
A Complete Guide to Allah

(Bismi Allah)

By Abul Kasem

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ABSTRACT

This essay painstakingly analyses Allah, the Islamic God. Allah is at the core of religion of Islam. Every act, every ritual, every *Jihad*, every Islamic incursion, every Islamic bloodshed, every Islamic law is designed for only one purpose—to please Allah. Who is this Allah? Where did He come from? Where does He live now? What are His daily activities? What is His temperament? What are His likes and dislikes? Does Allah have an Executive Office?—how does that office look like? Does Allah have a Throne? Does Allah have a physical body or is Allah just amorphous—without any corporeal existence—but only an invisible, incomprehensible, a never-to-be-understood entity? These are extremely blasphemous questions. None the less, these questions haunt every Muslim’s mind from the moment he hears Allah’s name to the moment of his last breath. But he never gets any satisfactory answers to these perennial questions. For eternity, Allah would like to remain an enigma to the Muslims. Islamists always advance this mysterious, elusive nature of Allah as the epitome of Islam—Allah has to remain obscure, recondite and ephemeral—this is what makes Islam great—the hide-and-seek game of Allah with His devotees. This essay is an attempt to remove this antediluvian, outdated and irrational method to understanding Allah. The most surprising result of this enquiry about Allah is that: Allah is not at all a mystery. He is just like any one of us—a living and breathing human being, so to speak! Allah is not esoteric; neither is He hiding from us. He lived, yes, with Muhammad, but did not die with Muhammad. Based on irrefutable evidences, this essay will tell the story of Allah and how Muhammad advanced Allah as a deity to be worshipped—just because he wanted to be worshipped—in the name of Allah, in the manner the Pagans worshipped Allah.

INTRODUCTION

The very first two words in every *sura* (chapter) in the Holy Qur’an, are ***Bismi Allah*** (sometimes written as *Bismillah* or *Basmallah*) which, translated into English mean: *In the name of Allah*. The only exception is *sura 9* (*Sura Baraat* or *Sura at-Taubat*). The reason why these two words (I mean, *Bismi Allah*) are missing from *sura 9* is that it is a continuation of *sura 8* (*spoils of war*)—during compilation of the Qur’an (probably, during Uthmanic compilation), this *sura* (*sura 9*) was separated out from *sura 8*. There are no word/words holier than those two words. In Islamic parlance those two words are of supreme importance in almost all religious rituals. Truly, *Bismi Allah* are the key words which unravel the mystery of Allah.

Bismi Allah words are routine incantation in Islamic rituals, such as: attending a prayer, marriage, eating, drinking, reading, writing, sleeping, waking up, walking down, sitting down, standing up, running, playing, urinating, kissing, copulating, sitting for an examination, visiting a doctor, setting out on a journey....and what not. These two extraordinarily holy words are also invoked during Islamic beheadings, slaughtering an animal, waging a war (*Jihad*), defecating and visiting graves. ***Allahu Akbar***, the other two sanctified Islamic words, almost always follows ***Bismi Allah***. Thanks to the Islamist terrorists and

the snuff videos on Islamic beheading and decapitation shown in the Internet, I do not have to write much about these two other hallowed words of Islam. The world has already associated these two words (I mean *Allahu Akbar*) with terror, evil and murder. Curiously, one might notice that the most consecrated words, i.e. *Bismi Allah* are not announced during the cacophony of Islamic cry for prayer (*Azan*). Instead, we hear *Allahu Akbar* (three times) at the beginning and towards the end.

Bismi Allah words are not Muhammad's invention. The Pagans in Mecca used those two sanctified words, though infrequently, in most of their rituals as they also considered Allah to be their supreme deity or God. They called this ritual *Tasmiya*. Its probable origin is from the Jewish custom of invoking *HaShem* when they recited the Torah. It is not clear, who invented this custom—but it is certainly Muhammad who steadfastly instituted this tradition (invoking *Bismi Allah*) as a compulsory universal practice for the Muslims. As you proceed diligently with this essay, you will understand why Muhammad had made it obligatory to cite *Bismi Allah* in every occasion I mentioned previously.

Thus, it is important that we meticulously dissect these two valuable words: *Bismi Allah*, which are the roots of all Islamic acts. This will help us to understand the mindset of Allah, which in turn is the key in understanding the state of mind of Muhammad and his religion, Islam. This is the prime focus of this essay—to decipher an esoteric Allah and His inseparable partner Muhammad.

The readers might find that certain sections are repetitive—to some extent. It happened simply because the Qur'an and ahadith are repetitive. I tried to avoid repetition as far as possible, but in a few cases this (repetition) could not be avoided altogether.

SPECIAL THANKS

During the last few months I have received many e-mails from readers who were very curious to know why I have been so silent. I am so flabbergasted by their show of sincere warmth, unbound encouragement and good advice, that I shall be doing injustice to these readers if I fail to formally thank them for their genuine love, affection and understanding. The only rewards, so far, I received were hate mails—hundreds of them and threats to kill me—just for speaking my mind. So, when I read e-mails from those readers who truthfully demonstrate their empathy for me, it brings much ardor in me—the ardor to continue with my pen. I feel very emotional reading those heartfelt e-mails. A few readers were concerned about my safety when the Islamist terrorists issued death *fatwa* to slaughter us. Their list also included me. To these genuine well-wishers, I would like to extend a big thank.—You are the persons for whom I would like to leave all my dedications—so posterity will not forget what we stood up for, —a world devoid of religious anarchy and religious bigotry. You are the harbingers—the fulfillment of the longing for a world free of religious insanity.

Let us now begin with the 'Beginning'—the nature of Allah.

CHAPTER 1:Allah is Anthropomorphic

ALLAH IS FOR REAL

Muslims often think of their God, Allah, to be someone who is omnipresent, omnipotent, shapeless, infallible, ever-awake and rules the world through His absolute commandments as enshrined in the holy Qur'an. According to many Islamist apologists, none could comprehend the nature and extent of Allah, the Islamic God. Many of these erudite scholars write prolix essays filled with Islamic drivels. They will write, extolling various features of the invisible, vacuous, incomprehensible and impenetrable Allah. Imbued with utmost devotion to Allah, many Muslims, five times a day, will seek bounty and forgiveness from Him. What do you think this means? Obviously, there is some kind of contradiction here. On one hand, during conversing loosely, they will portray the concept of Allah as someone who is unreal and ephemeral, while during prayer they will consider Allah to be like a real entity who has eyes to see, ears to hear and has the physical means to deliver to the faithful all their requests. So, what is the correct situation—a non-physical, unreal, unseen, ephemeral Allah or a real, temporal, physical deity? Believe it or not: when we search the Islam's main sources: the Qur'an, Hadith, Sirah (Muhammad's biography) and Sharia, we invariably derive one simple conclusion—that Allah, truly is for real, that He, Himself had written the Qur'an with His own hands and that He, truly metes out justice and bounties with His own hands.

To begin with, an impeccable Islamic scholar, Ali Dashti contends that most Islamic scholars believe that just like human beings Allah has limbs and organs ([68:42](#)). This means: Allah is anthropomorphic!—with real hands, eyes, ears, legs, feet and body! Quoting from an immaculate Islamic source (Abu 'Amer), Ali Dashti says that according to real Islam Allah has limbs and organs like a human being. Abu 'Amer uses verse 68:42 to describe the true nature of Allah. Here is what Dashti writes:

Abu 'Amer ol-Qorashi, a Moor from Majorca who died at Baghdad in 524/1130, declared that it was heretical to understand the sentence "There is nothing similar to Him" in verse 9 of *sura 42(osh-Showra)* (this is verse 42:11 in the Qur'an translation of Yusuf Ali—author's note) as meaning what it says; it meant, in his opinion, that nothing resembles God in respect of His divinity, because "God possesses limbs and organs like yours and mine." As proof of God's possession of such limbs and organs, Abu 'Amer ol-Qorashi cited the description of the last judgement in verse 42 of *sura 68(ol-Qalam)* "On the day when the leg will be bared and they will be bidden to kneel but cannot," and then slapped his thigh and said, "God has legs just like mine." (Dashti, 1994, p.158)

That's right. Allah has limbs and organs just like us—the human beings, which He had created with His own hands. Here are those two verses which confirm that Allah is truly anthropomorphic.

042.011

YUSUFALI: (He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things).

068.042

YUSUFALI: The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able,-

Ali Dashti continues:

Allah is anthropomorphic! According to Ghazali, Mutazillites were infidels and heretics. Allah will step down from His throne—said Ghazali.(Dashti, 1994, p. 157).

Sourcing Imam Ahmad b. Taymiya, one of the highest among the Islamic scholars, Dashti further writes that he (Ibn Taymiya) repudiated Ghazali (the most celebrated Islamic scholar—many Muslims consider Ghazali’s work as next to the Qur’an) who did not have a clear idea about Allah—believing that Allah is not a physical entity. Ibn Taymiya even called Ghazali a heretic. Ibn Taymiya strongly believed that Allah is really anthropomorphic! He will step down from His throne! Dashti writes:

Many Moslems, however, have had rigid minds. Such men only accepted interpretations which are confirmed by Hadiths, and they considered any use of reason in religious matters to be misleading and impermissible. They took the above quoted Qur’anic phrases literally and believed that God possesses a head, mouth, eyes, ears, hands, and feet just like those of human being. In the opinion of Abu Ma’mar al-Hodhali (d. 236/850), a preacher in Baghdad, anyone who denied this belief was an infidel. Adherents of the school of the famous traditionist and lawyer Ahmad b. Hanbal (164/780–241/855) have stuck to the same unthinking literalism ever since. The school’s chief later exponent, Ahmad b. Taymiya, was so fanatical that he called the Mo’tazelites infidels and Ghazali a heretic; on one celebrated occasion, after quoting the Qur’an in a sermon, he said to the congregation as he stepped down from the pulpit of the Great Mosque at Damascus, “God will step down from His throne in the same way as I am stepping down from this pulpit.” (Dashti, 1994, p. 157)

Dashti also writes that Muslim scholars agree that the Qur’an is not a miracle. Al-Maari wrote an imitation of the Qur’an. He writes:

It is widely held that the blind Syrian poet Abu’l-‘Ala ol-Maari (368/979–450/1058) wrote his *Ketab ol-fusul wa’-ghayat*, of

which a part survives, an imitation of the Qur'an (Dashti, 1994, p. 48).

Here is another proof that Allah is for real, and possesses human qualities (anthropomorphic):

Enoch walked with Allah 19:56-57, 21:85-86 (Tabari, 1988, p. 6.42).

Allah walks with human beings (in Paradise, of course)—this is impossible to believe. But look what the Qur'an says!

019.056

YUSUFALI: Also mention in the Book the case of Idris: He was a man of truth (and sincerity), (and) a prophet:

019.057

YUSUFALI: And We raised him to a lofty station.

In foot note 55 of volume vi of Tabari we read:

A Prophet mentioned in the Qur'an as "raised to high station" by God (19:56f, sec 21:85). He is usually identified with the Biblical Enoch (Akhnuh) who "walked with God, and he was not, for God took He" (genesis 5:24)." (Tabari, 1988, p. 6.42).

This means Allah surely has feet, just like humans, to be able to walk with a human being such as Prophet Enoch (Idris).

Further evidence that Islamic God, Allah is a living entity, alive and going about His daily business, like other creatures is glimpsed from a hadith. In *Sahih Bukhari* we read:

People used to worship Muhammad till he died, Abu Bakr then claimed that Muhammad was dead but if people worshipped Allah then Allah is alive...(Sahih Bukhari, 5.59.733)

Sahih Bukhari, Volume 5, Book 59, Number 733

Narrated 'Aisha:

Abu Bakr came from his house at As-Sunh on a horse. He dismounted and entered the Mosque, but did not speak to the people till he entered upon 'Aisha and went straight to Allah's Apostle who was covered with Hibra cloth (i.e. a kind of Yemenite cloth). He then uncovered the Prophet's face and bowed over him and kissed him and wept, saying, "Let my father and mother be sacrificed for you. By Allah, Allah will never cause you to die twice. As for the death which was written for you, has come upon you."

Narrated Ibn 'Abbas: Abu Bakr went out while Umar bin Al-Khattab was talking to the people. Abu Bakr said, "Sit down, O 'Umar!" But 'Umar refused to sit down. So the people came to Abu Bakr and left Umar. Abu Bakr said, "To proceed, if anyone amongst you used to worship Muhammad, then Muhammad is dead, but if (anyone of) you

used to worship Allah, then Allah is Alive and shall never die. Allah said:--"Muhammad is no more than an Apostle, and indeed (many) apostles have passed away before him..(till the end of the Verse).....Allah will reward to those who are thankful." (3.144) By Allah, it was as if the people never knew that Allah had revealed this Verse before till Abu Bakr recited it and all the people received it from him, and I heard everybody reciting it (then).
 Narrated Az-Zuhri: Said bin Al-Musaiyab told me that 'Umar said, "By Allah, when I heard Abu Bakr reciting it, my legs could not support me and I fell down at the very moment of hearing him reciting it, declaring that the Prophet had died."

The holy Qur'an also confirms that Allah is a living being—like any other creatures. Here is a verse from the Qur'an:

020.111

YUSUFALI: (All) faces shall be humbled before (Him) - the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity (on his back).

One of the most enigmatic episode of Muhammad's life was his alleged journey from his temporary sleeping place, Umm Hani's (Muhammad's cousin sister) bed-room to the mosque (this is questionable, of course, since no mosque existed at Jerusalem during Muhammad's time) of Jerusalem, Bait al-Maqdis and then to Paradise, to meet Allah. Ibn Sa'd writes that on the night of this journey Muhammad went to Umm Hani's house, offered *isha prayer* (night prayer) with her, boarded a *Buraq*, a half-horse-half-female shaped angel creature and departed for Jerusalem and from there took another flight with this *Buraq* (or in some version climbed a long ladder) and ascended to Paradise to meet Allah. (Ibn Sa'd, 1972, p. 1.248).

We might laugh at this infantile imaginary travel which could only be conceived by a person in hallucination under the influence of a strong drug. But look! What one of Islam's principal sources, *Sahih Bukhari* writes:

The night journey to Bait ul-Maqdis (Isra) was a real sight and not a dream (context of verse 17:60) ...(Sahih Bukhari, [5.58.228](#)). This is a lengthy hadith, I am quoting just the relevant part.

Sahih Bukhari, Volume 5, Book 58, Number 228

Narrated Ibn 'Abbas:

Regarding the Statement of Allah"

.....
 "And We granted the vision (Ascension to the heavens) which We made you see (as an actual eye witness) was only made as a trial for the people." (17.60)

Ibn Abbas added: The sights which Allah's Apostle was shown on the Night Journey when he was taken to Bait-ulMaqdis (i.e. Jerusalem)

were actual sights, (not dreams). And the Cursed Tree (mentioned) in the Quran is the tree of Zaqqum (itself).

The verse (17:60) mentioned in this *Sahih* (authentic) hadith reads:

017.060

YUSUFALI: Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression!

Those two sources prove that Allah is for real and He really has His residence in Paradise. Had Allah been everywhere, as many Islamists believe, it was not necessary for Muhammad to embark on this trip. Allah could simply manifest Himself to Muhammad in any form and talked to him. Allah could do this in an instant. So why should He waste time and resource to send a *Buraq* to Muhammad just to accost him?

Therefore, we can safely derive this conclusion: Allah is for real. He is physical and has a fixed residence, wherever it might be.

Allah is human-shaped; He looks like Adam

Muhammad had great difficulty to explain to the illiterate, un-informed and gullible Bedouin folks his twisted concept of Allah. Those desert folks always associated their concept of god/s to a physical entity. So, when Muhammad introduced the idea of a single, unseen Allah, they were very confused and vehemently questioned his sanity,—since no one had ever seen this Allah (although they believed in a supreme deity whom they also called Allah). Therefore, Muhammad had to associate his Allah with some living creatures; and what could be better than associating the mien of Allah with the first and the original human being, Adam? He told his people that Allah did really look like Adam. Here is a hadith from *Sahih Bukhari*:

Adam was shaped completely like Allah; Adam was 60 cubits (30m) in height...(Sahih Bukhari, 8.74.246)

Sahih Bukhari, Volume 8, Book 74, Number 246

Narrated Abu Huraira:

The Prophet said, "Allah created Adam in his complete shape and form (directly), sixty cubits (about 30 meters) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'AsSalamu-'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you). So they increased 'Wa Rahmatullah' The Prophet added 'So whoever will enter Paradise, will be of the shape and form of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time."

