

# *Allah, We, Our and Us*

*Nicholas P. Ginex*

Knowledge without action means nothing - Ginex

**Copyright © 2013 by Nicholas P. Ginex**

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system now known or herein after invented, without written permission from the copyright owner Nicholas P. Ginex. Reviewers may quote brief passages without author approval.

**Hancock Press**

4007 Hunter Way - Fort Smith, AR 72903

[www.hancockpress.com](http://www.hancockpress.com)

**(501) 476-3188**

***Allah, We, Our and Us***

**by**

***Nicholas P. Ginex***

6X9, 265 Pages, 1st Ed. published 2014

Paperback: ISBN 978-1-938366-28-4

Hardcover: ISBN 978-1-938366-29-1

E-Book: ISBN 978-1-938366-30-7

U.S. Library of Congress Cataloging-in-Publication Data

Visit website [www.futureofgodamen.com](http://www.futureofgodamen.com) to access author bio, book reviews, foreword, epilogue, or contact author.

## Acknowledgements

*This book is dedicated to  
those courageous men and women  
who, throughout the ages,  
have faced adversity and death to  
enlighten us with the truth about God.*



*The books I have written have come into  
fruition only through the influence of many  
wonderful people who have entered my life.  
The cover of this book strongly  
compelled me to write and impart  
knowledge that must be  
shared with you.*



*I am ever grateful for the blessings in my life.  
The knowledge I have acquired I humbly impart  
for millions of people around the world.  
They are the ones who will bring  
hope for a peaceful world by being proactive to  
encourage and, if necessary, pressure  
Judaic, Christian, and Islamic religious leaders  
to unify their beliefs and teach the  
**Word of God – love one another.***



## Book Reviews

► Though *Allah, We, Our and Us* focuses on Islam and the interpretations of the Quran by Muslims and Muslim extremists alike, the book also delves into the continuity of Judaic, Christian and Islamic beliefs. The recurring theme of the book is how each religion should stand united in the belief that there is only one universal God. Ginex explores the fundamental conflict that has created a division among these religions, a conflict predicated upon the idea that one religion is better than the other. He cites that this conflict has resulted in bigotry, violence and the deaths of many innocent people.

This book is a gripping piece of non-fiction (all footnoted) that presents an extremely well-researched view of a growing problem that many people seem to prefer to ignore instead of addressing head-on, as Ginex courageously does in this book.

Ginex is uniquely qualified to sum it all up in this book because of his three previous books that revolve around the same thesis. His knowledge and analysis of various elements within radical faiths is top-notch, and accurate for the most part. The writing can get a bit dry at times, but the ‘back story’ and the recitation of facts is crucial to truly put the present circumstances in perspective. If you're not concerned by the time you're through with the book, you probably weren't reading carefully.

Readers must disassociate themselves from their personal biases when reading this book. Like any book regarding the current political, cultural, or religious landscape; don't focus on opposing viewpoints. Focus instead on the book's various perspectives and then apply to your own perceptions. Then, deconstruct this book by yourself.

Susan Garcia-Yap

Online correspondent for “Rappler” a national news publication in the Philippines.

► *ALLAH, We, Our and Us* lays bare the possible agenda of religious leaders who mislead believers to advance the expansion of their power and wealth. The Quran, in an example by the author, is interpreted by radical religious leaders in a way that 'humanizes' God and gives him human attributes. Ginex creates a thesis of how this poses a threat to the recipients of this teaching. By humanizing God, He is reduced to a mere projection of our needs, weaknesses and limitations as humans. This makes it easy for religious leaders to endorse their intolerance against people whose beliefs differ from theirs.

Ginex discusses how children are being taught that non-Muslims are infidels. Even those who practice Islam but choose to practice it in a different way are being chastised, undermining the unity of the society of believers. Ginex underscores how radical Islamic groups have very little respect for freedom and independence in the beliefs of other religions.

*ALLAH, We, Our and Us* is objectively written with minimal personal opinions or diatribes. In laying the groundwork for his thesis, Ginex is obliged to engage in plenty of history minutiae — and this part of the book is somewhat heavy going — but it certainly leads gravitas: without it, Ginex would be open to criticism for a lack of meticulousness. I recommend reading this book, especially in America where information is filtered, spun, and oversimplified. Ginex's extensive research and unique assertions present an unnerving snapshot of our society at a point that even the dullest among us must begin to recognize the tangible dangers. With the publication of this intense and thought-provoking book, we can no longer say that we haven't been warned.

Adrienne Jo Szmodics

Book translator and contributor for *Frankfurter Allgemeine Zeitung*

► In *Allah, We, Our and Us*, Ginex takes a detailed look at the beliefs in *The Qur'an* that indicates that Islam is the one true religion. This book takes no prisoners as it boldly transcribes how radical Islamists' misinterpretation of *The Qur'an* has resulted in bigotry, hatred and violence. Ginex addresses questions about Islamic beliefs and how they affect democratic principles, and he raises the issue of democracy in Islam that often haunts its believers: If Islam is about surrendering to the Creator and living in unity with others, then why are Muslim terrorists groups aggressively killing people whose beliefs are different from theirs?

Ginex's broad and structural discussion of religion in the present day, draws a portrait that may not be welcome to some readers. The dangers of misinterpretation are explored, and Ginex encourages examination of many suras to better understand the spiritual mind of the Muslim believer.

As an agnostic, I appreciate Ginex's non-partisan introspection concerning different beliefs. He does not give the reader a ready-made opinion but simply lays out a scholarly argument that would take as much scholarship to refute. In many ways, this book confirms many of my suspicions but also helps me to peer beyond the veil into others of which I had less knowledge. Behind the largely detached writing, Ginex is clearly worried about longer-term trends propelling the different faiths. It takes a lot of courage to examine those who are in power. Religious leaders have shown that they need constant supervision and shouldn't have a free pass to do whatever they please.

This is the sort of book that will keep you awake at night, thinking. Most readers will like the parts about zealotry, and for readers like me who do not have an affiliation with any particular faith, these chapters will be educational and also give some structure about how to assess the problem and its antidotes.

Lucas Anthony  
Editor/Proofreader at The Clean Copy (professional editing Services)





# Contents

<i>Book Reviews</i> .....	<i>v</i>
<i>Contents</i> .....	<i>ix</i>
<i>List of Figures</i> .....	<i>xiv</i>
<i>List of Tables</i> .....	<i>xv</i>
<i>Foreword</i> .....	<i>xvii</i>
<b><i>1.0 Traditional Islamic Beliefs</i></b> .....	<b><i>1</i></b>
1.1 <i>The Traditional Belief of Unity</i> .....	<i>2</i>
1.2 <i>The Oneness of God</i> .....	<i>5</i>
1.3 <i>Muslims Surrender Their Lives to God</i> .....	<i>11</i>
1.4 <i>The Five Pillars of Faith</i> .....	<i>16</i>
1.5 <i>The Five Pillars of Islam</i> .....	<i>16</i>
1.5.1 <i>The Canonical Prayers</i> .....	<i>16</i>
1.5.2 <i>The Obligatory Fast in Islam</i> .....	<i>17</i>
1.5.3 <i>The Supreme Pilgrimage of Islam</i> .....	<i>19</i>
1.5.4 <i>Remitting the Zakat Pleases Allah</i> .....	<i>22</i>
1.5.5 <i>The Important Act of Jihad</i> .....	<i>24</i>
<b><i>2.0 The Qur'an's Beauty and its Flaws</i></b> .....	<b><i>27</i></b>
<b><i>3.0 Who Is Allah, We, Our and Us?</i></b> .....	<b><i>31</i></b>
3.1 <i>The Qur'an Refers to More than One Creator</i> .....	<i>33</i>

<b>3.2</b>	<b><i>When Was the Qur'an Written?</i></b>	<b>34</b>
<b>3.3</b>	<b><i>We, Our and Us Identify a Party of Men</i></b>	<b>35</b>
3.3.1	The Qur'an Sanctions a Party to Forbid Evil	36
3.3.2	Religious Leaders Preserve Muhammad's Honor	37
3.3.3	The Qur'an Begins with Intimidation and Fear	38
3.3.4	The We Party Abrogates God's Commands	40
3.3.5	The Qur'an Sanctions Fighting and Killing	42
3.3.6	The Qur'an Promotes Suspicion and Animosity	44
3.3.7	The Qur'an Advocates Terror against Christians	45
3.3.8	The Qur'an Incites and Advocates Hatred and Violence	47
3.3.9	The Qur'an Commands Muslims to Kill for God	48
3.3.10	The Qur'an Incites Anger and Creates Enemies	49
3.3.11	The Qur'an Commands Muslims To Behead Disbelievers	50
3.3.12	A Party of Men Use the Qur'an to Command Atrocities	52
<b>3.4</b>	<b><i>The Qur'an's Ten Commandments</i></b>	<b>55</b>
<b>3.5</b>	<b><i>The Only Scripture that Describes Heaven</i></b>	<b>57</b>
<b>4.0</b>	<b><i>The Purpose of the Qur'an</i></b>	<b>63</b>
<b>4.1</b>	<b><i>The Rise of an Islamic Empire</i></b>	<b>65</b>
<b>4.2</b>	<b><i>Islam Spreads by Conquering Other Countries</i></b>	<b>67</b>
4.2.1	Muslim Conquests under the First Caliph	72
4.2.2	Muslim Conquests under the Second Caliph	73
4.2.3	Muslim Conquests Under the 3rd and 4 <sup>th</sup> Caliph	74
<b>4.3</b>	<b><i>Islam Spreads into the Western World</i></b>	<b>75</b>
4.3.1	The Intolerance of Islamic Extremists	79
4.3.2	What Prevents Muslims from Worldly Successes?	83
4.3.3	Abominations by Fanatical Muslim Extremists	86
4.3.4	Qur'an Assessments by Former Muslims	95

<b>5.0 Judaic and Christian Abominations.....</b>	<b>113</b>
<b>5.1 The Evils of Judaism.....</b>	<b>114</b>
5.1.1 God is Used to Commit Murder.....	114
5.1.2 The Impulsive Sin of Moses.....	115
5.1.3 Abominations in Judaic Scripture.....	116
<b>5.2 The Evils of Christianity.....</b>	<b>118</b>
5.2.1 Religious Intimidation Is Much Milder Today.....	118
5.2.2 Burned at the Stake, a Spirit Surfaces.....	119
5.2.3 A Former Dominican Friar and His Beliefs.....	120
5.2.4 Religious Domination over Science.....	121
5.2.5 From Religious Heretic to Sainthood.....	122
5.2.6 The Mutual Benefits between Church and State.....	124
5.2.7 Abominations in Christian Scripture.....	125
<b>6.0 There is Only One Universal God.....</b>	<b>127</b>
<b>6.1 Jesus Proclaims a Revelation.....</b>	<b>132</b>
<b>6.2 Is Amen a Word, Jesus, or a Revered God?.....</b>	<b>133</b>
6.2.1 So be it, Amen and Verily.....	134
6.2.2 Is Amen Jesus or an Egyptian God?.....	136
<b>6.3 The Attributes of Amen.....</b>	<b>139</b>
6.3.1 The Lord of Truth.....	141
6.3.2 A men, the Just of Councils.....	145
6.3.3 A men, God of Righteousness and Justice.....	147
6.3.4 A men, God of War.....	149
6.3.5 A men, God of Perception.....	150
6.3.6 A men, Heals and Responds to Prayer.....	150
6.3.7 A men, God of Mercy.....	151

6.3.8 The Attribute of Love.....152

**7.0 The Judaic, Christian and Islamic God ..... 159**

7.1 Two Profound Verses in Scripture..... 160

7.2 The Trinity Controversy..... 163

7.3 The Word of God. .... 166

**8.0 Protesters Initiate the Arab Spring..... 171**

8.1 The Tunisian Revolution..... 173

8.1.1 The Egyptian Revolution .....174

8.1.2 The Libyan Civil War.....176

8.1.3 Political Protests Spreads to Other Arab Regions.....177

8.2 The Root Cause of Arab Discontent and Conflict..... 180

8.2.1 The Qur'an is the Source of Discontent and Violence.....180

8.2.2 Muslim Atrocities Documented in Just One Month.....181

8.2.3 History confirms the Qur'an's Use for Islamic Expansion....182

8.2.4 Many Muslims find Islam Intolerant and Reactionary. ....183

8.3 The Solution to Arab Discontent and Violence..... 185

**9.0 A New Spiritual Awakening ..... 191**

9.1 Recommendations for Religious Leaders ..... 192

9.2 Key Thoughts to Apply for a Spiritual Awakening ..... 197

9.3 Actions for Religious Leaders and Worshippers..... 200

9.4 Needed Changes to the Holy Scriptures ..... 202

9.5 Religions Must Change to be Relevant for Humanity..... 207

*Appendix. Muslim Atrocities in Just One Month* 215

*Epilogue* ..... 227

*Bibliography* ..... 231

*Index - Allah, We, Our and Us*..... 235

*Author Bio*..... 245

## *List of Figures*

<i>Figure 1. Islam Ka 'bah and Muslims in Prayer. ....</i>	<i>21</i>
<i>Figure 2. Rise of the Islamic Empire from 632-750 CE. ....</i>	<i>76</i>
<i>Figure 3. The expansion of Islam in the Eastern World. ....</i>	<i>77</i>
<i>Figure 4. Islamic expansion around the world. ....</i>	<i>78</i>
<i>Figure 5. Muslims inciting terror, hate and violence. ....</i>	<i>82</i>
<i>Figure 6. A woman about to be stoned to death. ....</i>	<i>90</i>
<i>Figure 7. A woman stoned to death by Muslim extremists. ....</i>	<i>91</i>
<i>Figure 8. Jesus proclaims Amen as the Beginning of the Creation of God.</i> <i>.....</i>	<i>129</i>
<i>Figure 9. Nefertari receives Truth from Isis. ....</i>	<i>142</i>
<i>Figure 10. Anubis presents to Pharaoh Amenhotep II the Symbol of Truth.</i> <i>.....</i>	<i>143</i>
<i>Figure 11. The Egyptian Symbol of Truth. ....</i>	<i>157</i>
<i>Figure 12. Jesus Refers to Himself as the Son of Man. ....</i>	<i>162</i>
<i>Figure 13. Islamic objective is to dominate the world. ....</i>	<i>184</i>
<i>Figure 14. Scripture evolves as man gains knowledge. ....</i>	<i>196</i>

## *List of Tables*

<i>Table 1. The Ninety-Nine Names of Allah. ....</i>	13
<i>Table 2. The 'Loves' of God in The Qur'an. ....</i>	29
<i>Table 3. The Ten Commandments in the Qur'an.....</i>	56
<i>Table 4. Throne Names of Pharaohs with "Amen" or "Amon." .....</i>	140
<i>Table 5. Is Love in the Ten Commandments? .....</i>	154





## Foreword

This book informs people around the world of a manmade cancer that may lead to the destruction of many lives and possibly our earth. It should be of great interest to Judaic, Christian, and Islamic religious leaders for they are part of the problem that has caused division among God-loving people. That division is the use of the belief of God by Religious and Ruling Authorities (RRAs) to control their followers with the objectives to acquire the wealth and resources of other countries.

Today we are witnessing that Muslim terrorists groups are aggressively and forcefully achieving the RRA objectives with greater frequency. Islamic religious leaders follow the belief revealed in their Holy Scripture, the Qur'an, which indicates they have the only true religion. This belief is so ingrained in the minds of all Muslims that they believe they are commanded by Allah to unify their belief for all people. Differences by Muslim religious followers over the beliefs held by other people have resulted in bigotry, hate, violence, and the killing of innocent people in many, many countries.

In fairness, this book identifies many abominable verses in the Judaic and Christian scriptures. It is therefore imperative for religious leaders to read this book carefully to gain a clear understanding why they must work together to unify their Judaic, Christian, and Islamic beliefs in one God. After all, they all truly pray to the same God. It is their scriptures that must be improved to further the moral and spiritual growth of mankind. This is a challenge that can be successfully accomplished if they work together to unify their beliefs in the one-universal God and teach the Word of God.

To begin on a practical course of action, all believers of the Judaic, Christian, and Islamic religions must loudly proclaim that they disavow the teaching to kill people who believe in God in a different way. They must hold their religious leaders accountable for the abominable behavior that endorses hate, violence, and the killing of innocent people by putting them in locked cages as you would for any mean, unreasonable animal. Only the people themselves can effect change. Religious leaders will be resistant to change due to inculcated dogma that they cannot let go of. They will need the assistance of daughters and sons of God; people who are gifted with perceptive, intelligent minds, and loving hearts.

This book focuses on the Islamic religion due to the many groups of fanatical men who believe they follow the Word of God in the Qur'an. To present a fair assessment of why there are large numbers of Muslims that believe they follow the only true religion, it was necessary to present the views of two highly respected Muslims who have both authored a history of Islam. They have served as excellent resources to reveal the prevalent views many Muslims are taught and devoutly believe.

Upon presenting traditional religious beliefs of Muslims, this book provides a clear, objective understanding of the Qur'an by letting the Qur'an speak for itself. Whole suras are given so that the reader is assured they read a truthful and honest appraisal of the *Qur'an*. Any defense by Muslim Imams, Caliphs, and Mullahs to refute the findings and conclusions of this book are welcomed. It is only through open discussion with honest and truthful efforts can there be any beginning to establish world peace.

It is incumbent upon religious leaders and followers of the Judaic, Christian, and Islamic religions to be open to change whereby they can agree on the worship of one-universal God. God does not subjugate His followers to bow down to Him and control their lives, but to honor Him by developing their mental and spiritual gifts, embrace knowledge, and obey His command – *love one another*.

## **1.0 Traditional Islamic Beliefs**

Few people have read the Qur'an and to a large degree, many people do not understand the spiritual mind of the Muslim believer. In the following chapters we will examine many suras that influence the thinking and actions of Muslims in their fervent belief in one God. Before such an examination, it will be of benefit to provide the views and perceptions of two Islamic writers who have been educated in the West and spent many years teaching the principles and beliefs of Islam.

This author commends Ph.D. Osman Sheikh Ahmed<sup>1</sup> and Mr. Seyyed Hossein Nasr<sup>2</sup> for their novels that provide the history and traditions of the Islamic religion. Both authors have dedicated their efforts to enlighten people to appreciate Muslim beliefs and elucidate the teachings of the Qur'an with the hope that greater understanding will facilitate an amicable relationship with Muslims around the world. It is with great respect I offer a brief biography of these two Islamic scholars for they have dedicated their lives to reveal the traditions and spiritual aspirations of Muslims in their committed submission to God.

Dr. Osman Sheikh Ahmed, an economist who lives in Washington DC possesses a full grasp of the rich tradition of Islamic spirituality and teachings gained through study of the Qur'an, the ultimate source of everything Islamic. Dr. Ahmed received a Ph.D. in economics from the University of North Carolina at Chapel Hill and is a graduate of the Executive Development Program of Harvard Business School. He has written extensively on economic and social

---

<sup>1</sup> Osman Sheikh Ahmed, Ph.D., *The Seal & Syntheses of Divine Revelations*, 2006

<sup>2</sup> Seyyed Hossein Nasr, *ISLAM, Religion, History, and Civilization*, 2003

issues, taught economics at several universities in the United States, and advised governments on development policy and programs. He is presently with the World Bank where he works with developing countries to achieve economic growth and poverty reduction.

Seyyed Hossein Nasr was born in Tehran, Iran. He received his advanced education at the Massachusetts Institute of Technology and Harvard University, and returned to teach at Tehran University from 1958 to 1979, where he also served as dean of the Faculty of Letters and vice-chancellor. He founded the Iranian Academy of Philosophy and served as its first president. He was also professor of Islamic studies at the George Washington University in Washington DC and president of the foundation for Traditional Studies. One of the most important and foremost scholars of Islamic, religious and comparative Studies in the world today, he has authored over fifty books and five hundred articles, which have been translated into several major Islamic, European and Asian languages.

It will be of benefit for readers interested in the history of Islam and how this religion has grown into an Islamic Empire that occupies and dominates many countries to read the above referenced books. To gain a complete perspective from a historian, the book *Man's Religions* by John B. Noss will be of exceptional benefit. In addition, to understand that the three major religions, Judaism, Christianity, and Islam were originally derived from an older civilization, the historical novel *Future of God Amen* provides facts and findings surfaced by Egyptologists a little over a century ago - knowledge that has not been digested and disseminated by religious leaders and scholars.

### **1.1 The Traditional Belief of Unity**

The central axiom of Islam is the Unity of the Creator. The corollary of this all-important axiom is the unity of the created order, above all the unity of mankind. Being a Muslim means surrendering to the Creator. The core practicality of this concept is living a life in unity

with others and behaving in a way that promotes the integration of mankind.<sup>3</sup>

Mr. Nasr substantiates that the key concept in Islam is that of the *ummah*, or the totality of the people who are Muslims and constitute the Islamic world. He contends that Islam sees history itself in religious terms and refers to other people not primarily by their linguistic or ethnic affiliations but by their religious identity. The Islamic *ummah* is the integration of mankind, bound by solidarity to the Qur'an message of Divine Oneness and Sovereignty, the Prophet Muhammad as its messenger, and acceptance of *Shariah*, the Divine Law. An understanding of Islam is based on the significance of the *ummah* and the reality that it promotes and exists as a single religious community.<sup>4</sup>

This concept of religious unity of all people is based on a fundamental premise stated in the Qur'an that Islam is the only "true religion." Muslims and people seeking to obtain a reliable and unaltered translation of the Qur'an, whereby they can judge for themselves the sanctity and accuracy of its suras (chapters), are recommended to secure a version of the Qur'an that was translated in 1893 by Muhammad Zafrulla Khan<sup>5</sup>. His book, titled *The Qur'an* was published by Olive Branch Press (An imprint of Interlink Publishing Party), located at

99 Seventh Avenue  
Brooklyn New York 11215  
ISBN 1-56656-255-4

---

<sup>3</sup> Dr. Abbas Mirakhor in the Foreword of *ISLAM, The Seal and Syntheses of Divine Revelations* by Osman S. Ahmed, page 7.

<sup>4</sup> Sayyed Hossein Nasr, *ISLAM, Religion, History, and Civilization*; pg 15.

<sup>5</sup> Muhammad Zafrulla Khan was foreign minister of Pakistan in 1947. He became the president of the 17<sup>th</sup> Session of the UN General Assembly and later served as judge of the International Court of Justice at the Hague, of which court he became president.

A truly honorable Muslim, Mr. Khan offers a deep understanding of Arabic scholarship and Islamic learning, and he has a capable command of the English language. His English translation appeared in 1970 and was reprinted in 1981, 1991, and 1997. His text renders a strictly faithful translation of the Qur'an, includes the Arabic text, and offers clarity and precision for the reader. This author has found that recent translations of the Qur'an have been slightly altered to be politically correct and morally acceptable.

An examination of the Qur'an herein is based upon a one-for-one wording of its *suras* so that an honest and truthful critique may be given. That is, it is the author's intent to let the Qur'an represent itself unaltered, so that devoted Islamic followers will fully respect the attempt to reveal the truth of its *suras*.

Let us return to the view that Muslims believe they have "the true religion" whereby they are sanctioned by God to spread their belief to unify all people, "in a way that promotes the integration of mankind." It is the following sura that distinctly defines Islam as "the true religion" and motivates its followers to fight those who do not follow their beliefs.

***Sura 9:29.** Fight those from among the People of the Book who believe not in Allah, nor in the Last day, nor hold as unlawful that which Allah and His Messenger have declared to be unlawful nor follow **the true religion**, and who have not yet made peace with you, until they pay the tax (tribute) willingly and make their submission.*

The first word of this sura is "Fight," which does not leave open the alternative to compromise and reach a peaceful consensus among the people of the Book who have differences in the belief in God, the Last day, or hold that which Allah and His Messenger Muhammad have declared to be unlawful, or to follow "the true religion."

Is this sura an order from Allah to fight those who do not believe in Him, His Messenger and Islam as being the true religion? Or is this an order from a party of men who strongly believe they are sanctioned by Allah to invite goodness, to enjoin equity, and to forbid evil? This is a very relevant question for the answer provides

why Muslim fanatics literally interpret the Qur'an to fight and kill innocent people in the name of God. It is a question that will repeatedly present itself as we read and interpret actual suras of the Qur'an.

The traditional belief in unity is uniquely tied to Sura 9:29 (given above). It promotes a forceful means to subjugate people of other religious beliefs to believe in "the true religion." Readers of the Qur'an will find that it is a party of religious men that speak for Allah as shown in Sura 9:29.

***Sura 9:33.** He it is Who sent His Messenger with guidance and the Religion of Truth, that He may make it prevail over every other religion, even though those who associate partners with Allah may dislike it.*

The above verse clearly reveals that it is not God but a third person speaking for Allah and his messenger Muhammad. The minds of Muslim worshippers are indoctrinated to believe Islam is not only the "Religion of Truth" but also, Allah will make Islam "prevail over every other religion." Promulgating these views does not respect the fact that God has introduced Himself to different people at different times throughout history. The following subsections reveal that many portions of the Qur'an have been written by a party of religious men to subjugate, command, and control the minds of their followers.

## ***1.2 The Oneness of God***

Another basic Islamic belief is the existence of one God and complete surrender to Him. The literal meaning of Islam is surrender or submission, and one who surrenders is a Muslim.<sup>6</sup> The oneness of God is defined in the first sura (chapter) of the Qur'an. It is one of the very earliest revelations received by the Holy Prophet,

---

<sup>6</sup> Osman Sheikh Ahmed, *ISLAM, The Seal & Syntheses of Divine Revelations*; page 21.

Muhammad. This sura is a prayer placed at the beginning of the book for those who seek guidance from God and is presented below:

*In the name of Allah, the Most Gracious, Ever Merciful.  
 All types of praise are due to Allah alone, the Lord of all worlds;  
 The Rahman (Allah's mercy for all of creation);  
 The Rahim (Allah's mercy to the believers);  
 Master of the Day of Judgment. Thee alone do we worship;  
 Thee alone do we implore for help; Guide us along the straight path;  
 The path of those upon whom Thou has bestowed Thy favors, those  
 who have not incurred Thy displeasure, and those who have not gone  
 astray.<sup>7</sup>*

The Qur'an is the word of God given through the Archangel Gabriel to His Messenger Muhammad. To supplement the Qur'an, Mr. Ahmed has indicated that the Sunnah of the Prophet is also a prime source in providing Islamic core principles and teachings. In addition, Mr. Nasr, another most respected scholar of Islam, has indicated that the Prophet Muhammad plays a basic role whereby Muslims follow the Sunnah. The Sunnah consists of many hadiths, which are a collection of sayings that describes the way Muhammad dressed and ate, his juridical and political deeds, and even his treatment of animals and plants. The Sunnah has been transmitted both orally and in written form over the centuries and countless Muslims over the ages have sought to live and act in emulation of it.

Of great distinction between the Qur'an and the Sunnah is that the former is the word of God whereas the latter are sayings of the Prophet. The former is a direct set of revelations from God through His intermediary, the Archangel Gabriel. However, the Sunnah is a compilation of the personal thoughts, judgments, deeds and personal habits of the Prophet Muhammad. This causes one to reflect upon the real possibility that the Sunnah and its hadiths may not be entirely provided by Muhammad but by his Companions, Imams, and Caliphs that followed his leadership but found it prudent and wise to develop additional laws that will facilitate how to lawfully

---

<sup>7</sup> Muhammad Zafrulla Khan, *The Qur'an*, page xxv.



control people in many aspects of their lives. These laws and rules of conduct include how to live, pray, dress, eat, perform personal cleanliness, and adjudicate matters of wills, divorce, selection of wives, and unlawful crimes of morality, passion, and bodily wrongs.

It is within the Qur'an and Sunnah that Imams and Caliphs adhere to what is known as *Shariah Law*. The word Shariah is derived from the Arabic root *shr*, which means "road" and Shariah is the road that men and women must follow in this life. Since Islam is a complete way of life, Shariah is all embracing; it includes all of life from rites of worship to economic transactions.

The Sunnah consists of numerous books of hadiths provided by devout followers of Muhammad. Some books were written by Sahih al-Bukhari, Sahil Muslim, Sunan Abu-Dawud, and Malik's Muwatta. These books were compiled in most cases, at least two centuries after the death of Muhammad in 632 CE such as the Sunni Islamic scholar of Persia, Imam al-Bukhari (810-870 CE) who may have authored his hadith collection around 850 CE.

Many of the hadiths are prefaced with how the saying from Muhammad was transmitted. In many cases the saying was transmitted from more than one person, such as Hadith 28.1.1 by Malik's *Muwatta* found under the topic "Marriage" provided below:

Hadith 28.1.1: Yahya related to me from Malik from Muhammad ibn Yahya ibn Habban from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not ask for a woman in marriage when another Muslim has already done so."

Over time, during the first few centuries of Islam, it became obvious that many so-called hadiths were sayings fabricated for various motives to clarify and codify the Qur'an revelations and direct human behavior. It becomes apparent that Islamic legal scholars were utilizing hadiths as an adjunct to the Qur'an in their development of an Islamic legal system, which is now known as Shariah Law. Although it became critically important to have reliable collections of hadith as sayings from Muhammad, it

becomes obvious that his Companions, Imams, Caliphs, Followers and Islamic scholars have contributed to the Sunnah that now presents Shariah Law. Therefore, Shariah Law, defined by and embodied within the Qur'an and the Sunnah, form the basis for the control and indoctrination of Muslims and the establishment of an Islamic theocratic nation.

The brief summary given above provides for the novice to Islam and devout Muslim an overview as to why the Qur'an and Sunnah are the source documents used to guide Muslims in every aspect of their lives. It is not the purpose of this book to provide the reader with extensive information contained in the Sunnah and present many of the hadiths attributed to Muhammad. As with the Judaic and Christian religions, the key sources for investigation are the scriptures inspired or revealed by God. It is of real necessity to focus only on the Qur'an and investigate why it has influenced men at all levels of intelligence to accept the one God and even give their lives to fight and subjugate non-Muslims in a unification of belief that promotes a theocratic integration of mankind.

It should be understood by all people and followers of the Islamic religion that it is the Qur'an that represents revelations from God and that the Prophet Muhammad is only God's Messenger. With this axiom in mind, it is the Qur'an that is the ultimate source from God and not the sayings of a man - the Prophet Muhammad. To place Muhammad on the same level of authority as God, as indicated in the third line of Sura 9:29 above, is to abrogate the fundamental belief that it is God and God alone who is the Creator of all there is and provides commands and guidance by which His creations are to conduct their lives. Even Jesus Christ does not enjoy the extensive worship given Muhammad whereby Muslims emulate the way he conducted his life by religiously following his sayings (hadiths attributed to him) in the Sunnah.

The oneness of God and His authority is the highest belief taught by religious leaders of the Judaic, Christian, and Islamic religions. This revelation given in *The Qur'an* is not new but rather a reminder that God does not need any associates or assistance in providing justice or punishment to his creations. The Sunnah is only a supplemental, man-made document whereby Imams, Caliphs, and Islamic scholars

have used the Prophet's sayings to establish a system of law, known as Shariah Law, which forms the basis to control a theocratic nation.

It should be noted that there are four main schools of Shariah law that the vast majority of Sunnis follow. They are as follows:

1. Hanbali: This is the most conservative school of Shariah. It is used in Saudi Arabia, Syria, and some states in Northern Nigeria. Imam Ahmad ibn Hanbal (780-855 CE), a Muslim scholar and theologian was its founder.
2. Hanafi: This is the most liberal school, and is relatively open to modern ideas. The Turks and the Turkic people as well as the Sunnis of the Indo-Pakistani subcontinent are mostly Hanafi. Imam Abu Hanifah (699-767 CE) was born in the city of Kufa (present-day Iraq). Known as the greatest Imam, he established one of the four Islamic schools of jurisprudence.
3. Maliki: This is based on the practices of the people of Medina during Muhammad's lifetime. The north and West Africans are almost completely Maliki. Imam Malik ibn Anas (711-795 CE) produced one major book the *Muwatta*, which is the oldest compendium of Islamic law.
4. Shafi'i: This is a conservative school that emphasizes the opinions of the companions of the Prophet Muhammad. It is popular with the Egyptians, Malays, and Indonesians. Imam Muhammad al-Shafi'i (767-820 CE) was born in Gaza, was a descendant from the Hashimi family of Quraysh tribe, and was a student of Maliki.

The Shia view of the Sunni hadith books disagree greatly when it comes to the Sunnah of the Prophet Muhammad. The Shia have their own books, while the Sunnis have other books and the narrations in the books differ greatly.

To ascertain the validity of something the Prophet did or said, it was analyzed it to see whether it is true or not. One of the most important ways of analyzing a narration is to review the people who narrated it.

Each narration has a chain of narrators, which begins with the Prophet Muhammad, then his companions who heard from the Prophet, and then to the person that the narration was told to, and so on, until that narration reached an Islamic scholar who compiled it in one of the books of narrations that exist today. To determine whether a narration is true or not, the people in the chain of narration are reviewed and this is where the difference between the sects occurs. Each sect considers different people trustworthy and so such differences have resulted in different books of hadiths even though there are many hadiths that are in agreement.

Mr. Nasr writes that the Shariah has immutable, absolute, and unalterable principles, which are of Divine origin that reflects the word of Allah in the Qur'an and the hadiths of Muhammad. He further contends that Shariah contains the possibility of growth and application to whatever situation Muslims face. This ability to grow and to adapt to any situation at any time in history has been demonstrated by the legal jurisprudence compiled by the many Imams of great scholarship. Mr. Nasr contends, "Islam believes that the factor to make the times and coordinate human society must be the Shariah. Human beings must seek to live according to the Will of God as embodied in the Shariah and not change the Law of God according to the changing patterns of society based on the impermanence of human nature."<sup>8</sup>

The Islamic view that Shariah is based upon the sayings of Muhammad (Sunnah) and divine verses of the Qur'an requires that any additions to accommodate changes in patterns of society strictly adhere to the Will and Law of God. This view is not being truthful when one considers that it is men of scholarship and devout love of God that have interpreted and expanded on the Qur'an with Sunnah hadiths to address changing times and patterns of society.

It is man that formulates the ways in which to provide truth and justice by writing a system of law for the Islamic people. True, this law referred to as the Shariah is grounded in tenets of the Qur'an and Sunnah, but it is written by men of great scholarship and not God. For this reason, the Shariah can be changed with changing times and

---

<sup>8</sup> Sayyed Hossein Nasr, *ISLAM, Religion, History, and Civilization*; 80.

changing patterns of society and should not be deemed infallible but open to improvements as mankind acquires more knowledge about himself and God.

The Arabic term *aṣ-Ṣaḥāba* refers to the companions, disciples, scribes, and family of the Islamic prophet Muhammad. The testimony of the companions, as it was passed down through chains of trusted narrators, was the basis of the developing Islamic tradition. From the traditions (*hadith*) of the life of Muhammad and his companions are drawn the Muslim way of life (*sunnah*) and the code of conduct (*sharia*), which requires jurisprudence (*fiqh*) by which Muslim communities should be regulated. Lists of prominent companions usually run to 50 or 60 names, being the people most closely associated with Muhammad. However, there were clearly many others who had some contact with Muhammad.<sup>9</sup> To a large degree, Islamic scholars of theology have relied upon the testimonies of Muhammad's companions, which were compiled after his death and continued many centuries thereafter, whereby his hadiths were second and third-hand renditions.

Although the Qur'an and Sunnah establish many hadiths from which Shariah Law is formulated, the oneness of God is embodied in the Qur'an. However, in the Qur'an there is reason to believe that others have injected their will and thereby preempted God's authority. There are ambiguities in the Qur'an that must be clarified as to whether they are revelations from one-universal God or by man. The ambiguities that deserve attention will be revealed in chapter 3.0.

### **1.3 Muslims Surrender Their Lives to God**

A truism that is ingrained into Muslim belief has been succinctly stated by Osman S. Ahmed, Ph.D., "The core message of Islam is contained in its name—Islam, which means submission to the Creator and complete surrender of one's will and life to Him."<sup>10</sup> Dr. Ahmed further summarizes this basic tenet of Islam below:

---

<sup>9</sup> [http://en.wikipedia.org/wiki/Companions\\_of\\_Muhammad](http://en.wikipedia.org/wiki/Companions_of_Muhammad)

<sup>10</sup> Osman Sheikh Ahmed, Ph.D, *ISLAM, The Seal & Syntheses of Divine*

- Islam starts with the concept of surrender and submission to God – the Creator, the Cherisher, the Beginning and End of all things, the Lord in Whose Hands lie everything, and Who has control over all things, the Merciful, the Omnipotent, and the Ultimate Reality. The word Islam literally means surrender or submission, and the one who surrenders is a Muslim.<sup>11</sup>
- Islam also has the same root as *Salam*, which means peace in Arabic. Dr. Ahmed believes that “true peace of mind comes from transcending our egos, the contingencies of our circumstances, the opinions of others, concern for what others may give or withhold—surrendering to the ultimate Reality that is God.”<sup>12</sup>
- The corollary of the Surrender to the Creator, and to Him alone, is the realization that nothing and nobody besides Him has power over us or can command power over our lives and wills.<sup>13</sup>

To summarize, the core message of Islam is contained in the name—Islam, which means submission to the Creator and complete surrender of one’s will and life to Him. Dr. Ahmed believes that “Islam is the last of the great revelations that requires of the believer a deep conviction that only God is, and that all else is relative. Nothing is absolutely Real but the Creator. All else is a mere possibility, that may or may not be actualized. God is necessary for existence, while humanity and the entire created order are mere possibilities that are not necessary for existence to be complete. In reality, our very existence is a shadow of His. Total surrender to the Reality that is God is the essence of Islam. Anyone who fully surrenders to his Creator is a Muslim.”<sup>14</sup>

The above-mentioned view by Dr. Ahmed that nothing is absolutely Real but the Creator illustrates the kind of indoctrination that is given to Muslims. What was once faith in God, who in truth is

---

*Revelations*, page 25.

<sup>11</sup> Ahmed, Ph.D, page 21.

<sup>12</sup> Ahmed, Ph.D, page 28.

<sup>13</sup> Ahmed, Ph.D, Page 21.

<sup>14</sup> Ahmed, Ph.D, pages 25 and 28.

unknowable, mysterious, and incomprehensible, is reversed into being an absolute Reality. God being a Reality is so strongly inculcated into the minds of Muslims that it bounds their lives to complete surrender to God. Faith is a wonderful inspiration and aspiration, but honesty and truthfulness are what all must aspire to learn and know God.

Nobody has seen or knows God except through the man-made attributes given to envision Him; such as the traditional ninety-nine names of God. Some names are attributes assigned to God and other names are abilities to envision His omnificence. Table 1 lists the ninety-nine names used to describe and envision what Muslims perceive as the “Reality” of Allah.

**Table 1. The Ninety-Nine Names of Allah.<sup>15</sup>**

No.	Names of Allah	No.	Names of Allah
1	The Exceedingly Compassionate, The Exceedingly Beneficent, The Exceedingly Gracious	51	The Truth, The Reality
2	The Exceedingly Merciful	52	The Trustee, The Dependable, The Advocate
3	The King	53	The Strong
4	The Holy, The Pure, The Perfect	54	The Firm, The Steadfast
5	The Peace, The Source of Peace and Safety, The Savior	55	The Friend, Patron and Helper
6	The Guarantor, The Affirming	56	The All Praiseworthy
7	The Guardian	57	The Accounter, The Numberer of All
8	The Almighty, The Invulnerable, The Honorable	58	The Originator, The Producer, The Initiator
9	The Irresistible, The Compeller, The Lofty	59	The Restorer, The Reinstater Who Brings Back All
10	The Majestic, The Supreme	60	The Giver of Life
11	The Creator	61	The Destroyer, The Bringer of

<sup>15</sup> From Wikipedia, the free encyclopedia.  
[http://en.wikipedia.org/wiki/Names\\_of\\_God\\_in\\_Islam](http://en.wikipedia.org/wiki/Names_of_God_in_Islam)

### *1.0 Traditional Islamic Beliefs*

<b>No.</b>	<b>Names of Allah</b>	<b>No.</b>	<b>Names of Allah</b>
			Death
12	The Evolver, The Fashioner, The Designer	62	The Living
13	The Fashioner of Forms	63	The Subsisting, The Guardian
14	The Repeatedly Forgiving	64	The Perceiver, The Finder, The Unfailing
15	The Subduer	65	The Illustrious, The Magnificent
16	The Bestower	66	The One, The Unique
17	The Provider	67	The Unity, The Indivisible
18	The Opener, The Victory Giver	68	The Eternal, The Absolute, The Self-Sufficient
19	The All Knowing, The Omniscient	69	The Omnipotent, The All Able
20	The Restrainer, The Straightener	70	The Determiner, The Dominant
21	The Extender/Expander	71	The Expediter, He Who Brings Forward
22	The Abaser	72	The Delayer, He Who Puts Far Away
23	The Exalter	73	The First, The Beginning-less
24	The Giver of Honor	74	The Last, The Endless
25	The Giver of Dishonor	75	The Manifest, The Evident, The Outer
26	The All Hearing	76	The Hidden, The Unmanifest, The Inner
27	The All Seeing	77	The Patron, The Protecting Friend, The Friendly Lord
28	The Judge, The Arbitrator	78	The Supremely Exalted, The Most High
29	The Utterly Just	79	The Good, The Beneficent
30	The Gentle, The Subtly Kind	80	The Ever Returning, Ever Relenting
31	The All Aware	81	The Avenger
32	The Forbearing, The Indulgent	82	The Pardoner, The Effacer, The Forgiver
33	The Magnificent	83	The Kind, The Pitying
34	The Much-Forgiving	84	The Owner of all Sovereignty



<b>No.</b>	<b>Names of Allah</b>	<b>No.</b>	<b>Names of Allah</b>
35	The Grateful	85	The Lord of Majesty and Generosity
36	The Sublime	86	The Equitable, The Requirer
37	The Great	87	The Gatherer, The Unifier
38	The Preserver	88	The Rich, The Independent
39	The Nourisher	89	The Enricher, The Emancipator
40	The Bringer of Judgment	90	The Withholder, The Shielder, The Defender
41	The Majestic	91	The Distressor, The Harmer, The Afflictor
42	The Bountiful, The Generous	92	The Propitious, The Benefactor, The Source of Good
43	The Watchful	93	The Light
44	The Responsive, The Answer	94	The Guide, The Way
45	The Vast, The All-Embracing, The Omnipresent, The Boundless	95	The Incomparable, The Unattainable
46	The Wise	96	The Immutable, The Infinite, The Everlasting
47	The Loving	97	The Heir, The Inheritor of All
48	All-Glorious, The Majestic	98	The Guide to the Right Path
49	The Resurrector	99	The Timeless, The Patient
50	The Witness		

Truth is the basis in learning about God and it can only be attained by reflection of why God has created human beings with a consciousness. That consciousness, inherent in all living matter, strives at its highest levels of intellect to understand its existence by reaching out to the unknowable, mysterious, and incomprehensible essence of God – a consciousness that pervades the universe and created all there is. In his attempt to understand his existence mankind formulated rules of conduct so that human beings can live together in harmony using the belief in God as conceived by his intellect.

**1.4 The Five Pillars of Faith**

Every religion has its own traditions and rituals to cement its beliefs into the minds of their followers. It is the glue that engenders constant allegiance to believe in the tenets of their religion. There are five tenants that form the core of every true Muslim's belief. Called the Five Pillars of Faith, they are that every Muslim believe in: (1) the one God, (2) God's Angels, (3) God's Messengers, (4) God's Scriptures, and (5) the Hereafter. His messengers include all the prophets that came before Muhammad from Adam to Jesus and the scriptures, which include the Torah, the Gospels and the Qur'an.

The ultimate goal of every devout Muslim is to attain the eternal Hereafter.<sup>16</sup>

**1.5 The Five Pillars of Islam**

The whole ritual structure of the Islamic religion consists of five basic rites revealed to Muhammad and institutionalized by him. These rites are called the "pillars" of the Muslim religion. They provide the patterns of behavior that promote belief, which are as follows: (1) canonical prayers (salah in Arabic), (2) fasting, (3) pilgrimage (hajj), (4) paying a tithe or religious tax (zakat), and (5) the important act of jihad, which literally means to the Muslim an "exertion" or "effort" in the path of God. Jihad is an element that must be present in the whole of life, especially in the performance of the rites and acts of worship.<sup>17</sup>

**1.5.1 The Canonical Prayers**

As with any religion, canonical (authorized and established) prayers are a most central rite of Islam. They are performed by both male and female from adolescence until death. In accordance with

---

<sup>16</sup> Osman Sheikh Ahmed, Ph.D., *ISLAM, The Seal & Syntheses of Divine Revelations*, page 61.

<sup>17</sup> Sayyed Hossein Nasr, *ISLAM, Religion, History, and Civilization*, page 91.

Muhammad, the *salah* (prayers) are said five times a day by facing in the direction of the Ka'bah in Mecca and said in early morning, between dawn and sunrise, at noon, in the afternoon, at sunset, and at night before midnight. The daily prayers are performed on any clean ground; all movements, postures, and words follow the model established by Muhammad whereby the prayers are said in a prostrate position. The five intervals of prayer are said in units of prayer where two are said in the morning, four at noon, four in the afternoon, three in the evening, and four at night.

In addition to the *salah*, there are Friday congregational prayers, which are almost always performed in mosques or in their absence in open spaces in towns, in the fields, or in the desert. These community meetings bring Muslims together and they may have important social, economic, and even political discussions as well as purely religious moral and ethical issues. During these prayers a sermon is delivered by the leader (imam or caliph); and after the prayers money is usually given to the poor.<sup>18</sup>

### 1.5.2 The Obligatory Fast in Islam.

A religious fast in Islam consists of complete abstention from all food and drink from the first moment of dawn to sunset during the holy month of Ramadan. This fast signifies when Muhammad first received his first revelation during the night. Normally a thirty-day fast, it requires abstention from all sexual activity and all illicit acts as designated by Shariah law. The fast is required of all Muslims from the period of puberty to adulthood until one no longer possesses the physical strength to do so. Women do not fast, just as they do not perform the *salah* during their menstrual period or while they are breast-feeding.

The Ramadan month of fasting ends by having the greatest Muslim religious holiday, called the *Eid al-fitr*, which is celebrated about three days in most countries. This holiday commemorates the end of the month-long fast of Ramadan. In Arabic, *Eid* translates to "festivity" and *al-fitr* means "breaking the fast." This festivity is

---

<sup>18</sup> Nasr, pages 92 and 93.

marked by a community prayer and one to three days of feasting, celebration, new clothes, and the giving of alms to the poor.

Eid al-fitr has a particular Islamic prayer (*salat*) consisting of two raka'ah<sup>19</sup> and generally offered in an open field or large hall. It may only be performed in congregation and has an additional six takbirs, which consist of raising the hands to the ears while saying "Allahu Akbar" (God is Great). In the Hanafi school, three takbirs are given in the beginning of the first raka'ah and three of them just before bowing in the second raka'ah. Muslims believe that they are commanded by God, as mentioned in *The Qur'an*, to continue their fast until the last day of Ramadan and pay the *Zakat* before doing the Eid prayer.

During prayer, a Muslim consistently bows and assumes a prostrate position to affirm the supreme greatness of Allah. The bowing and prostrate positions enforce a mental awareness of submissiveness and humility toward Allah. It serves to refine an inner feeling of their impotence and insignificance before the might of God. By announcing "God is Great" several times it glorifies Allah and acknowledges His supreme majesty for the worshipper both inwardly and outwardly. The extensive time, thought, and energy given to prayer every day and observance of Ramadan for about one month serves to mold the Muslim mind to become obedient and submissive, ready to emulate their Holy Prophet Muhammad and follow the dictates of their Imam or Caliph.

---

<sup>19</sup> A raka'ah or rakat consists of prescribed movements and words followed by Muslims while offering prayers to Allah. After performing the ablution (washing of hands, face and feet) and evoking the intention to pray for the sake of God, the worshipper will stand quietly while reciting verses of the Quran. The second part of the rakat involves bowing low with hands on knees, as if waiting for God's orders. The third movement is to prostrate oneself on the ground, with forehead and nose on the floor and elbows raised, in a posture of submission to God. The fourth movement is to sit with the feet folded under the body. In the concluding portion of the prayers, the worshiper recites "Peace be upon you, and God's blessing" once while facing the right and once while the face is turned to the left. This action reminds Muslims of the importance of others around them, both in the mosque (if the prayer is being offered at mosque) and in the rest of the world (<http://en.wikipedia.org/wiki/Raka%27ah>).

Islamic daily prayers and religious rituals are practiced so extensively that it serves to insulate Muslims from worldly ideas that may challenge their religious beliefs. This is endemic with most religious organizations whereby they disapprove of social interaction with people of other beliefs and impose educational restrictions to the great novels, history, and philosophers that enhance open discussion and free thinking. Unfortunately this view by religious leaders limits the ability of many Muslims to attain an independent and open mind to appreciate, to understand, and to openly discuss topics that are of a controversial nature and challenge their beliefs. Such social and educational restrictions only serve Islamic theocratic leaders to gain power and control over their submissive followers by grooming their minds with religious perspectives, which insulates them from the real world.

### **1.5.3 The Supreme Pilgrimage of Islam.**

Marking the end of the year, the last lunar month that begins with a new moon initiates the Hajj, which is the supreme pilgrimage. The Hajj is performed during the month of Dhu al-Hijjah, which literally means "Possessor of the Pilgrimage." This rite, instituted by the Prophet Muhammad, involves circling the Ka'bah, or House of God, in Mecca. The Ka'bah is the focal point toward which Muslims all over the world pray five times a day. For Muslims the Ka'bah is believed to have great cosmological significance whereby it represents a symbol of God's oneness. An Islamic translator and scholar, Muhammad Asad, wrote that "the pilgrim's bodily movement around it (the Ka'bah) is a symbolic expression of human activity, implying that not only our thoughts and feelings—all that is comprised in the term 'inner life'—but also our outward, active life, our doings and practical endeavors must have God as their center."

In purely physical terms, the Ka'bah is a stone structure about 50 feet high, roughly cubical in shape, which sits in the middle of the vast courtyard of Mecca's Sacred Mosque, its four corners more or less are aligned with the cardinal points of the compass. Alongside the northwestern wall of the Ka'bah is an open area—the Hjr—enclosed by a semicircular wall and containing the traditional sites of the tombs of Hagar, wife of Abraham, and Ishmael, their son. Inside the

structure there is an empty chamber; and in the southeastern corner of the exterior wall, there is a fragment of polished black stone called simply the Hajar al-Aswad, the Black Stone, embedded in the wall in a silver frame.

