces of Khaluq or Sufra (a kind of perfume). The man asked (the Prophet), 'What do you order me to perform in my Umra (*the lesser pilgrimage*)?' So, Allah inspired the Prophet divinely and he was screened by a place of cloth.

I wished to see the Prophet being divinely inspired.

Umar said to me, 'Come! Will you be pleased to look at the Prophet while Allah is inspiring him?'

I replied in the affirmative.

Umar lifted one corner of the cloth and I looked at the Prophet who was snoring. (The sub-narrator thought that he said: The snoring was like that of a camel).

When that state was over, the Prophet asked, "Where is the questioner who asked about Umra?"

Put off your cloak and wash away the traces of Khaluq from your body and clean the Sufra (yellow color) and perform in your Umra what you perform in your Hajj (i.e. the Tawaf round the Ka'ba and the Sa'i between Safa and Marwa)."

Bukhari 27.17

Communications from Paradise sent while Muhammad slept would explain the horrific descriptions of Judgement Day and Hell that mere words could not have conveyed. Rather than wake his good friend, Gabriel would meet Muhammad in his dreams, such as the time he introduced him to the angel Michael.

Narrated Samura:

The Prophet said, "Last night I saw (in a dream) two men coming to me. One of them said, 'The person who kindles the fire is Malik, the gate-keeper of the (Hell) Fire, and I am Gabriel, and this is Michael.'"

Bukhari 54.459

Gabriel did yeoman's work flying down from Paradise, often in the spur of the moment, flapping his 600 wings, with bits and pieces of the Koran for Muhammad to memorise.

Narrated Abu Ishaq-Ash-Shaibani:

I asked Zir bin Hubaish regarding the Statement of Allah: "And was at a distance of but two bow-lengths or (even) nearer; So did (Allah) convey The Inspiration to His slave (Gabriel) and then he (Gabriel) Conveyed (that to Muhammad)." (53:9-10)

On that, Zir said, "Ibn Mas'ud informed us that the Prophet had seen Gabriel having 600 wings."

Bukhari 54.455

The revelations referenced in the above hadith and the context:

53:4 It (the Qur'an) is only a Revelation being revealed,

53:5 Taught him by a mighty one (the angel Gabriel),

53:6 Possessed of steadfastness. And so he arose,

53:7 While he was on the highest horizon;

53:8 Then, he came closer and hovered around;

53:9 Coming thus within two bows' length or closer.

53:10 Then (Allah) revealed to His servant what He revealed.

He even anticipated questions that Muhammad might be asked and arrived just in time to secretly provide him with the answer.

Abdullah bin Salam was a rabbi and respected member of the Jewish community before he converted to Islam. He became a Muslim after a short meeting with Muhammad during which he answered three fatuous questions to the rabbi's satisfaction. It was fortuitous that the angel Gabriel, whom bin Salam then considered an enemy of the Jews, had just had a conversation with Muhammad about what was on bin Salam's mind.

Narrated Anas:

Abdullah bin Salam heard the news of the arrival of Allah's Apostle (at Medina) while he was on a farm collecting its fruits. So he came to the Prophet and said, "I will ask you about three things which nobody knows unless he be a prophet. Firstly, what is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby look like its father or mother?"

The Prophet said, "Just now Gabriel has informed me about that."

Abdullah said, "Gabriel?"

The Prophet said, "Yes."

Abdullah said, "He, among the angels, is the enemy of the Jews."

On that the Prophet recited this Holy Verse: "Whoever is an enemy to Gabriel (let him die in his fury!) for he has brought it (i.e. Qur'an) down to your heart by Allah's permission." (2:97)

Then he added, "As for the first portent of the Hour, it will be a fire that will collect the people from the East to West. And as for the first meal of the people of Paradise, it will be the caudite (i.e. extra) lobe of the fish liver. And if a man's discharge proceeded that of the woman, then the child resembles the father, and if the woman's discharge proceeded that of the man, then the child resembles the mother."

On hearing that, Abdullah said, "I testify that None has the right to be worshipped but Allah, and that you are the Apostle of Allah, O, Allah's Apostle; the Jews are liars, and if they should come to know that I have embraced Islam, they would accuse me of being a liar."

In the meantime some Jews came (to the Prophet) and he asked them, "What is Abdullah's status amongst you?"

They replied, "He is the best amongst us, and he is our chief and the son of our chief."

The Prophet said, "What would you think if Abdullah bin Salam embraced Islam?"

They replied, "May Allah protect him from this!"

Then Abdullah came out and said, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah."

The Jews then said, "Abdullah is the worst of us and the son of the worst of us," and disparaged him.

88 Five Perplexing Pillars

On that Abdullah said, "O Allah's Apostle! This is what I was afraid of!"

Bukhari 60.7

Most of the time, Gabriel appeared to Muhammad in the form of a man.

Narrated Masruq:

I asked Aisha "What about His Statement: "Then he (Gabriel) approached and came closer, and was at a distance of but two bow-lengths or (even) nearer?" (53:8-9)

She replied, "It was Gabriel who used to come to the Prophet in the figure of a man, but on that occasion, he came in his actual and real figure and (he was so huge) that he covered the whole horizon."

Bukhari 54.458

Only Muhammad could see Allah's super angel in whatever form he took. That did not stop him from observing common courtesies, introducing Gabriel to anyone who might be in the same room, such as his child bride Aisha.

Narrated Abu Salama:

Aisha said that the Prophet said to her "O Aisha! This is Gabriel and he sends his (greetings) salutations to you."

Aisha said, "Salutations (Greetings) to him, and Allah's Mercy and Blessings be on him," and addressing the Prophet she said, "You see what I don't see."

Bukhari 54.440

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."

Aisha added: "The Prophet used to see things which we used not to see."

Bukhari 73.220

A woman claimed to have seen Gabriel in conversation with Muhammad, though she did not realize it at the time.

Narrated Abu Uthman:

I got the news that Gabriel came to the Prophet while Um Salama was present. Gabriel started talking (to the Prophet and then left. The Prophet said to Um Salama, "(Do you know) who it was?" (or a similar question).

She said, "It was Dihya (a handsome person amongst the companions of the Prophet)."

Later on Um Salama said, "By Allah! I thought he was none but Dihya, till I heard the Prophet talking about Gabriel in his sermon."

Bukhari 56.827

Aisha did catch Muhammad in a one-sided conversation with Gabriel after which her husband punched her for eavesdropping and then explained why she had not seen or heard the angel.

Muhammad b. Qais said (to the people):

Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother?

We thought that he meant the mother who had given him birth. He (Muhammad b. Qais) then reported that it was Aisha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah (may peace be upon him)?

We said: Yes.

She said: When it was my turn for Allah's Messenger (may peace be upon him) to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly.

I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the

90 Five Perplexing Pillars

house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O Aisha, that you are out of breath?

I said: There is nothing.

He said: Tell me or the Subtle and the Aware would inform me.

I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story).

He said: Was it the darkness (of your shadow) that I saw in front of me?

I said: Yes.

He struck me on the chest which caused me pain, and then said: Did you think that Allah and His Apostle would deal unjustly with you?

She said: Whatsoever the people conceal, Allah will know it.

He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened.

The hadith ends with Muhammad, on Gabriel's order, telling his wife to go to a graveyard, where he will join her later, and pray for the dead as penance for having spied on him.

He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi (to those lying in the graves) and beg pardon for them.

I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)?

He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.

Sahih Muslim 4.2127

Gabriel only missed one scheduled home visit with Muhammad, and that was because of a puppy.

Aisha reported that Gabriel (peace be upon him) made a promise with Allah's Messenger (may peace be upon him) to come at a definite hour; that hour came but he did not visit him. And there was in his hand (in the hand of Allah's Apostle) a staff. He threw it from his hand and said: Never has Allah or His messengers (angels) ever broken their promise.

Then he cast a glance (and by chance) found a puppy under his cot and said: Aisha, when did this dog enter here?

She said: By Allah, I don't know. He then commanded and it was turned out.

Then Gabriel came and Allah's Messenger (may peace be upon him) said to him: You promised me and I waited for you, but you did not come, whereupon he said: It was the dog in your house which prevented me (to come), for we (angels) do not enter a house in which there is a dog or a picture.

Sahih Muslim 24.5246

Probably the main reason that Gabriel should be acknowledged as the Messenger in the Shahada is that Muhammad's role may have been added to put an end to the many civil wars that followed his passing. From *Remembering Uzza – The Birth of a Cult*:

Uzza: Al-Malik was the son of Marwan, the fifth Umayyad caliph. He would put an end to al-Zubayr's aspirations and redefine what it meant to be a believer by borrowing an idea from the man he defeated: a second Shahadah.

Bob: What is a Shahada?

Uzza: A declaration of faith, what you profess to believe in. What the early believers professed to believe in was that there was only one god.

Bob: That is what Jews and Christians also believe, isn't it?

Uzza: Yes. That is why, like the Jews of Medina, they did not perceive the believers as much of a threat and vice versa and

why, for the most part, they were well treated by the believers as demonstrated by Muhammad at Tabuk¹¹.

Gerry: What about the part of the Shahadah where Muhammad is the Messenger of God?

Uzza: That was added later. It may have been al-Zubayr's idea. At least he was the first to make it official by issuing a coin during the Second Fitna on which was stamped what has been called the Second Shahadah, a declaration that Muhammad is the Messenger of Allah. Al-Malik adopted both the coinage and the saying, perhaps as a way of telling the believers in the South that the believers in the North believed the same thing. Al-Malik was a practical man; he may have also added the second Shahadah so that Jews and Christians could not avoid paying the Jizya by repeating the Shahadah about there being only one god when asked to so.

Bob: By pretending to be Muslims.

Uzza: But they were not pretending; they all believed in the same God, the one and only.

Gerry: The addition of the second Shahadah is how we got the cult of the Prophet Muhammad?

Uzza: It laid the foundation. The full-blown cult of Muhammad would be born out of necessity. Allah said that the Koran contained an answer to everything. For a small book, by Holy Book standards, made smaller by constant repetitions, it was quite the boast. When it came to governing an empire, it would prove an idle one. It would be left to the Abbasids dynasty, which overthrew the Umayyad in 750 or so in another war of succession referred to as the Third Fitna, to come up with a comprehensive system of precedents (the hadiths) that would guide and expand on the administration of rule by the Book.

¹¹ Muhammad gave credence to his plans to take his battle to the unbelievers far and wide with an expedition to Tabuk in northwestern Saudi Arabia, then part of the Byzantine Empire. He assembled an army of more than thirty thousand and marched north 889 kms (552 miles) intending to engage the Byzantine forces at Tabuk. The Byzantine army did not show up. The lesson was not lost on the locals who flocked to the Prophet's banner (recommended: *Jihad in the Koran – Tabuk*, Boreal Books.

Prayers

Faith is believing in something that you know to be untrue.

Mark Twain and others

Faith, by Mark Twain's definition, is irrational. Nowhere is this irrationality more evident than in the belief in the surreal origins of prayers in Islam and in the blind acceptance of their atypical coerciveness (the focus of the next chapter: *Choreographing the Irrational*).

The third holiest site in Islam is a rock underneath the Dome of the Rock. It is part of the Al-Aqsa Mosque complex on Temple Mount in Jerusalem. Muslims believe this is the rock from which Muhammad ascended to heaven on a magical night in 621 on the back of a winged-horse named Al-Burak. The night of Mi'raj is celebrated on the 27th day of the month of Rajab, the seventh month of the Muslim calendar

The Prophet had just finished his late-night prayers when the angel Gabriel appeared holding Al-Burak's bridle. Muhammad got on the horse and flew off in the direction of Jerusalem to meet with God. This was when Muslims bowed and prayed, along with their Jewish neighbors, in the direction of Jerusalem above which was Allah's Throne at the time, and beneath, on separate levels of Paradise, depending on their importance, prophets from the Bible.

A Change of Direction

(Abbreviated from *Jihad in the Koran*, Boreal Books)

The first Muslims were required to prostrate themselves in the direction of Jerusalem until Muhammad had a falling out with the Jews of Medina, the city where he had sought refuge from his Meccan enemies, after they refused to recognize him as a legitimate spokesman for the Almighty—that privilege being reserved for the “chosen people.” Shortly thereafter, Allah decreed a change of direction.

2:142 The ignorant among the people (among the Jews and polytheist Arabs) will say: “What caused them (the Prophet Muhammad and the believers) to turn away from the former Qibla towards which they used to turn (Jerusalem)?” Say: “To Allah belongs the East and the West. He guides whom He wills towards the Right Path.”

2:143 And thus We have made you (the Muslim nation) a just nation, so that you may bear witness unto the rest of mankind, and that the Messenger may bear witness unto you. We did not ordain your former Qibla except that We may distinguish those who follow the Messenger from those who turn on their heels (return to disbelief). It was indeed a hard test except for those whom Allah guided. Allah would not allow your faith to be in vain. He is Clement and Merciful to mankind.

2:144 Surely, We see your face turned towards heaven (yearning for guidance through revelation). We shall turn you towards a Qibla that will please you. Turn your face then towards the Sacred Mosque (the Sacred Mosque of Mecca, the Ka'ba); and wherever you are turn your faces towards it. Those who were given the Book (the Jews and Christians) certainly know this to be the Truth from their Lord. Allah is not unaware of what they do.

2:145 Were you even to come to the People of the Book with every proof, they will not follow your Qibla, nor will you follow their Qibla. Nor will some of them follow the Qibla of the others. And were you to follow their desires after all the knowledge that came to you, surely you would be one of the evil-doers.

---- end of excerpt ----

Muhammad's falling out with the Jews, without whose consent to provide him shelter from his Meccan kin Islam would have been stillborn, would prove a disaster for his benefactors. Subsequent to the change of direction, he would force two of the three Jewish tribes of Medina into exile and slaughter the man and boys of the last remaining tribe and took their wives and daughters as booty.

Massacre of the Banu Qurayzah

(Abbreviated from *Jihad in the Koran*, Boreal Books)

The messenger of God went out into the marketplace of Medina and had trenches dug in it; then he sent for them and had them beheaded in those trenches. They were brought out to him in groups. They numbered 600 or 700—the largest estimate says they were between 800 and 900. The affair continued until the Messenger of God had finished with them.

Tabari (839–923)

Muhammad had ordered that all Jewish males with pubic hair were to be killed, but he did spare one boy who took refuge with a Muslim woman who pleaded with the Prophet to spare the boy's life. Her plea for mercy may not have been necessary if the following story, as told by the boy in question, is accurate.

Narrated Atiyyah al-Qurazi:

I was among the captives of Banu Qurayzah. They examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair.

Abu Dawud 38.4390

The dead men's wives and daughters were parcelled out among the holy warriors as their reward, as is done to this day by the likes of the Islamic State and its imitators.

After the battle of the Trench [Rayhanah was] marched into the courtyard with the several hundred other women and their children to be claimed as a reward by the Muslim soldiers, while the Qurayzah man were led away to be executed.

Tamam Khan, A History of the Wives of Muhammad

80 Yazidi men from the village of Kawju were shot dead by Islamic State holy warriors and their wives and daughters taken, it is speculated, to the city of Tal Afar, a gathering area for foreign fighters.

BBC Aug 16, 2014

"One should remember that enslaving the families of the kuffar – the infidels – and taking their women as concubines is a firmly established aspect of the Shariah, or Islamic law,"

CNN quoting Islamic State, Oct 14, 2014

[Islamic State] terrorists explained in a new publication their justification for taking women and using them as sex slaves, saying simply that it's a practice that's as old as Sharia law – and allowed by Islamic beliefs.

Washington Times Oct 13, 2014

For his troubles Muhammad took the beautiful widow Rayhanah as his share of the booty. He made her his concubine after she turned down his marriage proposal, thinking it unseemly considering the recent slaughter of the men of her tribe, including her father and her husband that he had engineered.

News of the massacre spread throughout the Peninsula and, not unlike the massacres committed by those who follow the example of Muhammad today, inspired both fear and admiration. One thing the massacre made perfectly clear: you had to choose a side. You could not remain neutral in the war between the believers and unbelievers, of which the Arab civil war was the opening gambit. You either chose to become Muslim or fight alongside—which the remaining Jews of Medina could not bring themselves to do—to establish Allah's Kingdom on Earth or you became a target of the believers, to be hunted down and killed.

After the massacre, there was a conversion bonanza, as happens today. At the time, many converted to Islam, not only because they believed that a man who would do such a thing could not be stopped, but to join in the general pillage of the unbelievers' property. All you had to say was "I declare there is no god except God" and you could, with impunity, kill or enslave those who refused to say those magic life-saving words and help yourself to their property, including their wives and their daughters, for your troubles, all while guaranteeing your place in Paradise.

---- end of excerpt ----

The massacre of the men and boys of the Banu Qurayzah became the modus operandi of the Prophet in most expeditions to rid the Peninsula of unbelievers. The pagan Arabs had no choice but to convert or be killed or enslaved. That was not the case for Christians or Jews who managed to convince the merchant in the messenger that it was more profitable for him to let them live, as the Jews of Fadak did after the Jews of Khaibar suffered the fate of the Banu Qurayzah.

Khaibar

(Excerpt from *1001 Sayings and Deeds of the Prophet Muhammad*, Boreal Books)

Khaibar is not just another of many bloody, pitiless battles waged by Muhammad to establish his rule on the Arabian Peninsula. After Badr, no battle gets more mention in the hadiths than that of the unprovoked attack on the Jewish community of Khaibar (also spelled Khaybar). The horde of holy warriors descending on the villages and towns of the Peninsula intent on slaughter, destruction and plunder, with God's spokesperson announcing to their inhabitants their imminent annihilation, must have been terrifying

Narrated Anas bin Malik:

Allah's Apostle reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet they said, "Muhammad and his army!" and returned hurriedly to take refuge in the fort.

The Prophet raised his hands and said, "Allah is Greater! Khaibar is ruined! If we approach a nation, then miserable is the morning of those who are warned."

Bukhari 56.840

The call to prayer only delayed the inevitable.

Narrated Humaid:

Anas bin Malik said, "Whenever the Prophet went out with us to fight (in Allah's cause) against any nation, he never allowed us to attack till morning and he would wait and see: if he heard Adhan (the call to prayer) he would postpone the attack and if he did not hear Adhan he would attack them ..."

Bukhari 11.584

The taking of a town or village was as straightforward as it was pitiless: prayers, then an assault on the unbelievers' position. If successful, as most of these massacres were, then came the plunder and apportioning of the property of those killed including wives, daughters and sons who were taken into slavery. Young women and girls were especially prized as slave-girls. It was at Khaibar that Muhammad took for himself the seventeen-year-old Safiya (also spelled Safiyya) for his troubles—after giving her, sight-unseen, as a slave-girl to a warrior by

the name of Dihya Al-Kalbi—declaring that setting her free, before marrying her, was her dowry in spite of Revelation 4:25 making even a slave-girl you marry entitled to a dowry.

4:25 Whoever of you cannot afford to marry a free, believing woman, let him choose from whatever your right hands possess (captives of war or slave-girls) of believing girls. Allah knows best your faith; you come one from the other. So marry them with their parents' leave and give them their dowry honourably, as chaste women, neither committing adultery nor taking lovers...

By making Safiya's manumission her dowry, Muhammad essentially got his eleventh wife for nothing.

Narrated Anas bin Malik:

Allah's Apostle (p.b.u.h) offered the Fajr prayer when it was still dark, then he rode and said, "Allah Akbar! Khaibar is ruined. When we approach near to a nation, the most unfortunate is the morning of those who have been warned."

The people came out into the streets saying, "Muhammad and his army."

Allah's Apostle vanquished them by force and their warriors were killed; the children and women were taken as captives. Safiya was taken by Dihya Al-Kalbi and later she belonged to Allah's Apostle who married her and her Mahr (dowry) was her manumission.

Bukhari 14.68

Muhammad, as God's spokesman, was not only entitled to one-fifth of the booty obtained the hard way, but all the booty that was obtained without a fight, the Fai. Technically, the valuable farmland known as Fadak north of Khaibar had not been fought over. The Jewish farmers of Fadak, hoping to avoid the fate of their brethren at Khaibar, sent a message to Muhammad offering him half their land and half of what they produced if he held his pillaging horde in check. The merchant in Muhammad knew a good deal when he saw one and spared the farmers of Fadak.

Fadak would prove to be one of Muhammad's most profitable acquisitions, which may explain his successor's unilateral takeover of

his interests. Fatima, Muhammad's daughter and the mother of his grandsons, confronted Bakr but was unsuccessful in receiving what should have been her due. Bakr's excuse was that he needed her father's legacy for charitable works and to feed his now destitute widows he rendered destitute by absconding with their rightful inheritance.

Narrated Aisha:

Fatima and Al Abbas came to Abu Bakr, seeking their share from the property of Allah's Apostle and at that time, they were asking for their land at Fadak and their share from Khaibar.

Abu Bakr said to them, "I have heard from Allah's Apostle saying, 'Our property cannot be inherited, and whatever we leave is to be spent in charity, but the family of Muhammad may take their provisions from this property.'"

Abu Bakr added, "By Allah, I will not leave the procedure I saw Allah's Apostle following during his lifetime concerning this property." Therefore Fatima left Abu Bakr and did not speak to him till she died.

Bukhari 80.718

---- end of excerpt ----

THE NIGHT JOURNEY

17 Al-Isrâ'

*In the Name of Allah,
the Compassionate, the Merciful*

17:1 Glory be to Him Who caused His servant to travel by night from the Sacred Mosque to the farthest Mosque, whose precincts We have blessed, in order to show him some of Our Signs. He is indeed the All-Hearing, the All-Seeing.

Revelation 17:1 is the only reference to this journey between "the Sacred Mosque," i.e., Mecca, and "the farthest mosque," i.e., Jerusalem. Jerusalem surrendered to the Muslims in 638 A.D., six years after the death of Muhammad; therefore, there could not have been a mosque, as we know them, there at the time.

The trip to Paradise was not without its perils, with the jinn intercepting Muhammad on his way up, in spite of Gabriel flying

100 Five Perplexing Pillars

alongside. Not to worry, he had been told what to say so as to be allowed to pass.

72:19 And that when the Servant of Allah got up calling on Him, they almost set upon him in throngs.

72:20 Say: "I only call upon my Lord, and I do not associate with Him anyone else."

72:21 Say: "I have no power to harm or guide you rightly."

72:22 Say: "No one shall protect me from Allah, and I will not find apart from Him any refuge;

72:23 "Except for a proclamation from Allah and His Messages. He who disobeys Allah and His Messenger, for him the Fire of Hell is in store. Therein they shall dwell forever."

It was during this meeting with God that the number of prayers a believer must perform every day was established. Following are three lengthy hadiths containing not insignificant variations about this seminal event in the history of both Islam and the Middle East. In all three hadiths, Gabriel introduces Muhammad to the prophets from Bible they meet on the different levels of Paradise as they make their way up to where Allah sits on His Throne; but not before convincing that level's gate keeper that Muhammad has indeed been called to a meeting with God and to let them in. In the first and second hadith there is no mention of a stopover in Jerusalem. In the second, there is also no mentioned of Muhammad making his way to heaven on the back of a horse with wings. The third hadith contains both a reference to the winged Pegasus-like horse and a stopover in Jerusalem.

The first of the trio:

Narrated Abbas bin Malik:

Malik bin Sasaa said that Allah's Apostle described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here."

I asked Al-Jarud who was by my side, "What does he mean?"

He said, "It means from his throat to his pubic area," or said, "From the top of the chest."

The Prophet further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place¹². Then a white animal which was smaller than a mule and bigger than a donkey was brought to me."

(On this Al-Jarud asked, "Was it the buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative).

The Prophet said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?'

Gabriel answered, 'Gabriel.'

It was asked, 'Who is accompanying you?'

Gabriel replied, 'Muhammad.'

It was asked, 'Has Muhammad been called?'

Gabriel replied in the affirmative.

Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there.

Gabriel said (to me). 'This is your father, Adam; pay him your greetings.'

So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.'

¹² In a Sahih Muslim hadith, the washing of Muhammad's heart occurred when he was a boy.

Anas b. Malik reported that Gabriel came to the Messenger of Allah (may peace be upon him) while he was playing with his playmates. He took hold of him and lay him prostrate on the ground and tore open his breast and took out the heart from it and then extracted a blood-clot out of it and said: That was the part of Satan in thee. And then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to its place.

The boys came running to his mother, i.e. his nurse, and said: Verily Muhammad has been murdered. They all rushed toward him (and found him all right). His color was changed, Anas said. I myself saw the marks of needle on his breast.

Sahih Muslim 1.311

102 Five Perplexing Pillars

Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened.

It was asked, 'Who is it?'

Gabriel answered, 'Gabriel.'

It was asked, 'Who is accompanying you?'

Gabriel replied, 'Muhammad.'

It was asked, 'Has he been called?'

Gabriel answered in the affirmative.

Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened.

When I went over the second heaven, there I saw Yahya (i.e. John) and 'Isa (i.e. Jesus) who were cousins of each other.

Gabriel said (to me), 'These are John and Jesus; pay them your greetings.'

So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.'

Then Gabriel ascended with me to the third heaven and asked for its gate to be opened.

It was asked, 'Who is it?'

Gabriel replied, 'Gabriel.'

It was asked, 'Who is accompanying you?'

Gabriel replied, 'Muhammad.'

It was asked, 'Has he been called?'

Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.'

So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.'

Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened.

It was asked, 'Who is it?'

Gabriel replied, 'Gabriel.'

It was asked, 'Who is accompanying you?'

Gabriel replied, 'Muhammad.'

It was asked, 'Has he been called?'

Gabriel replied in the affirmative.

Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.'

So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.'

Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened.

It was asked, 'Who is it?'

Gabriel replied, 'Gabriel.'

It was asked, 'Who is accompanying you?'

Gabriel replied, 'Muhammad.'

It was asked, 'Has he been called?'

Gabriel replied in the affirmative.

Then it was said, 'He is welcomed, what an excellent visit his is!' So when I went over the fifth heaven, there I saw Harun (i.e. Aaron). Gabriel said (to me), 'This is Aaron; pay him your greetings.'

I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.'

Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened.

It was asked, 'Who is it?'

Gabriel replied, 'Gabriel.'

It was asked, 'Who is accompanying you?'

Gabriel replied, 'Muhammad.'

It was asked, 'Has he been called?'

Gabriel replied in the affirmative.

It was said, 'He is welcomed. What an excellent visit his is!'

When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greeting.'

So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.'

When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?'

Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.'

Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened.

It was asked, 'Who is it?'

Gabriel replied, 'Gabriel.'

It was asked, 'Who is accompanying you?'

Gabriel replied, 'Muhammad.'

It was asked, 'Has he been called?'

Gabriel replied in the affirmative.

Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.'

So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.'

Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary [of Paradise]) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants.

Gabriel said, 'This is the Lote Tree of the utmost boundary'. Behold! There ran four rivers, two were hidden and two were visible. I asked, 'What are these two kinds of rivers, O Gabriel?'

He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.'

Then Al-Bait-ul-Ma'mur¹³ (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day.

When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?'

I replied, 'I have been ordered to offer fifty prayers a day.'

Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani (*Children of*) Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.'

So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers.

When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day.

When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day.

When I came back to Moses, he said, 'What have you been ordered?'

I replied, 'I have been ordered to observe five prayers a day.'

¹³ Bait-ul-Ma'mur is a replica of the Ka'ba in Mecca and is situated directly above it. Like Muslims on Earth, angels are required to make a pilgrimage to this Ka'ba in the sky at least once in their lifetimes as immortals, and seventy-thousand angels do so every day. The Ka'ba in the sky may or may not have two doors to accommodate.

Narrated Aswad:

Ibn Az-Zubair said to me, "Aisha used to tell you secretly a number of things. What did she tell you about the Ka'ba?"

I replied, "She told me that once the Prophet said, 'O 'Aisha! Had not your people been still close to the pre-Islamic period of ignorance (infidelity)! I would have dismantled the Ka'ba and would have made two doors in it; one for entrance and the other for exit.'"

Later on Ibn Az-Zubair did the same.

He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.'

I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshippers.'

Bukhari 58.227

The following is the hadith where the horse al-Buraq is not mentioned. In this account, it is Adam who is seen weeping, not Moses. Because it is quite similar to the previous hadith, I have omitted large portions.

Narrated Abu Dhar:

Allah's Apostle said, "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zam-zam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven.

When I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).'

...

The gatekeeper asked, 'Who is it?'

Gabriel answered: 'Gabriel.'

He asked, 'Is there anyone with you?'

Gabriel replied, 'Yes, Muhammad is with me.'

He asked, 'Has he been called?'

Gabriel said, 'Yes.'

So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.'

I asked Gabriel, 'Who is he?'

He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.'

...

So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it.'

So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again.

I replied, 'Now I feel shy of asking my Lord again.'

Then Gabriel took me till we reached Sidrat-il-Muntaha (Lote tree of; the utmost boundary [of Paradise]) which was shrouded in colors, indescribable.

Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk."

Bukhari 6.345

The most important account, the one with a stopover in Jerusalem, is actually a hadith recorded by the second most respected hadith collector, Sahih Muslim. It is this hadith, and Revelation 17:1, that are responsible for the consecration of the Dome of the Rock on Temple Mount as the third most sacred place in Islam. In this hadith, Muhammad is offered a choice of wine, milk or honey at the beginning of the journey rather than toward the end of his sojourn in Paradise. Sahih Muslim does not use quotes.

It is narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said: I was brought al-Buraq who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof a distance equal to the range of vision.

I mounted it and came to the Temple (Bait Maqdis in Jerusalem), then tethered it to the ring used by the prophets.

I entered the mosque and prayed two rak'ahs in it, and then came out and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: You have chosen the natural thing. Then he took me to heaven.

Gabriel then asked the (gate of heaven) to be opened and he was asked who he was. He replied: Gabriel.

He was again asked: Who is with you?

He (Gabriel) said: Muhammad.

It was said: Has he been sent for?

Gabriel replied: He has indeed been sent for. And (the door of the heaven) was opened for us and lo! we saw Adam. He welcomed me and prayed for my good.

Then we ascended to the second heaven. Gabriel (peace be upon him) (asked the door of heaven to be opened), and he was asked who he was. He answered: Gabriel; and was again asked: Who is with you?

He replied: Muhammad.

It was said: Has he been sent for?

He replied: He has indeed been sent for. The gate was opened.

When I entered 'Isa b. Maryam and Yahya b. Zakariya (peace be upon both of them), cousins from the maternal side welcomed me and prayed for my good.

Then I was taken to the third heaven and Gabriel asked for the opening (of the door).

He was asked: Who are you?

He replied: Gabriel.

He was (again) asked: Who is with you?

He replied: Muhammad (may peace be upon him).

It was said: Has he been sent for?

He replied: He has indeed been sent for. (The gate) was opened for us and I saw Yusuf (peace of Allah be upon him) who had been given half of (world) beauty. He welcomed me [and] prayed for my well-being. Then he ascended with us to the fourth heaven.

Gabriel (peace be upon him) asked for the (gate) to be opened, and it was said: Who is he?

He replied: Gabriel.

It was (again) said: Who is with you?

He said: Muhammad.

It was said: Has he been sent for?

He replied: He has indeed been sent for.

The (gate) was opened for us, and lo! Idris was there. He welcomed me and prayed for my well-being (About him) Allah, the Exalted and the Glorious, has said: "We elevated him (Idris) to the exalted position" (Qur'an 19:57).

Then he ascended with us to the fifth heaven and Gabriel asked for the (gate) to be opened.

It was said: Who is he?

He replied: Gabriel.

It was (again) said: Who is with thee?

He replied: Muhammad.

It was said: Has he been sent for?

He replied: He has indeed been sent for. (The gate) was opened for us and then I was with Harun (Aaron, peace of Allah be upon him). He welcomed me [and] prayed for my well-being. Then I was taken to the sixth heaven.

Gabriel (peace be upon him) asked for the door to be opened.

It was said: Who is he?

He replied: Gabriel.

It was said: Who is with thee?

He replied: Muhammad.

It was said: Has he been sent for?

He replied: He has indeed been sent for. (The gate) was opened for us and there I was with Musa (Moses peace be upon him). He welcomed me and prayed for my well-being.

Then I was taken up to the seventh heaven.

Gabriel asked the (gate) to be opened.

110 Five Perplexing Pillars

It was said: Who is he?

He said: Gabriel.

It was said: Who is with thee?

He replied: Muhammad (may peace be upon him).

It was said: Has he been sent for?

He replied: He has indeed been sent for. (The gate) was opened for us and there I found Ibrahim (Abraham, peace be upon him) reclining against the Bait-ul-Ma'mur and there enter into it seventy thousand angels every day, never to visit (this place) again.

Then I was taken to Sidrat-ul-Muntaha whose leaves were like elephant ears and its fruit like big earthenware vessels. And when it was covered by the Command of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty.

Then Allah revealed to me a revelation and He made obligatory for me fifty prayers every day and night.

Then I went down to Moses (peace be upon him) and he said: What has your Lord enjoined upon your Ummah?

I said: Fifty prayers.

He said: Return to thy Lord and beg for reduction (in the number of prayers), for your community shall not be able to bear this burden, as I have put to test the children of Israel and tried them (and found them too weak to bear such a heavy burden).

He (the Holy Prophet) said: I went back to my Lord and said: My Lord, make things lighter for my Ummah.

(The Lord) reduced five prayers for me. I went down to Moses and said. (The Lord) reduced five (prayers) for me. He said: Verily thy Ummah shall not be able to bear this burden; return to thy Lord and ask Him to make things lighter.

I then kept going back and forth between my Lord Blessed and Exalted and Moses, till He said: There are five prayers every day and night, O Muhammad, each being credited as ten, so that makes fifty prayers. He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten;

whereas he who intends to do an evil deed and does not do, it will not be recorded for him; and if he does it, only one evil deed will be recorded.

I then came down and when I came to Moses and informed him, he said: Go back to thy Lord and ask Him to make things lighter.

Upon this the Messenger of Allah remarked: I returned to my Lord until I felt ashamed before Him.

Sahih Muslim, 1.309

There were no eyewitnesses to Muhammad's departure from Mecca, his landing in Jerusalem, his takeoff for heaven or his return flight to Mecca the following morning. When Uzza tells this story to the boys in the bar, the bartender to loses it:

Archie: Forget the prayers. This is nuts. This is absolutely friggin nuts. A guy who took his dreams for reality flies into the middle of what has to be one of the largest cities in the Middle East at the time on a horse with wings, tethers it to a rock in the middle of town and nobody notices. He then gets back on the same horse, and still nobody notices, to fly to Paradise, which is held up by invisible pillars which nobody has yet to walk into or planes crash into, to be swarmed by ghosts on his way up to meet with people who should be living a zombie-like existence underground, not above it, in what has to be a massively honeycombed Earth to provide individual caves for the undead since Adam and Eve, or earlier if you believe the Earth is more than 6,000 years waiting for Judgment Day, before his meeting with the big guy, whom he can't describe, to negotiate, spurred on by Moses of all people, the number of prayers God expects his followers to perform every day.

Gerry: Breathe, Archie, breathe.

Archie: It's a bloody fairy tale, and not a very good one at that. A fairy tale for which people have been murdered in the hundreds of millions, most by people using only knives and swords. Think about that. And more millions, you are telling us, are about to meet a similar fate as the Islamists attempt to bring a war started to convert the planet through terror to a bloody end.

Gerry: Archie, relax.

Archie: Next, you will be telling us that our enlightened self-righteous would-be murderers believe in witches on flying brooms?

Uzza: [*sheepishly*] I am sorry, but yes; maybe not the flying broom part, Allah was not that specific.

There is, of course, no historical or archaeological evidence of any kind to back up his story, which may explain why some scholars have speculated that the journey took place in a dream. For Muhammad, that was not the case at all. He described this journey to sceptical Meccans the next day. Even with Allah providing visual aids to help him recall what he had seen, many believed he had gone insane.

Narrated Jabir bin Abdullah:

That he heard Allah's Apostle saying, "When the people of Quraish did not believe me (i.e. the story of my Night Journey), I stood up in Al-Hijr (the unroofed portion of the Ka'ba) and Allah displayed Jerusalem in front of me, and I began describing it to them while I was looking at it."

Bukhari 58.226

It was only after he remembered seeing a caravan from the air (which arrived shortly in Mecca) that some of the accusations of insanity were withdrawn. Muhammad described in some detail the people he met during his ascent to Allah's level of Paradise, except Allah Himself, with whom he spent a large part of the night in discussion. Could a "curtain of majesty" be the reason?

Narrated Abdullah bin Qais:

Allah's Apostle said, "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. And nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

Bukhari 60.401

It is from this one visit to Paradise that we have the only eyewitness account of what Jesus and Moses may have looked like.

Narrated Ibn Abbas:

The Prophet said, "On the night of my ascent to the Heaven, I

saw Moses who was a tall brown curly-haired man as if he was one of the men of Shan'awa tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair."

Bukhari 54.462

Narrated Abu Huraira:

Allah's Apostle said, "On the night of my Ascension to Heaven, I saw (the prophet) Moses who was a thin person with lank hair, looking like one of the men of the tribe of Shanua; and I saw Jesus who was of average height with red face as if he had just come out of a bathroom. And I resemble prophet Abraham more than any of his offspring does."

Bukhari 55.607

And, in still another hadith, Jesus has curly hair.

Narrated Ibn Abbas:

The Prophet said, "One should not say that I am better than Jonah (i.e. Yunus) bin Matta." So, he mentioned his father Matta. The Prophet mentioned the night of his Ascension and said, "The prophet Moses was brown, a tall person as if from the people of the tribe of Shanu'a. Jesus was a curly-haired man of moderate height." He also mentioned Malik, the gate-keeper of the (Hell) Fire, and Ad-Dajjal.

Bukhari 55.608

Prayer Points

The more you pray, the more your name gets mentioned in high places.

Narrated Abu Huraira:

Allah's Apostle said, "Angels come to you in succession by night and day and all of them get together at the time of the Fajr and Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, though He knows everything about you, well, "In what state did you leave my slaves?"

The angels reply: "When we left them they were praying and when we reached them, they were praying."

Bukhari 10.530

114 Five Perplexing Pillars

The angels will stop interceding on your behalf while you're at prayer if you move or fart.

Narrated Abu Huraira:

The Prophet said, "As long as any-one of you is waiting for the prayer, he is considered to be praying actually, and the angels say, 'O Allah! Be merciful to him and forgive him', (and go on saying so) unless he leaves his place of praying or passes wind (i.e. breaks his ablution)."

Bukhari 54.452

Getting your name mentioned in Paradise or getting angels to intercede on your behalf are not trivial incentives to get down on your hands and knees, but it is the reward points that comes from praying that is the primary motivator to do so. Muhammad was a merchant who founded a religion based on what we would consider modern marketing principals. The man who would sell the idea of a new religion based on a book allegedly written by a divinity supremo, who made its content known only to him, was quite familiar with how you get people to buy into whatever you're selling. Take for instance the point-based reward system that merchants use to attract and maintain customer loyalty. That is what prayers are all about, with the exception that you will be cashing in your reward points on Judgement Day. On that day, they will be weighed against the points you accumulated every time you committed a transgression against God, who will do the tabulation while you stand before Him with Muhammad by His side.

It is a good idea to arrive early for Friday prayers if you want rewards equivalent to sacrificing a camel to Allah.

Narrated Abu Huraira:

Allah's Apostle (p.b.u.h) said, "Any person who takes a bath on Friday like the bath of Janaba (ritual bathing) and then goes for the prayer (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allah's cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg.

Bukhari 13.6

It's all about the rewards and remaining in Allah's good grace. The most rewards can be had by saying your prayers alongside like-minded individuals.

Narrated Abu Huraira:

Allah's Apostle said, "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew the reward of the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew the reward of Isha and Fajr (morning) prayers in congregation, they would come to offer them even if they had to crawl."

Bukhari 11.589

How to get twenty-five times the reward for a prayer ... or is it twenty-seven? It may have to do with the distance from the mosque.

Narrated Abu Huraira:

The Prophet said, "The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one's house or in a business center, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of praying, then for each step which he takes towards the mosque, Allah upgrades him a degree in reward and (forgives) crosses out one sin till he enters the mosque. When he enters the mosque he is considered in prayer as long as he is waiting for the prayer and the angels keep on asking for Allah's forgiveness for him and they keep on saying: 'O Allah! Be Merciful to him, O Allah! Forgive him', as long as he keeps on sitting at his praying place and does not pass wind."