In *Sahih Muslim* we read:

Adam is the image of Allah...(Sahih Muslim, 32.6325)

Sahih Muslim, Book 32, Number 6325

This hadith has been transmitted on the authority of Abu Huraira and in the hadith transmitted on the authority of Ibn Hatim Allah's Apostle (may peace be upon him) is reported to have said: When any one of you fights with his brother, he should avoid his face for Allah created Adam in His own image.

To avoid the embarrassment, in the print version of *Sahih Muslim*, the translator of *Sahih Muslim*, the Islamist scholar, 'Abdul Hamid Siddiqi, in a foot note, writes confusing remarks which could only confirm the absolute perplexity that Muhammad had created with his own concept of Allah. The learned 'Abdul Hamid Siddiqi writes:

We have translated *Surathi* as His image instead of His form as Allah has no definite form and shape. The words that Allah created Adam in his own image do not mean that he has been fashioned after His image or form, as the finite being cannot be fashioned after the pattern of Infinite. Here the words "His image" have been used in order to give an idea of the high dignity of man and of his being the roof and crown of his creation and of His being the vicegerent of the Lord upon the earth.

According to some scholars, the pronoun "his" does not stand for God, but for the person who has been beaten on the face.

According to this elucidation, the translation of the sentence should be: For Allah created Adam in his shape (the shape in which the victim too has been created). It is therefore the duty of everyone not to beat the face which is a replica of the face of Adam. (Sahih Muslim, 2004, p. 4.1660, foot note 2872).

Note that the translator imposes his own version of concept of Allah, which clearly contradicts the Qur'an's idea of Allah and the ahadith in *Sahih Bukhari* and *Sahih Muslim*. Obviously, Professor 'Abdul Hamid is as confused as any Bedouin could have been during Muhammad's time!

Allah noticed the nakedness of Adam and Eve (Ibn Sa'd, 1972, p. 1.22). Yes, Allah was embarrassed seeing a naked Adam. As Allah looked like Adam, He surely should be! Allah could never be naked. So, He instructed Adam and Eve to be properly dressed. On this, Ibn Sa'd writes:

When Allah noticed the nakedness of Adam and Eve, He commanded him to slaughter a male sheep out of eight pairs which Allah had cast from the heavens. So Adam took the male sheep and slaughtered it. Then he obtained its wool which Eve span (sic). Then Adam along with Eve weaved it. So

Adam weaved a garment for himself and a shift and a head-covering

For Eve. Both of them dressed themselves in their garments and met together on the day of *Jam'a* and therefore the day was named *jam'a*; they recognised each other at 'arafah and so it was named 'Arafah.

Allah has arms, legs and ears, but the idols do not have them

From the previous discussions, we should have very little doubt about this. Muhammad's Allah, does indeed take after a human being. Since Allah looks like a human being, it then follows logically that Allah must have all the physical features of a human being.

Thus, in the Qur'an we read that Allah has eyes and ears...(42:11).

042.011

YUSUFALI: (He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things).

Allah has hands; He created Adam with His own hands...(38:75, 48:10).

038.075

YUSUFALI: (Allah) said: "O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the high (and mighty) ones?"

048.010

YUSUFALI: Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah, - Allah will soon grant him a great Reward.

Commenting on the above two verses, the translator of *Sahih Bukhari*, Dr Muhammad Muhsin Khan writes that those two verses confirm two hands for Allah, but there is no similarity for them. Readers might be confounded at such a convoluted remark, but hold on, Dr Muhsin writes further:

This is not like as some people think that Allah is present everywhere—here, there and even inside the breasts of men (Khan, 1994, p. 1067).

Dr Muhsin Khan has confirmed what I wrote beforehand that Allah is anthropomorphic and He has a fixed residence.

In *Sahih Bukhari* we read that Allah does have real physical hands. But His hands are so huge that He could grab the entire earth in one of His hands. Perhaps this hugeness of Allah's hand is the dissimilarity with humans' hand when Dr Muhsin Khan mentioned Allah has hands but there is no similarity for them. Let us read this hadith.

Allah will hold the whole earth and roll all the heavens up in his right hand...(Sahih Bukhari, 6.60.336)

Sahih Bukhari, Volume 6, Book 60, Number 336

Narrated Abu Huraira:

I heard Allah's Apostle saying, "Allah will hold the whole earth, and roll all the heavens up in His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?'"

Allah has huge feet. He puts His foot over hell–fire.

That's right. Commenting on verse 50:30, *Sahih Bukhari* says exactly this. Let us first read verse 50:30.

050.030

YUSUFALI: One Day We will ask Hell, "Art thou filled to the full?" It will say, "Are there any more (to come)?"

Here are the ahadith from *Sahih Bukhari*:

50:30 Allah puts his foot over hell fire...(Sahih Bukhari, 6.60.371, 373)

Sahih Bukhari, Volume 6, Book 60, Number 371

Narrated Anas:

The Prophet said, "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)?" (50.30) till Allah puts His Foot over it and it will say, 'Qati! Qati! (Enough Enough!)"

Sahih Bukhari, Volume 6, Book 60, Number 373

Narrated Abu Huraira:

The Prophet said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, "I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?' On that, Allah said to Paradise. 'You are My Mercy which I bestow on whoever I wish of my servants.' Then Allah said to the (Hell) Fire, 'You are my (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allah puts His Foot over it whereupon it will say, 'Qati! Qati!' At that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with."

Here are two similar ahadith from *Sahih Muslim*:

Allah would place his foot on hell when the hell is filled with sinners...(Sahih Muslim, 40.6823, 6825).

Sahih Muslim, Book 40, Number 6823

Anas b. Malik reported that Allah's Apostle (may peace be upon him) said that the Hell would continue to say: Is there anything more, until Allah, the Exalted and High, would place His foot therein and that would say: Enough, enough, by Your Honour, and some parts of it would draw close to the other.

Sahih Muslim, Book 40, Number 6825

'Abd al-Wahhab b. Ata' reported in connection with the words of Allah, the Exalted and the Glorious: We would say to Hell on the Day of Resurrection: Have you been completely filled up? and it would say: Is there anything -more? And he stated on the authority of Anas b. Malik that Allah's Apostle (may peace be upon him) said: (The sinners) would be thrown therein and it would continue to say: Is there anything more, until Allah, the Exalted and Glorious, would keep His foot there- in and some of its part would draw close to the other and it would say: Enough, enough, by Thy Honour and by Thy Dignity, and there would be enough space in Paradise until Allah would create a new creation and He would make them accommodate that spare place in Paradise.

Even the translators of *The Noble Qur'an and Sahih Bukhari*, Drs al-Hilali and Muhammad Muhsin Khan, having included this hadith in a footnote, admits the physical nature of Allah's foot (Hilali and Khan, 1999, *The Noble Qur'an*, p. 679, footnote 1).

Embarrassed with such mindless, cock-and-bull ahadith many contemporary Islamist scholars twist the meaning of those ahadith and contain that those allusion of the physical attributes of Allah are metaphorical. Here is a comment from none but the hadith scholar Professor 'Abdul Hamid Siddiqi.

Hand is here used not in the literal sense, but in metaphorical sense. (Siddiqi. 2004, p. 1.151, footnote 388)

In the holy Qur'an ([35:41](#)) we read that Allah grasps the sky and the earth firmly lest they move away from their places; only Allah could guarantee the continued existence of the heavens and the earth. This verse clearly depicts the hugeness of Allah's hand and personifies Allah's might so much so, that only Allah has the physical strength to keep perfectly the earth in its position of rest.

Here is the verse 35:41

PICKTHAL: Lo! Allah graspeth the heavens and the earth that they deviate not, and if they were to deviate there is not one that could grasp them after Him. Lo! He is ever Clement, Forgiving.

Allah does have the physical ability of hearing and seeing.
Here is a hadith from *Sunaan Abu Dawud*:

Sunaan Abu Dawud, Vol.3, Number 4710

Abu Yunus Sulaim b. Jubair, client of Abu Hurairah, said: I heard Abu Hurairah recite this verse (4:58): "Allah doth command you to render back your trusts to those to whom they are due" ...up to "For Allah is He who heareth and seeth all things. He said: I saw the Apostle of Allah (may peace be upon him) putting his thumb on his ear and finger on his eye.

Abu Huraira said: I saw the Apostle of Allah (may peace be upon him) reciting this verse and putting his fingers. Ibn Yunus said that al-Muqri said: "Allah hears and sees" means that Allah has the power to hearing and seeing.

As usual, embarrassed with such incredulous hadith, the translator of *Sunaan Abu Dawud*, Professor Ahmad Hasan, in a footnote, vehemently denies the existence of Allah's physical organs like ears and eyes. He rather blames the *Jahmiyyah* (heretics) for such an idea. In a footnote, he writes:

The Jahmiyyah did not believe in Divine attributes. This tradition refuted their view. Allah does not have the organs of hearing and seeing, i.e. ears and eyes, but their power. (Hasan, 2001, p. 3.1324, foot note 4121).

Let us read what Tirmidhi Hadith says about Allah's finger. In *The Noble Qur'an*, Dr Muhammad Taqi-uddin Al-Hilali and Dr Muhammad Muhsin Khan comments on verse 7:143, which talks about Allah's conversation with Moses. This verse reads as follows:

007.143

YUSUFALI: When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee." Allah said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe."

Here is the comment by these two impeccable Islamist scholars:

The appearance of Allah to the mountain was very little of Him. It was approximately equal to the tip of one's little finger as explained by the Prophet when he recited this verse (This *Hadith* is quoted by *At-Tirmidhi*) (Hilali and Khan, 196, p. 225, footnote 1)

Muhammad was so convinced of the anthropomorphic nature of Allah that he even compared the limbs of the idols of the Arab Pagans to those of Allah.

Ridiculing the idols of the Bedouin polytheists, he told them that their idols' limbs were useless, whereas Allah's hands, eyes, and feet are real and workable.

Let us read verse 7:194-196 from the holy Qur'an:

Idols have no legs to walk, no hands to hold, no eyes to see and no ears to hear; you may try in vain to call on them to smite Allah (this means that Allah has feet, hands and ears)...7:194–196:

007.194

YUSUFALI: Verily those whom ye call upon besides Allah are servants like unto you: Call upon them, and let them listen to your prayer, if ye are (indeed) truthful!

007.195

YUSUFALI: Have they feet to walk with? Or hands to lay hold with? Or eyes to see with? Or ears to hear with? Say: "Call your 'god-partners', scheme (your worst) against me, and give me no respite!

007.196

YUSUFALI: "For my Protector is Allah, Who revealed the Book (from time to time), and He will choose and befriend the righteous

Muhammad was adamant that his Allah was for real; that is, Allah does have physical limbs. To strengthen his claim he compared the eye of Dajjal (anti-Christ) to that of Allah. He claimed that Dajjal is one-eyed, but Allah is not. Here is a hadith from *Sahih Bukhari*:

Dajjal is one-eyed but Allah is not...(Sahih Bukhari, 4.55.553)

Sahih Bukhari, Volume 4, Book 55, Number 553

Narrated Ibn Umar:

Once Allah's Apostle stood amongst the people, glorified and praised Allah as He deserved and then mentioned the Dajjal saying, "I warn you against him (i.e. the Dajjal) and there was no prophet but warned his nation against him. No doubt, Noah warned his nation against him but I tell you about him something of which no prophet told his nation before me. You should know that he is one-eyed, and Allah is not one-eyed."

Sahih Muslim writes that Allah is not deaf; He can talk and listen and he is really an entity—a physical entity, to be precise, just the likes of a human being.

Let us read this hadith from *Sahih Muslim*:

Allah is not deaf or absent; the treasure of Paradise is reciting 'there is no might and no power but that of Allah'...(Sahih Muslim, 35.6528)

Sahih Muslim, Book 35, Number 6528

Abu Musa reported that he (and his other companions) were

climbing upon the hillock along with Allah's Messenger (may peace be upon him) and when any person climbed up, he pronounced (loudly):" There is no god but Allah, Allah is the Greatest." Thereupon Allah's Apostle (may peace be upon him) said: Verily, you are not supplicating One Who is deaf or absent. He said: Abu Musa or Abdullah b Qais, should I not direct you to the words (which form) the treasure of Paradise? I said: Allah's Messenger, what are these? He said:" There is no might and no power but that of Allah."

Allah will shake hands. Yes, that's correct. Allah does have arms to shake hands with His ardent believers (Muslims).

Here is a hadith from *Sunann ibn Majah*

Sunaan ibn Majah, Volume. 1, Nnumber 104

'Ubayy b. Ka'b (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him said, "The first person with whom Allah will shake hands (on the Day of Judgment), will be 'Umar and he will be the first man to whom Allah will pay salutation (say: Assalamu 'alaika) and he will be the first man whom he will hold with his Hand and make him enter the Paradise.

According to Al-Zawa'id, its isnad is daif. It contains in it Dawud b. 'Ata al-Madani and all the scholars are unanimous about his du'f (weakness). The other transmitters are reliable and sound. As-Suyuti has said, "Hafiz 'Imad ud-Din b. Kathir in his Jami al-Masanid has said: This hadith is highly munkar (disagreeable) and is not far from being a maudu (fabricated) hadith.

In case we are wondering about the content of the second paragraph of this hadith, here is the explanation. According to Ibn Majah, a person, named Dawud b 'Ata al-Madani who is one of the narrators of this hadith is not a very reliable narrator of hadith. The other narrators are reliable and the text of the hadith is acceptable, though this might be weak. Another opinion is that this hadith could be fabricated.

The bottom line is: though this hadith might be weak and controversial there is no compelling reason to reject this hadith, out-of-hand, or render it totally un-authentic. At best, it is controversial; at worst it is a weak hadith, but not completely inauthentic.

Here is another proof from the holy Qur'an that Allah does indeed have physical eyes to see what His Prophets are doing. In fact, Allah instructed Noah to construct an arc right in front of His eyes. After inspecting Noah's accomplishment, Allah vouched the complete annihilation of the wrong-doers.

Here is the verse 011:036-037

011:036

YUSUFALI: It was revealed to Noah: "None of thy people

will believe except those who have believed already! So grieve no longer over their (evil) deeds.

011.037

YUSUFALI: "But construct an Ark under Our eyes and Our inspiration, and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood)."

Allah's two hands are outstretched

After Muhammad had migrated to Medina, he remained in penury. Many of his followers went hungry for days and depended on peoples' charity for their daily living. To placate his critics, especially the Jews, Muhammad insisted on the abundance supply from His Allah. This was not forthcoming; so the Jews said that Muhammad's Allah is, after all, not so rich. On this, Muhammad claimed that the Jews had falsely said that "Allah's hand" is tied up; in reality both His hands are outstretched. This means that Allah does have two hands.

This claim of Allah's two physical hands has been recorded in the Quran:

005.06

YUSUFALI: The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief.

With His own two outstretched hands Allah created Adam. Having done so, Allah was greatly dismayed that Iblis, the Satan, refrained from worshipping His own hands' creation, Adam. The holy Qur'an confirms that Allah indeed created Adam with His own two hands.

Let us read verse 38:75:

38:75

PICKTHAL: He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands? Art thou too proud or art thou of the high exalted?

Not only that the holy Qur'an confirms the two physical hands for Allah, it also says that Allah will use His two outstretched hands to fold up the heavens (universe)—much like a person who folds a piece of mat or rug with his two hands. After folding up the heavens with His two outstretched hands, He will then hold them (the universe) in His right hand!

Here is the Qur'an talking about Allah's Hand.

On the resurrection day, the whole earth will be within the fistful of Allah; He will fold up the heavens (universe) inside His right hand (39:67).

039.67

YUSUFALI: No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him!

Allah's hand holds the balance of justice

Muhammad insisted that His Allah has hands and with one of His hands, Allah holds the balance of justice. It is much like the picture or sketch one might have seen of a judge who holds a balance of justice in one of his/her hands and a sword in another. Muhammad wanted his followers to have a vivid picture of the uprightness of his Allah. So, he had to use this similarity, which he might have seen in some inscriptions of Roman justice system.

Let us read this hadith from Sahih Bukhari:

Sahih Bukhari, Volume 6, Book 60, Number 206

Narrated Abu Huraira:

Allah's Apostle said, "Allah said, 'Spend (O man), and I shall spend on you.' He also said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending night and day." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (people)."

Sahih Bukhari also confirms that Allah has a right hand and a left hand. On His left hand is the balance of justice. Nothing is mentioned what Allah holds in His right hand. One may imagine what He holds in His right hand must be very huge—probably, the earth's population or a huge sack of money or a bounty. This hadith does not mention the content of Allah's right hand, except that it is full. Let us read this hadith:

Allah's right hand is full, on the other hand He holds the balance of justice, His throne is over the water...(Sahih Bukhari, 9.93.515)

Sahih Bukhari, Volume 9, Book 93, Number 515

Narrated Abu Huraira:

The Prophet said, "The Right (Hand) of Allah Is full, and (Its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death,

and He raises some people and brings others down." (See Hadith No. [508](#))

Allah has shin

Please do not laugh. We already read that Allah has legs, feet, eyes, hands. To confirm further that Allah is truly anthropomorphic, Muhammad insisted that not only Allah has feet, he even has shin. Verse 68:42 of the holy Qur'an says that on the resurrection day Allah will lay bare His shin for the unbelievers to prostrate; but they will fail to do so.