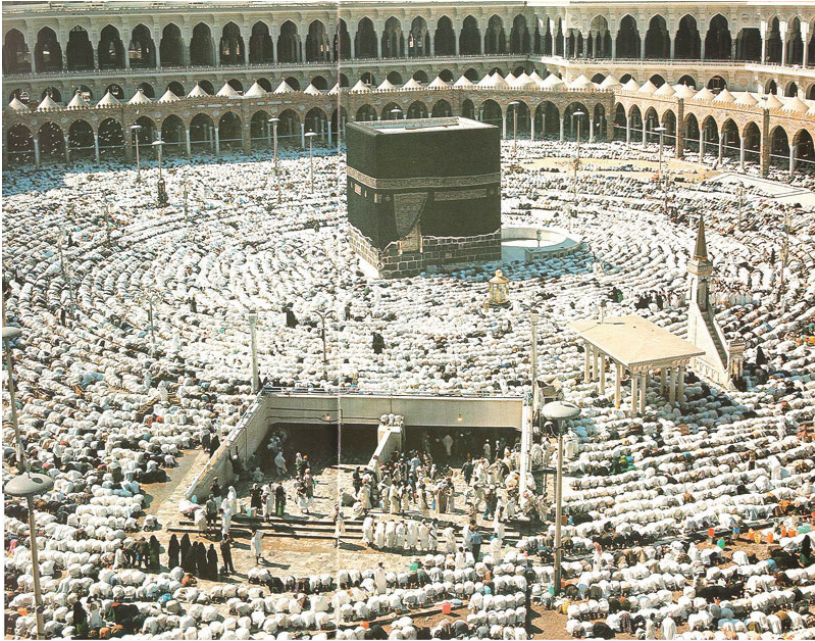
After the rise of Islam it became customary to cover the Ka'bah with a cloth, the color of which varied with the color of the banner of the reigning caliph. Now it is draped with a black cloth (the kiswah) with verses from the Qur'an embroidered in gold thread. Renewed each year, the kiswahs were formerly made in Egypt and sent to Mecca with the annual Egyptian caravan. Now they are woven in a special Saudi Arabian government factory in Mecca itself. Over eighty craftsmen weave the more than 2,500 feet of material required on handlooms and embroider it with verses from the Qur'an in magnificent calligraphy. The finished cloth weighs almost 5,000 pounds.<sup>20</sup> Figure 1 illustrates the most Sacred Mosque in Mecca where thousands of Muslims perform their supreme Islamic pilgrimage.

On the first day of the Hajj (the 7th day of the 12th month in other words, Dhu al-Hijjah), the pilgrims perform their first tawaf, which involves all of the pilgrims entering the Sacred Mosque and walking seven times counterclockwise around the Ka'bah, kissing the Black Stone on each circuit. If kissing the stone is not possible due to the crowds, they may simply point towards the Stone on each circuit with their right hand. In each complete circuit a pilgrim says "In the name of God, God is Great, God is Great, God is Great and praise be to God" (Bism Allah Allahu Akbar, Allahu Akbar, Allahu Akbar wa lil Lahi Alhamd) and the completion of the seven circuits constitute a complete tawaf. Only the first three shouts are compulsory, but invariably almost all perform it seven times.

Eating is not permitted and the tawaf is normally performed all at once; the only exception being the drinking of water. Men are encouraged to perform the first three circuits at a hurried pace, followed by four times, more closely, at a leisurely pace.

---

<sup>20</sup> <http://www.saudiaramcoworld.com/issue/197406/the.ka.bah.house.of.god.htm>



**Figure 1. Islam Ka'bah and Muslims in Prayer.**

After the completion of tawaf, all the pilgrims have to offer two rakat prayers at the Place of Abraham, a site inside the mosque that is near the Ka'bah. However, again due to large crowds during the days of Hajj, they may instead pray anywhere in the mosque.

Although the circuits around the Ka'bah are traditionally done on the ground level, tawaf is now also performed on the first floor and roof of the mosque due to the large crowd.

After tawaf on the same day, the pilgrims perform sa'i, which is running or walking seven times between the hills of Safa and Marwah. This is a re-enactment of the frantic search of Hagar, Abraham's wife, for water for her son Ismael. As she searched, the Zamzam well was revealed to her by an angel, who hit the ground with his heel (or brushed the ground with the tip of his wing), upon which the water of the Zamzam started gushing from the ground. The back and forth circuit of the pilgrims used to be in the open air,

but is now entirely enclosed by the Masjid al-Haram mosque and can be accessed via air-conditioned tunnels. Pilgrims are advised to walk the circuit though two green pillars that mark a short section of the path where they are allowed to run. There is also an internal "express lane" for the disabled. The safety procedures are in place because previous incidents in this ritual have resulted in stampedes which caused the deaths of hundreds of people.

As part of this ritual the pilgrims also drink water from the Zamzam well, which is made available in coolers throughout the Mosque. After the visit to the mosque on this day of the Hajj, the pilgrims then return to their tents.<sup>21</sup>

Muslims believe that God forgives a person's sins if he or she performs the Hajj with devotion and sincerity. This traditional rite is obligatory for all men and women who have the financial and physical means to accomplish it. During the past few years, over two million annual pilgrims from the Philippines to Morocco and Russia to South Africa, including American and European Muslims, have made the Hajj into a religious rite unique in its grandeur, size, and diversity.

In addition to the great pilgrimage, a lesser Hajj may be made by Muslims to Mecca at any time during the year, including Medina and, when then could, Jerusalem. There are also other sites of pilgrimage in most Muslim lands, such as the two Moulay Idrises in Fez and near Meknes, Ra's al-Husayn in Cairo, the site remains of Imam Husayn in Karbala, the tombs of Imam 'Ali in Nahaf, Imam Rida in Mashhad, Dada Ganjbakhsh in Lahore, and Shaykh Mu' in al-Din Chishti in Ajmer—all of which attract hundreds of thousands of pilgrims every year. To this day pilgrimage remains a major part of the religious and devotional life of Muslims.<sup>22</sup>

#### **1.5.4 Remitting the Zakat Pleases Allah.**

Zakat in Arabic means that which purifies and fosters. It is an obligatory remittance intended to be applied to the community so

---

<sup>21</sup> <http://en.wikipedia.org/wiki/Hajj>

<sup>22</sup> Nasr, page 95.



that the welfare of the community is fostered. The Qur'an in Sura 30:40 indicates that whatever one remits as Zakat, seeking the pleasure of Allah, that is multiplied manifold. In Sura 9:103, the Qur'an reveals, "Know they not that it is Allah Who accepts repentance from His servants and takes alms, and that it is Allah Who is oft-returning with compassion and is ever merciful." Allah in Sura 24:56 clearly states, "Observe prayer and pay the zakat and obey the Messenger that you may be shown mercy."

Muslims are encouraged to pay the zakat in Sura 73:20 as it is a good loan to lend to Allah whereby such good given to Allah is sent on for themselves, the community. The obligatory pillar of the zakat is stated in Sura 98:5 whereby Muslims are commanded to worship Allah, devote themselves wholly to Him in full sincerity, observe prayer, and pay the zakat. The essence of the zakat is in giving to others with no expectation of reward, publicity, or praise, and without regarding the taker any less for accepting the gift. In Sura 2:262, this meaning is expressed very eloquently, "The case of those who spend their wealth in the cause of Allah is like that of a grain of corn, which grows seven ears, and in each ear there are a hundred grains. Allah multiplies it even more for whomsoever He pleases. Allah is Lord of vast bounty, All Knowing. Those who spend their wealth in the cause of Allah, then follow up not which they have spent with reproaches or injury, have their reward with their Lord. They shall have no fear, nor shall they grieve. A kind word and forgiveness are better than charity followed by injury. Allah is Self-Sufficient, Forbearing."

Ramadan is the month of giving and benevolence whereby the zakat is provided by Muslims out of their wealth for the neediest in their communities. There is consensus among Muslim scholars that it is mandatory of every believer who is financially able. Whoever knowingly denies this obligation, while he possesses the minimum amount, would be considered a disbeliever and a renegade from Islam. Whoever is stingy, or tries to cheat, is considered among the wrongdoers.

The zakat is submitted in four forms: (1) farm produce (that can be stocked naturally without refrigeration), (2) animal stock (cattle,

camels, cows, sheep, and goats), (3) merchandise bought and sold (land, cars, securities, etc.), and (4) gold, silver, jewelry and paper currency (there is no zakat on precious stones such as diamonds or metals like uranium). In Sharia Law, the minimum amounts remitted for these categories are specified including the administration to disburse forms of zakat to the needy and poor.

In addition to the use of the zakat to feed, clothe, and sustain those in need, the disbursement of zakat is also used to finance a Jihad effort for the cause of Allah and raise the banner of Islam. It is administratively funded to the fighter who will be given a salary to sustain him including the buying of arms or some other supplies related to the war effort.

### **1.5.5 The Important Act of Jihad.**

The Arabic term *jihad* means “exertion in the path of God.” This exertion or act for God has several applications. One meaning of jihad is the struggle to protect Islam and its borders. There is a distinction between the lesser and the greater jihad defined by the Prophet Muhammad to his companions. After a major battle in which the very existence of the Islamic community was at stake he said, “Verily, ye have returned from the lesser jihad to the greater jihad.” When one of the companions asked what was the greater jihad? Muhammad answered, “To battle against your passionate souls,” which is a duty toward God to strive against one’s desires.

Mr. Seyyed Hossein Nasr has succinctly captured the Muslim view of Islam, whereby they see,

*“Jihad as vigilance against all that distracts us from God and exertion to do His Will within ourselves as well as preserving and reestablishing the order and harmony that He has willed for Islamic society and the world about us.”*<sup>23</sup>

It is this view that Imams and Caliphs have been inculcated with the Qur’an and the belief that Islam is the only true religion. They, in

---

<sup>23</sup> Nasr, pages 96 and 97.

turn, indoctrinate their followers to believe an Islamic world would be for the benefit of all mankind to establish order and harmony.



## 2.0 The Qur'an's Beauty and its Flaws

The greatest attribute of the Qur'an is displayed when it is recited. Its Arabic language exudes hypnotic sounds that ring with a poetic rhythm, transporting the listener into a divine state of worship. Muslims say that when they hear the Qur'an chanted in the mosque they feel enveloped in a divine dimension of sound. Yet Muslims also say that when they read the Qur'an for its substantive content, they feel they are reading a different book because nothing of the beauty of the Arabic is conveyed. This is particularly so when the Qur'an is translated into other languages. It contains many repetitive suras that tend to border on boring, as they seem to go over the same ground repeatedly.<sup>24</sup> A coherent development of its moral code and social ordinances is intertwined with too many passages that repeatedly preach warnings, chastisements, admonishments, punishments, and violence against nonbelievers.

The Qur'an, as does the Old and the New Testaments, presents a personal God who does everything that a human being does: He loves, judges, punishes, creates, and destroys as people do. The Qur'an creates a highly personal God that has passionate human likes and dislikes. As described in chapter 3.3, Allah provides (via the intercession between Gabriel and Muhammad) warnings, chastisements, admonitions, and commands Muslims to fight and kill unbelievers in His name. The Qur'an further personalizes God by describing His heaven in physical terms. Karen Armstrong eloquently states, in *A History of God*, that when God is referred to on a personal and physical basis by using Him as a model of

---

<sup>24</sup> Karen Armstrong, *A History of God*, pages 158 and 159.

perfection for admirable human traits, He can also be used in a destructive manner.<sup>25</sup> She writes,

*“A personal God can become a grave liability. He can be a mere idol carved in our own image, a projection of our limited needs, fears, and desires. We can assume that He loves what we love and hates what we hate, endorsing our prejudices instead of compelling us to transcend them. When He seems to fail to prevent a catastrophe or seems even to desire a tragedy, He can seem callous and cruel . . . A personal God can be dangerous, therefore. Instead of pulling us beyond our limitations, ‘He’ can encourage us to remain complacently within them; ‘He’ can make us as cruel, callous, self-satisfied and partial as ‘He’ seems to be. Instead of inspiring the compassion that should characterize all advanced religions, ‘He’ can encourage us to judge, condemn and marginalize. It seems, therefore, that the idea of a personal God can only be a stage in our religious development. The world religions all seem to have recognized this danger and have sought to transcend the personal conception of supreme reality.”*

Table 2 lists the many human qualities of what the Islamic God loves and is replete with duplications. In today's world, the very danger described by Karen Armstrong exists—the condemnation and marginalization of people whose beliefs in God, even the same God, are practiced in a different way. Radical, fundamentalist religious leaders have become fanatical men who use the Qur'an to judge, condemn, and marginalize those people who practice another religion. They even teach their children to classify non-Muslims as infidels. Such a low regard for how other people worship their God has resulted in the loss of lives by beheadings and murder of innocent human beings in the name of Allah. Eventually these brutal actions can only bring shame on a people who have been led astray by religious leaders who seek expansion of power and wealth driven with the objective of forming a world ummah<sup>26</sup>. This is truly

---

<sup>25</sup> Karen Armstrong, *A History of God*, pages 209 and 210.

<sup>26</sup> Seyyed Hossein Nasr, *ISLAM, Religion, History, and Civilization*, page 15. Ummah is a key concept in Islam that refers to the totality of people who are Muslims and constitute the Islamic world. It is the community of

Table 2. The 'Loves' of God in the Qur'an.

<i>Sura</i>	<i>What God Loves and Does Not Love in The Qur'an</i>
2.195, 3.134, 3.148, 5.13 5.93,	Allah <i>loves</i> the doers of good.
2.205, 5.64, 28.77	Allah does <i>not love</i> mischief-making.
2.222, 9.108	He <i>loves</i> those who purify themselves.
2.276	Allah does <i>not love</i> any ungrateful sinner.
3.32, 30.45	Allah does <i>not love</i> the unbelievers.
3.57, 3.140, 42.40	Allah does <i>not love</i> the unjust.
60.8	Allah <i>loves</i> the doers of justice.
3.76	Allah <i>loves</i> those who guard (against evil).
9.4, 9.7	Allah <i>loves</i> those who are careful (of their duty).
3.146	Allah <i>loves</i> the patient.
3.159	Allah <i>loves</i> those who trust.
4.36	Allah does <i>not love</i> him who is proud, boastful;
16.23	Allah does <i>not love</i> the proud.
31.18	Allah does <i>not love</i> any self-conceited boaster;
57.23	Allah does <i>not love</i> any arrogant boaster:
4.107	Allah does <i>not love</i> him who is treacherous, sinful;
8.58	Allah does <i>not love</i> him who is treacherous.
4.148	Allah does <i>not love</i> the public utterance of hurtful speech unless (it be) by one to whom injustice has been done;
5.42	Allah <i>loves</i> those who judge equitably.
49.9	Allah <i>loves</i> those who act equitably.
6.141, 7.31	He does <i>not love</i> the extravagant.
22.38	Allah does <i>not love</i> anyone who is unfaithful, ungrateful.
61.4	Allah <i>loves</i> those who fight in His way in ranks as if they were a firm and compact wall.

---

Muslims that are bound by solidarity to the Quranic message of Divine Oneness and Sovereignty, the messengership of the Prophet, and acceptance of the Divine Law, al-Shari'ah.

unfortunate for many Muslims are like all other people; they are inherently loving and good but are taught mistrust and hate.

It would be unfair to cast aspersions on all Muslims; they are a product of the warnings, chastisements, admonishments, punishments, and violence advocated in the Qur'an. Many Muslims desire peace, justice, and truth, and there are many who also believe that all people have a right to worship their God of righteousness. God has created many paths to share His Word and rejoice in the gift of love for all His children—the sisters and brothers of the world. Loving Muslims will eventually be bold enough to attend houses of worship of other monotheistic religions. Hopefully, their religious leaders will be courageous to join leaders of the Judaic and Christian faiths and together revise their Holy Scriptures.

The Qur'an omits the command given in both the Old and the New Testaments, "thou shalt love thy neighbor as thyself." This command only referred to loving your neighbors, but Jesus Christ delivered God's *new* command that encompasses all people—"that ye love one another" (John 15:17). Sura 4:37, stated in Table 3, says to be benevolent, but only toward specified people. As the Qur'an is the most recent Scripture, one would expect that God would have repeated to Muhammad His new command—to love one another. This is an inclusive command that applies to all sisters and brothers from any nation. Religious leaders of every religion should make its highest goal God's *new* command. To omit this command is to fail in teaching the Word of God.



### 3.0 Who Is Allah, We, Our and Us?

The Qur'an is, according to Muslims, the last word of God received by Muhammad and yet there are a number of inconsistencies that fail to define God as the one singular divinity that created all there is. Throughout the Qur'an, God is referred to both in a singular and plural way, which causes one to pause and wonder why more than one entity constantly appears when the core Muslim belief is that God is "one." Scholars have tried to resolve and understand why God should have revealed Himself with ambiguity when in the former scriptures of the Torah and Gospels, He was very explicit to refer to Himself in singular terms. His commands were clearly given without any reference to another divinity or Party that may be part of His royal court, which has not been defined in the Qur'an.

The most distinguished and highly respected translator of the Qur'an, Mr. Muhammad Zafrulla Khan, has indicated that, "The reader needs to keep in mind that it is Allah speaking. The pronouns I, We, Ours, Ourselves (Us), therefore, obviously refer to the Divine; but often He, His, Him are also used to indicate the Divine, and there is constantly a transition from the first person to the third person and vice versa."<sup>27</sup>

This acceptance that God refers to Himself in both singular and plural terms is usually, if not undeniably, supported by Muslim theologians and scholars. To explain why the Divine may be referring to Himself in plural terms, scholars have given an explanation called *Pluralis majestatis* (majestic plural). The scholar, Sam Shamoun<sup>28</sup> has provided the explanation espoused by most

---

<sup>27</sup> Muhammad Zafrulla Khan, *The Qur'an*, page ix.

<sup>28</sup> Sam Shamoun, *The Quran, Allah and Plurality Issues*.

Muslim teachers that the plural pronoun is used in a “royal sense,” which refers to one person alone. This is known as the *royal we* or the *Victorian we* because it has usually been restricted to august personages such as monarchs, bishops, Popes, and university rectors. The reason behind the *pluralis majestatis* is the idea that a monarch or other high official “always speaks for his or her people.”

The above-mentioned explanation is unfortunately a fabrication to provide a reason for the acceptance of God referring to Himself in a plural manner. Two commonsense observations nullify that God needs to refer to Himself with plural pronouns. First, the Victorian “we” was not in vogue during the life of Muhammad, which occurred prior to the Victorian Era (1837-1901); and second, a leader will normally include his people with the “we, our, and us” pronouns when praising, mobilizing, or exhorting them to action. However, in the case of Allah, the one God does not have, nor need, a contingent of people, court of angels, or other associates. These commonsense observations bring up very convincing reasons why the Qur’an must be faithfully reviewed with the goal of revealing an honest assessment based on truth.

The following observations cast doubt on the validity of Islamic religious scholars and leaders to conclude that the plural references always refer to Allah. The following findings within the Qur’an reveals that the use of the plural “We, Our and Us” entities depict a party of religious fanatics that act under the authority of the Qur’an. This leads to the question was the Qur’an conceived by God or written by men who have a master plan of dominance and control using God as the authority? The Qur’an itself provides the answer to these most disconcerting questions within its own suras. The following suras are a small set of many others that confirm it is not God but a fanatical party of men who act to enforce the words of God.

One other observation that God does not refer to Himself in plural terms is to examine the Torah, Gospels and Revelation. These scriptures, written more than five centuries before the birth of

Muhammad, indicate God never referred to Himself in such plural terms as We, Our and Us.

### **3.1 *The Qur'an Refers to More than One Creator***

The most important Islamic message necessary to become a Muslim is to believe “There is no god but God” and that “Muhammad is the Messenger of God.” The message that God is “one” is not indicated in the following suras but introduces many entities characterized as “We.”

***Sura 23:12-14.** Verily, **We** created man from an extract of clay; then **We** placed him as a drop of sperm in a safe depository; then **We** fashioned the sperm into a clot; then **We** fashioned the clot into a shapeless lump; then out of this shapeless lump **We** fashioned bones; then **We** clothed the bones with flesh; then **We** developed it into a new creation. So blessed is Allah, the Best of creators.*

***Sura 37:12-14.** Then ask them whether it is they who were harder to create or the rest of the universe that **We** have created? Them **We** created of cohesive clay. Thou dost wonder at their talk, and they ridicule what thou sayest. When they are admonished, they pay no heed; and when they see a Sign, they laugh at it, and say: This is plain magic.*

The above suras imply that besides the one God, there are other entities that aided or created mankind and the universe. There is no need for any writer with a basic education to refer to the one God as “We” unless there was an uncertainty by Muhammad and his writers of the oneness of God. The poor use of singular pronouns may be due to their past worship of many gods, such as the moon god Hubal worshipped in ancient Syria and the goddesses al-Lat (a mother goddess), al-Uzza (the morning star), and Manat (goddess of fate) at Mecca.

The Syrian god Hubal was represented by the moon in its crescent phase and continues as a symbol depicted in Persia and Egypt on wall murals and on heads of statues. The star and crescent is a well-

known symbol on Islamic flags. However, due to Islamic expansion in many countries with different cultural backgrounds and traditions, it no longer features this symbol on flags in many of its occupied countries.

The significant observation in the above-mentioned suras is the ambiguity and indeed, the nonrecognition of God as the sole creator of all there is. To associate God as an entity “We” nullifies the belief that God is “one.” The use of “We, Our and Us” instead of emphasizing “God is One” presents a very possible conclusion that there may be a party of men who act and intercede for God. This observation will become more prevalent in the following Qur’an suras. Of greater concern, this realization should cause all people to reflect that there may be a more ominous purpose in the writing of the Qur’an. By allowing the Qur’an to represent itself with its own suras, the reader has an opportunity to confirm if there is an ominous conclusion and to consider the serious questions presented in 3.3.12 and answered in chapter 4.0.

### *3.2 When Was the Qur’an Written?*

Some frame of reference as to when the Qur’an was developed is necessary to understand when Muhammad’s revelations were written by his followers and/or companions. But first, for those readers who are new to the history of Muhammad, it is well to know how Muhammad received his revelations from God.

Near the cave of Hira, a few miles north of Mecca, Muhammad was visited by the angel Gabriel and received his first revelation, which appears in the Qur’an as Sura 96.<sup>29</sup> Muhammad was fearful that his vision of Gabriel was not real, and he hurried home to relate what had been said to him. His wife, Khadija, consoled him, assuring him that he was honest and that Allah would never put him to shame. It is clear from his wife’s response that Muhammad had already believed in the concept of one God.

---

<sup>29</sup> Suras of the Qur’an are arranged in the order of their length rather than when they were received, an arbitrary decision by Muslim religious leaders.

Muhammad revelations by the angel Gabriel were written and compiled after his death to form Holy Scripture. An accurate date when *The Qur'an* was first written cannot be agreed upon by Islamic scholars; for which reason, it should be at least understood that it was compiled for use by Muhammad's followers more than two decades after his death and perhaps reached its final approved form a century or more later.

In the past, God himself always imparted wisdom directly, as was the case with Moses and Jesus. This does not dilute the authenticity of God's words, but the angel Gabriel neglects to state "My Lord says" and instead uses "we," which implies a multiple entity comprising a party of religious leaders that speak for God.

Throughout the Qur'an, God is constantly referred to in pluralistic form, which associates him with entities other than himself. This observation, presented in the subsections below, is based upon a one-for-one wording of the suras so that an honest and truthful critique may be given for devoted followers of Islam and people around the world. They may determine for themselves if plural references to Allah really depict a group of Islamic leaders who command their followers to act in the name of God.

### ***3.3 We, Our and Us Identify a Party of Men***

Strict interpretations of the Qur'an tend to overlook the use of the pronouns "we," "our," and "us" and rationalize that such plural pronouns actually identify the words of Allah via the angel Gabriel. In the following sura the reader can easily ascertain that the pronoun "we" identifies a party of religious leaders and could not be misconstrued to be Allah and possibly his angels.

*Sura 22:35-38. We have appointed the sacrificial camels also as the Signs of Allah, for you. In them there is much good for you. So pronounce the name of Allah over them when they are tied up in lines; and when they fall down on their sides slaughtered, eat thereof yourselves and feed the needy, those who are content and those who are distressed.*

*Thus have we subjected them to you that you may be grateful.*

This sura clearly uses the pronoun “we” for religious leaders to appoint which camels are to be sacrificed for the many Muslims that assemble together to worship Allah. It is the We Party that subjects the camels to be slaughtered in order to feed the needy. To construe that Allah and not the We Party is fulfilling the task of feeding thousands of worshippers is to be questioned by all discerning and honest Muslims. It is apparent that Arab tribes still observed strong ritual practices of the past and that Muhammad continued some of them.

The reference to “we” being a party of men is clearly indicated in the following subsection.

### 3.3.1 **The Qur’an Sanctions a Party to Forbid Evil**

Not obvious to the average reader or devout follower of the Qur’an is that it was about two decades after Muhammad’s death that a religious party gathered and assembled his revelations to form the Qur’an. More importantly, they also incorporated into the Qur’an the authority to invite goodness, enjoin equity, and forbid evil. This party is uniquely sanctioned in the Qur’an by the sura verse below.

***Sura 3:105.** Let there be from among you a party whose business it should be to invite goodness, to enjoin equity and to forbid evil. It is they who shall prosper.*

This sura provides a clear statement that a *party of religious leaders* is authorized to enforce their judgment and any necessary actions to act in the name of Allah. The following subsections will reveal that indeed there is a party of men that, throughout the Qur’an, are repeatedly identified with the plural pronouns “we,” “our,” and “us.” It is this party of organized religious leaders that implement the many admonitions, warnings, and reprimands in the Qur’an.

Further evidence that a party of men specifies decrees and act for Allah is provided below.

### 3.3.2 Religious Leaders Preserve Muhammad's Honor

A party of men wrote a sura to protect the honor of Muhammad by sanctioning his marriage to his son's divorced wife. In Sura 33:37-40 below they wrote a decree, that they claim has been decided by Allah and Muhammad, to announce to believers that men may marry the divorced wives of their adopted sons.

*Sura 33: 37-40. It is not open to a believing man or a believing woman, when Allah and His messenger have decided a matter, to exercise their own choice in deciding it. Whoso disobeys Allah and his messenger, falls into error . . . Then, when Zaid had carried into effect his decision concerning her, we joined her in marriage with thee, so that there should be no constraint in the minds of the believers in the matter of marrying the wives of their adopted sons after they had divorced them. Allah's decreed is bound to be fulfilled . . .*

What makes this decree more obvious that a party of men had written it is that Zaid, Mohammad's adopted son, is specifically mentioned. The purpose of this decree was to alleviate the stigma that Mohammad's honor may be compromised by marrying his adopted son's wife. If the decree was a revelation from Allah, He would impose it for all men desiring to marry an adopted son's divorced wife and not specifically identify Mohammad and Zaid.

The above passage gives Muhammad equal status with Allah in the determination of a decree rather than having the decree stated by Allah alone. What makes the decree questionable is that it was added to the Qur'an not only to sanction a particular case for marriage but also to protect the respectability of Muhammad. The above-mentioned decree is a clear example where a religious party identified as "we" has written the sura to protect Muhammad's name and arbitrarily acted on Allah's behalf. When a specific individual is identified rather than a whole people, such as Muhammad's adopted son, Zaid, it had to have been written by men without the guidance of, or revelation from, Allah.

One of the first revelations to Muhammad reveals the usage of “we, our, and us.” These pronouns in the suras shown in this chapter are in bold italic type to emphasize that religious leaders, a party of men, actively engaged in and encouraged activities that a holy man of God would find abhorrent. All three pronouns appear in the very first revelation received by Muhammad and conclusively identifies a party of men as revealed in the following subsection.

### 3.3.3 **The Qur’an Begins with Intimidation and Fear**

The first revelation, Sura 96, given to Muhammad by the angel Gabriel, sets the tone for the rest of his revelations. This sura conveys fear and terror for those who reject or obstruct Muslims who follow the Qur’an. After many years of reflection, the Christian fears of a last judgment and the punishment of idolaters in hell surfaced in Muhammad’s mind. Such revelations have occurred to men who have had a deep conviction of God through community exposure, intensive study, and inward reflection. This was true for Muhammad, as it had been for Ikhnaton (Amenhotep IV), Moses, and Jesus. It was the tenor of their bodily and mental makeup, a sounding board so to speak, that compelled their god to reveal morality and righteousness for his creations. However, in Sura 96, instead of propounding love of one’s brothers and sisters throughout the world, Allah only reflects the fear that stressed Muhammad’s vision of sinners being dragged by their forelocks into hell.

*Sura 96. In the name of Allah, Most Gracious, Ever Merciful.*

*Recite in the name of thy Lord who created everything. He created man from a clot of blood. Recite, for thy Lord is Most Beneficent, Who has taught by the pen, taught man that which he knew not.*

*Man does indeed transgress, because he considers himself self-sufficient. Surely, unto thy Lord is the return. Knowest thou him who obstructs a servant of **ours** when he stands in Prayer?*



*Tell me, if he who prays follows the guidance and enjoins righteousness, and he who obstructs rejects the truth and turns his back on it, what will be the end of this last one? **We** will surely drag him by the forelock, the forelock of a lying, sinful one. Then let him call his associates, **we** too will call **our** guardians of hell.*

*Then follow not him, but prostrate thyself and draw nearer to **us**.*

In this first revelation, the devout believer is quickly introduced to the idea that man considers himself self-sufficient and will transgress from belief in Allah. But instead of acknowledging the retribution coming from Allah, the Qur'an introduces the entity "we," which are religious leaders that speak for Allah. This multiple entity becomes evident with the admonition, "**We** will surely drag him by the forelock, the forelock of a lying, sinful one." This cannot be the most gracious and ever merciful God because He does not need "we" partners or associates. If God is the most powerful entity in the universe, there is no need for any assistance by a party of men referred to as "we."

Most importantly, God would never reduce himself to that of an animal by dragging one of His creations by the forelock of his hair. This statement brings to light that there is a party of Muslims, religious leaders that are making decisions and acting for God without his authority. This party of men announces themselves again by stating, "Then let him call his associates, **We** too will call **Our** guardians of hell." Does God need to assist a party of men with His guardians of hell?

The last line of the sura states, "Then follow not him, but prostrate thyself and draw nearer to **Us**." It is clear that it is a party of men that uphold, instruct, spread, and enforce the revelations received by Muhammad. It would have been accurate to have stated, "draw nearer to God." Another translation of the Qur'an by Dr. Syed Vickar Ahamed, changed the ending to, "*and bring yourself closer*

(to *Allah*)?<sup>30</sup> This is an obvious effort by Dr. Ahmed to replace the reference “to *Us*” because it implies the existence of a party of men. His changes to Sura 96 are shown below:

**96.17:** *Then, let him call (for help) to his own Party (of friends):*

**96.18:** *We will call the angels of punishment (to deal with him)!*

**96.19:** *But no! Do not pay any attention to him: But prostrate and bring yourself closer (to Allah)!*

It should be noted that Dr. Ahamed also put Allah in parenthesis. This observation verifies the liberties taken by translators, over the past three decades, to make the Qur’an theologically and politically correct for worshippers of Islam. However, this change by Dr. Ahamed is commendable for he realized the error of the original sura in that “*us*” does not refer to Allah but a party of men that act on His behalf.

Does this sura beckon people to follow God or a party of men, herein referred to as the *We Party*? There is no reason to be drawn to the unidentified entity *Us* but only to *God*. To convince the reader that *Us* is an entity other than God, let us examine several suras that conclusively reveal that a party of religious leaders, the *We Party*, authorize the killing of human beings who will not convert to Islam or are disbelievers.

### 3.3.4 The We Party Abrogates God’s Commands.

The Qur’an contains warnings, chastisements, admonitions and threats of punishment for disbelievers. Instead of building upon and fulfilling the Holy Scriptures of the Torah and Gospels, the Qur’an takes issue with the Jews and Christians as unworthy worshippers and even goes as far as to abrogate or cause to be forgotten the previous commandments of God. The Qur’an sura stated below by Muhammad Zafrulla Khan is compared with the Qur’an’s 2006 translation provided by Dr. Syed Vickar Ahamed.

---

<sup>30</sup> Dr. Syed Vickar Ahamed, *The Quran*, Sura 96. Published by the Book of Signs Foundation, 2006.

The following translation by Muhammad Zafrulla Khan:

***Sura 2:106-108.*** *Whatever previous commandment We abrogate or cause to be forgotten, We reveal in this Qur'an one better or the like thereof: Knowest thou not that Allah has full power to do all that He wills?*

Note that the translation by Dr. Syed Vickar Ahamed below does not use the word abrogate and clarifies, "Whatever previous commandment" to "None of *Our* revelations," which serves to limit God's commands to only those revelations received by Muhammad.

Translation by Dr. Syed Vickar Ahamed:

***Sura 2:106-108.*** *None of **Our** revelations do We change or cause to be forgotten, but We substitute something better or similar; Do you not know that Allah has power over all things?*

Both sura statements belittles God's all-knowing capability by challenging His previous commandments as being candidates to be abrogated, forgotten, or substituted for something better. This is an affront to God's wisdom and infallibility as revealed to Moses, Jesus, and the prophets of God. If God's commands are subject to being abrogated, forgotten, or changed, then He has failed in His wisdom to direct humanity on its moral and righteous path. Both suras identify the ***We Party*** that arrogantly believes that they have the authority to speak for God. Whenever God delivers his revelations in other Scriptures, they have always been prefaced by "The Lord has commanded" or a direct statement as, "Thou shalt" without the use of ***We, Our*** or ***Us*** entities - nebulous substitutes for the One God in plural form.

The above modifications by Dr. Ahamed is just another instance of the Qur'an being altered, as with the "us" change to Allah in Sura 96 above. It will become more apparent in this chapter that the Qur'an needs to be revised to keep pace with the higher level of education people can attain today.

### 3.3.5 The Qur'an Sanctions Fighting and Killing

In the following sura there is presented a defense for fighting and killing people who incite disorder by denying Allah or profaning the sanctity of the Sacred mosque.

*Sura 2:217-219. Fighting is ordained for you, while it is repugnant to you. It may be that you dislike a thing which is good for you, and it may also be that you prefer a thing and it may be the worse for you. Allah knows all and you know not. They enquire from thee about fighting in the sacred month, Say to them: Fighting in it is a great evil; but to hinder people from the way of Allah and to deny Him and to profane the sanctity of the Sacred Mosque, and to turn out its people therefrom is a much greater evil in the sight of Allah; and disorder is a worse evil than killing.*

Note that the above sura does not indicate who is ordaining the fighting and killing of those who deny Allah or profane the sanctity of the Sacred Mosque. This sura violates the first command given by God to Noah, which was no man is to kill another unless the offender shed blood of another for in the image of God made He man. It is provided below:

*Genesis 9:6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man.*

God makes it clear that the sanctity of his creation, human beings, is to have utmost reverence for He made man in His own image. Killing another human being is an abomination that God does not ordain or sanction. God would be inconsistent by allowing killing in His name. It can only be the *We Party*, not God, who is responsible for abrogating God's command, *Thou shalt not kill* as given in the Holy Bible, King James Version, Exodus 20:13, and Deuteronomy 5:17.

Who states disorder is worse than killing? The We Party or God? In Sura 7:5-7, the We Party reveal themselves as responsible for the destruction of many towns in the name of Allah who is Most Gracious and Ever Merciful - a contradiction of a loving God.

***Sura 7:5-7.** Little is it that you heed. How many a town have **We** destroyed! **Our** punishment came upon their dwellers by night or while they slept at noon. When **Our** punishment came upon them all they could utter was: We are indeed wrongdoers.*

This and the following sura again emphasize the killing of disbelievers, people who did not spill blood but simply believed in their own god. Note the planned strategy of killing innocent people while they are asleep at night or in the forenoon while at play. Also note below that the We Party attributes this atrocity to the “design of Allah.”

***Sura 7:97-100.** We afflicted them suddenly with chastisement, while they perceived not the cause thereof. If the people of those towns had believed and been righteous, **We** would surely have bestowed blessings upon them from heaven and earth, but they rejected the Prophets, so **We** seized them because of that which they did. Do the people of these towns now feel secure against the coming of **Our** punishment upon them by night while they are asleep? Or, do they feel secure against the coming of **Our** punishment upon them in the forenoon while they are at play? Do they feel secure against the design of Allah? None feels secure against the design of Allah, except those that are losers.*

The above-mentioned suras violates one of the Ten Commandments given to Moses, “Thou shalt not kill.” Under no circumstances should a Book of God convey the killing of our sisters and brothers in the name of, or by the design of, God. The excuses given in the above sura to rationalize such killing presents a ruthlessness and disregard for God’s creations. It is another example of the We Party speaking for God; this cannot be God speaking because God cannot be inconsistent with His commands. If God is found to be inconsistent, He can no longer be a God of truth that guides the morality of mankind.

The Qur’an is replete with suras that command Muslims to fight and kill nonbelievers. The following sura does not indicate a command

from Allah but direction given by a party leader to defend their beliefs against those who wage war against Allah. But this call to kill others or cutting off their hands and feet on alternate sides is extended to those who do not accept the belief in Allah and are accused of creating disorder in Arabic lands.

*Sura 5:34-35. The appropriate penalty for those who wage war against Allah and His Messenger and run about in the land creating disorder is that they be slain or crucified or their hands and feet be cut off on alternate sides, or they be expelled from the land. That would be a disgrace for them in this world, and in the Hereafter they shall have a great punishment; except in the case of those who repent before you obtain power over them. Take note that Allah is Most Forgiving, Ever Merciful.*

The above sura is an edict by the We Party to disgrace those who create disorder by cutting off their hands and feet on alternate sides or kill them, unless they repent. Note that the level of disorder is war against Allah. But does this refer to any people who believe in another religion, all disbelievers, or just Arabs who do not believe in the Islamic God? The retribution of the We Party is arbitrary and harsh. Nowhere in the above suras is it stated that Allah has commanded fighting and killing disbelievers to honor His sanctity. There is ample reason to believe that the indiscriminate maiming and killing of human beings in God's name is the prescription of madmen who comprise the *We Party* and not the Most Forgiving and Ever Merciful God. The Qur'an has many such suras that do not indicate the *command* was given from Allah.

There are many more suras than the four provided above that advocate fighting and killing nonbelievers of Islam. It is the repeated indoctrination of such suras that infect the minds of Muslims whereby they become the cause for disorder and the killing of innocent people throughout many countries.

### 3.3.6 The Qur'an Promotes Suspicion and Animosity

A common exhortation by many religions is that people of the faith avoid associating with people who do not follow or believe their

religion is the true religion. In Sura 3:119, the commandment is given by a party of men, without a direct command from Allah, not to take outsiders as your intimate friends. This sura warns Muslims that they will be subjected to injury, trouble, hatred, and possibly virulent and hostile actions if they deter their belief in Allah. The following sura issues a plea to Muslims to avoid associating with people who do not believe in the Islamic faith.

***Sura 3:119.** O ye who believe, do not take outsiders as your intimate friends, they will not fail to cause you injury. They love to see you in trouble. Their hatred has been expressed in words, and that which they design is even more virulent. We have made **our** commandments clear to you, if you will understand.*

Here again, there is no direct command from Allah but an admonition by a party of men that speaks for God with the intent to cause suspicion and animosity toward non-Muslims. This is a way to insulate Muslims from receiving new ideas that will challenge the will of the We Party. The objective of fanatic religious leaders is to sanitize any information that will empower their people to think for themselves. This is an agenda practiced by the Taliban, who tailor education of their children by advocating only fundamentalist Islamic views.

A healthy, sound and uplifting religion imbues their religious leaders with confidence to expose their dogma and invite challenges by views of other religions. By promoting suspicion of different ideas and beliefs of other people causes the mind to gradually regard other people with animosity due to the lack of communication and freedom of expression. It is only those religions that are threatened by the dogma of another religion that resentment, anger, and hostility materialize into acts of terror and violence.

### **3.3.7 The Qur'an Advocates Terror against Christians**

The following sura is stated by a party of men to strike terror against Christians without emphasizing it was a God-given command.

***Sura 3:150-152.*** *O ye who believe, if you obey those who have disbelieved, they will cause you to revert to disbelief and you will become losers. Indeed, Allah is your Protector and He is the Best of helpers. We shall strike terror into the hearts of those who have disbelieved because they associate partners with Allah, for which He has sent down no authority. Their abode is Fire, and evil is the habitation of the wrongdoers.*

One can readily see that it is a party of men that speaks for Allah by simply reading the line, “Indeed, Allah is your Protector and He is the Best of helpers.” This sura is clearly spoken by a party of men who encourages their followers by commanding, “We shall strike terror into the hearts of those who have disbelieved because they associate partners with Allah for which He has sent down no authority.” As written, it is clearly a religious leader, not God, speaking to his companions or fighters.

The above-mentioned phrase that refers to “partners of Allah” is directed at Christians who associate Jesus with God as his beloved son. It is recommended that Muslim religious leaders read the Gospel of John and reflect upon an important revelation that stresses there will be other sons of God through belief in Jesus. If there will be other sons of God as presented below, then there will be other men, like Jesus, who will be embraced by God as His sons. Jesus, therefore, should not to be thought as being the only *Son of God* but rather a *Man of God*.

***John 1:11-12.*** *He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.*

Jesus, therefore, should not to be thought as being the only *Son of God* but rather a *Man of God*. Perhaps, this revelation should appease the anxiety of Muslim religious leaders to understand Jesus is not God but a son of God that had as his mission to deliver the Word of God – *love one another*. Unfortunately, the Word of God has not been digested, understood, and implemented by leaders of the Judaic, Christian, and Islamic religions. The command to love



one another, if implemented will surely eliminate the terror and murder of human beings.

### 3.3.8 The Qur'an Incites and Advocates Hatred and Violence

There are passages in the Qur'an that are not consistent with Allah as being most gracious and ever merciful. There are inflammatory passages, embedded in Suras 4:47-48 and 5:52-54 that advocate hatred, violence, and murder of human beings from other nations with different beliefs. God has revealed himself to different people from different lands at different times. The content of their revelations reflected each people's needs to develop a higher sense of morality, righteousness, and truth. In the suras below, it becomes clear that not God but religious leaders, identified as "we" condemn Jews and Christians as a whole, stating, "their works are vain."

***Sura 4:47-48.** O ye who have been given the Book, believe in that which **we** have now sent down, fulfilling that which is with you, before **we** destroy your leaders and turn them on their backs or cast them aside as **we** cast aside the people of the Sabbath. The decree of Allah is bound to be carried out.*

***Sura 5:52-54.** O ye who believe, take not the Jews and the Christians as your helpers, for they are helpers of one another. Whoso from among you takes them as helpers will indeed be one of them. Verily, Allah guides not the unjust people. Thou wilt see those whose minds are diseased hastening towards them, saying to themselves in justification: We fear lest a misfortune befall us. Maybe, Allah will soon bring about your victory or some other event from Himself favorable to you. Then will they become remorseful of that which they keep hidden in their minds. Those who believe will say concerning them: Are these they who swore the most solemn oaths by Allah that they are entirely with you? **Their works are vain** and they have become the losers.*

Can the Qur'an be a book of God if it advocates violence and death to Jews, Christians, and anyone who does not believe in Allah?

It can only be the We Party of religious leaders who are responsible for this outrageous declaration against God's children. Certainly it is not God who will murder his creations but a party of religious leaders. What needs to be understood by many Muslims is that one who does not believe in God may still love and assist all children of God. Those who claim to believe in God are hypocrites if they are incapable of loving and assisting those in need. It is wrong to fight and kill disbelievers and atheists. They, in spite of their disbelief, may love their fellow man; in so doing, they are still carrying out the Word of God - *love one another*.

In chapter 1.1, The Traditional Belief of Unity, it was shown that a major view inculcated into the minds of Muslims is presented in Sura 9.29; that view is the belief that Islam is the "true religion." This sura view is an egregious error. It should be obvious to intelligent men that God has revealed himself to different peoples at different times, depending on their need for a moral code to follow the precepts of righteousness, truth, and justice. The development of religion started with the Egyptians, continued with the Hebrews, and became available to all people via Christianity. The Muslims found God through the teachings of these religions. It is therefore a truth that there are many paths to God. The pronouncement that it is unlawful not to follow "the true religion" is a sign of arrogance that had to have been advocated by a party of religious leaders, not God.<sup>31</sup>

### 3.3.9 The Qur'an Commands Muslims to Kill for God

The Qur'an is the only Holy Scripture that commands believers to resort to suicide and take the lives of those who do not believe in their God. In Sura 4:67-69, the *We Party* takes it upon themselves to command their people to kill themselves and others for the cause of Allah. It is clear that a party of religious leaders wrote this sura to strive for the cause of Allah. Is there a command by Allah to kill people who do not worship Him or is His greatest command to have people from all nations love one another? There is a contradiction between God's command to love one another and the following sura.

---

<sup>31</sup> Nicholas P. Ginex, *Future of God Amen*, pages 284-295.

***Sura 4:67-69.** If we had commanded them: Kill yourselves in striving for the cause of Allah or go forth from your homes for the same purpose: they would not have done it except a few of them; yet if they had done what they are exhorted to do, it surely have been the better for them and conducive to greater firmness and strength. We would then bestow upon them a great reward from **ourselves**, and **we** would surely guide them along the straight path.*

Once again a party of religious leaders acts without the authority of Allah and sanctions the killing of human beings in his name. They even provide an inducement by bestowing a great reward for those who kill themselves in order to kill others. The Qur'an therefore condones suicide bombings that are advocated by a religious party of fanatical men. These men truly believe they represent Allah's cause and will go to extremes to convert disbelievers even if it involves disobeying God's command - thou shalt not kill. It is unfortunate that the message to love and support brothers and sisters of any nation is missing in this Holy Scripture.

### **3.3.10 The Qur'an Incites Anger and Creates Enemies**

The following sura clearly shows that it could not have been revealed by Allah but written by a party of fanatical men. It incites mistrust and hate of those who are of another religion. In particular, the Jewish and Christian faiths are treated with animosity because, first, these religions were the progenitors of Islam, and secondly, they appear to be in competition with Islam over whose God is the truest or mightiest. The result is an effort by the *We Party* to malign the god and worshippers of other religions. A few lines from this sura reads:

***Sura 63:4-5.** When thou seest them (Jews being accused of being disbelievers) their persons please thee; and when they speak thou dost lend ear to what they say. They appear as if they were blocks of wood propped up. They imagine that every warning of chastisement relates to them. They are the enemy, so beware! Ruin seize them! . . . It is the same for them whether thou ask for forgiveness for them or not, Allah*

*will never forgive them. Surely, Allah guides not a rebellious people.*

In this sura, the Qur'an speaks for itself in terms that are neither endearing nor respectful of others who are not Muslims or of another religion. The Qur'an portrays a resentful God who will "never forgive them," a contradiction to the first line of every sura, which states, "In the name of Allah, Most Gracious, Ever Merciful."

The above-mentioned introductory verse of Sura 63 presents an inconsistency of a benevolent, forgiving God by stating, "Allah will never forgive them." When people read the Qur'an in its entirety they will realize that this scripture does not advocate love, peace, and charity for the brothers and sisters of all nations. Rather, as shown in Table 2, it is replete with what God loves, such as "God loves the benevolent," "God loves those who are clean and pure," "God loves those who turn to him often," and "God loves not confirmed disbelievers and arch sinners." An Internet search of the Qur'an on the keyword "love" will confirm that nowhere in the Qur'an does it state the command God revealed in the Bible, "thou shalt *love* thy neighbor as thyself." This command was expanded by Jesus for all people in the New Testament, "These things I *command* you, that ye *love one another*" (John 15:17).

### 3.3.11 The Qur'an Commands Muslims To Behead Disbelievers

The Qur'an describes Allah's wrath and anger for disbelievers who do not worship Him or believe in another faith. What is incongruous is that the Merciful, Forgiving, and Compassionate Allah orders His followers to terrorize disbelievers by beheading them. Mass killings of people by Muslim fanatics have occurred in many countries such as people in Southern Thailand who follow Buddhism. The rationale for Muslim mass killings is that they object to the educational system that teaches Buddhist culture because it is not acceptable in Islam. Is this justification for killing human beings advocated in the Qur'an by Allah, Mohammad, or the We Party?

To let the Qur'an provide the answer to this question, the following sura, translated by Muhammad Zafrulla Kahn, is presented unaltered to reveal the revelation to terrorize disbelievers by beheading them.

*Sura 8:7-15. At the same time thy Lord commanded the angels: I am with you; so make firm the steps of those who believe. I will cast terror into the hearts of those who disbelieve. O ye who believe, strike at their necks and strike at every pore and tip, because they have pitted themselves against Allah and His Messenger. Whosoever sets himself up in opposition to Allah and His Messenger must know that Allah is surely Severe in exacting retribution. That is so; then taste ye His chastisement; for such disbelievers there is torment of the Fire.*

Notice that it is the We Party that is speaking for Allah and His Messenger. The command for believers to behead disbelievers (strike at their necks) could not have been issued by Allah. The first command given by God was to Noah whereby He made it clear in Genesis 9:6 that

*Whoso sheddeth man's blood, by man shall his blood be shed:  
for in the image of God made He man.*

Would God spill the blood of man who has not shed the blood of another? If so, He would disobey His own command and thereby no longer be a God of honor and devout respect. Human beings have consistently violated God's command, and even today many religions and governments have failed to inoculate man's impulse against killing another human being.

The one basic command, "Thou shalt not kill" has been ignored by religious leaders and ruling authorities (RRAs) by using their people to shed the blood of their neighbors. Like Moses, in Exodus 32:27, where he ordered the killing of 3,000 of his own people for worshipping a golden calf, Muhammad's We Party implicates God as the source to terrorize disbelievers by beheading those who do not worship Him. Was it Muhammad, the We Party, or Allah that ordered this most grievous and atrocious act of murder? The preceding suras and the following sura reveal that it can only be a party of men that speak for Allah and direct abominations by using Allah as the commander.

### 3.3.12 A Party of Men Use the Qur'an to Command Atrocities

The small set of suras provided above have given the discerning reader ample reason to believe that the Qur'an was compiled by followers of Muhammad that used his revelations to acquire wealth, power, and control of human beings to establish a theocratic empire. The following sura reveals that it had to have been written by overzealous imams and/or caliphs without any direction from God. Close inspection of the following sura indicates that it had to have been written by a religious leader, a commander of high rank, that tells his people to draw on the wrath of Allah to kill disbelievers or hell shall be their abode.

*Sura 8:16-19. O ye who believe, when you encounter an hostile force of the disbelievers, turn not your backs on them. Whoso turns his back on them on such an occasion, unless maneuvering for battle or turning to join another company, shall draw upon himself the wrath of Allah and hell shall be his abode. An evil resort it is.*

*Thus on the day of Badr it was not you who slew them, but it was Allah who killed them; and it was not thou who didst throw gravel at their faces, but it was Allah Who threw it, that He might confer a great favour upon the believers. Surely, Allah is All-Hearing, All-Knowing. That is so; and Allah will surely undermine the design of the disbelievers.*

It becomes convincingly clear that the sura was written by a commander as one reads of the strategy not to turn and run when encountering a hostile force unless it is necessary to maneuver for battle by turning and joining another company. But notice in the second paragraph that the commander uses his leadership to strengthen the resolve of his troops by stating "it was not you who slew them, but it was Allah who killed them." Clearly, these are not the words of Allah but a commander or a powerful religious leader.