Bukhari 8.466

Narrated Abdullah bin Umar:

Allah's Apostle said, "The prayer in congregation is twenty seven times superior to the prayer offered by person alone."

Bukhari 11.618

Rewards are not only awarded according to distance, but also for how long you remained at the mosque.

Narrated Abu Musa:

The Prophet said, "The people who get tremendous reward for the prayer are those who are farthest away (from the mosque) and then those who are next farthest and so on. Similarly one who waits to pray with the Imam has greater reward than one who prays and goes to bed."

Bukhari 11.623

Why Medina, which has nothing to do with the Hajj, attracts so many believers every year:

Narrated Abu Huraira:

Allah's Apostle said, "One prayer in my Mosque (*Medina*) is better than one thousand prayers in any other mosque excepting Al-Masjid-Al-Haram (*the Grand Mosque of Mecca*)."

Bukhari 21.282

Who gets the reward if the Imam gets it wrong:

Narrated Abu Huraira:

Allah's Apostle said, "If the Imam leads the prayer correctly then he and you will receive the rewards but if he makes a mistake (in the prayer) then you will receive the reward for the prayer and the sin will be his."

Bukhari 11.663

The value in Qirats of attending a funeral:

Narrated Abu Huraira:

Allah's Apostle said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats.

Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only."

Bukhari 2.45

The value of prayers spoken while sitting, differ from those said while standing.

Narrated Abdullah bin Buraida:

Imran bin Husain had piles. Once Abu Ma mar narrated from Imran bin Husain had said, "I asked the Prophet (p.b.u.h) about the prayer of a person while sitting. He said, 'It is better for one to pray standing; and whoever prays sitting gets half the reward of that who prays while standing; and whoever prays while Lying gets half the reward of that who prays while sitting.'"

Bukhari 20.217

Zakat

A tenet of Islam is that "the angel Gabriel revealed the five pillars of Islam to Muhammad in the Qur'an, although they are not in one place but scattered throughout Islam's sacred text." In my research I found no one to take credit for rooting them out and establishing them as the five mandatory obligations of Islam. Four of the five pillars are all about worshipping a god who cannot be worshipped enough therefore, that such obligations would be found in the Koran is to be expected, But that is not the case for the Zakat. The Zakat has nothing to do with worshipping Allah. It is a tax that you cannot avoid paying as made obvious by its oxymoronic appellation of "obligatory charity."

2:277 Verily, those who believe, do good works, perform the prayers and give the alms-tax, shall find their reward with their Lord. They have nothing to fear, and they shall not grieve.

A tax, as Allah makes abundantly clear, to be paid to the poor to allow them to join the fight in His Cause, a war started by His spokesman to make believers of all the Arabs.

2:273 [Alms is] for the poor who are held up [fighting] in the Way of Allah, and thus cannot travel in the land. The ignorant think they are rich because they are too proud [to beg]. But you can recognize them by their mark. They do not importune people for alms. Whatever good you spend is known to Allah.

The absurdness of the Zakat as a pillar of Islam also stems from its origins. It actually started as a form of extortion to finance Muhammad's campaigns to fight with his "people", the Arabs of the Peninsula, until they converted or were killed.

Narrated Abu Huraira:

Allah's Apostle said, "I have been ordered to fight with the people till they say, 'None has the right to be worshipped but Allah.'"

Bukhari 52.196

That it was extortion is evident in Moududi's explanation as to why the following verse was sent down.

49:6 O believers, if a sinner brings you a piece of news, make sure you do not cause some people distress unwittingly, and so regret subsequently what you have done.

Moududi:

Most of the commentators have expressed the view that this verse was sent down concerning Walid bin Uqbah bin Abi Mu'ait. Its background is this: When the tribe of the Bani al Mustaliq embraced Islam, the Holy Prophet sent Walid bin Uqbah to collect the zakat from them. When he arrived in their territory, he became scared due to some reason and without visiting the people of the tribe returned to Madinah and complained to the Holy Prophet that they had refused to pay the zakat and had even wanted to kill him.

On hearing this the Holy Prophet became very angry and he made up his mind to dispatch a contingent to punish those people.

In the meantime, the chief of the Bani al-Mustaliq, Harith bin Dirarm (father of Juwairiyah, wife of the Holy Prophet), arrived at the head of a deputation, and submitted: "By God, we did not at all see Walid; therefore, there could be no question of refusing to pay the zakat and wanting to kill him... At this, this verse was sent down.

Muhammad not only put the fear of what his men would do to you if you did not pay up, but also the fear of God.

Narrated Abdullah ibn Amr ibn al-As:

A woman came to the Apostle of Allah (peace be upon him) and she was accompanied by her daughter who wore two heavy gold bangles in her hands.

He said to her: Do you pay zakat on them?

She said: No.

He then said: Are you pleased that Allah may put two bangles of fire on your hands? Thereupon she took them off and placed them before the Prophet (peace be upon him) saying: They are for Allah and His Apostle.

Abu Dawud 9.1558

Please note that Muhammad extorted more Zakat from the mother and daughter than what he was entitled to, by his own rules.

Narrated Mu'awiyah ibn Haydah:

The Apostle of Allah (peace be upon him) said: For forty pasturing camels, one she-camel in her third year is to be given. The camels are not to be separated from reckoning. He who pays zakat with the intention of getting reward will be rewarded. If anyone evades zakat, we shall take half the property from him as a due from the dues of our Lord, the Exalted. There is no share in it (zakat) of the descendants of Muhammad (peace be upon him).

Abu Dawud 9.1570

The early Muslims not only did not consider the Zakat a pillar of Islam, but also considered the tax, which they paid directly to Muhammad, to have lapsed with his passing and the successful forced conversion of the "people" to Islam. The covetous Abu Bakr, who would succeed Muhammad as leader of the believers, i.e., caliph would have none of it. The man who disinherited his friend's cherished daughter Fatima, the only one to give him grandsons and heir to his estate of Fadak, appears to have been responsible for elevating a war tax to a pillar of Islam by declaring Muslims who refused to pay him the Zakat, apostates, and declaring a war that would see all those who refused slaughtered.

Narrated Abu Huraira:

When Allah's Apostle died and Abu Bakr became the caliph some Arabs renegade (reverted to disbelief) (Abu Bakr decided to declare war against them).

Umar, said to Abu Bakr, "How can you fight with these people although Allah's Apostle said, 'I have been ordered (by Allah) to fight the people till they say: "None has the right to be worshipped but Allah, and whoever said it then he will save his life and property from me except on trespassing the

law (rights and conditions for which he will be punished justly), and his accounts will be with Allah."

Abu Bakr said, "By Allah! I will fight those who differentiate between the prayer and the Zakat as Zakat is the compulsory right to be taken from the property (according to Allah's orders) By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Apostle, I would fight with them for withholding it." Then Umar said, "By Allah, it was nothing, but Allah opened Abu Bakr's chest towards the decision (to fight) and I came to know that his decision was right."

Bukhari 23.483

Towards the end of what became known as the *War of the Apostates*, more than 7,000 Arabs—the vast majority Muslims is assumed—were surrounded and shown no mercy.

Ramadan

Ramadan is more immersion into the Koran. During the month most participants will have reread the book for the umpteenth time from cover to cover. Reading and repeating the same thing over and over again is a technique associated with brainwashing and may explain why Muhammad used to wait until the feast of Id-ul-fitr (also spelled Eid al-Fitr), which marks the end of Ramadan—and Id-ul-Adha (also spelled Eid-ul-Adha), which is celebrated on the final day of the Hajj—with his followers more convinced than ever of the need to rid the world of unbelievers, to give his army its marching orders.

Narrated Abu Sa'id Al-Khudri:

The Prophet used to proceed to the Musalla (open space outside a mosque that is mainly used for praying,) on the days of Id-ul-fitr and Id-ul-Adha; the first thing to begin with was the prayer and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach to them, advise them and give them orders, (i.e. Khutba). And after that if he wished to send an army for an expedition, he would do so.

Bukhari 15.76

Ramadan's weirdness is not in its massive indoctrination exercise but in having been seemingly inspired by local conditions. It is as if God's

knowledge of his surrounding, traditions and how the world works did not exceed that of the illiterate who spoke on His behalf.

Take for instance Allah's insistence on the primitive, inaccurate lunar calendar his spokesman favoured. Somewhere in the world believers are freezing during *The Month of Great Heat* or seeking shelter from torrential rains during *The First Dry Month* and perhaps *The Second Dry Month*.

- 1 The Sacred Month
- 2 The Month of Travelling
- 3 The First Spring
- 4 The Second Spring
- 5 The First Dry Month
- 6 The Second Dry Month
- 7 The Month of Respect
- 8 The Dividing Month
- 9 The Month of Great Heat
- 10 The Month of Hunting
- 11 The Month of Rest
- 12 The Month of Pilgrimage

It is not just the names of the months that reflect local weather conditions and traditions that invite skepticism, but the fact that each month begins eleven or ten days earlier every year. This makes it difficult for believers at latitudes below and above that of Mecca and Medina, during some years, to correctly observe the *Month of Great Heat* from which we get the name *Ramadan*.

The Islamic calendar is based on a lunar cycle of twelve months of 29 or 30 days, depending on the visibility of the moon, making the *Islamic year* 354 or 355 days long not taking into consideration leap years. Why God chose the ever imprecise lunar calendar over the more accurate solar calendar, such as the one introduced by Julius Caesar in 45 B.C., instead of educating His unschooled spokesman as to the superiority of the later is a mystery. Unlike the lunar calendar, the Julian calendar neatly divides a 365-day year into 12 months and adds a leap day to February every four years.

The first solar calendar was probably developed by the Egyptians who, as a settled agrarian civilization, needed an accurate way of determining the end of one season and the beginning of another. Being

122 Five Perplexing Pillars

able to accurately determine the best time to plant your crops would not have been an issue for the desert dwellers of the arid Arabian Peninsula whose main occupation was trade and the raising of livestock; mainly sheep, goats, camels and some cattle.

By His parochial catering to Muhammad's desert dwellers, Allah made it difficult, if not impossible, for many believers to observe Ramadan the way He wants them to. Could His affection for a time when His Magnificence was associated with the Moon have blinded Him to the impact on believers of choosing the traverse of that celestial object for measuring the passage of the months and years as His religion spread across the globe?

10:5 It is He Who made the sun a bright radiance and the moon a light, and determined phases for it so that you may know the number of years and the reckoning. Allah did not create that except in truth, expounding the Signs to a people who know.

The moon's brightness is a reflection of the sun's light, not a light on its own and the phases of the moons are definitely not the best way to keep track of the number of years to Judgement Day ("the reckoning"). Can Allah's fondness for His former illustrious self in the pantheon of gods worshipped by the pre-Islamic Arabs be any more evident?

The lunar calendar need not have needlessly complicated things by moving through the seasons if Allah had not banned the practice of adding a thirteenth month every now and then. It was the custom of some of the tribes that shared the Peninsula, before the Muslim conquest, to add a thirteenth month when it became obvious that the lunar calendar had lost all connection with the seasons. This, Allah claimed, was an attempt by the unbelievers to interfere with his Sacred Months and He forbade it.

9:36 The number of months, with Allah, is twelve months by Allah's Ordinance from the day He created the heavens and the earth. Four of these are Sacred. This is the right religion, so do not wrong yourselves during them; but fight the polytheists all together just as they fight you all together; and know that Allah is on the side of the righteous.

9:37 Postponing the [Sacred Month] is an added disbelief by which the unbelievers seek to mislead, allowing it one year and prohibiting it another year, so as to equal the number [of

months] Allah has made sacred. Their evil deeds are made attractive to them; and Allah does not guide the unbelieving people.

It is Allah's adoption of the pagan calendar that makes the observation of Ramadan, other than in Muhammad's neighborhood, an absurdity. For some reason, from his perch in Paradise, not only could God not appreciate that the Earth was a sphere but that the amount of daylight on the far reaches of that sphere varies considerably depending on the season and the hemisphere, making His movable feast impossible to perform at times and a health risk.

What are believers who live above the Arctic circle to do when the arrival of the *Month of Great Heat* coincides with a period of extreme cold and a sun that does not rise or rises for a only a short period of time because of the tilting of our sphere back and forth during a solar year, something that Allah should have been aware of. Muhammad has nothing to say on the matter, leaving Islamic scholars to sort it out for themselves. Some have "suggested fasting by the clock instead of by the sun, using the sunrise and sunset times of the holy city of Mecca as opposed to local time." This would, of course, contravene the Koran. Allah, in the following revelation, makes it abundantly clear that it is only after darkness has fallen that it is halal to eat, drink and fornicate during the *Month of Great Heat* and to stop making merry and return to fasting and abstinence when "you can discern the white thread from the black thread of dawn."

2:187 It has been made lawful to you on the night of fasting to approach your wives; they are a raiment for you, and you are a raiment for them. Allah knows that you used to betray yourselves, but He accepted your repentance and pardoned you. So now get to them (the wives) and seek what Allah has ordained for you. Eat and drink until you can discern the white thread from the black thread of dawn. Then complete the fast till nightfall. But do not approach them (the wives) while you are in devotion at the mosque. Those are the bounds of Allah; do not approach them. Thus Allah makes clear his revelations to mankind, that they may fear Him.

Others have suggested that "those who live close to the Arctic Circle, where they have continual night or continual day for several months, should look to the closest city to them where night and day are distinct." That last suggestion is moot in Canada where it would still

make for more than twenty-three hours without food if the closest city is Inuvik, Yellowknife or Whitehorse. The issue as to when to eat and when not to eat, when to have sex and when not to have sex, when to pray, etc., becomes even more confusing when the *Month of Great Heat* falls in the period when the days are one long, cold dark night.

What is seldom talked about is how Ramadan can have an impact on your bodily functions, and not in a good way. The Fast of Ramadan is a misnomer. Ramadan is not so much a fast, which can be beneficial, but a changing of your eating schedule for 30 consecutive days from three balanced meals during the day, to one meal after nightfall on which some will gorge while others pick at it, perhaps hoping to avoid the impact on a confused digestive system.

Health concerns would not have been an issue in the hot sunny deserts of Arabia, where the tradition originated, when your daily main meal was after the sun set, for obvious reasons. Modern-day Islam does make allowance for diabetics and people who must take medicine with food at a specific time of the day. For otherwise healthy people, whose eating schedule was not that of a Torrid Zone desert dweller, constipation is the most common side effect of observing the Fast of Ramadan. At some latitudes the lateness of the one meal of the day during Ramadan will be even more conducive to an uncooperative colon. Many observers of the *Fast* stock up on laxatives before the onset of the *Month of Great Heat* as a precaution. While the risk of a blocked colon was less likely at the latitude of Medina, the place Muhammad called home when the fast was promulgated, he still took precautions, breaking his daily fast with a helping of one or more dates, a natural laxative. In keeping with this tradition, many halal food banks, such as Ottawa's Sadaqa Food Bank, include at least one box of dates in their Ramadan food hamper.

Nowadays, except in the most primitive corners of the world, the impact of Ramadan is not only limited to the health of those who fast during the day then gorge themselves before getting a few hours of rest before starting all over again, but on bus drivers, engineers, doctors... on whose alertness at all times lives depend.

The Hajj

The most famous of the pagan traditions embraced by Islam, which it adapted to its needs, has to be the Hajj, the annual pilgrimage to

Mecca. The pilgrimage's main attraction is the Ka'ba (also spelled Ka'bah) a large a cube made of bricks and covered by a thick black cloth. On the eastern corner you will find the famous black stone, a meteorite about the size of a basketball, said to have been part of the original shrine built by Adam and rebuilt by Abraham.

In one *Tradition of the Prophet*, Adam and Eve were literally flung out of Paradise with Adam grabbing onto a large stone which followed him down. Eve landed near present-day Mecca and Adam, still holding on to the rock that is attached to the Ka'ba, landed on a mountain peak appropriately named Adam's Peak on the island of Sri Lanka. A depression near the summit, in Islamic traditions, is believed to be the footprint left by Adam when he landed. At 1.8 m, it is a sizeable dent that only a big man could have made.

Narrated Abu Huraira:

The Prophet said, "Allah created Adam in his complete shape and form (directly), sixty cubits (about 30 meters) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring."

Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' But they replied, 'AsSalamu-'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you) So they increased 'Wa Rahmatullah'

The Prophet added 'So whoever will enter Paradise, will be of the shape and form of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time."

Bukhari 55.543

Adam dragged this rock all the way to where Eve was patiently waiting for him and used it to set up the first altar to Allah which would become the Ka'ba and around which grew the town of Mecca.

The pagan celebration of their Hajj was a four-month-long festival centered on Mecca, a festival referred to as the Sacred Months (not to

be confused with the Sacred Months of the Islamic Calendar¹⁴). The pagan's sacred months allowed pilgrims to make their way to Mecca and back unmolested. Their celebration of the Hajj had a deep, what you might consider a very progressive religious component that embraced all faiths. During this sacred period, anyone, no matter whom they worshipped, who made the trek to Mecca could place a representation of their god(s) or goddess(es) or revered religious figures on the altar of the Ka'ba. When Muhammad conquered Mecca and destroyed what he considered idols, except for the meteorite his followers idolized, more than 300 religions were represented, including a fresco of the Virgin Mary.

The pagan Hajj would make sense even today because of its duration, during which pilgrims came and went, unlike the Islamic Hajj which has degenerated into an absurdity that any god worthy of the appellation name should have anticipated. Two and a half million is about the maximum number of pilgrims that can be accommodated at the Hajj because of the limitations of the finite space that is the Ka'ba and its surroundings. If every Muslim alive today wanted to do the Hajj, it would take more than 750 years to accommodate them all, meaning that 80%, through no fault of their own, will not be able to fulfill a mandatory pillar of Islam.

Muhammad was not so much a forecaster of the future as of the past. The events recounted in the Koran, except for Judgement Day, are all about what came before, with the exemption of the safe-bet prediction that is the bread and butter of doomsday prophets to this day: "the end is near, repent!" Allah's warnings that He would be bringing the curtain down on His creation sooner rather than later (without being more specific) left His spokesman holding the bag, so to speak. A sample:

21:1 Mankind's reckoning is drawing near, but they are turning away heedlessly.

70:1 A questioner asked about an imminent punishment,

70:2 Of the unbelievers, that none can avert;

¹⁴ Dhu'l-Qa'dah (11 - The Month of Rest), Dhu'l-Hijjah (12 - The Month of Pilgrimage), Muharram, (1 - The Sacred Month, beginning of the Islamic New Year) and Rajab (7 - The Month of Respect).

70:3 From Allah, Lord of the Ways of Ascent.

70:4 Unto Him the angels and the spirit (Gabriel) ascend on a Day the duration thereof is fifty thousand years.

70:5 Bear up patiently then (*Muhammad*).

70:6 They think it is distant;

70:7 But we think it is close.

From what Allah revealed of an impending Judgement Day, Muhammad believed it would occur before his death or shortly thereafter.

Narrated Sahl bin Sad As-Sa'idi (a companion of Allah's Apostle):

Allah's Apostle, holding out his middle and index fingers, said, "My advent and the Hour are like this (or like these)," namely, the period between his era and the Hour is like the distance between those two fingers, i.e. very short.

Bukhari 63.221

Muhammad implying that Judgment Day was imminent may have had something to do with what he saw in a dream and a lucid vision while circumambulating the Ka'ba for the last time.

Narrated Zainab bint Jahsh:

The Prophet got up from his sleep with a flushed red face and said, "None has the right to be worshipped but Allah. Woe to the Arabs, from the Great evil that is nearly approaching them. Today a gap has been made in the wall of Gog and Magog like this." (Sufyan illustrated by this forming the number 90 or 100 with his fingers.)

Bukhari 88.181

Narrated Ibn Abbas:

Allah's Apostle performed the Tawaf (around the Ka'ba while riding his camel, and every time he reached the corner (of the Black Stone) he pointed at it with his hand and said, "Allahu Akbar." (Zainab said: The Prophet said, "An opening has been made in the wall of Gog and Magog like this and this," forming the number 90 (with his thumb and index finger).

Bukhari 63.215

128 Five Perplexing Pillars

Allah, in an either/or type of revelation made it clear that the end would occur during Muhammad's lifetime, or shortly thereafter.

40:77 So, bear up patiently; Allah's Promise is true. We will either show you (Muhammad) what We are promising them, or We will call you unto Us. Then unto us they will be brought back.

Muhammad dying before the advent of Judgement Day would lead to a wholesale reinterpretation of what he had revealed about an impending doomsday.

When Muhammad died before the eschaton's (the end of the world) arrival and the Hour continued to be delayed, the early Muslims had to radically reorient their religious vision. The Hour was thus increasingly differed into the distant future, and in less than a century Islam swiftly transformed itself from a religion expecting the end of the world to a religion that aimed to rule the world.

Stephen J. Shoemaker, *The Death of a Prophet - The End of Muhammad's Life and the Beginnings of Islam*, University of Pennsylvania Press, 2012.

They could "reorient their religious vision" but not a ritual that was never meant to accommodate millions of believers circling a rock attached to a large cube on a specific date and time of the year.

Muhammad, when putting his stamp on rituals, borrowed from the pagans, and other religions, simply did the opposite of what they did. For example, why a true believer will trim his mustache but not his beard:

Narrated Nafi:

Ibn Umar said, The Prophet said, "Do the opposite of what the pagans do. Keep the beards (as it is) and cut the moustaches short."

Bukhari 72.780

The pagans also circled the Ka'ba clockwise; believers would do so counter clockwise. Muhammad's counter clockwise Hajj is Islam in a nutshell. In his simpleton's endeavour to be different, he would create a contrarian religion that would literally and figuratively send a great, forward looking civilization spiralling backwards.

I am not aware in the entire history of civilisation of a more gracious, more loving, more vibrant society than that of the Arabs before Islam ... [it was a time] ... of unbound freedom, lofty sentiments, a nomadic and chivalrous way of life, [a land] of fantasy, joy, mischievousness, bawdy impious poetry, refined love-making ...

Ernest Renan, cf. Robert Montagne, *La Civilisation du désert*

The Arabs became the people of T. E. Lawrence:

They were a people of primary colours; or rather of black and white ... They were a dogmatic people, despising doubt, our modern crown of thorns. They did not understand our metaphysical difficulties, our introspective questioning. They only knew truth and untruth, belief and unbelief, without our hesitating retinue of finer shades.

This people was black and white not merely in clarity, but in apposition. Their thoughts were at ease only in extremes ... they never compromised; they pursued the logic of several incompatible opinions to absurd ends, without perceiving the incongruity.

They were a limited, narrow-minded people, whose inert intellect lay fallow in curious resignation. Their imaginations were vivid, but not creative.

T. E. Lawrence, *Seven Pillars of Wisdom*:

Alice, of *Alice Visits a Mosque to Learn About Judgment Day*, Boreal Books, I believe said it best in comparing Muhammad's irrational world to that of Bizarro.

Alice: I want to believe in God, in a god who is into reducing suffering not increasing it, and whose mercy is unconditional. I find it difficult to identify with Allah's definition of compassion and mercy, especially after what was revealed about Judgement Day.

Imam: What was revealed is that Allah will show mercy and compassion to those deserving of His Mercy and Compassion, the believers. DO YOU NOT UNDERSTAND?

Alice: I do, in a bizarre sort of way.

Imam: What do you mean?

130 Five Perplexing Pillars

Alice: I used to read some of my brother's comic books. Superman was my favorite, superman had his doppelganger ...

Imam: Doppelganger???

Alice: An opposite. Bizarro was superman's opposite. He lived on a "bizarro world" where up was down, left was right, go meant stop, goodbye meant hello ... Bizarro is a term often used to describe a person or thing that uses a twisted form of logic.

The Arabs did not see what was coming. We have no excuse.

Choreographing the Irrational

Prayers

By tying the irrational to the performance of a sequence of prescribed movements done in unison and spouting familiar phrases repeated as one, Muhammad achieved three objectives that are central to the success of Islam or any militant organization: indoctrination, visibility and discipline. The coercive choreography of prayers in Islam is central to this purpose. You did not perform this choreography exactly as demonstrated and on schedule, at your risk and peril, in both the Hereafter and in the here-and now.

Narrated An-Nu'man bin Bashir:

The Prophet said, "Straighten your rows or Allah will alter your faces."

Bukhari 11.685

Narrated Abdullah bin Masud:

The Prophet recited Suratan-Najm (103) at Mecca 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.

Bukhari 19.173

Narrated Abu Huraira:

The Prophet said, "No doubt, I intended to order somebody to pronounce the Iqama (*the second call to Islamic Prayer*) of the (compulsory congregational) prayer and then I would go to the houses of those who do not attend the prayer and burn their houses over them."

Bukhari 41.602

The Islamic State exercising in the northern Syrian city of Jarablus, the type of discipline Muhammad would have approved, where parents are forced to watch an ISIS executioner behead their 14-year-old son

after he missed Friday prayers as reported in the *Daily Mail* February 4, 2016. Notice the blood-stained sword. This is obviously not our dark nemesis' first beheading of the day.



Friday prayers in Islam are of such importance that angels will be taking attendance.

Narrated Abu Huraira:

The Prophet said, "On every Friday the angels take their stand at every gate of the mosques to write the names of the people chronologically (i.e. according to the time of their arrival for the Friday prayer and when the Imam sits (on the pulpit) they fold up their scrolls and get ready to listen to the sermon."

Bukhari 54.433

The Call to Prayer

A number of options were considered to announce to the believers that it was again time to pray before settling on the Adhan, i.e., the call to prayer.

Narrated Ibn Umar:

When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been

introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Apostle ordered Bilal to get up and pronounce the Adhan for prayers.

Bukhari 11.578

If necessary, you can do your own Adhan. It may annoy some within ear shot if they are not believers, but not those who will bear witness on Judgement Day that you completed your duty to Allah and Muhammad, even when you thought no one was watching.

Narrated Abdul Rahman:

Abu Sa'id Al-Khudri told my father, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce Adhan for the prayer raise your voice in doing so, for whoever hears the Adhan, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Resurrection."

Abu Said added, "I heard it (this narration) from Allah's Apostle."

Bukhari 11.583

How, after listening to the Adhan, you can get Muhammad to intercede on your behalf on Judgement Day.

Narrated Jabir bin Abdullah:

Allah's Apostle said, "Whoever after listening to the Adhan says, 'Allahumma Rabba hadhihi-d-da' watit-tammati was-salatil qa'imati, ati Muhammadan al-wasilata wal-fadilata, wab' athhu maqaman mahmudan-il-ladhi wa' adtahu (O Allah! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established! Kindly give Muhammad the right of intercession and superiority and send him (on the Day of Judgment) to the best and the highest place in Paradise which You promised him)', then intercession for me will be permitted for him on the Day of Resurrection").

Bukhari 11.588

Satan at prayer time:

Narrated Abu Huraira:

Allah's Apostle said, "When the call for prayer is made, Satan takes to his heels passing wind so that he may not hear the Adhan and when the call is finished he comes back, and when the Iqama is pronounced, Satan again takes to his heels, and when the Iqama is finished he comes back again and tries to interfere with the person and his thoughts and say, 'Remember this and that (which he has not thought of before the prayer)', till the praying person forgets how much he has prayed. If anyone of you does not remember whether he has offered three or four Rakat then he should perform two prostrations of Sahu (forgetfulness) while sitting."

Bukhari 22.323

The Example of Muhammad

Everyone has had a teacher like Muhammad, the one who said they had eyes in the back of their head.

Narrated Abu Huraira:

Allah's Apostle said, "You see me facing the Qibla; but, by Allah, nothing is hidden from me regarding your bowing and submissiveness and I see you from behind my back."

Bukhari 12:708

How to pray properly was something Muhammad took upon himself to demonstrate after being shown by the angel Gabriel how God wanted it done.

Gabriel came to him one day on the high ground above Mecca, and struck with his heel the turf of the hillside, whereupon a spring gushed forth from it. Then he performed the ritual ablution to show the Prophet how to purify himself for worship, and the Prophet followed his example. Then he showed him the postures and movements of the prayer, the standing, the inclining, the prostrating and the sitting, with the repeated magnification, that is, the words Alldhu Akbar, God is Most Great, and the final greeting as-Saldu 'alaykum, Peace be on you, and again the Prophet followed his example.

Then the Angel left him, and the Prophet returned to his house, and taught Khadijah all that he had learnt, and they prayed together."

Martin Lings, *MUHAMMAD: His Life Based on the Earliest Sources*

Muhammad was very much a petty perfectionist keen on controlling every detail of everyone's existence, and prayers were no exception.

Narrated Ibn Abbas:

The Prophet said, "I have been ordered to prostrate on seven bones i.e. on the forehead along with the tip of the nose and the Prophet pointed towards his nose, both hands, both knees and the toes of both feet and not to gather the clothes or the hair."

Bukhari 12.776

Narrated Anas bin Malik:

The Prophet said, "Be straight in the prostrations and none of you should put his forearms on the ground (in the prostration) like a dog."

Bukhari 12.785

A word you will encounter often relating to prayers is 'perfectly'.

Narrated Ibn Umar:

Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."

Bukhari 2.24

You could not have straight rows if you did not have crowds; and straight rows, as Muhammad reminded his followers, were an important part of a 'correct prayer'.

Narrated Anas bin Malik:

The Prophet said, "Straighten your rows as the straightening of rows is essential for a perfect and correct prayer."

Bukhari 11.690

When you can pray while standing:

Narrated Nafi:

Ibn Umar said something similar to Mujahid's saying: Whenever (Muslims and non-Muslims) stand face to face in battle, the Muslims can pray while standing.

Ibn Umar added, "The Prophet said, 'If the number of the enemy is greater than the Muslims, they can pray while standing or riding (individually).'"

Bukhari 14.65

If you had sex or a nocturnal emission before the call to prayer, follow Muhammad's example and take a bath for you are Junub, i.e., impure, for the purpose of praying.

Narrated Abu Huraira:

Once iqama was pronounced and the people had straightened the rows, Allah's Apostle went forward (to lead the prayer) but he was Junub, so he said, "Remain in your places." And he went out, took a bath and returned with water trickling from his head. Then he led the prayer.

Bukhari 11.613

Muhammad even had instructions on how a woman should clean her dress if it has been soiled by menstrual discharge so that she could pray while wearing it.

Narrated Asma:

A woman came to the Prophet and said, "If anyone of us gets menses in her clothes then what should she do?"

He replied, "She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can pray in it."

Bukhari: 4.227

Eating a shoulder cut of mutton after performing your ablution should not require a repeat ritual purification before getting down and doing your prayers.

Narrated Abdullah bin Abbas:

Allah's Apostle ate a piece of cooked mutton from the shoulder region and prayed without repeating ablution.

Bukhari 4.206

Don't interrupt the Imam!

Narrated Abu Huraira:

Allah's Apostle (p.b.u.h) said, "When the Imam is delivering the Khutba (*sermon*), and you ask your companion to keep quiet and listen, then no doubt you have done an evil act."

Bukhari 13.56

Do not raise your head before the Imam.

Narrated Abu Huraira:

The Prophet said, "Isn't he who raises his head before the Imam afraid that Allah may transform his head into that of a donkey or his figure (face) into that of a donkey?"

Bukhari 11.660

From the example of Muhammad we get a performance that is unmatched starting with wudu, the ritual washing.

The following instructions on how to perform wudu and how to pray respectively are from the free *The Beginner's Guide to Learning How to Pray* on the website of Ottawa's Masjid ar-Rahmah mosque (www.mymasjid.ca). It is a well-written guide that includes many illustrations and references to scriptures which are not included here. Also, the guide provides the Arabic version of the verses of the Koran to be read and of the Duas (supplications) as they all must be said in Arabic. I only give you the English translations. What is written here is not meant to replace what is posted on the website. For what has been left out we invite you to visit it. My comments or additions are contained within "***". Punctuation, or lack thereof, is as found in the guide.

Wudu

Before we can perform salah (prayer) we need to prepare ourselves mentally, physically, and spiritually. A large portion of this preparation is what is known as wudu. It is a purification process that

every Muslim must perform before their prayer can be performed. It is such an important part of the salah that if anyone decides to leave it due to ignorance, forgetfulness, or negligence then their prayer will not be accepted by Allah.

How to Make Wudu, Step by Step

Step 1 – Make your intention to perform wudu

The first step is to understand that you are about to begin the process of wudu so that you can perform salah. There are no words or special statements that need to be said here. Creating the intention is a matter of the heart and mind.

Step 2 – Say Bismillah

This is a critical part of making wudu. Before we begin to wash ourselves we need to say Bismillah (In the Name of Allah). You can say it silently to yourself.

Step 3 – Wash your hands three times

Prophet Muhammad (peace be upon him) taught us to begin with our right side first. That means you will need to wash your right hand from the fingertips to the wrist three times. Make sure water touches every part of the hand. Afterwards perform the same actions with your left hand three times.

Three was an odd number that Muhammad favored when performing ablution and that included the number of stones used to clean your private parts after answering the call of nature.

Narrated Abu Huraira:

The Prophet said, "Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones."

Bukhari 4:162

Step 4 – Rinse your mouth three times

Take some water into your right hand and rinse your mouth three times. Do this thoroughly to clean your mouth properly.

Step 5 – Sniff water into your nostrils three times

Take some water in your right hand and sniff it into your nose. We used the word “sniff” here to give you an idea of what this means. You will need to snort or inhale the water into your nose and then blow it out, three times. Try not to take in too much water or you may hurt yourself.

Step 6 – Wash your face three times

Every part of the face needs to be washed. That means from ear to ear and from the top of your forehead to the bottom of your chin. Do this step three times. For men who have beards take your wet hands and pass them through your beard as you wash your face.

Step 7 – Wash your arms three times

Start from the fingertips and wash your right arm up to the elbow three times. Make sure that no part is left dry. Afterwards, follow the same process for your left arm and do it three times.

Step 8 – Wipe your head once

Move your wet hands from the top of the forehead to the back of the head, and then from the back of the head to the forehead. This is done only once.

Step 9 – Clean your ears once

This step should be performed with the same water from step 8. Using your wet hands you will use your index fingers to clean the inside of your ears and your thumb to clean the area behind your ears. This is done only once.

Step 10 – Wash your feet three times

Similar to what was done with our hands, we will also wash our feet three times. Begin from your toes on your right foot and wash up to and including your ankle. Make sure water touches every area of the right foot, especially between the toes and the back of the ankle. Do this three times with the right foot followed by three times with the left foot.

Step 11 – Recite the Shahada and the Dua

“I testify that there is no god but Allah, and I also testify that Muhammad is His servant and messenger.”

140 Choreographing the Irrational

“O Allah, make me among those who seek repentance and make me among those who purify themselves.”

At this point your wudu is complete and you can begin to pray.

What Nullifies Your Wudu?

Your wudu remains until one (or more) of the following happens:

Anything that is a natural discharge. This refers to urine, stool, or passing gas.

Falling asleep

Becoming unconscious

Ejaculation

If any of the above take place you will need to perform wudu again.

Checklist for Getting Ready to Pray Salah

Step 1 - Made your wudu

Step 2 - Check to see if the time of prayer has arrived

Each of the five daily prayers has its own specified time in which it must be performed.

Fajr - before dawn

Dhur (or Zuhr) - at noon

Asr - in the afternoon

Maghrib - sunset

Isha - nightfall

Narrated Ibn Umar:

Allah's Apostle said, "When the (upper) edge of the sun appears (in the morning), don't perform a prayer till the sun appears in full, and when the lower edge of the sun sets, don't perform a prayer till it sets completely. And you should not seek to pray at sunrise or sunset for the sun rises between two sides of the head of the devil (or Satan)."

Bukhari 54.494

What are Muslims who live in the Arctic and near-Arctic to do during the period in the summer when the sun does not set, or only partially; or in the winter when it does not rise at all, or not completely?

This is an issue which has been discussed in detail by many

classical and contemporary jurists. One possible solution that has been suggested is for one to pray according to maghrib, isha and fajr times in the nearest city in which these three prayer times can be seen to enter and exit. This means finding a city which lies on the latitude of 48 and using it's sunset, isha and dawn times (Fath al-Mulhim).

This is one possible method. It is also better to see what the Muslim community at large in the particular area is doing, and act accordingly.

Shaykh Abdul-Rahim Reasat (seekersguidance.org)

You can delay the Zuhr prayer if Hell is in the process of exhaling.

Narrated Abu Huraira:

The Prophet said, "In very hot weather delay the Zuhr prayer till it becomes (a bit) cooler because the severity of heat is from the raging of Hell-fire. The Hell-fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allah allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold."

Bukhari 10.512

Step 3 - Dress appropriately

Make sure to wear clothing that covers the necessary parts of your body. Prophet Muhammad (peace be upon him) instructed the men to cover from the naval to the knee. As for the women, he instructed them to cover their body except for her face and hands. This is known as the "awrah."

Step 4 - Find a place to pray that is clean

It is very important to pray in a place that is generally clean. If it isn't clean, you can use a carpet to cover the area you will be praying.

Step 5 - Face the Qibla

The Qibla is the direction the Kaaba is from your current location. Allah commanded us to face the Holy Kaaba in Makkah whenever we perform our prayers.

Once you have completed this checklist you are ready to start praying. The salah is a special form of worship that is the second most important pillar of Islam after the shahada (testimony of faith). It is an obligatory form of prayer performed five times a day that was revealed in the Holy Qur'an and taught to us by Prophet Muhammad (peace be upon him).

How to Pray Salah, Step by Step

The salah involves a number of physical movements – standing, bowing, prostrating, and sitting. It also involves the recitation of verses from the Holy Quran in Arabic along with a number of dua (supplications).

The Koran, like many books on the conduct of war, is meant to remove any empathy for the enemy so that when you are told to kill or to do them harm you will do so gladly and promptly. Repetition is integral to the indoctrination process. In Islam, it means repeating, day in and day out, during prayers, verses that demonize Allah's enemies – Jews and Christians for the most part. This aspect of Muslim prayers has to be the most worrisome.

The Muslim will face the direction of the Kaba, the Sacred House of Allah in Makkah, whenever they perform their prayer. One of the biggest differences between a Muslim and a non-Muslim is the salah.

The steps of the salah:

Standing

Takbir

Fatihah – Recitation

Ruku – Bowing

Sujud – Prostration

Tashahud – Sitting

To understand the steps of the salah it is important to understand that the prayer is made up of rakah, or units of prayer. Every rakah has the same basic steps within it.

There will be a part when you are standing.

A part when you recite from the Quran.

A part when you bow down.

A part where you prostrate (make sujud).

Depending on which prayer you are performing there will be slight differences in how these rakah are performed. Here is a summary of how each of the five daily prayers differs from one another:

Fajr - has two rakah, or two units

Dhur - has four rakah

Asr - has four rakah

Maghrib - has three rakah

Isha - has four rakah

Learning How to Pray: One Rakah at a Time

Step 1 - Make your intention to pray

We first began the prayer by making an intention from the heart to pray to Allah. As soon as you begin, your entire focus should be on the prayer itself and nothing else.

Step 2 - Raise your hands to your ears and say 'Allahu Akbar'

The moment you say "Allahu Akbar" the prayer will officially begin.

Step 3 - Lower your hands and place them over your naval. Your right hand should be placed over your left hand

Step 4 - Keep your eyes focused on the ground in front of you [to where you will prostrate]

Although it is not obligatory, it is also highly recommended to read the following dua after saying Allahu:

How perfect you are, O Allah. I praise you
How blessed is Your name
How lofty is Your position
And none has the right to be worshipped but You

Step 5 - Recite the opening chapter of the Qur'an

The first chapter of the Qur'an is called Surah Fatihah. You will begin by saying the following:

'I seek refuge in Allah from the accursed Shaytan (devil).'

And then begin to recite the chapter verse by verse:

144 Choreographing the Irrational

In the name of God, the infinitely Compassionate and Merciful.

Praise be to Allah, Lord of all the worlds.

The Most Gracious, the Most Merciful.

Master on the Day of Recompense (Judgement Day).

You alone do we worship, and You alone do we ask for help.

Guide us on the straight path,

The path of those who You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

After reciting Surah Fatihah, you can recite another chapter from the Qur'an. However, at a minimum you must recite Surah Fatihah in every raka'at of prayer.

Not reciting the seven verses that make up the first chapter of the Koran as part of the prayer ritual renders a prayer meaningless.

Narrated Ubada bin As-Samit:

Allah's Apostle said, "Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid."