Let us read verse 68:42

068.042

YUSUFALI: The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able,-

A hadith in *Sahih Bukhari* says that Allah will, indeed, open His Shin to the unbelievers. This hadith is very long; I shall quote only the relevant part:

Sahih Bukhari, Volume,9, Book 93, Number 532 s

Narrated Abu Sa'id Al-Khudri:

...Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet said, "O Allah's Apostle! What is the bridge?..."

The above hadith says quite unmistakably that on the Resurrection Day there will be no problem in seeing Allah in His physical form; He will be recognized by His shin.

Allah has a very noble, handsome face

We might wonder: with stretched arms, legs feet, bared shin and protruding ears how will Allah look like. This is also described in the holy Qur'an. Just like a handsome and dignified person, Allah also has a majestic, bountiful and honourable face.

Let us read verse 55:26–27.

055.026

YUSUFALI: All that is on earth will perish:

055.027

YUSUFALI: But will abide (for ever) the Face of thy Lord,- full of Majesty, Bounty and Honour.

Let us read another verse. This verse confirms that Allah holds His bounties in His hand.

003.073

YUSUFALI: "And believe no one unless he follows your religion." Say: "True guidance is the Guidance of Allah: (Fear ye) Lest a revelation be sent to someone (else) Like unto that which was sent unto you? or that those (Receiving such revelation) should engage you in argument before your Lord?" Say: "All bounties are in the hand of Allah: He granteth them to whom He pleaseth: And Allah careth for all, and He knoweth all things."

Dr Takiuddin al-Hilali and Dr Muhammad Muhsin Khan, the translators of *The Noble Qur'an*, commenting on this verse, write:

All that has been revealed in Allah's Book (the Qur'an) as regards the (*Sifat*) Qualities of Allah the Most high, like the face, eyes, hands, Shins (Legs), his coming, His rising over His Throne (*Istawa*) and others, or all that Allah's Messenger qualified Him in the true authentic Prophet's *Ahadith* (narrations) as regards His Qualities like (*Nuzul*), His descent or His laughing and others, the religious scholars of the Qur'an and the *Sunnah* believe in these Qualities of Allah and they confirm that these are really His Qualities, without *Tawil* (interpreting their meanings into different) or *Tashbih* (giving resemblance) or similarity in any specific creatures) or (*Ta'til*) (i.e., completely ignoring or denying them, i.e., there is no Face, or Eyes or Hands, or Shins for Allah). These qualities befit or suit only for Allah Alone, and He does not resemble any of (His) creatures. As Allah's Statement (in the Qur'an): (1) "There is nothing like him, and he is the All-Hearer, the All-Seer." (V.42:11)." (2) "There is none comparable unto Him." (V.112-4) (Hilali and Khan, 1996, p. 91, foot notes 1 and 2).

I fairness, those few words are quoted from two impeccable Islamic scholars. If anything we could conclude from the above comment it will be: the Qur'an is a minefield of ambiguities, incoherence, and contradictions. Those two scholars have simply confirmed this truth. You will learn more of Allah's contradictions in another part of this essay.

Allah shows His face only to the dead Muslims; the unbelievers will not see His face

To confuse the faithful Muslims, Muhammad's Allah simply avoids to show His Handsome, Majestic Face to the unbelievers. Only the believers (i.e., the Muslims) will see His face.

Let us read verse 83:13–16:

083.013

YUSUFALI: When Our Signs are rehearsed to him, he says,
"Tales of the ancients!"

083.014

YUSUFALI: By no means! but on their hearts is the stain of
the (ill) which they do!

083.015

YUSUFALI: Verily, from (the Light of) their Lord, that Day,
will they be veiled.

083.016

YUSUFALI: Further, they will enter the Fire of Hell.

The reason why Muhammad had to resort to this marvellous trick to entice people to Islam is not difficult to fathom. This sura is an early Meccan sura, the time when Muhammad was very weak and just had about a score or so followers. The majority pagan Quraysh, when asked Muhammad to describe his Allah, he failed. It was because the pagans already had a version of Allah of their own (more on this in a separate part). They could not accept Muhammad's description of Allah. Angry and frustrated, Muhammad simply rebuked the pagans for not accepting his Allah and he resorted to cursing them with the denial of Allah's blessings. Please note: in the previous section, we noted that Allah will show His Shin to the infidels. One might wonder why Allah has to hide His Face to the unbelievers when they could easily view Allah's naked Shin. This is, yet another enigma of the Qur'an.

Allah speaks like a human

If we believe what the previous two impeccable Islamist scholars (Hilali and Khan) opined about the anthropomorphic nature of Allah, then the Qur'an must be wrong. In several verses of the Qur'an we read that Allah did talk like a human being. He, as a fire, spoke with Moses (27:9). On a spoken command from Allah, Moses' stick turned into a snake. Frightened, Moses turned tail; but Allah called back Moses (27:9–10, 28:31). How was it possible for Moses to hear Allah's voice if Allah did not use the same language as a human would to communicate verbally with Moses? If this is not convincing enough, there is more surprises. The holy Qur'an says that a fearful Moses heard a voice from a tree: it was Allah. Allah called Moses in His own voice. No angel or jinn was there to convey Allah's messages to Moses. Allah Himself spoke with Moses (28:30). On another occasion, the holy Qur'an maintains, that Allah indeed called Moses in the valley of Tuwa (79:15–16).

Let us read those verses from the Qur'an:

027.008

YUSUFALI: But when he came to the (fire), a voice was
heard: "Blessed are those in the fire and those around: and
glory to Allah, the Lord of the worlds.

027.009

YUSUFALI: "O Moses! verily, I am Allah, the exalted in might, the wise!..."

027.010

YUSUFALI: "Now do thou throw thy rod!" But when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: "O Moses!" (it was said), "Fear not: truly, in My presence, those called as messengers have no fear,-

028.030

YUSUFALI: But when he came to the (fire), a voice was heard from the right bank of the valley, from a tree in hallowed ground: "O Moses! Verily I am Allah, the Lord of the Worlds....

028.031

YUSUFALI: "Now do thou throw thy rod!" but when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: O Moses!" (It was said), "Draw near, and fear not: for thou art of those who are secure.

079.015

YUSUFALI: Has the story of Moses reached thee?

079.016

YUSUFALI: Behold, thy Lord did call to him in the sacred valley of Tuwa:-

Here is a hadith from *Sunaan Abu Dawud*, which tells us that Allah indeed spoke directly with Moses without any messengers between them. The funny part is: this was revealed by Adam to Moses when they were arguing in Paradise. Let us read this hilarious hadith:

Sunaan Abu Dawud, Volume 3, Number 4685

‘Umar b. al-Khattab reported that Apostle of Allah (may peace be upon him) as saying: Moses said: My Lord, show us Adam who caused us and himself to come out from Paradise. So Allah showed him Adam. He asked: Are you our father, Adam? Adam said to him: Yes. He said: Are you the one into whom Allah breathed of His spirit, taught you all the names, and commanded angels (to prostrate) and they prostrated to you? He replied: Yes. He asked: Then what moved you to cause us and yourself to come out from Paradise? Adam asked him: And who are you? He said: I am Moses. He said: You are the Prophet of Banu Israi'l to whom Allah spoke from behind a screen, appointing no messenger between you and Him. He said: Yes. He asked: Did you not find that that was decreed in the Book (records) of Allah before I was created? He replied: Yes. He asked: then why do you blame me about a thing for which Divine had already passed before me? The apostle of

Allah (may peace be upon him) said: So Adam got the better of Moses in argument (peace be upon them).

Allah had talked face to face to a jihadist

As per the Islamic rule, when a suicide bomber gives up his life in a killing mission he goes straight to Paradise. He does not need to wait for the Judgment Day, linger for Allah's decision and then be sent to his rightful abode. After his death, the jihadist (in this case the suicide bomber) instantly meets Allah and Allah talks to him face to face. This proves that Allah speaks like a human being and accosts the diehard jihaditsts just the way we do in this world. Here is a hadith from *Ibn Majah*:

Sunaan ibn Majah, Volume 1, Number 190

Talha b. Khirash is reported to have said, "I heard Jabir b. 'Abdullah (Allah be pleased with him) as saying: As Abdullah b. 'Amr b. Haram was killed on the day of Uhud (battle), Allah's Messenger (peace and blessings of Allah be upon him) met me and said, "O Jabir should I not tell you what Allah said about your father?" Yahya in his hadith has reported (these words): O Jabir, what is the matter that I see you broken-hearted...?" He said, "I told him: Allah's Messenger, my father has been martyred and he left behind some dependants and a debt." He (the Holy Prophet) said, "Should I not give you the glad-tidings of that with which Allah met your father?" He said, "Yes, Allah's Messenger." He (the Holy Prophet) said, "Allah has never talked with anyone but from behind a curtain, but he talked with your father face to face and said, "O My bondsman, desire from Me, I shall grant you." He said, "My Lord, (I wish) that You give a new life to me and I am killed for Thine sake for the second time. Upon this, the Lord, Hallowed be He said: It has already been decided by me that he will not return to it (a new life)." He said, "My Lord, so convey (this) to those left behind me." The narrator said that Allah sent down (the verse): Never, they are living with their Lord, they are given provision (3:16).

As-Samadi said, "This hadith has not singularly been transmitted by Ibn Majah: neither in text nor in isnad. Tirmidhi has transmitted it in at-Tafsir (i.e. chapter concerning the interpretation of the Qur'anic verses and suras and then has held it as a hasan gharib hadith. We do not know it except from the hadith of Musa b. Ibrahim from whom the eminent scholars of hadith have narrated it.

To reinforce the contention that Allah grants special audience to the jihaditsts, Allah meets them in person immediately after their holy death. Here is another hadith from *Sahih Bukhari*. This hadith tells us that those Muslims slaughtered at Bir Mauna met Allah; it was in the Qur'an; later this verse was removed (*Sahih Bukhari*, 4.52.299)

Sahih Bukhari, Volume 4, Book 52, Number 299

Narrated Anas:

The people of the tribes of Ril, Dhakwan, 'Usiya and Bani Lihyan came to the Prophet and claimed that they had embraced Islam, and they requested him to support them with some men to fight their own people. The Prophet supported them with seventy men from the Ansar whom we used to call Al-Qurra' (i.e. Scholars) who (out of piety) used to cut wood during the day and pray all the night. So, those people took the (seventy) men till they reached a place called Bi'r-Ma'ana where they betrayed and martyred them. So, the Prophet invoked evil on the tribe of Ril, Dhakwan and Bani Lihyan for one month in the prayer.

Narrated Qatada: Anas told us that they (i.e. Muslims) used to recite a Quranic Verse concerning those martyrs which was:-- "O Allah! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased." Then the Verse was cancelled.

When those young jihaditsts died at Bir Mauna, Gabriel informed Muhammad that the jihaditsts met Allah, they were pleased with Him and Allah was pleased with them; a verse was released on this; later the verse was cancelled (Sahih Bukhari, 4.52.57)

Sahih Bukhari, Volume 4, Book 52, Number 57

Narrated Anas:

The Prophet sent seventy men from the tribe of Bani Salim to the tribe of Bani Amir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allah's Apostle (it will be all right); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security. But while he was reporting the message of the Prophet, they beckoned to one of their men who stabbed him to death. My maternal uncle said, "Allah is Greater! By the Lord of the Kaba, I am successful." After that they attached the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammam, a sub-narrator said, "I think another man was saved along with him). Gabriel informed the Prophet that they (i.e. the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased" Later on this Quranic Verse was cancelled. The Prophet invoked Allah for forty days to curse the murderers from the tribe of Ral, Dhakwan, Bani Lihyan and Bam Usaiya who disobeyed Allah and his Apostle

Those two ahadith tell us that the verse containing this episode was later removed from the Qur'an. We might wonder why? Here is the reason: in this (I

mean the cancelled verse) verse the martyrs are talking and not Allah. Read the hadith carefully. If the Qur'an contained such a verse spoken by a human jihadist, the entire credibility of the Qur'an as the Words of Allah and consequently, the entire edifice of Islam will tumble. Muhammad was astute enough to understand this truth. So he acted accordingly—expunged the offending and potentially damaging verse from the Qur'an.

A similar, but a longer version of this hadith can be read in Sahih Bukhari 5.59.421

Sahih Bukhari, Volume 5, Book 59, Number 421

Narrated Anas bin Malik :

The Prophet invoked evil upon those (people) who killed his companions at Bir Mauna for 30 days (in the morning prayer). He invoked evil upon (tribes of) Ril, Lihtan and Usaiya who disobeyed Allah and His Apostle. Allah revealed a Quranic Verse to His Prophet regarding those who had been killed, i.e. the Muslims killed at Bir Ma'una, and we recited the Verse till later it was cancelled. (The Verse was :) 'Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him.'

Please note that to meet a physical Allah non-jihadist Muslims have to die and wait till the Resurrection Day.

Here are a few Qur'anic verses on this:

On the resurrection day Allah will descend with ranks (row after row) of angels...89:22

089.22

YUSUFALI: And thy Lord cometh, and His angels, rank upon rank,

When they meet Allah the believers' salutation will be 'peace'...33:44

033.044

YUSUFALI: Their salutation on the Day they meet Him will be "Peace!"; and He has prepared for them a generous Reward.

On the resurrection day, Allah Himself will reply all questions...40:16

040.016

YUSUFALI: The Day whereon they will (all) come forth: not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day?" That of Allah, the One the Irresistible!

Please reflect on verse 40:16: who do you think is talking here—Allah or Muhammad?

To dispel all the mumbo-jumbo of the apologist Islamic scholars, here is a hadith (sahih, quoted partly because of its length) from Sahih Bukhari ([8.76.577](#)) which tells us unmistakably, that on the Resurrection Day the sun worshippers will follow the sun, the moon worshippers will follow the moon, the idol worshippers will follow their deities; Allah will appear to the Muslims in a shape and will lead them to cross the bridge over fire, then the wrong doers will be sent to hell and the true believers will be sent to Paradise

Sahih Bukhari, Volume 8, Book 76, Number 577

Narrated Abu Huraira:

...Then Allah will come to them in a shape they know and will say, 'I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire." Allah's Apostle added, "I will be the first to cross it..."

Here is another hadith which tells us that Allah is anthropomorphic—He does possess a shape and will be an entity—just like a flesh-and-blood being.

You will definitely see Allah with your own eyes...(Sahih Bukhari, [9.93.530](#), [531](#))

Allah is seated on a Throne with His angels guarding Him

When we read the Qur'an describing the attributes of Allah, we are amazed that Muhammad had taken extreme care to describe his Allah. He compared Allah to a human king—just like the kings in many countries, seated on a huge throne and conducting His affairs from this throne (more on Allah's throne in a later part of this essay). The Qur'an even tells us that Allah created His throne and then He walked to it and rose over it to take His seat. Read the following verses from the Qur'an.

Allah created the heavens (first) and (then) the earth in six days then he rose over His throne...7:54

007.054

YUSUFALI: Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!

Allah created the heavens (first) and (then) the earth in six days and (then) He firmly established himself on His throne (i.e. He moved to His throne from somewhere else)...57:4

057.004

YUSUFALI: He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne (of Authority). He knows what enters within the earth and what

comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do.

The angels (eight) will be by the side of Allah's throne (octagonal in shape?)...69:17

069.017

YUSUFALI: And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them.

Like a security guard, Allah watched Muhammad, Noah, and other Prophets

Allah watches Muhammad when he prays alone or in congregations...26:218-219

026.218

YUSUFALI: Who seeth thee standing forth (in prayer),

026.219

YUSUFALI: And thy movements among those who prostrate themselves,

026.220

YUSUFALI: For it is He Who heareth and knoweth all things.

Those few verses will give us the impression that Allah really lives above us and glances over all His creations—similar to the astronauts in an orbit who, from their windows of their spacecraft, glance on the mother planet (earth). Here are few more verses from the holy Qur'an on the visual glances of Allah high above from space.

Allah is like a guardian on a watchtower—always watchful...89:14

089.014

YUSUFALI: For thy Lord is (as a Guardian) on a watchtower.

Allah has two eyes; with His two eyes; He saw Noah's ark...54:13–14

054.013

YUSUFALI: But We bore him on an (Ark) made of broad planks and caulked with palm-fibre:

054.014

YUSUFALI: She floats under our eyes (and care): a recompense to one who had been rejected (with scorn)!