The commander's technique of using Allah as sanctioning atrocities has been a successful form of brainwashing or leadership to convince his fighters that the killings were not through their own volition but by Allah who supports and directs their cause. This mind trick is

another way of convincing people that they are not responsible for their misdeeds but some outside force, which they attribute to God. But this thinking reminds us of the infantile answer made popular by one of our greatest comedians, Flip Wilson, with, “The devil made me do that.”

To rationalize the killing of innocent people, the religious leader of the We Party tells his fighters that “it was not thou who didst throw gravel at their faces, but it was Allah Who threw it,” and that He might confer a great favor on the believers. This mind trick by religious leaders allows them to make their followers obey their will by placing the act of murder on Allah. But think about it, would God kill His own creations for not worshipping Him? Is God unpredictable by rescinding His command “Thou shalt not kill (Exodus 20:13)?” Or is it the audacity of a fanatical party of men that abrogates or cause to be forgotten His command? The latter may be the case as given by the following sura:

***Sura 2:106-108.** Allah is Lord of exceeding bounty. Whatever previous commandment **We** abrogate or cause to be forgotten, **We** reveal in The Qur'an one better or the like thereof: Knowest thou not that Allah has full power to do all that He wills?*

Would God abrogate His first command given to Noah, which was later emphasized to Moses, “Thou shalt not kill?” Instead of taking the life of sinners, God reserves punishment upon review of their lives after death. The beheading of innocent people is an atrocious act that God would never commit. To witness His creations blame Him for shedding man’s blood has to make God feel He has failed in His creation of man in His image.

The last line of Sura 8:16-19 that states, “Allah will surely undermine the design of the disbelievers” is not a command by God. It is an assessment by a fanatic religious leader; a military strategist who instructed his men not to quit a planned operation “unless maneuvering for battle or turning to join another company.” If imams and caliphs remain silent in the cause to stop violence and killing of people around the world, the following conclusion

becomes apparent. *A party of religious leaders* are actively using the Qur'an to force the belief in Allah for the unification of Muslims and create an Islamic Empire.

Are imams and caliphs around the world actively raising their voices to prohibit fanatic parties of men from shedding the blood of disbelievers? Or are they mesmerized and entrenched in the dogma of the Qur'an whereby they are incapable of love, compassion, and forgiveness of those who follow another faith?

We all must pause and acknowledge that God has introduced Himself to people of many cultures and nations. His only desire is that human beings *love one another*—this was His last command to mankind, which in all its simplicity is the Word of God.

It is clear that although the Judaic and Christian leaders of today recognize the folly of not implementing God's last command given by Jesus in the Gospel of John, they have stopped killing and terrorizing nonbelievers in the name of God. Will Islamic religious leaders loudly proclaim today and tomorrow that there will be a halt to violence and terror and strongly impose the Word of God? It is hoped that tolerance, compassion, understanding, truthfulness, and love for our brothers and sisters will be acknowledged by Islamic religious leaders.

To continue on their present path of destruction by indoctrinating naïve, unsuspecting, and loving Muslims to kill in the name of God will only lead to more disorder, terror, killing of human lives, and possibly a long term pollution of our earth caused by a war that unleashes nuclear bombs. Intelligent, compassionate, and perceptive Islamic religious leaders are the only ones to stop the insanity of terror and murder. Can they reach out to the religious leaders of the Judaic and Christian religions and together unify their beliefs and teach the Word of God?

Such a challenge takes courage, intellect, and loving hearts of Judaic, Christian, and Islamic religious leaders. The question remains, are there religious leaders, representatives of God, that will loudly proclaim they insist on unifying their belief in God and teach His greatest command, love your brothers and sisters around the world?



### *3.4 The Qur'an's Ten Commandments*

The Qur'an's Ten Commandments are not equivalent to those revealed to Moses and written by the finger of God (Exodus 31:18). In addition, the Ten Commandments are presented disjointedly in suras dispersed throughout the Qur'an. The revelations received by Muhammad from the angel Gabriel are modified versions of the Ten Commandments. Variations of God's Ten Commandments in the Qur'an provide a disservice to followers of Islam because they do not convey a consistent understanding of what God expects from his children.

Table 3 provides a comparison of the Ten Commandments given in the Qur'an with those received by Moses from God. The comparisons reveal that some of the commands are statements rather than explicitly stated by God and, in some cases, appear to have been written by a party of religious leaders, herein identified as the We Party.

The very significant change was to God's sixth command, "Thou shalt not kill." Table 3 shows that Sura 5:33 makes an exception to God's command by allowing the killing of those who create disorder in the land or there is just cause such as disbelievers not accepting Allah as God. Disbelievers have been murdered while at sleep or at play, whereby they did not provoke disorder in the land. However, the We Party felt justified to kill men, women and children simply because they did not accept Allah as their God.

The comparisons in Table 3 illustrate that a party of religious leaders have written into the Qur'an commandments that abrogate or replace God's original Ten Commandments. Is it Allah or is it the We Party that believes they have the authority to alter God's previous commands? The many suras in chapter 3.3 and Sura 2:106-108 mentioned above confirm that it is not Allah but a We Party that speaks for Allah throughout the Qur'an.

Table 3. The Ten Commandments in the Qur'an

*C = Command and S = Statement*

<p><b>1. Exodus 20: 3</b> Thou shalt have no other gods before me. <i>C</i>  <b>Sura 47: 19</b> Know, then, that there is no god other than Allah, and beseech for the . . . <i>S</i></p>
<p><b>2. Exodus 20: 4</b> Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, . . . <i>C</i>  <b>Sura 42: 11</b> There is nothing whatever like unto Him. <i>S</i></p>
<p><b>3. Exodus 20: 7</b> Thou shalt not take the name of the Lord thy God in vain; <i>C</i>  <b>Sura 2: 224</b> Use not Allah's name for your vain oaths, making them an excuse for refraining from doing good and working righteousness and promoting public welfare. <i>S</i></p>
<p><b>4. Exodus 20: 8</b> Remember the Sabbath day, to keep it holy. Six days thou shalt labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: . . . <i>C</i>  <b>Sura 16: 124</b> The penalty for profaning the Sabbath was imposed only on those who had differed about it, and thy Lord will surely judge between them on the day of Judgment concerning that wherein they differed. <i>S</i>  <b>Note:</b> The Qur'an does not abrogate the Sabbath and endorses God's penalty if it is profaned. It was on the seventh day that God rested from creating the heaven, earth, sea, and all that is within them. On this day he blessed the Sabbath and hollowed it.</p>
<p><b>5. Exodus 20: 12</b> Honor thy father and thy mother. <i>C</i>  <b>Sura 17: 24</b> Thy Lord has commanded that ye worship none but Him and has enjoined benevolence towards parents. Should either of them attain old age in thy lifetime, never say: Ugh; to them nor chide them, but always speak gently to them. <i>C</i></p>
<p><b>6. Exodus 20: 13</b> Thou shalt not kill. <i>C</i>  <b>Sura 5:33</b> On account of this <i>We</i> prescribed for the children of Israel that who so kills a person, except for killing another or for creating disorder in the land, it shall be as if he had killed all mankind. <i>S</i>  <b>Note:</b> This command by the party of leaders specifically identifies the children of Israel.  <b>Sura 17:33</b> Do not destroy the life that Allah has declared sacred save for just cause. <i>C</i></p>

<b>Table 3 - Continued</b>
<p><b>7. Exodus 20: 14</b> Thou shalt not commit adultery. <i>C</i>  <b>Sura 17: 32</b> Do not even approach adultery; surely, it is a foul thing and an evil way. <i>C</i></p>
<p><b>8. Exodus 20: 15</b> Thou shalt not steal. <i>C</i>  <b>Sura 5: 39</b> Cut off the hands of the man who steals and of the woman who steals in retribution of their offence as an exemplary punishment from Allah. <i>C</i>  <b>Note:</b> This command is given by the <i>We Party</i>. Would God inflict such cruel punishment?</p>
<p><b>9. Exodus 20: 16</b> Thou shalt not bear false witness against thy neighbor. <i>C</i>  <b>Sura 2: 284</b> Conceal not testimony; whoever conceals it is one whose heart is certainly sinful. <i>S</i>  <b>Sura 4: 136</b> O ye who believe, be strict in observing justice and bear witness only for the sake of Allah, even if it be against your own selves or against parents or kindred. <i>S</i>  <b>Note:</b> Both <i>suras</i> are given by the <i>We Party</i> since God does not command them.</p>
<p><b>10. Exodus 20: 17</b> Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor any thing that is thy neighbor's. <i>C</i>  <b>Sura 4: 37</b> Worship Allah and associate naught with Him, and be benevolent towards parents, and kindred, and orphans, and the needy, and the neighbor who is a kinsman, and the neighbor who is not related to you, and your associates and the wayfarer, and those who are under your control. <i>S</i>  <b>Note:</b> This statement appears to be by the <i>We Party</i> and does not address the sin of coveting another's possessions; instead it expresses kindness toward others.  <b>Sura 4:33</b> Covet not that whereby Allah has made some of you excel others. <i>S</i></p>

### 3.5 The Only Scripture that Describes Heaven

Of the Scriptures provided within the Old and the New Testaments, it is only the Qur'an that gives its worshippers a clear idea of heaven. One would think that scripture written after the Torah and the New Testament would follow their example of not describing God's domain in heaven. Since God is not completely knowable and is

thus ultimately impossible to describe, how is it possible for the Qur'an to describe heaven? The suras cited below appeal to the senses of men with little mention of rewards for the opposite sex. Surely, scripture revealed by God would provide equal glorification of both men and women, but the verses below substantiate that the Qur'an focuses only on the appetites and fantasies of men.

***Sura 55:47-62.*** *But for him who fears to stand before his Lord there are two Gardens (which, then, of the favors of your Lord will you twain deny?) having many varieties of trees (which, then, of the favors of your Lord will you twain*

*deny?) and two springs flowing full (which, then, of the favors of your Lord will you twain deny?) and of every type of fruit two kinds. Which, then, of the favors of your Lord will you twain deny? They will recline on couches above carpets the linings of which will be of thick brocade; and the fruits of the two Gardens will be hanging low within easy reach. Which, then, of the favors of your Lord will you twain deny? Therein will be chaste maidens of modest gaze, untouched by man or jinn (which, then, of the favors of your Lord will you twain deny?) as if they were rubies and small pearls. Which, then, of the favors of your Lord will you twain deny? Can the reward of goodness be anything but goodness? Which, then, of the favors of your Lord will you twain deny?*

***Sura 55:71-79.*** *Therein will be good and beautiful women (which, then, of the favors of your Lord will you twain deny?) blackeyed, guarded in pavilions (which, then, of the favors of your Lord will you twain deny?) untouched by man or jinn (which, then, of the favors of your Lord will you twain deny?) reclining on green cushions and beautiful carpets. Which, then, of the favors of your Lord will you twain deny? Blessed is the name of thy Lord, Master of Glory and Honor.*

***Sura 56:2-41.*** *When the Event comes to pass, the coming of which no one can avert, some it will bring low and others it will exalt.*

*When the earth is shaken violently, and the mountains are crumbled into dust . . . you will be divided into three groups: those on the right . . . and those on the left . . . and those who are foremost—they verily are the foremost. They will be honored ones, dwelling in the Gardens of Bliss; a large party from the early believers, and a few from the latecomers, reclining on couches inwrought with gold and jewels, facing one another. They will be waited on by ageless youths, carrying goblets and ewers and cups filled out of a flowing spring, neither causing headache nor inebriating, and such fruits as they choose, and the flesh of birds as they may desire.*

*They will have as companions maidens with lovely black eyes, pure as pearls well guarded; a recompense for what they did. They will not hear therein any vain or sinful talk, but only salutation: Peace, peace.*

*Those of the right; how fortunate will those on the right be! They will be amidst thornless lote-trees, and clustered bananas, and extensive shades, and falling water, and varieties of fruit, endless and unforbidden. They will have noble spouses, whom **We** specially created, and made virgins, loving and matching in age, for those in the right. They will be a large party from the early believers and a large party from the late comers.*

*Those on the left; how unfortunate will those on the left be! They will be in the midst of scorching wind and scalding water, and in the shadow of black smoke, neither cool nor agreeable . . .*

The above-mentioned suras have been provided so that the reader can appreciate what the Qur'an contains regarding Muslim beliefs of reward in the Islam hereafter. These suras exhibit a strong contrast to the hereafter envisioned by the ancient Egyptians. Their hereafter was an extension of their lives on the banks of the Nile where they continued to live in constructive and industrious ways. The Qur'an, on the other hand, elucidates a hereafter that portrays an idle and sensual life that caters to the selfish desires of men whereby they:

enjoy the affection of beautiful virgins, black-eyed beautiful women untouched by man or jinn; have as companions maidens with lovely black eyes, pure as pearls; have noble spouses, whom the *We Party* specially created and made virgins, loving and matching in age; drink out of goblets filled from a flowing spring that does not cause inebriation; wear green robes of fine and heavy silk; recline on couches inwrought with gold and jewels; lie on green cushions above carpets the linings of which will be of thick brocade; are given bracelets of gold and pearls to wear; drink from rivers of wine and rivers of pure honey; and are waited on by ageless youths, carrying goblets and ewers and cups filled out of a flowing spring.

The contrasts in the perceptions of heaven by the ancient Egyptians and Muslims are striking. One view is noble and has mankind continuing a resourceful life utilizing their minds and bodies whereas the other has men seeking only to satisfy their physical and sensual desires.

From reading the previous suras, it is apparent that the Qur'an is repetitive for a great work of literary art. More importantly, it raises questions as to who commits atrocities and abrogates former God-given commands; is it Allah or a Party of Men? It would be either disingenuous or dishonest to believe the Qur'an is a book provided by God when it reflects only the desires of men who conjure their own visions of heaven.

Worshippers of any religion will defend their faith and regard their scripture on an extremely high level of competence because they believe it was received as a revelation from God. Many people do not know what Islam scripture contains, and it would be a worthy and commendable effort for them to read the Qur'an. Likewise, there are truth-seeking Muslims who are tolerant of other religions and seek to gain a better understanding of Judaism and Christianity, which may be achieved by reading the Torah and the Holy Gospels.







## 4.0 The Purpose of the Qur'an

Review of the religious beliefs of Muslims and their dedicated efforts in the worship of the one God Allah reveals that their lives are totally committed to the Qur'an, which spawned the development of the Sunni-Shia Hadiths. It is the compilation of hadiths that initiated the development of the Sunnah and Sharia law. Though there are differences in Sunnah and Sharia law between the Sunni and Shia Muslims, the law developed and used to control an Islamic theocratic government throughout the many countries conquered by force is normally referred to as Sharia law. This law provides the instruments of enforcement by religious leaders to fulfill the purpose of the Qur'an. As stated by Muhammad Zafrulla Kahn, "The purpose of the Qur'an is to furnish guidance to mankind so that they may be led along the path that would bring them to their Maker in a state of complete submission to Him, thus fulfilling the purpose of their own creation."<sup>32</sup> It is in the following sura that the Qur'an's purpose is defined.

*Sura 14.2, 3 This is a Book that We have revealed to thee that thou mayest bring mankind out of every kind of darkness into the light, by the command of their Lord, to the path of the Mighty, the Praiseworthy Allah, to whom belongs whatsoever is in the heavens and whatsoever is in the earth.*

Upon reading the sura passages provided in chapter 3.3, answers to three significant questions presented in the concluding paragraphs of

---

<sup>32</sup> Muhammad Zafrulla Khan, *The Qur'an*, Purpose of The Qur'an, page xxv.

3.3.12 may truly reveal the purpose of the Qur'an. The questions were:

1. If imams and caliphs remain silent in the cause to stop violence and killing of people around the world, can one conclude that a party of religious leaders is actively using the Qur'an to force the belief in Allah on people of all countries to create an Islamic World Empire?

The following questions may justify a valid indictment against Islamic religious leaders:

2. Are imams and caliphs around the world actively raising their voices to prohibit fanatic parties of men from shedding the innocent blood of disbelievers?
3. Are Islamic religious leaders mesmerized and entrenched in the dogma of the Qur'an whereby they are incapable of love, compassion, and forgiveness of those who follow another faith?

From Sura 14:2, 3 cited above, the answer to the first question is clearly "Yes." The purpose of The Qur'an is being fulfilled by imams and caliphs so that mankind may be brought out of darkness by the command of Allah to whom all things in the heavens and in the earth are bound. These religious leaders believe they have a mission to fulfill Allah's command to "bring mankind out of every kind of darkness into the light, by the command of their Lord." Hence, they feel justified in spreading Islam by any means and over the years they have done so through the application of force.

In answer to the second question, the answer is "No." Sura 3:105 (subsection 3.3.1) unquestionably gives imams and caliphs the authority as a party of religious leaders "to invite goodness, to enjoin equity and to forbid evil. It is they who shall prosper." It is undeniably clear that a party of religious leaders is authorized to enforce their judgment and any necessary actions to act in the name of Allah in accordance with the Qur'an. By following the Qur'an, imams, caliphs, and mullahs around the world will not actively raise their voices to prohibit fanatic parties of men from shedding the innocent blood of disbelievers.

Lastly, the answer to the third question is that they are mesmerized and authorized by the suras in the Qur'an whereby many are incapable of love, compassion, and forgiveness of those who follow another faith. To understand the scope of the objectives of Islamic religious leaders to bring all people under theocratic control and establish an Islamic world empire, we need only review the history of how Islam spread across Europe beginning with the territory acquired by the prophet Muhammad in Syria.

#### *4.1 The Rise of an Islamic Empire*

The perceptive and intelligent Muhammad grew up amid a diversity of religious traditions and tribal customs. Many years after he received revelations from Allah's angel Gabriel and his death in 632 CE, it became clear to his Companions that to accomplish his objective of unifying the Arab tribes, they had to put in writing his revelations. After Muhammad's death, the Companions compiled his revelations into Holy Scripture known as the Qur'an. But they also ensured that the Qur'an justifies their authority to spread the Islamic faith in other countries. How this was accomplished was presented in chapter 3.3.

In the beginning, Muhammad met with resistance as he appeared on the streets of Mecca and the courtyard of the Ka'bah. His warnings to the Meccans of a divine judgment day, the predictions of the resurrection of the body, and an everlasting fire in hell were understandably poorly received. The Meccans had already accepted the concept of one god and the concept of the final judgment had been slowly absorbed as the prerogative of a powerful god. What greatly disturbed the Meccans was Muhammad's claim to be a prophet. Such a claim implies a position of leadership and authority whereby he could assert dominance over the whole community. As a result, Muhammad's followers during the first four years of his mission was small and consisted of only forty people; it included the male believers, their wives, and slaves.

As the persistent Muhammad continued to recite his revelations, the hostile members of the Quraysh tribe tried to break up crowds who listened with interest to such ominous news. The Umayyads, a

hostile sect of the Quraysh, issued a ban against the Hashimites, the tribal branch to which Muhammad belonged. Such resistance caused Muhammad to reside with his powerful uncle, Abu Talib, in the hills of Mecca for over two years. After the death of his wife, Khadija, and his uncle, he moved to Taif, located about sixty miles southeast of Mecca. While there, he was in a hopeless state until 620 CE when he met with several men from Yathrib. After a lengthy conference, all agreed that Muhammad could help resolve a blood feud between two of the Arab tribes, the Aws and the Khazraj. This secret agreement was well kept until 622 CE, when it was supposed to go into effect. But when the hostile Umayyads learned of the agreement, they attacked Taif with the intent to capture Muhammad. To their dismay, he had already fled and reached Yathrib, a 300-mile trip north, normally an eleven-day journey, in eight days.

After several years in Yathrib, Muhammad was finally able to establish himself as a prophet of Allah and was given such unrestricted power over the town that its name was changed in his honor to Medina (*Madinat an nabi*, the City of the Prophet). There he had the first mosque built, instituted weekly then daily services, instituted taking of alms for the poor, and advocated his objective—the spread of Islam. Muslims in prayer at these services assumed the prostrate position, which at first was directed toward Jerusalem. After the Jews in Medina conspired against him, the direction was changed to face Mecca.

Muhammad's objective became more of a reality, and to acquire arms and increase the treasury, he led a small force to surprise and slaughter a Meccan caravan. Only a decade after his first revelation, Muhammad initiated his first engagement for conquest by warring with Mecca. He was successful in his attempt, but the Meccans later prepared for a grand assault against Medina with 10,000 men. With the advice of a Persian follower, Muhammad executed a brilliant strategy of digging trenches at key points, causing the Meccans to give up the battle to capture Muhammad. In January of 630 CE, Muhammad, with a force of 10,000 men, severely cut Meccan trade routes and forced Mecca to surrender.

Muhammad's objective in unifying the Arab tribes with a consistent morality, social code of conduct, and a new spiritual message that

prepared Muslims for Allah's judgment had materialized. He established himself as the "Prophet of Allah" and reached the stature of being the greatest chief in Arabia. One of his first acts was to reverently honor the Black Stone. After riding seven times around the Ka'bah shrine, he ordered the destruction of the idols within it and the scraping of the paintings of Abraham and angels from the walls. He allowed use of the Zamzam well and restored the boundary pillars that defined the sacred territory around Mecca. Nearby enemy tribes were conquered in battle and tribes far off were sternly invited to send delegations to offer their allegiance. In 632 CE, Muhammad died a sudden death (whether by assassination or poor health at age sixty-two years is not known) but he had achieved the start of a theocracy that governed and united the Arab tribes.<sup>33</sup>

It is to be noted that the Qur'an was not revealed to Muhammad in a short period as it was to Moses, who quickly transcribed what he heard from God in the *Book of the Covenant* (Exodus 24:4-8). Rather, Muhammad, who had not learned to read or write, had committed his revelations from the angel Gabriel to memory. It was some twenty years after Muhammad's death that a religious group of leaders compiled the first official document of his revelations. This religious group put the longest suras at the beginning and the shortest at the end.

#### **4.2 *Islam Spreads by Conquering Other Countries***

No other religion has grown as rapidly as Islam. Through the conquest of other countries and offering the people a choice they cannot refuse, conversion or death—Islam has grown to claim over 1.79 billion Muslims worldwide.<sup>34</sup> Many sects have emerged, but all adhere to the Qur'an. Two dominant sects have become readily identified as the Shia and Sunni. The key difference between the Sunnis and the Shiites is that the former believe in a democratic choice of their leaders, called Caliphs, not by birth but by their capability to teach Islam; the latter, on the other hand, believe that

---

<sup>33</sup> John B. Noss, *Man's Religions*, Pages 513-516.

<sup>34</sup> Internet: <http://www.islamicpopulation.com/> Data derived in 2006.

their leaders, called Imams, should be descendants of Muhammad's family.

In addition to the Shia and Sunni sects, there are smaller extreme fundamentalist sects with Islamic reform movements that aggressively fight for Islamic dominance, such as the Taliban, Hezbollah, Hamas, the Palestinian Islamic Jihad (PIJ) Movement and the Muslim Brotherhood. Briefly, some of the Islamic reform movements are:<sup>35</sup>

**Wahhabism and Wahhabi Muslims** - A reform movement which has been restricted mostly to the Saudi peninsula. Wahhabism advocates the elimination of non-Muslim elements which had become popular over the centuries and to return Islam to the purity of its roots. The founder was one of the first to use the term jahiliyya (jihad) to apply the use of force.

**Muslim Brotherhood** - A social and political movement started in Egypt in 1928 by Hasan al-Banna for the purpose of establishing a pan-Islamic state. Al-Banna regarded the West as posing a fundamental threat to the future of Islam. The root of Muslim problems was that Islamic law had not been implemented - once accomplished, everything would be better.

**Jamaat-i-Islami** - Pakistani political party established by Maulana Sayyid Abul Ala Maududi to ensure that Pakistani society fully implements Islamic law. According to Maududi, secular authorities do not need to be followed if they are not genuinely Muslim. Revolution against such rulers is not simply a right, but it is in fact a duty. Jihad was thus placed at the center of a Muslim's life.

**Jamaat Islamiyyah** - Student groups in Egyptian universities during the late 1970s, their members became radicalized and even violent in their effort to establish Islamic "purity" on campuses and throughout Egypt. They were often very successful and as later shown in Afghanistan, they demonstrated that Islamic goals could be

---

<sup>35</sup> Islamic fundamentalist groups.

[http://atheism.about.com/od/islamicextremismgroups/IsIamic\\_Extremism\\_Groups\\_That\\_Have\\_Created\\_Extremist\\_Islam.htm](http://atheism.about.com/od/islamicextremismgroups/IsIamic_Extremism_Groups_That_Have_Created_Extremist_Islam.htm)

accomplished through force and intimidation, thus eliminating the need for democracy.

Al-Dawa ("The Call") - A magazine published in Egypt by former members of the Muslim Brotherhood, it expressed many extremist themes. Of real importance is their treatment of "Jews and Crusaders," allegedly two of the greatest evils facing Muslims today. Although not the only outlet of Islamist ideas, it was one of the most important.

Al Qaeda - A radical Sunni Muslim organization dedicated to the elimination of a Western presence in Arab countries and militantly opposed to Western foreign policy: founded by Osama bin Laden in 1988.<sup>36</sup>

The Shiites number around 10 to 15 percent of all Muslims and the Sunnis are the largest sect; but the Taliban and other extremist groups are not easily quantified because they operate on a terrorist level. The Taliban is a relatively new sect that first appeared on the political scene of Afghanistan in September 1994 and controls 90 percent of its people. They are harsh fundamentalists who employ strict theocratic rule over their people by searching homes to destroy any television sets, radios, cassettes, photographs, and books; education for their women is limited as is exposure of foreign ideas to their men.

Hezbollah, the Party of God, is a militant terrorist organization that operates on a political level to extend and protect the Islamic faith. To keep Lebanon destabilized, they have provoked Israel into a terrorist war with the aim of converting Lebanon into a theocratic Islamic state. This Party of God has forced Israel into war because Israel's democratic government, coupled with a successful Lebanese non-theocratic government, would weaken Islamic power and wealth.

Syria and Iran support the Hezbollah movement with weapons and money. They financially reward the parents of those who commit

---

<sup>36</sup> Al Qaeda, <http://dictionary.reference.com/browse/Al+Qaeda>

suicide with the sole purpose of killing innocent people. Islamic religious leaders feel threatened by any culture or political system that encourages education and the free exchange of ideas.

Over the past two decades, the Hezbollah and Taliban desire for total Islamic rule have been supplemented by other militant fundamentalist Islamic organizations known as Hamas and the PIJ Movement.<sup>37</sup> The goal of the PIJ is the liberation of all of Palestine, the destruction of the state of Israel, and its replacement with an Islamic state for Palestinians. All of these organizations are united by their desire to destroy the democratic state of Israel. Hamas has clearly stated in their Preamble of the Hamas Covenant in 1988 that

*Israel exists and will continue to exist only until Islam will obliterate it, as it obliterated others before it.*

As in the past, when the Arab tribes unified to establish an Islamic Empire, they expanded their Islamic religion based on the Qur'an. Reclaiming the land Israel acquired from Palestine is a main objective of Hamas, as stated in Chapter III of their Covenant. It states:

*Palestine is an Islamic Waqf (sacred possession) consecrated for future Muslim generations until Judgment Day. It, or any part of it, cannot be renounced; it, or any part of it, cannot be abandoned . . . This is the law governing the land in Islamic Sharia (Holy Law) and this holds true for all lands that Muslims have conquered by force.*

The last sentence of the above-mentioned statement is reminiscent of the *We Party* mentality and authority that surfaces in the Qur'an. Palestine did become an Islamic possession after the Muslims conquered Jerusalem in 638 CE and Caesarea in 640 CE. But the Jews had already built their Jewish Temple in Jerusalem after Moses led the Israelites out of Egypt around 1250 BCE. It was rebuilt during Solomon's reign and remodeled by Herod the Great to become a marbled beauty more magnificent than it had been before.

---

<sup>37</sup> The mnemonic PIJ contains the word Jihad which stands for a struggle in the cause of God or good against evil. Jihad has become mostly associated with armed fighting in the name of God, or Holy War.



To say the city of Jerusalem is a sacred possession of Islam, rather than Israel, diminishes the fact that the sacred land of the Muslims is in Mecca the birthplace and heart of Islam. It is Mecca, not Palestine, where every Muslim, man and woman, at least once in a lifetime, is expected to make a pilgrimage (a hajj). Following a tradition instituted by Muhammad, thousands of pilgrims enter Mecca annually during the sacred month of Dhu-al-Hijjah to circle the Ka'bah seven times and kiss or touch the Black Stone.<sup>38</sup>

To reveal that the underlining objectives of Hezbollah are driven by the Qur'an revelations to establish an Islamic religion world-wide, several key paragraphs from the Hezbollah Statement of Purpose, released March, 20, 1998 are provided as follows.

#### ***Hezbollah Statement of purpose***

*Hizbullah is an Islamic freedom fighting movement founded after the Israeli military seizure of Lebanon in 1982, which resulted in immediate formation of the Islamic resistance units for the liberation of the occupied territories and for the expulsion of the aggressive Israelis forces.*

*In addition to shouldering the burden of resisting the Israelis occupation as it is stated by the international Bill of Human Rights, Hizbullah is also concerned about the presentation of Islam which addresses the mind, and reasons. ....We opt for the formation of political pressure in education, pedagogy, medical case and other social benefits announced in the Bill of Human Rights.....*

*The hope is to rid of the pressuring threats practiced by the foreign Zionist entity which has been thrust upon the Islamic and the Arab contemporary nation. Islam that we understand is a message that aims at establishing justice, security, peace and rights for all people no matter what nation, race or religion they belong. We don't have any complex toward others, but we feel the responsibility toward them, to make*

---

<sup>38</sup> John B. Noss, *Man's Religions*, Pages 523-525.

*them understand the essence of our religion away from obligation and fanaticism.*

*We don't seek the application of Islam by force or violence but by peaceful political action, which gives the opportunity for the majority in any society to adopt or reject it. If Islam becomes the choice of the majority then we will apply it, if not, we will continue to coexist and discuss till we reach correct beliefs.*

*We hereby affirm that our Islam rejects violence as a method to gain Power, and this should be the formula for the non-Islamists as well.*

The last three paragraphs state that the Hezbollah terrorist organization sees it is their obligation to spread Islam without force or violence but by the acceptance of the majority of people within any country. But should people around the world believe their Statement of Purpose is to spread their religion through peaceful means? A brief review of the growth of Islam as a religion of peace and love is far from the truth. History presented in the following paragraphs will reveal the truth about the rise of the Islamic faith as a welcoming event or the result of forceful means to subdue and subjugate people to accept Islamic beliefs in the Qur'an.

#### **4.2.1 Muslim Conquests under the First Caliph.**

The Qur'an's greatest purpose, designed by Muhammad, was the moral elevation and unification of the Arabic tribes that worshiped multiple gods to believe instead, Allah, the one God. After the death of Muhammad in 632 CE, the two sects that evolved were the Sunni and Shia in a power struggle for Muhammad's leadership authority. The first three caliphs were elected by the majority of Muslims.

They were unrelated to the genealogy of Muhammad until the fourth caliph, Ali ibn Abi Talib, who was his cousin and son-in-law. The Companions were the first to choose Abu Bakr as their first caliph. He lasted less than two years but accomplished two things: he conducted the Riddah wars, which brought many tribes to submit to Islam and he united tribal forces to initiate the first organized assault

on the outside world. He amassed three armies, totaling 10,000 men, whose ranks eventually swelled to twice that number, and invaded Syria via three separate routes.<sup>39</sup>

#### 4.2.2 Muslim Conquests under the Second Caliph.

The second caliph, 'Umar, served ten years (634-644 CE). While directing the great general Khalid ibn al-Walid, 'Umar altered the destiny of the Near East by capturing the city of Damascus after a six month siege in 635 CE. The Byzantine Emperor, Heraclius, released a 50,000 man force to drive Khalid's army away. But in the smothering heat and dust, an environment Bedouins were used to, he retreated. Khalid won a decisive victory in which Theodorus, brother of Heraclius and general of the Christian forces, was killed. The whole of Syria up to the Taurus Mountains was conquered.

The Muslim victories added Jerusalem in 638 CE and Caesarea in 640 CE. The whole of Palestine then surrendered to the Arabs, cutting off Egypt from needed aid; that country too was conquered after a three-year effort from 639 to 641 CE. The Arabs pushed on into North Africa, subjugating at least half of it, and on the other side of the Mediterranean acquired Spain. Back in the Near East, the Muslims attacked the fabulously rich cities of Iraq in 637 CE and then subdued Persia from 640 to 649 CE. This conquest took longer because its inhabitants were non-Semitic, well unified, and firmly Zoroastrian. It took a twelve-year campaign (640-652) in the northwest to bring the greater part of Asia Minor into subjection.

The success of the Muslim armies was due, in part, to their expert use of the cavalry and the high mobility of Arab horse and camel transport. Muslim warriors were strongly motivated by their Prophet's word that by winning a battle in Allah's cause they could keep four-fifths of the booty, and if they died, they would go to paradise. Added to the rich fortunes of war was the wonder and discovery of the earthly paradises of rich metropolitan cities lying ready for their taking in the ancient lands that were the "cradle of civilization." The young Muslims, who had had little exposure to the

---

<sup>39</sup> John B. Noss, *Man's Religions*, Page 526.

art and architecture of many beautiful cities, must have been excited by the prospects of learning Greek and Persian arts, philosophies, literature, and sciences. Having thus far been deprived of any formal education, the Muslims were ripe for learning.

The vast amount of territory acquired under 'Umar's rule provided an ongoing stream of tribute money that poured into the treasury at Medina. Muhammad could never have dreamed of so much wealth. 'Umar, who lived simply, determined to distribute this wealth in the form of yearly stipends to Muhammad's widows and dependents,<sup>40</sup> the Companions, and in lesser amounts, the Arab warriors and tribesmen. In order to keep the Arabian Muslims together as a military unit, he forbade any Arab to acquire lands outside the Saudi Arabian peninsula. He did not tolerate people who would not convert to Islam; he dispossessed and drove from Arabia resistant members of other religions, especially Jews, Christians, and Zoroastrians.

#### **4.2.3 Muslim Conquests Under the 3rd and 4<sup>th</sup> Caliph.**

The third caliph, 'Uthman, a son-in-law and close associate of Muhammad, was chosen and served the office from 644 to 656 CE. An Ummayyad, he allowed the pressures of his family to appoint so many Ummayyads to high office that the ensuing scandals led to his assassination in Medina by dissatisfied Muslims. He was succeeded by 'Ali ibn Abi Talib, another of Muhammad's son-in-laws and father of two boys who were Muhammad's only male descendants.

When Ali became the fourth caliph in 656 CE, the Shia referred to him as the first imam or leader of the *ummah* (Muslim community). Competing for this office was the governor of Syria, Muawiya, an Ummayyad who was busily establishing himself as the chief caliph contender in Egypt, Arabia, and Yemen. Ali remained passive, and his army, after marching west to confront Muawiya, became disgusted with Ali's procrastination to settle the issues by arbitration and had him murdered. This event deepened the schism between the Sunnis and the Shiites. By 661, Muawiya seized the caliphate and

---

<sup>40</sup> Muhammad's favorite wife, Aisha, was assigned 12,000 dirhams, or about \$2,400 dollars.

centralized in Damascus. He ruled a Muslim empire that extended itself over an enormous territory, stretching from India to Spain.<sup>41</sup>

In just 29 years from the death of Muhammad (661-632 CE), the Muslims had established an Empire. The first caliph had been concerned only with spreading Islam among the Arabs in Saudi Arabia. Motivated by power and wealth, by 750 CE, the Muslim leaders forced conversion to Islam not only in the Byzantine and Persian empires, but as far west as Spain and all of North Africa, including its east coast down to the island Madagascar, and further east to the northern half of India. Figure 2 illustrates the extent of the Islamic Empire started by the Prophet Muhammad, expanded under the first four caliphs, and extended by territory added by the Umayyad caliphs through 750 CE.

A greater schism between the Sunnis and Shiites occurred when the grandson of Muhammad, Husayn ibn Ali, seized the caliphate after the death of his father Ali. He refused to accept the Umayyad who held the caliphate majority and was killed by a small band of supporters in Iraq headed by the Umayyad, caliph Yazid in 680 CE. All Muslims regard this immoral slaughter of Husayn with horror. As a result, he has become a particular hero to the Shiites.<sup>42</sup> This event ignited the conflict over power and political interests between the Sunnis and the Shiites. Even today, it has continued to cause Muslims to kill Muslims in a civil war reminiscent of the split between the conservative and liberal parties of the Jews, which resulted in their ultimate destruction by the Romans.

### *4.3 Islam Spreads into the Western World*

As stated in the Qur'an, there is an authorized party of religious leaders who operate to enforce the objective of total Islamic control of its followers to worship Allah. Chapter 3.3 clearly shows this objective operated through the use of force and never by grateful acceptance of Islamic beliefs. As illustrated by Figure 2, Islamic control of many eastern countries had been established by 750 CE.

---

<sup>41</sup> John B. Noss, *Man's Religions*, Sections 8.4.2 - 8.4.3, pages 526-528.

<sup>42</sup> Karen Armstrong, *A History of God*, pages 158 and 159.

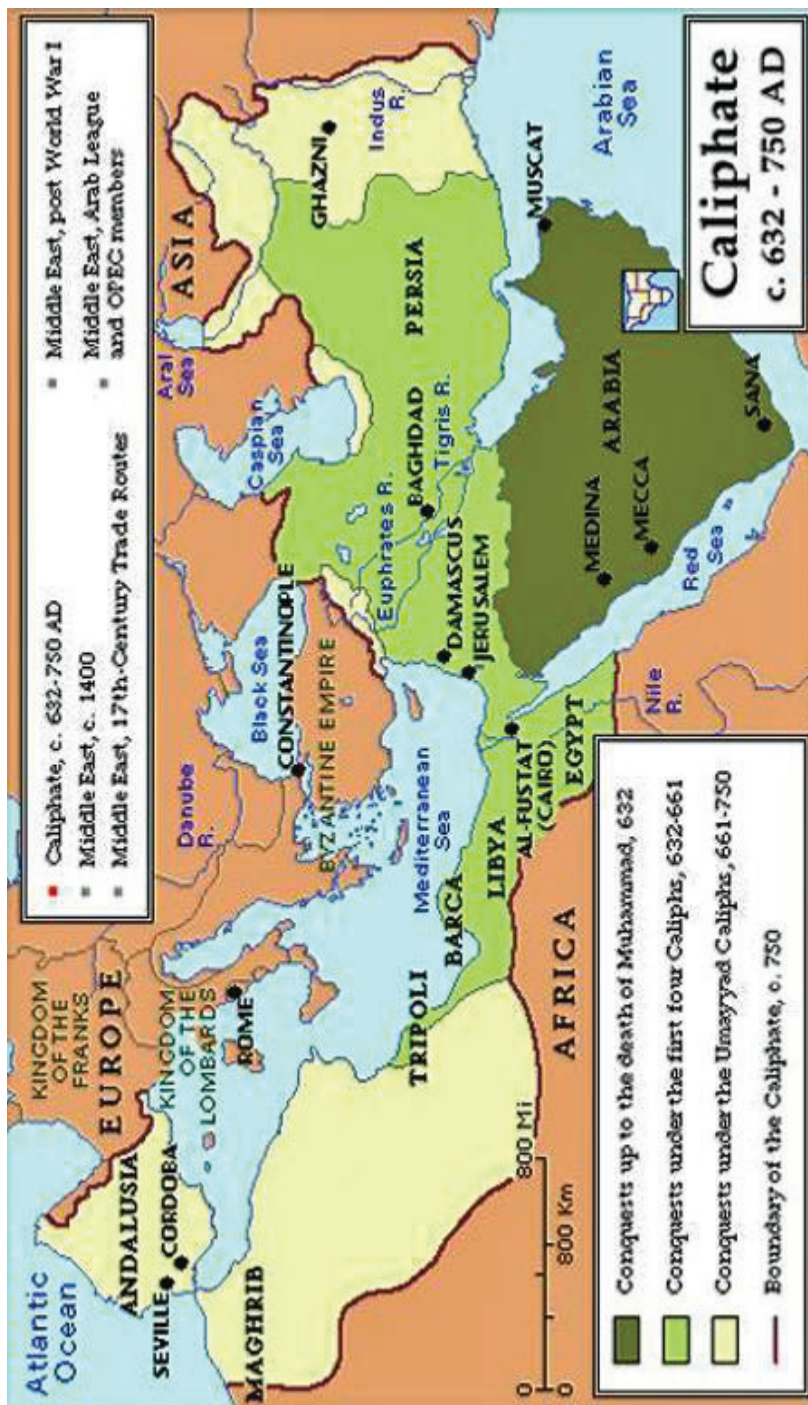
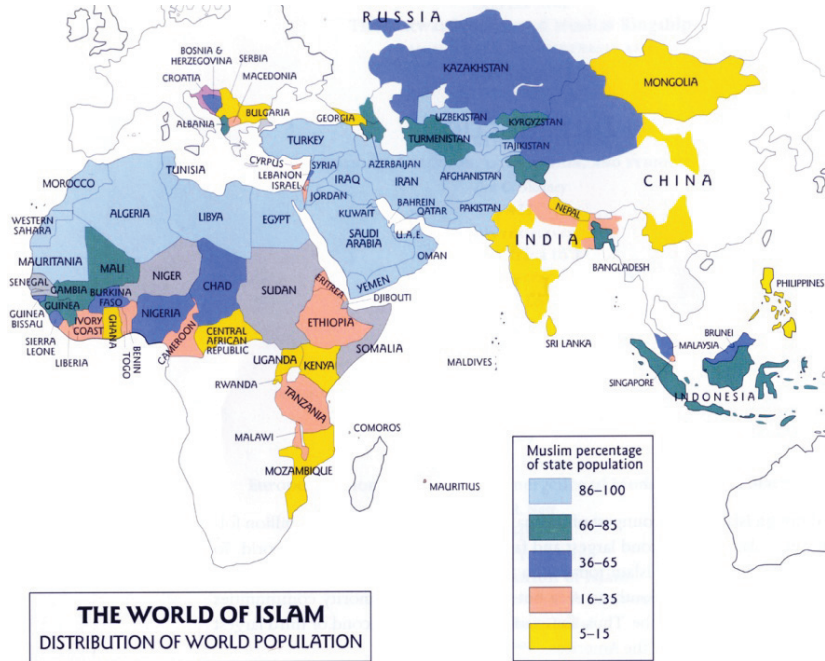


Figure 2. Rise of the Islamic Empire from 632-750 CE.

Since 750 CE, Islamic expansion of the eastern part of the globe has steadily increased. Figure 3 illustrates this growth by showing the percentages of Islamic Muslim control by population. The expansion of Islamic population has crossed the Atlantic and Pacific Oceans into the western part of the globe.

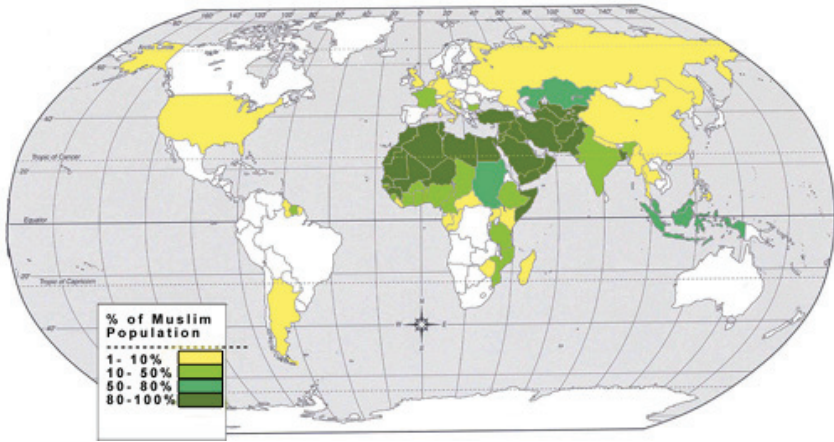


**Figure 3. The expansion of Islam in the Eastern World.**

Figure 4 shows that the Islamic theocratic incursion into major western countries like the United States and South America has accumulated a respectable 10 percent growth. The Hezbollah Statement of Purpose, eloquently states

*If Islam becomes the choice of the majority then we will apply it, if not, we will continue to coexist and discuss till we reach correct beliefs.*





**Figure 4. Islamic expansion around the world.**

What one must observe in the Hezbollah paragraph is the assurance that “*we will continue to coexist and discuss till we reach correct beliefs.*” As demonstrated by Figures 2 and 3, expansion of Islam is an objective of the imams and caliphs who are guided by the Qur’an to control their theocratic empire. In chapter 3.3 we were able to clearly understand that such expansion was through force and not acceptance by people of other religions affiliations. The “*correct beliefs*” to be discussed are incorporated in the Qur’an, which states it is “the true religion” (Sura 9:29). It is these beliefs that imams and caliphs will discuss till they reach the “correct beliefs” as stated in the Qur’an, Sunnah, and Sharia law. Other religious beliefs are not acceptable to the minds of Muslims because they have been steadfastly indoctrinated to believe Islam is “the true religion.”

Knowing the history of Islamic expansion through force and gradual infiltration of their system with Sharia law, can leaders of a free country continue to allow Islam that does not tolerate the existence of any other religion to expand within their own borders? The gamble by leaders of the free world to accept Islam within their country run the risk of eventual domination by Islamic indoctrination and expansion. In a world where they were accustomed to free and open discussion of all topics will their freedoms be forfeited and they be threaten by Muslims who resort to punishment and possibly death? Will such leaders be willing to lose such freedom within their



country? Perhaps if they lack perceptive and intelligent minds to understand the Islamic objective of expansion and dominance, their way of life will be destroyed.

#### **4.3.1 The Intolerance of Islamic Extremists.**

The author Seyyed Hossein Nasr has captured a Muslim view that becomes ingrained in their minds from constant indoctrination of the Qur'an from early childhood. This view makes Muslims react to the world with an obligation to their God Allah to be vigilant of their own souls against carnal pleasures. But also, Nasr writes, "Islam, therefore, sees Jihad as vigilance against all that distracts us from God and exertion to do His Will within ourselves as well as preserving and reestablishing the order and harmony that He has willed for Islamic society and the world about us."<sup>43</sup>

What is true about Mr. Nasr's perception is that Muslims believe they have the only true religion whereby they believe Allah has willed them to establish an Islamic society that should eventually encompass the entire world. Hence, we witness Islamic takeover of many countries throughout the eastern world and like a cancer, it has begun to spread into the western world. This would not be a bad outcome if Islamic leaders and their Muslims followers allow people to worship God with the religion of their choice.

As written in the Hezbollah Statement of Purpose (chapter 4.2), Islamic leaders are confident that their religion will succeed to overwhelm all other religions. However, because Islam is purely a theocratic government under Shariah law and its governing document is the Qur'an, eventually the educational process will weaken the mental stronghold imams and caliphs have on their followers.

Educated Muslims will easily "see" the weaknesses of the Qur'an without the assistance of the sura findings presented in chapter 3.3. But education of Muslims is a slow process because few are capable

---

<sup>43</sup> Seyyed Hossein Nasr, *ISLAM, Religion, History and Civilization*, page 97.

of shedding the years of inculcated indoctrination that limits the ability to think of alternate points of view. We are able to witness many intelligent people who have accepted and defend Islam ideology. The two authors of *Islam* that were introduced in chapter 1.0 are highly educated. Yet their books show deep dedication to the revelations in the Qur'an and a high regard for the religion of Islam despite the suras that advocate, bigotry, hatred, violence, and death of nonbelievers of Allah.

It is astounding that many years have elapsed in reading the Qur'an, and yet educated intelligent men, theology scholars, schooled imams and caliphs have not challenged and surfaced for discussion the suras depicted in chapter 3.3. This verifies the sad reality that education may not be the answer for Muslims trapped in the cage of religious dogma; never to escape from the beliefs imprinted on their minds. Much of the success of Islamic expansion is due to the inculcation and indoctrination of Muslims at a very early age. The religious rituals of prayer five times a day kneeling in a submissive manner to Allah and the imprinted belief that all other religions are not the true religion gives Muslims the superior mind-set that they must establish harmony and preserve order for all of mankind and lead them into the path to God.

It is unfortunate that most Muslims have not read the Qur'an line by line and fully understand that it promotes bigotry, hatred, violence, and the killing of innocent people who do not subscribe to the beliefs of the Islamic religion. Many innocent people were killed as they slept at night or their children played during the day (Sura 7:97-100). It is the utmost responsibility for Muslims and non-Muslims to read an early translation of the Qur'an to discern for themselves that the suras reveal "we, our and us" is not Allah but a party of religious men. These men have used the revelations of Muhammad to conquer people and acquire their wealth and territory both within their land and other countries.

Any person who fails to read the Qur'an but then accuses people who have as being Islamophobic is ignorant of the facts that the suras themselves reveal. But these same accusers have only to read the atrocities committed by fanatical Muslims to become knowledgeable of the very real threat that may someday befall them.

For the defender of Islam and those people who are insulated from the reality of the world, Figure 5 presents the terror, hate and violence that has already materialized. The figures that follow speak for themselves in revealing the threat and abominations committed by fanatical religious Muslims who believe they are preserving harmony and the right path for the salvation of mankind. They would stone their own mother, sister, father, and brother for an indiscretion of a sexual encounter with another person or kill another human being simply for denouncing Islam or is a nonbeliever.

The signs in Figure 5 show intolerance for anything negative or derogatory against Islam by slaying or beheading the offender. This reaction indicates a real weakness in their ability to defend their religion on the merits of the Qur'an. But is this truly the fault of the Muslim followers or is it the imams and caliphs who infect the minds of their people with hate? What the imams and caliphs are doing is implementing the suras contained in the Qur'an. Chapter 3.3 show unaltered suras that give Muslims leaders the authority to forcefully denounce and kill those who do not believe in Islam. Therefore the religious leaders themselves are captive by the words in the Qur'an to be non-tolerant of nonbelievers. Could this be a reason why Muslim leaders do not educate their followers to read the Qur'an for themselves? For Muslims to read the truth of what the Qur'an actually contains may cause many to leave the Islamic religion.

To fantasize an outcome of Muslims obtaining a high level of education to acquire the ability to analyze and critique the Qur'an is very low. For even with education, the indoctrination of young Muslims beginning at a very early age prevents even those with intelligent minds to lack the ability to mentally challenge their beliefs. The two authors who have been identified in chapter 1.0 for writing and defending Islam are fine examples of intelligent men not willing to refute their Islamic religion. Nowhere in their writings did they allude to the abominable suras presented in chapter 3.3. Therefore, education may not be the answer because indoctrination of the mind at very early ages can have lasting effects.