Bukhari 12.723

Step 6 – Bow down. This is known as the 'ruku'

As you are bowing down say 'Allahu Akbar'. Make sure to keep your back straight, your hands on your knees, and your eyes focused on the ground where you will be prostrating. When you are in this position you will say this sentence three times:

'How perfect is my Lord, the Magnificent'

Step 7 – Return to standing up again

As you are rising up from the ruku position to a standing position you will bring your hands to your ears and will say:

'Allah hears those who praise him'

And when you are standing upright then lower your hands to your waist and say:

'Our Lord, to You is all praise'

Step 8 – Go down to perform prostration. This is known as ‘sujud’

As you are moving into this position say Allahu Akbar. And also make sure your forehead, nose, palms of both hands, knees, and both toes are touching the ground.

Step 9 – Say this phrase while in sujud (prostration)

Say this sentence three times:

How perfect is my Lord, the Most High

Step 10 – Rise up from sujud and sit for a moment

Say Allahu akbar as you rise from sujud and then sit on your left leg. Your left foot will rest on the floor while your right foot is upright. Place your hands on your knees. When you are in this position it is recommended to ask Allah for forgiveness. A simple and easy dua you can say is:

O my Lord, forgive me.

Step 11 – Return to the position of sujud

You will repeat step 9 again and perform a second sujud and say subhanna rabbeeyal ‘alaa (“How perfect is my Lord, the Most High”) three times again.

Step 12 – Arise from the sujud to return to the standing position and say Allahu Akbar

The first rakah of every prayer is performed with these twelve steps. When you reach the end of the second rakah you will perform the tashahud, or a step 13.

Step 13 – Perform the tashahud at the end of every two rakah

Instead of standing up after the two sujud, this time around you will sit on your legs and knees again. You will raise your right index finger and say:

All compliments, prayers and pure words are due to Allah.

Peace be upon you, O Prophet, and the mercy of Allah and His blessings.

Peace be upon us, and on the righteous slaves of Allah.

I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and Messenger

If this is the final rakah in the prayer then you will add this part to the tashahud:

O Allah, send prayers upon Muhammad and upon the family (or followers) of Muhammad, Just as You sent prayers upon Ibrahim and the family (or followers) of Ibrahim,

Verily, you are full of Praise and Majesty.

O Allah, bless Muhammad and the family (or followers) of Muhammad as You blessed Ibrahim and the family (or followers) of Ibraaheem,

Verily, you are full of Praise and Majesty.

After reciting the second part of the tashahud, you will say the "tasleem." The tasleem is to look to your right and say:

Assalamu alaykum wa rahmatu Allah

No translation was provided. The following is from a Google search:

May you be safe from evil, and Mercy of Allah be upon you.

And then to look to the left and say it again. Upon saying the tasleem the prayer will have come to an end.

The Hajj

3:96 The first House founded for mankind is truly that at Bakka (Mecca), blessed and a guidance to all the nations.

3:97 Therein are clear signs and the sacred site of Abraham. Whoever enters it will be secure. It is the duty to Allah incumbent on those who can, to make the pilgrimage to the House. But with respect to those who disbelieve, Allah has no need of all mankind.

The Hajj, for the vast majority of Muslims, is the impossible pillar because, as mentioned in the previous chapter, there is a limit to how many believers can perform the pilgrimage in any given year. Failing to perform the Hajj pilgrimage once in your lifetime, if you were healthy and had the means, was once a sin that would see you condemned to an eternity on fire.

Muhammad expected that the end of the world would occur during his lifetime, or shortly thereafter, when there was plenty of room for everyone at the Hajj. As it became obvious that the anticipated Judgement Day was not imminent and the success of Islam as a religion meant that it was impossible for many to perform the pilgrimage pillar, in spite of meeting the criteria, the grave sin of not doing the Hajj was downgraded to “considering the Hajj insignificant.” Immutable demands like the five pillars, by definition, cannot be trifled with, and the fifth pillar need not have been needlessly compromised when a solution was at hand.

There are normally seven steps to performing the Hajj, but only four rituals that seriously impact a Muslim’s hope of being able to get a permit from the Saudis to perform the pilgrimage. The most important of these major rituals are the two mentioned in the Koran: the seven circles of the Ka'ba and Eid al-Adha, or the Feast of Sacrifice.

22:26 And [remember] when We appointed for Abraham the site of the (Sacred) House [saying]: “You shall not associate with Me anything and purify My House for those who circle around, those who stand up, those who kneel and those who prostrate themselves;”

22:27 And proclaim the pilgrimage to the people, and then they will come on foot or on every lean mount, coming from every deep ravine,

22:28 To witness benefits of theirs, and mention Allah’s name, during certain numbered days, over such beast of the flocks as He has provided them with. Eat, then, from them and feed the wretched poor.

22:29 Then, let them complete their self-cleansing and fulfill their vows and circle round the Ancient House (the Ka'bah).

The other two significant rituals—the re-enactment of Hagar's frantic search for water and the stoning of the devil—to my knowledge, are not mentioned in the Koran.

Circling the Ka’ba

The Hajj before Islam was not the somber ritual you have today, but a combination of poetry competition and worship festival where you did your own thing. Some even circled the Ka'ba naked in a sort of commemoration of one aspect of the story of Adam and Eve.

7:27 "O Children of Adam, do not let Satan lead you astray as he drove your parents out of Paradise, stripping them of their clothes so as to show them their private parts. He and his host (army or tribe) see you from a place where you cannot see them. We have made the devils the friends of those who do not believe."

7:28 When they commit an indecency, they say: "We have found our fathers doing it, and Allah commanded us to do it." Say (O Muhammad): "Allah does not command indecencies. Do you impute to Allah what you do not know?"

Except for Allah, who described the pagan Hajj as "nothing but whistling and clapping", nobody at the time seem to mind.

8:35 Their prayer at the House (the Ka'ba) is nothing but whistling and clapping; so taste the punishment for your disbelief.

Surprisingly, it was Muhammad's successor as leader of the believers, Abu Bakr, who made the announcement that forthwith, none would be allowed to circumambulate the Ka'ba naked.

Narrated Abu Huraira:

In the year prior to the last Hajj of the Prophet when Allah's Apostle made Abu Bakr the leader of the pilgrims, the latter (Abu Bakr) sent me in the company of a group of people to make a public announcement: 'No pagan is allowed to perform Hajj after this year, and no naked person is allowed to perform Tawaf (circumambulation) of the Kaba.'

Bukhari 26.689

A Rational Solution to an Irrational Ritual

The rational cannot defeat the ingrained irrational that you find in adults mindlessly circling a rock they believe to be a relic from Paradise. It can, however, make it less foreboding for believers who, through no fault of their own, will not be able complete a ritual that is a foundation of their faith because their god failed to take into account an astronomical increase in followers as He delayed bringing an end to His Creation.

The Hajj could welcome millions more pilgrims if the Hagar search for water re-enactment and the stoning of the devil add-ons were relegated

to the Umrah, the lesser pilgrimage that can be performed at any time, and the more drastic changes Muhammad contemplated making to the pagan Hajj were implemented.

Directly above the Ka'ba in Mecca is the Ka'ba in the sky, the Bait-ul-Ma'mur. Except for an entrance and an exit door, Bait-ul-Ma'mur is almost an exact replica of the Ka'ba in Mecca and is situated directly above it, somewhere above the clouds. Muhammad, in Sahih Muslim's account of his meeting with God to set the number of prayers, was shown the Bait-ul-Ma'mur where, every day, seventy thousand angels make the pilgrimage to this Ka'ba in the sky, never to return.

Then I was taken up to the seventh heaven.

Gabriel asked the (gate) to be opened.

It was said: Who is he?

He said: Gabriel.

It was said: Who is with thee?

He replied: Muhammad (may peace be upon him).

It was said: Has he been sent for?

He replied: He has indeed been sent for.

(The gate) was opened for us and there I found Ibrahim (Abraham, peace be upon him) reclining against the Bait-ul-Ma'mur and there enter into it seventy thousand angels every day, never to visit (this place) again.

Sahih Muslim, 1.309

Angels do not circle their Ka'ba but enter by one door and exit by another. Much more efficient, which may explain why Muhammad considered remodelling the Mecca Ka'ba on the one in the sky. He did not do so because most of the converts to Islam were from the age of ignorance, the time before Allah sent down His book of revealed truths to replace empirical ones.

Narrated Aswad:

Ibn Az-Zubair said to me, "Aisha used to tell you secretly a number of things. What did she tell you about the Ka'ba?"

I replied, "She told me that once the Prophet said, 'O Aisha! Had not your people been still close to the pre-Islamic period of ignorance! I would have dismantled the Ka'ba and would

150 Choreographing the Irrational

have made two doors in it; one for entrance and the other for exit."

Bukhari 3:128

Believers who lived during the age of ignorance are long dead. Therefore, there are no scriptural impediments to reconsidering Muhammad's solution to an overflowing Hajj. A Hajj stripped down to its essential, a Ka'ba with an entrance and an exit door, with the stone from Paradise set to one site, and pilgrims entering by one door and exiting by the other, just like the angels do, could save billions from Hell's fire because of the limitation of the current configuration. It would not be that big of a reno:

Only very high-level delegations are allowed in the Kaaba, and not often. There are blurry videos online that seem to show it mostly empty save for two pillars, an altar, incense lamps and plaques on the wall. What we can say for sure is what is not there: images of the gods that pre-Islamic Arabs once worshiped and kept inside the Kaaba.

New York Times, Postcard from the Hajj Daa Hadid, Sept 10, 2016

The Ka'ba was burnt to the ground during the second of three civil wars that followed Muhammad's passing. This may explain the spartan interior.

Three Murders and Two Desecrations

(Excerpt from *From Merchant to Messenger*, Boreal Books)

The Koran called for the end of the world to occur before or shortly after the death of Muhammad. With Judgement Day imminent, the Prophet saw no need to plan for an orderly succession. This miscalculation has led to the bloody civil wars that are endemic to Islam, with the most ruthless usually ascending to the leadership of the believers.

The lack of any widely available written accounts of the life of the Prophet, as well as the expectation that the end was near, may also explain why not enough cared to deny Muawiyah and his progeny the caliphate, even after they murdered three prominent members of Muhammad's family and desecrated the two cities from which he hailed. Ali, the Prophet's son-in-law and father of his two male grandchildren, Hasan and Husayn, like his two predecessors as

caliphs, was assassinated by disgruntled followers. In Ali's case, it was his failure to overcome the challenge posed to his elevation to leader of the believers by Muawiyah, the governor of Syria, that got him killed.

The son of Ali and Muhammad's grandchild, thirty-eight-year-old Hasan, in spite of his illustrious pedigree, could not hope to win a confrontation with the fifty-eight-year-old Muawiyah. Another civil war was temporarily avoided when he accepted a rich endowment and a signed promise from Muawiyah that the caliphate would be his to claim upon his death.

Muawiyah ruled for the next twenty years and established the first Muslim dynasty, the Umayyad. He did this by reneging on his promise to Hasan. He had him assassinated, thereby removing that impediment to his son Yazid succeeding him as caliph. That left only Husayn. He was beheaded along with members of his family and entourage after the confrontation at Karbala with Yazid's forces on October 10, 680. Yazid then moved to eliminate the last opposition to his rule, which was largely based in the Hijaz (the area comprising most of western modern-day Saudi Arabia and centered on Mecca and Medina), the so-called Holy Land of Islam. His army marched on Medina, which they pillaged, severely damaging the mosque founded by Muhammad when he first came to the oasis city, then known as Yathrib.

What should have been an unforgivable sacrilege was quickly followed by the siege of Mecca and the plundering of part of the holy city. During the assault, the Ka'ba was burnt to the ground. Today, an innocent cartoon of Muhammad can get you killed. Decades after his death, pretenders to his legacy murdered his son-in-law and his grandsons, ransacked the city where he died, and attacked the city of his birth, almost obliterating what was to become the holiest shrine of Islam, the Ka'ba; and not only got away with it, but were rewarded with the caliphate for their efforts.

---- end of excerpt ----

Re-enactment of Hagar's Frantic Search for Water

Hagar, in the Bible, is a slave/maid of Abraham's wife Sarah whom she gives to her husband so that she could bear him a child. Hagar's relationship to Abraham, let alone her name, is not mentioned in the Koran. This should not come as a surprise as the only woman who has any significant role in the Koran, and is the only female mentioned by

name in the entire book, is Mary, the mother of Jesus, as she has an essential role to play in the discrediting of the divinity of her son. As you read the following about Hagar and a well, keep in mind that the story told here is not in Allah's Book.

After Abraham's wife Sarah became pregnant, Allah instructed him to take Hagar and Isma'il (also spelled Ishmael)—Islam considers Hagar a legitimate wife of Abraham and Isma'il, not Isaac, the Patriarch's first-born son—from their home in Palestine to the desert wilderness of Arabia and leave them there. When their water ran out, Hagar ran frantically between the hills of Safa and Marwa until she collapsed next to her son who struck his foot on the ground causing a spring to gush forth, the famous well of Zam Zam.

Narrated Ibn Abbas:

The Prophet said, "May Allah be merciful to the mother of Ishmael! If she had left the water of Zam-Zam (fountain) as it was, (without constructing a basin for keeping the water), (or said, "If she had not taken handfuls of its water"), it would have been a flowing stream.

Jurhum (an Arab tribe) came and asked her, 'May we settle at your dwelling?'

She said, 'Yes, but you have no right to possess the water.'

They agreed."

Bukhari 40.556

During the Hajj, pilgrims recreate Hagar's frantic search for water by moving back and forth in unison between the two hills—you guessed it—seven times. Safa and Marwa are mentioned in a revelation meant to reassure pilgrims on their way to the pilgrimage not to be apprehensive about traversing the area around the hills—this was after Muhammad ordered the destruction of idols found there.

2:158 Surely Safa and Marwa are beacons of Allah (His Religion). He who performs the proper or the lesser pilgrimage commits no sin if he goes around them. And those who volunteer to do a good deed will find Allah Rewarding, All-Knowing.

The above is the only verse in Koran about the hills, and the book contains no reference to Hagar's frantic search for water. This was entirely the master choreographer's idea, along with the stoning of the

devil. Perhaps he added these additional routines to make his Islamic Hajj more than a circling of the Ka'ba followed by dinner.

Stoning of the Devil

Islam is a religion which, in both its sacred text (the Koran and Book of Hadiths) and in banal rituals, promotes hatred and violence. The ritual stoning of Satan every year at Mecca is not simply a re-enactment of a superstition. Its impact is anthropological. It is a ceremony to which every Muslim is encouraged to participate, and which sanctifies and encourages violence.

Le Figaro (my translation)

The stoning of the devil is spread over three days during which pilgrims will throw 49 stones at a pillar representing the devil. This ritual remains the most difficult choreography with more than a thousand pilgrims trampled to death in 2015 while rushing to have their go at the devil. Abraham stoned the devil not once, not twice, but three times with seven stones reaching their target on each occasion, as must the stones of the pilgrims who launch their pebbles at pillars representing the Devil.

When he [Abraham] left Mina and was brought down to (the defile called) al-Aqaba, the Devil appeared to him at Stone-Heap of the Defile. Gabriel said to him: 'Pelt him!' so Abraham threw seven stones at him so that he disappeared from him. Then he appeared to him at the Middle Stone-Heap. Gabriel said to him: 'Pelt him!' so he pelted him with seven stones so that he disappeared from him. Then he appeared to him at the Little Stone-Heap. Gabriel said to him: 'Pelt him!' so he pelted him with seven stones like the little stones for throwing with a sling. So the Devil withdrew from him."

Al-Azraqi

Festival of Eid al-Adha

The stoning of the devil may sanctify and encourage violence, but it is the Festival of Eid al-Adha, i.e., Festival of Sacrifice celebrated worldwide, not only at Hajj, that literally brings that violence home in the way animals are tortured to death. At the Hajj alone, one animal is butchered for every two pilgrims, meaning that in a normal year around a million head of cattle, sheep, goats and camels have their

154 Choreographing the Irrational

throat cut while fully aware and left to slowly bleed to death in commemoration of Abraham's willingness to do the same to his son.

37:102 Then, when he attained the age of consorting with him, he said: "My son, I have seen in sleep that I am slaughtering you. See what you think." He said: "My father, do what you are commanded; you will find me, Allah willing, one of the steadfast."

37:103 Then, when they both submitted and he flung him down upon his brow;

37:104 And We called out to Him "O Abraham,

37:105 "You have believed the vision." Thus We reward the beneficent.

37:106 This, indeed, is the manifest trial.

37:107 And We ransomed him with a large sacrifice.

The private and public slaughter—where permitted—of animals that occur during the festival is not only an excellent way of demonstrating a killing method easily transferable to people, but also to desensitise the observer and the person doing the killing to the pain and suffering. It may even kindle a love of killing in the cruelest way, whether it is an animal or an unbeliever.



Left, a photograph of children mastering the skill during the Festival of Eid al-Adha that will make them excellent recruits for ISIS and its imitators when they grow up. Combine all that with the Koran's rampant hatred and sadism and you have the making of the unperturbed killers in the

next photograph about to slice the throat of the people kneeling before them prior to decapitation. Notice their composure.



An image grab from propaganda video released on November 16, 2014 by al-Furqan Media allegedly shows members of the ISIL jihadists preparing the simultaneous beheadings of at least 15 men described as Syrian military personnel. AFP Photo

When Muhammad championed the beheading of his enemies, holy warriors used swords. Today, it's a combat knife or something similar that keeps that tradition alive. Unlike an expertly wielded sword, it is totally inadequate to the task, unless your goal is to prolong the horror and the agony of such a method of execution. A holy warrior in the service of the Islamic State, with the power granted to him by the Koran, about to behead British aid worker Allan Henning with the same type of knife used to decapitate the Syrian military personnel in the AFP photo.



156 Choreographing the Irrational

What it's like for a human being to be killed in the manner demonstrated by the two boys. The Ottawa Citizen's description of the execution of Nicholas Berg by Abu Musab al-Zarqawi (al-Qaeda's top man in Iraq at the time) on May 7, 2004:

Zarqawi literally hacked and sawed with his knife the neck of the young twenty-six year-old idealist from Pennsylvania while he screamed in agony. In the words of Dan Garner writing in the Ottawa Citizen, Zarqawi "sawed back and forth as if he were cutting a thick rope. Berg screamed and screamed and screamed. Zarqawi kept sawing back and forth, back and forth, cutting on this side, cutting on that. Finally, Nicholas Berg's head left his body. Zarqawi clutched it by the hair and raised it to the camera as he and his men shouted "Allahu Akbar! God is Great, God is Great."

The ritual slaughter of animals by pilgrims at the Hajj is today largely outsourced, meaning that the ritual has been largely compromised; a testament to its irrationality.

Usually, the post office is where you send mail or pay your bills. In Saudi Arabia during the hajj, it's where you pay for your animal sacrifice.

It costs 460 riyals, or about \$120, to have a sheep slaughtered. The sacrifice, known as the hadi, is incumbent on all pilgrims, who must donate at least two-thirds of the meat to the poor.

Modern pilgrims usually have a slaughterhouse near Mecca do this for them, via the local post office.

How do you know your animal was sacrificed? By text message, of course.

New York Times, *Postcards from the Hajj*, Dina Hadid, Sept 10, 2016

That compromised includes not garnishing the animal, as God commanded, before a pilgrim, not an employee of a slaughterhouse, cuts its throat.

5:97 Allah has made the Ka'ba, the Sacred House, a foundation of religion for all mankind, together with the Sacred Month and the sacrificial offerings and their garlands, so that you may know that Allah knows what is in the heavens and on the earth, and that Allah knows everything very well.

How it's actually done at the Hajj:

[In] sweaty slaughterhouse on the edge of Mecca: Men in stained robes hauled flailing sheep into the building. One man dragged his prey by its leg, and another carried one of the animals on his back.

New York Times, *Postcards from the Hajj*, Diaa Hadid, Sept 10, 2016

Western slaughterhouses that have not been instructed by their governments to torture animals to death when asked, like in Canada, use a stun gun to render the animal unconscious before being bled to death.

The pagans at their Hajj used to set animals free as a tribute to their gods.

Narrated Said bin Al-Musaiyab:

As-Saiba was an animal which they (i.e. infidels) used to set free in the names of their gods so that it would not be used for carrying anything.

Abu Huraira said, "The Prophet said, 'I saw Amr bin Amir bin Luhai Al-Khuzai dragging his intestines in the (Hell) Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods).'"

Bukhari 76.723

Islam tortures animals to death as a tribute to their deity. Islam is very much a synthesis of Jewish beliefs and pagan traditions, many of which it has perverted with cruelty dominating where once there was tolerance, kindness and joy, as Amir bin Luhai Al-Khuzai, dragging his intestines in Hell, will attest.

Women's Bizarre Embrace of a Religion that Hates Them

Immersion into scriptures that abound in absurd conclusions meant to change a person's outlook on life must inevitably have a deleterious impact on their target audience. Nowhere is this more evident than in women's embrace of a religion that hates them. Islam's animosity towards females not only stems from an unfounded fear that women, left to their own devices, will seduce good Muslim men into committing illegal intercourse, but of what they are capable, and it has nothing to do with sex. It is this fear that compels the Taliban to limit girls' education to the sixth grade, and for Allah and His mouthpiece to denigrate females to the point where they hate themselves. It is the fear of being outclassed. Archie, the bartender of *Remembering Uzza*, explains this to Uzza to raise her spirits after she realizes it is mostly mothers who will keep Hell's Fire burning.

Archie: You're a woman, Uzza. You can think and talk at the same time, and do all those other things, like raising a family. It is because you're smart, beautiful, and can do whatever you want to when you put your mind to it, that you scare the crap out of the insecure men around you who, like this Prophet Muhammad and his ludicrous claim that God, any god, would take pleasure in burning mothers, for whatever reason, will stop at nothing to prevent you from becoming the best you can be. Fuck me; I'm starting to sound like a bloody commercial.

Hell is For Mothers

(Excerpt from *Remembering Uzza - If Islam Was Explained to Me in a Pub*, Boreal Books)

Gerry: Didn't the Prophet say that the vast majority of those whom Allah will sentence to burn in Hell will be women? And, from what I remember, it was not because of what we have been talking about.

Uzza: It will be because of our ungratefulness.

Bob: Ungrateful to whom?

Uzza: Our husbands.

Archie: That is sick, sick, sick, sick! That means Allah's favourite firewood¹⁵ for his Hell is mothers.

Uzza: What do you mean?

Archie: Think about it for a minute. Islam expects girls to be married off at a very young age, and once married avoid contraceptives so that Allah can get busy creating little believers by the ton.

Uzza: Allah does not want girls to burn in Hell. That is why, when they reach puberty, He wants them to get married so that when they get the urge to have sex, they will satisfy that urge as the wife of somebody and not burn in Hell for having sex outside the sanctity of marriage. Scholars like the Ayatollah Khomeini have confirmed Allah's intent by encouraging fathers to marry off their daughters before they start menstruating. He said:

It is better in the eyes of God if a girl started menstruating in the home of her husband instead of that of her father and that any father marrying his daughter so young will have a permanent place in heaven.

Archie: Without the child's consent, obviously.

Uzza: Not really.

Archie: How does a nine-year-old girl, assuming that the Prophet had sex with Aisha after she had experienced her first period as unlikely as that may be, know enough about what marriage is all about, especially early on, to give her consent to any man, especially one who is old enough to be her father, if not her grandfather?

Uzza: Muhammad said her silence is her consent¹⁶.

¹⁵ 72:15 But those who have diverged, have been firewood for Hell;

¹⁶ **Narrated Abu Huraira:**

The Prophet said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission."

The people asked, "O Allah's Apostle! How can we know her permission?"

He said, "Her silence (indicates her permission)."

Bukhari 62.67

160 Women's Bizarre Embrace of a Religion that Hates Them

Archie: Just another way the Prophet made it easy for old men to have their way with children.

Uzza: A child who has started menstruating is no longer a child.

Gerry: *Uzza*, that means in Islam, a child's transition from being too young to being old enough to be taken advantage of is measured in days, weeks at the most.

Uzza: When you put it that way.

Bob: How do such agreeable, if clueless kids, become ungrateful enough to deserve to end up on Allah's barbecue?

Uzza: The unforgiveable ungratefulness comes later, when the child-bride grows into a woman who no longer automatically acquiesces to everything her husband demands of her, in spite of all the good things he, according to Allah, has given her out of the goodness of his heart. That is why it is mostly females of all ages who will keep Hell's Fire burning.

Archie: And, like I said before, most of them will be mothers.

Bob: It is a good thing everyone who enters Paradise will be thirty-something¹⁷. If not, you would have a lot of motherless children in Paradise crawling, laying around crying, pleading for their mothers.

Gerry: Even worse. On Judgment Day, Hell, a monster that can speak¹⁸, will be positioned just below Paradise, dragged into its final position

Aisha knew from experience that this was a specious justification for having your way with a child and said so to her husband, who simply repeated his claim about silence being the equivalent of consent.

Narrated Aisha:

I said, "O Allah's Apostle! A virgin feels shy."

He said, "Her consent is (expressed by) her silence."

Bukhari 62.68

¹⁷ It was narrated from Muaadh ibn Jabal that the Prophet (peace and blessings of Allah be upon him) said: "The people of Paradise will enter Paradise hairless, beardless with their eyes anointed with kohl, aged thirty or thirty-three years."

al-Tirmidhi 2545

¹⁸ 50:30 "On the Day We shall say to Hell: 'Are you full?', and it shall respond: 'Is there more to come?'"

by an army of angels¹⁹. The believers will just have to look down to feast their eyes on their tormented former friends²⁰ and relatives whom Allah has condemned to burn for an eternity.

Bob: That means, these instant men will not be able to avoid seeing their mothers roasting in Hell while fornicating with one of Allah's robots, with most of the real women sent to Hell by the manufacturer.

Gerry: Not only that, Paradise and Hell will also be within shouting distance of each other²¹. The moans of their houris may not be able to drown out the terrible screams of their mothers on fire below.

Uzza: I think I am going to be sick.

Archie: Do you want me to call your mother?

Uzza: That is so cruel!

Archie: Sometimes you have to... Ah, forget it! I'm sorry, Uzza. But, if you're going to end up in Hell anyway, why do you and women like you, and I suspect most educated women who have been tasked by an ungrateful asscapade into raising arrogant sons and submissive daughters, put up, as Gerry said, with all the nonsense?

¹⁹ The Prophet said: "Hell will be brought forth that Day by means of seventy thousand ropes, each of which will be held by seventy thousand angels."

Sahih Muslim 40.6810

²⁰ Milling around Paradise, one denizen will approach another and ask if he is looking down.

37:50 Then, they will advance one towards the other asking each other.

37:51 One of them will say: "I had a comrade;

37:52 "Who used to say: 'Are you then one of the confirmed believers?'

37:53 "Will we, once we are dead and have become dust and bones, be really judged?"

37:54 He said (to his companion): "Are you looking down?"

37:55 He looked and saw him in the centre of Hell.

37:56 He said: "By Allah, you almost caused my perdition."

²¹ The people of Paradise and the people of Hell will be within shouting distance of each other.

7:44 And the people of Paradise will call out to the people of the Fire: "We have found what our Lord promised us to be true; so have you found what your Lord promised to be true?" They will say: "Yes." Thereupon a caller from their midst shall call out: "May Allah's curse be upon the wrongdoers;

162 Women's Bizarre Embrace of a Religion that Hates Them

Uzza: You do not understand what you are asking of women and girls raised not only on a fear of what Allah will do to them when He gets His hands on them, but what men will do to them here.

Gerry: Maybe we should get back to Safiyyah and what happened next.

Uzza: I am sorry, but I cannot stop thinking about what was just said.

Archie: You're a woman, Uzza. You can think and talk at the same time, and do all those other things, like raising a family. It is because you're smart, beautiful, and can do whatever you want to when you put your mind to it that you scare the crap out of the insecure men around you who, like this Prophet Muhammad and his ludicrous claim that God, any god, would take pleasure in burning mothers, for whatever reason, will stop at nothing to prevent you from becoming the best you can be. Fuck me; I'm starting to sound like a bloody commercial.

Uzza: [*can't help but smile*]. Asscapade? Is that even a word?

Archie: Would you prefer...?

Uzza: No. No, I would not.

---- end of excerpt ----

Allah and His mouthpiece make no bones about their injurious views of women, with Muhammad being the most brazen.

Masruq reported:

It was mentioned before Aisha that prayer is invalidated (in case of passing) of a dog, an ass and a woman (before the worshipper, when he is not screened).

Upon this Aisha said: You likened us to the asses and the dogs.

Sahih Muslim 4.1038

Aisha said [to Muhammad]: "You have made us equal to the dogs and the asses."

Sahih Muslim 4:1039

You can mount, with Allah's blessing, any jenny or bitch in your possession whenever you feel the urge.

2:223 Your women are a tillage for you. So get to your tillage whenever you like. Do good for yourselves, fear Allah and know that you shall meet Him. And give good news to the believers.

You can beat an uncooperative jenny or bitch into submission.

4:34 Men are in charge of women, because Allah has made some of them excel the others, and because they spend some of their wealth. Hence righteous women are obedient, guarding the unseen (their sex) which Allah has guarded. And those of them that you fear might rebel, admonish them and abandon them in their beds and beat them. Should they obey you, do not seek ways of harming them; for Allah is Sublime and Great.

You should not flog your jenny or bitch like you would a slave and then expect to have sex with it that evening.

Narrated Abdullah bin Zam'a:

The Prophet said, "None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day."

Bukhari 62.132

The same goes if you flogged them as you would a prized camel!

Narrated Abdullah bin Zam'a:

The Prophet forbade laughing at a person who passes wind, and said, "How does anyone of you beat his wife as he beats the stallion camel and then he may embrace (sleep with) her?"

Bukhari 73.68

Men, in the Koran, are superior to those Muhammad has "likened to the asses and the dogs" by at least one degree, whatever a degree is, but it is a lot.

2:228 Divorced women should keep away from men for three menstrual periods. And it is not lawful for them to conceal that which Allah has created in their wombs, if they truly believe in Allah and the Last Day. Their husbands have the right in the meantime to take them back, should they seek reconciliation; and women have rights equal to what is incumbent upon them according to what is just, although

164 Women's Bizarre Embrace of a Religion that Hates Them

men are one degree above them (what is meant here is that the men have a superior authority). Allah is Mighty, Wise.

That superiority is reflected in a better memory.

2:282 O believers, when you contract a debt for a fixed period, write it down. Let a scribe write it for you with fairness. No scribe should decline to write as Allah has taught him. So let him then write and let the debtor dictate. He should fear his Lord and not diminish the debt in the least. If the debtor is feeble-minded or weak or ignorant, then let his guardian dictate with fairness. And call to witness two witnesses of your men; if not two men, then one man and two women from such witnesses you approve of, so that if one of them (the two women) fails to remember, the other will remind her ...

That superiority is reflected in how a marriage can be ended by a husband by simply telling a spouse that he is divorcing her. He does not need a reason to divorce any of his wives or obtain anyone's permission to do so. He simply has to tell her, "I divorce you" and wait until his soon-to-be-ex-wife has experienced three menstrual cycles, and it's over. To avoid returning her dowry and other things he may have given her, he may make her life so difficult that *she* will ask for a divorce, which he will grant if she "ransoms herself" by forgoing her dowry, as an example, leaving her more or less destitute unless another man will have her.

2:229 Divorce may be pronounced twice. Then they (women) are to be retained in a rightful manner or released with kindness. And it is unlawful for you [men] to take back anything of what you have given them unless both parties fear that they cannot comply with Allah's Bounds (by obeying His commands). If you fear that they cannot do that, then it is no offence if the woman ransoms herself [pays money to be set free]. Those are the bounds set by Allah. Do not transgress them. Those who transgress the bounds set by Allah are the wrongdoers.

That superiority is reflected in the disposition of an inheritance.

4:11 Allah commands you, with respect to your children, that the male shall inherit the equivalent of the share of two females. If there be more than two females, then they should receive two-thirds of what he (the deceased father) leaves;

but if there is only one female, she is entitled to one-half. To each of his parents, one-sixth of what he leaves, if he has any children; but if he has no children, then his parents will inherit him, the mother receiving one third. But if he has any brothers, then his mother receives one-sixth, after any will he had made or any debt he had incurred [is taken care of] Your fathers and sons – you know not who of them is of greater advantage to you. This is a law from Allah; Allah surely is All-Knowing, Forbearing.

Females are not only inferior in intelligence and in faith, but are inherently evil.

Narrated Abdullah bin Umar:

Allah's Apostle said, "Evil omen is in the women, the house and the horse."

Bukhari 62.30

Jabir reported that Allah's Messenger (may peace be upon him) saw a woman, and so he came to his wife, Zaynab, as she was tanning a leather and had sexual intercourse with her. He then went to his Companions and told them: The woman advances and retires in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart.

Sahih Muslim 8.3240

That purported evilness is something that Allah, like their menses, made part of a female's physiology which they can do nothing about, but for which they will be blamed: their sexual allure. In the Koran, females use their God-given bodies to seduce Allah's good men into having illegal intercourse and risking joining them in Hell.

In the Koran, it is females (married and unmarried) who lust after the naked male body and are almost always the sexual aggressor. They can also be expected to lie about sexual assault, for example, falsely accusing a man of attempted rape when, in reality, they initiated the act. From the story of Joseph son of Jacob whose benefactor's wife would have him sleep with her – by force, if necessary?

12:25 They raced to the door, and she ripped his shirt from behind. When they met her husband at the door, she said: "What is the penalty of one who intended evil for your wife except imprisonment or severe punishment?"

166 Women's Bizarre Embrace of a Religion that Hates Them

Exceptionally, God, when recounting this encounter, acknowledges that men can, on rare occasions, be the aggressors and describes how you can tell.

12:26 He (Joseph) said: "She sought to seduce me." And a member of her household bore witness: "If his shirt was torn from the front, then she is telling the truth and he is a liar.

12:27 "But if his shirt is torn from behind, then she lies and he is one of the truthful."

While admitting that men can, on occasion, be forceful in the pursuit of intimacy, Allah makes two damning generalization about women: *that they are sinners skilled in the art of deception*. Notice the plural form of woman, "you women," in Verse 12:28.

12:28 When he (the husband) saw that his shirt was torn from behind, he said: "This is part of your guile, you women. Your guile is indeed very great.

12:29 "Joseph, overlook this matter; and you woman, ask forgiveness for your sin. You are indeed one of the sinners."

Women's embrace of a religion that is disdainful of their gender will not diminish the odds that they will end up roasting in the bowels of Allah's Hell while their husbands enjoy all that a massive sexopoles in the sky has to offer courtesy of a misogynous deity.

Narrated Ibn Abbas:

The Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful."

It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?)

He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them.

Bukhari 2.28

Narrated Abdullah bin Abbas:

The people say, "O Allah's Apostle! We saw you taking something from your place and then we saw you retreating."

The Prophet replied, "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains.

I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women."

The people asked, "O Allah's Apostle! Why is it so?"

The Prophet replied, "Because of their ungratefulness."

Bukhari 18.161

Women will burn in Hell, not only for their ungratefulness, but for their ingrained stupidity and "deficiency in her religion" as evident by God denying the right to pray to females who are menstruating.

Narrated Abu Said Al-Khudri:

Once Allah's Apostle went out to the Musalla (to offer the prayer) o Id-al- Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hellfire were you (women)..."

They asked, "Why is it so, O Allah's Apostle?"

He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you."

The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?"

He said, "Is not the evidence of two women equal to the witness of one man?"

They replied in the affirmative.

He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?"

The women replied in the affirmative.

He said, "This is the deficiency in her religion."

Bukhari 6.301

That God's spokesman would refer to a woman's "menses" as a "deficiency" would indicate that, like the god for whom he spoke, he was unaware of how crucial a woman's eggs are for conception.

Allah and the Beginnings of Life

(Abbreviated from *Getting to Know Allah*, Boreal Books)

A Fluid Beginning

25:54 And it is He who created from water a human being; then he made him a kin by blood or marriage. Your Lord is All-Powerful.

32:7 Who fashioned well everything He created, and originated the creation of man from clay.

32:8 Then He fashioned his progeny from an extract of fluid.

32:9 Then He shaped him well and breathed into him of His Spirit. He gave you hearing, sight and hearts. How little do you give thanks!

77:20 Have we not created them from base water?

77:21 That We laid in a secure place;

77:22 Until an appointed term.

77:23 We determined, and what excellent determiners were We!

From "base water" deposited in the womb, Allah creates a human being with its two senses, a heart and no brain, as the heart was understood at the time of Muhammad to do much of what we know today to be the exclusive domain of the brain: thinking.

16:78 And Allah brought you out of your mothers' bellies knowing nothing; and gave you hearing, sight and hearts, that perchance you may give thanks.

In another revelation about creating humans from H₂O, it is "flowing water" that some scholars, such as those at *Islamicstudies.info*, argue "means ejaculation."

86:5 So let man consider what he was created from.

86:6 He was created from flowing water;

The amniotic sac, which ruptures at the onset of labour, is much closer to what God describes as the source of the water than are the testes. Then again, anatomy was never Allah's strong suit.

86:7 Emanating from what lies between the loins and the breast-bones.

Perhaps it was mixture of sperm and water.

76:2 We have indeed created man from a mixed sperm to test him; and so We made him capable of hearing and sight.

Allah created all creatures from water.

24:45 Allah created every beast from water. Some of them crawl on their bellies, some walk on two feet and others walk on four. Allah creates whatever He pleases. Allah, indeed, has power over everything.

Revelations 75:37-39 bear a remote resemblance to what actually happens, if you ignore the role of a woman's egg and the fact that the sex of an individual is decided at conception.

75:36 Does man think that he shall be left unattended (*on Judgement Day*)?

75:37 Was he not a drop of sperm released?

75:38 Then, he was a leech; then He created and fashioned (him);

75:39 Making of him a couple, male and female.

It's All About the Sperm

23:12 We have created man from an extract of clay;

23:13 Then we placed him as a sperm in a secure place;

A man is not the creator of the semen he emits during ejaculation.

56:58 Have you seen the semen you emit?

56:59 Do you create it, or are We the Creators?

The semen that God has created is then deposited in the woman's "secure place", whatever He believes that place to be, as "a sperm-drop" and from which He will fashion His "professed disputant," and a "trouble-maker."

16:4 He created man from a sperm-drop and, behold, he is a professed disputant.

36:77 Does not man see that We created him from a sperm; and behold he is a manifest trouble-maker?

170 Women's Bizarre Embrace of a Religion that Hates Them

Don't be confused by the translator's use of sperm, sperm-drop and semen interchangeably; it's all semen (an actual sperm was first identified by Antonie van Leeuwenhoek in 1677 using one of the first microscopes).

In some revelations about Adam's origins, such as the following, dust was the source material not clay.

35:11 Allah created you from dust, then from a sperm, then made you into couples. No female bears or gives birth, save with His knowledge, and no man advances in years or his life-span is diminished, except as ordained in the Book. That indeed is an easy matter for Allah.

Another reminder from Allah about what He created from a sperm and a sperm only.

80:17 May man perish! How thankless he is!

80:18 Of what did He create him?

80:19 Of a sperm, He created him and determined him.

Beware of the Clot

23:14 Then we created out of the sperm a clot; then made from the clot a lump of flesh, then made the lump of flesh into bones; and then covered the bones with flesh; then fashioned him into another creation. So Blessed be Allah, the Best of Creators.

Ignoring the fact that there is no such stage in the gestation process when bones are formed first then coated with flesh, scholars have focused on the word *clot* in the previous and in the following revelations to argue that Allah knew more about conception than was known at the time; that God was aware that babies developed from a fertilized egg. They interpret "clot" to mean zygote.

22:5 O people, if you are in doubt regarding the resurrection, We have indeed created you from dust, then from a sperm, then from a clot, then from a little lump of flesh, partly formed and partly unformed, in order to show you. We deposit in the wombs whatever We please, for an appointed term; then we bring you out as infants; till you attain full strength. Some of you are made to die, and some are returned to the vilest age, so that they may not know, after having acquired some knowledge, anything. And you see the earth

barren, but when We send down water upon it, it stirs and swells and produces vegetation of every pleasing variety.

40:67 It is He who created you from dust, then from a sperm, then from a clot. Then He brings you out as infants; then allows you to come of age, then become old men. Some of you will pass away before that, but you will attain a fixed term, that perchance you might understand.

96:2 He created man from a clot.

Muhammad, in the following hadith, explains what Allah meant by clot, and it is not a zygote by any stretch of the imagination; it is something completely alien to what we know about the gestation process.