A hadith in *Sunaan Ibn Majah* tells us that Allah does indeed glance from above:

Sunaan ibn Majah, Volume 1, Number 184

Jabir b. ‘Abdullah (Allah be pleased with both of them) reported that Allah’s Messenger (peace and blessings of Allah be upon him) said, “When the inmates of Paradise will (enter) into their blessings, a light will suddenly shine upon them. Upon this, they will raise their heads (and see) that their Lord is glancing them from above. He (the Lord) will say, “*Assalamu ‘alaikum* (peace be upon you), O the inmates of the Paradise!” He said, “This refers to Allah’s words: The word from the Merciful Lord is: Peace ([36:58](#)).” He will look towards them and they will look towards Him and will not pay any attention to anything of the Divine favors as long as they will keep looking towards Him till He will hide (Himself) from them and His Light and His Blessings will last on them in their houses.

In a foot note, Ibn Majah casts some doubt on the authenticity of this hadith. I quoted this hadith just to demonstrate that Muhammad did try to convince his followers about the watchful nature of his Allah. Even without this hadith, there are a number of verses in the Qur’an which unmistakably tell us that Allah has the ears to hear all conversations. Here is such a verse:

Allah heard the complain that a woman brought to Muhammad regarding her husband; Allah hears all conversations...58:1

058.001

YUSUFALI: Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things).

Witnessing a physical Allah is as certain as the observation of the sun and the moon

There are many ahadith which tell us very clearly that Allah is a visible being, though one has to die to see Allah. Here are summaries of a few such ahadith. Readers are requested to verify these ahadith either with the online version of these ahadith or with the print version. Please note that there is no online version of *Ibn Majah* (or at least, I am yet to see one) and not all ahadith of *Sunaan Abu Dawud* are available on line. These ahadith, I have quoted in full.

On the resurrection day you will see Allah like you see the sun or the moon on a clear sky ...(Sahih Bukhari, [6.60.105](#))

People will see Allah like a moon...(Sahih Bukhari, [9.93.529](#))

Background to [50:39](#): when Muhammad looked at the full moon and said that you would see Allah just like you see the full moon...(Sahih Bukhari, [1.10.529](#), [547](#))

You will see Allah as clearly as you see the moon and the sun; hooks will be used to punish the unbelievers; Muhammad, along with his followers will be the first to cross the bridge of hell; some sinners will stay in hell temporarily, some forever ... (Sahih Bukhari, [1.12.770](#))

Sunaan ibn Majah, Volume 1, Number 178

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, "Do you crowd (and push one another) to see the moon of the night of the full moon?" they (the audience) said, "No," whereupon he (the Holy Prophet) said, "Similarly, you will not crowd to see your Lord on the Day of Resurrection."

END OF CHAPTER 1

Chapter 2: Who is Allah?

When we study Allah seriously, the important feature to learn is that Allah has quite a fascinating history. In ancient Arabia, during biblical time, many millennia before Muhammad was born, Allah was worshipped by the desert Bedouins of Arabia. The ancient Arabs associated Allah with the moon which shone clearly in the night sky of the vast and wild desert for most of the year. The reason why Allah was treated as a moon god is not difficult to understand. The Bedouin Arabs had a nomadic life. Living in a harsh, barren, desert-land, devoid of any perennial river for irrigation and incapable of sustaining an agricultural society, the Bedouin Arabs belonged to a pastoral society. They were half-starved anarchic tribes (Rodinson, 2002, p. 17). Their meagre livelihood grossly depended on grazing and tending cattle, conducting frequent raids and plunder on other tribes or on the passing caravans. Rodinson writes that the unruly Arabs vendetta is the pillar of Bedouin society (Rodinson, 2002, p. 14). The Bedouins during those days also had a life of unceasing cycles of plunder and revenge. Day-time travel was nearly impossible due to the unbearable heat of the sun. Most journeys were undertaken at night, on moonlight and beneath a sky bedecked with glittering stars. They marvelled at the exquisitely beautiful night sky with the moon at its centre of beauty. To them the emergence of the graceful moon was the appearance of the king of the night sky. That is why those indigent Bedouin Arabs were so intimately connected with the moon and its phases. Their lives were literally governed by the moon.

To them, the moon was their life-sustainer. They based their primitive calendar on the movement of the moon; their religious and communal ceremonies were all arranged according to the moon's position and phases. No wonder, that those desert Arabs considered moon as their highest deity—Allah Taalaa—the supreme God. Professor of Arab History, the late, Phillip K. Hitti, writes that the moon-worshipping is principally a pastoral society and the sun-worshipping is chiefly an agricultural society (Hitti, 2002, p. 97). To the Arab Bedouin folks, moon was an absolute holy entity to be worshipped and revered with utmost zeal. After Muhammad forced, at the point of sword, Islam on these desert Arab indigents, these neo-Muslim Bedouins still continued with the practice of their age-old belief that their life was regulated by the moon.

Even today, we find that this obsession with the Arab Bedouin moon is strongly prevalent in Islam. Islam is intimately connected with the moon. All its rituals are based on the sighting of the moon or on the moon calendar. No matter how much Islam advocates that it shuns idolatry or Paganism, it has not shed off its past connection with Paganism and idolatry. The truth is: Islam is still symbolised with the moon, especially the crescent shape. Look at the spires of any [mosques](#); you are bound to witness a dazzling crescent moon, sometimes along with a star as well. Later, I shall provide the historical reason why the star is also a symbol of Islam. To explicate further, look at the symbol of Red Cross in Islamic Paradises. It is, of course, a crescent-the symbol of Islam, which was the ubiquitous emblem of the moon god of the Arab Pagans. Even the flags of many Islamic countries show either the crescent moon and star together, or the crescent moon alone. Have a look at the national flags of a few Islamic states, such as: [Algeria](#), [Pakistan](#), [Azerbaijan](#), [Kazakhstan](#) (shows the full moon), [Malaysia](#), [Mauritania](#), [Brunei](#), [Turkey](#)...etc. As for idolatry and stone-worshipping, please remember that the holiest object in Islam is the stone of [Ka'ba](#).

This stone (or stones—presumably three broken pieces of rocks, as reported by many historians) was also the stone of worship by the Pagan Arabs. Even Muhammad kissed and hugged it in his chest it with deep reverence, Caliph Umar did the same and the Muslims are supposed to do this at least once in their life times.

A BRIEF HISTORY OF ALLAH

We will now briefly review the history of Allah (see the stone-carved Pagan Allah [here](#)).

Historians believe that the Arabian Allah originated in Syria. The Aramaeans inhabited Syria around 1300 BC. These Syrians used to worship passionately a few deities, the principal among them were the storm-god Hadad; the sky-god Alaha and the goddess Athargatis. The Syrians probably got Allah (in some form of image) from the Sumer in the ancient city of [Babylon](#). According to many historians, Alaha is the Syrian name of Allah (Walker, 2004, p. 20). To them, Allah was a male God, the supreme God, who had three daughters, Allat, Uzza and Manat. The Nabateans, the first-born son of Ismail around Sinai Peninsula, were the first to bring Allah to Arabia from Syria (Walker, 2004, p. 22). The Nabateans probably worshipped Allah in other names as well, such as: *Elh and Alh* (ibid). Besides Allah, the Nabateans also brought from Syria Hubal, a huge male idol. This Hubal was later placed in the precinct of Ka'ba. Hubal was the greatest of all idols in and around Ka'ba. The massive statue of Hubal was made of red agnate in the form of a man with right hand broken off. The Quraysh received Hubal in this form from Khuzaymah ibn Mudrikah, a Meccan who brought it from Syria. Later, the Quraysh made for it a hand of gold. Hubal stood in front of Ka'ba. The Pagan Quraysh considered Ka'ba for Hubal only (Rodinson, 2002, p. 54). They used divination arrows to determine the legitimacy of a newly born child (Al-Kalbi, 1952, p. 23). Many historians believe that Hubal was the physical representation of Allah at Ka'ba. In his youth Muhammad helped with the ritualistic preparations being ardently made for the ceremonial installation of Hubal in Ka'ba (Walker, 2004, p. 42). Muhammad's biographer, Martin Lings, a Catholic convert to Islam, agrees that Hubal was from Syria (Lings, 1983, p. 5, 11). Arab Historians believe that the mighty Hubal was actually an ancient variation of Allah (Walker, 2004, p. 31). The word (Hubal) is derived from the Semitic word *Hu*, which means 'He' or 'He is' with the suffix *El*, which, of course, is another name for Allah. The deified name of Hubal was ceremoniously invoked by the Quraysh during war cry (ibid). Gradually, the concept of Allah, the God spread all around Arabia. An inscription found in south Arabia bears the name of Allah. Allah is Hallah in the Safa inscription. This was five centuries before Islam. The Arabs used to invoke Allah during times of special peril. This all-powerful Allah gradually became the supreme tribal deity of the Quraysh. Even the holy Qur'an confirms this in verses [6:109](#), [6:136](#), [10:22](#), [31:22](#), and [31:29](#) (Hitti, 2002, pp. 100–101). Other names by which Allah was known are: the Babylonian and Assyrian *Ilu*, the Canaanite *El*, the Hebrew *Elohim* and *Ilah* of central Arabia (Walker, 2004, p. 420).

Another name of Allah was Wadd—the moon god which stood at the head of the Minaean Pantheon. Allat, Uzza and Manat were the three daughters of Allah for this Wadd (Hitti, 2002, pp. 97–98).

An additional version of Allah came from Hadramawt in south Arabia. There, Allah was known as *Sin*, the moon god. A famous south Arabian ancient city was Saba, where the queen of Saba or queen Bilqis ruled. The Sabaeans also worshipped Allah. People there called Allah as Almaqah (Hitti, 2002, p. 60). In the Qur'an we find the reference of queen of Saba in [sura 27](#) (sura an-Naml), where this ancient biblical city is called Sheba and the queen Bilqis is referred simply as queen Sheba. Sabaean religion was based on planetary astral system in which the cult of the moon was prevalent. Invariably, the Sabaeans worshipped Allah as a moon God. However, unlike the Pagan Arabs, they had no clear picture of their Allah and thought Him to be a shapeless, male deity of supreme power. On this deity, Benjamin walker writes:

A shadowy ineffable deity, Allah was not represented by any image, nor did he enjoy popular cult adoration, as did the lesser gods and goddesses. To distinguish him from the other gods, he was given the title of Allah Taala, 'God Most High' (Walker, 2004, p. 42).

Besides Allah and other Gods, the Nabateans also worshipped two other gods (probably lesser to Allah), namely; ar-Rahman and ar-Rahim. Both ar-Rahman and ar-Rahim were devoutly worshipped together in conjunction with honor and prestige. The Qur'an, surprisingly, retains the names of these two Pagan deities, though claiming that these two names belong to Allah. The very first sura of the Qur'an ([sura Fatiha](#)) mentions these two names, just during the beginning. Furthermore, sura 19 ([sura Maryam](#)) is dominated by the names of these two deities.

According to Professor Hitti, the Pagan Nabateans of north Arabia first introduced ar-Rahman and ar-Rahim probably from southern Syria. Later these two names of Pagan gods found their place in the pantheons of South Arabian temples (Hitti, 2002, p. 105). Muhammad's competitor, Maslama (or Musaylima) preached in the name of ar-Rahman, the south Arabian Allah (Rodinson, 2002, p. 67, 119). This could probably be the reason why Muhammad, later abandoned ar-Rahman and adopted the Allah of the Meccan Pagans as his only God.

According to Arab historians, Petra (north Arabia, close to Syria, the home of the Nabateans), had a kind of Ka'ba with Dushara (Dusares), worshipped under the form of a black rectangular stone, at the head of the pantheon (Hitti, 2002, p. 72).

This very short history of Allah is not complete without *Jehovah* (Yahwa), the Allah of Moses (read the description of [Jehovah](#) depicted in a German coin). Islam claims Moses worshipped the same Allah as the Muslims. If the Qur'an is true then simple logic says: **Jehovah = Allah**.

As per historical records, *Jehovah* was a desert Allah, simple and austere. His abode was a tent (Hitti, 2002, p. 40). Although the Jews admit that *Jehovah* is their Lord, the Hebrew Allah, they avoid every mention of it. *Jehovah* also

means: “The great and terrible”, and that is the reason why the Jews refrain from mentioning the name *Jehovah* (Hughes, 1994, p. 226). Instead, Rabb—Lord, stands in the relative position of the Jehovah (Ibid, p. 141). So, as far as the Qur’an goes, if *Jehovah* is Allah then He must be the terrible Allah of the Jews.

As for the Jewish Rabb, Muhammad had his version too: his Allah is also known as ar-Rab—the Lord, the Sustainer, the Supreme: ‘Allah is my Lord and your Lord (3:51)’; ‘Our Lord (Rabb) is the Lord (Rabb) of the heavens and the earth (18:14)’; occupies the place of Hebrew Jehovah (Hughes, 1994, p. 531).

The Bedouin Arabs’ primary concern was with the moon Allah, their supreme deity and His daughters, Allat, Uzza and Manat. As explicated before, the moon is the central religious theme in a pastoral society. The illiterate, half-starved and ill-informed Bedouin Arabs associated the moon with strength, vitality, force, power and everything to do with masculinity. As such, the moon (and Allah) was really a male God; there should be very little doubt on this (you will read more on this later). So, how about the sun? Had the sun any position as god in the Pagan society? The answer is yes. The Bedouins also worshipped a sun god. Its name was **Baal**. Curiously, the Syrians and the Phoenicians also worshipped Baal—Lord, an idol. It is believed that Baal was worshipped in the days of Prophet Elisha (Hughes, 1994, p. 35). The Egyptians adopted Baal as their Lord (or sun Allah). Baal (see Baal [here](#)) was represented as a man with pointed beard and with horned helmet. He was a god of war, sky, storm, fertility and good harvest. In Qur’an we find the mention of Baal when Prophet Elias admonished his people for worshipping Baal (the sun Allah), instead of the moon Allah, the best of creators (37:125). A contradictory version of the sun god is that the sun was a goddess, called Shams (Rodinson, 2002, p. 23). Oddly, there is a sura in the Qur’an ([sura 91](#), a Meccan sura) whose title is **Shams** or the Sun. Muhammad clearly preferred *Shams* to Baal, the Egyptian sun god. Not surprisingly though, there is also a sura in the Qur’an titled **Qamar** or the moon ([sura 54](#), a Meccan sura).

Why Muhammad had a profound dislike for the sun Allah, Baal? The answer is quite simple. The sun is the principal source of an agricultural society. Therefore, it is natural that an agricultural society will adopt the sun Allah, Baal as its principal deity. That was why, Egypt, an agrarian society adopted Baal. Muhammad, who belonged to a pastoral society, was not interested in agriculture (more on this later)—so, why should he bother about Baal? Thus, Baal, the sun Allah was not that popular in Muhammad’s Arabia.

Clearly, the Meccan Pagans were very familiar with their moon Allah (read more on this below). They were so used to their moon Allah that they practiced to divide their offerings of crops to Allah and other idols, like: Ammanas in the Khaulan country ([6.136](#)) (ibn Ishaq, 2001, p. 37). It was a customary religious system for the Pagan Arabs that they had practiced for generations. Then Muhammad started preaching, exhorting the Meccan Quraysh to worship Allah only (kind of only Allah’s monotheism). Muhammad had now his own version of Allah, which the Pagan Arabs found very confusing and distressing. He started admonishing them for sharing their crop with other deities besides Allah, Muhammad’s variety of Allah, to be specific. But the Meccan Quraysh were

tolerant. They let Muhammad preach whatever he wished. The trouble came when Muhammad wanted to hit the Quraysh's principal source of revenue, the pilgrimage and the tourism which were closely connected with the visit of their pantheon of many gods and goddesses. The Meccan Pagans even had the images of Abraham, Jesus and Mary—just to attract Christian and Jewish tourists. During Muhammad's time, according to Phillip Hitti, the eminent Arab historian, Mecca had a colony of Abyssinian Christians (Hitti, 2002, p. 106).

Thus Mecca pilgrimage-tourism was a great source of income (Ibid, p. 64). In the beginning, the Meccan Pagans did not want to disrupt severely their flourishing tourism's attractiveness by creating anarchy with Muhammad's followers. Despite Muhammad's harangues and tirades they left him alone. Even the eminent historian al-Tabari admits that Muhammad had very little sufferings from the Meccan Pagans. According to Tabari, Muhammad's followers were largely young men, some of whom were sons and younger brothers of the leading merchants. Muhammad had very little suffering in the hands of the Quraysh, apart from little annoyance. Abu Talib's (Muhammad's uncle) protection had saved Muhammad from personal harassment (Tabari, 1988, p. 6.43).