Figure 5. Muslims inciting terror, hate and violence.  
<http://www.bing.com/images/search?q=muslim+mob+in+britain&FORM=AWIR>

### 4.3.2 What Prevents Muslims from Worldly Successes?

Education is a way to unshackle the chains that restrict free thought. It allows for the mental growth of a people to be innovative and increases the productivity and wealth of a nation. But the reverse is true when education to explore all avenues of thought are suppressed. The outcome of a fallen empire due to suppression of education is evident by reviewing the economics of all the countries under Islamic theocratic control. A depressing observation takes form. It will be instructive to review economic factors of the Islamic countries compiled by Dr. Farrukh Saleem<sup>44</sup> and presented in an article dated November 8, 2005 titled, *What Went Wrong?* Although this novel is being written at the end of 2012, the statistics he has provided are not measurably different today. Dr. Saleem writes,

“The combined annual gross domestic product (GDP) is the market value of goods and services. Of 57 Muslim countries, GDP remains under \$2 trillion. America produces GDP worth \$10.4 trillion; China \$5.7 trillion, Japan \$3.5 trillion and Germany \$2.1 trillion. Even India’s GDP, estimated at over \$3 trillion, exceeds the total GDP of the 57 Muslim countries.

Oil rich Saudi Arabia, UAE,<sup>45</sup> Kuwait, and Qatar collectively produce goods and services (mostly oil) worth \$430 billion; Netherlands alone has a higher annual GDP while Buddhist Thailand produces goods and services worth \$429 billion.

Muslims are 22 percent of the world population and produce less than five percent of global GDP. Even more worrying is that the Muslim countries’ GDP as a percent of the global GDP is going

---

<sup>44</sup> Dr. Farrukh Saleem is a Pakistani journalist and political analyst. He is also the executive director of the Center for Research and Security Studies, a think tank focusing on Pakistan's political and economic security issues.

<sup>45</sup> United Arab Emirates (UAE) is a federation of seven Arab emirates on the eastern Arabian peninsula. They achieved independence from the United Kingdom in 1971 and are rich in oil reserves.

down over time. The Arabs, it seems, are particularly worse off. According to the United Nations' Arab Development Report: "Half of Arab women cannot read; one in five Arabs live on less than \$2 per day; only 1 percent of the Arab population has a personal computer, and only half of 1 percent use the Internet.

Fifteen percent of the Arab workforce is unemployed, and this number could double by 2010; The average growth rate of the per capita income during the preceding 20 years in the Arab world was only one-half of 1 percent per annum, worse than anywhere but sub-Saharan Africa."

The planet's poorest countries include Ethiopia, Sierra Leone, Afghanistan, Cambodia, Somalia, Nigeria, Pakistan and Mozambique. At least six of the poorest of the poor are countries with a Muslim majority.

Conclusion: Muslims of the world are among the poorest of the poor.

Fifty-seven Muslim majority countries have an average of ten universities each for a total of less than 600 universities for 1.4 billion people; India has 8,407 universities, the U.S. has 5,758. From within 1.4 billion Muslims, Abdus Salam and Ahmed Zewail are the only two Muslim men who won a Nobel Prize in physics and chemistry [Dr. Salam pursued his scientific work in Italy and the UK, Zewail at California Institute of Technology. Dr. Salam in his home country is not even considered a Muslim.]

Over the past 105 years, 1.4 billion Muslims have produced 8 Nobel Laureates while a mere 14 million Jews have produced 167 Nobel Laureates. Of the 1.4 billion Muslims less than 300,000 qualify as 'scientists,' and that converts to a ratio of 230 scientists per one million Muslims. The United States of America has 1.1 million scientists (4,099 per million); Japan has 700,000 (5,095 per million).

Fact: Of the 1.4 billion Muslims, 800 million are illiterate (6 out of 10 Muslims cannot read). In Christendom, adult literacy rate stands at 78 percent.

Consider, for instance, that Muslims constitute 22 percent of world population with a 1 percent share of Nobel Prizes. Jews constitute 0.23 percent of world population with a 22 percent share of Nobel Prizes.”

What went wrong? Muslims are poor, illiterate and weak economically. The facts are a challenge for Muslim leaders to acknowledge that education is key to the success of their people and not to force all mankind on one path to God. The saying many mothers emphasize to their children is that “God helps those who help themselves.” Muslims leaders must consider if they want to return to an ideology of an Islamic Empire where all people are solely accountable to Allah or, will they realize that they must change to allow their people to function successfully in the real world.

One would think that there are intelligent Islamic leaders that recognize that their people would benefit from the advances made by their Israeli neighbor. Israel has excelled in technology, development of schools and universities, scientific and medical advances, productive companies with over 140 companies listed on NASDAQ, advanced farming techniques, exceptional knowledge of the financial sector, a high GDP and standard of living, 140 scientists and engineers per 10,000 of population, nearly twice as many as the United States and more than twice as many as Japan, and beautiful homes built for their people.

Is it intelligence that is lacking with Islamic leaders that prevents them from capitalizing on the expertise of their Israeli neighbor whereby they could use Israel as a wonderful learning ground to start to introduce a free and open democratic society that allows their own people to learn to function successfully? Or is it the religious dogma taught in the Qur'an, the Sunnah, and implemented with Sharia law ~~that~~ is much too powerful for imams and caliphs to overcome with love, tolerance, and understanding? Are they capable to “see” they could reap the benefits of a prospering neighbor by endorsing the separation of a theocratic government and emulating the freedoms for all people to be educated?

It is unfortunate that Islamic leaders do not realize the rich bounty of knowledge that Israel can offer their nations. This is surely due to religious fanaticism replacing the ability to think logically for the benefit of their people. What a shame to be led by leaders who do not know how to capitalize on Israeli knowledge. Truly, such recognition by Islamic religious leaders will set their people free to achieve successes to compete in a highly technological world and enjoy the ability to think without their minds being limited and constricted with religious dogma that focus on submission to Allah rather than creating peace and harmony for fellow human beings here on earth.

A progressive and beneficial solution requires Islamic leaders give up their aspirations of world power and allow their people to attain the development of their God-given gifts. However, this solution runs counter to the dogma presented in the Qur'an, which must be revised to reveal the *Word of God* (defined in chapter 7.0 and 7.3). An alternate solution is presented in the last chapter, which applies to scriptures of the Judaic, Christian, and Islamic religions.

### **4.3.3 Abominations by Fanatical Muslim Extremists.**

At this writing, the author recalls the anniversary of September 11, 2001, when four commercial airliners were hijacked by Muslim extremists. One airliner, Flight 93 crashed in Pennsylvania short of its alleged target being the Capital. Two crashed into the North and South towers of the World Trade Center in New York City, and one crashed into the Pentagon in Arlington County, Virginia. These attacks claimed nearly 3,000 American lives. Muslim extremists are now showing their allegiance to Allah by extending jihad to forceful takeover attempts of U.S. embassies.

Eleven years later, September 11-12, 2012, rioters attacked American embassies in Cairo, Egypt, and Benghazi located in northeastern Libya off the coast of the Mediterranean Sea; and Sanna, Yemen's capital, after clips from a film they say is an insult to the Prophet Muhammad. The film is an amateur production made by an Israeli American in the United States. In response to this "offense," thousands of Muslims took to the streets in Cairo, with several of them managing to scale the wall of the U.S. embassy.



They proceeded to tear down the American flag, replaced it with a black flag and a banner with the words, "There is no God but God and Muhammad is the prophet of God." Hours later in Benghazi, four American consulate workers were killed in a rocket attack, including a US Ambassador, Chris Stevens.

Making this fiasco even worse was the reaction of American White House officials who, instead of reminding these fascists that the U.S. guarantees freedom of speech within its borders, scrambled to placate the angry mob by condemning not their attackers, but the filmmakers. This type of American response, which was issued by the embassy in Cairo (which had to be cleared by the White House) was retracted around sixteen hours later. Such a late White House response reveals their poor understanding of the threat Islam fanaticism is to the world, or the highest official in the White House purposely blamed the video rather than admit to a failed foreign policy, which would undermine the reelection campaign for the Presidency of the United States. The original statement released by the US Embassy is provided below to highlight the White House administration attempt to lessen concern of radical Islam extending its presence into other countries.

*The Embassy of the United States in Cairo condemns the continuing efforts by misguided individuals to hurt the religious feelings of Muslims—as we condemn efforts to offend believers of all religions. Today, the 11th anniversary of the September 11, 2001, terrorist attacks on the United States, Americans are honoring our patriots and those who serve our nation as the fitting response to the enemies of democracy. Respect for religious beliefs is a cornerstone of American democracy. We firmly reject the actions by those who abuse the universal right of free speech to hurt the religious beliefs of others.*

The original statement from the U.S. Embassy (regarded as American soil) in Cairo was issued on Tuesday 6 a.m. and later disavowed on Tuesday 10:10 p.m. by “an administration official” who stated, “The statement by Embassy Cairo was not cleared by Washington and does not reflect the views of the United States

government.” It appears that White House officials attempted to appease the forceful attempts of Islamic extremists in Benghazi than confront the embassy attacks as an act of war against the United States.

It has been reported that White House officials at the highest levels watched the entire Benghazi terrorist attack in real time and knew it had to be terrorists and not a crowd of Muslims angry over the distasteful Muhammad video. A command was issued to the U.S. military on the ground to “stand down” and not confront the terrorist attack. Such an order to inhibit the military had to have been given at the highest level of government, namely the Commander and Chief of the U.S. Military. Perhaps it may have been issued as a political strategy for the US President reelection campaign, or a decision that Libya will bring out their military, or hopefully the Islamic terrorists attack will dissipate without loss of American lives. However, such terrorist attacks will continue to exist because there is reluctance by the U.S. to identify such terrorists with the country they represent and respond accordingly. In any case, in light of several requests by U.S. Ambassador Stevens over several weeks to increase security due to a recent Islamic terrorist attack, it was never provided. There is reason to believe that, at the highest levels of government, incompetence caused by political expediency may be attributed to failure in not providing the necessary military action to protect American personnel. Providing false reports that the Muhammad video caused the terror attack and death of four Americans is tantamount to lying to the American people and President Nixon was impeached for less.

As discussed in chapter 4.3.2, Muslims made up 22 percent of the world population and produced less than five percent of global GDP less than a decade ago. Another statistic that still stands is that six out of ten Muslims cannot read, which reveals that Muslims of the world are among the poorest of the poor. These measurements unveil the state of the average Muslim as having little or no opportunity to grow with an education that allows an understanding of the world in which he or she lives. On the contrary, they are easy victims to be swayed by a theology that promises them equality with their brothers and sisters within a community that cares and supports each other.

The Muslim situation of many existing with little education and poor living conditions encourages discontent. Such a state breeds resentment of successful people and countries whereby they resort to forcefully overthrow them because they have no vision of other alternatives. Discontent breeds anger that turns into bigotry, hate, violence, and the killing of innocent people. Figures 6 and 7 are presented to energize people all over the world to pressure imams and caliphs to loudly proclaim their indignation of such atrocities by fanatical Muslims.

Figure 6 cries out to people around the world of the fear, pain and agony felt by a woman about to be stoned to death. Stoning is an Islamic tradition that was introduced hundreds of years earlier by Judaic religious leaders but has been elaborated upon in the Islamic Republic of Iran. The Iran penalty for adultery under Article 83 of the penal code, is flogging (100 lashes of the whip) for an unmarried male and female offenders. Married offenders may be punished by stoning regardless of their gender, whereby a man is buried up to his waist and a woman up to her neck<sup>46</sup>

Woman Stoning is a public event often held with much excitement that requires the whole family to participate and watch. Stoning is happening all around the Islamic world, but when it comes to the international public opinion and media, it is all hush hush! Figure 6 shows a poor woman pleading for her life while an Iranian female police officer (Sister of Zeynab) with machine gun on her back (on the right) tries to comfort her by convincing her that now she will be free of her sins! Two revolutionary guards are anxiously burying her and getting her ready for the main event while the public is getting impatient holding the stones! The stones must not be too large to kill in one shot and not too small to be ineffective. They must be just the

---

<sup>46</sup> <http://www.iran-e-azad.org/stoning/women.html>. Stoning women to death in Iran – A Special Case Study



**Figure 6. A woman about to be stoned to death.**

Source: Iran Politics Club.

<http://iranpoliticsclub.net/photos/women-stoning/index.htm>

right size to inflict a lengthy, torturous painful death that may be carried on for hours!<sup>47</sup>

To list the number of abominable acts by Muslim fundamental extremists is not the intent of this book. There are two main objectives this author desires to proclaim to people around the world: (a) the need for all people to pressure Judaic, Christian, and Islamic leaders to unify their belief in one God and (b) to teach the Word of God—love one another. Therefore, not to pollute this novel with ugly

---

<sup>47</sup> <http://iranpoliticsclub.net/photos/women-stoning/index.htm>

atrocities that make Figures 6 and 7 pale in comparison, an Appendix is provided to enlighten people who have little knowledge of the atrocities committed by fanatical religious groups. The Appendix compiles a one-month list of the senseless mutilations and killings committed not only against people who do not accept Islam but also between Sunnis and Shiites. Indeed, this list should lead all people to ponder and realize that they cannot stand idly by until the cancer reaches a point of no cure.

This book has provided a respectful review of the religious traditions of the Muslim people and has given an objective insight of the content of the Qur'an. By analyzing the nature of the Muslim mind as it is transformed with the ideology of the Qur'an, the Sunnah, and implemented with Shariah law, it becomes evident why Muslims feel they are justified in acting for Allah to lead all people on the one path for Allah. The Islamic goal of harmony and peace among all



**Figure 7. A woman stoned to death by Muslim extremists.**

Source: Iran Politics Club.

<http://iranpoliticsclub.net/photos/women-stoning/index.htm>

people has had the opposite effect because one culture cannot impose its culture and belief system on another. It is only greed and power, desire to obtain the riches and wealth of other people, and world domination that have become the objectives of Islamic leaders. To fool people into thinking it is the will of God to hate people of another religion, to cause violence, and kill in the name of God is the greatest insult to God – the creator of all there is.

This chapter has revealed to devout followers of Islam and people who have not read the Qur'an very disturbing, discouraging, and abominable suras. It has been courageous men who have undertaken the task of translating the Qur'an so that people around the world can be informed and contrast its contents with Judaic and Christian scriptures. They were written at a time when mankind was in its infant stage of moral development. There are abominations, myths, and inconsistencies prevalent within their scriptures. Both followers and leaders of these religions appear to be incapable of breaking loose from inculcated dogma and advance to the next stage of spiritual growth. The author therefore is obligated and compelled not only to reveal the faults of their scriptures but also to recommend possible avenues or solutions that will enable religious leaders to unite their beliefs and teach the Word of God.

The above subsections of this chapter have clearly and conclusively revealed that:

- The Qur'an contains suras that undeniably reveal that the pronouns "we, our, and us" refer to a party of men and not Allah.
- In the same way Sharia law was written by devout followers of Muhammad, many suras in the Qur'an were not solely written by Muhammad but powerful leaders; a party of men, who knew they could control the minds of men through use of their newly established god Allah.

Imams, caliphs, and mullahs are invited to defend their position that the Qur'an suras presented above are not the words of a fanatical party of men but are the words of Allah. They may communicate their responses via the website

- It is necessary for religious and ruling leaders of every country to establish a dialogue with Muslim religious leaders in order to resolve how they may correct or eliminate suras that cause bigotry, hatred, violence, and the killing of innocent people.
- Islamic religious leaders are encouraged to sit down and break bread with Judaic and Christian religious leaders to determine how they can unify their religious beliefs.
- Judaic, Christian and Islamic representatives of God must eliminate abominations in their scriptures with the greatest command given by a man of God – *love one another*.
- The Islamic religion has spread and invaded the culture of many countries not by love to embrace a creative and forgiving God but by force, intimidation, and fear of death.
- A majority of Muslims are uneducated, poor, and have not read the Qur'an, which make them easy prey for Muslim religious leaders to subjugate their minds to a religion that offers them false beliefs such as heaven and hell.
- Muslims are unaware that the Qur'an is the only scripture to describe heaven with the aim of enticing gullible followers. Lacking education, many Muslims are unable to understand that the heaven described satisfies the appetites of men and ignore their greatest partner, the women who give birth to sustain human life on earth.
- All freedom-loving nations who enjoy separation of religious beliefs and a democratic system of self-government must constrain and eliminate any encroachment of Sharia law within their government. In failing to do so, they will allow a cancer into their lives that will inhibit the ability to increase their intellect and learning that promotes the wonderful gifts of being the best one can be.



#### 4.0 *The Purpose of the Qur'an*

- In Sura 2:106-108 the Qur'an abrogates and causes Muslims to violate the first command given by God to Noah,

*Whoso sheddeth man's blood, by man shall his blood be shed:  
for in the image of God made He man. (Genesis 9:6)*

Sura 2:217-219 does not indicate who ordains the fighting and killing of those who deny Allah or profane the sanctity of the Sacred Mosque. This had to be an order given by a religious leader or a party of men who used the Qur'an to control the minds and actions of their followers.

- The Qur'an does not honor the command given in both the Old and New Testaments, *Thou shalt not kill*. How could God abrogate his command not to shed the blood of another unless the offender shed blood of man? To do so discredits and dishonors God for rescinding or abrogating a command He gave for all people. But it also reveals man has conceived a capricious God that does not deserve to be worshipped.
- The violation of God's command not to kill another validates that the Qur'an has suras that were written by a party of men or an ambitious religious leader and not God.
- The Qur'an fails to state God's final command given in the last Gospel of John, *love one another*. As presented in chapter 7.3, this is greatest command given by God. To abrogate this command by killing innocent people in His name is an affront to the Word of God and surely commits the greatest sin against God. Muslim religious leaders must rewrite many suras in the Qur'an for it has been corrupted by a party of men to force the belief in God through fear and intimidation.
- Muslim religious leaders call for the jihad killing of innocent men and women that do not believe in or criticize the Qur'an. The jihad response to silence the offender by a call for death is made because Islamic leaders are not able to defend the Qur'an based upon the fundamental and greatest command given by God – *love one another*.



#### 4.3.4 Qur'an Assessments by Former Muslims

In many Islamic controlled countries there is discontent by Muslims who question the beliefs advocated in the Qur'an and implemented by Sharia law. To reveal to their brothers and sisters the atrocities and enslavement of the Islamic religion, former Muslims are loudly speaking out both in books and the Internet as to why they left Islam. It will be enlightening for Muslims and non-Muslims to read why some educated Muslims left the Islamic religion. A small sample of courageous men, Amil Imani and Ahreeman X, and a highly capable woman, Dr. Parvin Darabi, has written numerous articles and books that describe their discontent with the Islamic religion. It will be instructive to provide the views and perceptions of these former Muslims.

##### **How Islam failed me by Amil Imani** <sup>48</sup>

My name is Amil Imani<sup>49</sup>, and I am a former Muslim from Iran. I am often asked why I left Islam and how did it happen. Looking back, I see no particular time or event that suddenly severed my link with Islam. . . . Being born in a Muslim family in Iran, I was literally enveloped by Islam and everything Islamic. Many questions unavoidably kept popping in my mind, and I tried to find answers to them. More often than not, the answers I found tended to repel rather than attract me to Islam. I never fully embraced Islam. I didn't leave Islam. Islam simply failed to take me.

---

<sup>48</sup> <http://freethoughtnation.com/contributing-writers/79-amil-imani/768-how-islam-failed-me.html>

<sup>49</sup> Iranian ex-Muslim activist Amil Imani has his own website at *AmilImani.com*, as well as *FreeAmericanPress.com*. Imani writes hard-hitting exposes of Islamic doctrines and history, especially as concerns his beloved native land of Persia. The author of *Obama Meets Ahmadinejad* and *Operation Persian Gulf*, Imani is also a dedicated American patriot and Constitutionalist, having lived in the United States since 1979, the same year his country was taken over by Islamic fundamentalists. Imani works with many other Iranian activists and longs for the day when his homeland can be free.

### Going to the source: The Quran

Muslims contend that their faith is squarely based on the Quran and all other Islamic dogma should conform to the teaching of the Quran. They also claim that the Quran is a literal word of Allah and consider Allah the one and only creator of the entire universe. According to the Quran itself, Allah created the universe by one word of his mouth, in Arabic *kon va yakoon*—"be and became." These claims made my task somewhat simpler. My search was narrowed, and I focused myself fully on the Quran, aiming to understand it to the best of my ability, striving to find out what exactly Allah's words were.

Although I am not Arab, I know enough Arabic to go directly to the book of Allah and study it word by word. As I spent endless days studying the Quran, instead of becoming enlightened, I found myself more and more confused and bewildered. At that time, I ended up with the conviction that the Quran may indeed be the handiwork of Allah, as Muslims believe. But, in reality it is nothing more than a smallish book consisting of a collection of confusing verbiage, contradictory phrases and even outright errors of facts that purportedly the illiterate Muhammed authored over the course of some 20 years in a piecemeal fashion. I am certain that presenting the Quran for evaluation to a body of 100 of the greatest and most impartial scholars, fully versed in Arabic, will result in a verdict similar to my own conclusion.

### As Quranic scholar Gerd-R. Puin says:

The Koran claims for itself that it is "mubeen," or clear. But if you look at it, you will notice that every fifth sentence or so simply doesn't make sense. Many Muslims and Orientalists will tell you otherwise, of course, but the fact is that a fifth of the Koranic text is just incomprehensible.

Moreover, the Quran is full of what could be called "hate speech" against non-Muslims. As summarized by Dr. Moorthy Muthuswamy:

"About sixty-one percent of the contents of the Koran are found to speak ill of the unbelievers or call for their violent conquest; at best only 2.6 percent of the verses of the Koran are noted to show

goodwill toward humanity. About seventy-five percent of Muhammad's biography (Sira) consists of jihad waged on unbelievers.”

As an ethical and loving person, I just could not hate those billions of non-believing human beings, as required by holy writ.

*"About sixty-one percent of the contents of the Koran are found to speak ill of the unbelievers or call for their violent conquest."*

### **No Sharia Law in America!**

The 21st century presents great challenges and opportunities that demand new ways of thinking and behaving. The doctrine of Islam may have been appropriate for the desert dwellers of some 1,400 years ago, the people Muslims themselves stigmatize as "The Ignorant." However, Islam today is dysfunctional, to say the least. As a matter of fact, Islam went astray from the very beginning and inflicted a great deal of suffering on both its followers and those who resisted its advance.

Life is precious. It is to be protected, nurtured and celebrated. Mankind is moving, perhaps at a glacier pace, toward reconciliation and ever-expanding inclusiveness, without any group or ideology imposing itself on others. Any attempt against this trend of "unity in diversity" is doomed to failure, as exemplified by the demise of fascism and communism.

The Islamic "charter," the Quran, in many parts preaches discrimination, death and imposition of its dogma on everyone. The political system of Islam, just like fascism and communism, is likewise a dysfunctional ideology that needs to be abandoned. Humanity has matured considerably since the time of Muhammad. In order to continue its forward march, mankind must follow a roadmap appropriate for its age and state of development. It is foolish to insist that a book composed nearly a millennium and a half ago must serve as the one and only guide for humanity today.

*“It is foolish to insist that a book composed nearly a millennium and a half ago must serve as the one and only guide for humanity today.”*

### **Islam as slavery.**

Islam is a slaveholder religion. It feels that it owns you; it condemns you as an apostate to be beheaded if you dare to leave its chains. Islam demands submission, which is the meaning of its name, and Muslims happily call themselves "slaves of Allah." In this regard, Islam also has a long history of actual slavery, justified by its texts. Non-Muslims, by contrast, respect the individual as a *free* human being and support one's inalienable right to believe whatever one wants to believe—even if it is a *non-belief*. If one still wishes to wrap oneself in this suffocating security blanket—Islam—then, I ask, please keep it to yourself and refrain from forcing it on others.

End of Amil Imani article.

The following dissident of Islam and strong proponent for gaining back the freedoms of the Persian people is Ahreeman X. His article posted on the website that hosts the Iran Politics Club (IPB) is provided for readers to assess his discontent with the Islamic religion.

### **Ahreeman X Founder of the IRAN POLITICS CLUB <sup>50</sup>**

*“Liberalism is a weak immune system which invites the Virus of Islamism to enter and destroy a healthy and civilized, democratic social body!”-Ahreeman X*

I am known as Ahreeman X, Dr. X, AX, X Factor, X, Watcher in the woods, Gorg Ali The Exiled Wolf, Sandy Claws, Ahreeman Persian, Ahreeman Mirza Qajar, Nurollah X and more! The best way to know me, is to read my various articles and books in IPC (Iran Politics Club). You can surf around and view my various graphic designs, cartoons, animations, poetry, writings and books in IPC.

---

<sup>50</sup> <http://iranpoliticsclub.net/photos/AX-university1/index.htm>

I started the study of history, philosophy and politics by age 10. I have been political since age 11, yet I have been politically active since 1979. Since then, I have been a part of Iranian Resistance and Opposition. Throughout these years, I had the pleasure of working with a number of great patriots of Iran from different sides of the Iranian political spectrum.

I work with anyone who picks up a pen or a gun to fight against the AIOG (Arabo-Islamic Occupational Government) which has been illegally occupying our nation since 1979.

On March 30, 2000, I have found IPC. Since then, I had the pleasure to work with some of the greatest minds of Iran. IPC Operation members, IPC Club members, IPC Readers are some of the brightest and most devoted people which I have ever met in my life. Together, we helped IPC to bloom and grow. Throughout the years, Hezbollah and IRI (Islamic Republic of Iran) agents, have done their best to sabotage the IPC Website and IPC Networks, both inside and outside Iran. They have managed to finally get the first IPC Club (Yahoo) and the first IPC Website (AOL) off the air; therefore, the only logical action, was for us to create the new IPC Club and Website on our own independent server. The present club and website are the second IPC Club and Website.

Iran Politics Club supports the fight to establish Freedom, Secularism, Federalism, Human Rights and Democracy in Iran. The best method to achieve this task, is to commit to a "Political Revolution" by primarily, providing facilities for a "Social Revolution" by the means of a "Cultural Revolution" via the tool of a "Moral Revolution".

Our youth is bombarded with Arabtoxication in Inxile and Westoxication in Exile! We need to revive the Persianhood amongst our youth. To achieve a successful "Moral Revolution", we need to draft a program for mass education of the Iranian Youth. We need to educate the new generation and enlighten them about their Iranian Roots, Culture, Traditions, Celebrations, History and Philosophy.

Iran has been invaded, occupied and raped by Islam in two separate occasions, first in 651 AD when Mohammedan Goons and their murdering saints (Omar, Ali, Hassan, Hussein, etc.) killed our fathers, raped our mothers, enslaved our brothers and shipped our sisters to Mecca as concubines. The second time was on 1979, when Mullahs and Muslim, destroyed our nation and reduced our progressive nation to an Islamist terrorist state! 1979 is the second Arabo-Islamic Invasion-Occupation of Iran. Since 1979 The AIOG and the Islamic Regime have done their best to destroy anything Iranian and to promote everything Arabo-Islamic!

Today, our culture and existence as Iranians are under the Islamic Boots! Your children in Exile are forgetting their culture and cannot even speak Persian! Your children in Inxile have turned to half-breed abominations, strangers to their own Iranian culture! They have no clue about Cyrus, Darius, Xerxes, Shapour, Rostam Farokhzad, Babak, Yaqub, Nadir, Reza Khan or Persianhood; yet they worship Arab Murderers such as Ali, Hassan, Hussein and Imam Reza!

Islamic Republic of Iran has turned our nation to a Graveyard of minds and creativity! Brains of Iran, are all escaped to the west and thanks to them, the western powers, specifically United States of America are blooming in fields of technology, medicine, aerospace, nuclear science and business. These Iranians could have served their own nation, but how can they serve their own nation when the Islamic Theocratic Beast is in power and chokes the creativity and lifeline out of them? How can they serve under a Theocratic Dictatorship? How can they serve as slaves to Islam?

Today, we are fighting for the survival of our culture, traditions, race, identity and existence as a nation. Today, the question is Iran or Islam? You can choose between this or that but you can't have both! You cannot have your candy and eat it too! So as Persians, you must decide between Iran or Islam?

We are in need of a Cultural Revolution and a Moral Revolution. The best way to do this task, is by drafting the technology and power of Internet to transfer our message to Iranians and Friends of Iran, globally. The best way to do this task is to mass educate the new Iranian Generation inside and outside Iran to their own historical and

cultural truth. The best way to do this task is to mass inform the world about what is really going on in Iran!

As Iranian Nationalists, we refuse to surrender and simply die out and give in to the Islamic Occupational Regime of Mullahs. This is where IPC Website comes in.

The second and new IPC Website will act as a general encyclopedia about Iran. This encyclopedia will mass educate the Iranian future generation about their own roots and guarantees the survival of us, as a nation. The new IPC Website shall be the largest Iranian Website on Internet, but not just large, yet with a crucial mission. The mission to save our culture. We are fighting for survival of our culture. An 8000 years old Culture, the great Persian Culture is under the blade of Islam and Islamists' boots! We are here to fight for the survival of our nation. Leading this battle, will be the great historians, philosophers, scientists, artists, poets and authors of IPC.

This fight is the "most Noble" of all battles, the fight for survival of one's culture. In the past, we have refused to go commercial or accept donations, and we wanted to stay clean of the mob accusations of going commercial; however, today, we have decided to finally accept advertisements, affiliates and donations, simply because the revenue can make us stronger.

We must support the cause by all means possible, so we shall encourage "All" to support us in any which way they can. To support IPC is to support the future of your children as Iranians. It is your national duty as Iranians and human duty as global citizens to support IPC and take a stand against Islam.

Since 1979, I have devoted my time, my fortune and my life for the cause. There have been a number of physical combats and assassination attempts on my life as well. Some comrades, call me a Renaissance man and a MultiTasker, but I am only a preacher in a long line of preachers who risked everything to transform the knowledge and the true history, from generation to generation. My master, Dr. Kourosch Aryamanesh, my GodFather, Amir Abbas

Hoveyda and many other dear comrades have been assassinated and murdered by the AIOG.

They gave their lives so Iran could live. Now it is our turn to carry the torch. When the time comes, we will hand the torch to others to carry on. This is how the true Iranian History and Culture will survive, from one generation to another. Together, nothing can stop us. Together, we shall defeat the Islamic Occupying Beast, which has been occupying our nation for decades!

On 1979, we mourned the Death of Iran. Today, I am asking you to help me, to help us, to help yourselves, so one day soon, we can celebrate the Re-Birth of Iran! Help us to help you to help your children. True Iranians will live, love and die as Iranians.

Think about it, when you donate, advertise and affiliate with other commercial sites, you are basically supporting the lifestyle of a fat-bellied Iranian webmaster, his luxury house, luxury automobile, champagne, caviar, Chelo Kabob and ....., but when you support IPC, you support the fight to establish Freedom, Secularism, Federalism, Human Rights and Democracy in Iran. When you support IPC, you support Iranian Resistance and "All" Iranian Resistance to tyranny, because IPC advertises, promotes and supports "All" Iranian Opposition political parties and organizations of Iran. When you support IPC, you support The Opposition to tyranny. When you support IPC, you support the survival of Iran's culture, heritage, traditions, history, celebrations and "Persianhood". Westoxication outside Iran, promotes Westernization and Arabtoxication inside Iran promotes Arabo-Islamization. IPC promotes Iranization, Persianhood and keeps our culture alive.

West looks out for west and AIOG looks out for Arabo\_Muslim, but who looks out for your children? When you support IPC, you support the future of your children to live as proud Iranians.

Islam has brought a present to Iran: "Culture of Death"! Help us bring back the present of "Life" to Iran! Iranian culture is not about mourning, crying, and self-mutilation for the Arab Prophet and his 12 Imams, throughout the year! Iranian Culture is about laughter, happiness, music, dance, celebration, life, warmth and love! Help us



to inform the uninformed. Help us to return "Love" back to Iran. Help us to help you.

Pure Persian Pride

AX

Dear reader, the above articles were presented intact to have you understand the passion and commitment of a people who have been dispossessed of their freedoms. They desire to live without the dictatorship of a theocratic government that has as its objective the unification of all people as defined in the Qur'an and implemented with Sharia law. Antiquated scripture must be replaced with a constitution written by and for the people.

The following article written by Dr. Parvin Darabi<sup>51</sup> is provided to give people around the world the thoughts of a Shiite Muslim woman so that a true prospective of the injustices of the Qur'an and Sharia law are clearly understood.

Her book titled "Rage Against the Veil, the Courageous Life and Death of an Islamic Dissident" describes what it was like to grow up as Moslem girls and become accomplished feminists in an Islamic patriarchal society. She has lectured and been a guest speaker at Iranian, United States, and international organizations. Her objective has been to inform people in general and the Western society in particular on the horrors of blindly following religious tenets and injustices done to women living under the Islamic laws.

---

<sup>51</sup> Dr. Parvin Darabi was born in Tehran Iran on September 16, 1941. She studied at Calif. State University Northridge, University of Southern California and Pepperdine University, and California Coast University. She worked as an electronic systems engineer, program manager, company president, and engineering consultant until 1994. From 1985-1990 she owned and operated her own Company PT enterprises, in Mountain View, California where we developed the most sensitive Radar Detector presently on the German Naval Vessels active in NATO.

**Qur'an Should be Rewritten or Reread? Neither.**

by Dr. Parvin Darabi

As a Shiite Muslim born and raised in Iran now living freely in America, I read the article *Feminists Reread the Qur'an*, by Anjuman Ali, in the November issue, with a lot of interest. It is commendable that some American women raised under other religions are trying to reread and reinterpret Qur'an so that they may be able to enjoy the freedoms bestowed upon us by the American bill of rights, as newly converted Muslim women. However, the notion that for over 1400 years, Qur'an has been misinterpreted by male scholars to be anti-woman is troublesome to me. Are these fine ladies saying that all these men who read, interpreted and preached the Qur'an (Islam Holy Book), the Sharia (Islamic Laws), the Sunna (the traditions of the Prophet Muhammad) for centuries were all wrong and these few women now have the answers for all those poor women living under the Islamic Laws? I find that highly unlikely.

Just look at the recent events in the Islamic world, a movie is made about the actual life of a typical Muslim woman and the movie maker is shot to death because he, Van Gogh, had insulted Islam and the woman who told the story for the movie, the fact that it was true was irrelevant. Ayaan Hirsi Ali, scared to death for her life had to flee the Netherlands. A bunch of cartoons are published in a Danish paper and Muslims in London, Pakistan and other Islamic capitals protest, carrying signs stating that if anyone insults Islam he or she will be killed. A father in Canada kills his sixteen year old daughter because she refuses to wear the Islamic tent (hijab). Another father in Sweden kills his daughter because she wanted to marry a man of her choice and not of her father's. A teacher allows her students to name a teddy bear Mohammed and has to flee for her life. A woman in Saudi Arabia is ganged raped which gets her 200 lashes and six months in prison. Another woman in Saudi Arabia watches a program on television alone and because the person on the television happened to be a man. This leads to her husband divorcing her on the grounds that she was alone with a man. The man was on the television screen but the Saudi religious court agrees that she had broken Islamic law. A woman must only watch television with a male family member around.

In the article Ingrid Matteson refers to the laws of Islamic justice where two women are needed to have witnessed a crime or a contract whereas one man is enough to be counted in a court of law. However, she does not state that in the Islamic countries where the Sharia is the law of the land in order to prove rape a woman must have as witness four just men or three just men and two just women who would testify to the actual crime of rape. That is why it is so difficult for women in the Islamic courts to prove rape and receive justice. I don't know of any rapist who would rape a woman in front of four just men or three just men and two just women.

Also according to the Sharia laws the retribution or blood money for a man is equal to the market value of 100 camels or two hundred cows and for women and non-Muslim men is half as much or 50 camels or 100 cows. Women cannot initiate divorce or get custody of their children even if their husbands die. Men, however; can divorce their wives without their knowledge and have to support them for a period of 100 days to make sure that they were not pregnant at the time of divorce.

I suppose it is easy for women such as Karen Armstrong, Amina Wadud, Ingrid Matteson and others who have been born and raised in a free country, where as children and adults they could make choices, to defend Islam and want to reread and reinterpret the book. After all they have no worries, the Western constitutions and the American bill of rights protects their rights even as Muslims. I would like to see Amina Wadud, Ingrid Matteson, Laleh Bakhtiar and their likes to go to Saudi Arabia or Iran and try to tell those Islamic scholars that they have misinterpreted Islam for more than 1400 years and see how long they can keep their heads on their shoulders. Frankly their research is more needed in Saudi Arabia than in the United States of America.

The inequality of the sexes in Islam is quite obvious by the covering of women and not the men. If babies, boys and girls are born the same without any clothing then why all of a sudden must a girl at age seven be covered from head to toe, be denied the pleasure of bathing in a lake, having her hair blown in the wind or feel the warmth of the

sun on her skin? When a woman such as Amina Wadud places the Islamic tent on herself it states that she believes that she is nothing but a sex object for her male counterparts and only the seclusion of the tent allows her to function as a human being. The hijab or the Islamic tent for women came about due to the prophet's lust for women. It is well known in the Islamic world that the prophet had his many wives to live in different rooms in the same house. When men came to visit they sometime flirted with his wives. Unhappy with this situation he then ordered the women behind a curtain. Coincidentally it was at this time that the revelation Nur was given to him which by the way states that women must cover their bosom and lower their eyes and never look at a man's eyes. Anyway what is wrong with beauty? A woman without a tent with makeup is a lot more interesting to look at and listen to than a woman wrapped in a black shroud such as the one on Amina Wadud's picture. In all honesty she looks scary.

The picture of Amina Wadud reminded me of the Islamic head mistress, named Kobra Khanoum, I had as a child going to the religious school instead of preschool. She was so wrapped up in her quest to achieve a stake in Islamic heaven than she did not understand that her pupils were young children more interested in discovering the world they had been born into than the afterlife she was trying to pursue. Now I understand why I used to run away from the school after one hour of her class. My religious teacher was just like the picture of Amina Wadud, a stern woman with a purpose, cold as ice. She always carried a stick under her hijab and lashed us if we laughed or giggled. As Ayatollah Khomeini stated following the establishment of the government of God in Iran, "there is no joy in Islam." Like my teacher, Kobra Khanoum, there is also no joy or emotion in Amina Wadud's picture either. As I remember, Kobra Khanoum was always wrapped in black from head to toe, always reading the Qur'an and preaching Islam and the joy of afterlife in a heaven full of fruit and flowers, wine running in its rivers and where men are given 72 virgins. We were never told what women got when they went to heaven. Later I discovered that according to the Prophet Muhammad, a majority of women never make it to the Islamic heaven (I was standing on the edge of the fire (hell) and the majority of the people going in were women). After all why should they? Why in the hell would a woman want to go to heaven after a life of

sharing her husband with three other women permanently (and under Shiite Islam with as many on a temporary basis) and witness the orgy of her husband with 72 virgins.

We can also discover the inequality of women in Islam from the relationship the prophet had with his many wives, the youngest only being 6 years of age when they married (he was around 54 and according to Muslims he did not consummate his marriage to her until she was 9 years old)!

In Qur'an Allah meddles in the marital problems of the prophet and his wives 17 times and each time Allah sides with the Prophet.

According to Ali Dashti, in his book, thirty three years, when the prophet's wives complained that he had not been just with them and was spending too much time with his newest wife, apparently Allah came to his rescue and sent the following revelation.

Qur'an 66:5 states "May be, his lord, if he divorces you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins."

Now I am asking all these fine female Islamic scholars to tell me why a fair and balanced Allah would say such a thing to a man, any man, that is to tell his wives to either shut up or I will tell him to divorce you and get better wives. Where is justice for the women in this revelation?

In Islam the law allows men to have as many as four wives at the same time, however, for some reason unknown to all Muslims Allah sent the following revelation which basically states that this law does not apply to the prophet himself. However, there is no explanation why the law did not apply to him. There is no such thing as signing statements we are so accustomed to recently with this revelation either.

*Sura 33:50. Prophet! surely We have made lawful to you your wives whom you have given their dowries, and those*

*whom your right hand possesses (slaved women, booty of the war) out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and any other believing woman if she gave herself to the Prophet, if the Prophet desired to marry her—specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful.*

(Author Note: This sura is stated by the We Party and not Allah.)

I would like to ask all these Muslim converts named in this article to explain to me why they find nothing wrong with this revelation? How can this be justice? This is in the Qur'an and is considered the word of Allah and has nothing to do with tradition or patriarchy as stated by the women in this article so unconvincingly try to explain.

If would have been quite beneficial if Ms. Ingrid Matteson would give us a reference to the revelations which backs her statement, "The Qur'an recognizes women's autonomy, individuality, spiritual equality." The only equality for women in Qur'an is the submission to the tenants of Islam and that is about it. A woman must pray, fast, give alms and worship Allah just like a man. Nevertheless, that does not give her equality in other aspects of life such as economics, education, inheritance, custody and the right to choose whom to marry or to get a divorce.

I almost, fell out of my chair laughing when I read how Laleh Bakhtiar interpreted the Arabic word "zaraba" or as she says it "daraba" meaning to beat to the meaning of "to go away." She should have explained the entire revelation and not just the one word.

*Sura 4:34 states. Men are the maintainers of women because Allah has made some of them to excel others and because*

*they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.*

What this revelation says is that men are superior to women and because they provide for, and spend their property on them. Because they do these things, they have the right to have obedient wives. And if these wives did not obey then a man must scold them first and then separate them in their bedrooms and finally beat them. It should be noted that there is no statement in this revelation stating that if a woman provides for her husband then he must be obedient to her. The issue in marriage should be that of a partnership between men and women and not the relationship of master and slave.

Life after all is a journey where we as free human beings men and women both, have the right to make choices. Amina Wadud, Ingrid Matteson, Laleh Bakhtiar have been free to make their own life choices. Tragically, my sister, Dr. Homa Darabi, a well known pediatrician, child and adolescence psychiatrist did not have the same right in the Islamic Republic of Iran and that is why she self-immolated on a public square in Tehran on February 21, 1994 dying age 54 to protest the oppressive treatment of women living under the Sharia. Her ordeal is recounted in *Rage Against the Veil*, Prometheus Books, 1999.

In conclusion I wish these women luck in their plight as they strive to reinterpret Qur'an so they can have some rights in their lives as Muslim women. But actually it is not very beneficial for us as liberated women living in the free world to defend Islam and Qur'an while millions of our sisters in these Islamic countries are living under slave-like conditions. We must have a dialogue with the rulers of these nations. We have to make our foreign aid to these nations conditional upon their government's activities toward liberation of their laws regarding their women. We can't accept the preposterous excuse Karen Armstrong gives for the many wives of Mohammed.

"why should God not give his Prophet a few privileges?" So in her opinion women are nothing but sexual privileges.

The only way to modernize Islam is to rewrite the Qur'an and not to reread the Qur'an. And that would cause another Islamic turbulence like the publication of the Danish cartoons and some innocent and ignorant people will die. The best way for Muslims, men and women to bring equality and justice to their lives is by separating mosque and state. Muslim families can worship Muhammad and Allah privately to safe guard their place in the Islamic heaven rather than forcing all of us born into a Muslim family to live by the Qur'an, Sharia and the Sunna. And women running around wearing a tent are scary people because we never know what they are hiding under their tent. It could be a stick, a gun or a bomb, or there may not even be a woman under the tent; it could very well be a man.

Dr. Parvin Darabi, April 7, 2008

It is apparent that the conclusion by Dr. Parvin Darabi is in total agreement with this author's recommendation that the Qur'an is in dire need of being revised. In chapter 3.3 this author has provided a small sample of the many suras that are the source of discontent by advocating bigotry, hatred, violence, and the killing of innocent people who do not worship Allah.

A former Muslim from Iran, Amil Imani's article presented above indicts Islam as a slaveholder religion. He feels that it owns you; it condemns you as an apostate to be beheaded if you dare to leave its chains. Amil is correct when he said Islam demands submission, which is the meaning of its name. Surprisingly, Muslims happily call themselves "slaves of Allah." Non-Muslims, by contrast, respect the individual as a *free* human being and support one's inalienable right to believe whatever one wants to believe—even if it is a *non-belief*. Amil appeals to those who still wishes to wrap oneself in the suffocating security blanket of Islam to please keep it to yourself and refrain from forcing it on others.

However, a greater indictment has been penned by Ahreeman X, Founder of the Iran Politics Club. He wrote, "We are in need of a Cultural Revolution and a Moral Revolution. The best way to do this



task, is by drafting the technology and power of Internet to transfer our message to Iranians and Friends of Iran, globally. The best way to do this task is to mass educate the new Iranian Generation inside and outside Iran to their own historical and cultural truth. The best way to do this task is to mass inform the world about what is really going on in Iran!"

Ahreeman makes a strong appeal to all of us by stating, "Islam has brought a present to Iran: "Culture of Death"! Help us bring back the present of "Life" to Iran! Iranian culture is not about mourning, crying, and self-mutilation for the Arab Prophet and his 12 Imams, throughout the year! Iranian Culture is about laughter, happiness, music, dance, celebration, life, warmth and love! Help us to inform the uninformed. Help us to return "Love" back to Iran. Help us to help you."

Dr. Parvin Darabi had made two very perceptive assertions. She stated, "The only way to modernize Islam is to rewrite the Qur'an and not to reread the Qur'an." Her other perceptive contention was that, "The best way for Muslims, men and women to bring equality and justice to their lives is by separating mosque and state." It is clear that to merge the dogma of theology with logical reasoning can defeat the attainment of true justice. One remains unchangeable in its acceptance of fundamentalist beliefs while the other will take into account the nuances of each case based upon evidence and reasoning of the facts. The conclusions presented in this book agrees with Dr. Darabi that the Qur'an must be revised and that the union of mosque and state must be separated to truly dispense justice.

With all of the bigotry and violence by Muslim extremists, the discontent by protesters swells into revolution but the source of the problem appears to be overlooked. Dr. Sigmund Freud, founder of psychoanalysis, has stated that "one must define the problem before one can solve the problem." The problem with Islam as defined by former Muslims above and clearly substantiated in this book, is that the Qur'an is the root and source of protester discontent and violence by Muslim extremists. Sharia law has been developed by the RRAs of the theocratic Islamic nation to implement the Qur'an and the Sunnah is used to extoll the habits and sayings of a prophet who has

spread the tenets of Islam through force and intimidation rather than love for our sisters and brothers.

The solution to the problem is that the Qur'an must be revised by perceptive, loving, and courageous Islamic leaders. This solution also applies to religious leaders of the Judaic and Christian religions; they all must work together to unify the belief in one-universal God by revising their Holy Scriptures. Most importantly, their scriptures must endorse God's last and greatest command given to mankind – love one another – it is the Word of God. Several recommendations to achieve these objectives are provided in the last chapter. If religious leaders, representatives of God, fail to meet this challenge, then the people must do so by any means to preserve their spiritual heritage and bring sanity into our world.

## **5.0 Judaic and Christian Abominations**

In chapter 3.3 a number of suras were presented that showed the Qur'an has revelations from the prophet Muhammad that incite bigotry, hatred, violence, and the killing of those people who do not believe in Allah. However, the scriptures of the Judaic and Christian religions are not immune to abominations that cause their followers to commit atrocities against people who do not subscribe to the dogma they advocate.

During the Middle Ages, from about 500 to 1500 CE, the Catholic Church spread its influence in Europe and suppressed the expression of free thought in the arts, sciences and philosophy. Any threat or challenge to the tenets of Holy Scripture was treated severely as heresy with the application of torture and, in many cases, death of the alleged heretic was a likely outcome.

The confrontation between science and religion is a natural consequence of man's search to know truth and define his place in the universe. The scientific approach is based on facts that allow man to use deductive logic and reasoning powers to control his external world. The religious approach is based on spiritual revelations that tell man how to conduct a moral life in conformance with God-given beliefs.

Men have accumulated knowledge through the practical application of the three R's (reading, writing and arithmetic), and through them, people have excelled in the arts and sciences. In contrast, the spread of spiritual indoctrination by the Judaic, Christian, and Islamic religions has occurred by the application of intimidation and coercion. The abuse of power by religious and political leaders has

produced many conflicts during the Middle Ages. These abuses have resulted in the deaths of millions of innocent people.

### 5.1 *The Evils of Judaism*

The evil that exists with both the Torah and the Qur'an is that religious men use God to commit the murder of men, women, and children to accommodate their desires for power and control over others.

#### 5.1.1 **God is Used to Commit Murder.**

In the historical novel, *Future of God Amen*, it was revealed that Abraham was promised by God in Genesis 15:18 and 17:8 all the land of Canaan from the river of Egypt to the great river Euphrates for an everlasting possession. Here, God is explicit in promising Abraham a portion of territory for the people who would later be led out of Egypt by Moses. The Hebrew have used God to conquer the land of Canaan, but a clear distinction concerning Muslims is that the Qur'an does not have God specify the lands to become part of an Islamic nation. Instead, it is the religious Muslim leaders that have used the Qur'an to conquer all lands with the belief they have the only true religion and they are responsible to have all people conform to their God Allah and the revelations of Muhammad, the Messenger of God.

In Deuteronomy, Moses reveals his authorized mission by God to take the lives, land and riches of another people.

**Deuteronomy 2:32-36.** (31) *And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.* (32) *The Sihon came out against us, he and all his people, to fight at Ja'haz.* (33) *And the Lord our God delivered him before us; and we smote him, and his sons, and all his people.* (34) *And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:* (35) *Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.* (36) *From Ar'o-er, which is by the brink of the river Arnon,*

*and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the Lord our God delivered all unto us.*

The power of religion to give leaders the authority to kill others is a common occurrence, and just as the Muslims kill their own people as Sunnis fight Shiites, so has Moses committed an egregious act of invading their land, killing thousands of men, women and children, and taking their wealth. But as with Sunnites killing Shiites, Moses also kills his own people who prayed to a golden idol.

### 5.1.2 The Impulsive Sin of Moses

Evidence of Moses's impulsive nature is displayed by the order he gave to the children of Levi that caused them to kill about three thousand men (Exodus 32:25-28). This sinful act occurred shortly after his Lord announced the Ten Commandments, after Moses wrote the words of his Lord in the *Book of the Covenant* and recited it to his people, and after he communed with his Lord for forty days and nights. The scene of his people dancing and singing around a molten golden calf enraged Moses's anger to give an order to kill three thousand men.

Moses had had the benefit of communing directly with God, writing and reciting his commandments, and yet he violated one of God's prime commands, "Thou shalt not kill." This was one of the *first* commands his Lord gave when he established his covenant with Noah:

*Whoso sheddeth man's blood, by man shall his blood be shed:  
for in the image of God made He man. (Genesis 9:6)*

The act of killing three thousand men was not committed in response to retribution for their killing other people; the blood of man had not been shed by any of the murdered men. In Exodus 32:27, Moses implicates God as the source of the bloodletting, stating, "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every

man his brother, and every man his companion, and every man his neighbor.”

Did Moses or God order this most grievous act? The statement by Moses that the command came from God must be a lie. Would God defy his own command, “Thou shalt not kill,” when the shedding of another man’s blood did not occur? To violate His own command would compromise His integrity and honor as God.