Narrated Abdullah bin Mus'ud:

Allah's Apostle, the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him.

Bukhari 54.430

Things That Don't Come in Pairs

13:3 And it is He Who spread out the earth and placed therein firm mountains and rivers; and of each kind of fruit He created two pairs (males and females). He causes the night to cover the day. Surely in that are signs for people who reflect.

36:36 Glory be to Him Who created all the pairs of what the earth brings forth, of their own kinds and of what they know not.

78:8 And created you in pairs?

What about organisms such as the amoeba that reproduce asexually, i.e., without transfer of reproductive material from a male donor to a female "receptacle"? What about animals higher up the evolutionary ladder, such as the female whiptail lizard and other species that

reproduce through pathogenesis (no males required)? Science may have to revisit this entire asexual reproduction thing. As for living organisms that don't come in pairs, it has to be a mistake. As to self-pollinating fruit trees, the less said the better.

---- end of excerpt ----

Wives who hope to beat the odds by becoming a martyr in Allah's Cause, a world ruled by the Sharia, will not fare any better than a grateful spouse. For both of them, it will not be raining men but houris, Allah's irresistible female facsimiles who know more about pleasing a man than *Cosmopolitan* magazine.

44:54 Thus it will be; and we gave them wide-eyed houris in marriage.

They both will have to compete for their husband's attention with these wide-eyed manufactured man-pleasers and perhaps wide-eyed maidens, i.e., spinsters whose appearance Allah will have enhanced before marrying them to an already married man or a deserving bachelor.

37:48 And they also shall have wide-eyed maidens averting their gaze.

In *Understanding Jihad*, author David Cook, writes about a question asked by a prospective female suicide bomber unsure about the rewards for a female martyr. Would she get the equivalent to the male suicide bomber who is promised a fairly extensive harem of women in return for martyrdom?

Question: I wanted to ask: what is the reward of a female martyr who performs a martyrdom operation; does she marry 72 of the houris?

Answer: ... The female martyr gains the same rewards as does the male, with the exception of this one aspect [the houris], so that the female martyr will be with the same husband with whom she dies. "And those who have believed and their progeny, followed them in belief. We shall join their progeny to them. We shall not deprive them of any of their work; every man shall be bound by what he has earned" [52:21]. The one who is martyred and has no husband will be married to one of the people of Paradise.

Like on earth, both female martyr and grateful spouse will be secluded until their husband deigned to call on them.

Narrated Abdullah bin Qais:

Allah's Apostle said, "In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them. And there are two gardens, the utensils and contents of which are made of silver; and two other gardens, the utensils and contents of which are made of so-and-so (i.e. gold) and nothing will prevent the people staying in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

Bukhari 60.402

The advantage of embracing the irrational for men is obvious; for women, not so much. Why the attraction? Was Muhammad onto something when he said females were deficient in the membrane, that they would embrace a religion that literally hates them in both words and behaviour?

The Prophet said, 'Isn't the witness of a woman equal half that of a man?'

The women said, 'Yes.'

He said, 'This is because of the deficiency of the woman's mind.'

Bukhari 48.286

Is it because women are wired for submission as Margaret Wentz argued in *Wired For Submission*, *Globe and Mail*, November 3, 2006. Something Muhammad clued into and took advantage of. Uzza has another explanation:

Bob: No more self-abuse and inflatable dolls because the girlfriend has a headache. Sex on demand, I could go for that.

Uzza: And many men do. Sex may be Islam's greatest draw.

Archie: What's in it for the other women?

Uzza: What other women?

174 Women's Bizarre Embrace of a Religion that Hates Them

Archie: Like the masked women you see on television who defend Islam. They scare me more than the men. They are so in-your-face!

Uzza: The veiled women; and you have answered your own question.

Archie: How's that?

Uzza: Some women, just like many men, enjoy bullying people, especially men. They too feed on the fear they instill in the people they intimidate. For the veiled women you say intimidate you, you are an inferior and many take pleasure, I am sure, in the fear they instill in you by standing up for a religion that uses terror as a means to an end.

Archie: Why would they consider me an inferior?

Uzza: You are an inferior as far as Islam is concerned, an inferior in faith who must inevitably be made to submit to Allah's Will, or be killed.

Bob: But didn't you just say that women are inferior to men?

Archie: And didn't Allah say that women were so stupid that they could not remember things as well as men, which is why a woman's testimony is worth less than that of a man?

Uzza: Both Allah and Muhammad are in agreement; women are not very smart, with Muhammad going as far as comparing them to donkeys and dogs. Their lack of prowess is one reason Allah put men in charge. Another reason Allah made them lifetime wards of men, again according to His spokesperson, is that women are inferior in faith as evident by their periods, during which she is shunted aside during religious services and observances.

Bob: What does menstruation have to do with anything?

Uzza: I do not know, it is just another obsession of Allah and Muhammad where women are concerned, and further proof that females, in both intellectual and physical attributes, leave a lot to be desired.

Archie: Let me get this straight. Both God and His Prophet said that women are stupid and infirmed. That means to be a believing woman you have to agree that you are stupid and suffer from a repugnant disease which you acquired upon reaching puberty.

Uzza: No, only that you are not as smart as a man. As to the restrictions placed on them during their time of the month, it is just something they have to put up with; they do not have to believe that they are impure. This is just something that Allah and Muhammad, like so many gods and their spokesmen before them, who did not understand the role menstruation plays in the reproductive cycle, made up, as far as I am concerned, to further diminish our sex.

Archie: Fine, but if they agree they are stupider than me, what gives them the right to lord it over me?

Uzza: They may be inferior in beliefs to a believing man, but they are superior to every unbeliever and that includes all of you, and that is all that matters. That is why they are entitled, from their perspective, to bully you and get the satisfaction that their husbands, brothers, uncles and fathers must get from bullying them. To bully you, with their approval I might add. Bullying, women being the main beneficiary, is endemic in Islam. It begins at home and spreads from generation to generation and within the umma.

Archie: Bullying is beneficial?

Uzza: It does get people to behave like Allah intended and the unbelievers to be wary of denying Islam whatever it wants. From an Islamist's point of view, as Martha Stewart used to say, "and that is a good thing."

Freud might, if he was still alive, be able to provide an explanation for why women are attracted to a religion that compares them to barnyard animals and would see the vast majority burn in Hell. It is imperative that an explanation be found that resonates with Muslim females and potential converts for a bizarre attraction that threatens the existence of Western Civilization.

A Stoning Double Standard

Muhammad's words are a testament to his low opinion of females, but it is in his sentencing of women and girls to be stoned to death that his disdain for females is the most disturbing.

Stoning

(Abbreviated from *1,001 Sayings and Deeds of the Prophet Muhammad*, Boreal Books)

Narrated Abdullah:

I or somebody, asked Allah's Apostle "Which is the biggest sin in the Sight of Allah?"

He said, "That you set up a rival (in worship) to Allah though He Alone created you."

I asked, "What is next?"

He said, "Then, that you kill your son, being afraid that he may share your meals with you."

I asked, "What is next?"

He said, "That you commit illegal sexual intercourse with the wife of your neighbor."

Then the following Verse was revealed to confirm the statement of Allah's Apostle: "Those who invoke not with Allah, any other god, nor kill life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse." (25:68)

Bukhari 60.284

Muhammad said that having illegal intercourse is the third worst sin you can commit. From a woman's perspective, it may be the first. As to the first two, both men and women believers can ask and expect forgiveness from Allah as long as they repent before death is imminent; but a woman, unlike a man, cannot expect any mercy from the All Merciful for having illegal sex, no matter what.

Alice: Adultery is not a sin against Allah or His Messenger, so why is an adulteress not deserving of Allah's Mercy?

Imam: Because there is no way for a woman to make amends for having had sex with someone other than her husband. How would you undo that? How could she undo the dishonour that she has brought on herself, her family and her husband? It is not enough that the adulteress will roast in Hell for eternity, but steps must be taken in the here-and-now to eradicate the reminder of this dishonour and to discourage such destructive behavior.

Alice: Such as stoning the adulteress to death.

From the one-act play *Alice Visits a Mosque to Learn about Judgement Day*, Boreal Books, 2013

Blame a jealous god!

[The Prophet] said, "O community of Muhammad! By Allah, there is no-one more jealous than Allah of a male or female slave of his who commits adultery. O community of Muhammad! By Allah, if you knew what I knew, you would laugh little and weep much."

Malik's Muwatta 12.12.1.1

It is definitely not a laughing matter.

Malik related to me from Yaqub ibn Zayd ibn Talha from his father Zayd ibn Talha that Abdullah ibn Abi Mulaika informed him that a woman came to the Messenger of Allah, may Allah bless him and grant him peace, and informed him that she had committed adultery and was pregnant. The Messenger of Allah, may Allah bless him and grant him peace, said to her, "Go away until you give birth."

When she had given birth, she came to him. The Messenger of Allah, may Allah bless him and grant him peace, said to her, "Go away until you have suckled and weaned the baby."

When she had weaned the baby, she came to him. He said, "Go and entrust the baby to someone."

She entrusted the baby to someone and then came to him. He gave the order and she was stoned.

Malik's Muwatta 41.41.1.5

In another hadith about a defenceless woman stoned to death, Muhammad simply sent a trusted assassin to enquire whether the woman had committed adultery and if she answered in the affirmative, to stone her.

Narrated Zaid bin Khalid and Abu Huraira:

The Prophet said, "O Unais! Go to the wife of this (man) and if she confesses (that she has committed illegal sexual intercourse), then stone her to death."

Bukhari 38.508

A more complete account of why this poor woman had to die where a double standard is evident.

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A bedouin came to Allah's Apostle and said, "O Allah's apostle! I ask you by Allah to judge my case according to Allah's Laws."

His opponent, who was more learned than he, said, "Yes, judge between us according to Allah's Laws, and allow me to speak."

Allah's Apostle said, "Speak."

He (i.e. the bedouin or the other man) said, "My son was working as a laborer for this (man) and he committed illegal sexual intercourse with his wife. The people told me that it was obligatory that my son should be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be lashed one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death."

Allah's Apostle said, "By Him in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death."

Unais went to that woman next morning and she confessed. Allah's Apostle ordered that she be stoned to death.

Bukhari 50.885

Muhammad was not as quick to order a man who confessed to committing illegal intercourse to be stoned. In the following hadith, his chagrin at having to do so is obvious.

Narrated Abu Hurayrah:

A man of the tribe of Aslam came to the Prophet (peace be upon him) and testified four times against himself that he had had illicit intercourse with a woman, while all the time the Prophet (peace be upon him) was turning away from him. Then when he confessed a fifth time, he turned round and asked: Did you have intercourse with her?

He replied: Yes.

He asked: Have you done it so that your sexual organ penetrated hers?

He replied: Yes.

He asked: Have you done it like a collyrium stick when enclosed in its case and a rope in a well?

He replied: Yes.

He asked: Do you know what fornication is?

He replied: Yes. I have done with her unlawfully what a man may lawfully do with his wife.

He then asked: What do you want from what you have said?

He said: I want you to purify me.

So he gave orders regarding him and he was stoned to death. Then the Prophet (peace be upon him) heard one of his companions saying to another: Look at this man whose fault was concealed by Allah but who would not leave the matter alone, so that he was stoned like a dog.

He said nothing to them but walked on for a time till he came to the corpse of an ass with its legs in the air. He asked: Where are so and so?

They said: Here we are, Apostle of Allah (peace be upon him)!

He said: Go down and eat some of this ass's corpse.

They replied: Apostle of Allah! Who can eat any of this?

He said: The dishonour you have just shown to your brother is more serious than eating some of it. By Him in Whose hand my soul is, he is now among the rivers of Paradise and plunging into them.

Abu Dawud 38.4414

The act of stoning does not purify a woman who has committed adultery, but it seems to have that effect on a man found guilty of the same offence. She is going to Hell, he is going to Paradise. An unmarried slave girl having sex was shown some mercy, but not much.

Narrated Abu Huraira and Said bin Khalid:

The verdict of Allah's Apostle was sought about an unmarried slave girl guilty of illegal intercourse.

180 Women's Bizarre Embrace of a Religion that Hates Them

He replied, "If she commits illegal sexual intercourse, then flog her (fifty stripes), and if she commits illegal sexual intercourse (after that for the second time), then flog her (fifty stripes), and if she commits illegal sexual intercourse (for the third time), then flog her (fifty stripes) and sell her for even a hair rope."

Bukhari 82.822

Muhammad boasted that through him, Allah would eliminate adultery. This would explain his pitiless rulings, especially where women accused of adultery were concerned.

Narrated Jubair bin Mutim:

Allah's Apostle said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the people being resurrected there after; and I am also Al-'Aqib (i.e. There will be no prophet after me)."

Bukhari 56.732

Illegal intercourse is such a horrible crime because it is an affront to a jealous god's self-respect.

Narrated Aisha:

The Prophet then said, "O followers of Muhammad! By Allah! There is none who has more Ghira (self-respect) than Allah as He has forbidden that His slaves, male or female commit adultery (illegal sexual intercourse). O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much."

Bukhari 17.154

---- end of excerpt ----

When God was first asked about the punishment for adultery He needed to think about it, "or Allah opens another way for them" in the following revelation where the adulteress is to be confined until death or until Allah comes up with another punishment.

4:15 As for those of your women who commit adultery, call four witnesses from your own against them; and if they testify then detain them in the houses till death overtakes them or Allah opens another way for them.

If two men were found guilty of adultery, the punishment was typically less severe with a slow, lingering death unlikely.

4:16 If two [men] of you commit it, punish them both. If they repent and mend their ways, then leave them alone. Allah is truly All-Forgiving, Merciful.

Eventually, God informed His spokesman that He had settled on a whipping as the punishment for adultery, for both sexes.

24:2 The adulteress and the adulterer, whip each one of them a hundred lashes; and let no pity move you in Allah's religion, regarding them; if you believe in Allah and the Hereafter. And let a group of believers witness their punishment.

Stoning of women to death should have ended with the passing of Muhammad, had it not been for the meddlesome caliph Umar.

The Lost Verse

(Excerpt from *Women and the Koran*, Boreal Books)

Narrated Ash-Sha'bi, from Ali when the latter stoned a lady to death on a Friday:

Ali said, "I have stoned her according to the tradition of Allah's Apostle."

Bukhari 82.803

Syed Shahabuddin writing in the *Milli Gazette*, Indian Muslim's leading English newspaper, reminds us that in the Koran, flogging is the punishment for adultery, not stoning, and that Allah is the final authority. Even His spokesperson could not substitute his own opinion for that of the god he spoke for. If so, why does Islamic law, in some jurisdictions, give precedence to the example of Muhammad instead of the Koran?

According to Shahabuddin, this is because "some [Islamic] scholars support 'Rajm' (stoning) by attributing a statement to the second Caliph Umar (second successor to the Prophet Muhammad) that a revelation on the subject had been received but had been lost."

Narrated Ibn Abbas:

Umar said, "I am afraid that after a long time has passed, people may say, "We do not find the Verses of the Rajam

182 Women's Bizarre Embrace of a Religion that Hates Them

(stoning to death) in the Holy Book," and consequently they may go astray by leaving an obligation that Allah has revealed. Lo! I confirm that the penalty of Rajam be inflicted on him who commits illegal sexual intercourse, if he is already married and the crime is proved by witnesses or pregnancy or confession."

Sufyan added, "I have memorized this narration in this way."

Umar added, "Surely Allah's Apostle carried out the penalty of Rajam, and so did we after him."

Bukhari 82.816

So there you have it. When you hear of a woman being stoned or murdered for committing adultery or for having pre-marital relations in conservative Muslim jurisdictions such as Iran, Somalia, Nigeria or Saudi Arabia, the justification just might be this lost verse of the Koran. Shahabuddin, in commenting on the stoning of Amina Lawal, explained why it is always women who get stoned even though the punishment is supposed to apply equally to both sexes.

Apart from the brutality of the 'Rajm' (stoning), repugnant to conscience, here is an element of gender injustice in the operation of the traditional law which allows the male partner to get off scot-free, even if he has coerced and raped the female. If the woman lodges a complaint, her complaint is taken as a testimony against herself and, therefore, amounts to admission and requires no further evidence while it is necessary to get 4 witnesses against the man. Also the woman may bear a child, as in Amina's case (Amina Lawal was sentenced to death by stoning by a Nigerian Islamic Sharia Court. Amina had an 8 month old daughter), which is admitted as evidence of zena (guilt) against the woman. Man suffers from no such disability.

Amina would have been placed in a cloth sack, with her hands tied behind her back, and buried in the ground up to her shoulders. She would not be buried up to her neck, allegedly to allow her to wriggle free and prove her innocence before a missile hits its mark, and not to make the event more sporting for the men hurling stones at her head while chanting "Allah hu Akbar" (God is great).

---- end of excerpt ----

On August 15, 2004 Atefeh Rajabi, a sixteen year old Iranian girl from the town of Neka was hung from a crane and agonized for more than forty-five minutes inside her black burqa which was sealed at the top with a hangman's knot. The town's people, who witnessed the struggling teenager slowly choking to death in that sack-like garment, sobbed and condemned the Mullahs (specialists in Islamic law) for condemning the young girl to this horrible, lingering death. The girl's crime: having pre-marital sex and being disrespectful to the presiding mullah. The mullah was so incensed at the teenaged girl, that he personally put the noose around her neck before ordering the crane operator to hoist her into the air.

The Taliban have promised to bring back stoning as punishment for illegal intercourse. Whether it's by stoning or being hung from a crane or other form of gallows as is done in Iran, women who embrace a religion that would do that to their sisters and defend the man who instituted the practice of brutally killing women and girls for what in a civilized society is not crime should be ashamed. For some, it's not their fault.

A Mother's Influence

The clash we are witnessing around the world is not a clash of religions or a clash of civilization. It is a clash between civilization and backwardness, between the civilized and the primitive, between rationality and barbarity. It is a clash between freedom and oppression, between democracy and dictatorship. It is a clash between human rights, on one hand, and the violation of these rights on the other. It is a clash between those who treat women like beasts, and those who treat them like human beings.

Wafa Sultan, outspoken Syrian-American woman during a debate broadcast on Al-jazeera.

Women's bizarre embrace of Islam is largely responsible for their gender being treated like beasts. "Being wired for submission" may have something to do with women who convert to Islam wanting to be dominated, but that is undoubtedly not the case for the vast majority of girls raised in traditional Muslim households. In that environment they are at the mercy of their mother's upbringing. It is their mothers who will raise them according to how they were raised, and how they were raised has everything to do with an older man who married too many

teenagers he could not control. To keep them in line, he enlisted the help of the god for whom he spoke. Allah had anticipated His spokesman's wife management problems, and written down instructions in His Koran about how they should behave and how you put His fear into them to get them to act accordingly.

Daughters raised according to Islamic scriptures, will grow up, just like their mothers, accepting of the maltreatment that comes with being compared to an animal as normal, as will their daughters and so on... but not before developing a loathing for their gender. That loathing is there for all to see when they traverse public spaces in attire that is a testament to an ingrained self-hatred masquerading as a mix of piety and arrogance. Their defence of the man who made the animal comparison, and who may have had issues of his own that had nothing to do with his upbringing, is further testament of the lasting toxic impact of denigrating scriptures on the female psyche.

God's spokesman was a prudish man, his lust for young women and girls notwithstanding. Prudish men are known to be both attracted and repelled by the sex act, a trait often shared with misogynous males. For both stereotypes, a woman is both an object of desire and of contempt. That contempt is clearly evident in the hadiths but also in the whole Arab patronymic naming nomenclature (whereby a part of a personal name is based on the name of one's father) rests on a father's ability to trace his ancestry through his father's name (it is expressly forbidden to do so using a mother or daughter's name). That is why today, as it was then, Arab names often contain the conjunctions ibn/ben meaning son of, or Abu meaning father of.

Could this prudish, middle-aged man's struggle between contempt and desire for the dozens of mostly young females he secluded within his household be responsible for the double standards in Islamic law, and the disdain for females evident in many of Allah's revelations concerning the fair sex? Did contempt win out, relegating believing women to a class by themselves, the lowest class?

According to Islamic law and tradition, there were three groups of people who did not benefit from the general Muslim principals of legal and religious equality - unbelievers, slaves and women. The woman was obviously in one significant respect the worst-placed of the three. The slave could be freed by his master; the unbeliever could at

any time become a believer by his own choice, and thus end his inferiority. Only the woman was doomed forever to remain what she was.

Bernard Lewis, *What Went Wrong, Western Impact and Middle Eastern Response*

Whatever the reason that believing women are treated like beasts, and forever stuck in an inferiority rut, like other neat little god-inspired, man-made constructs of Islam, it is to be admired for the ingenuous way it maneuvers women into becoming their own worst enemy. Women and girls in societies dominated by the Koran and the example of Muhammad may have no choice, but what is the excuse of their counterpart in the West who know better, or who should know better?

Muslim women in the West, where they have a voice, who simply parrot Allah's and Muhammad's male-centered and misogynist point of view, have abrogated their responsibility to elevate the debate in favour of gender equality. They are selling out their sisters in Afghanistan, Iran, Saudi Arabia, Pakistan, Nigeria, Somalia, and on, promoting – from their stance in a society that considers them equal – a prejudiced view of women which, if widely accepted, would reduce their status to that of their sisters living in obscurity in male-dominated societies where the Koran and Muhammad's sayings and example rule the land.

The Satanic Verses

Pre-Islamic Arabs had no problems with a spiritual existence that included goddesses. The most revered were al-Lat, al-Uzza, and Manat whom they considered the daughters of the moon god "al-Ilah" (Allah). They used to ask for their intercession while circumambulating the Ka'ba.

Al-Lat, and al-Uzza and Manat, the third, the other; indeed these are exalted gharaniq (cranes); let us hope for their intercession.

F. E. Peters, The Hajj, p 3-41

Allah disowned His alleged daughters via a subterfuge that involved Satan posing as God.

In January 630, Muhammad, at the head of an army numbering at least ten thousand, marched on Mecca. When he arrived at nightfall, he

parked his army just outside the city. Countless campfires were lit to confuse the enemy as to the size of his forces. He then invited the hapless Meccan commander, Abu Sufyan, for a visit. During his time among the believers, the Prophet made sure he was constantly surrounded by thousands of heavily armed holy warriors, some on parade, other executing mock attacks in the shimmering firelight, making them even more menacing, while shouting that blood-curdling cry, Allahu Akbar, announcing an imminent slaughter in Allah's Cause, as it does today.

Except for a small skirmish, the Meccans surrendered en masse after Abu Sufyan told them the situation was hopeless; but not before getting assurances from Muhammad that Allah, in two revelations, had informed him that He had no objections to them continuing to worship al-Lat, al-Uzza, and Manat after they became Muslims. These revelations are what are known as the Satanic Verses.

These are the exalted cranes (al-Lat, al-Uzza, and Manat)
Whose intercession [with Allah] is to be hoped for.

Muhammad then discretely ordered the murder of six men (one a fellow by the name of Khatal) and four women.

Narrated Anas bin Malik:

Allah's Apostle entered Mecca in the year of its Conquest wearing an Arabian helmet on his head and when the Prophet took it off, a person came and said, "Ibn Khatal is holding the covering of the Ka'ba (taking refuge in the Ka'ba)."

The Prophet said, "Kill him."

Bukhari 29.72

Khatal sought the protection of the Ka'ba to no avail. Two of the four girls Muhammad demanded be slaughtered forthwith were singers in Khatal's household who, years earlier as girls had sung satirical songs about his claim of speaking on any god's behalf.

The apostle had instructed his commanders when they entered Mecca only to fight those who resisted them, except a small number who were to be killed even if they were found beneath the curtains of the Ka'ba. Among them was Abdullah b. Sa'd, brother of the B. Amir b. Lu'ayy. The reason he

ordered him to be killed was that he had been a Muslim and used to write down revelation[s]; then he apostatized and returned to Quraysh and fled to Uthman b. Affan whose foster-brother he was; The latter hid him until he brought him to the apostle after the situation in Mecca was tranquil, and asked that he might be granted immunity.

They allege that the apostle remained silent for a long time till finally he said yes. When Uthman had left he said to his companions who were sitting around him, 'I kept silent so that one of you might get up and strike off his head!'

One of the Ansar said, 'Then why didn't you give me a sign, O Apostle of God?'

He answered that a prophet does not kill by pointing.

Another was Abdullah b. Khatal of B. Taym b. Ghalib. He had two singing-girls Fartana and her friend who used to sing satirical songs about the apostle, so he ordered that they should be killed with him.

Another was al-Huvvayrith b. Nuqaydh b. Wahb b. Abd b. Qusayy, one of those who used to insult him in Mecca (804).

Another was Miqyas b. Hubaba because he had killed an Ansar] who had killed his brother accidentally, and returned to Quraysh as a polytheist.

And Sara, freed slave of one of the B. Abdu'l-Muttalib; and Ikrima b. Abu Jahl. Sara had insulted him in Mecca. As for Tkrima, he fled to the Yaman. As for Ibn Khatal's two singing-girls, one was killed and the other ran away.

A. Guillaume, *The Life of Muhammad: A translation of ibn Ishaq's Sirat Rasul Allah*, Oxford University Press, p. 550-551

The girls were not the first victims of a thin-skinned, vindictive man.

Dead Poets

(Excerpt from *1001 Sayings and Deeds of the Prophet Muhammad*, Boreal Books)

Allah said: "Kill them wherever you find them!" For no people was this truer than the unfortunate poets who lampooned Muhammad or whom people praised as better versifiers. In their murder, the personification of the perfect human being took a personal interest. The first poet to be killed was al-Nadr. The Meccans had praised his verses

188 Women's Bizarre Embrace of a Religion that Hates Them

as superior to those of Muhammad. When he spotted al-Nadr among the prisoners captured at Badr, he had him beheaded on the spot.

The next to die was the oldest poet, if not the oldest man of Medina, centenarian Abu Afak.

He waited for an opportunity until a hot night came, and Abu Afak slept in an open place. Salim b. Umayr knew it, so he placed the sword on his liver and pressed it till it reached his bed. The enemy of Allah screamed and the people, who were his followers rushed him, took him to his house and interred him.

Ibn S'ad, a companion of the Prophet

The courageous poetess Asma bint Marwan condemned, in verse, the murder of the old wordsmith. In the tradition of every despot through the ages, she then became the target of the assassin's blade. With an infant suckling at her breast, whom her killer pushed aside, she too was stabbed to death while sleeping. After every murder, the assassin would return to the mosque to inform Muhammad and be praised for what he had done at his insistence.

Umayr Ibn Adi came to her in the night and entered her house. Her children were sleeping around her. There was one whom she was suckling. He searched her with his hand because he was blind, and separated the child from her. He thrust his sword in her chest till it pierced up to her back. Then he offered the morning prayers with the Prophet at Medina.

The apostle of Allah said to him: "Have you slain the daughter of Marwan?"

When Umayr replied that the job had been carried out with success, Muhammad said, "You have helped God and His apostle, O Umayr!"

When Umayr asked if he would have to bear any evil consequences, the apostle said, "Two goats won't butt their heads about her."

Muhammad then praised Umayr in front of all gathered for prayer for his act of murder, and Umayr went back to his people.

Ibn S'ad

Muhammad dared the men of her tribe to seek revenge for her murder, as was the custom. Knowing that there was nothing this man was not capable of, they avoided their own destruction by becoming Muslims. The next unfortunate poet was Abu-Rafi.

Narrated Al-Bara bin Azib:

Allah's Apostle sent a group of Ansari men to kill Abu-Rafi. One of them set out and entered their (i.e. the enemies) fort. That man said, "I hid myself in a stable for their animals. They closed the fort gate. Later they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abu Rafi and said, 'O Abu Rafi.'

When he replied me, I proceeded towards the voice and hit him. He shouted and I came out to come back, pretending to be a helper.

I said, 'O Abu Rafi', changing the tone of my voice.

He asked me, 'What do you want; woe to your mother?'

I asked him, 'What has happened to you?'

He said, 'I don't know who came to me and hit me.' Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, 'I will not leave till I hear the wailing of the women.' So, I did not leave till I heard the women bewailing Abu Rafi, the merchant of Hijaz. Then I got up, feeling no ailment, (and we proceeded) till we came upon the Prophet and informed him."

Bukhari 52.264

The murder of the poet Ka'b bin Al-Ashraf:

Narrated Jabir bin 'Abdullah:

Allah's Apostle said, "Who would kill Ka'b bin Al-Ashraf (Ka'b, a poet, who wrote poems lampooning of Allah's Messenger) as he has harmed Allah and His Apostle?"

190 Women's Bizarre Embrace of a Religion that Hates Them

Muhammad bin Maslama (got up and) said, "I will kill him." So, Muhammad bin Maslama went to Ka'b and said, "I want a loan of one or two Wasqs of food grains."

Ka'b said, "Mortgage your women to me."

Muhammad bin Maslama said, "How can we mortgage our women, and you are the most handsome among the Arabs?"

He said, "Then mortgage your sons to me."

Muhammad said, "How can we mortgage our sons, as the people will abuse them for being mortgaged for one or two Wasqs of food grains? It is shameful for us. But we will mortgage our arms to you." So, Muhammad bin Maslama promised him that he would come to him next time. They (Muhammad bin Maslama and his companions) came to him as promised and murdered him. Then they went to the Prophet and told him about it.

Bukhari 45.687

---- end of excerpt ----

Having critics killed is an example set by Muhammad that has not been lost on his supporters to this day.

Muslim protesters march towards the Danish embassy in London



The Ottawa Citizen, Saturday February 6, 2006

Other important business conducted by God's spokesman, the night of Mecca's surrender, included clearing the Ka'ba of idols.

Narrated Abdullah:

When the Prophet entered Mecca on the day of the Conquest, there were 360 idols around the Ka'ba. The Prophet started striking them with a stick he had in his hand and was saying, "Truth has come and Falsehood will neither start nor will it reappear."

Bukhari 59.583

The next day, after he had complete control of their city, the Prophet went back on his word. He told the now defenseless Meccans that his previous assurances were entirely the devil's doing. Satan had intruded on his conversations with God the previous night, and in the morning Allah had set him straight. Al-Lat, al-Uzza, and Manat were history and the verses stricken from the Koran.

22:52 We have not sent a Messenger or Prophet before you but when he recited the Devil would intrude into his recitation. Yet Allah annuls what the Devil had cast. Then Allah establishes His Revelations. Allah is All-Knowing and Wise.

How could the Devil do that? Because God let him!

22:53: So as to make what Satan casts a temptation to those in whose hearts there is a sickness, and to those whose hearts are hard. The wrongdoers are indeed in profound discord!

Allah had always been incensed that anyone would associate Him with females whether they be goddesses, daughters, even angels.

53:19 Have you, then, seen al-Lat and al-'Uzza?

53:20 And Manat, the third one, the other?

53:21 Do you have the male and He has the female?

53:22 That indeed is an unjust division.

16:57 And they ascribe to Allah daughters [glory be to Him!], but to themselves what they desire (sons).

192 Women's Bizarre Embrace of a Religion that Hates Them

16:62 And they ascribe to Allah what they themselves dislike (daughters). Their tongues utter the lie that theirs will be the best reward. There is no doubt that the Fire awaits them, and that they will be left [there].

17:40 Has your Lord, then, favoured you with sons and taken to Himself females from among the angels? Surely, you are uttering a monstrous thing.

53:27 Those who do not believe in the Hereafter will surely give the angels the names of females.

The Meccans asking to continue worshipping His alleged daughters may have been an irresistible opportunity for Allah to put an end to it, once and for all, with their worshippers at His spokesman's mercy.

The denial of the existence of al-Lat, al-Uzza, and Manat marked the end of the Arab civilization and the freedom that Arab women enjoyed until the Muslim conquest of their home. One woman did object to losing her freedom. From *Remembering Uzza*:

Bob: Was collecting the Zakat the first thing the Prophet did after the believers took over Mecca?

Uzza: No. The first thing Muhammad did was to take away a Meccan woman's right to choose.

Archie: The man had his priorities.

Uzza: At a special ceremony, he had the women of Mecca pay him homage and promise, among other things, not to commit adultery.

Gerry: Why bring up adultery at this time?

Uzza: The women of Mecca slept around. That was not a secret, and Hind was no exception.

Bob: And their husbands were okay with this? They did not have them stoned to death?

Uzza: They may not have always approved, but most of the pre-Islamic Arabs, especially the fun-loving, tolerant people of Mecca, were not barbarians.

Archie: Who is this Hind person?

Uzza: Sorry, she was the wife of Abu Sufyan. She was the only woman, among those assembled with the men of Mecca to hear their conqueror deliver his instructions to cover their hair and face and to swear to stop "fornicating" with other than their husbands, to rise and ask him if it was possible for a free woman to commit adultery.

Bob: What did she mean by that?

Uzza: Like the free married men of Mecca, who slept with other women, she may have felt that a free woman was entitled to do the same; it was her choice and many of the fair-minded men of Mecca, before Islam, seemed to agree. How I love that woman.

Bob: Because you like to sleep around?

Uzza: NO, and if I did, it is no one's business but my own. No, it is because she defended women's rights when they were threatened, unlike the women of today who see covering their features as empowering them, when it is about empowering men who, like Muhammad, would tell them what to wear, what to do and with whom they can do it with. Sometimes I hate my sex.

Archie: You and the Prophet.

Hind stood up to a misogynous, thin-skinned, cold-blooded murderer who would control every aspect of her life. It is both unfortunate and a looming disaster for Western Civilisation that there are not more women like Hind. Instead, we are increasingly treated to hijabed (sic) apologists for a deeply flawed human being: women who choose to readily serve as propagandists for a man and a religion that hates them.

The Irrational on Parade

A woman's level of commitment to the irrational is there for all to appreciate in what she wears in public, with the hijab and the shayla representing the mildest—but still not to be dismissed devotion—and the niqab and the burqa the most intense and uncompromising. These observations do not apply to countries like Afghanistan where what a woman wears may have nothing to do with the depth of her religious convictions but simply a way of surviving another day.

Head coverings worn by Muslim women



The Assyrians, more than 4,000 years ago, were one of the first, if not the first, to require women to veil themselves. It had nothing to do with piety or modesty but to distinguish themselves from respectable women who did not practice the world's oldest profession. Head coverings for early female believers, like for all desert dwellers, including men, provided protection from a blazing sun and swirling sand when the wind blew. God, on His spokesman's insistence, extended the use of the veil for women when they answered the call of nature with men in the vicinity doing the same. In populated areas that

meant public latrines where a low wall usually separated the sexes. In fact, until Muhammad made it official, his wives did not even bother to cover their hair, let alone their face, when using a public latrine near their home, including Sauda, whose complaint about his mischievous friend Umar got her husband thinking.

Narrated Aisha:

The wives of the Prophet used to go to Al-Manasi, a vast open place (near Baqia at Medina) to answer the call of nature at night. Umar used to say to the Prophet "Let your wives be veiled," but Allah's Apostle did not do so.

One night Sauda bint Zam'a the wife of the Prophet went out at Isha time and she was a tall lady. Umar addressed her and said, "I have recognized you, O Sauda."

He said so, as he desired eagerly that the verses of Al-Hijab may be revealed. So Allah revealed the verses of "Al-Hijab."

Bukhari 5.148

Umar continued to tease Sauda. What was Muhammad to do, forbid his wives from leaving the house to relieve themselves?

Narrated Aisha:

Sauda (the wife of the Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So Umar bin Al-Khaṭṭāb saw her and said, "O Sauda! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out."

Sauda returned while Allah's Apostle was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, "O Allah's Apostle! I went out to answer the call of nature and Umar said to me so-and-so."

Then Allah inspired him (the Prophet) and when the state of inspiration was over and the bone was still in his hand as he had not put in down, he said (to Sauda), "You (women) have been allowed to go out for your needs."

Bukhari 60.318

Umar's intrusiveness has not only made life difficult for women to this day—such as getting stoned for having sex with a man who did not

have God's stamp of approval—but for ordinary Muslims who might enjoy a glass of wine with dinner. Umar ibn al-Khattāb was what we would call a reformed alcoholic. He used his influence with his good friend Muhammad, to whom he gave his teenaged daughter Hafsa to cement their friendship, to get Allah to ban alcoholic beverages altogether. It took two tries, but he eventually got his way with God who, initially, only wanted His worshippers not to show up for prayers drunk.

The most bizarre revelations in the Koran are those concerning wine: the different verses progressively leading to its interdiction are in response to Umar asking God to clarify what He means. Exegetes tell us that Umar ardently wished that wine be explicitly prohibited by a revealed truth: "Dear God," he said, "show us what we must do concerning wine. It makes us lose both our mind and our money." It was then that God revealed: "O believers, do not approach prayer while you are drunk, until you know what you say!" (4:43)

Umar is completely unhappy with God's response when Muhammad reads him the verse; the prohibition against wine is not explicit enough as far as he is concerned. As if to satisfy Umar, the exegetes tell us, in all seriousness, God sends down another revelation: "They ask you about wine and gambling, say: "In both there is great sin and some benefit for people. But the sin is greater than the benefit." (2:219)

It's still not enough for Umar; he wants wine explicitly prohibited. It is then that a third revelation is received: "The Devil only wishes to stir up enmity and hatred among you, through wine and gambling, and keep you away from remembering Allah and from prayer. Will you not desist, then?" (5:91)

This time Umar appears satisfied: "Very good! I now consider the matter settled."

Hela Ouardi, *Meutre à la mosquée*, Albin Michel, 2021, p. 55-56 (my translation).

Getting back to the verse of All-Hijab referenced in the first hadith; Islamic scriptures are notoriously contradictory and confusing in some places, especially hadiths as can be expected in hearsay recollections passed on from one generation to the next of what Muhammad had

said two hundred years earlier. For example, the verse of Al-Hijab invites women to “guard their private parts” and to “drape their bosom with their veil,” not their face or hair.

24:31 And tell the believing women to cast down their eyes and guard their private parts and not show their finery, except the outward part of it. And let them drape their bosoms with their veils and not show their finery, except to their husbands, their fathers, their husbands’ fathers, their sons, the sons of their husbands, their brothers, the sons of their brothers, the sons of their sisters, their women, their maid-servants, the men-followers who have no sexual desire, or infants who have no knowledge of women’s sexual parts yet. Let them, also, not stamp their feet, so that what they have concealed of their finery might be known. Repent to Allah, all of you, O believers, that perchance you may prosper."

Muhammad was fascinated with breasts. He would play with them when his wives were experiencing their menses and everything below the waist was haram.

Narrated Aisha:

The Prophet and I used to take a bath from a single pot while we were Junub. During the menses, he used to order me to put on an izar (dress worn below the waist) and used to fondle me.

Bukhari 6.298

For God’s spokesman, it was the sight of jingling breasts, not a woman’s hair, that caused men to experience spontaneous erections along with a desire to have illegal intercourse should they not be wedded to the cause of their arousal. The veil, and Allah’s interdiction against women stamping their feet “so that what they have concealed of their finery might be known” is meant to conceal a woman’s breasts and their tendency to jiggle when the owner is in motion or doing what we might call rhythmic dancing-in-place and catch the attention of males other than her husband.

Corsets, a 14th century invention, and the modern bra which 500 years later replaced that means of support for a woman’s upper body’s jiggly parts have, more or less, alleviated this danger. If corsets and bras have eliminated the need for bosom-covering veils, could the same not be

said for the hijab and niqab with the widespread availability of women-only public restrooms?

The revelation about the veil follows Allah's outburst against people who thought His spokesman a cuckold after Muhammad's child bride, Aisha, got lost in the desert and was found by a young man who brought her back the next morning. Following is the opening salvo (for all the revelations I invite you to read *Women and the Koran - A Child Bride's Indiscretion*, Boreal Books).

24:11 Those who spread the slander (against Aisha, wife of the Prophet, according to the commentators) are a band of you. Do not reckon it an evil for you; rather it is a good thing for you. Everyone of them will be credited with the sin he has earned, and he who bore the brunt of it shall have a terrible punishment.

24:12 Would that the believers, men and women, when you heard it (the slander) had thought well of themselves saying: "This is manifest slander!"

24:13 And would that they had brought forth four witnesses [to vouch for it]! But since they did not bring any witnesses, those are, in Allah's sight, the real liars.

24:14 And but for Allah's Bounty to you and His Mercy, in this world and the next, you would have been visited, due to your chatter, by a terrible punishment.