The main reason for the opposition of Muhammad was the requirement of generosity which would diminish the profit of the greedy Meccan merchants. These merchants also felt that Muhammad was probably threatening their political control of the Meccan affairs. The Quraysh were not particularly hostile to Muhammad until he mentioned their idols. In particular, the rejection of Allat, one of the daughters of Allah, affected the business of Taif merchants (Ibid, pp. 6.42, 43).

The daughters of Allah

We read that the moon Allah was a male deity. Did this Allah have a wife or a female partner?

This question will infuriate many diehard believers of Islam. But historical evidences, especially epigraphical proof is too compelling to reject. From the cuneiform writings of the Sumerian (of Babylon), it stands out that Allah did have a consort (a wife, perhaps) and her name was **Lilith**. The conjecture is that Allat was the product of union of **Allah** and **Lilith**. [Allat](#) resembled Lilith, her mother, who is depicted in the Sumerian epigraphs with two huge breasts and a gigantic vulva. Phillip Hitti, in his authoritative book, *History of the Arabs* shows the image of Allat in a bronze coin of the Nabateans (Hitti, 2002, p. 86). This image of Allat has the striking resemblance of the goddess [Saraswati](#), the Hindu goddess of learning. It is also possible that the other two daughters of Allah; namely; Uzza and Manat were from **Lilith**, or possibly from other concubines of Allah. These goddesses are referred to in the Qur'an as the daughters (Satanic verses, [53:19-20](#)) of Allah. When Muhammad was utterly disappointed with the meager success of his mission, he sought reconciliation with the Pagan Quraysh. He extolled these three daughters of Allah and wanted their exalted blessing. However, Muhammad was quick to recognize his folly and claimed that all Prophets, at times, were inspired by the [Satan](#). Then he

cancelled those verses from the Qur'an. Those verses were 15:19-23. Let us read the verses, as they are currently in the Qur'an:

015.019

YUSUFALI: And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.

015.020

YUSUFALI: And We have provided therein means of subsistence,- for you and for those for whose sustenance ye are not responsible.

015.021

YUSUFALI: And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; but We only send down thereof in due and ascertainable measures.

015.022

YUSUFALI: And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though ye are not the guardians of its stores.

015.023

YUSUFALI: And verily, it is We Who give life, and Who give death: it is We Who remain inheritors (after all else passes away).

We might wonder: these verses have nothing to do with Allat, Uzza or Manat. How could they be called satanic verses? The answer to this enigma is that these are the latest verses which Muhammad had implanted in the Qur'an after Allah rebuked him for being under the influence of Satan. Muhammad duly complied with Allah's instruction. He replaced the original verses with these new verses. So what were the original verses?—we might be curious to know.

According to William Montgomery Watt, one of the most distinguished writers of Muhammad's biography and Islamic history, the original verses of 15:19-23 ran thus (Watt, 1999, p.21; also see ibn Ishaq, 2001, pp. 165-166):

Have you considered Allat and al-'Uzza
And Manat, the third, the other?
Those are the swans exalted;
Their intercession is expected;
Their likes are not neglected.]

Hisham al-Kalbi, the author, of *Kitab al-Asnam* (The Book of Idols), writes about these three daughters of Allah:

Allat: She stood in al-Taif. She was more recent than Manah. She was a cubic rock. 'Attab ibn Malik of the Thaqif was her keeper. They built an edifice over her. The Quraysh and all Arabs used to worship her and name their children after her. She stood on the left side of the present mosque at Taif. Verse [53:19](#) mentions her. Mughirah ibn Shu'bab destroyed her and burnt her temple to the

ground.

Ibn-Hajar, swearing by Allah said, “By Allat and ‘Uzza and those who in them believe, and by Allah verily He is greater than both” (ibn al-Kalbi, 1952, p. 15).

Uzza: Uzza is more recent than Allat or Manah. The Arabs named their children after her.

Zilim ibn As’ad introduced al-Uzza. She was situated in a valley in Nakhlat called Hurad—to the right of the road from Mecca to al-Iraq, above Dhat-Irq. Zilim built a house over her calling it Buss. People received divine messages there. Children were named—Abd-al-Uzza. She was the greatest among the Quraysh. They used to seek her favors through sacrifice. Muhammad had offered a sacrifice, a white sheep to al-Uzza. The Quraysh circumambulated Ka’ba saying:

By Allat and al-Uzza,
And Manah, the third idol besides
Verily they are the most exalted females
Whose intercession is sought.

These verses were abrogated and replaced by verses [53:19–20](#) and [17:75–76](#). Allat, al-Uzza and Manah were called the daughters of Allah.

Al-Uzza had a place of sacrifice called al-Ghabghab. Arabs used to sacrifice cattle there. After sacrifice they used to divide the meat among those present at the ceremony. The Quraysh venerated her above all other idols (ibn al-Kalbi, 1952, p. 17).

Having watched a Television documentary on the ruins of Arabia Petra, situated at north-western Saudi Arabia, it is my conjecture that the Meccan goddess Uzza probably resembled [Kali](#), the Hindu goddess of destruction.

Manah (alternative spelling of **Manat**): It was the most ancient idol. The Arabs named their children after it. She was at Qudayd, between Medina and Mecca. They used to sacrifice before her—particularly Aws and Khazraj as well as the inhabitants of Medina and Mecca. At the end of pilgrimage, when about to return home, people would set out to the place of Manah, shave their heads and stay there for a while. The pilgrimage was not complete until they visited Manah.

Manah is mentioned in [53:20](#). She was the goddess of the Hudhayl and the Khuza’ah. Ali demolished her, took all her treasures and took them to Muhammad—two swords—presented to Manah by al-Harith ibn Abi-Shamir al-Ghaassan, the king of Ghassan. These swords were called Mikhdam and Rasub. Muhammad gave these two swords to Ali. Dhu-al-Faqr was one of these swords. It was the sword of Ali. However, another version of this destruction story says that Ali found these two swords in the temple of al-Fals, the idol of Tayyi (ibn al-Kalbi, 1952, pp. 13–14).

Here are a few more comments on the three daughters of Allah: Allat, Uzza and Manat.

Allat was the goddess of war, Uzza, the goddess of sacrifice and Manat, the goddess of destiny or fate (Walker, 2004, p. 45).

Allat was connected with the moon, Uzza with the planet Venus and Manat with the star Sirius (Ibid, p. 46).

The above information will clarify why Islam's symbol is the crescent and a star. Clearly, Paganism in Islam is still inherent, if we have to interpret these symbols: Crescent—for Allah and the star (Venus)—for His daughter Uzza. The third daughter of Allah, Manat is represented by the star Sirius. Even the Qur'an says that Allah is the Lord of the Alpha Sirius. Here is the Qur'anic verse on the star Alpha Sirius (Manat). Needless to say, the Islamist scholars have a different version of interpretation of these [symbolism](#) of Islam (Islam is supposed to be devoid of any symbolism, whatsoever)—the star for five prayers, crescent, beginning of the new moon—signifying the growth of Islam. I am yet to read any verses in the Qur'an and any ahadith which support this interpretation of the crescent and the star.

Let us read what the Qur'an says.

God is the Lord of the galaxies (Alpha Sirius, the brightest star visible from earth)...53:49

053.049

YUSUFALI: That He is the Lord of Sirius (the Mighty Star);

PICKTHAL: And that He it is Who is the Lord of Sirius;

SHAKIR: And that He is the Lord of the Sirius;

In a foot note on this verse, Abdullah Yusuf Ali writes:

The tenth aphorism refers to a mighty phenomenon of nature, the magnificent star Sirius, which is such a prominent object in the skies, in the early part of the solar year, say from January to April. It is the brightest star in the firmament and its bluish light causes wonder and terror in Pagan minds. The Pagan Arabs worshipped it as a divinity. But God is the Lord, Creator and Cherisher, of the most magnificent part of creation, and worship is due Him alone (Ali, 1983, p. 1450, foot note 5119).

The learned Abdullah Yusuf Ali probably wanted to avoid the embarrassing truth. Nowhere in the Arab history tell us that the Meccans were scared of the appearance of the star Sirius. They always thought of Sirius as a goddess, just as they thought of the moon as the god Allah. It was Muhammad who wanted to twist their long-held belief.

In this verse, Allah clearly says that He is the Lord of Sirius, which, according to the Sumerian epigraph, is none but Manat, one of the daughters of Allah.

The goddesses of the ‘satanic’ verses were located at Taif, Nakhla and at al-Mushallal, very close to Mecca (Tabari, 1988, p. 6.42).

Allat, identified by Herodotus with Aphrodite Urania, was the chief female deity. That is, Allat was the Arabic version of the Greek goddess Aphrodite Urania (Hitti, 2002, p. 72).

Al-Uzza was a Greek Aphrodite (Ibid, .p. 79).

Al-Uzza was the counterpart of the Greek goddess Aphrodite. A son of al-Harith was offered as a sacrifice to al-Uzza. Ten years later, al-Harith took his revenge and slew his Lakhmid enemy in a battle in the district of Qinnasrin. This battle is known as the “Day of Halimah” of Arabic tradition. Halimah was the daughter of al-Harith, who, before the battle, perfumed with her own hands the hundred Ghassanid champions ready for death and clad them in shrouds of white linen in addition to coats of mail (*suicide squad?*) (Ibid). Note: the italicized words are mine.

Al-Lat was in Taif. Muhammad offered a sacrifice to al-Uzza. Al-Uzza, the mightiest was Venus, the morning star. Her sanctuary consisted of three trees. Human sacrifice characterized her cult. Al-Rahman (the compassionate), RHM occurs as the name of a deity in pre-Islamic Sabaeen inscription. Shirk—south Arabia inscription, worship of one Supreme Being with who other minor deities were associated (Ibid, p. 99).

Manah was the goddess of fate. She was in a sanctuary of black stone in Qusayd on the road between Mecca and Yathrib. Still today the Arabs believe in the power of her. Hubal was the chief deity of Ka’ba in human form. Hubal was imported from Mesopotamia (Ibid, p. 100).

Did Allah have a son? Of course, the Christians do believe this. We are fully aware of the Islam’s unshakable stand that Allah never had a son. How far this is true? Let us read the following verses from the Qur’an.

Mary guarded her chastity (sexual organ); Allah breathed into her His spirit (Ruh) and thus Allah made her and her son (Jesus is Allah’s spirit?) a sign for all people...[21:91](#).

Mary was the daughter of Imran; she guarded her chastity (sexual organ) and was a virgin before she became pregnant through Allah; Allah breathed His spirit into Mary's body...[66:12](#).

Those verses refer to the birth of Jesus by a Virgin Mary. A representative of Allah, in the shape of a man (Archangel, possibly, Gabriel), met Mary when she was living alone in a temple. This representative of Allah told Mary that he had with him the *Ruh* or the ‘spirit’ (in simple language this could mean the *Seed of Allah*) to impregnate her with. Then this man (Archangel Gabriel) blew through the upper garment of Mary to let this *Seed of Allah* (Ruh) travel all the way to her uterus and caused her the pregnancy.

We will surely find this interpretation impossible to believe.

Let us read what the most celebrated scholar of the Qur'an, ibn Kathir says on this type of induced pregnancy (*artificial insemination?*)

On the interpretation of verse 21:91, ibn Kathir [writes](#):

Isa and Maryam the True Believer

Here Allah mentions the story of Maryam and her son `Isa, just after mentioning Zakariyya and his son Yahya, may peace be upon them all. He mentions the story of Zakariyya first, followed by the story of Maryam because the one is connected to the other. The former is the story of a child being born to an old man of advanced years, from an old woman who had been barren and had never given birth when she was younger. Then Allah mentions the story of Maryam which is even more wondrous, for in this case a child was born from a female without (the involvement of) a male. These stories also appear in Surah Al `Imran and in Surah Maryam. Here Allah mentions the story of Zakariyya and follows it with the story of Maryam, where He says:

[وَالَّتِي أَحْصَنَتْ فَرْجَهَا]

(And she who guarded her chastity,) means, Maryam (peace be upon her). This is like the Ayah in Surah At-Tahrim:

[وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا]

(And Maryam, the daughter of `Imran who guarded her chastity. And We breathed into it [her garment] through Our Ruh) [66:12].

[وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ]

(and We made her and her son a sign for the nations.) means, evidence that Allah is able to do all things and that He creates whatever He wills; verily, His command, when He intends a thing, is only that He says to it, "Be" -- and it is! This is like the Ayah:

[وَلَنَجْعَلَنَّ لَهُ آيَةً لِلنَّاسِ]

(And (We wish) to appoint him as a sign to mankind) [19:21]

[إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُون - وَاقْطِعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا رَاجِعُونَ - فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ]

The above interpretation means that the angel (Gabriel) implanted the seed (Ruh) of Allah inside the womb of Mary. It might seem incredible but let us read ibn Kathir 's [interpretation](#) of verse 66:12.

(And Maryam, the daughter of `Imran who guarded her chastity (private part).) meaning, who protected and purified her honor, by being chaste and free of immorality,

[فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا]

(And We breathed into it (private part) through Our Ruh,) meaning, through the angel Jibril. Allah sent the angel Jibril to Maryam, and he came to her in the shape of a man in every respect. Allah commanded him to blow into a gap of her garment

and that breath went into her womb through her private part; this is how `Isa was conceived. This is why Allah said here,

[فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقْتَ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ]

(And We breathed into it through Our Ruh, and she testified to the truth of her Lords Kalimat, and His Kutub,) meaning His decree and His legislation.

[وَكَاْنَتْ مِنَ الْقٰنِتِيْنَ]

Even ibn Kathir admits that Jesus carried Allah's seed (sperm or Ruh?). So why Islam must reject the Christians' assertion that Jesus was, after all, the son of Allah (or God)? Seems the Christians are correct in asserting Jesus is the son of Allah.

Here ends the brief history of Allah. In a later part, you will learn more about Allah's abilities with obstetrics and gynecology.

ALLAH FREQUENTLY CHANGES HIS RESIDENCE

From the very short history of Allah narrated above, we can draw the following conclusions about different versions of Allah. Here is a short list of Allahs' (plural!) and their probable places of residences.

The Sumerian Allah: (Sumer, Babylon; and then Mecca).

The Alaha Allah: (Syria, then Mecca).

The Elh Allah: (Syria, then Mecca).

The Ilah Allah: (Syria, then Mecca).

The moon Allah: (south Arabia, then Mecca).

The sun Allah (Baal): (Egypt, then probably Mecca).

The Hubal Allah: (Syria, then Ka'ba, Mecca).

The Jehovah Allah: (probably, Palestine, then Mecca).

Elohim Allah: (central Arabia, then Mecca).

Ila Allah : (central Arabia, then Mecca).

The ar-Rahman Allah: (north Arabia, south Arabia, then Mecca).

The ar-Rahim Allah: (Yemen, then Mecca).

Sin Allah: (Hadramawt, then Mecca).

Hallah Allah: (Syria, then Mecca).

Ilu Allah: (Babylon, Syria and then Mecca).

El Allah: (Palestine, then Mecca).

Wadd Allah: (Minaean, then Mecca).

Almaqah Allah: (City of Saba, then Mecca).

Allah Taa'la, the most high Allah: (Ka'ba, Mecca).

We might be amazed at so many different versions of Allah. But hold on. Does not the Qur'an say that Allah has many names? If fact, the Islamic scholars insist that Allah has ninety-nine names (including Allah, this makes it a century, to be precise). Although we do not find any verses in the Qur'an which specifically spells out this number (ninety-nine), we should not be surprised at so many names (in reality, different versions) of Allah. The only problem is: if we read

the Qur'an carefully, cover to cover, several times, we might find many more names of Allah than the ninety-nine as claimed by the Islamist scholars. We should not be amazed if we note that there are around three hundred (yes, three hundred) descriptions of Allah—to be exact.

What should be most startling is that all those Allahs (plural!) lived at different locations but only within the boundaries of Arabia, Syria, Palestine, Mesopotamia, Babylonia and Iraq. Why should Allah choose only these places (Arab lands, to say it bluntly) to live when the entire universe is His? This question is not hard to answer when we figure out the depth of geographical knowledge of those ancient Arabs, Sumerians and Babylonians. The fascinating point is: having lived in those territories for many millennia, Allah suddenly changed His mind with the birth of Muhammad, the Prophet of Islam. Islam claims that Allah made Ka'ba 2 000 years before He created Adam (Ghazali, 1993, p. 1.190). There is evidence to suggest that Allah did, at least for a while, live in Mecca. An inscription found during the digging of Ka'ba foundation by Muhammad's grandfather Abdal Muttalib read, "I am Allah, the Lord of Bakka..." (ibn Ishaq, 2001, p. 85).