### 5.1.3 Abominations in Judaic Scripture

This author has shared abominable suras that advocate bigotry, hatred, violence, and killing in the Qur’an. But there are verses in the Bible that would also provoke shame and embarrassment for followers of the Judaic and Christian religions. Below are small samples of actual verses in the Bible that incite fear, bigotry, hate, violence, and the killing of people who worship other gods.

**Exodus 23:24.** *Thou shall not bow down to their gods, nor serve them; nor do after their works: but thou shall utterly overthrow them, and quite break down their images.*

The following passage commands Israelites to kill those who worship another god.

**Deuteronomy 13:6-10.** *(6) If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; (7) Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; (8) Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: (9) But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. (10) And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God.*

To summarize, the above passages command the killing of anybody that worships a god that is different from theirs.

**Deuteronomy 13:12-16.** *(12) If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, (13) Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; (14) Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; (15) Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. (16) And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again.*

To summarize, kill all the inhabitants of any city where you find people that worship differently than you. Kill everyone who has religious views that are different from your own.

**Deuteronomy 17:2-7.** *(2) If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, (3) And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; (4) And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel: (5) Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.*

To summarize, kill those who worship other gods. The Israelites used the method of stoning people to death long before the Muslims took up the practice.

## *5.2 The Evils of Christianity*

Over the last century, the Catholic Church has become a more amicable organization that provides for spiritual growth and assists in many worthwhile endeavors to improve intolerable conditions for human beings. However, Islamic extremists, encouraged by the admonitions, warnings, and threats in the Qur'an, continue to behead nonbelievers and those who do not share their Islamic faith. People that are specifically identified in the Qur'an as unacceptable to their Islamic faith are the chosen people, the Jews; also included are Christians who worship three persons incorporated into one God, namely the Father, the Son and the Holy Spirit.

It is not my intention to visit many of the atrocities inflicted on human beings by various religious organizations because of resistance to their established doctrines. This history has been well documented and is available in many books. However, I feel it is incumbent upon me to inform the reader of some of the injustices perpetrated on some of our courageous people. Their efforts have motivated me to reveal what I have learned about the origins of our monotheistic religions. Only a brief set of examples are presented below. These examples should remind us of the good fortune we enjoy because of freedom of expression and religion permitted in the United States of America.

### **5.2.1 Religious Intimidation Is Much Milder Today**

Compared with the intolerance of Christian leaders against ideas that appeared to challenge Christianity, no reprisals was initiated against James Henry Breasted, Ph.D., a highly respected professor of Egyptology and Oriental history when he was invited to give several lectures at the Union Theological Seminary in New York. They were soon published in 1912 by Charles Scribner's Sons under the title *Development of Religion and Thought in Ancient Egypt*. Recognizing that he was speaking before a popular audience committed to specific religious training, he tempered some of his statements.



Although he emphasizes a point of truth in the following statement, he begins with an apologetic beginning, “May I venture . . .” and ends with a question mark.

*May I venture to express the hope that this exposition of religion in the making, during a period of three thousand years, may serve not only as a general survey of the development in the higher life of a great people beginning in the earliest stage of man which we can discern at the present day, but also to emphasize the truth that the process of religion-making has never ceased and that the same forces which shaped religion in ancient Egypt are still operative in our own midst and continue to mold our own religion today?*<sup>52</sup>

In today’s climate of intellectual freedom, you can be certain that Dr. Breasted would have felt confident to end the above statement with an affirmative period.

Within our present century, the above instance of a man who found it socially necessary to be careful not to offend his audience is but a mild example of the intimidation he felt from the religious pressures of society. The possible threat to the professional career and respected position that had taken years to earn was no doubt something he considered as he expressed ideas that would challenge a devout public’s firmly held beliefs. But this example of intimidation is mild compared with that of other original thinkers who would shake the pillars of religious dogma and lose their lives.<sup>53</sup>

### 5.2.2 Burned at the Stake, a Spirit Surfaces

Weston La Barre, author of *The Ghost Dance*, presents a well-documented exposition of the origins of religion. He was motivated to write his book by his indebtedness to his fathers of the flesh and

---

<sup>52</sup> James H. Breasted, *Development of Religion and Thought In Ancient Egypt*, page xix.

<sup>53</sup> Nicholas P. Ginex, *Future of God Amen*, pages 8- 12.

spirit who posed for him the problems of religious fanaticism. More poignant to his motivation was the death of a relative, Jean-Francois Lefebvre Chevalier de La Barre, who was beheaded and burned at the stake by order of the Roman Catholic Church in Abbeville at the age of eighteen, on July 1, 1766.<sup>54</sup> This teenage boy was convicted of marring a crucifix, singing irreverent songs and wearing his hat while a religious procession passed. He was sentenced to have his tongue cut out, his right hand cut off, and be burned at the stake. None other than Voltaire pleaded for leniency; the clergy's leniency amounted to allowing the youth to be decapitated and his body burned.

### 5.2.3 A Former Dominican Friar and His Beliefs

Giordano Bruno, an Italian philosopher and a Dominican friar, was another original thinker who wrote books that were judged by the Inquisition in Naples to be heretical to Catholic doctrines. Born in 1548 and burned at the stake in 1600, he expressed in his book *De l'Infi nito, Universo e Mondi* (On the Infinite Universe and Worlds) that the universe was infinite, that it contained an infinite number of worlds, and that these are all inhabited by intelligent beings and life forms. His system of thought embodied the concept that the infinite universe consists of many other inhabited worlds, existing in matter and spirit, body and soul, and thereby exists as two phases of the same substance.

Bruno's idea of infinite worlds, far reaching in imagination for his time, has come to be accepted by many people today. Our distinguished doctor of astronomy, Carl Sagan, in his book *Cosmos*, explored the likelihood of advanced technical civilizations that could exist in our own galaxy.

Mr. Sagan estimated that there are about 400 billion stars in our Milky Way galaxy. This number, multiplied by the number of planets ecologically suitable for life, was used to arrive at the number of planets within our galaxy that may sustain life. The estimated planets were then reduced by fractions that presented

---

<sup>54</sup> Weston La Barre, *The Ghost Dance*, page vii.

reasons why such life could not be sustained.<sup>55</sup> For our galaxy, he arrived at the number 10 that would sustain life. This number may be further reduced to 1 if civilizations tend to destroy themselves soon after reaching a technological phase. However, with the possibility that some civilizations learn to live with high technology and might extend their lifetimes, that number could increase to 10 million civilizations.

When one considers the fact that there are billions of galaxies with billions of stars, and some galaxies contain stars numbering ten to a hundred times more than our galaxy, the prospect for other intelligent life is more than a possibility. The possibility to experience alien life is remote when one considers that the nearest star within our own galaxy, Alpha Centauri, is 4.3 light years away. Even if we were to reach this star by traveling at 1/10 the speed of light, it would take 43 years to get there.

The above exercise has been provided to give the reader some appreciation for Giordano Bruno's argument that there are indeed an infinite number of worlds and other life forms created by God. Considered a heretical point of view in his time, it can no longer be denied that life in other worlds is no longer a probability.

#### 5.2.4 Religious Domination over Science

Born in Pisa on February 15, 1564, Galileo Galilei became a music scholar. After his studies at the University of Pisa he held his mathematics chair at the age of twenty-five. Highly inventive, some of his contributions to our way of life were the thermometer, compass, a water-lifting machine, improvement of the telescope in 1610, and development of the microscope in 1624.

His use of the telescope led to his supporting the Copernicus argument that the planets revolve about the sun and he published his findings in *Dialogue Concerning the Two Chief World Systems—Ptolemaic and Copernican*. Upon publication in 1632, the book was

---

<sup>55</sup> Carl Sagan, *Cosmos*, pages 299-301.

greeted with praise from every part of the European continent as a literary and philosophical masterpiece.

For this publication, however, Galileo was soon ordered to appear before the Holy Office in Rome, which issued a sentence of condemnation. The Inquisition declared Galileo guilty of heresy and promised mercy only on the condition that he renounce his errors. Galileo begged for mercy, asking his judges to consider his advanced age and take pity on him. His pleas did not forestall his imprisonment. Succumbed by their threats of torture, he declared himself to be firmly convinced of the truth of Ptolemy's system. Publicly kneeling before his tribunal, he declared, "with a sincere heart and unfeigned faith I abjure, curse, and detest the said errors and heresies, and generally every other error and heresy contrary to the . . . Holy Church, and I swear that I will never more in future say or assert anything . . . which may give rise to a similar suspicion of me."

The Inquisition had won. Galileo was sentenced to "the prison of this Holy Office for a period determinable at our pleasure." He was first confined in Rome and then transferred to a friend's house in Siena. Later, he would be allowed to live under house arrest in his own villa outside Florence. Almost totally blind by 1638, he would remain there until his death on January 8, 1642.

The Church in Rome had dealt Catholicism and all of European culture a terrible blow. After Galileo, science and philosophy would lose its Renaissance vibrancy. Although Galileo had been made a martyr, for years later, the division between religion and science intensified. It was now unlikely that these two professions would work together in the search for truth about the universe. For the next few centuries, science continued to be dominated by religion, and the prohibitions of the Middle Ages were extended.

### **5.2.5 From Religious Heretic to Sainthood**

Joan of Arc was born at Domrémy in eastern France on January 6, 1412. At the age of thirteen, she claimed to hear the voices of Saint Michael the Archangel, Saint Catherine, and Saint Margaret. At first, her 'voices' came to her two or three times a week. But by the time

she was eighteen, they visited her daily telling her to go into France to accomplish three objectives: end the siege of Orleans, conduct the Dauphin Charles of Ponthieu to Reims (became King Charles VII) for his crowning, and drive the English from the land.

After being accepted and approved by a Church council headed by the Archbishop of Reims, Joan was allowed to lead the Dauphin's army. In March of 1429, she received approval of the Church scholars at Poitiers and granted titular command of an army, which quickly lifted the siege of Orléans on May 8, 1429. She went on to capture the cities of Jargeau, Meung-sur-Loire, and Beaugency in mid-June and defeated an English army at Patay on June 18. After accepting the surrender of the city of Troyes and other towns, the army escorted Charles to the city of Rheims for his coronation as the King of France on July 17.

The crowned king granted her noble status along with her family on December 29, 1429. However, from this time on, the king no longer valued Joan's advice and guidance. She had always told him that God had given her "a year and a little longer" to accomplish His will but the king seemed to take no notice of it. For almost a year he wasted what time remained to Joan. In frustration she left the court on another campaign only to be captured at the town of Compiègne on May 23, 1430.

As a prisoner of the Burgundians she was treated fairly, but that all changed on November 21, 1430 when she was handed over to the English. She was placed on trial in Rouen by a selected group of pro-English clergy, many of whom nevertheless had to be coerced into voting for a guilty verdict. The English not only wanted to kill Joan but also wanted to discredit King Charles as a false king by having Joan condemned by the Church as a witch and a heretic. To obtain this goal, the English used those Church authorities whom they knew to be favorable to them; the staunchest being Bishop Cauchon.

The fault of bearing false witnesses and creating deceitful accusations against Joan was not totally due to the fanatical efforts of the church; the English were eager to prove that Joan could have defeated them only by using witchcraft. They brought her to trial for

sorcery and heresy (the act of challenging the authority of the Church). The representatives of the Church who tried her believed that God would speak only to priests. They wanted her to deny that she heard voices of saints and to remove the soldiers' or men's clothes that she wore, since this was a violation of Church rules. Joan, always honest and true to her convictions and belief in God, refused to do what they wanted and courageously faced a horrible death as opposed to agreeing to their false accusations.

At the tender age of nineteen, she was convicted and burnt at the stake in Rouen's market square on May 30, 1431. However, shortly after the English were finally driven from Rouen in 1456, another Inquisition review declared her innocent. This review resulted in a ruling that the original trial be declared "null and void." It had been tainted by fraud through use of illegal procedures, intimidation of the defendant and many of the clergy who had taken part in the trial. The Inquisition then revered Joan as a martyr 478 years after her death. She was declared to have attained the blessedness of heaven on April 11, 1909 and eleven years later, she was canonized as a saint on May 16, 1920.

### **5.2.6 The Mutual Benefits between Church and State**

The trial of Joan of Arc reveals that a mutual coexistence of the spiritual and material world, namely, the Church and the Kingdom of England had fostered a conspiracy that led to her death. Powerful rulers have always known that they can benefit from the moral and spiritual values taught by the Church. They know that such values enhance order and harmony within their country. History has shown that efforts to establish harmony and peace with a secular view that denies the existence of God only results in a moral breakdown of a people.<sup>56</sup> A lesson learned has been demonstrated by the Russian people who, to retain their spiritual beliefs and improve morality, attended their churches in greater numbers after the fall of the Iron Curtain.

As both religious and political leaders encourage belief in a religion, they must keep a clear separation between the functions of religion

---

<sup>56</sup> Nicholas P. Ginex, *Future of God Amen*, pages 13-16.

and functions of the state. The trial of Joan of Arc teaches us that justice was overwhelmed by the collusion between Church and State as spiritual fanaticism and politics dominated over truth and reason. This is a lesson yet to be learned by Muslims whose religious leaders enjoy the combination of a theocratic government whereby they control both spiritual and policy decisions over their people.

### 5.2.7 Abominations in Christian Scripture

In chapter 3.0 the reader was introduced to several abominable suras in the Qur'an. Scripture of the Judaic and Christian religions are also not immune to demeaning, excluding, and killing people who do not adhere to their beliefs as revealed in their scriptures. Below are verses from Christian subsidiary documents, that is, verses not from the Gospels of Mark, Matthew, Luke and John, but secondhand writings that defend or support the verses in the Gospels. They may be analogous to the hadiths that make up the Sunnah, which is a supplementary document to the Qur'an.

**Jude 5.** *I will therefore put you in remembrance, thou ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.*

To summarize, Jude reminds us that God destroys those who don't believe in him.

**2 John 1:10.** *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.*

Namely, don't associate with non-Christians. Don't receive them into your house or even exchange greetings with them.

**Romans 16:17-18.** *(17) Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. (18) For they that such serve not out Lord, Jesus Christ, but their own belly; and by good words and fair speeches deceive the*

*hearts of the simple. Shun those who disagree with your religious views.*

To summarize, avoid those who follow another religious doctrine.

**1 John 2:22.** *Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.*

That is, whoever denies “that Jesus is the Christ” is a liar and an anti-Christ.

**1 John 5:19.** *And we know that we are of God, and the whole world lieth in wickedness.*

Namely, Christians are “of God” and all non-Christians are wicked.

**2 John 1:7.** *For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.*

That is, the non-Christian is “a deceiver and an anti-Christ.”

**Hebrews 3:12.** *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*

Namely, anyone who doesn’t share Paul’s beliefs has “an evil heart.”

**Revelations 2:9, 3:9.** *I know thy works and tribulation, and poverty, and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*

That is, false Jews are members of “the synagogue of Satan. The above-mentioned samples from the Bible strengthens the author’s conviction and recommendation that the scriptures of the Judaic, Christian, and Islamic religions are in dire need of being improved upon to teach we are all children of God, even those who believe in God differently or simply follow the Word of God—to *love one another*.



## 6.0 There is Only One Universal God

Upon writing *Future of God Amen*, AMEN, and two other books that document many comments and responses to more than fifty-one articles posted on two Internet forums, titled *Amen and Jesus' Revelation*, and *God, Us, and the Universe*, I was compelled to write *Allah, We, Our and Us*. Seeing the hatred, violence, and killing of people in many countries where there is an effort to subdue governments and have them conform to the beliefs of Islam left this author with an obligation to speak out loudly to all religious leaders and their followers to “stop, look, and listen” for they must work together to unify their belief in God – the creator of all there is.

This author does not pretend to be a prophet or a man of God. It is only a love for all people, whether they are Christians, Jews, Muslims, people who follow other religious faiths, agnostics, or atheists. What this author “sees” is a world gone mad with hate, bigotry, violence, and the killing of innocent people around the world. As a man who has studied the birth of the Judaic, Christian, and Islamic religions that were an outgrowth of the first formal religion of the world, the Egyptian religion, there must be sanity brought to the religious leaders of these religions by having them face the truth and unify their belief in one-universal God.

However, upon seeing night after night the violence and murder of people by extremist religious fanatics, this author is looking at the practical reality that a clash between the Islamic and Western world will be inevitable. Review of the Qur'an reveals a message that it is the only true religion whereby people in all countries are to

eventually be brought under Shariah law, a way of life that prohibits freedom of speech by beheadings and control of morality by stoning.

So how can such an outcome of a Third World War be averted? Do we need to witness millions upon millions of lives killed and our earth polluted with the proliferated blasts of nuclear bombs? Change can be effected by peaceful means or by the radical necessity of war. Unfortunately, religious dogma is so deeply ingrained in the minds of Islamic followers, many with a poor education, that change may only be accomplished by forceful means.

If religious leaders of the Judaic, Christian, and Islamic religions are intelligent and perceptive enough to recognize that they are the cause for the insanity of terrorism existing in our world and that they realize they can be the solution, then there is a possibility in avoiding a Third World War. This takes courage by perceptive religious leaders to loudly proclaim to their followers that we must all learn to love one another; we are all children of God, there is only one God, and that they will fix the problem by unifying the belief in God.

How can religious leaders begin to unify their belief in one-universal God? To start, it is recommended they go back into history and study how God was conceived by mankind. They must learn the truth that the development of God was not an overnight spontaneous occurrence or revelation. It was the outgrowth of thousands of years of man learning to live with his neighbors. *Future of God Amen* outlines the historical development of man's belief in one God. Since it is essential that readers receive a quick overview of man's development of one-universal God, Figure 8 is presented to illustrate how it began and ended with Jesus Christ proclaiming that Amen is, "the first and true witness, the beginning of the creation of God."

The Egyptian religion is the first formal-documented religion that reveals the development of one God. It is this religion that developed the concept of a soul, the belief in a hereafter upon living a righteous life, a Son of God, and finally after thousands of years the Priesthood of Amon wrote, *Amon As the Sole God*.

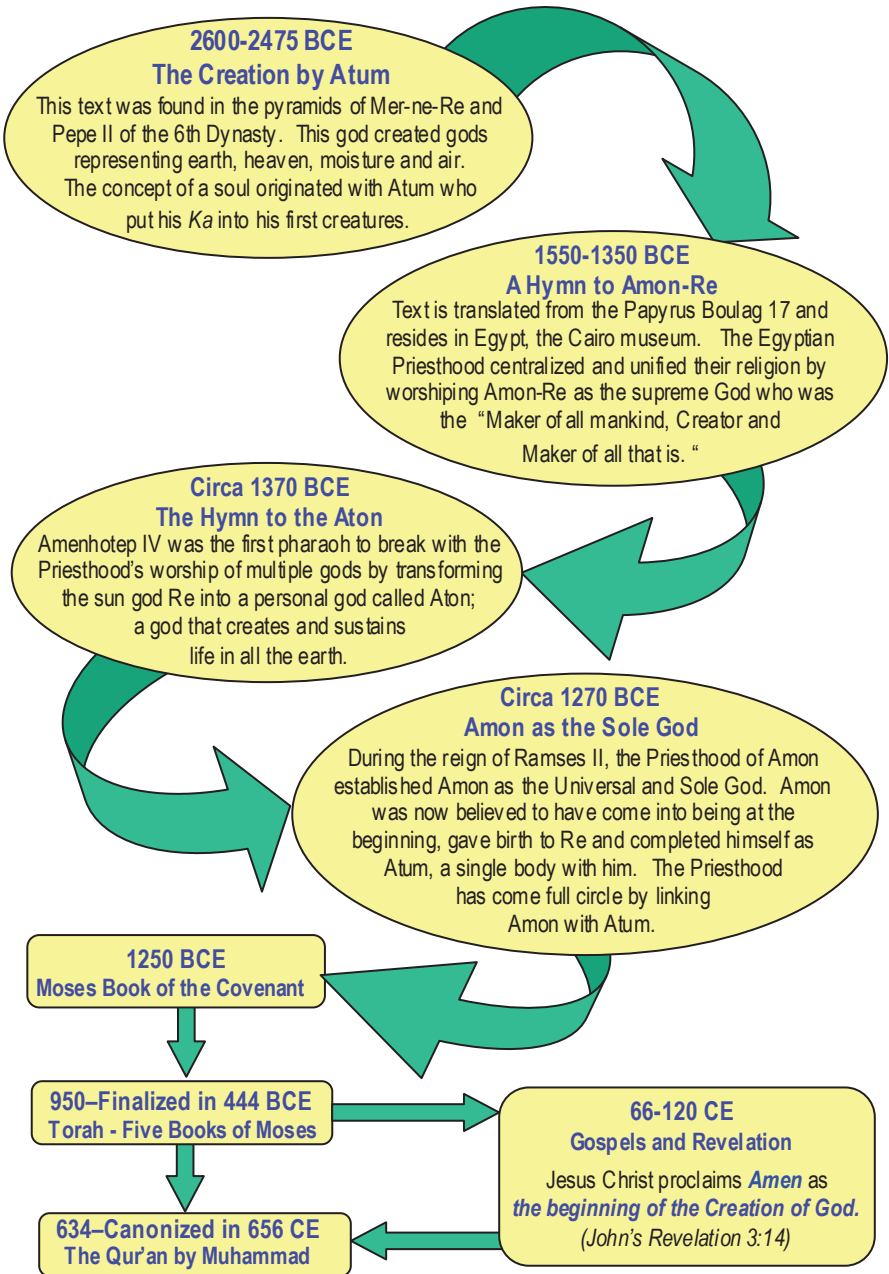


Figure 8. Jesus proclaims Amen as the Beginning of the Creation of God.

The belief in Amen as one universal god was conceived only after several transformations. Referring to Figure 8, the first Egyptian god that created all things, including man and other gods, was Atum. This creator god became Atum-Re associated with the sun god, but this reference changed to Amon-Re as Amon became the principle god of Thebes. The worship of Amon-Re was temporally replaced by the pharaoh Amenhotep IV, who established worship of the first monotheistic god, Aton. This god was still associated with the sun god Re but now took on a more personal form as its rays emanated with hands of life. Upon the death of Amenhotep IV, the Egyptian priesthood reestablished their former worship of Amon-Re. However, not more than two generations later, during the reign of Ramses II, the Priesthood of Amon embraced Amenhotep's belief in one god and wrote the hymn, *Amon as the Sole God*.

This hymn shows that although many transformations occurred in the belief of God, the Egyptian priesthood coalesced Atum with Amon by writing Amon came into being at the beginning, gave birth to Re, and completed himself as Atum, a single body with him. As shown with an excerpt from the 100th stanza of *Amon As the Sole God*, the Egyptian Priesthood of Amon went full circle by linking Amon with Re and Atum in the 200th stanza.

#### **Amon as the Sole God, 100th Stanza**

*The first to come into being in the earliest times.  
Amon, who came into being at the beginning, so that  
his mysterious nature is unknown. No god came into  
being before him; there was no other god with him,  
so that he might tell his form.*

#### **Amon as the Sole God, 200th Stanza**

*Mysterious of form, glistening of appearance, the marvelous  
god of many forms. All (other) gods boast of him, to magnify  
themselves through his beauty, according as he is divine. Re  
is united with his body. He is the great one who is in  
Heliopolis . . .*

*The procreator of the primeval gods, who brought Re to  
birth; he completed himself as Atum, a single body with him.*

*He is the All-Lord, the beginning of that which is. His soul, they say, is that which is in heaven . . .*

*One is Amon, hiding himself from them, concealing himself from the (other) gods, so that his (very) color is unknown. He is far from heaven, he is absent from the underworld, (so that) no gods know his true form. His image is not displayed in writings. No one bears witness to him . . . He is too mysterious that his majesty might be disclosed, he is too great that (men) should ask about him, too powerful that he might be known. Instantly (one) falls in a death of violence at the utterance of his mysterious name, unwittingly or wittingly . . .*

Figure 8 presents four key documents that evolved over thirteen centuries from 2600 to 1270 BCE; they are: *The Creation by Atum*, *A Hymn to Amon-Re*, *The Hymn to the Aton* and *Amon As the Sole God*. An understanding of how the belief in one universal god developed would not be complete without reading significant extracts of these hymns time-lined in Figure 8. For a detailed review of these documents, the reader may refer to the historical novel *Future of God Amen*. However, this author would be remiss if a few lines from *A Hymn to Amon-Re* were omitted from this novel.

#### **Extract from “A Hymn to Amon-Re”**

*The chief one, who made the entire earth . . .  
Jubilation to thee for every foreign country—  
To the height of heaven, to the width of earth,  
To the depth of the Great Green Sea!*

The following excerpts from “A Hymn to Amon-Re” are provided to emphasize Amen as the God of creation.

*Hail to thee, Amon-Re, . . .  
Lord of what is, enduring in all things,  
enduring in all things, . . .  
Lord of eternity, who made everlastingness . . .  
Who made what is below and what is above, . . .  
The chief one who made the entire earth, . . .*

## 6.0 *There is Only One Universal God*

*Thou art the sole one, who made all that is,  
 [The] solitary sole [one], who made what exists . . .  
 Father of the fathers of all the gods,  
 Who raised the heavens and laid down the ground,  
 Who made what is and created what exists; . . .  
 Maker of all mankind, Creator and Maker of all that is . . .*

We note that the Egyptians considered Amon-Re as a universal god and the “Creator and Maker of all that is”:

*The chief one, who made the entire earth . . .  
 Jubilation to thee for every foreign country—  
 Maker of all mankind, Creator and Maker of all that is . . .*

The intent of this brief overview is to reveal that the god Amen is significant to the resolution of the conflicts that persists between Judaic, Christian, and Islamic religious leaders and their followers. Hopefully by introducing the reader to the scope, beauty, and majestic writing of Egyptian scripture, they will gain an appreciation for the perceptions of the Egyptian priesthood to articulate that Amen is the Maker of all mankind, Creator and Maker of all there is.

### 6.1 *Jesus Proclaims a Revelation*

Upon retrospection of the facts and findings presented in the novel *Future of God Amen*, it became obvious that for centuries leaders of the Judaic, Christian, and Islamic religions have ignored, misconstrued, and misinterpreted the meaning of “amen.” For this reason, this author is compelled to clearly present why the misinformation taught by these religious leaders must be eliminated with truth based on facts and findings that cannot be denied.

Knowledge is attained by reading, listening, and learning from the wisest of our elders and teachers. But to be able to discern what is significant and resounds as closely to the truth as possible requires a sensitivity and disposition to compare, scrutinize, and evaluate the information with a sense of honesty. One learns that teachers can be highly intelligent, but due to not receiving all the facts, they may be advocating erroneous information to their pupils. Only after exposure to new information they may find that they were deceived through the ignorance of their teachers. This is the case of many religious

leaders who have not been able, due to their lack of history, or knowingly are unwilling to reveal the true meaning or significance of the words by Jesus Christ. In Revelation 3:14 of the New Testament, Jesus proclaimed Amen as

*“the faithful and true witness, the beginning of  
the creation of God.”*

To understand the significance of Jesus’s words, we need to know what “amen” means or represent. It is amazing that Judaic, Christian, and Islamic worshippers announce “amen” at the end of a prayer, supplication, or giving thanks and praise and even sing “amen.” Yet few of these worshippers know that Amen was the greatest Egyptian God for over two thousand years before the birth of Jesus.

Perhaps we should not fault religious leaders for their ignorance about the past because the hieroglyphic code was broken less than two hundred years ago, and Egyptologists have deciphered what was written on the walls of Egyptian tombs and temples only since the early 1900s. However, there is no excuse for religious leaders to ignore, to misinterpret, or to misconstrue the words of Jesus. Let us review the present definitions of “amen” taught by present religious leaders and then learn where the original use of “amen” occurred.

### **6.2 Is Amen a Word, Jesus, or a Revered God?**

Religious leaders of the three monotheistic religions:-Judaism, Christianity, and Islam,-have not instructed modern man where and how “amen” originated. People announce this holy word at the end of a prayer, supplication, expression of thanks and praise, and act of reverence to the God they worship. Such reverence is demonstrated subconsciously as worshippers sing “Amen, Amen, Amen, Amen, Amen.” However, few people know the word’s origin. Most people are familiar with the definition taught by the monotheistic religions, which is agreement or the proverbial “so be it.” The definition of “amen” in *Webster’s Ninth New Collegiate Dictionary* (copyright 1987) falls far short of the three definitions provided in the *Britannica World Language Dictionary* (Funk and Wagnall’s Standard Edition, 1959 Edition):

*Webster*

Amen—used to express solemn ratification (as of an expression of faith) or hearty approval (as of an assertion).

*Britannica*

amen—*n.* So it is; so be it. 1. The word amen at the end of a prayer or hymn, meaning *so be it*. 2. Any expression of hearty consent or conviction. 3. A concluding act or word; termination.—*vt.*

1. To say amen to; express hearty concurrence in or approval of.
2. To say or write the last word of. *Adv. Obs.* Verily; truly.  
[< Greek, < Hebrew, verily]

*Britannica*

Amen—*n.* Christ, the true and faithful witness. *Revelation 3:14*

*Britannica*

Amen—*n.* In Egyptian mythology, the god of life and procreation represented as having a ram's head; later identified with the sun god, as the supreme deity, and called Amen-Ra. Also spelled Ammon, Amon (and Amun, Amoun, and Imen).

**6.2.1 So be it, Amen and Verily**

The interpretation of “amen” as “so be it” is somewhat wanting because it does not apply in all cases. For example, if we were thanking God for anything that has transpired that gave us happiness, health, or a favorable outcome, to say “so be it” would be out of place because the good fortune has already occurred. “So be it” would be applicable as a supplication for something requested for the future or a prayer that emphasizes the need for God’s help. When one exclaims “amen” as a hearty approval of something, then the connotation “so be it” does not apply. Rather, a thankful acknowledgment to God, by simply announcing his name, Amen, would be more appropriate. “So be it” does not convey thankfulness to God for your good fortune.

In both the Old and the New Testaments of the Bible, we see the use of “amen” to confirm agreement in the truth of what one states to another. In Deuteronomy 27:15-26, Moses admonishes his people



twelve times, ending each admonishment with, “And all the people shall say, Amen.” Some examples are as follows:

“Cursed be he that dishonors his father or mother. And all the people shall say, Amen.”

“Cursed be he that removeth his neighbor’s landmark (boundary mark). And all the people shall say, Amen.”

“Cursed be he that smiteth his neighbor secretly. And all the people shall say, Amen.”

Where “amen” is used at the end of a sentence by Moses, it is very different from the way Jesus uses “verily, verily” at the beginning of each sentence in John’s Gospel. John records Jesus saying “verily, verily” twice in a row twenty-five times - from 1:51 to 21:18 to confirm a conviction, belief, or truth. However, it is clear that “amen” is reserved to indicate more than a conviction or belief but adds a tone of reverence that has never lost its impact consciously or subconsciously in the minds of men. It must be remembered that Moses was brought up and raised in the house of a pharaoh for the first forty years of his life. His exposure to the Egyptian god Amen had to have had an influence on his reverence for this exceptional and renowned god. It therefore appears that the connotation of “amen” as used by Moses is more than just “verily, verily” but adds reverence to an admonishment that is to be regarded as moral and righteous. “And all the people shall say Amen” is to gain compliance for the admonishment or command and not simply agreement.

In accordance with Judaic teachings, “amen” is one of the few words of scripture that is written in its original Hebrew form. Found both in the Old and the New Testaments, it is translated in different ways, depending on the context of the passage in which it is found. This Hebrew “amen” is derived from the root *aman*, which means to be firm or solid in the sense of permanency or faithfulness. Thus by implication, it means to be sure or true. So whenever we see this word “amen” used in scripture, it is affirming what is truth or illustrating something said that is of absolute certainty. However, *amen* translated as *truth* has an even greater meaning as used by Isaiah 65:16:

*That he who blesseth himself in the earth shall bless himself in the God of **truth**; and he that sweareth in the earth shall swear by the God of **truth**; because the former troubles are forgotten, and because they are hid from mine eyes.*

The phrase “God of truth” (amen) signifies not simply agreement or acknowledgment of what is true. It identifies God with the most revered attribute, truth. Here, “amen” is associated with God, an entity that represents truth. We shall see in the following chapter that this attribute of God finds its origination not with the Hebrew people but with the ancient history of the Egyptians.

### 6.2.2 Is Amen Jesus or an Egyptian God?

In Revelation 1:11, Jesus Christ reveals himself to Saint John the Divine and instructs him to write what he sees and hears into a book for seven churches he specifically names. In Revelation 3:13, Jesus states, “He that hath an ear, let him hear what the Spirit saith unto the churches.” Then the most profound statement in the New Testament is presented in Revelation 3:14 where Jesus instructs John to write,

*These things saith the **Amen**, the faithful and true witness, the beginning of the creation of god.*

This statement by Jesus Christ clearly reveals a truth about God. If indeed, Amen was indeed the faithful and true witness at the beginning; he is the god of all creation. Single-minded religious scholars may try to twist and reinterpret the words of Jesus in an effort to deny his acknowledgment of Amen. However, Jesus’s reference to Amen reveals that the reverence formerly given to Amen by the Egyptians had never lost its impact, even though the Hebrews have adopted “amen” from the Egyptians to connote truth and modern man has defined its meaning as “so be it.”

An Egyptian translation of “amen” means “the hidden one” and was associated with the air we breathe or the god of air. As such, the Egyptians sensed or felt the air manifesting itself as gusts of wind, but the god remains unseen and without form. The true nature of this god is therefore a mystery; he is unknowable and incomprehensible to human beings. The usage of “amen” by the Hebrews as meaning verily and true reflects truth, which is the most revered attribute of

the Egyptian god Amen. In the next chapter we will conclusively find that “amen” originated with the Egyptians and not with the Hebrews.

Countless pastors, ministers, and priests claim that Amen is Jesus due to their interpretation of the first lines of John’s Gospel and acceptance of the Trinity that defines God as the embodiment of three “persons,” Father, Son, and Holy Spirit. Their accepted beliefs has given them justification to interpret that the Amen in Revelation 3:14 is Jesus, but by doing so they deny the truthfulness and honesty of Jesus. Certainly, Jesus was not a shy man of God, for he was highly capable of speaking and would have referred in Revelation 3:14 to himself, in the first person, instead of referring to Amen.

Clearly, Jesus has referred to Amen as the “spirit” in Revelation 3:13 who told the things that must be heard and introduced that spirit as Amen in Revelation 3:14. One can only conclude that the “spirit” was God or His Holy Spirit that had Jesus announce in 3:14 it is Amen who is the faithful and true witness, the beginning of the creation of God.

Throughout the New Testament, Jesus speaks for himself and does not resort to another entity like Amen. Jesus referred to Amen instead of himself because he wanted to reveal a revelation, a truth, he intends for all people to acknowledge. The following pronouncement and command by Jesus shows that he will always speak in the first person.

**John 14:12.** Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

**John 15:17.** These things I command you, that ye love one another.

Jesus also reveres the Spirit of Truth by stating

**John 16:13.** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of

himself; but whatsoever he shall hear, that shall he speak:  
and he will show you things to come.

Reference to Amen as the spirit of truth in 3:13 and as the faithful and true witness in 3:14 means Jesus meant another entity. It is this spirit that told Jesus what to say to the churches. In John 16:13, Jesus is referring to the Holy Spirit; the Comforter, an entity other than himself that he referred to in Revelation 3:13.

The opening lines of John's Gospel gives Christian religious leaders justification for claiming Jesus is God for two apparent reasons: first, the pronoun "him" is not capitalized, which means Jesus, not God, is the subject and second, verse four makes it clear that the light of men is none other than Jesus. Since Jesus is attributed to being the Creator of anything that was made, Christian leaders then conclude that Jesus is also "the ruler of God's creation." But this is a contradiction because "God's creation" in the very same phrase, "the ruler of God's creation," indicates that it was God, not Jesus, who is the Creator.

Because of this contradiction, the Church Fathers developed the concept of the Trinity, which conceives God consisting of three persons. But once again, it becomes a foolish concept to believe God came into being with a Son as a helper to create the entire universe. Man was created billions of years after God's creation of the universe. Common sense reveals that Jesus was never needed until the existence of mankind. God gave Jesus as a gift to command mankind to follow the Word of God—love one another.

Revisiting Revelation 3:14, the very words "the beginning of the creation of God" cannot be Jesus because the Logos or animating force we call God came into being by Himself without any witness. That is, to believe God came into being with a son as a witness is preposterous and to explore this possibility of God and his son existing at the beginning of time would only be engaging in a foolish fantasy or hypothetical idea.

The Gospels of Matthew and Luke offer positive declarations that the birth of Jesus was due to the conception of Mary by the Holy Spirit of God. However, John's Gospel presents the idea that Jesus always existed with God and was God's Logos, or Word, that created

anything that was made at the beginning of time. John's Gospel appears to be in error because Jesus was never needed until the creation of mankind. Man came into existence after God created our solar system more than 4.5 billion years ago.

To the staunch Christian fundamentalist, God was never created but always existed from the beginning. This precept contradicts that Jesus is Amen because if he is God or one with God, then he was never created but always existed. If Jesus always existed, then he cannot be Amen because he says Amen was the beginning of the "creation of God." Jesus reveals a truth that Amen is the beginning of God "created" by the Egyptian Priesthood thousands of years ago. The question that begins to surface is, "Did God introduce Himself to mankind as Amen?" Perhaps by examining significant findings and revealing the attributes of Amen, we may honor the reverence Egyptians had for Amen and understand why believers in God still announce His name in many different houses of worship today.

### **6.3 *The Attributes of Amen***

Starting with the Twelfth Dynasty (2000-1788 BCE), pharaohs began to use "Amen" in their throne names as they revered this name along with the solar god Re. By the Eighteenth Dynasty, Amon-Re came to be worshipped as the principal god of Thebes, the capital of Egypt. From the Chronological Table of Kings presented in James H. Breasted's novel, *A History of Egypt*, it was possible to ascertain how many pharaohs used Amen or Amon in their throne names. Highly regarded are the attributes of Amen and Re, such as truth, justice, powerful protector, eternal, everlasting, and a holy soul. Table 4 lists the pharaohs known to have used "Amen" and "Amon" in their throne names more than 2000 years before the birth of Jesus.

Table 4 reveals that the pharaohs' use of "Amen" occurred twelve times and Amon only twice. There is no doubt that with the brief chronology of names listed, we can conclude that "amen" originated with the Egyptians. It was the Hebrews that adopted this name to connote the greatest attribute of the god Amen, which is truth. Upon reading the many attributes of Amen in the following chapters, it becomes conclusive that the root of "amen" has its beginnings in chronology of names listed, we can conclude that "amen" originated

**Table 4. Throne Names of Pharaohs with "Amen" or "Amon."**

Pharaoh	Reign Years BCE	Years	Commentary/Remarks *Derived from Throne Name <sup>57</sup>
Amenemhet I	2000-1970	30	20 years alone, 10 years with son.
Amenemhet II	1938-1903	35	3 years with his father, 29 years alone, 3 years with his son.
Amenemhet III	1849-1801	48	Uncertain years with father and son.
Amenemhet IV	1801-1792	9	Uncertain period with his father.
Amenemhet IV (Amen Intef IV)	(?) - 1770	?	*The Heart of Re Lives.
Amenhotep I	1557-1547	10(+x)	*Holy is the Soul of Re.
Amenhotep II	1448-1420	26(+x)	Father was Thutmose III. *Great are the Manifestations of Re.
Amenhotep III	1411-1375	36	*Lord of Truth of Re.
Amenhotep IV  Also known as Akhenaton or Ikhnaton.	1375-1358	17(+x)	Mother Ti y, wives Nefertiti, Kiya, Merytaten, Ankhesenpaaten, Meketaten. Son Tutankhamon by Kiya. *Beautiful are the Manifestations of Re. Servant of the Aton.
Tutankhamon	1357-1353	4(+x)	*Lord of Manifestations of Re.
Amenmesses	1215	x	Father Merneptah. * Eternal Like Re, Chosen of Re.
Amenemopet	1026-976	49(+x)	*Powerful is the Justice of Re, Beloved of Amon, Chosen of Amon
Siamon	976-958	16(+x)	*Like a God is the Manifestation of Re, Chosen of Amon.

with the Egyptians. It was the Hebrews that adopted this name to connote the greatest attribute of the god Amen, which is truth. Upon reading the many attributes of Amen in the following chapters, it becomes conclusive that the root of "amen" has its beginnings in chronology of names listed, we can conclude that "amen" originated with the Egyptians. It was the Hebrews that adopted this name to

<sup>57</sup> Peter A. Clayton, *Chronicle of the Pharaohs: The Reign-by-Reign Record of the Rulers and Dynasties in Ancient Egypt*.

connote the greatest attribute of the god Amen, which is truth. Upon reading the many attributes of Amen in the following chapters, it becomes conclusive that the root of “amen” has its beginnings in Egypt long before the Hebrews associated “amen” with truth in their language.

From *A Hymn to Amon-Re* (chapter 6.0) we learned that the Egyptians expressed acknowledgment and joy in praising Amon-Re as the Creator who made the entire earth. Every foreign country found jubilation in Amen-Re to the height of heaven, to the width of the earth, and to the depth of the Great Green Sea. What made this god so revered was the personalized attributes that the Egyptians were able to associate with him as the god of creation.

### **6.3.1 The Lord of Truth**

The greatest attribute of the Egyptian god Amen is reverence for truth. Truth has been the underlying foundation that shaped Egypt’s morality since Egypt’s predynastic age, over 4000 BCE years ago. This moral precept was represented by Maat, goddess of justice, righteousness, and truth. So venerated is this moral element that Maat was conceived as the daughter of Re.

Before Maat was conceptualized as the daughter of Re by the Egyptian priesthood, they had already formulated the worship of the Great Ennead. The Egyptians had been inculcated to believe in a family of nine gods. Of this distinguished set, in Figure 9 we find Isis the beloved sister-wife of Osiris, extending the symbol of truth to Nefertari, who was one of the first two principal wives of Ramses II. Truth, a basic moral principal was taught by the Amen priesthood to be highly revered by the pharaohs. Figure 10 shows that earlier, during the New Kingdom, the pharaoh Amenhotep II is presented with the symbol of truth by Anubis.

The symbol of truth has been misrepresented by many scholars to represent the symbol of life. But this may be due to the ankh closely resembling the cross on which it is believed, a man of truth, Jesus, died. Clearly, Egyptian writings reveal that “truth” was the most esteemed quality of the Egyptians. A pharaoh would not require the promise of life since he is guaranteed eternity, but he would



**Figure 9. Nefertari receives Truth from Isis.**





Figure 10. Anubis presents to Pharaoh Amenhotep II the Symbol of Truth.

nevertheless require “truth” to guide him during his reign. Truth became the underpinning of the Egyptians’ moral upbringing and was instilled into the education of their pharaohs. The pharaoh Thutmose III exemplified his deep respect for truth when he detailed the successes of his campaigns. He states

*I have not uttered exaggeration in order to boast of that which I did, saying, “I have done something,” although my majesty had not done it. I have not done anything . . . against which contradiction might be uttered. I have done this for my father, Amon . . . because he knoweth heaven and he knoweth earth, he seeth the whole earth hourly.*<sup>58</sup>

Thutmose III selected his viziers based on the highest level of integrity and ability to determine their decisions based on truth and justice that does not cater to impartiality. His immediate assistant, Rehk-mi-Re, was appointed as his vizier to serve as the highest magistrate and priest of Maat. To appreciate the level of integrity the vizier felt was expected of him, the following excerpt from the tomb of Rehk-mi-Re was extracted from *Ancient Near Eastern Texts*, edited by James B. Pritchard, page 213. It is to be noted the ability of the vizier to articulate his thoughts and a tribute to the level of education that the Egyptian nobility, priests, and artisans were able to aspire to.

**From the Autobiography of Rekh-mi-Re**  
(Vizier of Upper Egypt, circa 1490-1436 BCE)

*I was a noble, the second of the king, and the fourth of him who judged the Pair (He believed he was a partner of the god Thoth who judged the outcome between Horus and Seth and thus being a fourth to these three gods.) . . . It was the first occasion of my being summoned. All my brothers were in the outer office. I went forth . . . clad in fine linen . . . I reached the doorway of the palace gate. The courtiers bent their backs, and I found the masters of ceremonies clearing the way [before me] . . . My abilities were not as they had been: my yesterday’s nature had altered itself, since I had come forth in the accoutrements [of the vizier, having been*

---

<sup>58</sup> James H. Breasted, *A History of Egypt*, Page 320.

*promoted] to be Prophet of Maat (goddess of Truth and Justice) . . .*

*I was [summoned] again into the presence of the good god (Thutmose III) . . . His majesty opened his mouth and spoke his words veritably in my presence: "Know behold, I see a face which I sent to my heart (his mind), [for my majesty knows] that decisions are many, without limit to them, and the judging of cases never falls off. Would that thou mightiest act in conformance with what I may say! Then Maat will rest in her place." He charged me very much: "Gather thyself together; be strong in action; do not flag . . ."*

*[I acted] in conformance with that which he had ordained. He gave me a tribunal under my authority, and there was none therein who could oppose me . . . I raised justice to the height of heaven; I made its beauty circulate to the width of earth, so that it rested in their nostrils like the north wind (Egypt's refreshing north wind), when it has driven bitterness away from the body . . . When I judged the petitioner, I was not partial. I did not turn my brow for the sake of reward. I was not angry [at him who came] as [a petitioner], nor did I rebuff him, (but) I tolerated him in his moment of outburst. I rescued the timid from the violent . . .*

### **6.3.2 Amen, the Just of Councils**

The expulsion of the Hyksos from Egypt was not accomplished in a single generation and took a series of campaigns by the Sekenenres and two Theban kings - Kamose and Ahmose I. It was Kamose who rebelled against a truce that divided Egypt between his Theban rule and the rule of the Hyksos in Avaris. Rejecting the advice of his officials, he set out to win back the larger dominion embracing Hermopolis (halfway between the Delta and Thebes) to the Delta and shores of the Mediterranean Sea. An excerpt from Kamose's stela, provided below, emphasizes the authority and trust in the judgment of Amen. Strategically, Kamose uses this attribute of Amen to strengthen his case for capturing Lower Egypt while going against the advice of his officials:

*I went north because I was strong (enough) to attack the Asiatics through the command of Amon, the just of councils. My valiant army was in front of me like a blast of fire . . .*

Truth, justice, and righteousness were ingrained by the Priesthood of Amon into the morality of their pharaohs. We find the vizier Rekh-mi-Re wrote in his autobiography the following instructions given by his majesty, Thutmose III (*Ancient Near Eastern Texts* by James B. Pritchard, page 213):

*Look thou to this office of vizier. Be vigilant over [everything that] is done in it. Behold, it is the support of the entire land. Behold, as to the vizerate, behold, it is not sweet at all, behold, it is bitter as gall . . . Behold, it does not mean giving attention (only) to himself and to his officials and councilors, nor (yet) making [dependents] out of everybody . . .*

*Therefore, see to it for thyself that all [things] are done according to that which conforms to law and that all things are done in conformance to the precedent thereof in [setting every man in] his just deserts. Behold, for as the official who is in public view, the (very) winds and waters report all that he does; so, behold, his deeds cannot be unknown . . .*

*Behold, it is the official's place of refuge to act in conformance with the regulations . . . [The]abomination of the god is partiality. This is the instruction, and thus shall thou act: "Thou shalt look upon him whom thou knowest like whom thou knowest not, upon him who has access to thee like him who is far away." Behold, thou shouldst attach to thy carrying out of this office thy carrying out of justice. Behold, what is desired is that the carrying out of justice be the produce (product) of the vizier . . .*

The above extract shows that the pharaoh, as the son of Amon-Re, exemplifies and carries out the attributes of his god, justice, truth, and righteousness, even through his vizier.

### 6.3.3 Amen, God of Righteousness and Justice

Together, righteousness and her sister truth are the foundations of justice; without these two elements of morality there can be no justice. *A Hymn to Amon-Re*, written prior to the Amarna Revolution initiated by Ikhnaton, depicts Amen's attribute for righteousness by stating

*The righteous one, Lord of Karnak, in this thy name of Maker of Righteousness.*

James H. Breasted, in his book *The Dawn of Conscience*, depicts righteousness as one of the sources of our moral heritage from ancient Egypt. He comments on a literary document that was preserved in a stately papyrus roll dating to the Middle Kingdom between 2000 and 1800 BCE. The story presents a very able-minded peasant who expresses why he should be dealt with fairly after his donkeys were taken from him by a vassal who witnessed some of his grain being eaten along a very narrow path on his property. Finding that the vassal was unresponsive to his pleas to return the donkeys, the peasant made several appeals to the chief steward of Herakleopolis. The following is one of his most ingenuous appeals from the eloquent peasant:<sup>59</sup>

*Do justice for the sake of the Lord of justice whose justice has indeed become justice, thou (who art) Pen and Roll and Writing Palette, (even) Thoth (god of writing and legal procedure), being far removed from doing evil; when right is (really) right, then is it (indeed) right. For justice (Maat) is for eternity. It descendeth with him that doeth it into the grave, when he is placed in the coffin and laid in the earth. His name is not effaced on earth, but he is remembered because of right. Such is the uprightness of the word of God.*

The idea of calling Amen the lord of Karnak in Thebes and the maker of righteousness implies he is a god who is responsible for man's desire to be fair and just to his fellow beings. Following is a prayer to Amen for justice in an appeal for assistance where it

---

<sup>59</sup> James H. Breasted, *The Dawn of Conscience*, Page 191.

appears that the rich find favor among the poor. This appeal, written around 1230 BCE, comes from the Anastasi Papyrus and in whole reads:<sup>60</sup>

*O Amon, give thy ear to one who is alone in the law court, who is poor; he is [not] rich. The court cheats him (of) silver and gold for the scribes of the mat (reed mats were used by the magistrates and clerks of the court to sit on) and clothing for the attendants. May it be found that Amon assumes his form as the vizier, in order to permit (the) poor man to get off. May it be found that the poor man is vindicated. May the poor man surpass the rich. The End.*

The appeal for righteousness, truth, and justice comes from the belief that it is God, a higher presence, who desires these attributes. This is a natural appeal when one feels little hope or trust in the application of justice by fellow human beings. Worshipers of the three major religions who pray to the same god continue the belief that an outside unknowable presence will respond to their prayers. While it may be a noble belief that the loving nature of human beings and all their attributes come from some outside force called god, it is a misdirected belief. The loving nature of all living creatures is an inherent attribute within them. It is nourished and guided by a loving and moral upbringing without the assistance of any outside force.

Mankind's desire for power, wealth, and control tends to be part of the social makeup of a civilization. To compensate for the aggressive traits associated with power, wealth, and control, people need to be taught the attributes of righteousness, truth, and justice. These attributes encourage fairness and charity for those less endowed with physical and mental capabilities. The priesthood and the pharaohs who indoctrinated the Egyptians were cognizant of the benefits of these attributes in bringing order and stability to their growing nomes, towns, and cities. Their civilization aspired to become one of the most advanced in the world until their morality and love of righteousness, truth, and justice became corrupted by the many outside forces that could no longer be controlled and to which they eventually succumbed.