The demand that husbands make of their wives to conceal their identity when venturing outside the home, with or without them, has nothing to do with modesty or piety and everything to do with their own insecurities, or should I say Muhammad's.

The *Verse of the Veil* is often confused with the *Verse of the Curtain*. The *Verse of the Curtain* was revealed on the night of Muhammad's wedding to his former daughter-in-law, Zaynab b. Jahsh, when uninvited guests kept showing up at his home after the wedding feast, overstaying their welcome.

Narrated Anas bin Malik:

When Allah's Apostle married Zainab bint Jahsh she was with him in the house and he prepared a meal and invited the people (to it). They sat down (after finishing their meal) and started chatting. So the Prophet went out and then

returned several times while they were still sitting and talking.

So Allah revealed the Verse: "O you who believe! Enter not the Prophet's houses until leave is given to you for a meal, (and then) not (so early as) to wait for its preparation ...ask them (*his wives*) from behind a screen." (33:53)

So the screen was set up and the people went away.

Bukhari 60.315

33:53 O believers, do not enter the houses of the Prophet, unless you are invited to a meal, without awaiting the hour; but if you are invited, then enter; but when you have eaten, disperse, without lingering for idle talk. That is vexing to the Prophet who might be wary of you, but Allah is not wary of the truth. If you ask them (the wives of the Prophet) for an object, ask them from behind a curtain. That is purer for your hearts and theirs. You should never hurt the Messenger of Allah, nor take his wives in marriage after him. That is truly abominable in the sight of Allah.

For many women who wear the niqab, it is analogous to what convert Warda Naili calls "my portable curtain." Revelation 33:53 is also famous for Allah warning Muhammad's surviving wives not to marry another man after His spokesman's passing thereby, making His ultimate mouthpiece out to be a jealous and controlling husband who would seek to influence his young widows' life from beyond the grave. For Muslim women, having sex with a man other than their husband is flirting with a gruesome death and risking spending an eternity on fire in the depth of Allah's Hell. The interdiction against taking "his wives in marriage after him" is equivalent to condemning Muhammad's mostly young widows to never enjoying being intimate with a man again after his passing.

Wives of Muhammad - Zaynab b. Jahsh

(Abbreviated from *From Merchant to Messenger*, Boreal Books)

Muhammad walked in on his daughter-in-law Zaynab, who was then married to his adopted son Zayd, when she was almost naked and just had to have her. Zaynab was a cousin of Muhammad, the daughter of his paternal aunt Omayma. Barnaby Rogerson, author of *The Prophet Muhammad - A Biography*, writes that "Zayd soon divined that

200 The Irrational on Parade

Muhammad had become entranced by Zaynab's beauty and at once offered to divorce his wife."

Marrying your son's former wife was taboo. It did not matter if he was adopted; the same ethical and moral restrictions applied as to a natural-born son. Shortly after Zayd's offer to part with his wife in favour of the man he considered his father, Revelation 33:5 was received changing the status of adopted sons, from sons to 'brothers in religion' thereby eliminating the taboo.

33:4 Allah did not create two hearts within the breast of any man; and He did not make your wives, whom you compare to your mothers' backs; and He did not make your [adopted] sons your sons in fact. That is your own claim, by your words of mouth. Allah speaks the truth and He guides to the Right Path.

33:5 Assign them to their own fathers. That is more equitable in the sight of Allah; but if you do not know their real fathers, then they are your brothers in religion, your adopted fellow Muslims. You are not at fault if you err therein; but only in what your hearts intend. Allah is ever All-Forgiving, All-Merciful.

With that technicality out of the way, Allah formally gave Zayd's former spouse to Muhammad.

33:37 Then, when Zayd had satisfied his desire for her, We gave her to you in marriage; so that the believers should not be at fault, regarding the wives of their adopted sons, once they have satisfied their desire for them. For Allah's Command must be accomplished.

Before Revelation 33:5, Arab fathers made no distinction between adopted sons and those they had fathered. The revelation changing the relationship between adopted sons and their surrogate parent, so that Muhammad could add his cousin and former daughter-in-law to his collection of wives, concubines, and slave-girls, has been interpreted to mean that Islam is against Western style adoption, resulting in an untold number of children in the Islamic world who have no one living they can call father.

Demoting adopted sons to "brothers in religion", or the equivalent of someone for whom you provided free room and board, not only made

their wives, upon divorce, eligible to be taken in marriage by their “adoptive” father, but also disinherited them.

Narrated Aisha:

Abu Hudhaifa, one of those who fought the battle of Badr with Allah's Apostle, adopted Salim as his son and married his niece Hind bint Al-Wahd bin Utba to him and Salim was a freed slave of an Ansari woman.

Allah's Apostle also adopted Zaid as his son. In the Pre-Islamic period of ignorance the custom was that, if one adopted a son, the people would call him by the name of the adopted-father [from] whom he would inherit as well, till Allah revealed: "Call them (adopted sons) By (the names of) their fathers." (33:5)

Bukhari 59.335

---- end of excerpt ----

Some revelations meant to accommodate Muhammad’s sexual proclivities were relatively benign—unless, of course, you are the spouse a husband overlooks when it comes to sex.

Muqawqis, hoping to mollify Muhammad after receiving his letter threatening an invasion of Egypt, sent him a tribute that included two sisters: Sirin (also spelt Shirin) and Mariya.

From Muqawqis

I read your letter and understood what you have written. I know that the coming of a Prophet is still due. But I thought, he would be born in Syria – I have treated your messenger with respect and honor. I am sending two maids (Maria al-Qibtiyya and her sister Sirin) for you as presents. These maids belong to a very respectable family amongst us. In addition I send for you clothes and a Duldul (steed) for riding. May God bestow security on you.

God’s spokesman chose Mariya and gave her sister to his scribe Hasan b. Thabit. He spent a lot time with Mariya, which made his other wives jealous.

Relations between Mariya and the wives reached a theatrical pitch as we see from the following hadith:

202 The Irrational on Parade

The Messenger of Allah was alone with his slave girl Mariya in Hafsa's room. The Prophet came out and she (Hafsa) was sitting at the door. She said: 'Messenger of Allah! In my room and on my day!' She said: 'I will not accept it without you swearing an oath to me.'" So he said, 'By Allah I will never touch her.'

Kahn, Tamam, *Untold: A History of the Wives of Prophet Muhammad*, Monkfish Book Publishing, 2010.

God would send a revelation, Verse 66:2, nullifying the promise Muhammad had made to Hafsa.

66:1 O Prophet, why do you prohibit what Allah has made lawful to you, seeking thereby the good pleasure of your wives? Allah is All-Forgiving, Merciful.

66:2 Allah has prescribed to you the absolution of your oaths. Allah is your Master and He is the All-Knowing, the Wise.

God not only absolved Muhammad of his oath to Hafsa, but in another revelation, told him it was okay to change his coitus rotation, including reinstating a wife he had 'cut off' or taking another woman to bed other than the one scheduled for intercourse.

33:51 You may defer any of them you wish, and take in any of them that you wish or any that you may have cut off. So you are not liable to reproach, For thus it is more likely that they will be delighted and will not grieve, but be content with what you have given each one of them. Allah knows what is within your hearts; and Allah is All-Knowing, Clement.

Before Mariya, Muhammad observed a strict schedule of servicing each of his wives in turn, except for Sauda, the oldest, who permanently gave up her turn knowing that her husband preferred sex with someone younger making it less likely he would divorce her to get her out of the rotation.

Allah's involvement in Muhammad coitus schedule was the last straw for Aisha, who told her husband that God seemed to be always at the ready to fulfill his 'wishes and desires'.

Narrated Aisha:

I used to look down upon those ladies who had given themselves to Allah's Apostle and I used to say, "Can a lady give herself (to a man)?"

But when Allah revealed: "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily)." (33:51)

I said (to the Prophet), "I feel that your Lord hastens in fulfilling your wishes and desires."

Bukhari 60.675

That the hijab, and its add-on, the niqab, went from a requirement for women who traded sex for money, to concealing a woman's identity when having to share a public latrine with men to a sign of piety or modesty is quite extraordinary.



Much of the obsession with what believing women wear in the West can be traced to an accused serial rapist by the name of Tariq Ramadan. A Charlie Hebdo cover ridiculed the defence of his actions with a caption “JE SUIS LE 6E PILIER THE L’ISLAM”, I am the sixth pillar of Islam.

The charismatic salafist scholar, Oxford University professor and lecturer on everything Islamic is probably most responsible for Muslim women and girls modeling the irrational wherever they happen to be in the rational world that would treat them as equal. The man accused of raping young women who sought his counsel, in writings and lectures exhorted believing women living in the West to “invade” the public space wearing Islamic head coverings as a way of promoting everywhere a religion that hates them!

It was Tariq Ramadan's mother, Wafa al-Banna, the daughter of Hassan al-Banna, the founder of the Muslim Brotherhood, who instructed her son in the salafist theology which guides the actions of Islamic State

204 The Irrational on Parade

and that her son would see propagated worldwide, assisted by the non-threatening example of females on parade to conceal the encroachment on the secular of a brutal, uncompromising religious ideology.

What started as a headpiece worn by prostitutes has morphed into an irrationality that begets its own hysteria.

New York to Pay \$17.5 Million for Forcing Removal of Hijabs in Mug Shots *New York Times April 5, 2024*

New York City has agreed to pay \$17.5 million to settle a lawsuit filed by two women who said their rights were violated when they were forced to remove their hijabs before the police took their arrest photographs.

The financial settlement filed on Friday, which still requires approval by Judge Analisa Torres of U.S. District Court for the Southern District of New York, is the latest development in the class-action lawsuit filed in 2018 by Jamilla Clark and Arwa Aziz, two Muslim women who said they felt shamed and exposed by the police officers' actions.

"When they forced me to take off my hijab, I felt as if I were naked; I'm not sure if words can capture how exposed and violated I felt," Ms. Clark said in a statement. "I'm so proud today to have played a part in getting justice for thousands of New Yorkers."

In *Choreographing the Irrational* I wrote that "By tying the irrational to the performance of a sequence of prescribed movements in unison and familiar phrases repeated as one Muhammad achieved three objectives that are central to the success of Islam or any militant organization: indoctrination, visibility and discipline." Today, believing women's head and face coverings brings more visibility to Islam than does prayers. That it was never meant as a sign of piety or modesty does not matter.

Ayaan Hirsi Ali has argued that the hijab is a way for Muslim women to advertise their superiority over non-Muslim men and women. She said it was not unlike the swastika of the Nazis. For them it was a symbol of their superiority as a race. As for the hijab wearer, it is a symbol of their superiority as believers.

The next campaign, which has already achieved a measure of success in English Canada, is believing women being allowed to teach

vulnerable children festooned with the head and face coverings that serve as a testament as to their superiority and their commitment to the irrational. In *Remembering Uzza - If Islam Was Explained To Me in a Pub I speculate about its impact.*

Archie: When a god, if you believe it was a god, with a religion to sell chose a salesman to get it done, He obviously knew what He was doing.

Uzza: Muhammad was not a salesman; he was a merchant!

Archie: Same diff!

Uzza: It was this inspired choice of a person who knew how to take advantage of humanity's cupidity and fears that ensured Islam would be the success that it is today. Muhammad, before he discovered that he had been chosen to speak on God's behalf and implement His agenda, was a merchant, a very successful merchant. He and his Mentor understood advertising before advertising as we know it was understood. They understood how you create brand loyalty and how you get your brand out there; from using women as billboards to houses of worship as imposing monuments to the awesomeness of your brand, visible from almost anywhere.

Bob: By billboards, you mean by the way they dress?

Uzza: Yes.

Archie: They even allowed these billboards in schools. Teachers are role models. My daughter came home from school the other day and asked if she could wear a mask like one of her teachers because good girls cover their face and hair in public.

Bob: NO THEY DON'T!

Allah, in choosing a merchant to deliver his ultimate message on how He wanted to be worshipped and how we should behave if we wish for Him to grant us Paradise, chose well. Muhammad practically invented modern marketing from his point-based reward system to getting your brand out there, with women as billboards for a religion that hates them. They would recreate in the West the same hopeless situation for young women as in the Prophet's household and in much of the world where the rule of law is Islamic.

Allah warned His spokesperson's wives not to give any indication of their feeling of despair by using abject, i.e., disheartened, gloomy speech. As to the "sickness" in the following verse, it may just have been young men whom, upon hearing the girls discuss their hopeless situation, expressing the hope that Muhammad might set some of them free to their benefit.

33:32 O wives of the Prophet, you are not like any other women. If you are God-fearing, do not be abject in speech, so that he in whose heart is a sickness may covet you, but speak in an honourable way.

Fourteen hundred years later, women who live in countries where they are free to choose, exhibiting no self-respect, choose to dress and behave according to instructions communicated by a misogynous deity to a middle-aged man looking for ways to maintain order in his harem. A telling example involving two of his teenaged wives follows.

A Taste of Honey

(Abbreviated from *Women and the Koran*, Boreal Books)

Muhammad conveys to one of his wives, in secrecy, that he has eaten some honey. She later reveals the secret to another of his wives who also happens to be her best friend. Allah, who sees and hears all, tells on them. It is an infantile tale that could easily have been dismissed if Allah had not chosen this opportunity to reveal what He considers the perfect wife. For some reason, He divulges only a portion of what He has overheard, which Muhammad then repeats to an incredulous spouse.

66:3 And when the Prophet confided to one of his wives a certain matter (his eating of honey); and she divulged it, and Allah disclosed it to him too, He made known part of it, but withheld the other part. Then, when he told her about it, she said: "Who told you this?" He said: "The All-Knowing, All-Informed told me."

God suspects a conspiracy. To put an end to the gossip, He informs the two wives, again via His spokesman, of the formidable force allied against them: His Eminence, the mighty Gabriel, the righteous of believers and all the angels support Muhammad. This has to be about more than one wife telling another that their husband-in-common has

eaten some honey, for Allah to put His own considerable prestige on the line to silence the two women.

66:4 If you two (the two wives of the Prophet) repent onto Allah, then your hearts will have certainly inclined; but if you band together against him, then Allah is his Master. Gabriel, the righteous among the believers and the angels thereupon are his supporters, too.

Then the really big threat—divorce—which Muhammad implies the god for whom he speaks is in favour, and may replace them with better wives.

66:5 Perhaps, his Lord will, if he divorces you, give him in exchange wives better than you, submissive, believing, obedient, penitent, devout, fasting, either previously married or virgins.

Do you measure up?

Allah follows up his instructions about how wives should behave with the usual threat about burning to a crisp those who don't scrupulously follow His instructions.

66:6 O believers, guard yourselves and your families against a Fire whose fuel is people and stones; its overseers are harsh, terrible angels who do not disobey what Allah commands, but will do what they are commanded.

It was later revealed by Umar, the second successor of Muhammad as leader of the believers, that the two spouses God tried to intimidate were teenaged wives who were not averse to pranking the old man.

Narrated Abdullah bin Abbas:

I had been eager to ask Umar about the two ladies from among the wives of the Prophet regarding whom Allah said (in the Qur'an saying): If you two (wives of the Prophet namely Aisha and Hafsa) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet likes) (66:4), till [I] performed the Hajj along with Umar (and on our way back from Hajj) he went aside (to answer the call of nature) and I also went aside along with him carrying a tumbler of water. When he had answered the call of nature and returned, I poured water on his hands from the tumbler and he performed ablution.

I said, "O Chief of the believers! Who were the two ladies from among the wives of the Prophet to whom Allah said: 'If you two return in repentance (66:4)?"

He said, "I am astonished at your question, O Ibn Abbas. They were Aisha and Hafsa."

Bukhari 43.648

---- end of excerpt ----

Unfortunately, in another pranking of their husband-in-common, the two teenagers ruined the life of a gullible twenty-year-old (est.) that the then sixty-one-year-old Muhammad acquired after concluding a treaty with her tribe. The young woman may not have been familiar with Islam's formula that allowed a husband to divorce a spouse, whose company he no longer cared for, by simply repeating, in her presence: "I divorce you."

[Aisha and Hafsa] dared to persuade her that repeating those words for the divorce formula [on the night of her nuptials] would make the Prophet love her more. He, of course, heard the formula as powerful repudiation and sent her away although she protested that she had been tricked. She was from that time considered married and so bound not to marry another man (33:53 ...You should never hurt the Messenger of Allah, nor take his wives in marriage after him. That is truly abominable in the sight of Allah)... no one sought to marry her, and she was not seen by anyone except relatives until her death...she died disconsolate."

Kahn, Tamam, *Untold: A History of the Wives of Prophet Muhammad*, Monkfish Book Publishing, 2010.

Getting the Kids Hooked on the Irrational

Teach your children well
Children are our future
Teach them well and let them lead the way

Greatest Love of All by Whitney Houston
Lyrics by Michael Masser and Linda Creed



22

It is both a truism and a cliché that children are the future, and that future will be shaped in the classroom whether that classroom is a

²² Photographed at a protest in Sydney, Australia on September 15, 2012 against a film about Muhammad. Image may be subject to copyright. Identity of the children obscured by author.

210 Getting the Kids Hooked on the Irrational

madrassa in Pakistan or a god-free public school like you find in the West. The Western non-denominational school system is both the strength and the Achilles' heel of our democratic collective. The strength can be found in schools where children are still taught that the human journey is a journey in the pursuit of knowledge through scientific inquiry and critical thinking; each generation responsible for taking that additional step in the direction of an elusive, ultimate truth which, if ever discovered, would mean the end of the human journey as we know it.

The empirical pursuit of knowledge about our universe and our place in it, a gift from the Greeks of antiquity rediscovered during the Renaissance and the period known as the Enlightenment, is facing a serious challenge from those who believe that this wrong-headed pursuit ended thousands of years ago when the shaper of the universe himself revealed all we need to know about everything to a favoured few. They would have us now simply sit back and wait for the promised reward of a make-believe afterlife for our uncritical acceptance of what these self-proclaimed mouthpieces for the alleged creator of everything insist are immutable truths.

Of the followers of these ancient questionable transmitters of revealed truths, those of the *Prophet Muhammad* have been the most uncompromising in attacking the Achilles' heel of the public school system: its openness to any subject of enquiry.

Most religions, Islam being the most insistent, would like nothing better than to transform classrooms into centres of religious indoctrination. Organized religion is not unlike a modern corporation that wants to successfully market a product. Just like modern business leaders, from the hamburger to the sugared water peddlers, religious leaders know that the best time to get the consumer to buy into their message, their product, is to get them hooked on their brand while that consumer is still a child, or an adolescent in an environment that will make them more receptive, indeed captive, to their advertising.

The secular public school system, in the main, teaches children and young people to think for themselves. Religious schools teach students to let a god do much of their thinking for them. Can democracy, let alone humanity, survive generations raised to blindly accept specious conclusions as to the meaning of life and the need to worship and obey

an invisible fickle friend in the sky who communicates through favoured human intermediaries?

If children are not exposed to and learn to appreciate the values inherent in a secular, democratic society free from religion's nefarious influence, then religion will return with a vengeance and all we be lost and that is what is happening in large parts of Canada.

The American and French Revolutions brought some measure of protection for children from adults wishing to bring their conflicting religious ideologies into the classroom by banning most religious instruction in public schools. After more than a hundred years of relative calm in Western classrooms, with a focus on learning and the development of critical thought (religion's nemesis), Islam wants back in and will not take "no" for an answer and weak governments like Canada, who can't say no to a bully, are happy to let them compromise what good men and women died for.

One of the ways Islam seeks to reach children during their formative years is by insisting that teachers who believe in revealed truths, as opposed to those discovered through scientific inquiry and supported by empirical evidence, be allowed to advertise their preference for the proof-free kind to those who, because of their age, cannot help but look up to them and trust them.

The argument whereby mere exposure to certain ideas does not lead to coercion, since the individual is capable of critically judging such ideas, is undoubtedly true in the case of adults, but much less so in the case of young children. That these ideas are presented to the children in the public school inevitably makes the children think that the school approves [of] them.

José Woehrling, Law Professor, University of Montréal

France passed a law, in the face of mainly Muslim opposition, forbidding *conspicuous* religious symbols (Islamic scarves, Jewish skull caps, Sikh turbans, large Christian crosses, etc.) in public classrooms. The French-Speaking province of Québec, to the consternation of English-Canada which has no such prohibition, passed a similar law, *Bill 21 - An Act respecting the laicity of the State*. Almost immediately the English media and Muslim associations made the now ubiquitous accusation of racism, that the Bill disproportionately affected visible minorities. It does not, of course! Christians in general, and Catholics in

212 Getting the Kids Hooked on the Irrational

particular, if they ignored their scriptures' admonition to give Caesar his due, would be the most affected.

Matthew 22:21 Render unto Caesar the things that are Caesar's, and unto God the things that are God's.

This phrase defines the relationship between Christianity and the State as two separate jurisdictions. Islam makes no such distinction. Islam will not acknowledge Caesar's role, except as a subservient in the management of human affairs.

33:36 It is not up to any believer, man or woman, when Allah and His Messenger have passed a judgement, to have any choice in their affairs. Whoever disobeys Allah and His Messenger have gone astray in a manifest manner.

The accusation of racism, whenever there is an attempt to limit Islam's influence, is designed to obscure the fact that the fight that is being waged everywhere a separation of Church and State still exists, is about Islam having a God-given right to be omnipresent and the State powerless to intervene. Those who refuse to grant Caesar his due would have you believe that it is a matter of human rights. It isn't! It is a matter of jurisdiction.

If we are to have any hope of impeding the triumph of the irrational, it is imperative that we stop the passive proselytising to a captive, receptive audience of school children in an ostensibly secular learning environment. Both passive and active pedagogical proselytisers seek the same outcome: getting the kids hooked on religion before they know any better. You cannot be an advocate of one and an opponent of the other. Passive classroom proselytisers cannot avoid becoming the active kind when they are inevitably asked, for example, by naturally curious children why they don't show their hair, not to mention their face.

The Battering Ram

Supreme Court reaffirms religious liberty in Canada (but not Quebec). Court upholds the right of Muslim students to pray at Calgary private school *National Post, March 28, 2024*

This was after two Muslim students deliberately enrolled in a private nondenominational school then appealed the school's decision to stand by its Charter and not make an exception for the uber religion and provide them with "a space to pray."

61:9 It is He Who sent His Messenger forth with the guidance and the religion of truth, to make it triumph over every religion.

Islam had only been moderately successful in English-Canada—Toronto area schools mostly—in using prayers as a battering ram to breach the wall that used to exist between Church and State in Canada’s public school system until the Supreme Court of Canada stepped in with its superior powers and completely obliterated it on its behalf.

The Supreme Court ruled that, not only public schools boards must bow to the demands of a religion that does not recognize the separation of Church and State, but private nondenominational schools as well. It interpreted the Canadian Charter of Rights’ guarantee of freedom of religion as being preponderant to any other rights, even what many people believed was a right to be free from religion that the secular public school system made possible.

You should be able to make out the all caps threat "RESPECT EXISTANCE OR EXPECT RESISTANCE" on the back of the garment of the woman in the foreground. The Arabic is assumed to make the same threat, and not contain any deliberate typos.



Threats in English-Canada are no longer necessary as all provinces, except the province of Québec have agreed, not only to allow believers to interrupt their studies to pray but also to provide them with the space to do so as required by the Supreme Court decision.

With its far-reaching decision, the Court not only betrayed the wishes of a majority of Canadians but of a significant minority of Muslim Canadians as well. In a 2016 Environics' Survey of Muslims in Canada, 25 percent said NO when asked "Should Muslims in Canada have the right to pray in public schools?" The Court's ruling means that religion can be omnipresent and there is nothing the State can do about it. The ruling is a tremendous victory for Islam.

In rendering its decision, the Court also abandoned an immigrant community that was accused of racism—an accusation that Islam usually reserves for people with light complexions—because they did not care to see their schools transformed into madrassas. Not being practitioners of a religion with a tradition of violence when denied, their appeal that public schools remain prayer free was ignore.



A Muslim student of the school where the protest was held, with the fawning approval of his mother writing in Canada's newspaper of record, made the same accusation, that it's white people who object to prayers in schools, and should they complain they will be violently dealt with by non-white students. Is Islam trying to start a race war? It's in the last paragraph.

Why police now attend my son's Muslim prayer space at school by Shirren Ahmed, Globe and Mail, Apr. 26, 2017

My eldest son is in Grade 11 and attends Jummah at his high school (Peel school district). On Fridays, he gets up early, showers and wears clean clothes, usually jeans and a shirt that does not require ironing. Some weeks he is the khateeb, the person who delivers the sermon (or khutbah). He loves it

and I am happy he has an opportunity to practice his faith in a safe space ...

I never thought these Friday rituals would become a trigger for self-proclaimed secularists and I certainly never expected that Jummah would become a reason to manipulate and terrorize children....

When I wondered aloud if he'd consider not going to Jummah, he paused for a nanosecond before snorting at my suggestion.

“Stop going to Jummah? Seriously? Nah.”

“Mama,” he said, looking me square in the eyes, “if a guy came to our Jummah and started spewing hate and being violent, he would literally have 300 brown and black kids jump at him.”

South Asian children, brown kids, are the majority at the school in question and the most visible and vocal protestors against the attack on the secular public school system were undoubtedly their parents or relations. Another school board that chose to ignore the wishes of the majority to placate an intolerant, vocal growing minority was the Toronto School Board, Canada's largest. Toronto's Valley Park Middle School transformed the student cafeteria into the equivalent of a mosque for the purpose of Friday services.



216 Getting the Kids Hooked on the Irrational

In the photograph, boys are in the front. In the back, separated by benches, are girls, and still further back are girls who are not praying, for there is no point, it's their time of the month as Allah will not listen to females who are menstruating, and expects them to be kept as far away as possible from those worshipping his Almightyness.

Only males are allowed to preach and lead the reward seekers in prayer, unless it's an all-female assembly and a member of the superior gender is not available.

Non-Muslim students can be expected to be drawn to that demeaning spectacle next door by the choreography and the loud worship and preaching. Parents worry about what their children will pick up on the street; they should not have to worry what they may pick up at school.

Not to be overlooked is the significance of the Friday prayers and sermon. I will let Uzza, of *Remembering Uzza* fame, explain.

Uzza: By accommodating prayers and Friday worship within the secular school system, the West made a mockery of a secular education. Everyone within ear shot was exposed to the bombardment of the word of God and to the Islamist's credo articulated by Al-Qaeda: "Any study beside that of the Quran is a distraction, except the Hadith and jurisprudence in the religion. Knowledge is what He narrated to us, and anything other than that is the whispering of the Satan."

Archie: That, and angels as beheaders at the battle of Badr is enough to convince me that Islam has it backwards. Either devils are the good guys or, if you believe in the nonsense of what you call revealed truths, the Koran is the work of the Devil to make angels, and all that is good, bad.

Gerry: Timothy Findley made more or less the same argument in *Not Wanted on the Voyage*, about the devils and their leader Lucifer being the good guys who lost the battle with the bad guys, Yahweh's angels, which is why there is so much misery in the world. Findley died an old celebrated author. I doubt you will live to a ripe old age, Archie, if you insist the Koran has it backwards.

Archie: I know. Findley was lucky to live at a time before freedom of expression had to be god-friendly "or else!"

Bob: Don't you mean Satan-friendly?

Archie: Shut up!

Uzza: It does not matter, Archie. What matters is that the believers not only succeeded in getting governments to enforce, to use your expression, “god-friendly freedom of expression,” but to make everywhere welcoming of Allah including what had previously been a god-free zone, the secular public school. In doing so, it downgraded reason in favour of dogma, thereby making its eventual triumph over reason a foregone conclusion.

Gerry: Whitney Houston said it best in song: “Teach your children well and let them lead the way.” But we didn’t do that, did we; teach them well?

Uzza: From an Islamist's point of view, we did very well!

...

Bob: Prayers are prayers. Big deal! I still don’t understand what saying prayers in school have to do with believers wanting to take the unbelievers' heads off.

Uzza: In Islam they are a big deal for the believers and should be an even bigger deal for unbelievers, for the prayers are mainly about them, including killing them. Prayers in Islam involve repeating verses from the Koran that reek of hatred for unbelievers and which appear on almost every page of what is a short holy book, by holy book standards, at about 1/10 the size in words of the Bible. You are about to be literally smothered by a religion that tolerates no equal and you do not even know the significance of its most basic rituals: the daily prayers and the Friday sermon.

Bob: Sorry I asked.

Gerry: What about the sermon?

Uzza: The sermon can be in whatever language.

Gerry: At least that part everyone can understand.

Uzza: Not always. Remember the Alamo?

Bob: Uzza, you've had too much to drink.

Uzza: “Remember the Alamo” was a way of reminding people about why they should hate the Mexicans during Texas' fight for independence from Mexico. It meant something to those who understood what the cry was all about and nothing to those who knew nothing about the famous battle.

Gerry: [*getting Uzza's drift*] But the believers won the battle of Badr?

Uzza: It does not matter. If I say "Remember Badr" or even more evocative battles to come where Jews and Christians are the targets, I am reminding those who know their Koran who they should hate and who they must subdue, if not behead, when the opportunity arises and they are at their mercy.

...

Gerry: How do you stop the Friday school sermon preachers from using expressions whose message of hate and invitation to murder in Allah's Cause is so cleverly camouflaged?

Uzza: [*raising her voice*] EASY! DON'T ALLOW RELIGION IN SCHOOLS!

Archie: A bit late for that, isn't it?

Uzza: A secular education free from the bombardment of the word of God was our only hope of undoing the damage done at home. Instead, we made sure the damage was permanent.

Archie: How?

Uzza: The Friday sermon can be a source of diabolic inspiration and a confidence booster for those in the know, but it is Islamic prayers in schools that do the most damage by reinforcing a child's confidence in the revealed truths they mouthed under the not-always-gentle tutelage of their mother. Revealed truths are reason's opposite; they cannot coexist. One must triumph over the other. By allowing prayers in schools supposedly dedicated to teaching children to think for themselves, we facilitated the triumph of dogma over reason.

The Supreme Court's calamitous prayer decision means non-Muslim students, outside the province of Québec, may not be safe from the bombardment of the word of God even in school washrooms where believers will shout the required *In the Name of God the Most Gracious, the Most Merciful* before starting their wudu session and ending it with a declaration about their faith and their separateness.

I testify that there is no god but Allah, and I also testify that Muhammad is His servant and messenger.

O Allah, make me among those who seek repentance and make me among those who purify themselves.

Believers are also bound to be asked by the perplexed why they are washing their feet in the sink, blowing water out of their nose, cleaning out their ears, etc., only to be lectured about god and worship. It will also become the subject of conversation outside the lavatory and outside whatever room Muhammad's prayer choreography is performed as the marketing genius intended.

Should anyone object to performing wudu in washrooms in schools, expect the next demand to be the right for believers to wash their feet and hair, clean their nostrils and ear canal in school sinks before prayer, or to be provided with the type of wudu facilities found in mosques which "typically consists of an open square washroom with a drain in the middle and taps on each side of the room"^{Wiki}. This of course will not be a problem in Québec schools. In 2006, a human rights complaint was filed with the Québec Human Rights Commission (Commission des droits de la personne et des droits de la jeunesse) asking the Commission to find fault with the School of Engineering of the University of Quebec (l'École de technologie supérieure) for denying Muslims the right to wash their feet in the school's washroom sinks, and that signs prohibiting such activities were a slight against Muslims.



The complainants were particularly indignant about the pictogram on the left showing a pair of feet in a sink which reads (my translation): "Washing of feet in sinks is prohibited." The director of the school gave the following reason for authorizing the solidly anchored sign:

"Employees and students had complained that the bathrooms were a mess after the ritual washing of feet before prayer. I even had to intervene to

stop someone from washing his feet in the sink, he already had one foot in the sink ... posters that requested that the room be kept clean routinely disappeared which is why I authorised a plaque with the pictogram to be screwed to the wall."

The school argued that the interdiction against washing your feet in a public sink was a question of health (hygiene) and safety and the Commission agreed. The Commission not only agreed that washing

220 Getting the Kids Hooked on the Irrational

one's feet in a public washroom sink was a health issue, but that the pictogram made this clear to even those who could not read French or were illiterate and was not meant to discriminate against any group. A rare example of the rational imposing its will on the irrational.

Unlike his fellow judges, the Hon Mahmud Jamal, a Muslim, had to know the repercussions of this momentous decision, yet he did not recuse himself or offer a dissenting opinion that would have reasserted the separation of Church and State. Does not bode well for future challenges to the authority of an ostensibly secular state!

Islam's assault on a strictly secular secondary and college level public education is not where the greatest danger lies. So far, Islamists have not demanded that children in primary schools be allowed to perform the understandably complicated choreography of the prayers. Islamists have, however, started using the prayer battering ram to assert what it believes is its God-given right to perform its prayer play anywhere it bloody well pleases; at a public train station for example.

Via Rail is apologizing after a video surfaced online of a Muslim man being told he couldn't pray inside the Ottawa train station, but the National Council of Canadian Muslims says an apology isn't enough.

CBC March 22, 2023.

The whole thing appears to have been a setup. Expect the Supreme Court to agree with the wielders of the battering ram, and to do to the public space what it did to the public school system.

A Cautionary Tale

Before the province of Québec decided to pass legislation to limit Islam's influence on students of all ages it tried another tack that proved disastrous to the intellectual development of critical thinking among students. *An Act respecting the laicity of the State* could be considered an attempt by the government of François Legault to curtail the damage done by a previous government that reintroduced, in 2008, the teaching of religion in the public school system.

Almost a decade after the introduction of a mandatory religious study course in the primary and secondary grades, alarms were raised about its deleterious impact on students' intellectual development. *La face cachée du cours Éthique et culture religieuse (The Hidden Face of the Ethics*

and *Religious Culture Course* - my translation) brought together academics and others who have firsthand experience of the impact of indoctrinating teens and pre-teens under the guise of teaching tolerance of other religions and cultures.

François Doyon, a college professor of philosophy, writes about the “deplorable effects” of a course in which “ignorance is disguised as tolerance [and] we teach to believe without proof and act without thinking.” The professor goes on to explain that the children raised on the new curriculum think very differently than their predecessors, not caring, when they get to college (i.e., CEGEP), to debate what their faith or the faith of another might deny.

Daniel Baril points to the “educational materials” used as contributing factors: “twenty manuals or so which elevate religiousness at the expense of non-belief, atheism, humanism, a life without religion which are not mentioned anywhere.” He worries about what this means for the future of a secular school system, and rightly so.

Sylvie Midavaine argues that such courses are “Trojan horses meant to facilitate the takeover of the secular by the religious.” She makes another comparison similar to one I made when the program was first introduced: that the ultimate goal is selling religion to a captive audience. Of the fifteen contributors to *La face cachée du cours Éthique et culture religieuse*, André Gagné, a religious scholar at Concordia, makes the most alarming observation about how such a program makes children more susceptible to radicalisation:

It is only by teaching children to question the validity of scriptures that we protect them from being influenced by fundamentalist doctrines. It is precisely the lack of critical thinking (when it comes to scriptures) which leads to radicalism.

Incentivizing the Irrational

The Promise of Absurd Sex in a Strange Paradise

(Abbreviated from *Love, Sex & Islam*, Boreal Books)

Clothing

It would be difficult for gods acting in concert to look after the welfare of those in Paradise while attending to the roasting of the unbelievers in Hell, let alone a god on his own. To make the whole thing more manageable Allah will severely limit the choices available to those invited into His home in the sky. The most limiting of choices has to be in clothing. A silk gown and brocade is fine for lounging—if that is all you will doing for an eternity, then maybe you won't need a pair of jeans or any other type of garment for that matter—but did Allah have to make them all green to match His green cushions and rugs?

18:30 As for those who believe and do the good deeds, surely, We will not waste the reward of him who does the good work.

18:31 Those shall have Gardens of Eden, beneath which rivers flow, bejeweled therein with bracelets of gold, and wearing green *clothes of silk* and brocade, reclining therein on couches. Blessed is their reward and fair is the resting place!

55:76 Reclining upon green cushions and superb rugs.

God, in promoting His green silk and brocade gowns as the definitive fashion statement reminds me of the times I accompanied my wife to buy a fancy dress or business attire. It was never just about the fabric or the colour, but how you would accessorize it, and the same goes for Allah.

76:20 If you look there, you will see bliss and a vast kingdom.

76:21 Upon them are green silk garments and brocade; and they have been adorned with silver bracelets, and their Lord has given them a pure potion (wine).

What about matching gold bracelets? Don't forget the pearls.

35:33 Into Gardens of Eden they enter, wherein they are adorned with gold bracelets and pearls and their clothing therein will be silk.

All the silk and bling could not make up for the thrill of watching Joyce first pull down her jeans, then pull them back up after we had sex in that secluded clearing. A full-length silk gown and jewelry could not make up for the sight of Anne, in a sexy number that could have been from Victoria's Secret, inviting me to follow her bouncing bare buttocks up the stairs to her bedroom, etc.

Food

Good food and drink makes for good sex often of the unexpected kind. Allah may not be of that opinion. Muslims in the here-and-now and the Hereafter will never experience what it's like to share a glass of unadulterated wine with the object of your forthcoming affection. If you don't overdo it, it will make a more relaxed lover out of you. Under normal circumstances, women like that, and so will you. You will not be in such a rush to get to the penetration part, and once you're in, it will extend your stay by slowing the production of what must eventually come gushing out.

Of course, alcohol also lowers inhibitions often leading to spontaneous pleasant surprises that often become a staple of a multifaceted sex life. Your houris are programmed to do whatever a straight-laced God, who never had sex, allows. That can get old very quickly. The type of stuff banned in the Koran will undoubtedly be banned in Paradise. Do you really want to miss out on everything a real woman has to offer, including a slightly inebriated one?

Allah talks about rivers of wine. Whether these rivers will flow with red, white or rosé is not mentioned. Red is assumed, as white wine only came into its own long after the Koran was revealed. It is obvious that rivers of wine will not be the result of fermentation from a variety of grapes, or any fermentation at all, so don't expect the multitudes of aromas, flavours and textures that come from that time-consuming process.

Fermentation is what leads to alcohol, so I wouldn't expect the "spring" wine that Allah keeps in sealed containers for his pet-believers, which He expects them to fight over, to be much better than what the less favoured will sample by dipping their cups into the aforementioned rivers.

83:25 They are given to drink from a sealed wine;

83:26 Whose seal is musk. Over that, let the competitors compete;

83:27 And its mixture is from Tasmin (a spring in Paradise);

83:28 A spring from which the well-favoured drink.

As to the food, don't be fooled by revelations, like the following about having "whatever souls desire" served on plates and in cups of gold.

43:70 "Enter Paradise, you and your spouses joyfully.

43:71 "Platters and cups of gold shall be passed around them, and therein shall be whatever souls desire and eyes delight in, and in it you shall dwell forever."

What the soul desires is what Allah has on His menu, a very limited menu that only a desert dweller would find more than adequate for his needs. In both the Koran and the hadiths, the exception and not the generality is the rule.

Food often plays a social role and enhances relationships that have grown beyond the adolescent expectations of martyrs in Allah's Cause. For example, the nice dinner my wife had planned when she met me at the train station was more than a prelude to a night of intimacy. It was an integral part of it; the foreplay before the foreplay, you might say. Foreplay is what gets your partner to where you want her to be when you get there, unless all you care about is your own gratification. That seems to be the case for those who would blow others to bits for sex with impassive female knockoffs.

Lucette would spice up the foreplay before the foreplay by keeping me guessing as to what was for dinner. With a limited menu and a God who decides when dinner and breakfast will be served—lunch appears to be out of the question as it was in Muhammad's desert home where the noonday heat made it was more propitious to a siesta than a meal—this will not be possible in Paradise.

19:62 They hear therein no idle talk, but only: "Peace"; and they receive from their provision therein morning and evening.

Lucette was a fantastic cook, at ease preparing dishes from a variety of cuisines, from French to Chinese with frequent forays into Italian food. Don't expect that type of variety in Paradise, and if you like vegetables with that serving of chicken, you may be out of luck. Vegetables are not usually found on a desert oasis, the template for Paradise. It's nothing but fruits, *which you will eat!*

43:73 Therein you have abundant fruit from which you will eat.

You will not have to worry about keeping an eye on your belongings as you reach for that piece of fruit.

44:55 They call therein for every fruit in perfect security.

If you like strong aromas not unlike the scent of mothballs, you will be well served by a spring that gushes water mixed with camphor and whose capacity increases the more people drink from it.

76:5 The pious will surely drink from a cup whose mixture is camphor,

76:6 A spring from which the servants of Allah shall drink, making it gush abundantly.