Having travelled through all those desert lands, finally, when Allah learned about the birth of Muhammad, He determined to settle permanently in Mecca, at Ka'ba, to be specific. This should not surprise anyone. Because the other name of Ka'ba is *Bait Allah* (Allah's residence).

Therefore, it will be quite correct to say that Allah does have a permanent physical abode (at least a temporary one) on earth, and it is Ka'ba. Every year millions of Muslims travel to Ka'ba just for this reason—to meet Allah in person, in the Ka'ba stone.

Here are a few verses from the Qur'an which confirm that Allah decided finally to permanently settle in Mecca when Muhammad was in Mecca.

During Muhammad's time in Mecca, Allah lived in Mecca; He was the Lord of Mecca; Muhammad is commanded to serve the Lord of the city (of Mecca) and to be of those who submit to Islam...[27:91](#).

The Quraysh should adore Allah for giving them the security and importance of Ka'ba (i.e., K'aba is the abode of Allah)...[106:1-3](#).

Ka'ba is the house of Allah; visit Allah there at any time—pilgrimage or not...[2:158](#).

Readers should understand that here we are talking of Muhammad's Allah. The Pagans of Arabia, for a long time before Muhammad started his preaching, knew that Allah, along with His consorts, daughters and companions lived in Mecca. What they could not accept was Muhammad's complete rejection of the associates of Allah, the numerous idols which the Pagans believed interceded with Allah. Thus, they betook Muhammad's Allah as a new brand of God which they rejected out of hand.

During Moses' time Allah lived in a cave

So, where precisely Allah lived before He sent Muhammad to Mecca? Since Arabia and the Middle East in general, are mountainous, we should not be surprised to note that Allah loves mountains, especially the mountains in Arabia and its neighbouring areas. No wonder we find many verses in the Qur'an which say that Muhammad's Allah indeed lived in caves, before Muhammad was born. Here are a few verses from the Qur'an to amuse the readers.

When Moses was close to the fire, a voice praised Allah and those surrounding the fire...[27:8](#).

Muhammad was not present when Allah gave the command to Moses on the western side of the Mountain...[28:44](#).

Allah is a country-destroyer; He loves to dwell in cities

Allah always has a great fascination for large cities like Mecca. He cares very little about rural or suburban areas. Nowhere in the Qur'an do we find examples that He ever cared for the rural folks. This is understandable when we realise that Allah does actually reside in a metropolitan city such as Mecca. This is the birth-place of Muhammad, Allah's greatest friend and compatriot. Naturally, Allah would never like to depart from this location. Allah's interest in huge cities never ends. Some times He likes to destroy and redeem big cities. Here are some sample verses from the Qur'an which tell us that Allah sends messengers and warners only to cities.

Allah will not destroy a population until an apostle is sent to a major city (Allah sends His messenger only to a major town) as a warner...[28:59](#).

Allah sent an Arabic Qur'an to Muhammad to warn the people in the neighbourhood of the city of Mecca (Islam is only for the Meccans, the city dwellers)...[42:7](#).

Even today, Allah's deep interest in gigantic cities lives on. That is why he sends His soldiers to destroy mega cities like New York, London, Madrid, Istanbul, Delhi, Baransi, Dhaka, Cairo...and so on to redeem their inhabitants from their calumnies and to fully Islamise these cities.

Allah has competitors—other creators compete with Him

Islam preaches that Allah is the only owner of the universe; He has no want (31:26), no penury and no competitors. Incredibly though, we read in the Qur'an that Allah does have competitors. In verse 23:14 Allah says that He is one of the best of creators! Allah used this verse to convince the Pagan Arabs that there could be no comparisons between Allah and other creators. Let us read the verse:

023.014

YUSUFALI: Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!

PICKTHAL: Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of creators!

SHAKIR: Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.

I included three translations for the readers to judge that these three translations indicate the same meaning; that is, Allah does compete with His competitors.

Here is another verse to confirm that we get the correct meaning: In this verse, Allah admonished the Baal worshippers. This is simply because Baal, the sun Allah of the Egyptians competed with the moon Allah of Arabia.

037.125

YUSUFALI: "Will ye call upon Baal and forsake the Best of Creators,-

PICKTHAL: Will ye cry unto Baal and forsake the Best of creators,

SHAKIR: What! do you call upon Ba'l and forsake the best of the creators,

Allah is a King

Muhammad always hated kings and rulers. When the Pagans told Muhammad that his Allah is not as powerful as Tubba, the title of the Himyarite king (Hitti, 2002, p. 60) Muhammad was furious. He asserted that his Allah was far more powerful and mightier than the Tubba of the Himyarite, the south Arabian king. His argument was that His Allah was not only the King of kings, but that Allah was the King of the entire universe. He said Allah is the Lord of the Kingdom, Malikul-Mulk (Hughes, 1994, p. 312).

Allah confirmed Muhammad's declaration in verse 67:1.

067.001

YUSUFALI: Blessed be He in Whose hands is Dominion; and He over all things hath Power;-

Allah is a Bachelor

The brief history of Allah demonstrated with ample epigraphic evidences that Allah had consort/s and children. This was the version of moon Allah that the Bedouin Arabs believed firmly. But Muhammad wanted to stand out from the crowd Pagans. So he claimed that Allah never had any wives or children. In essence, his claim meant that Allah is a perpetual bachelor.

Let us read verse 2:116.

002.116

YUSUFALI: They say: "Allah hath begotten a son" :Glory be

to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.

Dr Muhammad Taqiuddin al-Hilal and Dr Muhammad Muhsin Khan, the translators of *The Noble Qur'an* comment on this verse by quoting this hadith from *Sahih Bukhari*.

Sahih Bukhari, Volume 6, Book 60, Number 9

Narrated Ibn Abbas:

The Prophet said, "Allah said, 'The son of Adam tells a lie against me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring.' "

This hadith confirms Muhammad's claim that Allah is a Bachelor, void of wives, concubines or children.

Here are a few more verses from the Qur'an which tells us that Muhammad's Allah prefers to remain wifeless and childless.

Allah neither has a son nor a daughter; He has no preference for daughter...[37:153-154](#).

If Allah had a son, Muhammad would still be the first to believe in Him and refute the claim that Allah has a son...[43:81](#).

It is not true that humans have sons and Allah has only daughters...[53:21](#).

Allah bestowed children to Satan, but not to Himself

Though Muhammad's Allah prefers to remain a Bachelor, He has no qualm to bestow his implacable foe, Satan, with children—plenty of them. Here are a few verses from the Qur'an in which Allah confirms his bequeath of children to Satan.

Do not follow the progeny (Satan has children or offspring) of Satan...[18:50](#).

Allah does not have the personality of a weak female, He is a male

Even when Allah is a Bachelor He still prefers male children—if He would ever like to have them. Allah considers female to be weak and, therefore would not like to be associated with anything resembling a female character. Here is verse 43:18 in which Allah tells us that He would never like to have daughters.

The weak personality of females cannot be associated with Allah; Allah does not like daughters...[43:18](#).

Allah has His signs (insignia) on earth: they are Safwa and Marwa

Here are a few ahadith which say that Allah does have symbols (just like the Pagan idols).

The early Muslims were reluctant to run between Safwa and Marwa like the Pagans did; but Allah decreed that Safwa and Marwa were two sacred places (2:158)...(Sahih Bukhari, [2.26.706,710](#)).

Muhammad wanted to continue with the Pagan tradition, so Allah revealed ([2:158](#)) that Safa and Marwa were two symbols of Allah. So it is all right to ambulate (*Tawaf*) between them...(Sahih Bukhari, [6.60.22](#)).

When the Ghassan asked Muhammad about circumambulation between Safa and Marwa Allah revealed, “Verily al-Safa' and al-Marwa are among the Signs of Allah”...(Sahih Muslim, [7.2927, 2928](#)).

Not only that Safwa and Marwa, the two mountains in Mecca are two physical symbols of Allah, the moon and the sun are also Allah’s symbols. The Pagans had been correct all along, Muhammad confirmed. Let us read this hadith.

The Sun and the Moon are the two signs of Allah; they do not prostrate because of someone’s death...(Sahih Bukhari, [4.54.424, 426](#)).

Circumambulation, running between Safwa and Marwa, and casting stones at the pillars are for the remembrance of Allah...(Sunaan Abu Dawud 2.10.1883).

The online version of *Sunaan Abu Dawud* does not contain this hadith. So I shall quote this hadith from the print version of *Sunaan Abu Dawud*.

Sunaan Abu Dawud, Volume 2, Book 7, Number 1883
 ‘Aishah reported the Apostle of Allah (may peace be upon him) as saying: Going round the House of (the Ka’ba), running between al-safa’ and lapidation of the pillars are meant for the remembrance of Allah.

Allah will give tongue and eyes to Ka’ba

The Islamists will find it extremely tough to digest what is written in the above caption. But a careful study of the most authentic sources of Islam reveal a great secret—Islam is deeply mired in idolatry. As written before, no matter how much Muhammad had tried, he could not, shake out his Pagan origin. He believed in the stones having life, in the speaking powers of inanimate objects and in the ability of some rocks (i.e. the rocks of Ka’ba) to become alive, with hands and eyes.

The most eminent Islamic scholar, Imam Ghazali (many Muslims consider his writings as next to the Qur’an and ahadith) wrote that the Blackstone (of Ka’ba) is a jewel from Paradise. It will be raised on the resurrection day. It will have two eyes and one tongue with which it will speak. It will bear witness for

everyone who kissed it and testified its truth (Ghazali, 1993, p. 1.190).

A hadith in *Ibn Majah* confirms Ghazali's claims.

Here is the hadith.

Ka'ba will have Allah's eyes ..(ibn Majah, 4.2944).

Please note that *Sunaan ibn Majah* is not available online. I am quoting from the print version of this hadith book.

Sunaan ibn Majah, Volume 4, Number 2944

Sa'd b. Jubair (Allah be pleased with him) is reported to have said, "I heard Ibn 'Abbas (Allah be pleased with him) saying that Allah's Messenger (peace and blessings Allah be upon him) said, "This Stone must come on the Day of Resurrection and it will have two eyes to see with and a tongue to talk with bearing witness for him who caressed it with Truth (Islam)."

Not only that Muhammad was a believer in the supernatural power of restoring the power of life to Ka'ba stones, he also declared that touching Ka'ba stones is akin to touching the Hands of Allah. And to confirm that what he said was an absolute truth, he kissed the stones of Ka'ba.

Here are two ahadith from *Sunaan ibn Majah*.

Please note that this hadith is quite lengthy. I shall quote only the relevant section. Interested readers are requested to read the full hadith from the reference/bibliography.

Touching Ka'ba is touching hands of Allah (Ibn Majah, 4.2957).

Sunaan ibn Majah, Volume 4, Number 2957

This is a hadith narrated by Ibn Hisham

... When we reached *Rukn Aswad* (the Black Stone) he said, "O Abu Muhammad, "What (command) has reached you regarding this Black Stones?" Ata' said: Abu Huraira (Allah be pleased with him) related to me that he heard Allah's Messenger (peace and blessings of Allah be upon him) saying, "He who touches it. In fact touches the Hand of the Merciful (Allah)."...

Here is another hadith from Ibn Majah.

Muhammad caressed and hugged the Ka'ba stone...(Ibn Majah, 4.2962).

Sunaan ibn Majah, Volume 4, Number 2962

'Umar b. Shu'aib (Allah be pleased with him) reported his father to have said on his grandfather's authority, "I performed

tawaf alongwith (*sic*) ‘Abdullah b. ‘Amir (Allah be pleased with him): As we concluded our seven circuits (around the Ka’ba), we offered two *rak’ats* (prayer) at the back of Ka’ba. I said, “Do we not seek refuge from Allah against the Hell–Fire?” He replied, “I seek refuge from Allah against the Fire.” He (the narrator) said, “Then he went and caressed the Black Stone. Then he stood between the Black Stone and the Gate and pressed his bosom, his hands and his cheek against it. He then said, “I saw Allah’s Messenger (peace and blessings of Allah be upon him) doing that.”

Similar ahadith are found in Sahih Bukhari and Sahih Muslim. Readers are requested to consult online the following ahadith.

Umar kissed the Ka’ba stone because Muhammad did it likewise...(Sahih Bukhari, [2.26.667](#), [675](#), [679](#), [680](#)).
Muhammad kissed the corner of the black stone in Ka’ba...(Sahih Bukhari, [2.26.673](#)).

Muhammad kissed the black stone in Mecca; background to [2:199](#)---‘then hasten on from where the people hasten----
‘...(Sahih Muslim, [7.2806](#), [2807](#)).

Muhammad touched the corner of Ka’ba and then kissed his hand...(Sahih Muslim, [7.2910](#)).

Umar kissed the black stone of Ka’ba because Muhammad did so...(Sahih Muslim, [7.2912](#), [2913](#), [2914](#), [2915](#)).

Incredible though it might sound, even today, the single most revered object in Islam is a piece of stone—the stone of Ka’ba. Faithful Muslims turn towards it every day—five times, to worship—in the name of Allah. This was exactly what the Pagan Arabs did—worship stones and idols.

The Pagans of Mecca knew Allah very well

We learned before that the concept of one-moon Allah was nothing new to the Pagans of Mecca. They were absolutely familiar with this all-powerful, almighty, benevolent (at times) and utterly destructive (at times) nature of Allah. When the Islamist scholars talk about Allah, they would like to give the impression that Allah was something unique that Muhammad alone knew about. What the Pagans of Mecca did not like about Muhammad was that he imposed on the easy-going, secular-minded gullible Pagans his own idea, about this powerful moon deity, Allah. With his invention of a new Allah, Muhammad tried to ridicule the Allah these Pagans knew about for millenniums. They used to name their children with Allah’s name. Even Muhammad’s father’s name was Abd Allah. Here are a few comments from eminent scholars and from the primary sources of Islam that irrefutably proves that the Pagans were ever cognisant about Allah, that Muhammad simply confused those Meccans.

Muhammad did not invent the concept of the unity of Allah; this concept was not new...[38:5](#).

Many Pagans had heard the story of resurrection from past tales; it was nothing new to them...[23:83](#).

Ask the unbelievers to whom belongs the earth and they will answer it is Allah...[23:84-85](#).

Ask the unbelievers under whose hand is the sovereignty and against whom there is no protector and they will answer it is Allah; so how could they deceive and turn away from Allah...[23:88-89](#).

The Pagans thought that the angels were females and they (the angels) are the daughters of Allah; Allah vehemently rejects this idea...[37:149-150](#).

The unbelievers do agree that almighty Allah created the universe...[43:9](#).

The Pagans thought that it was ar-Rahman's (Allah) wish that they should worship the partners of ar-Rahman (Allah)...[43:20](#).

If the unbelievers accept Allah as the creator of the universe then why should they deviate from His message?...[43:87](#).

The Pagans in Mecca, during Muhammad's time, believed that Allah was a high God . ([29:61-65](#)).

Other deities interceded with Allah on behalf of their worshippers ([39:38](#)).

Other deities interceded with Allah, [10:18](#), [36:23](#), [43:86](#) (Tabari, 1988, p. 6. xxii).

When Abd al-Muttalib and his companions found later by digging in the desert they cried out, "Allah Akbar" (ibn Ishaq, 2001, p. 63).

The Quraysh used to cry, "Allah Akbar." When Abd al-Muttalib dug Zamzam he cried, "Allah Akbar" (Ibid, p. 62).

Abd al-Muttalib, Muhammad's grandfather was a very handsome man. He was also very wealthy. Abd al-Muttalib had many wives. He prayed to Allah to bless him with ten sons. His prayer was granted. He promised to sacrifice one of his sons to Allah. His youngest son was Abd Allah. Abd al-Muttalib loved Abd Allah the most (Lings, 1983, p. 12).

When the Quraysh made it difficult for Abd al-Muttalib to dig Zamzam, he vowed that if ten sons were born to him and they reached puberty, he would sacrifice one of them.

Allah fulfilled his desire of having ten sons. The lot fell on Abdallah b. Abd Muttalib. Abd Al-Muttalib asked Allah if he should sacrifice Abdullah or 100 camels instead. He cast lots and the lot fell on 100 camels (Tabari, 1988, p. 6.2).

Allah does not necessarily mean the monotheistic Allah. Abd Al-Muttalib stood beside Hubal while praying to Allah (Ibid, foot note 4).

Abd Al-Muttalib took a large knife, took Abdallah to Isaf and Nailah, the idols of the Quraysh to sacrifice him (Ibid, p. 6.4).

While the custodian was casting lot, Abd Al-Muttalib stood beside Hubal

praying to Allah. The lot fell against Abdullah (Ibid).