---

<sup>60</sup> Janes B. Pritchard, *Ancient Near Eastern Texts*, page 380

Today, there are religious and political leaders that use God to control the hearts and minds of their people. The attributes of righteousness, truth, and justice have been corrupted by the very scriptures that are used to define God. A study of the Qur'an suras in chapter 3.3 reveals that instead of the attributes of righteousness, truth, and justice, there are admonitions, warnings, and incitement to bigotry, hatred, violence, and the killing of innocent human beings. The reader was also exposed to abominations in the Judaic and Christian scriptures. It is beholden for all people to assess the direction of their religious beliefs and acknowledge that there is much room for improvements. The last chapter of this book offers several recommendations to religious leaders and their followers.

### 6.3.4 Amen, God of War

Amon earned his reputation as the mighty god of war for the many towns and cities that were captured by Thutmose III. Under his leadership, one of his leading army officers, Thoth (or Thutti), became a hero by executing a successful plan in the capture of Joppa. He killed the enemy's leader and proceeded to have five hundred soldiers enter the city by carrying two hundred men concealed within two hundred baskets said to be tribute – a tactical lie to deceive the enemy. The Papyrus Harris manuscript, said to have come from Thebes and dated around 1300 BCE, tells of Thoth's plan and his heroic efforts. This ingenious plan fired the imagination of the writer of *Ali Baba and the Forty Thieves*.

It is of interest that Amon is regarded as the Egyptian warriors' strength and the pharaoh's mighty god that assures his victories. The following is an excerpt from the Harris manuscript that captures the military's reliance on their god for victory. Thoth brings the great staff of King Men-kheper-Re (Thutmose III) for the enemy king to see. Rising, he displays the staff and says before striking a deadly blow:

*Look at me, O Enemy of [Joppa! Behold] the King Men-kheper-Re—life, prosperity, health!—The fierce lion, the son of Sekmet! (The Egyptian goddess of war.) Amon gave him his [victory]!” [And he] raised his [hand] and struck the Enemy of Joppa on the forehead. And he fell down . . .*

### 6.3.5 Amen, God of Perception

Perception connotes omniscience, for it allows Amen to foresee any situation. This attribute is identified in the 600th stanza of the hymn “Amon As the Sole God” and provides the power to create by command. The following excerpts describe this ability:

*Perception is his heart, Command is his lips.  
Fate and Fortune are with him for everybody.  
The faces of everybody are on him among men and gods.  
He is Perception.*

### 6.3.6 Amen, Heals and Responds to Prayer

Amen is regarded as a divine physician and a magical healer who responds to supplications and prayer. The following excerpt is taken from “A Hymn to Amon-Re”:

*Who hears the prayer of him who is in captivity,  
Gracious of heart in the face of an appeal to him.*

From the hymn “The God Amon as Healer and Magician” (James B. Pritchard, *Ancient Near Eastern Texts*, page 369), another Nineteenth Dynasty document, the following lines (excerpted from the seventeenth stanza) describe Amen’s powers to heal and respond to prayer:

*He who dissolves evils and dispels ailments; a physician who  
heals the eye without having remedies, opening the eyes and  
driving away the squint; . . .*

*Amon. Rescuing whom he desires, even though he be in the  
Underworld; who saves (a man) from Fate as his heart  
directs. To him belong eyes as well as ears wherever he  
goes, for the benefit of him whom he loves.*

*Hearing the prayers of him who summons him, coming from  
afar in the completion of a moment for him who calls him.*

From the above-mentioned extract, although Fate played a powerful role during this period, God can intervene via prayer and supplication.



**6.3.7 Amen, God of Mercy**

The attribute of mercy by Amen is given to a grateful father whose son recovered from an illness brought about by some impious act associated with a cow of the temple. A Nineteenth Dynasty document illustrates the deep respect for Amen and the humility of an Egyptian artisan who expresses gratitude for his god's mercy. The inscription was carved on a memorial stela, which illustrates Amon-Re, seated on the left, and, on the right, the father, Neb-Re, on the right, who kneels in worship before the god. Significant lines, presented below, have been excerpted from the full text presented in James B. Pritchard's *Ancient Near Eastern Texts*, page 280. It begins with praise to Amon-Re:

*Amon-Re, Lord of the Thrones of the Two Lands, the Great God Presiding over Karnak, the august god, he who hears the prayer, who comes at the voice of the poor and distressed, who gives breath (to) him who is weak.*

*Giving praise to Amon-Re, Lord of the Thrones of the Two Lands, Presiding over Karnak; kissing the ground to Amon of the City (Thebes), the Great God the Lord of the great forecourt, the gracious one. May he grant to me that my eyes look at his beauty.*

*To the ka of the Outline Draftsman of Amon, Neb-Re, the justified.*

***The Memorial Prayer***

*Giving praises to Amon. I make him adorations in his name; I give him praises to the height of heaven and to the width of earth; [I] relate his power to him who travels downstream and who travels upstream. Beware ye of him! Repeat him to son and daughter, to great and small; relate him to generations of generations who have not yet come into being; relate him to fishes in the deep, to birds in the heaven; repeat him to him who knows him not and to him who knows him! Beware ye of him!*

*Thou art Amon, the Lord of the silent man, who comes at the voice of the poor man. If I call to thee when I am distressed, thou comest and thou rescuest me. Thou givest breath (to) him who is weak; thou rescuest him who is in prisoned. Thou art Amon-Re, Lord of Thebes, who rescues him who is in the Underworld, inasmuch as thou art he who is . . . when one calls to thee; thou art he who comes from afar.*

*Made by the Outline Draftsman of Amon in the Place of Truth, Neb-Re, the justified . . . [Several lines of appreciation follows] . . .*

*He says (Neb-Re): Though it may be that the servant is normal in doing wrong, still the Lord is normal in being merciful. The Lord of Thebes does not spend an entire day angry. As for his anger—in the completion of a moment there is no remnant, and the wind is turned about in mercy for us, and Amon has turned around with his breezes. As thy ka endures, thou wilt be merciful, and we shall not repeat what has been turned away! . . .*

*Made by the Outline Draftsman Neb-re (and his) son, the scribe Khay.*

### **6.3.8 The Attribute of Love.**

The following passages have been extracted from *Future of God Amen* (pages 184-190). It is provided to enlighten followers of the Judaic, Christian, and Islamic religions that love is a human quality that has come to be understood and accepted in the modern world but was not openly expressed thousands of years ago.

It is noteworthy that the ancient Egyptians did not revere love as an attribute of their god(s), be it Atum the first creator god; Amon-Re, raised to a universal god by the high priests of Amon; or Aton, the first monotheistic god of Ikhnaton. Their very early conceptions dealt with a need to comprehend the beginning of life, the earth and its oceans, the sun, the air they breathed, and the heavens beyond. The Egyptians answered their own questions about these elements by conceiving gods as being responsible for them. The beauty of the wonders of nature that existed in organic and inorganic form, be they

animals, birds, mountains, or trees, was also revered and became associated with their local gods.

Once they assumed form in their minds, certain gods rose to take on personal attributes that needed to be emulated in mankind, such as righteousness, truth, and justice. The basic instinctual need to have a god protect and defend them, and furnish the necessary waters to produce abundant food, eventually led to the higher conceptual need of truth and righteousness. This was a necessary development by the Egyptian priesthood so that social order could be assured and justice administered for the well-being of their communities. Consequently, these attributes came to be worshipped and praised. But where was the attribute of love? This fundamental attribute takes precedence in many religions today. Unfortunately, love for our brothers and sisters is not fully taught and practiced, as religious fanatics do exist and kill innocent people in the name of God.

The dominant attribute of the Judaic, Christian, and Islamic God is fear, fear that impresses a torturous feeling on the mind with the daunting image of being consumed eternally by the scorching flames of hell for breaching any of God's commands. Only recently have religious leaders come to emphasize that God loves his children. Examination of the Ten Commandments does not reveal any statement of God's love for his creations or that they should love one another. Table 5 only lists the first three commandments since the others specifically address observance of the Sabbath day, honor of parents, killing, adultery, stealing, false witness, and covetousness.

In Exodus 20:3-26, there are fourteen, not ten, commandments that the Hebrew god gave Moses to instruct the children of Israel. Religious leaders have not revealed all the commandments but simplified them for universal use. Simplicity is evident, as they rather not reveal the picayunish "shalls" and "shall nots" insisted on by God to Moses. By referring to Exodus 20:22-26 and Exodus 25, 26, and 27, one finds many "shall" and "shall not" commandments. Though many were applicable during the time of Moses, today many are archaic and no longer used.

**Table 5. Is Love in the Ten Commandments?**

1.	Thou shalt have no other gods before me.
2.	Thou shalt not make unto thee any graven image, or any likeness <i>of anything</i> that is in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God <i>am</i> a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth <i>generation</i> of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.
3	Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

In all fairness, it is the Son of Man, Jesus Christ, who proclaimed love in his commandments received from God. His words emphasize *love* and broke with the tradition of fear. The attribute of love rather than fear was introduced by the Judaic religion in the fifth book of Moses, Deuteronomy 6:5. However, this commandment instructs followers to love God and not necessarily each other. The second law expresses love for one's neighbor and is stated in Moses's third book, Leviticus 19:18. These laws were combined by Jesus Christ and restated in Matthew 22:37-40 as follows:

*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind* (Deuteronomy 6:5).

*This is the first and great commandment.*

*And the second is like unto it, Thou shalt Love thy neighbor as thyself* (Leviticus 19:18).

*On these two commandments hang  
All the law and the prophets.*

However, in the last Gospel of John, Jesus Christ further simplifies God's commandments of love:

John 13:34. *A new commandment I give unto you,  
That ye love one another; as I have loved you,  
that ye also love one another.*

It must be observed that Jesus Christ took two former commandments of love by God and simplified the whole of Judaic holy law formerly received by men of God. Jesus was emphatic by commanding followers to *love one another* two more times.

John 15:12. *This is my commandment, That ye love one another, as I have loved you.*

John 15:17. *These things I command you, that ye love one another.*

Of greater significance, did Jesus believe God's last commandment was to *love one another*, our sisters and brothers? Would God accept you if you have not tried to love your sisters and brothers of every nation? But also, have religious leaders and ruling authorities (RRAs) avoided teaching Jesus's command because it would prevent them from gaining control of people and have them kill others for their own power and greed? Such control would be negated if people were taught by the RRAs to love one another.

No scripture is that holy that it cannot be improved. Many sins in the Bible and *The Qur'an* do exist, and many laws are archaic enough not to apply to modern man. Two authors have exposed sins of the Bible and Qur'an, respectively - John Shelby Spong in *The Sins of Scripture* and Irshad Manji in *The Trouble with Islam*.

It is time for our religious leaders to be as courageous as Jesus and the Egyptian pharaoh Ikhnaton, both of whom changed outdated doctrine by respectively simplifying Judaic law with the new commandment to love one another and by prohibiting the worship of multiple gods. Nothing is so sacred that it cannot be improved to serve mankind. If Judaic, Christian, and Islamic religious leaders can work together to unify their beliefs, we may survive as long as the dinosaurs. The bonus may be that mankind will discover that indeed there is intelligent life elsewhere in the universe. There can be no question that the scriptures of today will have to be revised to keep pace with the knowledge accumulated. The onus, nay, the challenge of these religious leaders is to improve man's spiritual nature so that all of God's creations throughout the universe love one another.

All human beings and lower animals have the capacity to love. Love is the dominating attribute of the animal kingdom that enables it to survive and multiply. It is also true that humans and animals have the aggressive impulse to protect oneself or their kind by killing others. However, to say love, kindness, fairness, truth, righteousness, and justice are derived from a higher being is false. People should take pride in their ability to be tolerant, understanding, kind, and loving toward others. To extend themselves in friendship, embrace people out of love, or desire to help them and show affection is not a sin. These are human qualities that are inherent in all mankind. Those who are able to outwardly extend such qualities to others are truly blessed.

In summary, the brief review of the attributes of Amen indicates a highly developed form of God. The Egyptians' perceptions of their god were highly evolved and formed the basis for their morality and their ability to maintain an orderly civilization. As Egypt expanded and introduced their Amon (Amen) god into neighboring countries, Amen became accepted and worshipped by foreigners. It would be a natural consequence for the Semites to follow Moses and evolve scriptures based upon what they had learned from Egyptian teachings and writings.

Figure 11 is provided to share the insights of the English poet Gerald Massey (1828-1907). This writer and Egyptologist dedicated his life to dispelling falsehoods and revealing truths previously clouded by myth. It is fitting that his hope for a loving people be stated and illustrated with the Egyptian symbol of truth.



**Figure 11. The Egyptian Symbol of Truth.**

*Hope on, hope ever! After darkest night,  
Comes, full of loving life, the laughing morning;  
Hope on, hope ever! Spring-tide flush with light,  
Aye crowns old Winter with her rich adorning.  
Hope on, hope ever! Yet the time shall come,  
When man to man shall be a friend and brother  
And this old world shall be a happy home,  
And all Earth's family loves one another!  
Hope on, hope ever.<sup>61</sup>*

---

<sup>61</sup> Gerald Massey, *Poems by Gerald Massey*, page 355.





## 7.0 The Judaic, Christian and Islamic God

This book surfaces the obvious conclusion that there is only one God. Judaic, Christian, and Islamic scriptures must be revised to teach beliefs that are consistent in the belief in that one God. Presently, due to religious leaders and ruling authorities (RRAs), their scriptures have caused, and continue to cause, division, separation, and aggressiveness to dominate the others. With the application of common sense, religious leaders, representatives of God, must work together to unify their beliefs in the one God and teach the Word of God.

The question arises, how can one use common sense when the beliefs in God are so different? It appears that Judaism has the proper vision of one God and the Islamic vision is consistent in that their God is also viewed as one God. What is very difficult to visualize and accept is that in Christianity, God is viewed as three persons. In spite of this great difference between the Judaic and the Islamic view of God, it is the Christian religion that has within its scripture the greatest command given by God – *love one another*.

It is possible to overcome the differences in the view of God by very commonsense explanations. But the greatest difficulty is changing the minds of indoctrinated religious leaders who would rather die and kill others than part with their inculcated vision of God. Such religious leaders of God are shameful representatives of God for they would rather ignore the Word of God than improve their scriptures.

After revealing the abominations of the Judaic, Christian, and Islamic religions, this author has tried to reveal the basic fundamentals of how mankind came to conceive God and went into some depth to describe the attributes of Amen; man's first conception of God. The greatest man of God, Jesus Christ, has announced the Word of God three times - *love one another*. Is it necessary to place Jesus on the same level as God, which is to believe he is also a God that existed from the very beginning of time in order to follow the Word of God? The following subsection offers recommendations for Judaic, Christian, and Islamic religious leaders to agree that they all can visualize God as being one entity.

### **7.1 *Two Profound Verses in Scripture.***

As the author of *Future of God Amen*, my research efforts of the past led me to "see" the linkages in human thought that finally, after many years, conceived one universal god. Of the many statements and commands our ancestors have received from God, I became knowledgeable of two profound verses delivered by a man of God. These verses are key to help resolve whether or not Jesus is a Son of God spiritually or genetically.

A concept too often overlooked in the many sermons by religious leaders will serve the reader well by visiting John's Gospel 1:12. There, he states that anyone can become a Son of God.

*But as many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name.*

This is a wonderful statement, but it failed to include womanhood, our wives, and our daughters. This is another reason for improving our scriptures. It appears that our ancestors were ruled by men for men with little regard of women. I am sure that God would prefer to have our religious leaders rewrite John 1:12 to include our daughters as shown below:

*But as many as received Him, to them gave He power to become the Daughters and Sons of God, even to them that believe on His name.*

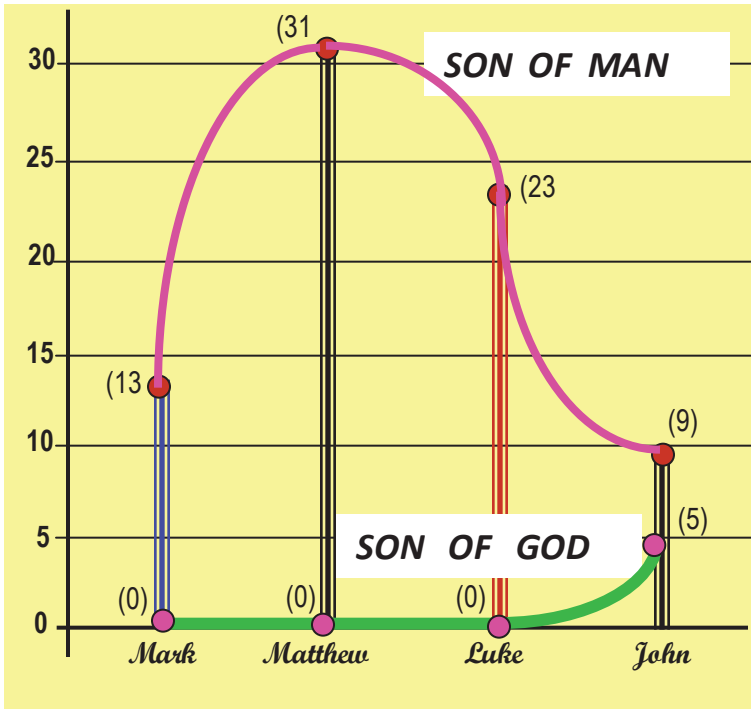
Another verse appears in John 14:12 that reveals that the power given by God to his sons and daughters is substantiated by Jesus himself. There, Jesus confirms that those who believe in him will do even greater works:

*Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father.*

This is a wonderful statement made more universal by substituting “they” for “he” so that women are included. Jesus makes it known that greater works shall be done by those who believe in him because he must go to his Father. These two statements reveal that there will be other sons and daughters of God, a truth very rarely taught by our religious leaders. Why? Is it possible that such a possibility could lessen the godliness of Jesus as being the only Son of God? These statements lead one to ponder if Jesus was a Son of God spiritually but not genetically by being imbued with the Logos or essence of God.

The Bible makes an effort to document that Jesus comes from the long line of David, which gives credence to the fact that he was born with the genes of a man and a woman. In Figure 12 we see that Jesus in all four Gospels referred to himself as the Son of Man 76 times. Only in the last Gospel of John does Jesus explicitly state he is the Son of God 5 times (3:18, 5:25, 9:35, 10:36, 11:4) while others stated he is the Son of God 7 times (1:34, 1:49, 6:69, 11:27, 19:7, 20:28, 20:31). Comparing Jesus stating he is the Son of Man 76 times in all four Gospels versus only 5 times in John’s Gospel he referred to himself as the Son of God, a truth surfaces that he believed he is the Son of Man.

Only in John’s Gospel do worshippers become aware that Jesus may be thought of as the Word made flesh where the Word is the Logos or essence of God. But remember, John’s Bible was produced at least two generations after the death of Jesus; and by this time, the church had grown in power and authority. Also, during that period it was easily accepted that a man may be thought as being not only a Son of God but a God as well. For the church to raise Jesus to a God



**Figure 12. Jesus refers to himself as the Son of Man.**

is understandable in light of the long line of Caesars referred to as gods at that time. Also, the Egyptian worship of their pharaohs as the Son of God may have encouraged the church to emulate such a concept.

Here is a possible saving grace for Christian religious leaders to admit Jesus was a Son of Man and not literally, the Son of God. This would mean that the doctrine of the Trinity would have to be rescinded in order to have the truth of Jesus prevail. But is this such a great loss to followers of the Christian faith when indeed Jesus is still to be admired as the greatest prophet given to mankind by God? Jesus announced God's greatest command (John 12:49), the *Word of God*, three times in the Gospel of John – *love one another* (John 13:34, 15:12, 15:17). Only a hypocrite would deny Jesus as a man of God and not follow the commandment he received from God.

## 7.2 *The Trinity Controversy*

The Gospel of John has caused the greatest break with the first three Gospels. The Gospels of Matthew and Luke confirm Jesus as the Son of God by the conception of his mother, Mary, with the Holy Spirit of God. However, in the first verse of John's Gospel, the church fathers believe John is advocating that Jesus is coeternal with God from the beginning. This verse is presented below:

**John 1:1.** *In the beginning was the Word, and the Word was with God, and the Word was God.*

Church leaders have interpreted the Word as being Jesus, for in John 1:14 this interpretation appears to be supported with the words:

**John 1:14.** *And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as the only begotten of the Father) full of grace and truth.*

The church fathers have caused much controversy with John's intention of his use of the Word because in the original Gospel John used the term *Logos*. *Logos* is an important term in philosophy, beginning with Heraclitus (ca. 535-475 BCE) who used the term for a principle of order and knowledge. Ancient philosophers, such as Aristotle, applied the term to refer to "reasoned discourse" in the field of rhetoric. Stoic philosophers identified "Logos" as "the divine animating principle pervading the universe." This idea was applied by Philo (ca. 20 BCE-40 CE) into Jewish philosophy. By 90-120 CE, John wrote his Gospel and used *Logos* in his opening line to mean the divine or *theos*, through which all things were made.

It is apparent that John used *Logos* to describe God as the divine animating principle or force that pervades the universe. It would make sense that John attributed this animating force as God's ability to create all that is made in the universe. However, this original meaning or intention by John is not consistent with the church fathers who changed "Logos" to "Word" with the intention of proclaiming that Jesus is the Word. This alternate meaning by the church fathers appears to be justified by John's verse stated in John

1:14, where he clearly indicates God created Jesus by making the Word flesh.

The church fathers' interpretation is confusing because if the Word existed in the beginning, was with God, and was God, then God is the Word, albeit the Logos, the divine animating principle pervading the universe. The Gospels of Matthew and Luke confirm that by the conception of Mary with God's Holy Spirit, the Word was made flesh. But what John is really saying is that God has given Mary a child that is imbued with God's animating principle, which is full of grace and truth - the Logos, the essence of God. In accordance with the Gospels of Matthew, Luke, and John, God created Jesus within the womb of Mary to become the Son of God. Therefore, Jesus was not with God in the beginning and is most assuredly not God.

To believe God had a son from the very beginning is preposterous, for it nullifies the very idea of a one universal god that is the maker of all there is. To devise rationale to accept God and his son Jesus as being coequal and coeternal, in 325 CE the Council of Nice, attended by 220 bishops, approved the Nicene Creed. This new dogma, never presented in the Gospels, was extended to include the Holy Spirit in 381 CE by the Catholic Church at the Council of Constantinople. Hence, the concept of the Trinity was born.

The definition of the Trinity as promulgated by Pope John Paul II in the Catechism of the Catholic Church (second edition, page 902) is as follows:

*The mystery of one God in three Persons:  
Father, Son, and the Holy Spirit.*

The definition of the Trinity as three "persons" appears to be poorly defined by the church fathers because they did not understand (1) that God came into being by himself from the very beginning, (2) that the Holy Spirit is the spirit of God that pervades the entire universe, and (3) that Jesus is the only entity that can be identified as a "person." The polytheistic fusing of three "persons" into one God has caused many Christians to believe Jesus is God, "the Maker of All there is."

The Trinity belief nullifies the very concept of God as the first to come into being at the beginning. Unfortunately, much confusion is caused by the Trinity because it is in opposition to the Gospels of Matthew and Luke that advocated the birth of Jesus by the Virgin Mary through the intercession of the Holy Spirit of God. But more importantly, the Trinity belief is in opposition to the words of Jesus in Mark 12:29:

*The first of all commandments is, Hear, O Israel,  
The Lord our God is one Lord;*

It is a shame that in an effort to make Jesus coequal and coeternal with God the church fathers have deviated from the very essence of the Gospels; that is, Jesus has been given as a gift of God to deliver the Word of God. Unfortunately, the Trinity does not appear to ring with truth, causing many discerning and God-loving people to be disenchanted with the church. But then, there are many with faith that do not rely on reason or the history of how man came to believe in one God. It is the intention of this author to reveal truth grounded with facts and findings that indisputably confirm the revelation of Jesus that Amen is the beginning of the creation of God.

Jesus proclaimed a truth that Amen is the beginning of the creation of God. Indeed, it is a revelation that challenges the religious suppression of the history of Amen. Is Amen God? For certain, most followers of the Judaic, Christian, and Islamic religions have not been taught the history of Amen but the Ancient Egyptians worshipped Amen as a local god as early as 2000 BCE. By the reign of Ramses II Amen was venerated as the one universal god. Around 1270 BCE, the Priesthood of Amon wrote scripture titled “Amon as the Sole God,” which viewed him as the Maker of All There Is.

The Egyptian vision of Amen as the one universal god has not been acknowledged by the world of today. However, Amen has been validated as being the “*beginning of the creation of God*” by Jesus. Make no mistake. Jesus is a Son of God but he is not God. Truth is sometimes very difficult to comprehend but when Jesus has clearly stated seventy-six times he is the Son of Man, there is every reason to believe him and not the body of bishops that fabricated the Trinity

about three centuries after his death. Are Christian religious leaders content to ignore the words of Jesus and blindly follow the Trinity? By proclaiming the truth that Jesus is a Son of Man does not lessen the honor and high respect of worshipping Jesus for he was God's gift to mankind to deliver the Word of God.

John's Gospel is the most precious scripture in the New Testament, for he provides the words Jesus desires to impart to followers of God. In John's Gospel, Jesus presents a description of the Comforter or Holy Spirit of truth who dwells within God's creations and will teach all things and bring into remembrance what he taught; namely, that those who believe in him shall do even greater works and that the love God has given him may be in them. Religious leaders must embrace the greatest command that must be proclaimed in all scripture; it has been presented as the Word of God—*love one another*.

By following the Word of God and rescinding the Trinity dogma, Christians will take a great step to unify the belief in one-universal God. This concession of the Trinity allows all three religions, Judaic, Christian, and Islam to unify their belief in one God. What remains is their willingness to eliminate the many verses and suras that denigrate the dignity and integrity of human beings. They must "see" that their scriptures must be revised to teach the Word of God. If they cannot make adjustments in their dogma and face the fact that abominations in their scriptures must be eliminated, then the human race may eventually experience the destruction of all life and our planet.

### 7.3 *The Word of God.*

In subsection 6.3.8, The Attribute of Love, the greatest command given by God was presented. Many people believe in God yet few people know the Word of God. John associates the word as being Jesus, but *what* is the Word of God? It is what God instructed Jesus to tell the world. It was the last command given by Jesus in the Gospel of John. He was so emphatic, that he proclaimed the Word of God three times as a command—*love one another*:



**John 13:34.** *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

**John 15:12.** *This is my commandment. That ye love one another, as I have loved you.*

**John 15:17.** *These things I command you, that ye love one another.*

Jesus was not required or needed to speak the Word of God until mankind came into being. The Word was intended for mankind as God's final command—to *love one another*. There was no use for the Word in the beginning because mankind did not appear until God made the billions of galaxies with their billions of stars and numerous planets whereupon life could evolve. The Word was only meant for man, not for other life forms in the universe. This logical premise is another reason why it was God who presented the Word through Jesus. For further clarification, the Word is not the Logos. The Logos is the animating creative force that is the essence of God.

With today's turmoil and clash of religious ideologies that may lead to a Third World War, the *new command* by God announced by Jesus is perhaps of greater relevance today than the two great commandments in Matthew 22:37-40, in which Jesus said to love Him with all your heart, soul, and mind and to love your neighbor as you love yourself. Jesus went further to say on these commandments "hang all the law and the prophets." However, God simplified the two "thou shalt" with the *new command*, "love one another." It is this command that is given to guide mankind toward peace and harmony on Earth.

There will be hope in the world when religious leaders will recognize that holy scriptures are not encased in concrete. They must be open to welcome daughters and sons of God who will step forward to meet the task of revising and improving the holy scriptures of the three basic religions that venerate the same God. It would be so beneficial if all the monotheistic religions, having the same God, jointly form one Holy Scripture that will serve mankind for future

generations. If present-day religions ignore this challenge, they will eventually fail in conveying the true spirit of God. They will not only stagnate, crumble, and die, but people will no longer believe in the spirit that is a part of humanity. Worse yet, people will see these religions as worn-out institutions. They will perhaps laugh at and ridicule what should have been mankind's salvation. Can religious leaders of the three faiths unify their beliefs, which could elevate humanity to a higher level of consciousness, righteousness, and truth?

Anyone who searches for the truth and encourages people to love one another is a viable candidate to update our holy scriptures. Scripture has been developed and revised so many times that religious leaders, educated and groomed to guide the spirit of humans, have a responsibility to use their God-given gifts to continue to improve their doctrines. They may need to be open-minded to accept recommendations by daughters and sons of God who are gifted with perceptions of love and humanity. It is hoped that religious leaders remember that God gave mankind the gift of free will so that their spiritual and intellectual attributes could grow. Religious leaders must heed the call to provide the insights and perception needed to enlighten the spirit of human beings by revealing God's Word—*love one another*.





## 8.0 Protesters Initiate the Arab Spring

The Arab Awakening began in June of 2009 as Arab protesters challenged the results of the re-election of President Mahmoud Ahmadinejad over the defeated Iranian presidential candidate Mir Hossein Mousavi. Ahmadinejad was declared winner by a landslide in Iran's hotly-disputed presidential vote, which triggered riots by opposition supporters and furious complaints of cheating from his defeated rivals. Iran's supreme leader Ayatollah Ali Khamenei called for an official inquiry into accusations of election irregularities. However, he instituted restrictions on news media coverage of the protests by thousands of Iranians.

The Arab Awakening gained momentum in Africa, on December 17, 2010, after Mohamed Bouazizi set himself on fire in Tunisia. This act caused an outcry by Muslims that goes beyond the overthrow of a dictator and ignited the Arab Awakening, a movement that spread throughout many Islamic occupied countries. The smallest country in North Africa, Tunisia is bordered by Algeria to the west, Libya in the southeast, and to the north by the Mediterranean Sea. Bouazizi's life-giving protest began a movement that has as its objectives the establishment of statehood that guarantees individual rights for each citizen, the legitimate authority of a government whereby rulers and politicians are voted by the citizenry, commitment to social justice, national self-determination and ultimately, true sovereignty.<sup>62</sup>

---

<sup>62</sup> Rami G. Khouri, *The Arab Awakening*, September 12, 2011 article in The Nation ([www.thenation.com/article/162973/arab-awakening](http://www.thenation.com/article/162973/arab-awakening)).

Throughout the Arab world Muslims have been energized after learning about the freedoms established in the United States and Western Europe. Many Arabs understand that it requires self-governance and civil laws to satisfy the awaking objectives. It took hundreds of years for Western countries to establish their freedoms and the Arab people have been awakened to fight for those freedoms. But a very important question surfaces. How long will it take for the Arab countries, with their divisions among Sunnis, Shias, fanatical religious groups and young Arabs seeking a life of economic stability to unify their efforts and fight for the freedoms enjoyed in the advanced countries in Western Europe and the United States?

This question is a complex one to answer because in addition to the civil uprisings that have erupted during the period of 2010 and 2011 in Bahrain and Syria; major protests have broken out in Algeria, Iraq, Jordan, Kuwait, Morocco, and Sudan; and minor protests have occurred in Lebanon, Mauritania, Oman, Saudi Arabia, Djibouti, and Western Sahara. The discontent of people in many regions and countries have one common belief that is ingrained from early childhood and that belief taught by religious leaders is encapsulated in the Qur'an. It will become evident that a governmental system that has as its underpinnings a strict and dogmatic religious doctrine contained in the Qur'an and its political decisions implemented based upon Sharia law to enforce those doctrines will ultimately limit and deprive its people from a flexible and dynamic system that operates on laws developed by the people.

The question raised not only surfaces the disenchantment of political freedom for self-government but a more alarming problem exists with the many religious factions that follow the Qur'an and Sharia law with different interpretations in applying civil law within the theocratic structure of many Islamic countries. The solution to attain self-government is compounded by cultural, educational, economic differences. However, the root cause of the disenchantment is indoctrination of the Qur'an and implementation with Sharia law by religious Islamic leaders that acquires control of the mind and spirit of Muslims.

Freedom through political democracy can only be achieved when Arabs have acknowledged that all people can choose their own belief

system and not force one religion on the many diverse cultures under Islamic rule. By not acknowledging the right for people to choose their government and their religion will mean continued fighting by Muslims who fanatically follow the Qur'an and Sharia law with an objective to unify all people under one theocratic government.

It will be instructive to review why the Arab Spring is a new and evolving phenomenon by analyzing specific uprisings, whereby some have resulted in regime change. To identify characteristics that combined to result in popular protest and various stages of revolution that are identified with the Arab Spring, the countries Tunisia, Egypt and Libya are presented.<sup>63</sup>

### ***8.1 The Tunisian Revolution***

The Tunisian revolution is regarded as the catalyst for the wave of protests that swept across the Arab world towards the end of 2010, into 2011 and beyond. As mentioned, the self-immolation of Bouazizi on December 17, 2010, served to ignite the Tunisian revolution, which was remarkably swift considering that Ben Ali resigned as president 28 days later on January 14, 2011.

It is difficult to pinpoint a single grievance that drove the Tunisian protestors to take to the streets against the Ben Ali government. A combination of socioeconomic factors, including high levels of unemployment, increasing inflation, high food prices, government corruption and a general lack of political freedoms, such as free speech and general civil liberties, led the people of Tunisia to no longer live under a regime that deprived them of many basic rights and, which promised no adequate reforms.

The socioeconomic and political factors are largely attributed to the structure of the governing system, but there were also internal pressures that speak mainly to class, culture and social wellbeing. There is an internal explanation, which when combined with the

---

<sup>63</sup> Creamer Media's Arab Spring Report, compiled by Bradley Dubbelman in May 2012. [http://us-cdn.creamermedia.co.za/assets/articles/attachments/39432\\_arab\\_spring.pdf](http://us-cdn.creamermedia.co.za/assets/articles/attachments/39432_arab_spring.pdf)

structural one, explains why the Tunisian people rose up against their own government.

An important factor is that the revolution was not comprised of mainly poor, uneducated people, but rather a large, educated middle class, which is borne out by Tunisia's relatively high literacy rate of 74.3%. From this figure, one can deduce that one of the motivating factors of the uprising was the lack of opportunity for young Tunisians leaving school and entering either higher education institutions or the wider economy. The official unemployment rate in Tunisia prior to the revolution was 14% of which 52% were young people, indicating the desperate plight of the country's graduates and lack of employment opportunities.

The rise of social media sites, such as Facebook and Twitter, has made communication a lot easier for the mobilization of dissatisfied and embittered protesters. The middle class that had access to the use of blogs, e-mail and video-sharing websites made effective use of these communication tools and were able to connect with the Tunisian people with what was happening on the ground. Witnesses to State violence and attacks would video the incidents on their cell phones and upload them onto the Internet, thus allowing the world's population to bear witness to the atrocities the Tunisian people were subjected to at the hands of Ben-Ali's security forces.

It did not take long for Ben-Ali's regime to catch wind of the threat social media posed to the regime. In January 2011, the government began to launch cyber-attacks on people's emails and Facebook accounts. The attacks would steal user's login information whenever they tried to login. Facebook acted promptly and implemented new software that would help to prevent such attacks. Ben-Ali's attempts to muzzle social media reflect the importance that the information-sharing sites had in galvanizing populations and contributed to the downfall of his regime.

### **8.1.1 The Egyptian Revolution**

Following Tunisia's successful revolution, Egypt, the most populous country in the Arab world erupted in mass protest on January 25, 2011. The heavy-handed rule of President Hosni Mubarak was



challenged and what followed were 18 days of unrest in the capital Cairo's Tahrir Square. Again, the protesters proved victorious by the eventual resignation of Mubarak on February 11, effectively ending 30 years of autocratic rule.

Unlike the quick and successful attempts in Tunisia, the Egyptian revolution was a long time coming since their roots of discontent began in the early 1990s with protest movements by pro-Palestinian groups, trade unionism, and limited civil rights. It was the Tunisia success and power of the social media that gave the Egyptian people the impetus needed to collectively challenge Mubarak. A key factor that drove Mubarak from power was his loss of support and trust by the military.

After Mubarak's resignation, the Supreme Council assumed power and promised the Egyptian people they would rule for a transitional period until the general elections were completed to establish civilian rule. The Egyptian people, however, became increasingly impatient with the Supreme Council, and were suspicious of their intentions. As a result, protestors once again took to Tahrir Square to voice their discontent with the transitional regime, calling for early elections in late 2011. The armed forces responded with a violent crackdown that drew condemnation from human rights groups, as well as the international community.

After parliamentary elections in late January, which saw the previously banned Muslim Brotherhood dominate, the country elected Mohamed Morsi who officially became President of Egypt June 30, 2012. He is the head of state of Egypt and under the Constitution of Egypt, also the supreme commander of the armed forces and head of the executive branch of the Egyptian government. Morsi resigned as leader of the Freedom and Justice Party after being elected, an Islamic party with strong ties to the Muslim Brotherhood of Egypt. As Egypt's fifth president and first democratically elected President, his term will expire June 30, 2016.

### **8.1.2 The Libyan Civil War**

Muammar Muhammad Abu Minyar al-Gaddafi, dictator of Libya, met civil protests in Libya by applying fierce resistance with his security forces on a level that was not experienced in Tunisia or Egypt. The Libyan forces were so heavy handed in their response to the protestors, that their actions sparked a brutal civil war between Gaddafi loyalists and anti-Gaddafi rebels who organized themselves into the National Transitional Council (NTC). The NTC received support from the United Nations Security Council (UNSC) that authorized a resolution to protect civilians in Libya and demanded an immediate ceasefire.

What resulted was a bitter, drawn out civil war between pro-Gaddafi forces and the NTC. As the war wore on for most of 2011, Gaddafi became more and more desperate as the NTC began to control more territory, including Gaddafi strongholds, such as Misrata and Sirte. In August the capital, Tripoli was captured and Gaddafi was eventually captured and killed attempting to escape from Sirte. Subsequently, the NTC declared the end of the war on October 23, 2011, and the liberation of Libya. The NTC was recognized by the United Nations (UN) as the legal representative of Libya.<sup>64</sup>

The Libya election results of July 7, 2012 brought a rare Arab Spring setback for Islamists, who won elections in Egypt and Tunisia. They failed to capture Libya control as the Libyans voted to put a secular liberal alliance first. The election commission says former interim Prime Minister Mahmoud Jibril's National Forces Alliance won 39 seats, while the Muslim Brotherhood's Justice and Construction party came in second with 17 seats among those allocated for parties.

The balance of power lies with the remaining 120 seats allocated for independent candidates, whose affiliations are not clear. The election commission indicated that 62 percent of registered voters took part on July 7; the first election after Moammar Gadhafi's 42-year reign ended in the 2011 civil war.<sup>65</sup>

---

<sup>64</sup> Creamer Media's Arab Spring Report noted in footnote above.

<sup>65</sup> *Associated Press*, Published July 17, 2012.

The final voting results placed a liberal alliance ahead of other parties in Libya in half a century. This outcome was a rare Arab Spring setback for Islamists, who won elections in Egypt and Tunisia — but the structure of the parliament, heavy with independent members, left the final outcome uncertain. An early test will be a decision on whether to uphold a decree by the NTC for another election to select a 60-member panel to write a new constitution.

Mahmoud Jibril's alliance beat Islamist parties by tens of thousands of votes, most notably in the country's two largest cities, Tripoli and Benghazi. He was a senior official and economist in the former regime before joining the uprising, where he served as the interim prime minister for almost eight months. He was not a candidate for parliament himself because election laws banned members of the NTC from running. The wide margin between Jibril's liberal alliance and the Islamist parties signaled that Libyans are not comfortable with a parliament dominated by Islamists.

The implications of the Arab Spring protests are not easily defined as there is a large array of ethnicities, religions, and many Muslim groups seeking domination of the political structure. Many African countries, such as Tunisia, Egypt, and Libya are going through a transitional phase and it is becoming a reality that it is the intention of their people to move to greater civilian rule with greater emphasis on majority rule and democracy.

### **8.1.3 Political Protests Spreads to Other Arab Regions**

The overthrow of governments in Tunisia, Egypt and Libya had a number of regional effects that not only challenged the internal politics of a number of States within North Africa but also other Arab regions as a whole. Iran, Algeria, Jordan, Morocco, Oman and Saudi Arabia experienced protests that followed much the same pattern as the countries that experienced revolution, with protestors calling for political reform and an end to corruption. These protests, however, were met with promises of domestic reform and the force

of regime's police and military, which simmered down the protests before significant damage was inflicted.<sup>66</sup>

On 27 January 2011, the opposition Green Movement of Iran announced a series of protests against the Iranian government scheduled to take place prior to the "Revolution Day" march on 11 February.

On 9 February, various opposition groups in Iran sent a letter to the Ministry of Interior requesting permission to protest under the control of the Iranian police. Permission was refused by the relevant government officials. Despite these setbacks and crackdowns on activists and members of opposition parties, opposition leaders such as Mir Hossein Mousavi and Mehdi Karroubi, called for protests.

This date was chosen for protests to coincide with 25 Bahman, the 11th month of the Persian calendar, and was publicized as "The Day of Rage". The day before the protests were due to begin, opposition leaders Mousavi and Karroubi were placed under house arrest and denied access to telephones and the Internet. Their homes were blockaded and they were not allowed visitors.

On 14 February 2011, thousands of protesters began to gather in a solidarity rally with Egypt and Tunisia. There was a large number of police on the streets to keep an eye on the protesters, but thousands were still able to gather together in Tehran's Azadi Square. The number of protesters has been given by different sources, from "thousands" to "hundreds of thousands".

The solidarity protests turned into an anti-government demonstration during which the police fired tear gas and paintballs at protesters. Protesters to protect themselves responded by setting fires in garbage bins. Two protesters were killed in Tehran, both university students. Protests were also reported in the cities of Isfahan and Shiraz, which police forcibly dispersed, as well as in Rasht, Mashhad and Kermanshah.

---

<sup>66</sup> [http://en.wikipedia.org/wiki/2011\\_Iranian\\_protests#2012\\_Protests](http://en.wikipedia.org/wiki/2011_Iranian_protests#2012_Protests)

The protests that occurred on this day marked a setback for the government of Iran. Still, the regime campaigned that Mousavi's Green Movement had lost momentum, but the revived uprisings helps prove otherwise.

According to some reports, 1,500 Hezbollah fighters assisted in the suppression of the protests in Azadi Square. Following the initial protests, Hezbollah fighters allegedly continued to participate, assisting local forces in suppressing protests. Throughout 2012, protests continued but were met with Iranian military and police forces, which easily contained the demonstrators.

Syria and Bahrain also experienced increased levels of protest at the time Iran and countries in Egypt were dealing with the Arab Spring protests. These protests, however, coincided with sectarian conflict and religious upheaval. Further, particularly in Syria, President Al-Assad cracked down hard on the protestors, which resulted in a number of civilian deaths that were largely condemned by civil society and the international community. The spillover effects of the conflicts in the region have also led to fears of cross-border arms proliferation. This is particularly evident in the case of Libya, where concerns have been raised about the spread of weaponry in the North African Sahel region, which may find it is vulnerable to terrorist groups, such as Al-Qaeda and Al-Shabaab. The countries of Algeria, Mauritania, Mali, Niger, Nigeria, Yemen and even Kenya have experienced an increase of terrorist activity since the start of the Arab Spring.

The revolt we are witnessing is not about ideology. It is mostly about men and women who, so brutalized by their own and foreign powers, are asserting their fundamental humanity—their right to use all their human faculties; to read, speak, listen, think, debate, create and enjoy to the full extent of their God-given ability or desire, whether in culture, politics, art, media, technology or any other arena.<sup>67</sup>

---

<sup>67</sup> Rami G. Khouri, *Arab Awakening*, September 12, 2011 article in The Nation ([www.thenation.com/article/162973/arab-a-wakening](http://www.thenation.com/article/162973/arab-a-wakening)).

Ideology comes in many forms and the one form overlooked by international analysts and many news reporters, such as Mr. Khouri, is that religion is a very powerful ideology that is largely instrumental in establishing the makeup of a person's beliefs and views on life. As summarized in the following subsection, the religious indoctrination by Islamic religious leaders will inevitably plant the roots of human behavior that can only result in discontent and eventual disenchantment with the political regime in power because it too is dominated by religious doctrine.

## ***8.2 The Root Cause of Arab Discontent and Conflict***

It is this author's contention that at the root of all discontent, violence, and fighting is the inherent indoctrination by Islamic religious leaders and rulers who themselves are captive by the verses of the Qur'an and its implementation using Sharia law. In Figure 3 we see the spread of Islam in the Eastern world and Figure 4 shows it is beginning to grow in many countries around the globe. Religion is not supposed to be a suppressive organization that limits the freedoms of people to grow intellectually, share knowledge acquired by our greatest writers and scientific minds, and make choices based on reason, compassion, and common sense.

Yet, as presented in subsection 3.3, we find that the Qur'an sanctions and advocates bigotry, hate, violence, and the killing of innocent people who prefer to follow a religion other than Islam. This Holy Scripture is unknowingly, unconsciously, and unsuspectingly being indoctrinated into the minds of Muslims from early age and well into adulthood by Islamic religious leaders. It is not possible for Muslims to reach compromise and tolerance with those people who have a different religious or political affiliation because their minds have been brainwashed to hate and even kill those whose views and religious practices are other than their own.

### **8.2.1 The Qur'an is the Source of Discontent and Violence.**

Presentation of the suras in subsection 3.3 are but a small subset, of many more, that conclusively give strong reason to believe that the Qur'an is the source for advocating bigotry, hatred, violence, and the killing of innocent people. Islamic religious leaders are responsible

for implementing the Qur'an using Sharia law and are therefore accountable for the discontent and dissatisfaction they have caused in many countries. To substantiate the conclusion that the Qur'an is the source of aggression by Muslims and not economic, political, or educational factors, the following observations based upon facts are provided below.

### **8.2.2 Muslim Atrocities Documented in Just One Month**

The reader has only to review the abominable acts committed by fanatical religious factions in the Appendix provided to learn that Islamic terror attacks are endemic to all countries indoctrinated with the exhortations in the Qur'an. This Appendix reveals that in just the month of July, 2012, citizens of many countries were shot to death, kidnapped, raped, murdered, bombed by fanatical religious militants, and killed by acts of suicide. These atrocities are not limited to Arabs forcing their ideology on Arabs but Christians, Buddhists, Jews, Hindus and people in many regions where the religion of Islam is taught or being imposed. It is true that regions with a poor economy and discontent without the ability to advance in a free society make them easy targets for Muslim extremists, but the source that promulgates bigotry, hatred, violence and killing of innocent people is the incessant indoctrination of the Qur'an.

It is not possible to combine the political process with a religious ideology because in many cases reason is preempted in favor of long held traditional beliefs. Of greater significance, the continuous indoctrination by a theocratic regime prohibits freedom of expression to think outside the box. It therefore limits the growth of individuality needed to express creativity and innovativeness that is essential for production and prosperity. Such individuality can only be nurtured with education of all the disciplines that increase knowledge about ourselves, our world, and the universe. To allow religious dogma to become a corner stone for decisions instead of reason and knowledge of the facts will only limit the ability to obtain practical solutions necessary to cope with life and its many challenges.

**8.2.3 History confirms the Qur'an's Use for Islamic Expansion.**

From the very beginning, the growth of Islam was motivated by the words written in the Qur'an. It was used by religious and Arabic leaders to expand their ideology of belief in the one God by using force. It is easy to understand that neighboring countries that are not militant-minded but simply trying to exist with their own economic problems of feeding their families become easy victims of armies led by Islamic leaders.

In chapter 4.1, the Rise of an Islamic Empire, we learn that after the death of the prophet Muhammad in 632 CE, his Companions compiled his revelations into Holy Scripture known as the Qur'an. But they also ensured that the Qur'an justifies their authority to spread the Islamic faith in other countries. Sura 8:16-19 clearly reveals that it had to be a religious leader, a commander of high rank, that spoke for Allah to motivate his army of fighters to kill those who would not concede that Allah is the one and only true God.

The vision of Allah provided in the Qur'an was that of a God that unleashes His wrath upon those that do not bow down and honor Him as the only true God. The Qur'an goes further in espousing that it defines Islam as the only true religion whereby those with other religious beliefs must be converted or face death, unless they pay a ransom to the Islamic leaders.

Within 29 years of Muhammad's death and the murder of 'Ali ibn Abi Talib, a son-in-law of Muhammad and first imam leader, the Muslims had established a theocratic empire under the caliph Muawiya, who by 661 CE had ruled a Muslim empire that extended from India to Spain. The murder of Ali has caused a deep schism between the Sunnis and Shiites, whereby the former elect their caliphs based upon knowledge of the Qur'an and the latter believe their religious leader must be related to Muhammad, an imam, in order to rule the Islamic Empire.

Motivated by power and wealth, by 750 CE, the Muslim leaders forced conversion to Islam not only in the Byzantine and Persian empires, but as far west as Spain and all of North Africa, including its east coast down to the island Madagascar, and further east to the



northern half of India. Figure 2 illustrates the extent of the Islamic Empire started by the Prophet Muhammad, expanded under the first four caliphs, and extended by territory added by the Umayyad caliphs through 750 CE.

It is clear that Islam spread throughout many countries not by acceptance of a loving, compassionate, and merciful God but by Islamic leaders with a voracious appetite to gain the resources and wealth of other countries and indoctrinate the minds of their captives to further their ambitions. The ultimate objective as defined in the Qur'an is to unify the beliefs of people in the one God Allah and establish Islam as the dominate religion throughout the world as illustrated with Figure 13.

The pervasive expansion of Islam has migrated into the Northern and Western hemispheres as illustrated in Figure 4. Unfortunately, the spread of Islam continues using military means by Islamic extremists and today the murder and forceful expansion is occurring in the upper half of Africa. The motivating document is the Qur'an that instills visions of a unified belief and a reward of a blissful heaven for those who submit and give their lives for Allah. Unfortunately it advocates suspicion of others with another faith, hatred of those that do not believe in Allah, and violence that leads to the killing of nonbelievers of Islam – all implemented by the We Party that maintain their authority comes from Allah.

#### **8.2.4 Many Muslims find Islam Intolerant and Reactionary.**

Islamic religious leaders and rulers are constantly exerting military and police controls over many uprisings by protesters who are demanding greater representation by the people within their region or country. In Iran, there is a large group of citizens who are proud of their Persian roots and long for the return of an open and free society represented by law devoid of theological dogma. A sample of former Muslims that have courageously written numerous articles and books that describe their discontent with the Islamic religion are Amil Imani, Ahreeman X, and a highly capable woman, Dr. Parvin Darabi, which are presented in subsection 4.3.4. Further works and articles from many educated Muslims who are disenchanted with the



**Figure 13. Islamic objective is to dominate the world.**  
 Source: Iran Politics Club. <http://iranpoliticsclub.net/photos/women-stoning/index.htm>

Islamic religion may be read on the Internet by placing a search on the links provided below :

<http://iranpoliticsclub.net/authors/index.htm>

<http://freethoughtnation.com/contributing-writers/79-amil-imani/768-how-islam-failed-me.html>

On the Iranian Politics Club website, Ahreman X raised the following Questions:

- ▶ How can we end Women Stoning and Women Hanging in the Muslim World?
- ▶ How can we negotiate peace and co-existence with the Muslim World?