That may not be the case for a spring named Salsabil whose output will be parceled out in measured quantities by those legendary immortal boys with alabaster complexions.

76:15 And cup-bearers shall go round them with vessels of silver and goblets of glass,

76:16 Goblets of silver which they measured exactly.

76:17 And they are given therein to drink a cup whose mixture is ginger.

76:18 A spring therein is called Salsabil.

76:19 And there go round them immortal boys; when you see them, you will think that they are scattered pearls.

Beef dishes may also be available, assuming Allah allows the beasts of Paradise to be slaughtered. Cattle were probably domesticated there—

my understanding of "subdued" in Revelation 36:72—after which eight pairs were sent down to Earth, Revelation 39:6.

36:71 Have they not seen that We have created for them, of Our Handiwork, cattle whereof they are now the owners?

36:72 And We subdued them to them, so that of some are their mounts and of some they eat.

39:6 He created you from a single soul; then, out of it, He made its mate, and brought down for you of the cattle eight pairs...

Apart from fruits, and perhaps beef dishes as a break from all those "fowl" servings, there is no mention of other types of dishes on Allah's menu. However, this does not mean there are none. In the Koran, Allah does allow the eating of fish.

5:96 Lawful to you is the catch of the sea and its food as an enjoyment for you and for travellers; but unlawful to you is the game of the land so long as you are on pilgrimage. Fear Allah unto Whom you shall be gathered.

As a bonus, Muhammad revealed that the first 70,000 to enter Paradise will be served a portion of fish liver. Yummy!

Narrated Anas:

Abdullah bin Salam heard the news of the arrival of Allah's Apostle (at Medina) while he was on a farm collecting its fruits. So he came to the Prophet and said, "I will ask you about three things which nobody knows unless he be a prophet. Firstly, what is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby look like its father or mother?"

The Prophet said, "Just now Gabriel has informed me about that."

Abdullah said, "Gabriel?"

The Prophet said, "Yes."

Abdullah said, "He, among the angels is the enemy of the Jews."

On that the Prophet recited this Holy Verse: "Whoever is an enemy to Gabriel (let him die in his fury!) for he has brought

it (i.e. Qur'an) down to your heart by Allah's permission."
(2:97)

Then he added, "As for the first portent of the Hour, it will be a fire that will collect the people from the East to West.

And as for the first meal of the people of Paradise, it will be the caudite (i.e. extra) lobe of the fish liver.

And if a man's discharge proceeded that of the woman, then the child resembles the father, and if the woman's discharge proceeded that of the man, then the child resembles the mother."

On hearing that, Abdullah said, "I testify that None has the right to be worshipped but Allah, and that you are the Apostle of Allah.

Bukhari 60.7

What may be inferred by Gabriel's communication to Muhammad about meals for early arrivals is that you may not have much choice in what Allah serves as the meal of the day, and this is understandable. He is but one god with billions upon billions of people to feed. If the angels and jinn also require nourishment, the number of meals Allah will have to prepare every day could easily exceed a trillion, and then some. Maybe His houris, like the android *Data* of *Star Trek: The Next Generation*, will not require sustenance. Of course, if houris don't eat, then food cannot be part of the foreplay and that is a shame. It will make building a meaningful relationship—if that is even possible with a facsimile programmed for non-stop fornication—even more difficult.

Smell

It was on his first visit to Paradise that Muhammad noticed that the ground he walked on was permeated with the main ingredient of his favourite perfume: musk.

Narrated Abu Dhar:

Then Gabriel took me till we reached Sidrat-il-Muntaha (Lote tree of; the utmost boundary [of Paradise]) which was shrouded in colors, indescribable.

Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk.

Bukhari 6.345

Its pungent smell will be everywhere, especially in the vicinity of his private river retreat in Paradise.

Narrated Anas bin Malik:

The Prophet said: "While I was walking in Paradise (on the night of Mi'raj²³), I saw a river, on the two banks of which there were tents made of hollow pearls.

I asked, 'What is this, O Gabriel?'

He said, 'That is the Kauthar which Your Lord has given to you.' Behold! Its scent or its mud was sharp smelling musk!"

Bukhari 76.583

The smell of musk will not only emanate from the soil, but from the sweat generated from the eating of spicy foods common in regional Middle Eastern cuisine (the prevalent cuisine of Paradise) and from the perspiration of billions of humongous men sweating bullets during the sustained vigorous ploughing of their houris.

Narrated Abu Huraira:

Allah's Apostle said, "The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloe wood will be used in their centers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in stature), sixty cubits tall."

Bukhari 55.544

Whether a houri sweats during a spirited sexual workout with a man who can literally keep it up (pun intended) forever is a matter for scholars.

Even a wounded warrior's blood will smell like musk. Why God did not heal him when He put him back together to judge him is a mystery.

Narrated Abu Huraira:

The Prophet said, "A wound which a Muslim receives in

²³ The night Muhammad flew to Paradise on the back of the winged-horse al Buraq to meet with God to set the number of daily prayers believers would have to perform.

Allah's cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its color will be that of the blood but will smell like musk."

Bukhari 4:238

If Muhammad performed cunnilingus on any of his wives, concubines, or slave-girls shortly after their periods, he probably breathed in his favourite aroma.

Narrated Aisha:

A woman asked the Prophet about the bath which is take[n] after finishing from the menses.

The Prophet told her what to do and said, "Purify yourself with a piece of cloth scented with musk."

The woman asked, "How shall I purify myself with it?"

He said, "Subhan Allah (Glorious is God)! Purify yourself (with it)."

I pulled her to myself and said, "Rub the place soiled with blood with it."

Bukhari 6.311

This pervasive musky odour will mask the sweetest smell of all, that of the woman herself. What houris might smell like, I haven't a clue, but if I had to guess...? Musk is not on the list of fragrances that research has shown have the greatest impact on a man's sexual performance.

The combined odor of lavender and pumpkin pie had the greatest effect, increasing median penile-blood flow by 40%.

Second in effectiveness was the combination of black licorice and doughnut, which increased the median penile-blood flow 31.5%.

The combined odors of pumpkin pie and doughnut was third, with a 20% increase. Least stimulating was cranberry, which increased penile blood flow by 2%...

Psychology Today: The Science of Sex and Smell, October 2019.

Musk is not even in the top ten fragrances women and men rated as having the properties of an aphrodisiac, which are as follows: pumpkin, lavender, vanilla, strawberry, jasmine, ginger, black licorice, cinnamon, doughnut and pink grapefruit. Then again, men with

permanent erections won't require an aphrodisiac to be turned on, and neither will their houris; it's their default (and only) setting. It may be too much trouble for a god who likes to keep things simple to supply what is not normally found on desert oases such as doughnuts.

Musk—in moderation—is a lovely fragrance, but is that the only scent you want to tickle your nose for an eternity, whether you're simply lounging or enjoying the women, real and fake, that God has put at your beck and call?

Scenery

An oasis is a nice place to visit, but would you want to spend an eternity in one, even if the smell was not always that of musk? Even if the only form of entertainment was not one-on-one sex 24/7 and watching people writhe in pain on fire in Hell below? Even if you could dress in more casual clothing of varied colours, and all the people you encountered didn't look like you and were not the same age, and you could talk about whatever you wanted? Even if the floor covering and the couches were not all green like the matching robes everyone will be wearing? Even if God offered a more varied menu that catered beyond an Arab desert dweller's palate, one that included wine stronger than grape juice, vegetables and dessert?

Allah, like His spokesman, is set in His ways and there is no altering His Words or His Creation, so you're stuck with His Paradise.

10:64 Theirs is the good news in the present life and the Hereafter. And there will be no alteration of the Words of Allah. That is the great triumph.

30:30 So, set your face towards religion uprightly. It is the original nature according to which Allah fashioned mankind. There is no altering Allah's Creation. That is the true religion; but most men do not know.

You certainly won't be able to complain to management!

78:35 Therein, they do not hear any idle talk or denunciation.

78:36 A reward from your Lord, a sufficient gift;

78:37 The Lord of the heavens and the earth and what lies between them; the Compassionate to Whom they do not have the power to speak.

When He separated the mass that was the Universe into Heaven and Earth, Allah could have made Paradise another Earth with its varied vistas, but instead focused on transforming the enormity of His domain in the sky into a place His spokesman would feel right at home.

Joyce was the girl with whom I was intimate for the longest period of time before I met Lucette. We did it everywhere my car could take us: in the mountains, in the forest, in open fields, by the sea, by lakes and rivers...and yes, we also did it in comfortable beds. The car provided us with the opportunity to have sex hundreds of miles from our homes in all kind of different locales which made the sex that much more memorable. We also did it in the car with the rain falling, the snow blowing, the sun shining, with a hovering moon on the horizon visible through the back window... you get the idea. Even if you decided to move about Paradise with your string of houris in tow, the place you end up will be very much like the place you left behind, and you will have traveled all that distance on foot, or on the back of cattle, for little or no reward.

40:79 It is Allah Who created for you the cattle, so that some you may ride and some you may eat.

For a god who allegedly created such a diverse planet—with vast oceans, mountain ranges that reached above the clouds, beaches that stretch to the horizons, unbounded plains and forests—to model His entire Paradise on His spokesman’s corner of the world is a testament to Muhammad’s unparalleled influence with God.

The contrived blandness of the people of Paradise and their self-same attire, the blandness of the food and the place itself with its uniform smell of musk and unchanging scenery, leaves much to be desired as an inspirational setting for sex for an eternity.

Sex by the Numbers

38:50 Gardens of Eden whereof the gates are wide-open for them.

38:51 Reclining therein and calling for abundant fruit and beverage.

38:52 And they have mates of equal age, averting their gaze.

"And they have mates of equal age", Revelation 38:52, means that, upon entering Paradise, boys and men, women and girls will be transformed into 30- or 33-year-olds.

With regard to their ages, they will all enter Paradise at the age of strength and youth, thirty-three years old. It was narrated from Mu'aadh ibn Jabal that the Prophet (peace and blessings of Allah be upon him) said: "The people of Paradise will enter Paradise hairless, beardless with their eyes anointed with kohl, aged thirty or thirty-three years."

al-Tirmidhi 2545

In Paradise, all these thirty-somethings will be having sex everywhere; not only in the tent, the apartment, the house or the palace they have been assigned by Allah depending on their devotion to His Cause while in the land where a stomach and intestines were necessary for digestion.

Jabir reported:

I heard Allah's Apostle (may peace be upon him) as saying that the inmates of Paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrah. It was said:

Then, what would happen with food?

Thereupon he said: They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah as easily as you breathe.

Sahih Muslim 40.6798

In Paradise, Allah from His perch in the 7th heaven—it is a safe assumption the greatest god of all can see through anything—like the ultimate voyeur, will be able to watch His favourite gender doing it ad nauseam having provided it, according to a respected 16th Egyptian cleric, with permanent erections with which to pummel, one after the other, the engineered "appetizing vaginas" with regenerative hymens.

Each time we sleep with a houri we find her virgin. Besides, the penis of the Elected never softens. The erection is eternal; the sensation that you feel each time you make love is utterly delicious and out of this world and were you to experience it

in this world you would faint. Each chosen one [Muslim] will marry seventy [sic] houris, besides the women he married on earth, and all will have appetizing vaginas.

Al-Suyuti (died 1505)

A warning from the makers of Viagra:

If you have an erection that lasts more than 4 hours, get medical help right away. If it is not treated right away, priapism can permanently damage your penis.

Men will also be able to do it 24/7 since they won't require sleep or grow weary from all that pounding.

15:48 They shall not be touched by fatigue therein, nor will they be driven out.

From this point forward, I will no longer play Allah's and Muhammad's game of using euphemisms like "enjoy" when they mean "fuck." The young men and women He seeks to persuade to kill and die on his behalf should have a full appreciation of what Paradise is all about. By calling, to use an abused cliché, a spade a spade, I hope to dispel any notions they might have about a romantic afterlife that might make eternity, in even the dullest of settings, bearable.

All Allah's afterlife has to offer as a distraction from all that sex is scheduled servings of food ordinarily found on an oasis with some animal husbandry, mainly chicken. Sex in a bland, unchanging setting with identical people, invariable scenery and a limited menu will quickly lose much of its charm.

Even if you get the maximum 72 houris—at the cost of impressing Allah by committing a truly horrific mass murder—all programmed to expertly execute the 64 positions of the Kama Sutra, this will still leave you with only 4,608 different coital experiences. That is, assuming that each manufactured vagina is built to different specs and not all calibrated to provide the same sensation from penetration to climax—what science refers to as the mean intravaginal ejaculation latency time (which in the here-and-now takes, on average, 5.4 minutes). Four thousand six hundred and eight may seem like a big number, but we *are* talking an eternity here.

There will be a lot of non-stop fornication in Paradise with nothing much to do, think or talk about, just fuck and eat. And by a lot, I mean everybody will be doing it almost all the time, at least for the first few

years, at which point even fucking will become dull and repetitive. Like the rest of the dreariest of paradises imaginable, this should leave many wondering if it was worth the atrocities committed on Allah's behalf to get there before everyone else.

Based on the average intravaginal ejaculation latency time of 5.4 minutes, a man could conceivably have sex with 11 houris per hour. With an eternity ahead of you, you may want to take your time and space them out every hour or so, between snacks. That still means, with a maximum number of houris each performing a permutation of the 64 positions of the Kama Sutra per fucking session, you will have tried every position with every single one of your houris in about 192 days. Remember, in Paradise you don't need sleep, get tired, or lose your erection. Just over six months to get back to the beginning and start over, and over and over for millions of years and then some.

But don't feel too bad for men; for the few real women whom Allah will allow into his Paradise, things will be much worse. They will spend most of eternity waiting their turn, competing with manufactured, large-breasted nymphomaniacs for their husband's attention.

A Semenless Experience

There is another three-word phrase sometimes used by a woman to express affection for the man making love to her without the intention of impregnating her. When spoken out of love, not just lust, these three words will leave almost as strong an impression as her first time saying, "I love you." Traditional Muslim men will never hear these words, either here or in the Hereafter, out of love nor out of lust. In the now, it is because he is directed by God to deposit his sperm in the receptacle He has provided for that purpose, a receptacle that has no say in the matter. In Paradise, men will stop producing semen altogether, so the request in that venue is moot.

When I started making love to Margaret, I practiced coitus interruptus. We had been having sex for maybe a couple of weeks, and I was about to do what God's spokesman warned against when I heard that evocative three-word expression: "Come inside me." I did, and after I rolled off her, she pressed her body against mine, the top of her head beneath my chin. Suppressing a shiver, she whispered: "You're inside

me; part of you is inside me.” It’s corny, I know, and a person my age recounting those words might have you gagging. Well, too bad!

Why am I telling you this? A man ejaculating his sperm into a woman’s vagina is part of the bonding experience of sex between two people who care for each other. Whether she says it out loud, out of love or lust, or doesn’t say it all, when a woman with a choice allows a man to leave part of him inside her, she is acknowledging that he is special to her in some way, and that acknowledgement is not lost on her lover. Houris know nothing about this bonding ritual. These mindless creatures are yours to be fucked, not to bond with, and they will fuck you in return, whether you have feelings for them or not, for that is their built-in purpose. If Allah had wanted you to bond with His houris, he would not have deprived you of a bonding agent.

3:185 Every soul shall taste death; and you shall receive your rewards in full on the Day of Resurrection. Whoever is removed from Hell and is admitted into Paradise wins. Life in this world is nothing but an illusory pleasure.

Sex without semen is, of this there is no doubt, the illusory pleasure. Your pelvic muscles will still go through the motions associated with orgasm, one has to assume, but there will be nothing to force out from the opening at the end of your penis.

[An] orgasm [in men] is also associated with powerful and highly pleasurable pelvic muscle contractions...

Ejaculation occurs in a series of rapid-fire contractions of the penile muscles and around the base of the anus... The nerves causing the muscle contractions send messages of pleasure to the man's brain.

NCBI National Center for Biotechnology Information website.

In Paradise, how the pleasure centres of the brain will interpret these muscle contractions meant to expel semen is anyone’s guess. What that 16th-century Egyptian cleric had to say about semen-free orgasms being “utterly delicious” should be taken with a ton or two of salt by anyone contemplating perishing in a sacred explosion to experience one. This same cleric concluded, from Muhammad’s claim that the people of Paradise “will not urinate, relieve nature,” that the anus, no longer needed, will disappear along with the butt crack, leaving the people of

Paradise with a posterior in the shape of a cushion²⁴. That would definitely rule out anal sex. If you want to give anal sex a try, you will have to do it in the here-and-now.

How did we go from a perfectly normal, if a little messy, transfer of bodily fluids to mimicry where nothing is expelled? You may notice a trend here: any output from the body's orifices, from the nostrils to the anus, that might leave a stain or require disposal will no longer be an issue in Paradise. Semen would have to be near the top of the list. Imagine more than a trillion people fucking 24/7 with semen leaking out of billions of vaginas, doing what it did to my pants my first time with Joyce all over Allah's lovely green rugs, green cushions and green upholstery. They would soak up the stuff, leaving Allah with a never-ending unholy mess to clean up.

Obviously, God has no intention of picking up after His guests. This seems to be the conclusion of scholars and clerics based on a verse of the Koran and a saying of Muhammad. I will let the good folks at Islam Question & Answer (Q&A), "a website which aims to offer advice and academic answers based on evidence from religious texts in an adequate and easy-to-understand manner," explain why men in Paradise will not be hosing their spouses, inside or out, with their semen, whether these women are facsimiles or the real thing.

In Paradise, a husband has sexual intercourse with his wife and they both find pleasure, but this is done without releasing semen.

Allah the Almighty says: "And they will have therein purified spouses, and they will abide therein eternally." [Quran 2: 25]

Commenting on this verse, Mujaahid and 'Ataa' may Allah have mercy upon them mentioned that the people of Paradise are purified from menstruation, urine and semen.

Also, it was reported on the authority of Abu Umaamah may Allah be pleased with him that the Prophet, sallallaahu 'alayhi wa sallam, said that the people of Paradise have sexual intercourse with their spouses with a male organ that does not drain and a desire that does not subside.

There is another bonding ritual where a woman does not just passively

²⁴ *Sexuality in Islam* by Abdelwahab Bouhdiba

accept a man's semen, but actively seeks it. This is what Anne did without being asked when she moved to the end of the bed, kneeled, wrapped her lips around it and persevered. To quote Samantha Jones of *Sex and the City*, "They don't call it a blow job for nothin. It's hard work." Not only that, but it takes practice to make even an average length penis completely disappear without gagging—even if it is not necessary for a totally enjoyable experience—and to develop the techniques that will get the job done before the jaw gets too sore to continue.

When it all comes together, pun intended, oral sex can be as exciting as coitus, if not more so, because there is a strong visual component adding to the intense sensations and the undeniable satisfaction of a loving partner's commitment to your pleasure. We are impressed by partners who, like Anne, will take it all the way to please us and not simply engage in the act as a mere prelude to penetration or in expectation of reciprocity (although that can be fun, too). Just like the first time invited to come inside a lover's vagina, it will not leave the recipient of such devotion unmoved.

Of course, Allah could easily program His houris to do the "job" on cue, but on cue is not what it's all about and just doing the "job" is not really where it's at. I'm showing my age. Women know that, for men, there is a fascination with what Muhammad described as "water [that] is thick and white" and what she will do with it, or allow her lover to do to her, when it shoots out, such as spraying any part of her body he fancies. Her willingness to have her body be her lover's canvas makes the bonding experience even more memorable by bringing out the creativity in the artist. You can imagine the possibilities, but only if you can produce the stuff in the first place.

Muhammad's idea of a varied sex life appears to be a different vagina for every day of the week, if not every day of the month. So don't expect Allah's houris to do more than present their genitals for you to fuck and their breasts for you to fondle.

Unlike with the women you may have fucked in real life—assuming you are not so lacking in curiosity that you did not take a few to bed before settling on the houris—there are a variety of evocative scenes you will not witness or experience in Paradise that strike a chord with the visual sex. Studies using erotic audio-visually have demonstrated that when it comes to sex, for women it's the mood that inspires, while

for men it's the visuals²⁵. Visuals that will be impossible to recreate in Paradise, such as a blow job with semen; and let us not forget the not-so-aptly named creampie, a word that describes both the act of creating the so-called pie then having your lover show you what you left behind as it slowly leaks out.

Forget the visuals; what about a man's now-useless balls, which no one may care to play with unless Allah programs his houris to kiss and fondle them? It won't be same as when they had a purpose and your partner could pay them attention to encourage their hard work. Of course, that is only relevant if a utilitarian god lets you keep them.

Just like houris who are not real women, men in Paradise will not be real men, so young men, enjoy being real in the here-and-now for as long as you can! Don't let older men convince you that sex is better in Paradise. They are lying. With you out of the way, it leaves more real women for them to enjoy in a way only a real man can.

Allah should have left, if not increased, the proverbial icing on the cake for the young men (and increasingly, the young women) who would sacrifice so much for Him. Women also lose out from Allah serving young men a bland cake from a restricted menu in recognition of their sacrifice, and it's not only women who appreciate the additional dimension that semen brings to their lovemaking. There is a practical aspect to male ejaculation that Allah might have considered before deciding to end its production in the Hereafter.

New research has investigated the role that male ejaculation plays in female sexual satisfaction for the first time. The preliminary study found, among other things, that many women report experiencing more intense orgasms when their partner ejaculates.

The findings appear in *The Journal of Sexual Medicine* (September 28, 2018).

"The study was mainly informed by clinical observations. During my practical, clinical work I noticed that women have very strong opinions regarding men's ejaculation – and I am not speaking about the clinical criteria that most research

²⁵ Chung, W. Lim, S. Yoo, J. & Yoon, H. (2013). "Gender difference in brain activation to audio-visual sexual stimulation; Do women and men experience the same level of arousal in response to the same video clip?" *International Journal of Impotence Research*, 25, 138-142.

usually focuses on such as intravaginal ejaculation latency time or how long the man can control or prolong his ejaculation,” explained study author Andrea Burri of the European Institute for Sexual Health.

They found that 50.43% of women considered it very important that their partner ejaculates during intercourse.

“Quite a lot of women indicated that they themselves experienced more intense orgasms when their partner ejaculated, or when they had the feeling that the partner’s ejaculation was more intense, and/or when he expelled a greater ejaculate quantity (subjectively felt).”

From PsyPost, “a psychology and neuroscience news website dedicated to reporting the latest research on human behavior, cognition, and society.”

Unlike for men, there is no mention in any scriptural exegesis (explanation or interpretation of a text) consulted to demonstrate how God will make up for the decrease in sexual satisfaction occasioned by the loss of a fully inserted spasmodic penis sending jets of hot sperm crashing into a woman’s cervix. Try explaining to your houris what it was like having sex with a female into whom you ejaculated—assuming you had such an experience before you killed yourself—and what effect it had on her. They wouldn’t have a clue. Their loss, and yours as well!

I found nothing in the Koran or in the hadiths of the Sunni canon about a houri experiencing an orgasm. This does not mean that they couldn’t, but since they are designed for men’s gratification, why would God bother? There would be complex programming involved in a facsimile mimicking the multifaceted physiological changes that accompany the buildup to an orgasm, as described by actress Jennifer Morrison in the television series *House*.

Pupils dilate. Arteries constrict. Core temperature rises; the heart races. Blood pressure skyrockets. Respiration becomes rapid and shallow. The brain fires electrical impulses from nowhere to nowhere. Secretions spit out of every gland. Muscles tense and spasm like you’re lifting three times your body weight. It’s violent, it’s ugly and it’s messy [and] ... unbelievably fun.

Why would He bother if all men care about is fucking virgins, as seems

to be Allah's impression, meaning that what really turns you on is your partner's lack of experience and discomfort, not necessarily her pleasure? It is much simpler for Him to regenerate the hymen of these virgins so that when it's their turn again, for the millionth time and then some—again, we are talking an eternity here—you have an identical experience, over and over...

If doing it with a virgin is what you imagine as the ultimate sexual high, you will miss out on a lot, especially if you expedite yourself to Allah before you have time to experience sex the way it has evolved from the days of the caveman who simply mimicked animals. You will be missing out on sex with a context and purpose, one perhaps beyond the awareness of our caveman's ancestors.

A *houris* is, in essence, a sophisticated sex doll programmed with the skills of a veteran whore but made to look and behave like a demure virgin, even after she has been fucked for the millionth time. Allah's *houris* will always be waiting, so stick around to experience what I believe most fathers would agree is the best sex of all: starting with the intent of creating another human being, all the way to being intimate with the mother-to-be as her pregnancy progresses to its magical conclusion. Having never had children, I can only imagine the full experience, but from what I have been told it is one to be savoured and cherished forever.

The Promise of Manhood and That of a Prince Charming

Muhammad set fifteen as the age boys could join the men in killing unbelievers.

Narrated Ibn Umar:

That the Prophet inspected him on the day of Uhud while he was fourteen years old, and the Prophet did not allow him to take part in the battle. He was inspected again by the Prophet on the day of Al-Khandaq (i.e. battle of the Trench) while he was fifteen years old, and the Prophet allowed him to take Part in the battle.

Bukhari 59.423

That age limit came to a definitive end with the invention of the modern suicide vest. Its use requires the user to infiltrate a gathering of unbelievers without arousing suspicion, and who can best to that than

a child. Anything goes when it comes to killing unbelievers and it wasn't long before the likes of Boko Haram and the Islamic State started using children to do God's dirty work. Not to be overlooked, children, as discussed in the previous chapter, are easily duped by trusted adults into believing in the irrational and its absurd promises. For Boko Haram, girls have proven particularly attractive as suicide bombers since you get to rape them before sending them off to commit a mass murder in Allah's Cause.

In the last seven years, 14 per cent of all suicide bombings – one in seven – have been by children. Boko Haram has used more female suicide bombers than any other militant group.

The price of paradise: 82 facts you didn't know about suicide bombers. The Irish Times (2019, April 18)

How do you get little boys and girls to blow themselves up for Allah? Uzza was asked that question.

Excerpt from *Remembering Uzza - If Islam Was Explained To Me in a Pub*, Boreal Books.

Bob: How do you get little boys to blow themselves up anyway?

Uzza: All who enter Paradise will be instantaneously transformed into thirty or thirty-three-year-olds. You play on every little boy's fantasy of being all grown up. You tell them that, literally, in a puff of smoke, they can become a man if they are willing to help Allah get rid of the bad people.

Bob: You have to wonder why there are no old geezers blowing themselves up with a promise of eternal youth and sex galore.

Archie: They know better, and with every gullible guy blowing himself up, it leaves more young women and girls for them. They are no fools, just like the Prophet was no fool.

Bob: Young girls are also blowing themselves up. What's in it for them?

Uzza: Not much. That is why the process of getting girls to do what young boys will do without much persuasion is slightly more complicated and brutal. Turning little girls into mass murderers is a challenge, but holy warriors have proven

themselves up to the task with little girls increasingly outnumbering little boys as suicide bombers.

Gerry: How do they do it?

Uzza: The transformation usually begins with the rape of god-fearing girls by fighters in Allah's Cause. It is meant to make them feel a heart-breaking guilt for having brought dishonour on their family, a shame so intense that death seems preferable.

Gerry: But why do they not just kill themselves and not harm anyone else?

Archie: Or wait for their father to kill them?

Gerry: Archie, this is serious.

Archie: I am being serious.

Uzza: Rape makes a shambles of a young girl's fantasy of marrying her Prince Charming. What nice young man would have her as his beloved bride now that she is no longer a virgin? Only Allah, she is told, can now make her dream come true. Not in the here-and-now, but in the Hereafter, if she has the courage to kill herself and take as many of His enemies as possible with her.

On December 16, 2014, six Taliban entered a school in the Pakistani city of Peshawar and slaughtered 141 people, including 132 children between eight and eighteen years of age. How a Taliban supporter justified the killing of children, which could apply to using them as suicide martyrs.

Human life only has value among you worldly materialistic thinkers. For us, this human life is only a tiny, meaningless fragment of our existence. Our real destination is the Hereafter. We don't just believe it exists, we know it does. Death is not the end of life. It is the beginning of existence in a world much more beautiful than this. As you know, the [Urdu] word for death is "intiqaal." It means transfer, not end.

Paradise is for those of pure hearts. All children have pure hearts. They have not sinned yet... They have not yet been corrupted by [their kafir parents]. We did not end their lives. We gave them new ones in Paradise, where they will be loved more than you can imagine. They will be rewarded for

their martyrdom. After all, we also martyr ourselves with them. The last words they heard were the slogan of Takbeer [Allah U Akbar]. Allah Almighty says himself in Surhah Al-Imran [3:169-170] that they are not dead. You will never understand this. If your faith is pure, you will not mourn them, but celebrate their birth into Paradise.

Sam Harris, *Islam and the Future of Tolerance*, Harvard University Press, 2015, p. 86

Avoiding Life as a Zombie

3:169 And do not think those who have been killed in the Way of Allah as dead; they are rather living with their Lord, well provided for.

Islam divides human existence into four separate stages:

1. life in the womb;
2. life in the world;
3. life in the grave;
4. the afterlife.

Islamic martyrs do what they do, not only for immediate sexual gratification, but to avoid stage 3: life in the grave. This aspect of what motivates martyrs is seldom mentioned, perhaps because it makes little or no sense, even from a theological perspective.

Life in the Grave

(Excerpt from *The Islamic Hereafter*, Boreal Books)

22:7 And that the hour is coming, no doubt about it; and that Allah raises up those who are in their graves.

The Koran has little to say about what happens when a person dies except that Allah will decide when his or her time has come.

6.2 It is He Who created you from clay, then decreed a term [for you] and another set term with Him (Allah is referring to Judgement Day, not eternity, *Fakhry*), but still you doubt.

For most of what Islam has to say about what happens when a human being passes away, we must look to the sayings (*Traditions*) of the Prophet Muhammad. If you thought the Compassionate's description of what He intends to do when he gets His hands on unbelievers and sinners was about as bad as it could get, you haven't read His

spokesman's account of what will happen when they die. Don't try to make sense of what you are about to read, and don't let it give you nightmares.

According to the *Traditions*, the whole death thing starts innocently enough. Forty days before a person dies, a leaf inscribed with the soon-to-be-deceased's name falls from a tree in Paradise just beneath Allah's throne. 'Izra'il, the Angel of Death, picks it up and schedules a pick-up forty days hence. Even believers, Muhammad said, will be taken aback when 'Izra'il comes knocking. When he shows up on their doorstep, even after they have been warned of his coming by the Messenger of God, they will still ask him: "Who are you?"

Be that as it may, the last person the soon-to-be-departed will see is not the Angel of Death but two angels who have been patiently and anonymously recording their bad and good deeds. These two angels, in the blink of an eye, will present the soon-to-be deceased with their lifetime of good and bad deeds.

With *this was your life* formalities out of the way, the person's living, thinking, seeing, able to feel pain soul will sink into the ground where they died, but not before 'Izra'il has finished extracting it from the still-warm body, drawing it out like rough cotton through an eye socket. Because the soul desperately tries to get out via a natural opening, the mouth, 'Izra'il extraction method seems unnecessary cruel.

56:83 Would that, when the soul leaps to the throat,

56:84 And you are, then, waiting;

56:85 While We are closer to him (the dead man) than you,
but you do not see.

56:86 And would that, not being subject to judgement,

56:87 You are able to bring them (the souls) back, if you are
truthful!

56:88 However, if he (the dead man), is one of those who are
favoured;

56:89 The ease and delight and Gardens of Bliss are his.

Like birth, in Islamic traditions, death—except for martyrs—is meant to be a painful transition. Satan will offer believers in Allah's good books some relief from the pain caused by 'Izra'il appalling soul-extraction method. If the poor tormented soul can't stand the pain and accepts

Satan's offer to reduce its suffering, it's a U-turn from the threshold of Paradise to Hell come Judgement Day. Many will be sorry for not standing the pain just a while longer.

If the extracted soul is meant to go to Hell, it will be given a glimpse of life in the grave and its final destination on Judgement Day. The horror-struck soul will then briefly escape Izra'il's grip and fly to heaven to try all seven doors to the seven levels of Paradise, only to be turned back by the angels guarding its entrances. It will be forced to return to Izra'il, who will then stuff it back into its corpse where the reconstituted soul-body combo will begin its new life in the grave.

The believers who died in God's good books will be provided with a spacious grave complete with curtains and a bed. An unbeliever, or a believer who died while in Allah's bad books, will be confined to a cramped space with walls constantly closing in on them, making every breath a laboured one.

After the living dead have settled into their zombie-like existence, two black-skinned, blue-eyed angels by the name of Munkar and Nakir will burst into their graves and start questioning the decaying remains as to their religious beliefs for forty days non-stop; to what end I do not know, since the Koran states that a believer enters Paradise based on their records of good and bad deeds or at God's discretion. One question asked by the angels will lead the corpse to incriminate itself, "bear witness against themselves", Revelation 7:37.

7:35 "O Children of Adam, when Messengers from you own people come to you reciting to you My Verses - then those who fear God and mend their ways have nothing to fear, and they will not grieve."

7:36 But those who deny Our Revelations and reject them arrogantly - those are the people of the Fire; therein they shall abide forever.

7:37 For who is more unjust than he who fabricates lies about Allah or denies His Revelations? Those will get their share of the punishment ordained for them. When Our Messenger (the angel messengers of deaths) come to take their souls they will say: "Where are those upon whom you called besides Allah?" They will say: "They have left us" and they will bear witness against themselves that they were unbelievers.

The corpse will not only be asked about Allah's Revelations but also whether it ever spoke ill of Muhammad. If only praise and prayer were expressed during its living, breathing life above ground, God's spokesman declared that all will be forgiven. Paradise it is!

Narrated Anas:

Prophet Muhammad said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: 'What did you used to say about this man, Muhammad?'

He will say: 'I testify that he is Allah's slave and His Apostle.' Then it will be said to him, 'Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it.'"

Prophet Muhammad added, "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say!'

It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Quran).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns."

Bukhari 23.422

The interrogation over, the grave's occupant will continue to receive a twice-daily visit from another angel until Judgement Day. He has not come to chat, but rather to open those curtains with either a pleasing or horrifying view.

Narrated Abdullah bin Umar:

Allah's Apostle said, "When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-Fire; he is shown his place there-in. Then it is said to him, 'This is your place till Allah resurrect you on the Day of Resurrection.'"

Bukhari 23.461

Life in the grave—for unbelievers and other sinners—will be uncomfortable to the extreme, especially for convincing liars.

Narrated Samura bin Jundub:

The Prophet said, "I saw (in a dream), two men came to me."

Then the Prophet narrated the story (saying), "They said, 'The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection.'"

Bukhari 73.118

Yahiya Emerick, convert and author of the bestseller *The Complete Idiot's Guide to Islam*, writes: "God's Messenger said that if we could hear the screams of those being tortured in the grave we would faint in terror." If this claustrophobic, agonizing existence that combines both physical and psychological terrors to achieve an unprecedented level of horror and pain were not god-inspired, Muhammad would probably be remembered today as one of the most sadistic minds the world has ever known. For some Islamic scholars, life in the grave as described by God's spokesman was too much, even by Allah's standards, and they looked to the Koran for any reason to modify Muhammad's horrific descriptions.

23:99 Yet, when death visits one of them, he says: "Lord bring me back (to the world);

23:100 "That perchance I might act rightly with respect to what I have omitted." No, it is just a word he is uttering; and behind them is a barrier till the day they are raised from the dead.

These scholars interpreted "barrier" as referring to a state of unconsciousness. They maintain that the interrogation by Munkar and Nakir will last no more than forty days, at which time the object of their suspicions will sink into blissful unconsciousness until awakened on Judgement Day.

All of Allah's messengers and believers will enjoy a restful and relaxing life in the grave. In addition, God's greatest and ultimate spokesman will be visited every day by angels bringing him the blessings of believers still walking the earth. Muhammad will be allowed to intercede on behalf of a finite number of believers whom Allah has condemned to the torments of Hell. These lucky believers destined to

be saved are those who have said the most “*the peace and blessings of God be upon him*” whenever his name is mentioned.

You will not have to wait until death overtakes you to begin experiencing Allah’s merciless Wrath if you have imputed falsehoods to Him or scorned His Revelations. “In the throes of death”, angels, striking a somewhat horrifying stance under the circumstances, will inform the wrongdoers of the agony that awaits them.

6:93 And who is more unjust than he who imputes falsehoods to Allah, or says: “It has been revealed to me”, while nothing was revealed to him; or who says: “I will reveal the like of what Allah has revealed?” If you could see the wrongdoers in the throes of death, and the angels, with arms outstretched, saying: “Give us your souls. This day you receive the punishment of humiliation for what you used to say untruly about Allah, while scorning His Revelations.”

Those waiting in the grave are not truly dead, but they will be at the beginning of Judgement Day when the first of two trumpet blasts by the angel Israfil will cause real death, and its follow-up blast will bring them back to life (more about the blowing of the trumpet in the next chapter). Allah will say to these poor resurrected souls who associated other gods with His Eminence.

6:94 You (after being resurrected) have come to Us one by one, just as We created you initially, and you have left behind what We granted you. We do not see with you your intercessors whom you claimed were [Allah’s] partners. Certainly what held you together is now cut off, and that which you claimed has failed you.

Having brought “the dead from the living” and confined them to hollows in the ground, Allah will begin Judgement Day by bringing out “the living from the dead,” and away we go.

Redemption

(Abbreviated from *Jihad in the Koran - Jihad as Penance*, Boreal Books)

Abdallah b. al-Mubarak [726-797 author of the *Kitab al-Jihad* (Book of Holy War) summarized the redemptive value of killing and dying in the name of God as follows:

The slain [in jihad] are three [types of] men. A believer, who

struggles with himself and his possessions in the path of God, such that when he meets the enemy [in battle] he fights them until he is killed. This martyr (*shahid*) is tested, [and is] in the camp of God under His throne; the prophets do not exceed him [in merit] except by the level of prophecy. [Then] a believer, committing offences and sins against himself, who struggles with himself and his possessions in the path of God; such that when he meets the enemy [in battle] he fights until he is killed. This cleansing wipes away his offences and his sins – behold the sword wipes [away] sins! – and he will be let into heaven by whatever gate he wishes. ... [Then] a hypocrite who struggles with himself and his possessions in the path of God; such that when he meets the enemy [in battle] he fights until he is killed. This [man] is in hell since the sword does not wipe away hypocrisy.

David Cook, cf. Ibn al-Mubarak, Understanding Jihad, p.14.

Later writings would expand on his concept that killing and being killed “in the path of Allah” has two redeeming features: atonement for your sins and rank in heaven. In the Christian gospels, Jesus of Nazareth shed his blood to redeem the sins of mankind; in the Islamic variation, it is the shedding of one’s own blood, while killing the enemies of God that wipes away sins—the exception being one who dies in “the path of Allah” but whose loyalty was not always constant: the hypocrite. The most willing to die and the most bloodthirsty get the most benefits:

There is a man who fights in the path of Allah and does not want to kill or be killed, but is struck by an arrow. The first drop of blood from him is atonement for every sin he has committed; for every drop he sheds he gains levels in paradise. The second type of man is one who fights desiring to kill but not to be killed, and is struck by an arrow. The first drop of blood from him is for every sin; for every drop he sheds he gains a level in paradise until he bumps Abraham’s knee. The third type of man is one who fights in the path of Allah desiring to kill and be killed and is struck by an arrow. The first drop of blood from him is atonement for every sin; he will come to the Day of Resurrection with a drawn sword [able to] intercede.

David Cook, cf. Ibn al-Mubarak, Understanding Jihad, p.15.

A killer in his own cause would, under normal circumstances, burn in

Hell for an eternity. However, if he commits a murder in Allah's Cause, and is killed in the process, all previous self-serving homicides are forgiven and he gets to join a grateful god in Paradise.

Narrated Abu Huraira:

Allah's Apostle said, "Allah welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allah's Cause and gets killed. Later on Allah forgives the killer who also gets martyred (In Allah's Cause)."

Bukhari 52.80

You can add this belief in the atonement properties of killing and dying in Allah's Cause—that also avoids life in the grave—and the way you died having an influence on your ranking in heaven to the promise of boundless post-mortem sex with female facsimiles as a further, not insignificant, incentive to kill and die to bring about the triumph of the irrational.

Abdallah b. al-Mubarak's book on the conduct of holy wars, along with the Koran, is the strongest evidence we have that the concept of such conflicts originated with Islam, not Christianity. The Koran, the definitive text, was revealed in the 7th century and al-Mubarak's *Book of Holy War* written in the 8th; 400 and 300 years respectively before the first Crusade.