When Abdullah was taken for sacrifice, Abd al-Muttalib stood by Hubal and prayed to Allah. During the visit to the woman sorceress, Abd al-Muttalib prayed to Allah. A spirit used to visit this woman. She used to get inspiration from this spirit.(ibn Ishaq, 2001, p. 67).

When the Quraysh were carrying out the sorceress' instructions Abd al-Muttalib was praying to Allah (Ibid, p. 68).

The polytheists believed in the existence of one supreme deity (Sahih Muslim, [7.2671](#)).

Sahih Muslim, Volume 7, Number 2671

Ibn 'Abbas (Allah be pleased with them) reported that the polytheists also pronounced (Talbiya) as: Here I am at Thy service, there is no associate with Thee. The Messenger of Allah (may peace be upon him) said: Woe be upon them, as they also said: But one associate with Thee, you possess mastery over him, but he does not possess mastery (over you). They used to say this and circumambulated the Ka'ba.

In a footnote on this hadith, the translator of Sahih Muslim, 'Abdul Hamid Siddiqi writes:

The polytheists believed in the existence of One Supreme Deity but they also believed that there were some other deities also who were to be worshipped besides them (Sahih Muslim, print version, volume 2, p.704, foot note 1596).

All those references prove, without any doubt, that the Pagans of Mecca had no problem with Allah. They were very much devoted to their Allah, without any trouble whatsoever. They did not do any acts for which Muhammad should despise them and declare war on them. So, why was it that Muhammad had to be so vicious towards them, to force them to believe in his version Allah? The answer to this question is that Muhammad craved attention and praise. With his lowly background and nothing to offer to the Quraysh he was searching for a method—a pretext to ridicule, despise, insult and blaspheme the Meccan Pagans and their religions to grab attention. A waif, deprived of love, affection, care and protection during childhood, he simply hankered for those exceedingly powerful human emotions.

He, therefore, turned to Allah to seek His love and absolute attention. He declared himself to be the greatest friend and confidante (as if, Allah, too, hankered for his love and care) of the Pagan Arabs, whom all the Pagans revered with utmost ardour. This was a failsafe method by which Muhammad could get what he missed out in his dejected, lonely and featureless

childhood.

Sahih Bukhari provides the reason why, all on a sudden, Allah decided to hate and deplore the Pagan Meccans. It was simply because Allah was in love with Muhammad, while the Pagans did not love him. So Allah had to abandon these Bedouin folks in favour of Muhammad. Muhammad became Allah's most favourite person. Let us read this hadith.

Sahih Bukhari, Volume 2, Book 26, Number 725

Narrated Muhammad bin Jubair bin Mut'im:

My father said, "(Before Islam) I was looking for my camel."

The same narration is told by a different sub-narrator. Jubair bin Mut'im said, "My camel was lost and I went out in search of it on the day of 'Arafat, and I saw the Prophet standing in 'Arafat. I said to myself: By Allah he is from the Hums (literally: strictly religious, Quraish were called so, as they used to say, 'We are the people of Allah we shall not go out of the sanctuary). What has brought him here?"

The above hadith tells us that there was absolutely no reason for Allah to be angry with the Quraysh. They were utterly devoted to Him. The trouble started only when Muhammad received his claimed special love of Allah for him. Suddenly, Allah turned his face away from the Meccan; Allah became obsessed with Muhammad, abandoning the Meccan Pagans.

Allah frequently changes His name, only Muhammad was allowed to change Allah's name

As told before, the ancient Arabs knew Allah as well as they knew their palms. They were consistent with the Allah they were devoted to- never changing His or His attributes. On the contrary, after Muhammad came in the scene, he claimed that Allah has ninety-nine names ([59:22-24](#)). The Pagans of Mecca were not convinced because they never had the authority to change the name of Allah at their will. To this, Muhammad's response was that Allah authorised only him to change His name. This was only because Allah had special love, adore and mercy for Muhammad.

Let us read the following hadith from the print version of Sunaan Abu Dawud.

Sunaan Abu Dawud, Volume 1, Number 1472

Ubayy b. Ka'b reported: The Prophet (may peace be upon him) said: Ubayy, I was asked to recite the Qur'an. I was asked: In one mode or two modes? The angel that accompanied me said: Say in two modes. I said: In two modes. I was again asked: In two modes or three? The angel that was in my company said: Say, in three modes. So I said: In three modes. The matter reached up to seven modes. He then said: each mode is sufficiently health-giving, whether you utter "all-hearing and all-knowing" or instead "all-powerful and all-wise". This is

valid until you finish the verse indicating punishment on mercy and finish the verse indicating mercy on punishment.

Here is the crux. Muhammad changed, at will, his taste even when Gabriel, Allah's postman brought instructions from Allah with stipulated specifications. Why? The answer is provided in a foot note by Professor Ahmad Hasan, the translator of *Sunaan Abu Dawud*. In a foot note on this hadith, he writes:

The Prophet (may peace be upon him) was allowed to make minor change in the name of Allah at the end of the verses. But ordinary persons cannot be allowed to do so ('*Awn al-Ma'ba'f*, I, 551) (Hasan, 2001, v.1. p. 387, foot note 819).

After changing Allah's name at will, Muhammad claimed that whoever believes in their meanings and acts accordingly will enter Paradise (Sahih Bukhari, [8.75.419](#)). Muhammad even went to the extent of claiming that just by learning those ninety-nine names of his Allah one could be in Paradise (Sahih Bukhari, [3.50.894](#)).

Curiously, some names by which Muhammad called his Allah were actually the names of Pagan idols! Benjamin Walker writes:

Thus Wadd, a moon god was assimilated into and survived in al-Wadud, 'the Loving'; Munim, worshipped in north Arabia survives in al-Mani, 'the Withholder'; Salm, a deity of Tayma, in al-Salaam, 'the Peace'; Kaus or Kayis, regarded as the consort of Manat, is retained in al-Kawi, 'the Strong'; Aziz of north Arabia is preserved unchanged is al-Aziz, 'the Mighty'. The pre-Islamic designations of God, al-Rahman, 'the Merciful', and ar-Rahim, 'the Compassionate', remain conspicuous in Islam (Walker, 2004, p. 43).

Allah loves to be known as a deity (god or goddess)

If we grasped what the above quote, from an eminent historian, means, we should have no qualm in realising that Allah loves to be known as a deity (god or goddess). The Qur'an confirms this.

Let us read the following verses from the Qur'an

002.163

YUSUFALI: And your Allah is One Allah: There is no god but He, Most Gracious, Most Merciful.

043.084

YUSUFALI: It is He Who is Allah in heaven and Allah on earth; and He is full of Wisdom and Knowledge.

A hadith in *Sunaan Abu Dawud* talks about these verses. This hadith is not available online. Let us read it from the print version of *Sunaan Abu Dawud*.

Sunaan Abu Dawud, Volume 1, Number 1491

Asma' daughter of Yazid reported the Prophet (may peace be

upon him) as saying: Allah's Greatest Name is in these two verses: "And your deity is one deity: there is no deity but He, the Compassionate and the Merciful, and the beginning of Surah Al-Imran, "A.L.M, Allah there is no deity but He, the living, the eternal."

If we accept this hadith to be correct then the translators of the Qur'an must have mistranslated. They were too concerned/disturbed about the use of the word 'deity', lest this leaks out the deepest secret of Islam—its intractable root in 'deitism' or idolatry. Mind you, those narrators of hadith knew extremely well, the Qur'an and its language.

In the beginning Muhammad was not sure of his Allah

When we learn what Muhammad was up to with his Allah, we can derive only one conclusion: confusion and hesitancy. In the beginning, Muhammad was not so sure who should be his Allah—ar-Rahman, ar—Rahim, Allat, Uzza, Wadd, Hubal Aziz...or any other numerous deities that the Meccan Pagans used to worship. Besides Hubal, Allah, Allat, Uzza, Manat...each tribe in Arabia, had their own favorite idol or deity. This is confirmed from the *Sirah* (biography) of ibn Ishaq. As an example, he writes that Hudhayl b. Mudrika b. Ilyas b. Mudar adopted Suwa. Suwa was at Ruhat, a place near Yanbu. Kalb b. Wabra of Quba adopted Wudd in Dumat al-Jandal (ibn Ishaq, 2001, p. 36).

Even in the Qur'an we read the obsession of the Arabs with idols. Here are two verses from the Qur'an which tell us that the worshipping of various idols by the people of Noah.

Noah complained to Allah that people with money and children were the most corrupt on earth and they refused to abandon their idols Wadd, Suwa, Yaguth, Yau'q and Nasr...[71:21-23](#).

With so much idolatry in practice and with so many deities around, Muhammad was utterly indecisive, in the beginning of his career as a Prophet. He tried a few other brands of Allah, was disappointed with the response from his audience and changed his mind several times. In the end, he realized that all the Pagans, despite their numerous idols, had one aspect in common: all of them were wholly devoted to their moon God, Allah, because they believed that Allah had the wherewithal to inflict punishment as well as rewards. This last reason propelled Muhammad to turn to Allah to be his succor. This worked wonderfully, since no Arab could reject their kind of Allah, even though they were also totally confused with the new version of Allah that Muhammad was pushing to them.

Here are a few comments on the hesitancy and confusion in Muhammad about his Allah.

First, we read the Qur'an:

None but Allah (Muhammad uses another name, Rahman) protects during day and at night...[21:42](#).

Muhammad has no knowledge of Allah but he only gives warning plainly and publicly; angels only bring Allah's messages to him...[38:67-70](#).

Muhammad believed in all scriptures but he is commanded to judge between other people's books; Muslims' Allah and the Allah of the people of the Books (the Jews and the Christians) are same...[42:15](#).

No Book was sent to the Pagans of Arabia to testify their claims of ascribing partners to ar-Rahman...[43:21](#).

Then we read hadith.

Muhammad considered himself to be the messenger of ar-Rahman. The Meccans did not know of any ar-Rahman other than the ar-Rahman of al-Yamamah. (ibn Sa'd, 1972, p. 1.189).

The word 'ar-Rahm (womb)' derives its name from ar-Rahman (i.e., one of the names of Allah) and Allah said...(Sahih Bukhari, [8.73.17](#), [18](#)).

And, finally, comments from a few eminent writers:

Was Muhammad, a warner, an admonisher or the messenger of Allah (Tabari. 1988, p. 6. xxxix)?

The word "Allah" does not occur in the earliest passages of the Qur'an or does so only rarely.

The Jews and the Christians, when speaking about Allah in Arabic, presumably used the word, "Allah" (Ibid, p. 6.33).

Regis Blanchere did the latest attempts of the chronological order of the Qur'an in his French translation in 1949. In the first 17 suras, the word Allah occurs only three times namely: (91:130, 10 (95:8), 16 (87:7). Instead of Allah, we find "your Lord (rabbuka) in 96:13 or "we" in 94:14, The Satanic verses indicate the confusion between Allah conceived monotheistically and Allah as a "high Allah" (Ibid, p. 6.34).

Ar-Rab—the Lord, the Sustainer, the supreme. 3:44 (Allah) Allah is my Lord and your Lord. 18:14 Our Lord Rabb is the Lord (Rabb) of the heavens and the earth; occupies the place of Hebrew Jehovah (Hughes, 1994, p. 531).

END OF CHAPTER 2

Chapter 3: Allah's Likes and Dislikes

In part1 of this series, we noted what Allah is all about. Allah, truly, is like a human being—at least, this was the impression Muhammad wanted to implant in the minds of his followers. The Bedouin Pagans had a concept of Allah which was primarily fuzzy, unclear and filled with superstitious belief.

ALLAH HAS HUMAN-LIKE TASTES

When Muhammad introduced to them his new Allah, they were more confused; they wanted to have a proper grasp of who was this new Allah. To clear the cobwebs, vis-à-vis Allah from the minds of these Pagans, Muhammad had no choice but to tell them that his Allah had the same desire, habits, likes and dislikes just like any human being has. To this end in view, Muhammad engaged himself in inventing all means of description of his Allah's mental disposition regarding all and every matter which all human beings are familiar with. Here are a few examples of Muhammad's Allah's likes and dislikes.

Allah does not like any challenges

The Bedouin Pagans challenged Muhammad to prove his claims of divine inspiration from Allah. Having failed to successfully meet their challenge, Muhammad became irate, frustrated, and vengeful. In Mecca, he had no raw muscle power to subdue those Quraysh who were constantly harassing him through many poems and intellectual debates. In all those debates Muhammad was beaten—hands down. Many poets in Mecca flattened Muhammad in their compositions—insisting that Muhammad's claims were nothing new. Dejected, saddened, and hopelessly dispirited, Muhammad now turned to his Allah. Allah quickly sent down verses to placate his intimate, dearest friend. In these verses, Allah steadfastly asserted that He too is angered and insulted by the insolence of the Pagan Arabs who dared to challenge Him with compositions quite akin or better than the Qur'anic verses.

Allah promised His wrath, vengeance, terror and threatened the Quraysh Pagans with Hell if they dared to continue with their challenge to him (i.e. Muhammad). Allah was deeply perturbed with the 'puny' poems of the Meccan poets who defeated the Qur'an, Muhammad's composition of Allah's Words. Muhammad was unable to prove that his Qur'an was really from Allah. So, Allah had to come to rescue His dearest Apostle. Allah now challenged those Meccan poets to compose one sura similar to the Quran. The poets of Mecca, of course met this challenge. Angered, Allah then asked the Pagans to compose ten suras similar to the Qur'an. The Pagan poets duly met this challenge as well. Greatly perturbed, Allah then challenged those poets of the desert to compose a book, which will be superior to the entire Qur'an, and the Taurat combined. Those Arab poets had no difficulty in meeting this challenge from Allah (i.e. Muhammad). Infuriated and frustrated, Allah, citing how he had, in the past destroyed many generations for indulging in such calumny issued warrants that henceforth He would never forgive those who dared to challenge Him (i.e. Muhammad).

Let us read a few verses from the Qur'an about Allah's absolute dislike for his challengers.

First, Allah challenged the Pagans to bring a sura like the Qur'an, if anyone doubts it...10:38

010.38

YUSUFALI: Or do they say, "He forged it"? say: "Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be ye speak the truth!"

Then Allah challenged the Pagans to compose ten suras similar to the Qur'an. Qur'an is the direct speech of God; when the unbelievers insist that Muhammad himself had written the Qur'an, Allah challenges them to bring ten Suras like the Qur'an...11:13

11.013

YUSUFALI: Or they may say, "He forged it," Say, "Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than Allah!- If ye speak the truth!"

Finally, Allah challenged the Pagan poets to compose the entire Quran and the Taurat.

If the unbelievers could bring a book better than the two (Qur'an and Taurat?) then Muhammad would have followed that book...28:49

028.049

YUSUFALI: Say: "Then bring ye a Book from Allah, which is a better guide than either of them, that I may follow it! (do), if ye are truthful!"

Allah is now furious and in extreme frustration. He threatens those who dared to challenge Him. He even cites the fate of earlier generations who threw challenges to Him.

Challenging Allah is incurring hell (Allah does not like any challenges)...22:51

022.051

YUSUFALI: "But those who strive against Our Signs, to frustrate them,- they will be Companions of the Fire."

When Lot admonished his people for their sinful acts of sodomy and highway robbery, they challenged Lot to bring to them the wrath of Allah ...29:29

029.029

YUSUFALI: "Do ye indeed approach men, and cut off the highway?- and practise wickedness (even) in your councils?"

But his people gave no answer but this: they said: "Bring us the Wrath of Allah if thou tellest the truth."

Allah metes out a humiliating punishment to the challengers of the Qur'an...34:5

034.005

YUSUFALI: But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating.

Allah will punish those who challenge the Qur'an...34:38

034.038

YUSUFALI: Those who strive against Our Signs, to frustrate them, will be given over into Punishment.

Allah will mete out retribution to those who challenge Him...51:14

051.014

YUSUFALI: "Taste ye your trial! This is what ye used to ask to be hastened!"

Allah does not like the tolling of bells and music

Muhammad never had any liking for music and song. In the ancient Arabian society, these two artistic skills were highly prized. This is true even today. Listen to any Arab music or songs and you will be astonished by its vibrancy, rhythm, eloquence, lilting tunes, and its enthralling power to bewitch the audience. Muhammad did not possess any such skills. He had nothing to contribute to the rich culture of Arab music, song and dance. So he had to disparage the skilful music composers and their enchanting songs. The Christians used the appealing music of the bell to invite their adherents to their Churches. Muhammad hated this. So Allah also had to hate music and songs. Allah compared those who tolled the bells and composed music with the activities of Satan and promised a severe retribution to those who indulged in such pleasure. While we do not read any verse in the Qur'an, which specifically prohibits tolling of bells or playing of music, there are plenty of ahadith, which do prohibit music, song and dance. In sharia law music and dance are strictly forbidden. Let us read a few ahadith on the banning of music, song and dance.