- ▶ How can we guarantee Women's Rights in the Muslim World?
- ▶ How can we teach tolerance to the Muslim World?
- ▶ How can we reform the Muslim World?

The answers provided by this ex-Muslim were:

“Islam is a reactionary, inhuman, bloodthirsty and dangerous political ideology, which can never reform nor evolve. Islam has been killing people since Mohammed's time. Islam is based on violence, conquer and force conversion. There may be moderate Muslims but Islam in its nature is reactionary, intolerant and terrorist.”

This answer should cause Muslim religious leaders to understand that their ideology is the source of discontent wherever they forcefully try to inculcate the minds of people with the dogma contained in the Qur'an. Yes, there are many good-hearted and loving Muslims but until the Qur'an is revised to eliminate the suras that advocate bigotry, hatred, violence, and the killing of those people that desire to believe in their own way or not believe in any god, the stigma of resentment and backlash as shown by ex-Muslims and protesters will continue. Is there a solution? Yes, but it will take honest, courageous, intelligent, and perceptive Islamic religious leaders to reach out to the Judaic and Christian leaders and demand a unified belief in the God they all pray to. In the following subsection, recommendations are provided whereby such an objective can be attained.

### ***8.3 The Solution to Arab Discontent and Violence***

The preceding subsections provided valid reasons why the Qur'an is the source of discontent, hatred and violence. Followers of Islam devoutly committed to the Qur'an and Sharia law are unknowingly and unsuspectingly being groomed with biases and hatred for those people who do not believe in their only true religion. Muslims are inescapably indoctrinated by religious leaders from the time they are children and in every waking moment of their lives through the daily

rituals prescribed by their prophet Muhammad. The only result from such teachings as revealed in the previous subsection will be suspicion of those with different religious beliefs and the likely outcome will be bigotry and hatred, which results in violence and the killing of innocent people.

Dr. Tawfik Hamid (aka Tarek Abdelhamid), an Islamic thinker and reformer and one time Islamic extremist from Egypt was a member of a terrorist Islamic organization, Jammaa Islameia (Egypt). This organization was later controlled by Dr. Ayman al-Zawahiri, who became second in command of Al-Qaeda.<sup>68</sup> Twenty-five years ago, Dr. Hamid recognized the threat of Radical Islam and the need for a reformation based upon modern peaceful interpretations of classical Islamic core texts.

In Dr. Hamid's novel, available from his website as a free E-Book since 2011,<sup>69</sup> he provides a collection of many articles of his observations on radical Islam. He clearly indicated that differences between "common values" in the United States and Islamic countries must be understood and addressed. One of his articles on Islamic Culture presented what may be a disingenuous and naive statement by U.S. President, Barack Obama:<sup>70</sup>

"...I know that Ramadan is a time of intense devotion and reflection – a time when Muslims fast during the day and perform tarawih prayers at night, reciting and listening to the entire Koran over the course of the month.

---

<sup>68</sup> Dr. Hamid is currently a Senior Fellow and Chair of the study of Islamic Radicalism at the Potomac Institute for Policy Studies in the United States.

<sup>69</sup> Dr. Tawfik Hamid, *Understanding Radical Islam*, Islamic Culture: Differences Between Islam and the West Must be Understood, Page 18.

<sup>70</sup> President Barack Obama Ramadan Message presented in Washington DC, August 21, 2009.

These rituals remind us of the principles that we hold in common, and Islam's role in advancing justice, progress, tolerance, and the dignity of all human beings."

Dr. Hamid takes issue with the naïve statement because the "common values" that promote justice, tolerance, and dignity of all human beings is far from advocating the truth. The President spoke of principles we have in common but failed to denounce the Islamic barbaric and anti-Semitic values prevailing wherever Islam breeds and propagates. To be politically correct and not be truthful is an attempt to gain Muslim cooperation with many Islamic countries. But it shows an inability to confront obvious Islamic behavior identified by Dr. Hamid who writes, "There are specific violent teachings in mainstream Islamic theology and the deafening silence of the Muslim world and its religious scholars against such teachings. These values that totally contradict the principles of freedom and liberty of mankind include:

1. Declaring wars on non-Muslims to spread Islam
2. Killing Muslims who convert to other faiths (Redda Law)
3. Women put to death for having extramarital sexual relations
4. Permitting the beating of women to discipline them
5. Allowing polygamy, pedophilia, slavery, and gay killing"

Dr. Hamid provides a realistic assessment:

"Bridging the gap between the West and the Muslim world will not occur until the Muslim world and its scholars admit that these values (see points above) are unacceptable, and find other ways to understand the religious text that do not justify such crimes in the name of religion."

Dr. Hamid concludes by emphasizing that Islamic leaders can truly adopt "common values" with U.S. interests by:

1. Send greetings from leading Islamic scholars and organizations to Christians at Christmas and to Jews at Hanukkah.

2. Denounce Redda Law, thereby allowing Muslims to convert to other faiths without any punishment, just as non-Muslims can freely convert to Islam in the West without any punishment.
3. Change and suspend the traditional teaching that Muslims must wage wars on non-Muslims to offer them one of three options: convert to Islam, pay jizia (humiliating tax paid by non-Muslims to Muslims), or be killed.
4. Publish new theologically-based books of Islamic jurisprudence that stand against beating women, slavery, killing apostates, and other violent edicts of Sharia.
5. Stop dehumanizing Jews in mainstream Islamic teaching.

As long as the Muslim world insists on teaching violent principles or refused to reject them as mentioned earlier, the gap between it and the West will only increase, and the efforts to bridge the gap of civilizations will be inefficient.”

Dr. Hamid concludes with, “Once the Muslim world puts an end to these destructive points, the voices that emphasize the “common values” will be able to succeed in their mission to make our world better.”

We know that religious instruction serves a useful purpose, namely, to teach their followers moral and righteous behavior. The reward taught by the Judaic, Christian, and Islamic religions is the extension of life after death with the God they worship and love. But it has become evident that the religious leaders of these religions have failed to teach their followers God’s greatest command - love one another. If any person fails to follow this command it would be disingenuous to believe they would be acceptable to God.

To achieve the highest aspiration of mankind, to love our brothers and sisters from any country and thereby follow the Word of God, there are concessions that the religious leaders of all faiths must make and that is to unify their belief in that one God. Does this mean to forsake and eliminate the thousands of years of traditions and beliefs that have shaped the mental beliefs of committed believers? The answer is no.

A natural outcome conceived by man's spiritual nature is that all roads lead to one path that truly brings all people together in love and compassion for each other. That is, recognition that there is a creative force we call God that pervades the universe and made all there is. It becomes apparent that the spiritual nature of mankind will advance when all people acknowledge that we are all brothers and sisters, the products of our Maker who has in store for us greater discoveries in our universe if we can resolve our differences.

So how can humans begin to accept, tolerate, understand, and learn to love one another? This author recommends that religious leaders and their followers of the Judaic, Christian, and Islamic religions loudly proclaim their desire for peace and love for others. The following chapter is devoted to assist religious leaders and their followers to unify their belief in God by updating their scriptures to teach the Word of God.





## 9.0 A New Spiritual Awakening

Religious leaders of the three basic faiths must put aside dogmatic reasons for having their people believe their god is unique to them only. Chapter 6.0 has provided factual history that conclusively reveals the Judaic, Christian, and Islamic religions have emulated the beliefs of the Egyptian religion. The Hebrew were unable to decipher the hieroglyphics carved on the walls of Egyptian pyramids, temples, and tombs to give credit to the origin of the concepts of a soul, a hereafter, a Son of God, and finally the worship of one-universal God, Amen. For any religious leader of these faiths to deny the facts and findings presented in chapter 6.0 would be an act of dishonesty or inability to give credit where credit is due.

The Egyptian priesthood explicitly defined one universal God circa 1270 BCE, which is documented in scripture titled *Amon As the Sole God*. However, many Egyptian beliefs that embodied a creator of all there is were followed more than two thousand years before Moses walked out of Egypt.

It is the name Amen that has survived over four thousand years and reigns over Yahweh and Allah. Yahweh is a god who dwelt on the slopes of a wilderness mountain and descended on it in fire and smoke.<sup>71</sup> Allah is not the name of a god but an Arabic word meaning one god. When the three religions concede that God introduced himself to mankind as Amen, then they will acknowledge truth. The

---

<sup>71</sup> John B. Noss, *Man's Religions*, page 362.

present definition for amen, “so be it” should be revised and revered as the name of God.

### **9.1 Recommendations for Religious Leaders**

The following recommendations will cause much controversy. However, intelligent men with loving hearts for sisters and brothers around the world will be able to understand that long-held doctrines can be revised based upon reason and truth.

► **The three basic religions worship the same god.** Religious leaders must be truthful and loudly proclaim that Jews, Christians, and Muslims all worship the same God.

► **The name of God is Amen.** Men have conceived God in different stages and by different groups of people. The one-god concept was conceived as Atum, who came into being by himself and was the creator of all things. Early man was so closely attached to and awed by the wonders of nature that he developed the worship of many gods. Egyptologists have been able to determine that as many as 13 pharaohs used Amen or Amon in their throne names as far back as 2,000 BCE. The Hebrew definition of Amen upholds the most revered attribute of the Egyptian God, which is Truth.

To break away from the past of multiple gods and develop the first one-god concept was a feat that could only be accomplished by a man in power; that man was the pharaoh Ikhnoton (Amenhotep IV). The Egyptian priesthood later took Ikhnoton’s writings and formalized them into scripture that defined the god Amon as the Creator and Maker of all things. It is remarkable that the name Amen is still pronounced at the end of a prayer, supplication, giving thanks, praise, and singing his name in reverent tones. In John’s Revelation 3:14, Jesus, a man of truth, worshipped by many as the Son of God, has acknowledged Amen:

*And unto the angel of the church of the Laodoceans write;  
These things saith the Amen, the faithful and true witness,  
the beginning of the creation of God.*

► **Unity in the belief in one universal God.** The acceptance of our Creator as ‘the Maker of all there is’ is the first axiom for all believers and that sets in motion the perception that all followers pray to the same God. If this is the case, then all followers, though they have started with different customs, traditions, and rituals to honor that God, all must clearly understand that they must honor that God by following His greatest command – love one another.

To meet the challenge of implementing God’s greatest command requires that all scripture once written specifically for a unique group of people in their conception for God must be revised. Why? In chapter 5.0, the reader has been made aware of the abominations contained in Judaic and Christian scripture. And the above chapters clearly document that the Qur’an has been used as an instrument by Islamic religious leaders, which has caused much discontent and violence throughout the world.

It becomes an obvious conclusion that mankind can only advance to the next stage of their spiritual development by revising scripture that was written for and by a unique people thousands of years ago. Knowledge is acquired with time as people learn from the best minds of each new generation. To advance forward is to learn from the past, examine the faults, and find ways to continue with our highest aspirations. That means religious leaders must listen to God and embrace His last command to love one another. No longer can religious leaders seek to follow God by reaching out only to their own people, they must reach out to all people, our sisters and brothers of all nations. So how do we do that?

► **Scripture is not encased in concrete.** History reveals that the Hebrews emulated many of the beliefs of the first formal religion recorded in stone; the religion of Egypt. After revising their conceptual beliefs in god several times over many hundreds of years, the Egyptian priesthood introduced mankind to Amen with scripture titled, *Amon As the Sole God* during the reign of Ramses II; this god has never lost the impact of His name on the minds of believers in God. Amen persisted in the vernacular of religious texts as Hebrew priests wrote the Torah. After the destruction of Judaic cities and towns throughout Syria, Palestine and Egypt during the Jewish-Roman War, they wrote the Gospels which, giving birth to

Christianity, continued the use of Amen. About 600 years later, Companions of the prophet Mohammad assembled his Judaic and Christian beliefs into the Qur'an. Muslims rarely announce the name Amen and Muslim religious leaders do not permit announcing the name of a god other than Allah. It is a simple matter to understand scripture has evolved by the inspirations of holy men and being written by men for their own people, they have their faults.

Can religious leaders, representatives of God, unify their beliefs in the one-universal God to advance humanity to the next stage of their spiritual development? It is clear that the separate paths of belief in God were developed by inspired men at different times and within different cultures. They all serve to define God and a morality for people within a community, but as ascertained by the above exposition of why there is discontent within many countries, faulty dogma exists in scripture causing atrocities against children of God. Those religious leaders of God who are convinced that their scripture is sound, devoid of imperfections, and desire to persist in teaching and indoctrinating the minds of their followers with verses that advocate abominations to the Word of God must surely hang their heads in shame. Honorable religious leaders will acknowledge they are in a position to resolve the problem by revising their scriptures.

► **The Qur'an must be revised to teach the Word of God.**

There is a reality that Islamic religious leaders must come to accept that there are abominations in the Qur'an that must be removed and revised. Only Islamic religious leaders can make the decisions to extricate themselves from the dictates of political rulers or continue theocratic rule. Islamic religious leaders, representatives of God, must divorce themselves from the political power they enjoy to control millions of Muslims and give back to their people freedoms of self-government.

It becomes a quandary of affairs when there are thousands of imams, caliphs, and mullahs who interpret the Qur'an and are fully committed to its content. The dilemma is the reality that the brightest and very intelligent men and women who have been indoctrinated are unable to "see" the abominations that have been inculcated into their minds. The two authors, scholars of Islamic history, religion and thought, Dr. Osman Sheikh Ahmed and Seyyed

Hossein Nasr have provided a detailed understanding of Islamic religion and aspirations of Muslims but were silent on revealing the abominations contained in the Qur'an.

Therefore the challenge to overcome indoctrination by religious leaders from childhood years becomes almost impossible; impossible but not altogether improbable. As presented above, many Muslims have left the Islamic religion because through education and exposure to other possibilities they were able to make a decision that gives greater promise for happiness and self-expression.

The solution to revise the Qur'an and sit with Judaic and Christian religious leaders to develop Holy Scripture that is acceptable to all is necessary if there is the intention and commitment to stop bigotry, hatred, violence, and the killing of innocent people. This can only be achieved when religious leaders separate themselves from the ruling authorities who normally are interested in amassing greater power and wealth. No longer can the symbiotic relationship between the religious and ruling authorities (RRAs) be permitted to work together because they inevitably compromise the spiritual beliefs and self-expression of individuals.

To not accept the challenge to revise the scriptures, in particular, the Qur'an, religious leaders give up their mandate, as representatives of God, to teach His children to love another. They will be highly responsible for continued fighting, violence, killing, and destroying this earth God has given His living creatures. Are religious leaders that dumb, insensitive, and callous to ignore the responsibility of their profession to bring people closer to the Maker of all there is? If the answer is yes, this author strongly advocates that all people, be they agnostics, atheists and believers in God, insist, protest, and overthrow religious leaders who are complacent and are mentally locked within a cage of religious dogma. It will be left for the people themselves to effect change of religious doctrines that sorely need to be revised. Mankind has the capacity to love and it is that love that will find a way for Judaic, Christian, and Islamic religious leaders to work together and teach the Word of God.

► **Religions must update and improve their holy scripture.** The revision of outdated dogma is not sacrilegious or blasphemous as

strict religious leaders would like people to believe. Figure 14 reveals that the Egyptians evolved the conception of one god

### Development of Egyptian Beliefs and the Torah.

Predynastic	1 <sup>st</sup> Dynasty	5 <sup>th</sup> -6 <sup>th</sup> Dynasty	13 <sup>th</sup> -18 <sup>th</sup> Dynasty
Qustul Incense Burner, Worship of Animal Gods. Osiris and the Hereafter, Righteousness and Truth	Concept of a Son of God. The King as Son of Horus	Priesthood wrote <i>The Creation by Atum.</i> Concept of a Soul, the Ka. The King as Son of Amon-Re	Priesthood wrote <i>A Hymn to Amon-Re</i>
18 <sup>th</sup> Dynasty	19 <sup>th</sup> Dynasty	1250 BC	950 BC
Amenhotep IV in 1370 BC wrote <i>Hymn to the Aton.</i> 1 <sup>st</sup> to implement the concept of One God	Priesthood of Amon around 1270 BC wrote scripture <i>Amon As the Sole God</i>	Moses leaves Egypt with Concept of One God, Wrote <i>Book of the Covenant.</i>	<i>Torah</i> initiated during Solomon's Reign and finalized as the Five Books of Moses in 444 BCE by Erza an Nehemiah.

Figure 14. Scripture evolves as man gains knowledge.

beginning from the First Dynasty to the Nineteenth Dynasty. After the Priesthood of Amon wrote *Amon As the Sole God*, about twenty years later, in 1250 BCE, Moses walked out of Egypt with worshippers that believed in one god. His conversations with God were recorded in the *Book of the Covenant*, which initiated the Torah during Solomon's reign around 950 BCE. By 444 BCE, the *Five Books of Moses* were finalized by the efforts of Ezra and Nehemiah.

After the Jewish-Roman wars, which caused near annihilation of the Jews throughout Israel and complete destruction of Jewish towns and cities, a sect of Jewish holy men saw a need to salvage their legacy in the belief in one god. Their writings led to the creation of the New Testament. Therefore, Holy Scripture is not cast in concrete. Rather, it is revised due to critical events. But also, revisions become necessary as mankind grows in intellect, experience, and knowledge of the world around him.

When will present-day religious leaders become receptive to the needs of a more civilized world by getting their greatest minds to revise scripture that was written as long as three thousand years ago by religious men in an ancient world? Where are the courageous minds like those of Ikhnaton, Moses, Jesus, and Muhammad who set out to establish doctrine meant to direct humanity on a path of righteousness, compassion, and love?

The Egyptian Priesthood of Amon had the ability to revise their dogma. This proves perceptive and courageous men are able to change a belief system with needed improvements. Surely there are intelligent and loving people today who have the ability to enhance scriptures with the needed changes that the world of the future requires and sorely needs.

### ***9.2 Key Thoughts to Apply for a Spiritual Awakening***

In light of the knowledge of the abominations in the Judaic, Christian and Islamic scriptures that have been presented in this book, it is depressing to find devout religious leaders have not stood up to their superiors to advance the obvious fact that their scriptures must be improved upon. They are also immune to reveal the truth that the Egyptian religion is the father of the Judaic, Christian, and Islamic religions. Hopefully, this book and its predecessors, *Future of God Amen* and *AMEN*, provides the grounding to understand more completely the development of our monotheistic God.

People from all civilizations have always sought to understand their world. Awed by nature's beauty, they felt moved to acknowledge a creative force, which led them to create meaningful forms of worship. For people today, there should be no fear or shame in exploring the past to gain a better understanding of the god they worship.

When sons and daughters of God, people with perceptive and loving hearts are embraced by religious leaders of the Judaic, Christian, and Islamic religions to assist in improving their Holy Scriptures, there are key thoughts and fundamental considerations that must always be remembered.

► **Don't wait for a prophet for inspired revelation.** Sons and daughters of God need not be prophets to communicate with God. There are highly capable people with loving hearts and brilliant minds who can revise the Holy Scriptures of the Judaic, Christian, and Islamic religions. The man that implemented the concept of one God and made it a reality was Ikhnaton. He was an educated man with sensitivity and creativity who was not inspired from without but from within his own heart and mind. To wait for someone to be informed in a dreamlike state of mind is fruitless and ridiculous. The greatest innovations and inventions in music, medicine, and the technical spheres were conceived by thought and hard work that logically built upon itself until thought became a reality.

► **Much of holy scripture is valuable—build on it.** The scriptures of the Judaic, Christian, and Islamic religions have many common themes, and of course, we must preserve the best to create a more meaningful whole. Moses learned much scripture from the Egyptians as an adopted son of an Egyptian pharaoh. He condensed many of the instructions and laws that Egyptians followed in order to enter eternal life and, inspired by his one-god belief, wrote the *Book of the Covenant*. By 950 BCE, Jewish priests initiated a scripture that led to the completion of the Torah in 444 BCE. Jesus came along and simplified the law so that many more sheep could join the fold of the chosen ones. Muhammad, influenced by followers of the Torah and new Christian faith, provided many verses used by his Companions to create the Qur'an as a new "book" of righteousness. Religious leaders used the Qur'an as an instrument to forcefully unite the multiple Arabic tribes and people from other countries into an Islamic nation. Muhammad used the conception of god of the Judaic and Christian religions and made it applicable to his own people. So it is shown, that history confirms that inspired men learn from the scriptures of their predecessors and adapt what they have learned for use by their own people.

► **Science and religion must be parallel paths to God.**

Education and science are essential elements for knowing God. It would be foolish to believe in God without knowing what He has created and to learn why we are creatures on earth that reach out to the unknown God that made all there is. Science is the mechanism



to higher learning about our world and the universe based upon facts and reason. By understanding more aspects of our world, we become more appreciative for the creative process and that God has made humans capable of consciousness that reaches out to comprehend His Holy Spirit and the expanse of the universe.

The most wonderful gift with which God has endowed mankind is an inquiring mind. Without it, people could not possibly possess the spirit to come to know him. The idea of being all one can be, tapping into one's abilities and creative talents to make your creator proud, is what should be taught in every home and by every religion. It is through education and the sciences that people not only learn to understand themselves better but also eliminate ignorance by exploring their world. The benefit will be a greater appreciation of how He has created life throughout the universe. Someday, if mankind is truly blessed, they may come face to face with intelligent aliens. It is knowledge that must be sought. Fear and the repression of knowledge can only lead to disbelief in God because the human spirit will be reduced to ignorance. Through exposure of the wonders of God's universe, people are sure to gain a greater understanding of themselves and God. By extending perception of God beyond heaven and earth to the expanse of the universe, all life will be revered and God becomes a greater reality.

► **Initiate Today a Council for Religious Unity.** Judaic, Christian, and Islamic religious leaders have a responsibility to teach the sisters and brothers throughout the world to love one another. To implement this objective, these three religions must form a council for religious unity as early as possible. The leaders from these religions must communicate with each other with sincere and honest efforts to make compromises in their religious doctrines. They must examine their doctrines and list those doctrines and abominations that need to be revised or eliminated so that all may start on a course of unification of their belief in the one god. This initiative will require extremely brave and courageous leaders who understand that it is the very roots of religious scripture that divide people in today's world.

It is true that religious councils have been formed in the past and try to convene annually or biannually. They have to consider keeping

the number of participants as low as possible by electing perceptive and courageous leaders for representation. It is recommended that less than four religious leaders each from the Judaic, Christian, and Islamic religions are selected to represent the majority of their sects. There are numerous fundamental sects, but all Judaic, Christian, and Islamic religious leaders predominately adhere to the Old Testament, the New Testament, and the Qur'an, respectively. Consequently, those sects not represented should realize that the elected esteemed leaders will represent them with foresight, intelligence, and love of humanity. Such an objective to limit the number of creative and perceptive religious leaders is necessary because of the difficult task of rising above the dogma inculcated in much of their lives.

Today, there are people who think that the three religions pray to different gods. This is not just a sad reality; it's a shame that religious leaders have not united the sisters and brothers of our world through love. The religion that advocates terror and the murder of innocent lives has got to take a real look at their Holy Scripture and see if, in fact, the rhetoric and teachings precipitate violence and hate. If so, they must make an honorable effort to correct what once was well-intended guidance but now an abomination to the Word of God.

Of Ikhnaton, Moses, Jesus, and Muhammad, only Ikhnaton and Jesus were men of true peace and love. Let us remember that Moses killed about three thousand of his own people and invaded Canaan. Muhammad converted many people in the towns and cities within his own country by the sword, and his successors, caliphs, and imams conquered other lands with the threat of conversion to Islam or death. The recommendation here is clear; much of Holy Scripture is outdated, and religious leaders would better serve mankind by building on much of what men of peace and love have taught to bring sisters and brothers closer to God.

### *9.3 Actions for Religious Leaders and Worshippers*

► **The three basic religions must open their doors to all people.** By having the same God, the leaders of Judaic, Christian, and Islamic religions are obligated to open the doors of their houses of worship to all those who believe in that same god. To restrict their

temples, churches, and mosques to only those who subscribe to the practices and rites of their religion is to prohibit the children of God from seeking, inquiring, and learning more about the god they worship. The religious leaders who are proud of their practices and the doctrines they teach will surely welcome the sisters and brothers of any nation. If not, their religion is nothing more than a sham, a cult for arrogant human beings who believe that they are better than their sisters and brothers of other ethnic groups and countries.

► **People must go to each other's houses of worship.** It has been acknowledged that the three basic religions all pray to the same god. God has made himself known to different groups of people at different times so that they could eventually benefit in accepting God's Holy Spirit of compassion and love. Followers of Judaism, Catholicism, and Islam, and their many sects, have an opportunity to visit different houses of worship. Several benefits will be derived:

1. Worshippers will learn other aspects of their god and how he has revealed himself to his children.
2. Worshippers will learn why religious doctrines have been received differently for different peoples to serve their needs for moral direction.
3. By attending the services of different religions, people worldwide will be able to learn to appreciate the differences in how they worship the same god.
4. Rabbis, priests, ministers, caliphs, imams, and mullahs of Judaic, Christian, and Islamic religions will be able to teach sisters and brothers from different nations about their prophets and holy scriptures.
5. The sermons from the religious leaders will be given more significance because, like businesses in competition with each other, they must reach within their beings to bring relevance from within their holy scriptures to their congregations.

6. Finally, the tolerance and respect people give to each other's religions will, in time, cause them to merge with a unified conception of their god and his commandments.

It is inconceivable that any house of God would prohibit the sisters and brothers from different nations, creeds, and beliefs from attending their holy services. However, from a practical view, because arrogance and bias does exist both with religious leaders and their followers, the following approaches are recommended:

- Sisters and brothers of different nations must attend different houses of worship in groups.
- Where a language barrier exists, obtain an interpreter from the house of worship being visited.
- Show appreciation for receiving instruction from another house of God by giving an affordable donation.

People who are proud of their religion will be honored that others are interested in learning more about their religious practices and teachings. Dear people, seek to break down religious barriers of ignorance with the above recommendations so that sisters and brothers from all nations will love one another.

#### ***9.4 Needed Changes to the Holy Scriptures***

The god many believe in today has been revealed through man's spirit, imagination, and love for the god he created in his own image. The philosophical questions of who created the universe, the first atom, and the enormous amount of matter, galaxies, and stars lead one's mind to ponder the wonder of it all. The world has become much larger than it was to the minds of men four thousand years ago. Today, many realize that there may be other intelligent life in the billions of galaxies in the universe. This leads one not only to revere life on this planet but also to eventually love and respect alien life that may come to visit us in the future. Our future depends, first, on how much sisters and brothers, throughout our world, love one another.

The evolution of our monotheistic God took thousands of years and, in the process, underwent many changes. This should come as no surprise, for each generation has developed concepts that were embraced and improved upon. This has been true in the scientific and technical spheres, whereby scientists have learned to substitute and communicate at the speed of light. Change also occurs in our religious heritage. In the past with Egyptian priests, it has become obvious to many of their great minds that their holy scriptures must be reviewed and updated. Religious leaders today and tomorrow must embrace change to improve the relationships between people of different lands.

Many passages in scriptures are out of date and many that once served to unite a unique people are no longer applicable. One need only to turn to the Torah to see outdated passages dealing with ancient animal sacrifices, specific details for the garments of the priest, and detailed measurements on how to build a place of worship, an altar, and its accessories (refer to Exodus 23, 25-31).

As shown in subsection 3.3, many passages in the Qur'an are an abomination by inciting bigotry, hatred, violence, and the killing of innocent people who do not believe in Allah. It appears that the main purpose of the Qur'an, as carried out by Muhammad and his followers, was to unite a people that had a multitude of gods and unify them both spiritually and as a nation. But these God-fearing people have taken their belief and carried it to an extreme by conquering other people and converting them not by love, but by the sword. Today, there are Muslim sects, such as the Taliban<sup>72</sup>, Boko

---

<sup>72</sup> Taliban enforce Shariah law which includes public executions for murder, stoning for adultery, amputation for theft, a ban on all forms of gambling such as kite flying, chess and cockfights, prohibition of music and videos, proscriptions against pictures of humans and animals, and an embargo on women's voices over the radio. Women were to remain as invisible as possible, behind the veil, in purdah in their homes, and dismissed from work or study outside their homes. Like many before them, the Taliban wave the flag of women's chasteness to prove their superior Muslimness. [http://www.wordiq.com/definition/Islam\\_in\\_Afghanistan#Taliban](http://www.wordiq.com/definition/Islam_in_Afghanistan#Taliban).

Haram<sup>73</sup> and Wahhabism,<sup>74</sup> that are a disgrace to their people as they murder innocent human beings and restrict their people from developing their God-given capabilities.

The Old and the New Testaments are also not immune to criticism as revealed in chapters 5.1 and 5.2. One may also read John Shelby Spong's book, *The Sins of Scripture*. Here, one is apprised of the pain suffered by Jews because of anti-Semitic references in the Bible. This pain has been extended to homosexuals by negative references. Women are still regarded as second-class citizens, whereby, even today in Jewish temples, Catholic churches, and Islamic mosques, they are not considered capable of being priests and delivering valuable insights in sermons. Still worse, the fruit tree myth has made women the source of blame for man's fall from the grace of God. Yet sons and daughters look to their mothers to raise, guide, discipline, and love them.

---

<sup>73</sup> Boko Haram is a group of extremists in the Northern part of Nigeria. The group promotes Sharia law and abandonment of western education in the region. It has caused destruction, maiming and death in the North Eastern states of Borno, Bauchi, Yobe, Adamawa, Gombe and Taraba.  
<http://tribune.com.ng/sun/index.php/crime-features/3058-boko-haram-who-are-they>.

<sup>74</sup> Wahhabism is a strictly orthodox Sunni Muslim sect from Saudi Arabia; strives to purify Islamic beliefs and rejects any innovation occurring after the 3rd century of Islam. It's a religious movement among fundamentalist Islamic believers, with an aspiration to return to the primordial fundamental Islamic sources Quran, Hadith and scholarly consensus. A conservative and intolerant form of Islam that was followed by Osama bin Laden and his followers. The founder, Ibn Abd al-Wahhab believed in the responsibility of the individual Muslim to learn and obey the divine commands as they were revealed in the Quran and the Sunnah.

Some Wahhabist books and pamphlets teach that Muslims should reject absolutely any non-Muslim ideas and practices, including political ones. A study by the NGO Freedom House found wahhabi publications in a number of mosques in the United States preaching that Muslims should not only "always oppose" infidels "in every way," but "hate them for their religion ... for Allah's sake," that democracy "is responsible for all the horrible wars of the 20th century," and that Shia and other non-Wahhabi Muslims were infidels.

<http://www.websters-online-dictionary.org/definitions/Wahhabism>

Change is essential if religious institutions are to keep pace with worshippers as they acquire more education and the ability to inquire and seek meaning in their lives. If religious leaders continue to cling to worn, outdated passages of their holy scriptures, they will only become a further embarrassment to discerning and intelligent people. By not acknowledging the need for change, they will find their religious myths ridiculed and their institutions laughed at because much of their dogma no longer provide the guidance and spirituality people so much desire.

Can our religious institutions, be they of Jewish, Christian, or Islamic origins, afford an outcome that is a disbelief in God? This outcome is sure to develop in the future as they continue to believe they have the only true religion and true God. There are many brilliant minds that would gladly assist in the reformation of their religious institutions and holy scriptures. But will those entrusted with the responsibility of religious leadership be courageous and perceptive enough to accept assistance and improve their doctrines? Or are they so indoctrinated that they cannot search their hearts and minds to find the truths and words of love that can truly guide their worshippers?

As a man who has learned to love all people, the sisters and brothers of this world, there is hope for change. Human beings are born with the gift to love; it is the one gift that ensures their survival. The recommendations presented below are for religious leaders and worshippers from all nations. They are provided as a starting point for many more necessary changes. Surely, there are men and women who have the talent and gifts to implement the recommendations offered and commend many more to improve the morality and spiritual nature of mankind.<sup>75</sup> The most obvious changes and additions that are required in the scriptures of religions are as follows:

- **Killing of human beings on a one-for-one or genocide basis is forbidden.** Any leader or person that advocates the taking of life must be immediately put on trial as a danger to the rest of the world. Incitement to kill must be met swiftly with imprisonment.

---

<sup>75</sup> Nicholas P. Ginex, *Future of God Amen*, pages 318-320.

The people of any nation have a responsibility to eliminate murder. To make this action a practical solution, it requires the RRAs from every country to be under the control of their people.

- **Women are to be treated as coequals of men.** The idea that the man is the authority of a family unit because he emulates God the Father is an infantile notion. Many men do not match the intelligence and sensitivity of many fine women. The myth that Eve is responsible for man's downfall and ushered in the concept of original sin is to be rescinded. A book of scripture that denigrates our most beautiful counterpart and partner in this world must be corrected. The fruit tree myth was conjured up by inadequate men who tried to explain their loss of immortality by placing the blame on women.
- **Respect all of God's creations.** This includes not only the mentally and physically deficient but also those who prefer to love others who are of their own gender. Those who wish to love one's own gender and do not induce others who are meant to love the opposite sex should not be deprived of that love. God has made human beings differently to serve a purpose; to harm those who choose to love their own gender is unacceptable. Human beings who are fortunate to love the opposite sex are blessed with being able to explore the marvelous intimacy of another gender. If a same-gender choice is made by two people who are truly committed to a sincere and loving relationship, allow them to find their own happiness.

In this final chapter, this author appeals to the followers and leaders of the Judaic, Christian, and Islamic religions. In addition, this novel has been written to inform people all over the world that so far, unintentionally and by forceful aggression, these very religions have caused bigotry, hatred, violence, and the killing of innocent people. To assist in ameliorating this path of destruction, this book has revealed the abominations of these three religions. However, it is not the author's intent to cast blame on any one religion but to wake up the religious leaders to understand that the very existence of human life and our planet is headed for a disastrous outcome unless they work together to unify their beliefs and teach the Word of God.



In *Future of God Amen*, the last thought was a question. Who will dedicate their lives to becoming the daughters and sons of God? A proactive solution is to not wait for several outstanding individuals with loving hearts and perceptive minds; it will be us, the millions of people around the world, who must stand up to the religious leaders and demand they all teach the Word of God—*love one another*. Nothing will happen by continuing to rely on the bureaucracy and entrenched institutions that follow worn-out dogma. The Holy Scriptures must be revised. We are all children of God, and we are responsible to guide our own destiny for a belief system that is capable of change. Change is possible by being involved to improve the character and integrity of all people, which can be accomplished with a unified belief in God that is truly guided by the Word of God.

### **9.5 Religions Must Change to be Relevant for Humanity**

The commentary and conclusions presented in this book would not be complete without providing some perceptive thoughts about the Islamic religion from an outstanding author of religions and history, D.M. Murdock/Acharaya S. She has written numerous books, voiced her insights on many talk shows, and hosts her own website. Her concluding paragraphs were extracted from her article, *The Origins of Islam* and are presented below.<sup>76</sup>

“If this planet’s inhabitants would simply become educated to the origins of their traditions in full, we could live in a world of tremendous beauty and knowledge, as opposed to ugly, superstitious and repressive ideologies that are exclusionary and bigoted. Islam arose because of the repression of Christianity and Judaism, as well as an unbalanced female-oriented culture. Like those traditions, Islam is utterly out of balance, and we may all suffer for it, particularly if the predictions come true that Islam will be the most dominant religion in the world in the next decades.

As previously stated, there are few non-Muslim women or men who would wish to live in such a world. Because of this aversion, we

---

<sup>76</sup> D.M. Murdock/Acharaya S, *The Origins of Islam*. An article from the Internet, <http://www.truthbeknown.com/islam.htm>

would expect to see in the future innumerable ghastly battles and wars waged in the name of one god or another, as has happened far too often in the past, especially with these monotheistic Abrahamic faiths of Judaism, Christianity and Islam. All told, these three are responsible for the deaths of hundreds of millions of people, so why are they deemed “Great religions?” The “greatest” thing about them is their death toll.

If this world is to survive into the coming age, we will need as many people as possible to drop all of these divisive doctrines. What we need on this planet, right now, are honest, caring and whole human beings who are motivated not by potential favors and rewards from sadistic and ethnocentric deities in the sky but by innate decency and integrity. Only in this way can we all live in peace rather than fear, which is the weapon wielded by religion to convert the faithful.”

The concluding thoughts by Acharaya surfaces the question, should the monotheistic religions institutions be preserved within a civilized society or are they all by nature myths that propound dogma that causes discontent, division, and hate with the eventual action of violence and death of many innocent people? It is clear that although the Judaic and Christian religions have a history of wars and the killing of millions of lives, it appears they have extinguished the desire to increase their membership through coercion and forceful expansion of their faith.

In contrast with the Judaic and Christian faiths of today, Islamic religious and political ruling leaders continue to apply a theocratic government of control with the objective to unify people of all countries under one common reality defined as the ummah. The Islamic scholar Seyyed Hossein Nasr has defined the ummah as “the totality of different ethnic and cultural groups of people who are Muslims that constitute the Islamic world. The ummah may be characterized as a single religious community bound by a sense of brotherhood so emphasized by the Qur’an and the Prophet.”<sup>77</sup>

The leaders in free democratic countries have become vigilant of the insidious indoctrination by Islamic religious leaders and forceful

---

<sup>77</sup> Seyyed Hossein Nasr, *Islam Religion, History, and Civilization*, page 15.

expansion of Islam by Muslim extremists. The facts presented in this book are validated by the atrocities listed in Appendix 1 and conclusively prove that it is the Qur'an, Sharia law, and the Sunnah that work together to cause discontent by protesters in many countries experiencing Islamic expansion. There is no doubt that the Qur'an is used as an instrument to control the minds of people to commit murder and suicide to further the ummah objective using Allah as the authoritative source.

The solution is clear. The Qur'an and associated documents must be revised to eliminate the abominations it advocates. This book provides recommendations to assist religious leaders of the monotheistic religions to work together. It can do no more than to define the problem and propose a solution, which is short of advocating the overthrow of the religious institution by the millions of people themselves.

Having reviewed the state of discontent predominantly induced by Muslim extremists, let us return to the question; are religions necessary for any civilization in light of the discontent they create around the world? To answer this question it becomes necessary to examine why religions have become a vital institution throughout the world since mankind started living together in communities.

Is it practical to do away with our religious institutions? They do serve a purpose to provide moral instruction to growing minds and reinforce the ideals of truth, justice, and righteousness. But aren't these attributes the ones originally taught by the Egyptian priesthood? Was not Egypt the greatest civilization that left a legacy of not only the belief in one universal God and left extraordinary monuments, pyramids, and temples that have been emulated by the Greeks and Romans? The Egyptian religion served to make Egypt one of the greatest empires of the past. However, the Egyptian religion was corrupted and changed by other groups of people who wanted their own god to be supreme. The arrogance of leaders to gain power by the application of the tenets of a man-made god has worked in the past but it is with a painful truth that they have used the belief in God to further their ambitions to expand their power and control over people of other countries.

So why continue with the belief that society needs religious institutions to promote morality, decency, respect, and cooperation among their people? The religious institutions are, in a way, surrogate parents who guide those who are not blessed with parents that are capable of being fine role models that teach the Word of God. Unfortunately, many parents and unwed couples have made mistakes whereby they themselves are stressed with the hardships of making a living or unable to raise a child with the morals and integrity needed for society to function and prosper as an integrated unit. This void can be fulfilled by a religious institution that has representatives of God groomed to guide others with the teaching of morality and love for others.

The other benefit of having a religious institution within a society is that it provides a uniform code of conduct that cannot be provided by the scientific method or by educational institutions that develop their own perceptions with a multiple of different approaches. The code of conduct to achieve honesty and integrity with the concern for compassion and assistance of others has been developed through the thousands of years of interaction between people who have devised rules for a peaceful and contented society. Leaders within a society have realized that rules of conduct were essential for the viable function of its citizens and state. Hence, the spirit of mankind, which is the inherent desire to love and be loved, has evolved the conception of a God that has created them and it is this God they desire to please by following His commands of morality and someday share His eternal presence. This novel idea is the capstone of many religions; the possibility of joining their god after death for an eternity of love, peace and happiness.

Today, people have become more educated and are able to discern what is best for them. However, after thousands of years that evolved tried codes of conduct, it becomes apparent that it would be foolish to do away with religious instruction that reinforces the attributes of truth, integrity, love and compassion for others. These attributes have not been found by the application of the scientific method but by experience of hard knocks in the real world.

Although there are many intellectuals who believe they can conduct their lives without having a moral code instilled in young minds to

lay the foundations of morality that guides reason and logic, they must not forget that the mind is conditioned just as an athlete's body is conditioned to perform well. If people, using simply educational institutions, were to devise their own code of conduct with their various preferences and individuality that may be motivated for their own gratification and selfishness, the result will be a quixotic world with a mix of values that will cause more confusion and discontent.

Therefore, in answer to the above question, it is this author's contention that religion does serve a purpose within a society. However, that religion must be led by men of God who have to be perceptive that their long held dogma of beliefs must be revised or changed to benefit their followers with one sole command from a man of God that stated three times – love one another. This command has many implications and is at the root of all relationships to promote one's happiness with others. It requires sincerity, truthfulness, compassion, and love to be a prime motivator for one's decisions throughout life whereby relationships become more solid, meaningful, and wholesome.

Can religious leaders of the Judaic, Christian, and Islamic religions work out a way to unify the belief in one universal God? It may appear to be an insane idea to believe these representatives of God can work together. Yet, this is the only logical solution for these religious leaders for it is their mandate to teach the Word of God. They may continue to do nothing, which will result in the eventual collapse of their religion, destruction of human life, and possibly our planet. The alternative is to work together to dispense with religious dogma made up of myths and revise the scriptures that will further the spiritual nature of mankind. Only by understanding that by loving and respecting each other can happiness and peace on earth be achieved.

Another reason it is not practical to do away with our religious institutions is that human beings do have a spiritual nature. They will always reflect and think about how did our star, our galaxy, the millions of galaxies and their billions of stars come to exist? They will always think of an unknown entity or force they conceptualize as God being responsible for their existence and all that has been created in the universe.

Was it energy or was it matter that first formed the first atom, the building block of all organic and inorganic matter? No scientist knows; even though they love to start with the “Big Bang,” a concept that they have concocted without knowing how the first atom was formed. They may determine someday that there is a force, a consciousness that pervades our universe. If so, human beings are thinking organisms that stimulate a consciousness that is energized by the building blocks of atoms that formed all things. It may be this inherent consciousness of humans that tries to reach out and tries to understand the cosmos from whence it originated.

In Sigmund Freud’s book, *The Future of an Illusion*, he states that a psychologist does not deceive himself about the difficulty of finding one’s bearings in this world but makes an endeavor to assess the development of man, in light of the small portion of knowledge he has gained through a study of the mental processes of individuals during their development from child to adult. In so doing, the idea forces itself upon him that religion is comparable to a childhood neurosis, and he is optimistic enough to suppose that mankind will surmount this neurotic phase, just as so many children grow out of their similar neurosis.<sup>78</sup>

Freud goes on to state that the primacy of the intellect is in the distant future, but probably not in an infinitely distant one. A future whereby the same aims one expects from beliefs in God are achieved, namely, the love of man and the decrease of suffering. He then criticizes religion for advocating a state of bliss begins directly after death and writes his God promises no compensation for us, who suffer grievously from life. Freud foresees that on the way to that distant goal of eternal bliss, religious doctrines will have to be discarded, no matter whether the first attempts fail, or whether the first substitutes prove to be untenable. His conclusion is that in the long run nothing can withstand reason and experience, and the contradiction which religion offers to both is all too palpable.

The logic Freud provides has its merits but he fails to acknowledge the thousands of years of experience acquired by mankind to develop rules of conduct. True, those rules of conduct have been embodied

---

<sup>78</sup> Sigmund Freud, *The Future of an Illusion*, published 1961, pages 86-89.

in the framework of religious dogma, such as the thirty-seven protestations of guiltlessness the ka of a dead Egyptian professes before Osiris and the forty-two protestations he appeals before the posthumous court of judges to convince them he is worthy of eternal happiness.<sup>79</sup> The moral code of conduct was followed by the Egyptians over two thousand years before they were engraved on the temple walls of the Eighteenth Dynasty, 1580-1350 BCE. Much of it has been tailored by Moses to become part of the commandments he set down in stone and wrote in his *Book of the Covenant*.<sup>80</sup> Experience by mankind to formulate a moral code of morality, truth and righteousness provides the tested ways a society may function in harmony as its citizens have the same expectations of right and wrong.

The next phase of spiritual development of mankind is to pressure and force religious leaders to forego the myths and dogma that utilized the concepts of fear (hell) and reward (heaven) and replace them with the Word of God – love one another. This new approach must embrace knowledge acquired by the sciences and logical, ethical thinking, based upon reason and compassion that improves the lives of our sisters and brothers around the world.

The spiritual nature of man will always exist because of a consciousness that pervades the universe and has manifested its essence in the intellect of human beings. It has allowed us to think of the greatest inventions and innovations unknown to man only a few hundred years ago. It was the creative ability of the mind by our greatest inventors that has built a reality we enjoy today. Who ever thought we could talk to each other miles apart and yet see each other's face? We enjoy television and the computer as a natural way to receive news, entertainment, and are many times more productive.

Yes, science has been a way to improve our reality but the spiritual nature of mankind will forever endure as it is our minds that help us to create our world. Therefore, God, that unknown force will continue to be a part of the thinking mind. However, let us use our

---

<sup>79</sup> Nicholas P. Ginex, *Future of God Amen*, pages 79-84 and *AMEN*, pages 124-128.

<sup>80</sup> Moses, *Holy Bible, KJV*, Book of the Covenant, Exodus 24:4,7.

minds to make that God proud of his creations by living decent, trustful and loving lives. Perhaps, someday, we may live long enough to travel to other parts of our galaxy and find there are other creatures of God that may enhance our knowledge. Let us dispel fear of the unknown and be optimistic that we may be able to enjoy the community of life in the universe.



## Appendix. Muslim Atrocities in Just One Month

### List of Islamic Terror Attacks For the Past 30 Days

*<http://www.thereligionofpeace.com/>*

Date	Country	City	Killed	Injured	Description
2012.08.01	Pakistan	Lagharai Thal	1	0	Religious radicals gun down a school teacher.
2012.08.01	Afghanistan	Jalrez	4	0	Four civilians are kidnapped and murdered by the Taliban.
2012.08.01	Somalia	Mogadishu	6	0	Six guards are taken apart by two Fedayeen suicide bombers.
2012.07.31	Iraq	Baghdad	15	35	Jihadis bomb a passport office, killing fifteen innocent people waiting in line.
2012.07.31	Thailand	Pattani	2	4	Islamic militants fire into a tea shop, killing two patrons.
2012.07.31	Iraq	Baghdad	7	21	A car bombing outside a restaurant leaves seven dead.
2012.07.31	Iraq	Mosul	1	3	A man is killed, and his baby, mother and wife injured in their own home by Muslim terrorists.
2012.07.30	Nigeria	Sokoto	1	0	Three Boko Haram gunmen shoot a shoe-shine worker to death.
2012.07.30	Afghanistan	Tarinkot	5	0	Five civilians at a mosque are sent straight to Allah by Religion of Peace bombers.
2012.07.29	Nigeria	Kano	2	0	Two Christians are gunned down outside their homes by Boko Haram Islamists.
2012.07.29	Iraq	Muqadadiya	4	13	Jihadi bombers take down four civilians.
2012.07.29	Thailand	Pattani	1	0	A 45-year-old man is shot three times in the head by Islamic terrorists.

**Appendix**  
**Muslim Atrocities in Just One Month**

Date	Country	City	Killed	Injured	Description
2012.07.29	Mali	Aguelhok	2	0	A married couple is buried up to their necks and stoned to death for adultery.
2012.07.29	Yemen	Radah	1	0	A 14-year-old boy is cut to pieces by an al-Qaeda bomb.
2012.07.29	Iraq	Fallujah	7	9	Seven local cops are bombed or shot to death by Ramadan terrorists.
2012.07.29	Afghanistan	Chak	1	1	A man is killed and his young son injured in an ambush by Sunni fundamentalists.
2012.07.29	Nigeria	Kano	2	2	An air force officer is ambushed and killed by Muslim gunmen along with his aide.
2012.07.28	Thailand	Pattani	4	2	Four Thai soldiers are brutally shot to death at close range by Muslim terrorists.
2012.07.28	Thailand	Pattani	2	0	A teenager is among two Buddhists murdered by Muslim 'separatists.'
2012.07.28	Iraq	Samarrah	5	0	Mujahideen shoot five women to death in their own home.
2012.07.28	India	Anantnag	2	4	Two tourists are killed when Muslim militants toss a hand grenade at a taxi.
2012.07.28	Thailand	Yala	1	0	A Muslim 'separatist' assassinates a rival Muslim in a mosque.
2012.07.27	Thailand	Pattani	1	0	A 66-year-old man is gunned down in a Muslim ambush.
2012.07.27	Pakistan	Mardan	6	0	Jihadists shoot six people to death in separate attacks.
2012.07.27	Dagestan	Makhachkala	1	0	A police officer is shot to death in his car by Islamic militants.
2012.07.27	Thailand	Pattani	1	1	Militant Muslims fire on a young married couple, killing the 18-year-old woman.
2012.07.27	Somalia	Baidoa	4	3	Four local soldiers are killed by an al-Shabaab bomb blast.
2012.07.27	Nigeria	Maiduguri	7	0	Suspected Boko Haram barge into four homes and murder seven residents.
2012.07.27	Pakistan	Quetta	1	0	Wahhabi terrorists torture a Shiite man with knives and then kill him.
2012.07.27	Dagestan	Makhachkala	3	0	Three people are killed when Islamic extremists set off a car bomb.
2012.07.26	Philippines	Sumisip	5	22	Abu Sayyaf terrorists attack a Christian farming village, killing at least five.
2012.07.26	Thailand	Yala	1	0	Muslim militants shoot a local several times in the torso.
2012.07.26	Pakistan	Khar	15	23	Religion of Peace militants detonate a shrapnel bomb at a crowded market which kills fifteen people, including those dying later in the hospital.