It seems to me that a politically correct mythology is replacing history on many of these topics. Consider the Crusades. The Christians are often depicted as barbarian aggressors and the Muslims as their highly cultured victims. But the Crusades were primarily a response to 300 years of jihad (whether the crusaders were aware of the Islamic doctrine or not). They were a reaction to Muslim incursions in Europe, the persecution of Eastern Christians, and the desecration of Christian holy sites. And few people seem to remember that the crusaders lost all but the first of those wars.

Although the Crusades were undoubtedly an expression of religious tribalism, the idea of holy war is a late, peripheral, and in many ways self-contradictory development within Christianity—and one that has almost no connection to the life and teachings of Jesus. One can't say the same about the status of jihad under Islam...

The reality of martyrdom and the sanctity of armed jihad are about as controversial under Islam as is the resurrection of Jesus under Christianity. It is not an accident that millions of Muslims recite the shahadah or make pilgrimage to Mecca. Neither is it an accident that in the year 2015, horrific footage of infidels and apostates being decapitated has become a popular form of pornography throughout the Muslim World. All these practices, including this ghastly method of murder, find explicit support in scriptures.

Sam Harris and Maajid Nawaz, *Islam and the Future of Tolerance*, Harvard University Press, 2015

Apartheid

In Islam, apartheid takes two forms. First, there is segregation of the sexes as described, during an interview, by Fatima Houada-Pepin, the first Muslim woman to be elected to the Québec National Assembly.

For the fundamentalists, a woman must not be seen in public, right. If, by chance or by necessity a woman must go out in public, she must be invisible. She must, when going out, wear her prison and that way we don't see her figure, we don't see her beautiful face or her hair because it's [sexually] seductive and so on and so forth ... This means that the public space is not for these women ...

It is a segregation [of the sexes] that is done in the public space. We in Québec and in Canada went to the United Nations to denounce apartheid regimes, segregation based on race was unacceptable and I would not accept segregation based on sex because that is what it means, the chadors, the burqas and all these imported ways of dressing which are meant, in the name of freedom of religion, to impose values that are alien and from another century.

Then, there is the type of apartheid that France has passed a law to try to discourage, where believers form their own communities so as to minimize contact with unbelievers, as demanded by the Koran, and to live according to Sharia law as closely as possible.

Macron launches crackdown on 'Islamist separatism' in Muslim communities, Reuters, October 2, 2020

In Canada's not-to-distant future it is anticipated that Muslim-only municipalities, as envisioned in *Remembering Uzza*, will be recognised in law. In the play, bordering municipalities, to avoid confrontations, have passed bylaws whereby Muslim women from an Islamic municipality, who visit a bar, or a restaurant, must cover their hair and may not be served alcoholic beverages. In the play, the *Triumph of the Irrational* is still an invasion in progress with the enemy leaving its beachheads to visit establishments dedicated to providing a welcome respite to the weary and a place to celebrate with friends, to ensure that

bylaws respecting *its women* are respected and to intimidate any Muslim women found in such places.

The Chapter: *The Enemy Within* is very much relevant to our discussion, which is why I have included it here. We pick up the story of Uzza's visit to a bar after two vigilantes from an Islamic municipality have left, but not before performing their *due diligence*.

The Enemy Within

(From *Remembering Uzza - If Islam Was Explained To Me in a Pub*, Boreal Books)

Uzza: Could I have an adult drink now, please? They are not coming back tonight. If anything, they are waiting somewhere to teach me a lesson. Archie, do you mind [*extends her empty glass of apple juice*]?

Archie: When you came in you said you wanted a beer. How about a nice glass of white wine? On the house.

Uzza: Just like in heaven.

Archie: What do you mean?

Uzza: In Paradise there are rivers of wine in which the believers can dip their cups and toast Allah – and, for the privileged class, special wines aged in some kind of container sealed with musk²⁶.

Archie: Why would Allah outlaw wines here but allow them in heaven?

Uzza: There was a time when Allah bragged about wine being one of the signs of His Beneficence. Then wine became a sin in which there was some benefit. Then no benefits at all; wine became an abomination, something the devil concocted.

Archie: You haven't answered my question.

Uzza: A drunk and disorderly believer could have embarrassed Muhammad without intending to and could not be trusted to carry out his orders without fail. Reason enough, I think, for Allah to make sure that did not happen.

Archie: But why all the pussyfooting?

²⁶ 83:25-26 They are given to drink from a sealed wine; Whose seal is musk...

Uzza: Allah does not pussyfoot, if that is even a word. He may have wanted to wait until Muhammad was strong enough to enforce His decree before making wine an abomination. I do not know. And, can I give you back this damn veil? It only empowers women to do what men want them to do. Where is the fun in that?

Archie: No, but you can take it off and keep it close by. And you must promise to put it back on if you see someone come up the stairs.

Uzza: I promise.

Gerry: And don't worry, I will walk you home or to your car, if you want.

Uzza: Thank you, but my being seen with a man other than a husband or close relative will only make it worse.

Gerry, Johnny, Bob: *[raising their glasses]* Cheers!

Uzza: *[does not raise her glass, nor does she take a sip, but stares straight ahead]*

Johnny: Anything wrong?

Uzza: You let them in.

Bob: I thought Archie let them in.

Archie: You're not talking about those people, are you?

Uzza: Not just them, all of them. People like that should never have been allowed in the country.

Archie: But they are your people.

Uzza: NO, THEY ARE NOT. They are from another century.

Archie: And what century would that be?

Uzza: The 7th century. They consider Western civilization a mistake that must be rectified by a return to what they consider the good old days when Muhammad and what he said was the Will of God was the law, the only law, the Sharia. You let in those for whom the Renaissance, the Enlightenment, reason itself is a blasphemy.

Archie: That explains a lot; the craziness, I mean.

Uzza: You let in those who did not come seeking our way of life but to change it, thinking you would change them.

Muslims who came here to escape the shackles of the Sharia are paying the price of your arrogance, a price you will all have to pay sooner rather than later.

Archie: I'm paying it right now.

Uzza: You welcomed this Islamic population into my father's adopted country, you fed them, you housed them, you gave them benefits that others had worked for, you bent over backwards to appease them, you forced everyone to tolerate them, and you encouraged their religion to thrive.

Archie: We did that, alright. Maybe we're the crazy ones.

Uzza: You gave them economics opportunities not available to more upstanding citizens which allowed them to fund what my father warned was a hidden agenda. They lied to you, they told you they were peaceful and wanted nothing else but to be fine, upstanding citizens and abide by your laws. They accepted your food, your housing, your benefits, your kindness but they never accepted your culture which they viewed as weak and immoral, nor your beliefs which they equated as being anti-Islam.

They now secretly hide and protect the bombers and beheaders within their communities, the so-called Islamic Municipalities into which the authorities dare not venture.

They grew strong on your misplaced generosity and tolerance. One day in the not-too-distant future they will receive the call, in Arabic, from the Muslim hate preachers of the mosques you have so generously allowed them to build so they can preach their Islamic bile and rise up and finish what you started when you let them in²⁷.

...

Gerry: When you say the preachers who use the mosques as a cover will rise up, many having already done so, to encourage the believers to step up their attacks on unbelievers, at least you will be okay.

Uzza: NO, I WILL NOT BE OKAY! I, and those like me, like my father, will be the first to be butchered, for in the eyes of the Islamists we are heretics.

²⁷ Dialogue beginning with "You welcome this Islamic population" adapted from a response by an individual who goes by the pseudonym Haim Ittah to an Ottawa Citizen story about the Nice truck attack which killed 84 people including 10 children.

Gerry: I'm sorry to hear that.

Uzza: The appeasers and apologists who have helped them will be next to be put to the sword for Islamists will not trust people who have betrayed their own Christian culture.

Archie: Serves them right!

Uzza: Islamists cherish death more than life itself, especially in the pursuit of their aim to make the world one barbaric Islamic caliphate. Like they did during the Islamic State, they will make the SS look like the Salvation Army. Their alien, violent, intolerant 7th century cult will utterly destroy us because your stupidity knows no bounds. May your children and children's children forgive your utter suicidal folly²⁸.

For Want of Four Simple Questions

Bob: *Uzza*, is it true that when the Prophet visited the Ka'ba on the night Mecca surrendered, he destroyed the statues and relics of more than 300 religions²⁹?

Uzza: He did more than that. On the walls were paintings of prophets and other revered people. He had the walls washed and ordered everyone to destroy any statues and reproductions of the living and the dead they had in their homes.

Bob: Why?

Uzza: Allah, for a god who claims to be the most omnipotent of the omnipotent, is somewhat insecure in his omnipotence, afraid that people will be distracted by the worship of inanimate things, like statuettes, from worshipping his greatness. Any art that imitates life is also considered an act of creation, an infringement of a god's prerogative, and therefore must be destroyed.

²⁸ Dialogue beginning with "The appeasers and apologists" also adapted from a response by an individual who goes by the pseudonym Haim Ittah to an Ottawa Citizen story about the Nice truck attack which killed 84 people including 10 children.

²⁹ **Narrated Abdullah:**

When the Prophet entered Mecca on the day of the Conquest, there were 360 idols around the Ka'ba. The Prophet started striking them with a stick he had in his hand and was saying, "Truth has come and Falsehood will neither start nor will it reappear."

Bukhari 59.583

Gerry: I have difficulty imagining a world whose art is confined to geometric shapes combining circles, lines, squares and triangles to avoid any representation, any resemblance, no matter how remote, to the human or animal form.

Uzza: I cannot imagine a world without Michelangelo and his David; the Mona Lisa of Leonardo de Vinci; the Greek statues celebrating the beauty of Venus and athletes of ancient Greece; the figures carved in stone in remembrance of the Pharaohs of ancient Egypt, not to mention the lion with the human face - the Sphinx; the statues and art of the Roman empire; the paintings on the cave walls at Lascaux; and I am Muslim.

Archie: Will you knock it off, you two? We get the message.

Uzza: NO, YOU DON'T! Soon the entire world will resemble Mecca after Islam. With the destruction of the so-called idols and most forms of art, the suffocating restrictions placed on women and the changing of the pilgrimages from a celebration of life by all to a celebration of death by an obsessed fraternity, from one day to the next all-embracing Mecca changed from a vibrant, welcoming community to a bleak, uninviting place.

Archie: Except for the believers.

Gerry: You didn't say Muslims.

Archie: I am starting to understand what Uzza is getting at.

Uzza: The cleansing of the Ka'ba was followed by the cleansing of Arabia, bringing an end to the most enlightened civilization the Middle East has ever known.

Bob: Cleansing. That is a bit much isn't?

Uzza: No, it is not. Cleansing is intolerance in action, whether it be intolerance for another race or intolerance of people of another religion or no religion at all. Muhammad's actions at the Ka'ba and shortly later, when he issued an edict that all Arabs had to become Muslims within four months or face death or enslavement at the hands of the believers, speak for themselves.

Bob: But that is not like ethnic cleansing, like what was done by the NAZIs.

Uzza: The only difference is that the Jews could not change

their race to save their lives. Your civilization is now facing its own cleansing. The funny thing is, it is your unthinking tolerance of intolerance, not unlike that of the Meccans has brought you to the brink of extinction.

Gerry: You're not saying that Western civilization should have indulged in a little cleansing of its own like the Serbs did at Srebrenica?

Uzza: NO! ABSOLUTELY NOT! All they had to do was not let the intolerant in.

Bob: You mean a Muslim ban like Trump wanted?

Uzza: Again, NO! All you had to do was ask a few questions of Muslim immigrants as a first step to avoiding welcoming Islamists.

Archie: And those questions would be?

Uzza: 1. In the Koran, Allah says that "Whoever seeks a religion other than Islam, it will never be accepted from him."

Do you agree?

2. In the Koran, Allah confirms that he sent Muhammad with what He refers to as "the guidance and the religion of truth, that He may exalt it above every other religion."

Do you believe that it is your duty as a believer, wherever you are, to do the same?³⁰

³⁰ 8:72 Those who have believed and emigrated and struggled with their wealth and their lives in the Path of Allah, and those who gave refuge and support – those are friends of one another; but those who have believed, yet did not emigrate, you will not be responsible for their protection until they emigrate. Should they seek your support for religion's sake, you ought to support them, but not against a people with whom you have a compact. Allah is Fully Aware of what you do.

8:73 As to the unbelievers, they are friends of one another. If you do not do this (subdue the unbelievers), there will be great sedition and corruption in the land.

The quoted revelations were initially meant to encourage converts to Islam to emigrate out of pagan controlled areas and join Muhammad's forces at Medina. Today, based on the conclusions of respected scholars such as the following, they are considered part and parcel of Allah's plan for world domination.

I charge you with five of what Allah has charged me with; to assemble, to listen, to obey, to immigrate and to wage Jihad for the sake of Allah.

Tirmidi

Migration will continue until the sun rises from the West. Hijra will not be

3. Prophet Muhammad said: "I have been made victorious with terror."

Do you believe that terrorism is a legitimate weapon in Allah's Cause?

4. In the Koran, Allah says it is okay to lie if it will further His Cause.

Would you lie to further Allah's Cause?

A yes to any of these questions would automatically disqualify a person as an immigrant or a refugee.

Archie: I would only ask one question: "Yes or No! Do you swear by the Koran?" That's it. Answer yes, and you don't get in.

Uzza: Somewhat simplistic, but better than no questions at all.

Bob: What is the second step?

Uzza: Deport anyone whose actions betray their allegiance.

Bob: I'll drink to that.

Archie: [*raising his glass*] And to the well-meaning pussies who gave up without a fight.

Uzza: The Meccans were not pussies, to use your derogatory term. And you will remember, it was a pussy who tried to get the men to resist. If they had had a leader like the one who rushed to retake Mecca from the believers instead of the cowardly Sufyan, things would have been a lot different.

stopped until repentance is cut off, and repentance will not be cut off until the sun rises from the West (on Judgement Day).

Dawud

O people, immigrate, holding on to Islam, for Hijra (migration) is to continue as long as Jihad continues.

Malik

Those who immigrated to what Islam considers the Land of War – any jurisdiction not government by the Sharia – and died in the “Path of Allah” get the same benefits as believers who did not immigrate but died under similar circumstances.

22:58 And those who emigrated in the Path of Allah, then were killed or died, Allah shall provide them with a fair provision. Allah is surely the Best Provider.

22:59 He will admit them into a place with which they will be well-pleased. Surely, Allah is All-Knowing, Clement.

Democracy, Liberty and Western Art as Blasphemies

The title of this chapter is also the title found in my out-of-print *Canada – The Fractured Nation Interviews* in which I first wrote about a resurgent Islam more than twenty years ago in a book about the future of Canada. A prominent Ottawa producer said he would consider producing *The Interviews* if I removed the interview with the Ayatollah. Wasn't about to happen. Even then, there was concern about brutal retaliation. He said "I don't want to open my front door one morning and find a guy with a bomb. I have kids."

Following is what a Calgary Herald columnist wrote about *The Interviews*.

Dear Canada:

It might seem strange to write a letter to a country rather than a person, but there's a first time for everything. I'm writing because next Sunday is our 140th birthday, and I figured that it was a big enough number to deserve a birthday present.

That's why my perfect birthday present to Canada would be to help start a national discussion about the Canada we want to see for our children, grandchildren and great-grandchildren.

I recently found a stimulant for that kind of national discussion. It is a book written by Bernard Payeur and published by Trafford Publishing in Victoria called *Canada: The Fractured Nation Interviews*. It imagines a world where Canada has been broken up for almost 10 years. The book uses a series of five imaginary television interviews to trace the root causes of the breakup.

Do not read this book if you want to continue in the comfortable national doze. Read it only if you are prepared to think -- really think -- about tomorrow's Canada.

Les Brost, For The Calgary Herald, June 25, 2007

That fictitious interview is even more relevant today than it was then. What I consider the most relevant segment for this book, I have included here. A character by the name of Johnny MacDonald is the interviewer and the Ayatollah goes by the name of Muhammad.

Johnny: Perhaps you could enlighten me and our viewers on why the so-called Greco-Roman Civilization, the Renaissance, the Enlightenment were all, in your opinion, big mistakes.

Muhammad: Again, it is not an opinion, it is a fact. Take the Greeks' poisoned gift of democracy. If Allah, *The Fashioner of Forms*, had wanted the masses to make decisions he would not have given us the Prophets, the Mullahs, the Imams, thousands of holy men to instruct the faithful about what Allah, *The Subtle One*, expects of them. Greco-Roman philosophy! If Allah, *The All-Embracing, The All-Knowing*, had wanted the masses to question his creation he would not have given us the Koran. As to liberty being the most precious possession? One of the meanings of Islam in Arabic is *to surrender your will to God* so the Greek's definition of liberty is so much nonsense.

Johnny: Nonsense???

Muhammad: The western concept of Godless liberty is alien to Islam. In Islam there is no liberty except for the liberating experience that comes from living according to the dictates of the Koran and by the sayings and examples of the Prophet Muhammad, *the peace and blessings of God be upon him*.

Johnny: What about ethics and morality that come from within?

Muhammad: If you believe that then there is no hope for you, no hope for you at all. Hell is definitely your final destination. If there is one idea that illustrates the depth of depravity and lack of scholarship of the Greek philosophers it is this idea. This abhorrent idea that ethics and morality does not have to be God inspired; that you can be ethical and moral and not believe in God. One of the Prophet's, *the peace and blessings of God be upon him*, greatest contribution to civilisation was to remind us that morality is what Allah, *The King, The Sovereign* says it is. The Prophet, *the peace and blessings of God be upon him*, exposed the shallowness of Greek thinking for what it was. Imagine a philosophy that claimed that humans have rights simply because they are human

beings – *that they have human rights*. The Prophet, *the peace and blessings of God be upon him*, reminded us that we have “no rights” except those that Allah, *The Generous One* is willing to grant us.

Johnny: What about the Enlightenment, the philosophical movement of the 18th century that emphasized the use of reason to question accepted doctrines and traditions?

Muhammad: You call enlightened, a movement that promoted so many misguided, so-called humanitarian reforms. This wicked Enlightenment philosophy was an invitation to question dogma, something the Prophet Muhammad, *the peace and blessings of God be upon him* would have considered blasphemy, an affront to Allah, *The Lord of Majesty and Bounty*. This shallow philosophical movement, like others that came before and others that would follow, advanced notions that were not that much different than those put forward by these same second-rate Greek philosophers and their wrong-headed notion of human rights.

Johnny: Surely the Renaissance, which marked the end of the Catholic Church’s dominance in Europe, allowing for a flowering, a renaissance of the arts and sciences was a good thing?

Muhammad: The Renaissance, what a foolish mistake. Islam forbids all realistic representations of people or animals. The Prophet, *the peace and blessings of God be upon him*, said that on the day of Judgment, God will command people to put life into what they have fashioned. They won’t be able to do so and God will have a good laugh before condemning them to an eternity in hell for disobeying Him. The Renaissance encouraged all those painters and sculptors to create those graven images expressly forbidden by Allah, *The Preventer*. They even invented *perspective* to make those images stand out; adding insult to blasphemy. Need I say more?

Johnny: It’s not that I disagree with you, but I have difficulty imagining a world without Michelangelo and his David; the Mona Lisa of Leonardo de Vinci; the Greeks statues celebrating the beauty of Venus and athletes of ancient Greece; the figures carved in stone in remembrance of the Pharaohs of ancient Egypt, not to mention the lion with the human face – the Sphinx; the statues and art of the Roman

empire; the paintings on the cave walls at Lascaux ... I have difficulty imagining a world whose art is confined to geometric art combining circles, lines, squares, triangles so as to avoid any representation, any resemblance, no matter how remote, to the human or animal form.

Muhammad: What you call the geometric art form is the only type of art that Allah, *The Fashioner of Forms*, approves of therefore it is the only type of art that is to be allowed. All other form of decadent art must be ruthlessly eradicated as was done by the Taliban in Afghanistan.

Johnny: Yes, the almost two thousand years old Bamiyan Buddhas.

Muhammad: The Western press completely misinterpreted the action of the Taliban. Islam demands the destruction of idols or graven images only if there are no worshippers of these blasphemies close by. They were no Buddhist worshippers in the vicinity of the statues therefore the Taliban were not only in their right it was their duty, their sacred duty to destroy them. Any representation of the human and animal form will not be obliterated as long as there are people within the vicinity who revere these blasphemies. Only when Islam is triumphant worldwide, when no one will have any objections - we will all be Muslims - will we see the systematic obliteration of these ignominious creations of depraved minds.

Johnny: Something to look forward to.

Animal Cruelty Becomes the Norm

Halal meat is meat from an animal that has been tortured to death.

Anonymous

The triumph of Islam will mean vegetarians will no longer be able to abstain from eating meat without risking being labelled a non-believer and a world of hurt for animals whose flesh is destined to satiate the hunger of believers.

Three women approached the Prophet one day. One of them said, "O Prophet! My husband has shunned the company of his wife."

The second said, "My husband has stopped eating meat!"

The third said, "My husband has stopped using perfume!"

Hearing the women, the Prophet was upset. He saw that misguided ideas were beginning to take root amongst his followers. Although it was not the time for any mandatory prayer, he proceeded to the mosque. He went in such a great hurry that even his cloak was not properly placed on his shoulder and one end of it was touching the ground. He ordered the people to assemble in the mosque. People rushed there leaving aside their tasks.

The Prophet ascended the pulpit and said, "I have heard that my companions are getting wrong ideas."

He added, "I am Allah's Messenger, I eat meat and delicious food! I wear good clothes! I wear perfumes and keep the company of my wives and have conjugal relations with them! Whosoever opposes my ways is not my follower!"

The Prophet has repeated this sentence on several occasions: "One who does not adopt my ways is not a Muslim".

Wasa'il al-Shia book of hadith

What the risk of being perceived as a non-believer entails:

Narrated Abdullah bin Masud:

The Prophet recited Suratan-Najm (103) at Mecca 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.

Bukhari 19.173

Islam has yet to reach a critical mass in most Western countries when it will be in a position to demand that meat from animals tortured to death be available everywhere animal flesh is sold or on the menu. That has not stopped supermarkets and restaurant chains from KFC to pizza joints from jumping on the halal bandwagon and offering meat and meat by-products from livestock painfully put to death.

How Much Pain and Suffering

In its March 8, 2012 edition, *Le Point*, the popular mainstream French (France) weekly published excerpts from a confidential government report prepared by *Le Conseil général de alimentation, de l'agriculture et des espaces ruraux* on *La protection animale en abattoir; la question particulière de l'abattoir rituel* (Animal protection in slaughterhouses; the question of ritual slaughter, my translation). The excerpts reveal that during 2010, 2,068,439 cattle, 382,460 calves, 2,568,444 sheep and 35,713 goats were ritually slaughtered, i.e., the animal was not rendered unconscious before being bled to death.

The longest time reported for an animal to die while fully conscious was six minutes for cattle, almost twice that time for calves at eleven minutes, and five minutes for sheep. No time was available for goats. Under the heading *Intensité et durée de la douleur: souffrance* (Intensity and duration of the pain: suffering), the report goes on to describe the type of pain an animal that is not stunned prior to bleeding experiences. It's not for the squeamish. Again, the translation is mine, as are explanatory comments surrounded by round brackets ().

The pain that a conscious animal experiences at the time of its throat being slit is assumed to be intense ...

To be able to compare different methods of slaughters as to the amount of pain they cause, we must take into account the visible signs that permit us to gauge the intensity of the pain experienced by the conscious animals ... The amount of pain will vary depending on the type of animal.

A slit throat is in itself painful:

- The incision provokes a nociceptive reaction ("pain caused by stimulation of peripheral nerve fibers that respond only to stimuli approaching or exceeding harmful intensity" Wiki) causing extreme pain;
- the contraction of the muscle at the point of the incision has to be extremely painful;
- blood will fill the lungs provoking a sensation of drowning.

...

The length of time it takes for an animal (that has not been stunned) to become unconscious is a result of many factors:

- the constriction of the arteries compensates for the loss of blood and causes an increase in the heart rate;
- where cattle are concerned, the vertebral arteries are not cut when the incision is done ...; different anastomosis (channels) between the vertebral and cervical arteries allow the vertebral arteries to continue bringing blood to the brain even after the carotid artery has been cut;
- other factors may contribute to the time an animal remains conscious e.g. a clot in the carotid artery...

Rendering an animal unconscious is both the beginning and the end of its suffering when conventional methods are used. In the ritual slaughter of an animal, unconsciousness comes much later. During this period, which varies among types of animals, the animal, in a conscious state, will be subjected to many painful procedures, some related to the incision made by the person performing the sacrifice, others by the stop and go ("saccadé") nature of the ritual.

Why the Suffering?

Modern, non-traditional slaughtering methods use what is commonly referred to as a captive bolt pistol to render the animal unconscious prior to slaughter "to prevent the pain and suffering of the animal during the bleeding (exsanguination) process (which is itself necessary

to prevent meat spoilage) during butchering. The principle behind captive bolt stunning is a forceful strike on the forehead using a bolt to induce unconsciousness^{Wiki}.

Except for at the Hajj, there are no verses in the Koran that demand an animal whose meat is destined for a believer's table must be tortured to death. Blame the example of Muhammad.

Narrated Zaid bin Jubair:

I saw Ibn Umar passing by a man who had made his Badana (sacrifice) sit to slaughter it.

Ibn Umar said, "Slaughter it while it is standing with one leg tied up as is the tradition of Muhammad."

Bukhari 26.771

Narrated Anas:

The Prophet slaughtered seven Budn (camel) with his own hands while the camels were standing. He also sacrificed two horned rams (black and white in color) at Medina.

Bukhari 26.772

Narrated Abaya bin Rifaa:

My grandfather asked (the Prophet), "We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?"

Allah's Apostle replied, "If the instrument used for killing causes the animal to bleed profusely and if Allah's Name is mentioned on killing it, then eat its meat (i.e. it is lawful) but don't use a tooth or a nail and I am telling you the reason: A tooth is a bone (and slaughtering with a bone is forbidden), and a nail is the slaughtering instrument of the Ethiopians."

Bukhari 52.309

Muhammad insisted that an animal "bleed profusely" for its meat to be lawful to eat because in his day the fastest and simplest way to ascertain if an animal that showed no obvious signs of life was actually dead was to cut its throat. If blood flowed in sufficient quantity from the cut, the animal, after it had bled to dead, could be butchered and eaten.

268 Animal Cruelty Becomes the Norm

Malik was asked about a sheep which fell down and injured itself badly and then its master reached it and slaughtered it. Blood flowed from it but it did not move.

Malik said, "If he kills it and blood flows from it and its eyes blink, he should eat it."

Malik's Muwatta 24.3.7

God's spokesman was explaining to Dark Age simpletons, who depended on scriptures that were a reflection of the beliefs and superstitions of the Age, how to avoid eating carrion which the Koran prohibited. He offered an illiterate's rational solution for the time in which he lived. That was then, this is now and today it is irrational for animals to die writhing in agony because people believe they must strive to emulate every action of a Dark Ages illiterate whom their religion considers the embodiment of the perfect human being.

In modern Western slaughterhouses the animal is rejected if it is not alive and well and cannot make it onto "the killing floor" with only prodding, where it will be stunned into unconsciousness so that it will not feel the horrific pain of its throat being cut then bleeding to death. This care to ensure that an animal is alive but unconscious before being bled—along with someone to extend thanks to Allah for His generosity—should meet halal requirement, unless it's all about the pain.

Islamophobia

Having read this far, you should appreciate that a fear of Islam is a legitimate fear, not a phobia. It is a rational fear of the irrational.

Fear is what non-believers who get close and personal with the Koran and Allah's unrestrained visceral hatred and cruelty for their kind will experience, for that is the intent. It is a fear nourished and amplified by the Author's demands of believers when it comes to dealing with those for whom He has nothing but contempt: from avoiding them, to enslaving them, to killing them.

We are facing an increasingly bloody and violent future made even bloodier by Islamic rituals and scriptures that condition believers, from childhood onward, not only to accept that killing unbelievers is a good thing, but to enjoy and celebrate their slaughter.

Militants rejoiced as Canadians were beheaded.

Abu Sayyaf extremists rejoiced as they watched two Canadians being beheaded in the jungles of the southern Philippines, said a still-shocked Filipino hostage who was freed Friday.

Marites Flor tearfully recalled to reporters the moments when Canadians John Ridsdel and Robert Hall were handcuffed and led away to a nearby jungle clearing to be separately decapitated.

"They were watching it and they were happy," she said of the militants.

Philippines – The Associated Press, June 24, 2016

We have come to a point in our history where criticism of Muhammad and the god for whom he claimed to speak is equated with insulting Islam, thereby making anyone who would offer a contrarian opinion, such as that Islam is not a religion of peace, a target for reprisals that include threats to life and limb. It does not matter that leaders of men, for whom Allah's Words are fighting words, agree with you.

Islam was never a religion of peace. Islam is the religion of fighting. No-one should believe that the war that we are waging is the war of the Islamic State. It is the war of all Muslims, but the Islamic State is spearheading it. It is the war of Muslims against infidels. There is no excuse for any Muslim not to migrate to the Islamic State... joining is a duty on every Muslim. We are calling on you either to join or carry weapons [to fight] wherever you are.

Abu Bakr al-Baghdadi, in an audio message made public May 14, 2015

The Islamic State taking Allah's at His word about being harsh with unbelievers:

9:123 O you who believe, fight those of the unbelievers who are near to you and let them see how harsh you can be. Know that Allah is with the righteous.

If you can't blow them up or shoot them, try to be alone with the infidel and crush his skull with a rock, knife him to death, run him over with your car, throw him off a cliff, strangle him, poison him... It does not matter whether he is a policeman or a civilian, the sentence is the same. They are our enemies and spilling their blood is justified.

Abou Mohammed Al-Adnani, the second most senior leader of the Islamic State after Abu Bakr al-Baghdadi.

Kill everyone; the evildoers are all targets for us. Don't bother looking for a specific target, just kill them.

Dar al-Islam (Land of War) No. 3 (My translation of an exhortation to believers worldwide published in Islamic State's French language signature magazine.)

Through defamation and by threatening murder and mayhem, Islamists have taken control of the message. A key component of that message is that if you fear Islam you are an Islamophobe and you should be ostracized, if not sanctioned. Should you challenge the designation with horrific quotes designed to terrorise from an implacable deity, and its self-proclaimed mouthpiece, expect more

accusations that your fear of Islam is unfounded and to lose that fear or else! Welcome to the Twilight Zone.



AFP-JJI: "Combination of pictures showing the five gunmen who carried out the July 1, 2016 attack in Dhaka, during which 20 hostages were slaughtered at a restaurant, posing in front of a flag of the Islamic State group at an undisclosed location." Image may be subject to copyright.

Those who would accuse you of Islamophobia would like you to concentrate on the smiling faces and ignore the guns. Don't!

If we are losing the battle, it is partly because of discussion-ending accusations of islamophobia and racism—as if Islam was a race not a religion—and laws that make criticism of a person's religious beliefs a crime. After the London bombings of July 2005, the British government saw to it that no serious discussion about the book that inspired the slaughter of 54 British citizens should ever take place. It silenced critics of Islam with threats of fines and imprisonment. A tacit bargain was struck with those for whom terrorism is a means to an end. Put away your bombs, guns and knives and you will be allowed to recruit, largely unopposed, in our corner of the Land of War (anywhere the Sharia is not the law of the land).

The *Racial and Religious Hatred Act 2006* was given royal assent on February 16, 2006. From one day to the next, the country that fought a world war to preserve us from genocidal fanatics became a more tolerant and intolerant society. More tolerant of religious zealots, not unlike those in the following *Daily Mail* photograph who disrupted Armistice Day 2010 commemorations in central London, and less tolerant of their critics.



Canada will shortly make freedom from criticism of your religious beliefs a human right (Bill C-63) to be enforced by the Canadian Human Rights Commission who will be granted commensurate powers to fine/imprison those who would dare take your scriptures to task. This follows the appointment of an Anti-Islamophobia Commissioner whose mission is to silence those who would voice a rational fear of the irrational.

The West has implicitly, if not explicitly, accepted Islam's argument that limits should again be placed on criticism of religious beliefs, thereby allowing militant Islam to advance almost unchallenged. This gradual surrender of hard-won fundamental freedoms in the face of religious intolerance is slowly neutering the most effective weapons against the spread of this type of tyranny: freedom of expression and freedom of speech.

If you are accused of being an Islamophobe, wear the label proudly, you're the rational one.

Epilogue

An End-Game Scenario

Please note that, unlike the author of the following, I try to make a distinction between Islamists and Muslims, with the former representing the type of extremism that will devastate both Muslims willing to adapt, including by participating in playful non-Islamic activities (Appendix: Canada Day 2008), and non-Muslims. In response to a July 15, 2016 Ottawa Citizen story: *France in mourning as truck attack kills 84 in Nice, including 10 children*, a reader imagined the following scenario in an online comment that may have gotten past the paper's censors:

REALITY OF TODAY

You welcome this Islamic population into your country, you feed them, you house them, you give them benefits that your own people have worked for, you bend over backwards to appease them, you force your own people to tolerate them, and you encourage their religion to thrive. You give them the same and in some cases even more opportunities of every home born citizen. But in reality these Muslims have a hidden agenda.

They see your culture as weak. They will lie to you, they will tell you they are peaceful and want nothing else but to be fine upstanding citizens and follow our laws. They will accept your food, your housing, your benefits, your kindness but they will never accept your culture or beliefs.

They will secretly hide and protect the bombers and beheaders within their communities that are basically no-go areas for our authorities.

They will wait in their millions and grow strong on your generosity and tolerance which they see as your greatest weakness. And then one day in the future they will receive the call from the Muslim hate preachers of the mosques you have so generously allowed them to build so they can preach their Islamic bile, and rise up and then the Islamization of the Christian world will be complete.

The appeasers and apologists who have helped them will be the first to be put to the sword for the Muslims will not trust people who have betrayed their own Christian culture.

Their alien, violent, intolerant 7th century cult will utterly destroy you because your stupidity knows no bounds. These Muslims cherish death more than life itself especially in the pursuit of their aim to make the world one barbaric Islamic caliphate.

Islam will make the SS look like the Salvation Army in the times to come. May our children and children's children forgive us for our utter suicidal stupidity.

The Morning After

110:1 When Allah's Support and victory come,

110:2 And you see people entering Allah's religion in throngs;

110:3 Then, magnify the Praise of your Lord and seek His Forgiveness. He is indeed All-Forgiving.

The clash we are witnessing around the world is not a clash of religions or a clash of civilization. It is a clash between civilization and backwardness, between the civilized and the primitive, between rationality and barbarity.

Wafa Sultan, outspoken Syrian-American woman during a debate broadcast on Al-jazeera.

Should extraterrestrials visit this world after Islam emerges triumphant from the battle between progress and backwardness, they will find it devoid of music, devoid of colour, devoid of fun and laughter, devoid of songs sung by females, devoid of the beauty of a woman's face and form, devoid of art that is not limited to meaningless geographical figures... and, above all, devoid of wonder, spontaneity and imagination.

In this bleak predictable world where the exercise of freewill means death, they will witness a form of collective conditioning where everyone, like mindless automatons, constantly interrupt whatever they are doing to get down on their hands and knees and kiss the ground and mouth many of the same phrases they said earlier in praise of a fabled narcissistic deity that cannot be praised enough.

In looking for intelligent life with which to communicate, they will be accosted by intimidating bearded men only interested in converting them, and warning them against making contact with the odd furtive figure scurrying about engulfed by a black tent-like garment.

They may notice that the victors have taken a bulldozer to many of the wonders of the ancient, medieval, and modern world, sparing only structures that could be repurposed as mosques; but not before any statues, frescoes, paintings, etc., contained within have been completely destroyed, as have all statues and works of art everywhere that displayed even abstract representations of humans and animals.

They may watch in horror and bewilderment a sobbing young female, buried up to her shoulders, straining to avoid rocks aimed at her head thrown by more unshaven thugs in flowing robes and turbans intent on killing her, as part of some barbaric retribution ritual in front of cheering onlookers shouting how great is their god.

Perhaps not far from that beautiful tear-filled face being torn apart by jagged rocks our visitors may spy a teenaged girl tied to a post being mercilessly whipped. Should they enquired as to why one female is being stoned and the other whipped, it will be explained to them that, while both committed illegal intercourse, the female sentenced to die by having her skull cracked by a well-aimed stone was a married woman who cheated on her husband; the girl sentenced to fifty stripes of the whip is a sex-slave who had intercourse with other than her owner, without her owner's permission.

They may stumble upon a large group of mostly men crowding together on a plaza, some distance from the entrance to a tall building, all looking up at the sky. Suddenly, literally out of the blue, falling objects come into view. It is two people whose piercing screams end with their bodies smashing into paving stones.

Instead of being taken aback, the men start clapping while shouting how great their god is, just like when that pitiful creature was being stoned to death. One may interrupt his rejoicing to explain to our visitors that the mangled bodies are those of homosexuals. Their scriptures, he may elaborate, call for them to be thrown off a cliff. However, a tall building, their scholars have determined, will do just as well.

They may witness an Islamic-style crucifixion where an arm and a leg on opposite sides are lobbed off; a regular crucifixion, they are told, not being cruel and gruesome enough for those who abandon what they refer to as "the perfect religion."

They may come across men arguing among themselves at a bazaar, or other venues where goods are traded and sold, about the value of shackled people on display: men, boys and old women marketed as labourers and young females as sex-slaves.

They may be appalled by the way animals whose meat is destined for the dinner table are tortured to death in public, only to be told that this how a fellow by the name of Muhammad demonstrated it should be done long ago, and they must do it the same way to stay in the good graces of the god for whom he claimed to speak.

They may wonder as to the scarcity of female children, of a certain age, playing in the street and playgrounds compared to boys of the same age. They will be told that they have been married off in keeping with the example of a man they revere as the embodiment of the perfect human, who married and had sex with a nine-year-old by the name of Aisha.

What about the young beggars? And why are so many missing a hand?

Most of them, they will be told, are Muslim orphans from the wars fought to make believers out of unbelievers. What may not be revealed is that, before their god disenfranchised adopted sons, so that His self-indulgent mouthpiece could marry his daughter-in-law, orphaned boys were almost unknown.

As to the missing hands, it is because these boys were caught stealing. Under a more than a thousand years old legal tradition, that the locals will refer to as their god's law or the Sharia, they will be informed that the punishment for petty thievery, adultery... to murder falls into four categories: a grisly death, mutilation, flogging or blood-money, with mutilation their god's prescribed punishment for stealing.

By the end of their visit, our aliens from a rational place, will have come to appreciate that those who praise this almighty Allah whenever they apply his decreed form of punishment, no matter how abhorrent, are, in essence, thanking him for replacing evolving man-made laws, from what they refer to as "the time of ignorance", with a book of revealed truths.

They will also undoubtedly have an idea, from intercepted television signals, of what the people of earth were like before the enlightened world of Islam completely subjugated that of the ignorant: when progress was not a sin, when compassion was more than just a word, when women were allowed to show their face in public, when grown men marrying children was not a universal practice, when...

These visitors from a place the Koran is unaware of, may even wonder how such a reversal could have come about, and why anyone but the insane would kill and die to create such a bleak future for humankind.

Wars Never-Ending

The triumph of the irrational will not mean the end of the bloodshed. Quite the opposite! War is endemic in Islam, whether it is this on-going war to get everyone to submit to the Will of Allah or brutal civil wars over booty, leadership and dogma, like the three that engulfed the believers in quick succession following Muhammad's passing.

Narrated Said bin Al-Musaiyab:

When the first civil strife (in Islam) took place because of the murder of Uthman, it left none of the Badr warriors alive (the first real battle for control of the Peninsula).

When the second civil strife, that is the battle of Al-Harra, took place, it left none of the Hudaibiya treaty companions alive.

Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.

Bukhari 59.358

The war instigated by the Sunni-dominated Islamic State is a modern manifestation of the civil wars and wars of conquest that have been emblematic of Islam from the beginning. It was during Muhammad's tenure as caliph, during the war to convert the Arabs of the Peninsula, that Allah warned the believers to be discerning after He learned that Muslims were killing other Muslims to abscond with their possessions.

4:94 O believers, if you journey in the Way of Allah, be discerning and do not say to him who greets you: "You are

not a believer”, seeking the fleeting goods of the present life³¹.
For with Allah are abundant gains. This is how you were
before and Allah has been gracious to you; so discern well.
Allah is indeed fully aware of what you do!

After the triumph of the irrational, Muslims will again become the target of other Muslims, with dead unbelievers no longer a reliable source of wealth, women and slaves and redemption. Expect the following groups, whom Allah accuses of capital crimes, to become the target and the excuse for exceedingly bloody booty-fueled conflicts that will persist until Judgement when Allah is expected to bring an end to the mess He created.

Hypocrites

Hypocrites is the most common accusation that Allah, in His Koran, levels at Muslims He suspects of being disloyal or of being Muslims in appearance only.

33:60 If the hypocrites, those in whose hearts is a sickness and those who spread lies in the city, do not desist, We will certainly urge you against them and then they will not dwell with you therein as neighbours but for a short time.

33:61 Accursed, wherever they are encountered they will be seized and slaughtered.

Killing alleged hypocrites has always been Allah’s way and “you will never find any alteration of Allah’s Way.”

33:62 That is Allah’s Way of dealing with those who have gone before, and you will never find any alteration of Allah’s Way.

Apostates

Apostates are hypocrites on whose hearts Allah has placed a seal, Revelation 63:3, meaning they will never believe again.

³¹ Moududi:

Whenever a Muslim was in danger of being harmed inadvertently by other Muslims during the fighting, he resorted to either the Islamic greeting (as-salam alaykum, 'peace be on you') or the Islamic creed There is no god save Allah' (ili-Jl) in order to indicate that he was their brother-in-faith. The Muslims, however, often suspected this to be merely a ruse of the enemy and therefore sometimes disregarded the utterance of the Islamic greeting or of the Islamic creed, and killed such people and seized their belongings as booty.

63:1 When the hypocrites come to you, they say: "We bear witness that you are indeed Allah's Messenger." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars.

63:2 They take their oaths as a shield and so they bar other people from the Path of Allah. Evil is what they used to do.

63:3 That is because they believed, then disbelieved; and so a seal was set upon their hearts. Therefore, they do not understand at all.

Muhammad confirmed that they too must be killed on the spot.

Narrated Ikrima:

Ali burnt some people and this news reached Ibn 'Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet said, 'Don't punish (anybody) with Allah's Punishment.'

No doubt, I would have killed them, for the Prophet said, 'If somebody (a Muslim) discards his religion, kill him.'"

Bukhari 52.260

The True Unbelievers

4:150 Those who disbelieve in Allah and His Messengers and want to make a distinction between Allah and His Messengers, and say: "We believe in some and disbelieve in the others", wanting to take a middle course in between,

4:151 Those are the true unbelievers, and we have prepared for the unbelievers a demeaning punishment.

Reformers

2:8 There are some who say: "We believe in Allah and the Last Day;" but they are not real believers.

2:9 They seek to deceive Allah and the believers, but deceive none other than themselves, thought they are not aware of that.

2:10 In their hearts is a sickness; so Allah has increased their sickness. A painful punishment awaits them because of their lying.

2:11 And when they are told: "Do not sow mischief in the land", they say: "We are only doing good."

2:12 It is they who make mischief, but they are unaware of that.

In Rashad Khalifa's translation of Verse 2:12, reformers are evildoers!

2:12 In fact, they are evildoers, but they do not perceive.

The most dangerous time for young would-be reformers will be the days leading up to Judgement Day.

Narrated Ali:

I heard the Prophet saying, "In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islam as an arrow goes out of its game, their faith will not exceed their throats. So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection."

Bukhari 61.577

Conscientious Objectors

47:20 The believers say: "If only a surah is sent down", but when a sound surah is sent down and fighting is mentioned therein, you will see those in whose heart is a sickness look at you like one who has fainted in the throes of death. Far better for them,

47:21 Would have been obedience and a fair word! So when the matter is resolved, it would have been better for them to be true to Allah.

Afterword

Hope Springs Eternal

On May 22, 2017, an Islamic terrorist detonated a shrapnel-laden homemade bomb as people were leaving the Manchester Arena following a concert by Ariana Grande, killing twenty-three people, including the attacker, and wounding 139, more than half of them children. The killer and those he slaughtered on a grateful god's behalf, courtesy of the BBC:



In the wake of the massacre, Australia's Channel Seven hosted a debate between Muslim clerics Dr. Jamal Rifi and Sheikh Mohammad Tawhidi on the role religion played in the attack

Basically, we need to be very realistic when dealing with this matter. You have a twenty-two-year-old who gets radicalised over two, three sermons in a Friday mosque gathering.

This age is an age when someone would expect people to be going out, having fun. But no, we have a large number of youth that are being radicalised. This happens because of the books that we have, the Islamic scriptures that we have; they push the Muslim youth to believe that if you go out there and kill the infidels, that's how you will gain Paradise.

For the past one thousand four hundred years we have had a religion of war – that is exactly what we have had. This is not something I am imagining, these are facts. We've had many wars. How did Islam spread from Saudi Arabia down to Indonesia and Bosnia? All spread by the sword. We had many wars. For someone to come and say that Islamic scriptures have nothing to do with it, I mean, that's against the facts; that's not true.

Islamic scriptures are what is pushing these people to behead the infidels. Let me tell you something: the people that are beheading, that mister (sic), the person that killed the young girls in Manchester did so believing he was going to dine with the Prophet Muhammad that very night that is what the Islamic scriptures tell them.

Sheikh Mohammad Tawhidi

The world desperately needs an honest discussion about Islamic scriptures, starting with an unfettered dialogue on the Koran, if we hope to diminish, if not stop the horrific violence they inspire and perhaps save ourselves from an irrational future. We have to engage in as profound a conversation as the one initiated by courageous individuals who dared to challenge dogma after being exposed to the works of the great Greek philosophers that Islam's expansion made inevitable.

Mu'tazilism

Between the 8th and 10th century, there emerged an Islamic school of thought largely influenced by Plato and Aristotle that became known

as Mu'tazilism or Philosophy of Rationalism, or simply Islamic Philosophy. It started with the translation of Greek scientific and philosophical writings into Arabic.

The motives of the translators [of Greek works in science and philosophy into Arabic] and their patrons, the [Abbasid] caliphs, may have been partially practical; medical skill was in demand, and control over natural forces could bring power and success. There was also, however, a wide intellectual curiosity, such as is expressed in the words of al-Kindi (c. 801-66), the thinker with whom the history of Islamic philosophy virtually begins:

We should not be ashamed to acknowledge truth from whatever source it comes to us, even if it is brought to us by former generations and foreign people. For him who seeks the truth there is nothing of higher value than truth itself.

A History of the Arab People, Albert Hourani, Harvard University Press 1991, p. 76

Mu'tazilites argued that verses of the Koran should not be taken literally and that human reason was more reliable than scriptures. The leaders of the believers of the time, the most noteworthy being Caliphs al-Ma'mun, Mu'tasim Billah and Wathiq, actively supported this sensible, open-minded interpretation, allowing it to thrive until dogma reasserted itself with a vengeance and revelation again smothered reason.

It is not a coincidence that much of Islam's substantial contribution in the field of astronomy and mathematics, for example, was from this period when Mu'tazilism was accepted by the Caliphate as a legitimate Islamic school of thought. How could it have been otherwise, with the Koran's insistence that the Earth is a raft floating on a sea of mud, with Paradise above the clouds held up by invisible pillars anchored on this raft, and the Sun and Moon above it all, in the same orbit, with roles reversed, sinking and emerging from this mucky sea thereby causing night and day, and nothing beyond?

This period of intense scientific inquiry ended somewhat abruptly towards the end of the 10th century when *The Book of Hadith* was closed and orthodoxy reasserted itself in the form of a comprehensive,

suffocating *Islamic Theology* from which *Islamic Philosophy* never recovered.

If a dialogue is to foster trust, non-believers must have a meaningful role. This will only be possible if more of you get to know what is in the Koran by reading the actual book, or books like this one. Translations of the Koran are usually called interpretations because of the spurious claim that only the Arabic version can convey the true meaning of Allah's words as He wrote it in Arabic.

43:2 By the Manifest Book.

43:3 We have made it an Arabic Qur'an that perchance you may understand.

If you can't read an Arabic version of the Koran (modern Arabic is assumed), say the imams, you are bound to misinterpret God's words, in spite of Allah's claim that His writing may be somewhat ornate, but not obtuse.

[This is] a Book with Verses which are elaborately formulated and clearly expounded from the Wise, the All-Aware.

Allah is not bragging, and any good translation will render Him justice. You seldom hear a Christian minister say that unless you read the Bible in the original Hebrew, Greek or Latin you will misunderstand the message. Yet, this is the argument made by clerics to discourage non-Muslims from reading a translation of the Koran whose message they expect children to grasp.

Should an honest, transformative Mu'tazilism-like dialogue, not unlike what Irshad Manji called for at the beginning of this century in her evocatively titled *The Trouble With Islam: A Wake-up Call for Honesty and Change*, prove impossible, then, the example of the women of Sumer will remain our only hope of stemming, if not defeating the encroaching darkness.

Women of Sumer

Islam is all about looking back. Perhaps we should do the same, but much further back in the hope of understanding how a world of wonder, discovery, imagination and fun got all screwed up and getting it unscrewed, to use a poor choice of words.

The *Epic of Gilgamesh* predates the Hebrew Bible by at least 2000 years, the Koran by an additional 1500 years, more or less. It was carved into clay tablets at the dawn of written history in ancient Sumeria (Sumer). In it you will find a story about the great flood and the Garden of Eden. How would Islam reconcile variations of the same stories as can be found in the *Epic of Gilgamesh*?

The Koran contains references to twenty-five prophets who came before Muhammad— and there may have been many more—before God got fed up with His Message being badly transmitted or misunderstood and decided to send an illiterate merchant as His last and greatest emissary.

An argument could be made that the author of *Gilgamesh* was an early prophet sent by Allah who was misquoted or misunderstood. For instance, how could someone possibly write that it was a woman, the original Eve, to whom we are indebted for the wisdom with which she endowed man and which allowed civilization to blossom? From a translation by Stephanie Dalley:

Shambat loosened her undergarments, opened her legs and
 he took in her attractions.
 She did not pull away. She took wind of him.
 Spread open her garments and he lay upon her.
 She did for him, the primitive man, as women do.
 His love-making he lavished upon her.
 For six days and seven nights Enkidu was aroused and
 poured himself into Shambat.
 When he was sated with her charms,
 He set his face towards the open country of his cattle.
 The gazelles saw Enkidu and scattered.
 The cattle of open country kept away from his body.
 For Enkidu had become smooth; his body was too clean.
 His legs, which used to keep pace with his cattle, were at a
 standstill.
 Enkidu had been diminished; he could not run as before.
 Yet he had acquired judgement, had become wiser.

For the Sumerians, it was the goddess Aruru, the mother goddess, who created Enkidu from clay. For desert tribesmen—Jews then Arabs—who would usurp her role in favour of a male progenitor in their

creation accounts, she became the seductress, the harlot who caused mankind to be expelled from Paradise.

For the people of Sumer, their cities were Paradise. For the confident men of Sumer it was women as partners, homemakers and lovers who made this sedentary, civilized lifestyle possible, desirable and enjoyable.

For the tribesmen of the desert, trapped and fighting for survival beneath a monotonous, unchanging blue sky and a blaring scorching sun on a sea of dust and sand, the cities of Sumer would also have been seen as Paradise. Allah's description of Paradise, as an oasis with buildings and women as pleasure providers, almost fits the description of Sumerian cities and their female citizens, with the exception that in Sumer, *women were not second-class citizens*.

Why would desert tribesmen, who would adapt, if not pervert, many of the events described in *Gilgamesh*—including the story of the meeting between Shambbat and Enkidu—blame women for mankind's exile from Paradise? The seduction of Enkidu by Shambbat was seen as a good thing by the people of Sumer; a wild, roving man is civilized by being intimate with a woman.

For the people of Sumer, being "civilized" meant acquiring wisdom; becoming capable of exercising judgement, of assessing situations or circumstances shrewdly and logically and drawing your own reasonable conclusions. For the illiterate, fatalistic tribesmen of the deserts of the Middle East, whose very existence was constantly being tested by elements over which they had no control, that they believed was God's way of trying their faith, this had to be blasphemy. Paradise was to be denied to mankind because a woman was foolish enough to endow a man with god-like qualities.

It was the Sumerians who, more than five millennia ago, first carved the written word on clay tablets. According to Thomas Cahill, the period before the invention of writing saw an "explosion of technological creativity on a scale that would not be matched until the nineteenth and twentieth century of our era." Writing may have been a result of mankind's need to record this leap of knowledge, upon which memory could no longer be counted to chronicle or manage. Civilization could not progress any further without the means of recording it's accomplishments for future generations to build upon.

The society that invented writing worshipped many goddesses. The greatest goddess of all, Ishtar, goddess of love and war, was worshipped by the people of the city of Uruk, perhaps the earliest settlement to deserve the name of city. It was in this ancient Mesopotamian city, on the shore of the Euphrates River, that the first words written five thousand years ago on clay tablets were found. If it was not a woman who imagined those first words then it was her civilizing influence that allowed the written word to be imagined in the first place.

Muhammad had an illiterate's fascination with the written word which he saw as God's way of establishing immutable limits on mankind's imagination and free will, not expanding it. This is reflected in the Koran's meticulous, incontrovertible instructions as to what a believer may or may not do; what a believer may think or say. If you followed God's written instruction to the letter He would let you back into Sumer, back into Paradise.

Writing, as Allah revealed in Surah 96, *The Clot*, made man arrogant, thinking "himself self-sufficient." This was not why He taught man—but not Muhammad for some reason—to write. He taught man how to write, not to make him more self-sufficient, but less.

96:3 Read by your Most Generous Lord,

96:4 Who taught by the pen.

96:5 He thought man what he did not know.

96:6 Yet, man will, indeed wax arrogant;

96:7 For he thinks himself self-sufficient.

The Koran is not so much a philosophy as a set of rules that could have been formulated by a child-like mind in the way they embody a child's certainty in having absolute knowledge of the world around them and a child's intolerance of others who won't play the game by their rules. This child-like perception of an unchanging world has been competing with the grownup evolving world view of Sumer ever since Muhammad got his marching orders.

Narrated Abu Huraira:

Allah's Apostle said, "I have been ordered to fight with the people till they say, 'None has the right to be worshipped but Allah', and whoever says, 'None has the right to be

worshipped but Allah,' his life and property will be saved by me except for Islamic law, and his accounts will be with Allah, (either to punish him or to forgive him.)"

Bukhari 52.196

This child-like unschooled understanding of what the written word is all about is the antithesis of the grown-up view of the people of Sumer who invented writing as a means to expand the capabilities of the human mind; who invented writing so as to allow future generations to build upon, to progress beyond, to question the limits of what their ancestors had ever imagined. The Koran, taken literally, kills the imagination allowing insanity, irrationality's bridesmaid, to settle in. We need the example of the women of Sumer today, more than ever.

APPENDICES

Canada Day 2008

It was not easy finding a good spot that late in the evening to enjoy Blue Rodeo, who were closing out the Canada Day celebrations in 2008 on Parliament Hill, but I did. It was on the sidewalk on the south side of Wellington Street in front of the old American Embassy, the hoped-for-home of a *National Portrait Gallery*.

A few feet in front of where I was standing were six what I judged to be teenaged Muslim girls attired in Canada Day colors. Some wore white chadors and a bright red dresses; others white chadors and white dresses with bright red patterns. Some of them held sparklers. With them were two little girls, who could not have been more than eight, wearing glowing red head ornaments and holding a small Canadian flag. At my feet, sitting on the edge of the sidewalk were two older women wearing the traditional black burka, without the veil, i.e., niqab, watching the show and watching the young girls and children enjoying themselves. With the two older women was a small boy, he could not have been more than four. What happened next is not that unlikely since it was almost certainly part of the security for Canada Day festivities.

Blue Rodeo was about halfway through their performance when two men with Errol Flynn-like moustaches, baseball caps as headgear and wearing white tee shirts on which was written in bold letters *Canadian, eh!* made their way to where I was standing and the women sitting. Next to each man was a large jet-black Lab on a short leash. As the men and their dogs passed between the women sitting on the sidewalk and the Muslim girls watching Blue Rodeo, one of the woman sitting on the sidewalk pointed at one of the man, then the dog, then the child whose hand she was holding.



The men smiled and stopped to let the child pet one of the dogs then continued on their way. This was even more extraordinary when you consider that the Prophet, at one time, demanded that his followers kill all dogs. The graceful Saluki, one of the oldest known breeds of domesticated dog, suffered the most from this decree, and in areas under Muslim domination

(most of the Middle East) was almost wiped out. Muhammad later amended his decree to limit the slaughter to black dogs.

Abd Allah B. Mughaffal reported the apostle of Allah as saying: "Were dogs not a species of creature I should command that they all be killed; but kill every pure black one."

Abu Dawud 16.2839

And still later, only black dogs with white spots over their eyes.

Abu Zubair heard Jabir Abdullah saying: Allah's messenger ordered us to kill dogs and we carried out this order so much so that we also killed the dog roaming with a woman from the desert. Then Allah's apostle forbade their killing. He said: "It is your duty to kill the jet-black (dog) having two spots (on the eyes) for it is a devil."

Sahih Muslim 10.3813

The reason God's Messenger ordered the killing of all dogs was because he blamed a puppy for the angel Gabriel not showing up when he was scheduled to.

Maimuna (another of the Prophet's wives) reported that one morning Allah's Messenger was silent with grief. Maimuna said: "Allah's Messenger, I find a change in your mood today."

Allah's Messenger said: "Gabriel had promised me that he would meet me tonight, but he did not meet me. By Allah, he never broke his promises," and Allah's Messenger spent the day in this sad mood. Then it occurred to him that there had been a puppy under their cot. He commanded and it was turned out. He then took some water in his hand and sprinkled it at that place. When it was evening Gabriel met him and he said to him: "You promised me that you would meet me the previous night."

He said: "Yes, but we do not enter a house in which there is a dog or a picture." Then on that very morning he commanded the killing of the dogs until he announced that the dog kept for the orchards should also be killed, but he spared the dog meant for the protection of extensive fields or big gardens.

Sahih Muslim 24.5248

With the Canada Day festivities coming to a close, Blue Rodeo asked the crowd to join them in a loud rendition of O Canada. Both women got up, one taking the child in her arms, for the national anthem. It was a good day to be Canadian.

For Islamists, this type of outing by two families of Muslim Canadians that involves joining non-Muslims in a celebration that is not about worshipping God and that exposes children to the malevolence of music is to be discouraged, not only because it is evil in Allah's Eyes³², but because it brings us closer together, when their objective is to create is an *us against them* mentality. They must not prevail.

³² What the kids were doing was evil: playing musical instruments or listening to music is grave sin #16. Their mothers, in making it possible for them to do so, displayed a lack of concern for Allah's punishment; not fearing God's punishment is grave sin #4.

Grave sins are sins where there is revelation or a saying of Muhammad condemning the transgressor to burning in Hell for eternity, or a consensus among scholars that the sinner is going to Hell. At this writing, there are 40 grave sins based on scriptures and 10 made-up grave sins.

A question about music was asked of Saudi Arabian Islamic scholar and Grand Mufti of Saudi Arabia from 1993 until his death in 1999:

Question: What is the ruling regarding a beneficial show, such as the news or a commentary on the news, which is disrupted intermittently by a few seconds of music?

Answer: There is no harm in listening to these shows as long as you turn off the radio while the music is being played, since music is unlawful, may Allah make it easy for us to avoid music and may He protect us from its evil.

Shaykh Abdul-'Azeez Bin Baz

Majid Fakhry vs. Yusuf Ali and Others

“Translations,” an Italian proverb says, “are a betrayal.” They might be if—unlike Majid Fakhry’s, the translation used in my series on the Koran—the translator is not faithful to the original. The worst offender is the translator of the most popular English rendition of the Koran, Abdullah Yusuf Ali. I discussed Ali’s translation with Professor Bruce B. Lawrence of Duke University in an exchange of emails in 2013.

June 11, 2013

Dear Professor Lawrence,

Thank you for providing me with a copy of the lecture you gave at the KA Nizami Centre for Qur’anic Studies, Aligarh Muslim University on February 17. I thoroughly enjoyed “Abdullah Yusuf Ali’s Translation of the Qur’an – An 80-Year Retrospective with Special Attention to Surat ad-Duha (Q 93),” what I have to say next notwithstanding.

It was said of Canadian Prime Minister Jean Chrétien that he was equally incomprehensible in either official language. His difficult speech was partly the result of a childhood Bell’s palsy attack which permanently partially paralyzed the left side of his face. After leaving politics, he spotted my wife and other interpreters for Canada’s Parliament at a restaurant and walked over to thank them for making him “sound good” all those years.

Making the folksy Chrétien sound good they did, but they never deliberately put words in his mouth or embellished what he had to say, as Yusuf appears to do in his translation of the Koran.

I do not know Arabic but from the five translations of the title of Surah 93 given in your lecture, Yusuf Ali seems to be going for dramatic effect with his addition of “Glorious,” damn what was in the original.

Yusuf Ali: The Glorious Morning Light

Pickthall: The Morning Hours

Droge: The Morning Light

Toorawa: Morning Light

Khan: The Forenoon

The Saudi-approved and promoted Khan Translation seems to me the more accurate in spite of the translator's, to quote Khaleel Mohammad (assistant professor in the Department of Religious Studies at San Diego State), "supremacist Muslim, anti-Semitic, anti-Christian polemic."

In *Pain, Pleasure and Prejudice*, whenever I needed another translation to bolster Majid Fakhry's—who, like Khan, translates ad-Duha as "The Forenoon"—it is Yusuf Ali to whom I normally turned. I love his translation almost as much as I love Fakhry's, but I trust Fakhry to give me as accurate a rendition of the original as only an "honest translation" (un travail honnête) by a native Arab speaker can.

Khaleel Mohammad dismisses the translation I used in *Pain, Pleasure and Prejudice* as being "a prosaic rendition" that does not do the Koran justice. Compare the difference between the two translations of Surah 111, Al-Masad.

Yusuf Ali:

111 Al-Masadd (sic)
Palm Fibre, The Flame

1. Perish the hands of the Father of Flame! Perish he!
2. No profit to him from all his wealth, and all his gains!
3. Burnt soon will he be in a Fire of Blazing Flame!
4. His wife shall carry the (crackling) wood - As fuel!
5. A twisted rope of palm-leaf fibre round her (own) neck!

Majid Fakhry:

111 Al-Masad
The Fibre

*In the Name of Allah,
the Compassionate, the Merciful*

1. Perish the hands of Abu Lahab, and may he perish too;
2. Neither his wealth nor what he has earned will avail him anything.
3. He will roast in a flaming fire,

4. And his wife will be a carrier of fire-wood,
5. She shall have a rope of fibre around her neck.

Ask any translator/interpreter and they will tell you that getting their clients' message across is what is important, and Fakhry does this very smartly without Yusuf Ali's embroidered superfluous text.

For many people, I would hazard the vast majority, poetry, as opposed to prose, leaves the impression that a text will be difficult to understand. Insisting that translations of the Koran have a rhyme and rhythm that is not in the original creates an additional deterrent to non-Muslims reading the Koran, and that is more than unfortunate.

Sincerely Yours,

Bernard Payeur

One of the best examples of Fakhry's superior command of the English language is his succinct and elegant translation of Verse 48:28, one of the most significant revelations of the Koran.

Pickthall: He it is Who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah sufficeth as a Witness.

Yusuf Ali: It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.

Mohsin Khan: He it is Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islam), that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness.

Shakir: He it is Who sent His Messenger with the guidance and the true religion that He may make it prevail over all the religions; and Allah is enough for a witness.

Muhammad Sarwar: It is He who has sent His Messenger with guidance and the true religion to make it prevail over all other religions. God is a Sufficient witness to this Truth.

Majid Fakhry: It is He Who sent forth His Messenger with the guidance and the religion of truth, that He may exalt it above every other religion. Allah suffices as Witness.

Professor Khaleel Mohammad's opinion of the two most widely-distributed English translations of the Koran:

The Holy Qur'an: Translation and Commentary by Abdullah Yusuf 'Ali.

Among those Qur'an translations which found Saudi favor and, therefore, wide distribution, was the Abdullah Yusuf 'Ali (1872-1952) rendition that, from its first appearance in 1934 until very recently, was the most popular English version among Muslims ... While his rendering of the text is not bad, there are serious problems in his copious footnotes; in many cases, he reproduces the exegetical material from medieval texts without making any effort at contextualization. Writing at a time both of growing Arab animosity toward Zionism and in a milieu that condoned anti-Semitism, Yusuf 'Ali constructed his oeuvre as a polemic against Jews.

Several Muslim scholars have built upon the Yusuf 'Ali translation. In 1989, Saudi Arabia's Ar-Rajhi banking company financed the U.S.-based Amana Corporation's project to revise the translation to reflect an interpretation more in conjunction with the line of Islamic thought followed in Saudi Arabia. Ar-Rahji offered the resulting version for free to mosques, schools, and libraries throughout the world. The footnoted commentary about Jews remained so egregious that, in April 2002, the Los Angeles school district banned its use at local schools. While the Yusuf 'Ali translation still remains in publication, it has lost influence because of its dated language and the appearance of more recent works whose publication and distribution the Saudi government has also sought to subsidize.

The Noble Qur'an in the English Language by Muhammad Taqi al-Din al-Hilali and Muhammad Muhsin Khan.

Now the most widely disseminated Qur'an in most Islamic bookstores and Sunni mosques throughout the English-speaking world, this new translation is meant to replace the Yusuf 'Ali edition and comes with a seal of approval from both the University of Medina and the Saudi Dar al-Ifta. Whereas most other translators have tried to render the Qur'an applicable to a modern readership, this Saudi-financed venture tries to impose the commentaries of Tabari (d. 923 C.E.), Qurtubi (d. 1273 C.E.), and Ibn Kathir (d. 1372 C.E.), medievalists who knew nothing of modern concepts of pluralism. The numerous interpolations make this translation particularly problematic, especially for American Muslims

who, in the aftermath of 9-11, are struggling to show that Islam is a religion of tolerance.

From the beginning, the Hilali and Muhsin Khan translation reads more like a supremacist Muslim, anti-Semitic, anti-Christian polemic than a rendition of the Islamic scripture...

Although this Saudi-sponsored effort, undertaken before 9-11, is a serious liability for American Muslims in particular, it still remains present in Sunni mosques, probably because of its free distribution by the Saudi government.

What Every Jihadi Bride Should Know

(Excerpt from *Love, Sex & Islam*, Boreal Books)

To your right is a picture of one of two teenaged girls from Montréal who, in February 2015, escaped to Syria to join the Islamic State never to return³³. *What Every Jihadi Bride Should Know* is mainly for adolescent girls like her who are enamored with the idea of becoming the bride of a holy warrior, believing they will find fulfillment and purpose in the bed of the ultimate bad boy.



Some may be offended by the following, and you should be. If you have teenaged daughters who might be susceptible to ISIS propaganda, be grateful, for it is meant to take the romanticism out of joining the ranks of those who are more interested in killing and violence than love and tenderness.

1) *Except for the hair on their head, brides are expected to be, on their wedding night, as hairless as a baby.*

Before leaving to join ISIS or a similar organization, get a Brazilian, not forgetting your armpits. Getting rid of your pubic and armpit hair under battlefield conditions will definitely be more unpleasant than a wax treatment at a salon, and the often brutal ripping of pubic hairs, even if done by another woman, can cause genital deformities.

³³ To Canada's everlasting shame, a foreign agent in its employ, as reported by the BBC, smuggled many teenaged girls to ISIS.

Spy for Canada smuggled schoolgirl to Syria

Ms. Begum was 15 when she and two other east London schoolgirls - Kadiza Sultana, 16, and 15-year-old Amira Abase - travelled to Syria to join the IS group in 2015. At the main Istanbul bus station, the girls met Mohammed Al Rasheed, who would facilitate their journey to IS-controlled Syria...

Mr Akunjee said it was "shocking" that a Canadian intelligence asset was a key part of the smuggling operation - "someone who is supposed to be an ally, protecting our people, rather than trafficking British children into a war zone". "Intelligence-gathering looks to have been prioritised over the lives of children," he said...

BBC August 30, 2022

Sultana and Abase have been confirmed dead. A government spokesman did not deny, when asked whether the man largely responsible for their death, as well as the Canadian girls from Montréal whom are presumed dead, had been granted Canadian citizenship.

302 What Every Jihadi Bride Should Know

2) *Under no circumstances, before meeting with your welcoming committee, should you apply perfume or mask any body odour with aromatic deodorants or wash your hair with a scented shampoo. (They will not see your hair if you take the reputation-saving precaution of covering it up, but they also must not smell it!) Women are expected not to wear any fragrances when going out in public, only men.*

The Prophet of Islam stated: "Any woman who perfumes herself and leaves the house, is deprived from the blessings of the Almighty Allah until she returns home."

Bihar al-Anwar

The Prophet held that perfume worn by a woman was an incitement to lust and we certainly would not want that.

3) *Virgins are the most sought-after prize among holy warriors. If you have never had sex and can prove it, it is unlikely you will be asked to do the dishes or volunteer for a suicide mission. Expect to be taken by a commander or to be given as a reward to a holy warrior who has killed the most of Allah's assumed enemies, i.e., the most violent and pitiless.*

Don't expect to join your Prince Charming on any unbeliever-slaughtering adventure. You might be a distraction from the job at hand, and we also would not want that. For the Prophet and his out-of-this-world Patron, the sight of a single strand of a woman's hair, the outline of a breast or swaying hips – what Allah refers to as a woman's finery – can cause a man to experience a Pavlovian-like reaction, an uncontrollable urge to hump the owner of such "finery" then and there, which is why He imposed such a severe, uncompromising dress code on women.

24:31 And tell the believing women to cast down their eyes and guard their private parts and not show their finery, except the outward part of it. And let them drape their bosoms with their veils and not show their finery, except to their husbands, their fathers, their husbands' fathers, their sons, the sons of their husbands, their brothers, the sons of their brothers, the sons of their sisters, their women, their maid-servants, the men-followers who have no sexual desire, or infants who have no knowledge of women's sexual parts yet. Let them, also, not stamp their feet, so that what they have concealed of their finery might be known. Repent to Allah, all of you, O believers, that perchance you may prosper.

4) *In Islam, young men are not expected to learn about sex by forming relationships with the opposite sex outside of marriage. This can lead to unrealistic expectations, such as that your virgin-bride will be as skilled as a veteran whore on your wedding night.*

Anticipate a severe beating or violent raping, or both, if you don't live up to a holy warrior's ideal of the perfect bride.

5) *Expect to be treated in accordance with your status as a dim-wit in the eyes of Allah and His spokesman.*

2:282 ... And call to witness two witnesses of your men; if not two men, then one man and two women from such witnesses you approve of, so that if one of them (the two women) fails to remember, the other will remind her...

Narrated Abu Said Al-Khudri:

The Prophet said, 'Isn't the witness of a woman equal half that of a man?'

The women said, 'Yes.'

He said, 'This is because of the deficiency of the woman's mind.'

Bukhari 6.301

6) *Expect your first of many pregnancies within a matter of months or less, as all forms of birth control are forbidden, including coitus interruptus which the Prophet frowned upon. One of a handful of hadiths to that effect:*

Narrated Ibn Muhairiz:

I entered the Mosque and saw Abu Said Al-Khudri and sat beside him and asked him about Al-Azl (i.e. coitus interruptus).

Abu Said said, "We went out with Allah's Apostle for the Ghazwa of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interruptus, we said, 'How can we do coitus interruptus before asking Allah's Apostle who is present among us?'"

We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist.'

Bukhari 59.459

304 What Every Jihadi Bride Should Know

7) *If your hymen is no longer intact, no holy warrior may want you. You may only be asked to cook and wash behind a partition ("If you ask them for an object, ask them from behind a curtain. That is purer for your hearts and theirs" 33:53) for those doing the killing.*

You can always volunteer to be a suicide bomber; terrorist groups never have enough of those. The upside: Allah will wed you to that husband you may have been looking for when you joined a terrorist army and you will be able to thumb your nose at the women who preferred to stay home.

4:95 Those of the believers who stay at home while suffering from no injury are not equal to those who fight for the Cause of Allah with their possessions and persons. Allah has raised those who fight with their possessions and persons one degree over those who stay at home; and to each Allah has promised the fairest good. Yet Allah has granted a great reward to those who fight and not to those who stay behind.

The downside: you will have to compete for your new husband's attention with up to 72 hours, irresistible female facsimiles who know more about pleasing a man than Cosmopolitan magazine.

8) *In the here-and-now, the wife of a holy warrior, especially a successful one, will have to compete with up to three other wives and as many slave-girls as he has been given from his share of the war booty.*

Narrated Abu Huraira:

I heard Allah's Apostle saying, "The example of a Mujahid (Muslim fighter) in Allah's Cause – and Allah knows better who really strives in His Cause—is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

Bukhari 52.46

4:3 If you fear that you cannot deal justly with the orphans, then marry such of the women as appeal to you, two, three or four; but if you fear that you cannot be equitable, then only one, or what your right hands own (captives of war or slave-girls). This is more likely to enable you to avoid unfairness.

9) *It's not considered rape (but you will know better), and there is nothing you can do to stop it because having his way with you, with or without your consent, whenever and wherever he pleases, is a man's God-given right.*

2:223 Your women are a tillage for you. So get to your tillage whenever you like. Do good for yourselves, fear Allah and know that you shall meet Him. And give good news to the believers.

You will be expected to sign a marriage contract in which you relinquish all control over what Allah considers your "private parts" to the holy warrior you are about to marry.

Narrated Uqba:

The Prophet said: "The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of the marriage contract)."

Bukhari 62.81

10) *Expect to be beaten unless you do exactly as you are told or in anticipation that you might "rebel" after discovering that the bed of a holy warrior is not a bed of roses.*

4:34 Men are in charge of women, because Allah has made some of them excel the others, and because they spend some of their wealth. Hence righteous women are obedient, guarding the unseen (their sex) which Allah has guarded. And those of them that you fear might rebel, admonish them and abandon them in their beds and beat them. Should they obey you, do not seek ways of harming them; for Allah is Sublime and Great.

If he beats you like he would his camel, it may be small comfort to know that he can't have his way with you immediately afterward.

Narrated Abdullah bin Zam'a:

The Prophet forbade laughing at a person who passes wind, and said, "How does anyone of you beat his wife as he beats the stallion camel and then he may embrace (sleep with) her?"

Bukhari 73.68

11) *A husband sodomizing his spouse, even with her consent, is frowned upon, unless as a form of punishment or to enforce discipline.*

306 What Every Jihadi Bride Should Know

It's not the means that matters when it comes to using pain to discipline a wife, but the part of her body a husband chooses upon which to inflict that hurt. A man will not be held to account for the punishment he inflicts, so long as he spares his beloved's face.

Narrated Abu Huraira:

The Prophet said, "If somebody fights (or beats somebody) then he should avoid the face."

Bukhari 46.734

Narrated Umar ibn al-Khattab:

The Prophet (peace be upon him) said: A man will not be asked as to why he beat his wife.

Abu Dawud 11.2142

12) *You will be largely confined to the home of your husband for the rest of your life as if you were a contagious disease.*

Narrated Usama bin Zaid:

The Prophet said, "After me I have not left any affliction more harmful to men than women."

Bukhari 62.33

A lifelong quarantine, during which you will only be allowed out dressed in a full-body covering, means you will be deprived of sunlight, therefore are more likely to die before your time from diseases associated with lack of vitamin D—but not before experiencing significant weight gain, headaches, bladder issues, constipation, diarrhea, and so on.

13) *The difference between a blushing bride and a discarded spouse is three short words: "I divorce you!"*

2:229 Divorce may be pronounced twice. Then they (women) are to be retained in a rightful manner or released with kindness. And it is unlawful for you [men] to take back anything of what you have given them, unless both parties fear that they cannot comply with Allah's Bounds (by obeying His commands). If you fear that they cannot do that, then it is no offence if the woman ransoms herself (pays money to be set free). Those are the bounds set by Allah. Do not transgress them. Those who transgress the bounds set by Allah are the wrongdoers.

Don't let "release with kindness" fool you, or God's admonition to the husband not "to take back anything of what you have given them"; that is not the way of someone who fights for sex and possessions. Expect him to make your life even more miserable until you agree to give him back everything, including your dowry, before he divorces you; the meaning of "ransoms herself."

14) You still want Paradise, even with the limited pleasures it has to offer women? Then above all else, be grateful to your husband, no matter what, for the worst may be yet to come!

Narrated Ibn Abbas:

The Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful."

It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?)"

He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them."

Bukhari 2.28

15) Finally, be steadfast in your support of your husband's pathological hatred of unbelievers and heretics, for, should this hatred ever diminish to the extent that he starts questioning what Allah expects of him, he is going to Hell and so are you; like Eve so long ago, you will be blamed for your husband's failings.

37:22 Gather together those who were wrongdoers, their spouses and what they used to worship;

37:23 Apart from Allah, and lead them to the path of Hell.

Bibliography

Majid Fakhry. *An Interpretation of the Qur'an, English Translation of the Meanings*. New York University Press, 2004.

Muhammad Muhsin Khan, Taqi-ud-Din Al-Hilali, *The Noble Quran in the English Language*, King Fahd Complex for the printing of the Koran, Madinah, K.S.A

Ali, Ayaan Hirsi. *The Caged Virgin. An Emancipation Proclamation for Women and Islam*. Free Press, 2006.

Baril, Daniel et Bergeron, Normand, *La face cachée du cours éthique et culture religieuse*, LEMÉAC, 2016.

Belli, Samira. *Dans l'enfer des tournantes*. Edition Denoel, 2003.

Cahill, Thomas. *The Gifts of the Jews, How a Tribe of Desert Nomads Changed the Way Everyone Thinks and Feels*, Anchor Books, 1998.

Chalghoumi, Hassen. *Libérons l'Islam de l'Islamisme*, Hugo Doc, 2022.

Cook, David. *Understanding Jihad*. University of California Press, 2005.

Esposito, John L. *What Everyone Needs to Know About Islam*. Oxford University Press, 2002.

Findley, Timothy, *Not Wanted on the Voyage*, Dell Publishing, 1987.

Gheorghiu, Virgil. *La vie de Mahomet*. Robert Lafont, 1974.

Goodwin, James, *Lords of the Horizon, A History of the Ottoman Empire*. Vintage, 1999.

Harris, Sam. *The End of Faith*, Norton and Company, 2004.

Harris, Sam & Nawax, Maajid. *Islam and the Future of Tolerance*, Harvard University Press, 2015.

310 Bibliography

Hourani, Albert. *A History of the Arab People*, Harvard University Press, 1991.

Ishaq Ibn (translator A. Guillaume), *The Life of Muhammad*, Oxford University Press, 1982.

Khan, Muhammad Moljum. *The Muslim 100: The Lives, Thoughts and Achievements of the Most Influential Muslims in History*, Kube Publishing, 2008.

Laroui, Fouad. *De L'Islamisme – Une réfutation personnelle du totalitarisme religieux*. Robert Laffont, 2006.

Lawrence, T.E. *Seven Pillars of Wisdom*. Penguin Books, 2000.

Lewis, Bernard. *What Went Wrong?: The Clash Between Islam and Modernity in the Middle East*. Oxford University Press, 2002.

Lings, Martin, *Muhammad – His Life Based on the Earliest Sources*, Inner Traditions, 2006.

Madelung, Wilferd. *The Succession to Muhammad*, Cambridge University Press, 1997.

Manji, Irshad. *The Trouble With Islam. A Wake-up Call for Honesty and Change*. Random House, 2003.

Nafisi, Azar. *Reading Lolita in Tehran*. Random House, 2004.

Ouardi, Hela. *Les Dernier Jour de Muhammad*, Editions Albin Michel, 2016.

Peters, F.E., *Judaism, Christianity and Islam*, Princeton University Press, 1990.

Prothero, Stephen *God Is Not One: The Eight Rival Religions That Run the World*, HarperOne, 2011.

Rogerson. Barnaby. *The Prophet Muhammad. A Biography*. Little Brown, 2003.

Shoemaker, J. Stephen. *The Death of a Prophet: The End of Muhammad's Life and the Beginnings of Islam*, University of Pennsylvania Press, 2012.

Kahn, Tamam, *Untold: A History of the Wives of Prophet Muhammad*, Monkfish Book Publishing, 2010.