**Appendix**  
**Muslim Atrocities in Just One Month**

Date	Country	City	Killed	Injured	Description
2012.07.26	Nigeria	Bauchi	3	1	Suspected Islamists ambush a group of policemen, killing three.
2012.07.26	Philippines	Sumisip	10	17	An Abu Sayyaf clash I local troops responding to a priormassacre leaves ten dead.
2012.07.26	Thailand	Yala	2	0	Two villagers are machine-gunned by Islamic 'insurgents'.
2012.07.26	Pakistan	Akka Khel	3	4	Three people outside a mosque are blown to bits by Religion of Peace rivals.
2012.07.26	Egypt	Shubra el Khayma	0	1	A Christian doctor is brutally blinded by Salafist Muslims after asking them to stop firing weapons in celebration.
2012.07.26	Iraq	Hadid	11	0	Eleven security personnel are killed in an al-Qaeda ambush.
2012.07.25	Syria	Homs	9	0	News breaks of nine Alawite bus passengers are split off from the rest and decapitated by Sunnis.
2012.07.25	Thailand	Yala	5	1	Muslim 'separatists' kill five police officers with a bomb hidden in a car.
2012.07.25	Pakistan	Dabori	3	0	Three defenders are killed during a Taliban ambush of a local post.
2012.07.25	Pakistan	Bara	1	0	Islamists kidnap a 70-year-old man, slit his throat and then spray him with bullets.
2012.07.25	Iraq	Diyala	4	12	Four local cops are killed by Muslim terrorists.
2012.07.25	Nigeria	Borno	3	0	Three people are killed in an Islamist ambush.
2012.07.25	Nigeria	Maiduguri	2	3	Sharia fanatics attack an Indian-owned business and murder the owners.
2012.07.25	Jordan	Jerash	1	0	An honor killer stabs his sister and then runs over her several times with a truck after suspecting her of 'immoral behavior'.
2012.07.25	Pakistan	Gulbehar	1	0	A 14-year-old girl is murdered when Lashkar e Jhangvi gunmen attack a Shia ceremony.
2012.07.25	Iraq	Ad-Daw r	5	4	Four children under the age of 10 are dismantled along with their mother by Religion of Peace bombers.
2012.07.24	Pakistan	Jamrud	1	1	Islamic militants fire on a truck, killing the driver.
2012.07.24	Pakistan	Darra Adamkhel	0	7	A Taliban 'toy bomb' injures seven children.
2012.07.24	Iraq	Kirkuk	1	2	A 10-year-old girl is pulled into pieces by an 'insurgent' bomb.
2012.07.24	Nigeria	Kano	2	0	A married couple are murdered by pro-Sharia gunmen.

**Appendix**  
**Muslim Atrocities in Just One Month**

Date	Country	City	Killed	Injured	Description
2012.07.24	Nigeria	Kano	1	0	A high-school teacher is shot to death by Boko Haram.
2012.07.24	Nigeria	Gwamaja	1	0	A cleric is gunned down by Religion of Peace rivals.
2012.07.24	Iraq	Baqubah	3	29	Three passersby are killed when terrorists blow up a parked bus.
2012.07.24	Iraq	Tuz Khormato	6	0	al-Qaeda is suspected in the murder of six Kurdish intelligence officers.
2012.07.24	Afghanistan	Pawan	3	0	Two Afghans and an American engineer are machine-gunned by Sunni fundamentalists.
2012.07.24	Afghanistan	Ghor	7	0	Seven children are torn to shreds by a Taliban bomb.
2012.07.23	Iraq	Baghdad	17	96	An additional 218 twelve 218en Iraqs are reported dead from small arms attacks and bombings claimed by the Islamic State of Iraq.
2012.07.23	Nigeria	Bulumkutu	3	0	Three men are assassinated by suspected Islamists in separate attacks.
2012.07.23	Nigeria	Maiduguri	5	0	Five people lose their lives to Boko Haram gunmen.
2012.07.23	Iraq	Diwaniya	5	32	al-Qaeda 'insurgents' car bomb a vegetable market, killing at least five patrons.
2012.07.23	Iraq	Udhaim	13	23	Thirteen Iraqis are mowed down at point blank range by al-Qaeda gunmen.
2012.07.23	Iraq	Baquban	3	7	Jihadis exterminate three Iraqis with a roadside bomb.
2012.07.23	Iraq	Baghdad	6	24	Six Shiites are blown to bits by Sunni bombers while relaxing at a l.
2012.07.23	Nigeria	Bauchi	1	10	Sharia advocates set off a bomb near a local bar, killing a 6-year-old boy.
2012.07.23	Iraq	Kirkuk	12	47	At least a dozen people are shot or blown up by a series of al-Qaeda attacks.
2012.07.23	Iraq	Mosul	9	0	Holy Warriors take down nine locals in armed attacks.
2012.07.23	Iraq	Sadr City	21	73	Sunni bombers strike at the heart of a Shiite slum, slaughtering at least twenty-one with two car bombs.
2012.07.23	Iraq	Taji	42	48	Forty-two people are killed in a series of al-Qaeda bombings outside a housing complex.
2012.07.23	Iraq	Dhuluyya	16	4	Sixteen Iraqis are taken out by a Mujahideen grenade and shooting attack.
2012.07.22	Afghanistan	Kabul	3	2	A terrorist disguised in uniform turns his weapon on civilian workers, killing three.

**Appendix**  
***Muslim Atrocities in Just One Month***

Date	Country	City	Killed	Injured	Description
2012.07.22	Afghanistan	Jalrez	5	0	Five civilians are captured by the Taliban, then bound and executed.
2012.07.22	Iraq	Najaf	4	28	A busy trading street is the target of Mujahideen bomber, who kill four innocents.
2012.07.22	Syria	Damascus	4	0	The 'Islamic Brigade' stops a car carrying a Christian family, force them out and then massacre them, including the two children.
2012.07.22	Iraq	Mahmudiya	11	38	Three Ramadan bombs leave eleven Iraqis dead.
2012.07.22	Iraq	Baghdad	1	0	The bodyguard of a Shiite politician is gunned down by suspected Sunni shooters.
2012.07.22	Iraq	Najaf	0	23	A Sunni attempt to car bomb a Shia shrine leaves two dozen injured.
2012.07.22	Iraq	Madaen	15	60	Sunni bombers take out fifteen Shia shoppers at a packed market.
2012.07.22	Saudi Arabia	Riyadh	1	0	Extremists assassinate a government official with a bomb.
2012.07.22	Pakistan	Hyderabad	2	0	Two Christians are shot to death by Muslim radicals.
2012.07.22	Afghanistan	Helmand	2	0	A father shoots his two daughters to death for leaving home with a man.
2012.07.22	Philippines	Tumahubong	0	4	There are four casualties when suspected Abu Sayaaf gunmen ambush a group of priests.
2012.07.22	Somalia	Lower Shabelle	3	0	Three 'spies' are executed by al-Shabaab.
2012.07.21	Pakistan	Dhog Darra	3	0	Taliban bombers take down three civilians in a pick-up truck.
2012.07.21	Pakistan	Gadap	1	0	A medical worker is assassinated by the Taliban for assisting an anti-polio drive.
2012.07.21	Pakistan	Spin Thall	12	8	Eight young children are among a dozen people disassembled by a Fedayeen suicide bomber.
2012.07.21	Ingushetia	Magas	2	3	Two security personnel die in a grenade and small arms ambush on their vehicle.
2012.07.21	Tajikistan	Khorog	1	0	A government official is stabbed to death by an Islamic radical.
2012.07.21	Pakistan	Dir Bala	4	7	Fundamentalists bomb a peace committee bus, killing four riders.
2012.07.20	Afghanistan	Sarab	5	0	All five Afghans riding in a car are blown to bits by fundamentalist bombers.
2012.07.20	India	Jayapur	4	0	Four Hindu youth are hacked to death by a Muslim mob.

**Appendix**  
**Muslim Atrocities in Just One Month**

Date	Country	City	Killed	Injured	Description
2012.07.20	India	Kupwara	1	0	Muslim terrorists murder a local soldier.
2012.07.20	Pakistan	Shalozan	1	1	Islamic militants fire a rocket into a populated area, killing a 16-year-old girl and injuring her brother.
2012.07.20	Iraq	Kadhimiya	2	0	Two brothers are shot to death by 'insurgents'.
2012.07.20	Pakistan	Shahdara	1	0	A young woman is beaten and then shot by her brothers for not heeding their warning about wearing pants.
2012.07.19	Russia	Kazan	1	1	Two advocates of peaceful Islam are targeted by radicals. One is shot to death and the other injured in a car bomb.
2012.07.19	Thailand	Pattani	1	0	Muslim 'separatists' pursue 43-year-old man and shoot him.
2012.07.19	Yemen	Beaver Ridge Canaan	1	0	A local official is killed by an Ansar al-Sharia car bomb.
2012.07.19	Afghanistan	Faryab	8	6	A woman and child are among eight civilians ripped to pieces by a Taliban bomb.
2012.07.19	Egypt	Sheikh Zweed	2	0	Bearded Islamists in robes machine-gun two local soldiers along a city street at point blank range.
2012.07.19	Thailand	Pattani	1	0	Muslim terrorists shoot a 25-year-old man to death.
2012.07.19	Pakistan	Karachi	1	0	Sipah-e-Sahab terrorists gun down a 50-year-old Shiite.
2012.07.19	Thailand	Yala	1	3	Two bombings by Islamic 'separatists' leave one person dead.
2012.07.19	Pakistan	Bajaur	3	0	Three people are kidnapped, tortured and executed by Islamic radicals.
2012.07.19	Yemen	Bayda	1	0	A security officer is picked off by two al-Qaeda gunmen.
2012.07.19	Pakistan	Karachi	1	0	A 52-year-old leader of the Ahamdi minority is shot in the head by defenders of mainstream Islam.
2012.07.19	Nigeria	Maiduguri	2	0	Two traders at a market are murdered in cold blood by Boko Haram gunmen.
2012.07.18	Lebanon	Tripoli	1	8	Sunni snipers fire into an Alawite neighborhood, taking out a child.
2012.07.18	Pakistan	Spai	14	0	Eight members of one family, including women and young children, are disassembled along with six others by a bus bomb attack on Shia pilgrims deemed 'enemies of Islam.'

**Appendix**  
**Muslim Atrocities in Just One Month**

Date	Country	City	Killed	Injured	Description
2012.07.18	Pakistan	Jahanian	2	0	Two teen lovers are tortured and shot for having eloped without the permission of the girl's conservative family.
2012.07.18	Bulgaria	Burgas	7	30	A Shahid suicide bomber detonates on a bus carrying Israeli tourists, killing seven and injuring dozens more.
2012.07.18	Iraq	Mosul	11	3	A woman and her son sitting in their house are among eleven people murdered by terrorists.
2012.07.18	Somalia	Damascus	2	2	A suicide bomber kills two officials.
2012.07.18	India	Kerala	1	2	Campus Islamists stab three Hindu students, one of whom bleeds to death.
2012.07.18	Pal. Auth.	Al-Shati	1	0	A 17-year-old girl is strangled by her father and brother over a moral issue.
2012.07.17	Thailand	Narathiwat	3	5	Islamic militants open up on a group of local soldiers, killing a bystander as well.
2012.07.17	Nigeria	Jos	1	0	A 10-year-old boy dies from splinter injuries from a Boko Haram RPG attack on his home.
2012.07.17	Pakistan	Karachi	0	2	The Taliban are suspected of firing on a polio vaccination team trying to treat children.
2012.07.17	Afghanistan	Washer	9	7	Sunni radicals stage an ambush that leaves nine Afghans dead.
2012.07.16	Afghanistan	Spin Boldak	3	0	Three civilians are taken down by Taliban bombers.
2012.07.16	Afghanistan	Khan Abad	1	8	An innocent person is killed when Islamic extremists blow up a car.
2012.07.16	Pakistan	Bannu	3	3	Taliban in burqas shoot three guards to death at a police station.
2012.07.16	Pakistan	Sultanabad	1	0	A prayer leader is shot to death by rivals.
2012.07.16	Iraq	Mosul	2	0	'Insurgents' kill two local cops with a bomb.
2012.07.16	Kenya	Lagdera	1	1	A local cop dies during an al-Shabaab ambush.
2012.07.16	Somalia	Mogadishu	7	5	Proponents of Sharia detonate a bomb under a car that decapitates the driver and leaves six others dead.
2012.07.16	Yemen	Taez	4	4	A 5-year-old girl and her father are among four people gunned down in a brutal attack.
2012.07.15	Pakistan	Mian Kalay Jandol	1	0	A dozen Islamists assault a police post, killing the lone defender.
2012.07.15	Pakistan	Sheehan	4	1	Three children between the ages of 2 and 9 are torn apart in their home by shrapnel from a Lashkar e-Islam mortar shell.
2012.07.15	Iraq	Diyala	3	10	A 3-year-old girl is among three Iraqis taken down by Mujahideen attacks.

**Appendix**  
**Muslim Atrocities in Just One Month**

Date	Country	City	Killed	Injured	Description
2012.07.15	Syria	Damascus	2	0	The al-Nusra terror group claims two killings, one of which was of a barber.
2012.07.15	India	Kerala	1	0	A Hindu activist is attacked and murdered by Muslim radicals.
2012.07.14	Pakistan	Karachi	1	0	Lashkar Jhangvi kidnap, torture and murder a 16-year-old Shiite.
2012.07.14	Iraq	Rashidiyah	5	2	Sunni militants machine-gun five local cops at point-blank range.
2012.07.14	Iraq	Mosul	4	0	Two civilians are among four Iraqis shot to death at a checkpoint by Mujahideen.
2012.07.14	Pakistan	Baddar	3	5	Tehreek-e-Taliban militants murder three people.
2012.07.14	Dagestan	Makhachkala	2	0	Two local cops are gunned down by suspected Islamists.
2012.07.14	Somalia	Mogadishu	1	3	Militant Islamists kill a civilian with a roadside bomb.
2012.07.14	Thailand	Pattani	1	0	A 41-year-old man is gunned down in a Muslim drive-by.
2012.07.14	Syria	Muhrada	4	0	Two women and a child are among four people torn to shreds by a Shahid suicide bomber.
2012.07.14	Afghanistan	Aybak	23	60	A Fedayeen suicide bomber detonates at a packed wedding, sending nearly two dozen souls to Allah.
2012.07.14	Pakistan	Haripur	1	0	A 21-year-old mother is beaten to death by her conservative brother on suspicion of an affair.
2012.07.13	Pakistan	Quetta	7	22	Islamic 'extremists' are suspected in a blast at a rally that leaves seven dead, including a 7-year-old girl.
2012.07.13	Iraq	Baghdad	1	1	A woman is killed in her own home by Islamic 'insurgents'.
2012.07.13	Indonesia	Bogor	0	4	A Sunni mob attacks Ahmadi minorities with knives and machetes.
2012.07.13	India	Baghpat	0	2	Two policemen are beaten by an enraged mob of Muslims after arresting two clerics.
2012.07.13	Afghanistan	Laghman	1	2	A women's ministry official bleeds out following a Taliban bombing of her family vehicle.
2012.07.13	Nigeria	Maiduguri	5	6	A Boko Haram suicide bomber murders five bystanders outside a mosque.
2012.07.13	Pakistan	Karachi	1	0	A Shiite father of three is murdered by Spah-e-Sahaba gunmen.
2012.07.12	Iraq	Mosul	5	3	Terrorists take down five Iraqis.
2012.07.12	Pakistan	Jaffarabad	1	0	A Hindu is shot to death by drive-by Jihadis.
2012.07.12	Thailand	Yala	1	0	A 40-year-old man is shot six times in the torso by Islamic 'separatists'.



**Appendix**  
**Muslim Atrocities in Just One Month**

223

Date	Country	City	Killed	Injured	Description
2012.07.12	Pakistan	Lahore	10	8	Tehreek-e-Taliban fundamentalists enter a barracks and shoot ten sleeping policemen to death.
2012.07.12	Pakistan	Quetta	1	0	A Shiite boy is shot to death by Wahhabis.
2012.07.11	Syria	Aleppo	17	0	Seventeen Palestinians are kidnapped and murdered by Sunni terrorists.
2012.07.11	Pakistan	Karachi	2	0	A man and his 2-year-old son are gunned down by sectarian Jihadis.
2012.07.11	Philippines	Tumahubong	6	27	Six rubber plantation workers are shredded by Abu Sayyaf bombers while on their way to work.
2012.07.11	Yemen	Sanaa	22	24	An al-Qaeda suicide bomber targets a police academy, slaughtering about two dozen young aspirants.
2012.07.11	Pakistan	Karachi	1	23	One person is killed when terrorists attempt to blow up a bus carrying space agency employees.
2012.07.11	Afghanistan	Zhari	4	2	Taliban infiltrators shoot four local cops to death in their sleep.
2012.07.11	Pakistan	Mian Gundi	2	0	A prayer leader is among two Shiites kidnapped and beheaded by Lashkar-e-Jhangvi Sunnis.
2012.07.10	Iraq	Baghdad	3	14	Sunnis bomb a bus carrying Shiites, killing three and injuring fourteen.
2012.07.10	Iraq	Ramadi	4	4	A shocking attack and brutal by Mujahideen on a police checkpoint leaves four officers dead.
2012.07.10	Philippines	Sumisip	0	8	An Abu Sayyaf bomb injures eight local soldiers.
2012.07.10	Pakistan	Shamsabad	1	0	A teacher is shot dead on the way to work on the same day that Taliban militants blow up two schools.
2012.07.09	Saudi Arabia	Awamiya	2	1	Sunni cops are accused of firing randomly at Shiites, killing two.
2012.07.09	Iraq	Samarrah	2	0	Two Iraqis are shot to death by al-Qaeda.
2012.07.09	Afghanistan	Kandahar	5	30	Two children are among five people pulled into pieces by three Shahid suicide bombers.
2012.07.09	India	Gaziabad	1	0	A Hindu man is the victim of a targeted killing by Muslims.
2012.07.09	Pakistan	Gujrat	8	4	Hardline Islamists open fire on a group of security personnel, killing eight.
2012.07.09	Iraq	Mosul	7	7	Seven Iraqis are murdered by Islamic 'insurgents'.
2012.07.08	Pakistan	Kot Ghulam	1	0	A Christian laborer is pulled out of his truck and shot point-blank by a Muslim.

*Appendix*  
*Muslim Atrocities in Just One Month*

Date	Country	City	Killed	Injured	Description
2012.07.08	Nigeria	Barkin-Ladi	23	1	Two politicians are among twenty-three Christians, including women and children, slaughtered by Muslims during a funeral for other victims of Islamic terror.
2012.07.08	Afghanistan	Musa Qala	5	0	Sunni fundamentalists massacre five local cops with a roadside bomb.
2012.07.08	Afghanistan	Arghistan	18	30	Eighteen civilians, including women and children, are torn to shreds by Taliban bombers.
2012.07.07	Afghanistan	Chora	6	1	Three children are among six civilians blown to bits by Sunni hardliners.
2012.07.07	Thailand	Narathiwat	1	3	Muslim 'separatists' set off a bomb that kills a local soldier and leaves three others badly wounded.
2012.07.07	Iraq	Ramadi	10	38	A suicide bomber detonates in the house of a family member, killing ten relatives, most of whom were women.
2012.07.07	Afghanistan	Farah	1	26	A Taliban rocket attack on a residence leaves one dead.
2012.07.07	India	Pampore	1	1	Islamic militants gun down a local security officer.
2012.07.07	Nigeria	Kushen	80	300	Muslim terrorists attack 224welve Christian villages and massacre eighty innocents, including fifty taking refuge in a church.
2012.07.07	Pakistan	Peshawar	1	3	A policeman bleeds to death from shrapnel injuries following a Religion of Peace bombing.
2012.07.07	Pakistan	Sharifabad	1	0	A 55-year-old Shiite is brought down by Sunni snipers.
2012.07.07	Afghanistan	Gereshk	1	1	A child is dismantled by a Taliban bomb.
2012.07.07	Somalia	Shabelle	4	3	al-Shabaab militants open fire on a passenger bus, killing at least four.
2012.07.07	Kosovo	Pristina	2	0	A middle-aged Christian couple is found shot to death in their home in what is presumed to be a targeted attack by members of the Muslim majority.
2012.07.07	Pakistan	Buggan	1	0	Sunni hardliners assassinate a pro-government tribal leader.
2012.07.07	Pakistan	Tiyarza	4	3	Four local police officers are blown to bits by Islamic militia.
2012.07.07	Pakistan	Karachi	2	1	Two brothers are murdered by sectarian Jihadis.
2012.07.06	Iraq	Hit	3	6	Terrorists kill three policemen outside a mosque.

**Appendix**  
**Muslim Atrocities in Just One Month**

Date	Country	City	Killed	Injured	Description
2012.07.06	Iraq	Anbar	5	9	An entire family of four, including two children, bleed to death following a suicide attack on their home.
2012.07.06	Egypt	Giza	0	4	Fundamentalists enter a pool hall and shoot four people after telling them to stop playing and start praying.
2012.07.06	Pakistan	Sariab	1	0	A religious scholar is assassinated by devout rivals.
2012.07.05	Iraq	Mosul	5	20	A Shahid suicide bomber detonates inside a barber shop, sending at least five others to Allah.
2012.07.05	Iraq	Baqubah	1	2	An al-Qaeda bomb leaves one person dead.
2012.07.05	Nigeria	Maiduguri	2	0	Sharia advocates slit the throats of two people.
2012.07.04	Afghanistan	Marjeh	1	3	A woman is taken out by a Taliban roadside bomb.
2012.07.04	Kenya	Mandera	1	0	Somali militants shoot a 16-year-old girl several times in the chest.
2012.07.04	Iraq	Zubaidiyah	8	37	One child and two women are among eight dead when Sunnis detonate a bomb at a Shiite market.
2012.07.04	Iraq	Baghdad	3	0	Terrorists assassinate three people in separate attacks.
2012.07.04	Pakistan	Bahawalpur	1	0	A mentally-ill man is tortured, doused with petrol and burned alive by a mob angered over reports that he burned a Quran.
2012.07.04	Pakistan	Kuchlak	3	0	Lashkar-e-Jhangvi gunmen murder three Religion of Peace rivals.
2012.07.04	Afghanistan	Ghazni	3	0	An honorkiller beheads his ex-wife and two children.
2012.07.04	Pakistan	Jamrud	1	0	A young women's rights activist is gunned down in a targeted attack.
2012.07.04	Nigeria	Borno	2	0	Two employees at a housing complex are chased down and murdered by Boko Haram radicals.
2012.07.04	Pakistan	Pasur	2	3	A pregnant woman and her baby are shot to death by Wahhabis because they were Shia.
2012.07.04	Iraq	Mosul	3	1	A woman is among three Iraqis taken down by Mujahideen bombers.
2012.07.03	Iraq	Taji	3	15	Muslim bombers kill three Iraqis.

*Appendix*  
*Muslim Atrocities in Just One Month*

Date	Country	City	Killed	Injured	Description
2012.07.03	Pakistan	Bara Kamangra	1	4	Islamic militants kill one person with a remote-controlled bomb.
2012.07.03	India	Pulwama	2	0	Muslim terrorists shoot an off-duty policeman and a traffic cop to death at close range.
2012.07.03	Iraq	Diwaniya	40	75	Sunnis set off a powerful bomb near a Shiite mosque, taking down at least forty Religion of Peace rivals.
2012.07.03	Iraq	Karbalah	8	54	Eight Shiite worshippers are sent straight to Allah by Sunni bombers at a vegetable market
2012.07.03	Thailand	Yala	1	0	A 49-year-old Buddhist is dismantled by Muslim bombers while on his way home.

## **Epilogue**

Dear reader, this book has been written to inform and educate people around the world about an impending threat by Islamic religious and ruling leaders that have an objective to assimilate the free world under their religion. In the attempt to give a fair assessment of the Islamic religion, this author has objectively revealed the faults of the other two monotheistic religions, Judaism and Christianity. No effort is made to denigrate the three major religions, but to reveal their faults so that religious leaders and followers acknowledge the dire need to revise their scriptures.

Our way of life allows for open discussion of any subject without resorting to animosity and violence. This freedom is to be preserved at all costs in order to attain knowledge about ourselves, our neighbors, and the wonderful ideas that can lead to an increase in our understanding of human nature and revere life on this planet. If we are able to change old, worn-out religious dogma contained in Judaic, Christian and Islamic scripture, we will achieve peace and understanding around the globe and may someday enjoy meeting other intelligent life in the universe.

This book focused on Islam in particular because unlike Judaic and Christian followers there is an overwhelmingly increase of violence by Muslims. Ample evidence has been presented within these chapters to conclusively deduce that it is the Qur'an itself that promotes and sanctions bigotry, hate, and the killing of innocent people in the name of God. This evidence reveals a reality that because the Qur'an is faithfully used by imams, caliphs, and mullahs to indoctrinate their followers, they promote and violently force their "true religion" on all people. Their ultimate objective is to attain a

world-wide community, the ummah, a community of Muslims which exists under theocratic Islamic rule.

There is much to be said about civilizations around the world existing with a common code of morality, which is normally prescribed in Holy Scripture. However, when a religion emerges as advocating it is the “only true religion” and forces its morality on other civilizations that have their own set of ethics and code of behavior, then that forceful approach leads only to discontent that leads to division between the various cultures. The results, motivated by suspicion, anger, and eventual hatred, lead to murder, rape, and disrespect for those who have opposing views. The Appendix provides a documented history of the atrocities by extremist Muslims for only a one month period. This snap-shot of history should awaken the hearts and minds of all religious leaders and people around the world to try to resolve the path of destruction promulgated by the Qur’an.

Chapter 4.3.2 provides clear evidence of what went wrong with the economic expansion of many countries under the subjugation of Islamic ideology and rule. In contrast with India, it was found that their Gross National Product (GDP) of about \$3 trillion exceeds the total GDP of 57 Muslim countries. Added to this reality is the inability of Islamic religious and ruling authorities (RRAs) to accept and learn from neighboring countries that are highly successful. It takes little intelligence to realize that by emulating the educational and governmental systems of Israel that they can reap the benefits of raising their people to a higher standard of living. However, the mindset of Muslims are constrained by the dogma of the Qur’an that advocates Jews and Christians are infidels and are not to be trusted, which prohibits the ability to form working relationships that can benefit their people.

Many facts and findings contained in this book are documented for Islamic RRAs to become fully cognizant that the Qur’an must be revised to eliminate the bigotry, hate, violence, and killing of people that have different religious beliefs. The Qur’an even advocates suicide of their people to kill people with opposing religious beliefs and provides a reward and incentive of a blissful hereafter. This type of mentality is indoctrinated into all Muslims by religious leaders who devoutly believe in the dogma of the Qur’an. But this same

Muslim mentality may be endemic to precipitating a Third World War by unleashing a nuclear bomb that will kill millions of lives and contaminate our planet. This outcome is very real for a people that does not honor life and look forward to be awarded by Allah upon a successful suicide attack. On September 6, 2011, the loss of 3,000 lives and the Boston bombing on April 20, 2013 are successful suicide attempts that are indicative of a sick mentality that is easily indoctrinated in young unsuspecting minds and retained well into adulthood.

The problem has been identified in this book and the solution is for the RRAs of the Judaic, Christian, and Islamic religions to work together to unify their belief in one-universal God. This will be accomplished by eliminating incompatible beliefs and atrocities from their Holy Scriptures. Of greater benefit would be their ability to coalesce their beliefs into one Holy Scripture that clearly presents God's new and greatest command given to all people by a man of God – *love one another*.

To ingest the knowledge provided within this book means nothing if the RRAs and followers of the Judaic, Christian and Islamic religions remain silent and fail to loudly proclaim their belief in one God. To fail to meet the challenge of revising their dogma will certainly mean continued discontent between Muslims and those people who desire freedom of expression and ability to attain an education that is not constrained by theological thought. Can perceptive RRAs seriously review the recommendations provided herein and strive to inculcate the attributes of truth, justice, compassion, and love for all people regardless of their religious beliefs? The next phase of spiritual development for all of humanity will be predicated on the ability of religious leaders to “see” the benefits of eliminating divergent views about God and teach the *Word of God*.





## Bibliography

<b>Author</b>	<b>Title</b>	<b>Publisher</b>	<b>Date</b>
<i>Ahmed, Osman Sheikh, PhD</i>	ISLAM, The Seal & Syntheses of Divine Revelations	Amana publications 10710 Tucker Street Beltsville, Maryland 20705	2006
<i>Ahamed, Syed Vickar, Dr.</i>	The Qur'an	Book of Signs Foundation 444 E. Roosevelt Rd. Suite 173, Lombard, IL 60148	2006
<i>Armstrong, Karen</i>	A History of God	Ballantine Books, division of Random House, NY, NY	1993
<i>Allegro, John M</i>	The Dead Sea Scrolls and The Christian Myth	ABACUS by Sphere Books Ltd 30-32 Gray's Inn Road London WC1X 8JL	1981
<i>Breasted, James H</i>	The Dawn of Conscience	Charles Scribner's Sons, New York, NY	1933
<i>Breasted, James H</i>	A History of Egypt	Charles Scribner's Sons, 2 <sup>nd</sup> Ed., New York, NY	1935
<i>Breasted, James H</i>	Development of Religion and Thought In Ancient Egypt	University of Pennsylvania Press, Philadelphia, PA	1972
<i>Brown, Dan</i>	The Lost Symbol	Doubleday, a division of Random House, Inc. New York and Canada	2009
<i>Budge, E.A. Wallis</i>	The Book of the Dead	Published by the Penguin Party, London, England; Published by Arkana	1923 1989
<i>Clayton, Peter A</i>	Chronicle of the Pharaohs	Thames & Hudson Ltd London	1994
<i>Dimont, Max I</i>	Jews, God and History (10 <sup>th</sup> printing)	Signet Books (paperback) Simon & Schuster, Inc., (hard cover) New York, NY	1962
<i>Freud, Sigmund</i>	Moses and Monotheism	Vintage Books, division of Random House, Inc. New York	1967

<b>Author</b>	<b>Title</b>	<b>Publisher</b>	<b>Date</b>
<i>Freud, Sigmund</i>	The Future of an Illusion	Anchor Books, Doubleday and Company, Inc., Garden City, NY	1964
<i>Giblin, James Cross</i>	The Riddle of the Rosetta Stone – Key to Ancient Egypt	Thomas Y. Crowell Junior Books, 10 East 53 St., NY, NY 10022	1990
<i>Ginex, Nicholas P</i>	AMEN, The Beginning of the Creation of God	Xlibris Corp. 1663 Liberty Dr., Suite 200 Bloomington, IN 47403	2013
<i>Ginex, Nicholas P</i>	Future of God Amen – A Call to Daughters and Sons of God	Xlibris Corp. 1663 Liberty Dr., Suite 200 Bloomington, IN 47403	2009
<i>Grimal, Nicolas</i>	A History of Ancient Egypt	Blackwell Publishing Co., Williston, Vermont	1992
<i>Hamid, Tawfik, Dr.</i>	Understanding Radical Islam	Free E-Book, at <a href="http://www.tawfikhamid.com/">www.tawfikhamid.com/</a>	2009
<i>Jacobs, Louis</i>	The Book of Jewish Belief	Behrman House, Inc., Publishers & Booksellers, Springfield, New Jersey	1984
Jones-Wake, Bible, N.T. Apocryphal books	The Lost Books of the Bible, Being all the Gospels, Epistles, ... to Jesus Christ his Apostles	Bell Publishing Company, New York, NY (Distributed by Crown Publishers, Inc.)	1979
<i>Khan, Muhammad Zafrulla</i>	The Qur'an (1 <sup>st</sup> printing in Great Britain by Curson Press, Ltd in 1970)	Olive Branch Press, An imprint of Interlink Publishing Party, Inc., Brooklyn, NY	1997
<i>King James Version</i>	Holy Bible, King James Version (Red Letter Reference Edition)	Regency Publishing House, Nashville, Tennessee	1978
<i>La Barre, Weston</i>	The Ghost Dance	Dell Publishing Co., Inc. New York, NY	1972
<i>Manji, Irshad</i>	The Trouble With Islam	Random House Canada, Saint Martin's Press, NY, NY	2004
<i>Massey, Gerald</i>	Poems by Gerald Massey	Ticknor and Fields, Boston, MA	1895
<i>Murdock D.M / Acharaya S</i>	The Origins of Islam.	Internet article, <a href="http://www.truthbeknown.com/islam.htm">http://www.truthbeknown.com/islam.htm</a>	2012
<i>Nasr, Seyyed Hossein</i>	ISLAM, Religion, History, and Civilization	HarperCollins Publishers 10 East 53 <sup>rd</sup> Street, NY 10022	2003
<i>Noss, John B</i>	Man's Religions (5 <sup>th</sup> Ed.)	Macmillan Publishing Co., Inc. New York, NY	1974
<i>Preble, Robert C</i>	Britannica World Language Dictionary	Funk & Wagnalls Company, New York, NY	1958
<i>Pritchard, James B Edited by</i>	Ancient Near Eastern Texts Relating to the Old Testament	Princeton University Press, 2 <sup>nd</sup> Ed.	1955

<b>Author</b>	<b>Title</b>	<b>Publisher</b>	<b>Date</b>
<i>Pope John Paul II Promulgated by</i>	Catechism of the Catholic Church	Libreria Editrice Vaticana, 2 <sup>nd</sup> Ed.	2000
<i>Rohl, David</i>	The Lost Testament	Century (Random House), London, UK	2002
<i>Sagan, Carl</i>	Cosmos	Random House Inc. New York, NY	1980
<i>Smith, Homer W</i>	Man and His Gods	Grosset & Dunlap, NY	1957
<i>Spong, John Shelby</i>	The Sins of Scripture	HarperCollins Publishers, New York, NY	2005
<i>Vermes, Geza</i>	The Dead Sea Scrolls in English	Penguin Books, Ltd. Middlesex, England & NY	1982
<i>Whiston, William, Translated by</i>	Antiquities of the Jews by Flavius Josephus	Lighting Source Inc.; Paperbackshop-US, Elk Grove Village. IL	2001

**Note:** The bibliography also lists books used to write *Future of God Amen*. They are provided for the benefit of those who truly desire to acquire knowledge of perceptive writers whose objective is to reveal the truth of how man conceived one universal God.



# Index - Allah, We, Our and Us

## A

- Acharaya S Perceptions on Islam  
 Educate people to learn origins of religions.....207  
 Islam is utterly out of balance due to repressive, exdusionary, and bigoted ideology.....207  
 Replace rewards and sadistic ethnocentric deities with innate decency and integrity.....208
- Ahree man X  
 Founder of the Iran Politics Club98  
 Inform the world about Iran...110  
 Islam is based on violence, conquer and force conversion .....184
- Allah  
 Qur'an reveals We, Our and Us are a party of religious men.....32  
 Scholars explain the use of plural terms for Allah as Pluralis majestatis (majestic plural) .31  
 Speaks using the pronouns We, Our, and Us and referred to as He, His, and Him.....31  
 We, our and Us is not Allah.....80
- Amen  
 Amen represents Truth (Spirit of Truth) .....136  
 Is the beginning of the creation of God.....See Jesus  
 The God of Truth, Isaiah 65, 16See Amen Attributes  
 Use of Amen in phraoh's throne names.....139  
 Verily and So Be It are rooted to Amen the God.....134
- Amen Attributes  
 God of Perception.....150  
 God of Righteousness and Justice .....147  
 Heals and responds to prayer 150  
 Lord of Truth .....141  
 The God of Mercy.....151  
 The God of War.....149  
 The Just of Councils.....145
- Amil Imani  
 A former Muslim.....95
- Amon  
 Egyptian Priesthood wrote Amon as the Sole God..... See Amen  
 Transformed from Atum to Atum-Re and Amon-Re..... See Amen
- Amon-Re  
 A Hymn to Amon-Re ....See Amon
- Arab Awakening  
 Began in June of 2009.....171  
 Major protests during 2110 and 2011.....172  
 Many Arabs seek self-governance and civil laws.....172  
 Political protests spreads to other Arab regions .....177  
 The Egyptian Revolution erupted on Jan 2011.....174  
 The Libyan Civil War ended Oct 2011 .....176  
 The root cause of discontent and violence .....180  
 The Tunisian Revolution ignited in Dec 2010.....173
- Arab Spring  
 Gained momentum in Africa...See Arab Awakening

*Index*  
*Allah, We, Our and Us*

- Armstrong, Karen  
 A History of God.....27  
 A personal God can become a grave liability.....28

**C**

- Carl Sagan  
 Estimated number of planets in our galaxy .....120  
 Changes required for Holy Scriptures  
 Killing humans on one-for-one or genocide basis is forbidden 205  
 Respect all of God's creations 206  
 Treat women as coequals of men .....206  
 Christian Abominations  
 Do not associate with non-Christians, John 1, 10.....125  
 Eighteen year old beheaded and burned at the stake See Weston La Barre  
 God destroys unbelievers, Jude 5 125  
 Joan of Arc and collusion between Church and State.....122  
 Philosopher and former friar burned at the stake See Giordano Bruno  
 Shun those with different religious views.....125

**D**

- D.M. Murdock/Acharaya S  
 Wrote 'The Origins of Islam'... See Asharaya S  
 Dr. Farrukh Saleem  
 What Went Wrong with Muslim countries?.....83

- Dr. Homa Darabi  
 Immolated herself to protest oppressive treatment of woman .....109  
 Dr. Moorthy Muthuswamy  
 Over 60 percent of Qur'an is negative.....96  
 Dr. Parvin Darabi  
 Should the Qur'an be Rewritten or Reread? Neither.....103  
 Two perceptive assertions.....111  
 Dr. Syed Vickar Ahamad  
 Qur'an translation of Sura 96...39

**E**

- Eid al-fitr  
 Ramadan end of month-long fasting .....17  
 Extreme Muslim Sects  
 Taliban, Boko Haram, and Wahhabism-See Footnote .203

**F**

- Five Pillars of Islam  
 Cononical prayers, fasting, pilgrimage, zaka t, jihad.....16

**G**

- Galileo Galilei  
 Accused of heresy for publication See Christian Abominations  
 Gerald Massey  
 Poem by poet and Egyptologist 156  
 Gerd-R Pui n  
 Quranic scholar.....96  
 Ginex, Nicholas P.  
 Wrote 'Future of God Amen'.....2

Giordano Bruno  
 Wrote On the Infinite Universe and  
 Worlds.....*See* Christian  
 Abominations

God  
 A consciousness that pervades the  
 universe ..... 15  
 Belief in one God evolved over many  
 thousands of years..... 196  
 Created many paths to share His  
 Word..... 30  
 Daughters and sons of God....xviii  
 Genesis 9.6 provides God's first  
 command not to kill..... 42  
 Greatest command -love one  
 another .....xviii  
 Jews, Christians and Muslims all  
 pray to the same God.....xvii  
 Names to define Allah as Reality13  
 Sura 7, 5-7 and Sura 7, 97-100  
 reveals the "We Party" cannot be  
 God..... 42  
 Teach the Word of God.....xvii  
 The essence of God is unknowable,  
 mysterious and  
 incomprehensible ..... 15  
 The loves of the Islamic God Allah28  
 Unify beliefs in one-universal God  
 .....xvii

**H**

Hajj, an annual traditional pilgrimage22

**I**

Iran Politics Club  
 A general encyclopedia about Iran  
 ..... 101

An Internetsite where Iranians  
 preserve their Persian culture98  
 Objective to fight for Democracy99

Islam  
 1<sup>st</sup> Caliph, Abu Bakr (June 632-  
 August 634 CE) ..... 72  
 2nd Caliph, Umar (634-644 CE) 73  
 3rd Caliph, Uthman (644-656 CE)74  
 4th Caliph was 1<sup>st</sup> Imam, Ali ibn Abi  
 Talib (656-660 CE) ..... 74  
 Consists of two dominant sects  
 Shia and Sunni..... 67  
 Core message of Islam ..... 11  
 Grown to over 1.79 billion Muslims  
 worldwide..... 67  
 Islamic Empire in 29 years after  
 Muhammad's death ..... 75  
 Protesters find Islam intolerant and  
 reactionary ..... 183  
 Reasons why Qur'an is source of  
 discontent and violence .... 185  
 Reform movements, parties, and  
 organizations ..... 68  
 Religious objective is to dominate  
 the world ..... 183

**J**

Jesus Christ  
 Announced the Word of God.. 160  
 Anyone can become a Son of God  
 ..... 160  
 Reveals Amen as the beginning of  
 God, Rev 3, 14 ..... 133  
 Stated God's greatest  
 commandment three times in  
 John's Gospel..... 154  
 Stated he was the Son of Man 76  
 times ..... 161  
 Stated two commandments in  
 Matthew 22, 37-40..... 154

*Index*  
*Allah, We, Our and Us*

- The Revelation of Jesus in  
Revelation 3, 14.....165
- The Word of God - Love one  
Another .....166
- Those that believe in him will do  
greater works .....161
- Jihad  
A vigilance against any distraction  
from God.....24
- Exertion in the path of God .....24
- Joan of Arc  
Burned at the stake at age nineteen  
.....See Christian Abominations
- Judaic Abominations  
Deut 13, 6-10 and Deut 13, 12-16  
command killing those who  
worship another god.....116
- Deut 17, 2-7 commands stoning of  
those that believe in another god  
.....117
- Hebrews conquer land of Canaan  
.....114
- Moses killed 3,000 of his own  
people .....115
- Moses mission by God See Moses
- K**
- Ka'bah  
House of God .....19
- Kissing the Black Stone .....20
- L**
- Love  
A universal human attribute...152
- The dominating attribute of all  
species.....156
- M**
- Moses  
Killed 3,000 of his own peopleSee  
Judaic Abominations
- Muhammad  
Belonged to the Hashimite tribe65
- Changed direction of prayer from  
Medina to Mecca .....66
- Died in 632 CE at age 62.....66
- In 630 CE forced Mecca to surrender  
.....66
- Prophet and messenger of Allah6
- Youngest wife was 6 years old107
- Muhammad Zafrulla Khan  
Translated the Qur'an in 1893....3
- Muslim Extremists' Abominations  
A woman stoned to death.....90
- Appendix provides a list of Muslim  
atrocities .....90
- Muslim Extremists' Abominations  
Benghazi attack on September 11-  
12, 2012.....86
- The 9-11 attacks in 2001.....86
- Muslims  
Believe they have the only true  
religion .....4
- Means surrendering to the Creator  
.....2
- Poorest of the poor.....83
- N**
- New Spiritual Awakening  
Believers must go to different  
houses of God .....201
- Dispel fear of the unknown and look  
optimistically to join life in the  
universe.....214
- Don't wait for a prophet to revise  
Holy Scriptures .....198



- Forego myths and dogma with  
experience, knowledge, and truth  
..... 213
- Form Council for Religious Unity 199
- Holy Scripture is valuable ..... 198
- Houses of worship must open their  
doors to all people ..... 200
- Root of Judaic, Christian, and Islamic  
beliefs stems from Egyptian  
religion ..... 197
- Science and religion are parallel  
paths to know God ..... 198
- Spiritual nature of man consists of a  
consciousness that pervades the  
universe ..... 213
- The spiritual nature of mankind will  
endure forever ..... 213
- Noss, John B  
Wrote 'Man's Religions' ..... 2
- O**
- Osman Sheikh Ahmed  
Wrote 'The Seal & Synthesis of  
Divine Revelation' ..... 1
- Q**
- Qur'an  
Solution is to revise Qur'an and  
associated documents ..... 209
- Three significant questions ..... 63
- Qur'an  
Compiled 20 years after  
Muhammad's death ..... 67
- Consists of a moral code and social  
ordinances ..... 27
- Contains many repetitive suras that  
provides warnings,  
chastisements, admonishments,  
punishments, violence and killing  
of nonbelievers ..... 27
- Has suras that describes Heaven 57
- Islamic religious leaders must revise  
the Qur'an ..... 112
- Omits God's greatest command -  
Love one another ..... 30
- Purpose is complete submission to  
Allah ..... 63
- Purpose to bring mankind into the  
path of Allah ..... 63
- Revelations to Muhammad by the  
Archangel Gabriel ..... 6
- Sura 2, 106-108 abrogates previous  
God's commands ..... 40
- Sura 2, 217-219 ordains fighting and  
killing people who incite disorder  
..... 42
- Sura 22, 35-38 reveals a party of  
men acts for Allah ..... 35
- Sura 23, 12-14 and Sura 37, 12-14  
indicates God consists of more  
than one entity "We" ..... 33
- Sura 3, 119 tells Muslims to avoid  
associating with those who do  
not follow Alla ..... 45
- Sura 3, 150-152 advocates terror  
against Christians ..... 45
- Sura 3-105 sanctions a party of men  
to act for Allah to invite  
goodness, enjoy equity, and  
forbid evil ..... 36
- Sura 33, 37-40 is decided by Allah  
and Muhammad to have a party  
of men "We" join a marriage with  
an adopted son's wife ..... 37
- Sura 4, 47-48 and Sura 5, 52-54  
identifies a party of religious  
leaders ..... 47
- Sura 4, 67-69 commands Muslims to  
kill for God ..... 48

*Index*  
*Allah, We, Our and Us*

- Sura 63, 4-5 incites mistrust and hate .....49
- Sura 8, 16-19 identifies a religious leader who commands a hostile force against nonbelievers...52
- Sura 8, 7-15 commands terror and beheadings of nonbelievers.50
- Sura 96, the first revelation begins with intimidation and fear...38
- Ten Commandments are not equivalent to those given by the finger of God .....55
- The root and source of protester discontent.....111
- The Source of discontent and violence.....180
- Written and compiled by Muhammad's Companions two decades after his death.....35
- R**
- rakat
- Prescribed movements during prayer.....18
- Rami Khouri
- Wrote 'The Arab Awakening' in Sept 2011.....172
- Recommendations for Religious Leaders
- Monotheistic religions worship the same God .....192
- Revise Qur'an to teach the Word of God.....194
- Revision of Scripture is not sacrilegious.....195
- Scripture has and can be changed .....193
- The name of God is Amen .....192
- Unify the belief in one-universal God .....193
- Religions
- Act as surrogate parents.....210
- Mankind will always reach out to understand the God of creation .....211
- provides a uniform code of morality not devised by science .....210
- Questions presented regarding need for religions .....209
- Religious leaders must unify belief and teach the Word of God211
- Requires perceptive teachers of God willing to revise their scriptures .....211
- Religious and Ruling Authorities (RRAs)
- Control followers to acquire wealth ..... xvii
- RRAs
- Have caused division of people and discord.....159
- S**
- salah (prayers)
- Said five times a day facing the Ka'bah in Mecca .....17
- Scripture
- Documents man's belief in GodSee Figure 8
- Seyyed Hossein Nasr
- Sees Jihad as Muslim vigilance .79
- The ummah defined as the totality of different ethnic and cultural groups who are Muslims....208
- The ummah is a single religious community bound by the Qur'an and the Prophet.....208
- Wrote 'ISLAM, Religion, History, and Civilization' .....1

Shariah Law  
 based upon sayings of Muhammad ..... 10  
 Basis of control to establish an  
 Islamic theocratic nation ..... 7  
 Laws that follow the Qur'an and  
 completely defines the Muslim  
 way of life..... 7  
 School-Hanafi, the most liberal  
 school..... 9  
 School-Hanbali, the most  
 conservative school ..... 9  
 School-Maliki, based on practices of  
 Medina during Muhammad's life  
 ..... 9  
 School-Shafi'i, Conservative school  
 that emphasizes opinions of  
 Muhammad's companions .... 9  
 Sigmund Freud  
 Fails to acknowledge the spiritual  
 nature of man to seek greater  
 understanding of existence 212  
 Love of man requires no  
 compensation of eternal state of  
 bliss ..... 212  
 Mankind will eventually surmount  
 the neurotic phase..... 212  
 Religion cannot withstand reason  
 and experience ..... 212  
 Sunnah  
 Consists of many hadiths..... 6  
 Guides Muslims in every aspect of  
 their lives ..... 8  
 Hadiths added by Companions,  
 Imams and Caliphs..... 6  
 Provides Islamic core principles and  
 teachings..... 6  
 Sayings (hadiths) of the Prophet  
 Muhammad ..... 6  
 Sura 9:29  
 Indicates Islam is the true religion 4

Sura 9:33  
 Islam the Religion of Truth See Sura  
 9:29  
 Syrian Gods  
 The goddesses al-La't, al-Uzza (the  
 morning star), Manat (goddess of  
 fate) and Hubal represented by  
 the moon..... 33

**T**

tawaf, walking seven times around the  
 Ka'bah..... 20  
 Thutmose III  
 Highly revered Truth..... 144  
 Trinity  
 Belief that God incorporates three  
 persons..... 138  
 Catholic Church definition of. 164  
 Controversy between the Logos and  
 the Word ..... 163  
 John's Gospel introduces the belief  
 of a Son of God..... 163  
 Truth  
 The symbol of Truth..... 156

**U**

ummah  
 Promotes people integrated to exist  
 as a single religious community  
 ..... 3  
 Ummah  
 Refers to all of mankind bound by  
 the Qur'an, Shariah law, and  
 teachings of Muhammad ... See  
 Seyyed Hossein Nasr

**W**

*Index*  
*Allah, We, Our and Us*

Weston La Barre

Author of the Ghost Dance.....See

Christian Abominations

**Z**

Zakat

Is submitted in four forms.....23

Obligatory remittance for

community welfare .....22

Refer to Sura 9-103 and Sura 24-56

.....23

Tax paid on last day of Ramadan18

Zamzam well revealed to Hagar..See

tawaf





## **Author Bio**

*Nick enjoys his 71st birthday August 27, 2006*



**Photographer: Jennifer Schwartz**

**Nick Ginex** is a retired Electrical Engineer with an MBA in Finance. He worked in design and distinguished himself in the support disciplines of Maintainability and Configuration Management (CM).

As CM Manager of software and hardware products for top aerospace and commercial companies, his planning and organizational skills were applied for the successful operation of entire engineering projects.

While writing his thoughts about the history of religion and God he sang and played his guitar at senior care centers and nursing homes for their enjoyment. The smiles on their faces and the joy in their eyes have been his greatest reward.

His love for his children and his desire to inform them about the God Amen motivated him to self-publish his first book, *Legacy of a Father*. Too long for the average reader, Ginex shortened it and created the historical novel *Future of God Amen*. This book and three other books were published by Xlibris Corporation titled, “*Amen and Jesus’ Revelation*,” “*God, Us and the Universe*,” and “*AMEN*.” An overview of all five books, including book reviews, can be viewed on the Internet website: [www.futureofgodamen.com](http://www.futureofgodamen.com).

Nicholas has been interviewed on a number of radio shows including the renowned international ‘X’ Zone Radio and TV Show hosted by Rob McConnell. His book *AMEN* has been allocated a complimentary full-page ad on the ‘X’ Zone Chronicles Newspaper, March 2013 issue and praised as the *Book of the Month*.

Of noteworthy mention, Nicholas wrote an article for the Clute Institute, which publishes academic journals that provides the latest thinking in many fields, such as business, engineering, economics, health, management, information systems, and education. His article titled *Provide History of Religion and God* and may be accessed via [www.cluteinstitute.com](http://www.cluteinstitute.com). To view, access the website, click Journals and on that page, under Search for Papers, click on “here.” On the Search page, select under journal, *Contemporary Issues in Education Research (CIER)*, under Search Category simply enter Nicholas P. Ginex and initiate Search. The page presented allows you to select the Abstract or download the PDF article.





*My very best wishes for the successes of our  
Daughters and Sons of God  
as they assist perceptive and courageous  
Judaic, Christian, and Islamic Religious Leaders  
to unify their belief in God and  
teach the Word of God -  
Love one another.*

*Nicholas P. Gínex*