The bell is the musical instrument of Satan... (Sahih Muslim, 24.5279)

Sahih Muslim, Book 24, Number 5279

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The bell is the musical instrument of the Satan.

Similar ahadith are found in *Sunaan Abu Dawud*.

The bell is a musical instrument of Satan...(Sunan Abu Dawud, 2.14.2550)

Sunaan Abu Dawud, Volume 2, Book 14, Number 2550

Abu Hurairah reported the Prophet (may peace be upon him) as saying: The bell is wooden wind and musical instrument of Satan.

Let us read another hadith from Sunaan Abu Dawud.

Singing, playing and simple amusement without musical instrument is allowed... (Sunaan Abu Dawud, 3.41.4905)

Sunaan Abu Dawud, Volume 3, Book 41, Number 4905

Anas said: When the Apostle of Allah (may peace be upon him) came to Medina, the Abyssinians played for his coming out of joy; they played with spears.

We might think this hadith permits Muslims to indulge in contemporary music and songs. But we are dead wrong. The translator of *Sunaan Abu Dawud* writes that dancing, singing and music of modern times, especially by women are completely prohibited (Hasan, 2001, p. 3.1371, foot note 4284).

And *Sahih Bukhari* too confirms that music, fine dressing, and wining are absolutely forbidden.

Those Muslims who enjoy music, fine silk, drinking and sex—some of them Allah will destroy, some of them will be transformed into monkeys and pigs...(Sahih Bukhari, 7.69.494v)

Sahih Bukhari, Volume 7, Book 69, Number 494v

Narrated Abu 'Amir or Abu Malik Al-Ash'ari:

That he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."

According to Sharia law music, songs, and dances are haram (prohibited) activities (al-Misri, 1999, p 77-476).

This Sharia law is quite lengthy. I shall quote only the relevant parts.

Musical instruments

Quoting various sources, from the Qur'an and ahadith, the Sharia law on musical instrument stipulates the following:

All of this is explicit and compelling textual evidence that musical instruments

of all types are unlawful.

Law r40.2 (Nawawi) It is unlawful to use musical instrument—such as those which drinkers are known for, like mandolin, lute, cymbals and flute—or to listen to them. It is permissible to play the tambourine at weddings, circumcisions, and other times, even it has bells on its sides. Beating the kuba, a long drum with a narrow middle is unlawful.

Singing

Law r40.3 (Ibn Hajar hayatami): As for listening to singing that is not accompanied by instruments, one should know that singing or listening to singing is offensive except under the circumstances to be mentioned in what follows. Some scholars hold that singing is sunna at weddings and the like, and of our Imams, Ghazali and 'Izz ibn 'Abd al-Salam say that it is sunna if it motivates one to a noble state of mind that makes one remember the hereafter. It is clear from this that all poetry which encourages good deeds, wisdom, noble qualities, abstinence from this worldly things, or similar pious traits such as urging one to obey Allah, follow the sunna, or shun disobedience, is sunna to write, sing, or listen to, as more than one of our Imams have stated is obvious, since using a means to do good is itself doing good.

Dancing

Law r40.4 (Nawawi: (n: with commentary by Muhammad Shirbini Khatib)) It is not prohibited to dance ((Shirbini) which is not unlawful because it is only motions made while standing or bowing. Furani and others have expressly stated that neither is it offensive, but rather is permissible, as is attested to by the hadith related in the *Sahih*s of Bukhari and Muslim that the Prophet (Allah bless him and give him peace) stood before 'Aisha (Allah be well pleased with her) to screen her from view so that she could observe the Abyssinians sporting and dancing)—unless it is languid, like movements of the effeminate.

So, according to Allah's law, standing, bowing and walking are Islamic dancing and these are allowed. Any other form of dancing—the cultural dances of all nations (like Indian dance, Western dance, Thai dance and Malay dance....etc) are strictly forbidden.

Allah likes perfume

Yes, that is correct. Imam Ghazali writes that on the Resurrection Day, Allah will wear such a perfume that its fragrance will beat even the fragrance of the musk (Ghazali, 1993, p 4.322). This means that Allah is physical, otherwise how could an entity wear perfume if it does not possess a physical existence?

Imam Ghazali writes:

...The Prophet said, “There is account for everything lawful and there is punishment for what unlawful (*sic*). He also said: People will be asked on the resurrection day (*sic*) for everything, even why he applied antimony to his eyes, why he muddled the earth with his fingers, why he touched the things of his brother. He said: He applies scent for the sake when Allah will come on the Resurrection Day with such a fragrance which will become more scented than musk. He who applies it for other than Allah will come on the Resurrection Day with stench more than that of a dead animal.

The above passage clearly demonstrates why Allah likes to wear perfume: yes, it is because Muhammad had a great taste for musk perfume. When meeting delegates and women he always wore that perfume. Allah also likes perfume—only for Muhammad's sake.

Allah loves mosque-building

This liking of Allah should not surprise any readers. Visit any Islamic Paradises and you will be awe-struck with the number of mosques in any suburbs. From the minarets of these ubiquitous mosques, big or small, the cacophony of *Azan* (prayer call) emanates five-times a day, 24 hours and 365 days. If we ask any Islamists he will surely testify this high pitch blaring sound as Allah's music. Any person, if ever he dares to call this as absolute noise pollution will have his day, believe me. If the diehard mosque goers could ever spot this person on the street or in the vicinity of a mosque, they will surely hunt him down, heckle him and possibly cut him into pieces. Please visit Dhaka, the capital city of one of the poorest Islamic Paradises, Bangladesh, and enjoy for yourself the music of Allah, from the dawn, before sunrise, until the first part of the night.

You will also notice the obsession of ‘moderate Muslims’ to construct mosques in the infidel territories where they have been provided an opportunity to enjoy a relatively calm, peaceful and prosperous life. To these migrants of Islam, it is their most pious, sacred and compulsory religious duty to build mosques in infidel territories, wherever they might be. Nothing will prevent them from raising enormous fund (with help from petrodollar) to construct Allah's houses (mosques). In Australia, the migrant Islamic community has vowed to build mosques in every suburb even though the population of Muslims in Australia hardly exceeds 1.5%. But this microscopic migrant Islamists have a giant dream—to convert all of Australia into Allah's land— an Islamic Paradise. Building of mosques is the first step in this direction.

So, why the diehard Islamists are fanatical with building mosques wherever they are? The answer is very simple. Allah has urged them to build mosques anywhere Muslims are there—even when there is only a handful of them—even when there may be only two or three of them. When the number of Muslims is very feeble, possibly less than ten, they will start with a *Musalla*, an exclusive prayer room. When the number rises to around a couple of hundred they will apply to the local government authorities to erect a mosque. If you have doubt on this, please watch how the Muslim students in many western universities demand a special prayer room exclusively for them. When this demand is

satisfied they will step up the demand for a little mosque in the university campus. If this demand is not met they will lobby the Arab governments to exert their political pressure on the infidel government. This is the ardour these Islamists have to build mosques wherever they are.

Here are some reasons why the Islamists are so much eager to erect mosques. Whoever builds a mosque, Allah will build a similar place for him in Paradise... (Sahih Bukhari, 1.8.441)

Sahih Bukhari, Volume 1, Book 8, Number 441

Narrated 'Ubdaidullah Al-Khawlani:

I heard 'Uthman bin 'Affan saying, when people argued too much about his intention to reconstruct the mosque of Allah's Apostle, "You have talked too much. I heard the Prophet saying, 'Whoever built a mosque, (Bukair thought that 'Asim, another sub narrator, added, "Intending Allah's Pleasure"), Allah would build for him a similar place in Paradise.' "

He who builds a mosque for Allah, Allah would build for him a house in paradise... (Sahih Muslim, [4.1084](#), [1085](#))

Allah will shed a man whose heart is attached to the mosque... (Sahih Bukhari, [2.24.504](#))

One step to mosque—one sin is forgiven...(Sahih Bukhari, [3.34.330](#))

On every Friday Angels stand at the gates of every mosque...(Sahih Bukhari, [4.54.433](#))

Allah obliterates sins for performing a thorough ablution, walking to the mosque and waiting for the next prayer... (Sahih Muslim, [2.0485](#))

He who offers the Morning Prayer in a mosque is under the protection of Allah... (Sahih Muslim, [4.1381](#))

Angels invoke blessings as long as you are inside a mosque...(Sahih Muslim, [4.1396](#), [1397](#), [1399](#))

He who went towards the mosque in the morning or evening, Allah would arrange a feast for him in the morning or in the evening in Paradise... (Sahih Muslim, [4.1412](#))

Allah loves the lands of mosques and hates the markets...(Sahih Muslim, [4.1416](#))

Allah's security is for three people: 1. a jihadist 2. a mosque goer 3. he who enters his house after giving salutation...(Sunan Abu Dawud, 2.14.2488)

The above hadith is not available online. So I shall quote it from the print version of *Sunaan Abu Dawud*

Sunaan Abu Dawud, Volume. 2, Book 14, Number 2488

Abu Umamat al-Bahlil reported the Apostle of Allah (may peace be upon him) as saying: There are three persons who are in the security of Allah, the Exalted: A man who goes out on an expedition to fight in the path of Allah, the Exalted, is in the security of Allah, until He takes him unto Him (i.e. he dies), and brings him unto Paradise or brings him (alive) with reward and booty he obtains; and a man who goes to the mosque is in the security of Allah, until He takes him unto Him (i.e. he dies), and he brings him in to Paradise, or brings him reward and spoils he obtains; and a man who enters his house after giving salutation is in the security of Allah, the exalted.

With so much extraordinary rewards promised, why should not an Islamist be fervent in building a mosque wherever he goes? After all, he has nothing to lose—Allah fully protects him, for sure.

Allah loves to frighten the believers

This disposition of Allah might shock many readers, especially the Muslims. But this fear tactic of Allah to force people in submission (Islam) should not be unfamiliar to the readers. If you had already read the previous two parts of this series, you might have already guessed the feeling of insecurity Allah suffers from. And, this is because Muhammad, His closest friend, also suffered from insecurity and frustration. That is why Allah has to frighten the believers to keep them in the fold and terrorise the unbelievers and force them to submission (surrender to Allah, Islam).

Let us read this hadith from *Sahih Bukhari*.

Allah sends eclipse to frighten the believers...(Sahih Bukhari, 2.18.167).

Sahih Bukhari, Volume2, Book 18, Number 167

Narrated Abu Musa:

The sun eclipsed and the Prophet got up, being afraid that it might be the Hour (i.e. Day of Judgment). He went to the Mosque and offered the prayer with the longest Qiyam, bowing and prostration that I had ever seen him doing. Then he said, "These signs which Allah sends do not occur because of the life or death of somebody, but Allah makes His worshipers afraid by them. So when you see anything thereof, proceed to remember Allah, invoke Him and ask for His forgiveness."

Here is another hadith from *Sunaan Abu Abu Dawud*

Sunaan Abu Dawud, Book 20, Number 3084

Narrated Muhammad ibn Khalid as-Sulami:

As-Sulami's grandfather, who was a Companion of the Apostle

of Allah (peace_be_upon_him) said: I heard the Apostle of Allah (peace_be_upon_him) say: When Allah has previously decreed for a servant a rank which he has not attained by his action, He afflicts him in his body, or his property or his children.

The translator of *Sunaan Abu Dawud*, Professor Ahmad Hasan comments on this hadith in this way:

This shows that Allah enhances a person's rank by affliction in whatever form it may be. Sometimes a man cannot attain the rank previously decreed by Allah for him. Therefore, to raise him to that rank he afflicts him in his body, property or children. One should not take calamity as the wrath of Allah. It is mercy from Him (Hasan, 2001, p. 2.880, foot note 2558).

The above comment, from a highly respected scholar of hadith tells it all. If you are a Muslim, rest assured that Allah will inflict torture and pain on you. Allah loves to inflict terror, torment, suffering, and punishment. These activities please him—if we did not know the reason.

Allah is extremely self-conscious; just like a child He praises Himself

It is quite easy to comprehend why Allah is so much self-conscious and hungry to be praised by humans. As told before, Muhammad, during his childhood, had very little experience with those powerful human emotions—love, care, attention, affection and praise. Those human feelings are absolutely vital for the development of a happy and healthy psychological make up of a child. Since, as an orphan, Muhammad had missed those essential ingredients, it is not surprising that Allah also missed them. Allah Himself, without much qualm, admits that He is deeply in need of those vital psychological emotions.

Here is what Allah says about His ardour to grab attention and be praised.

None loves to be praised more than Allah does, and for this reason He praises Himself... (Sahih Bukhari, 6.60.158, [161](#)).

Sahih Bukhari, Volume 6, Book 60, Number 158

Narrated Abu Wail:

'Abdullah (bin Mas'ud) said, "None has more sense of ghaira than Allah Therefore - He prohibits shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly. And none loves to be praised more than Allah does, and for this reason He praises Himself." I asked Abu Wali, "Did you hear it from Abdullah?" He said, "Yes," I said, "Did Abdullah ascribe it to Allah's Apostle?" He said, "Yes."

None is more self-respecting than Allah...(Sahih Muslim, 37.6651)

Sahih Muslim, Book 37, Number 6651

Abu Salama reported from Abu Huraira that he narrated that

Allah's Messenger (may peace be upon him) said: There is none more self-respecting than Allah, the Exalted and Glorious. There is no mention of the narration of Asma'.

Nothing is loved by Allah more than the praise of His Own self and it is because of this that He has praised Himself...

(Sahih Muslim, [37.6647](#), [6648](#))

Allah listens to him who praises

Him... (Sahih Muslim, [4.0800](#), [0802](#)).

Allah loves flattery... (Sahih Muslim, [4.6648](#)).

‘Abdul Hamid Siddiqi, the eminent hadith scholar and the translator of Sahih Muslim denies that Allah loves flattery. Commenting on the above hadith, he writes:

This does not mean that Allah, like ordinary human beings, loves flattery. What this implies is that Allah has defined Himself clearly and has strikingly brought into prominence His true personality and attributes and all His qualities and characteristics. As Allah is the Sole Creator, Master and Sovereign of the Universe and man has a very close and intimate contact with Him, more close and intimate even than his own soul, His clear perception is, therefore, the most important prerequisite of his life. Unless a man recognize (*Sic*) Him well, he cannot recognize himself. So, when Allah is praised it is a clear proof of the fact that man has been able to recognize his Lord, his own self and the universe around him (Siddiqi, 2004, p. 4.1736, foot note 2958).

It is difficult to understand the above comment by Professor ‘Abdul Hamid Siddiqi. To be fair, I just quoted the comment by a reputable Islamic scholar.

On Allah's acute self-awareness, here is another comment from the Saudi Arabia's top Imams, viz. Shaikh Abdul Aziz ibn Baz, Shaikh Muhammad ibn Uthaimin...et.al:

A reader asked Shaikh ibn Baz the following question:

Question 12: We find some of the verses of the Quran printed in the newspapers or writings, as well as, “In the name of Allah, the Compassionate, the Merciful”, at the beginning of some papers or letters. What do we do with such verses after we are finished reading the newspaper or letter? Should we tear it up or burn it or what should be done?

Response: It is a must, after one is done with the papers or pages that contain Allah's name, to safeguard the papers, by burning them or burying them in clean soil. This is to protect the Quranic verses and Allah's names from being degraded. It is not allowed to throw them into the garbage heaps or into the

streets or to use them as different kinds of sheets, such as tablecloth. Otherwise, one is degrading the names and verses and not safe keeping them. (ibn al-Musnad, 1996, pp.42–43)

Allah loves blind believers He feels pleased and comfortable with them

Allah's love for the blind believers knows no bound. Previously, we saw how much Allah hates those people who challenge Him intellectually and question about Him. Demanding unflinching devotion, allegiance, and faithfulness, Allah promises His admiration and the garden of Paradise for such absolute blind followers of Islam. Let us read a few verses from the Qur'an, which demonstrate Allah's passionate love for His blind, ardent believers.

Allah will admire those who put blind faith in Him; believing in Him without any question and argument...50:31–33

50.31

YUSUFALI: And the Garden will be brought nigh to the Righteous,- no more a thing distant.

50.32

YUSUFALI: (A voice will say:) "This is what was promised for you,- for every one who turned (to Allah) in sincere repentance, who kept (His Law),

50.33

YUSUFALI: "Who feared (Allah) Most Gracious Unseen, and brought a heart turned in devotion (to Him):

To be rewarded with fabulous richness of Paradise a believer must fear Allah, even though He is unseen. The believer must, without any hesitancy or doubt, obey Allah and His dearest companion Muhammad.

There is a great reward for those who fear the unseen
Allah...67:12

067.21

YUSUFALI: As for those who fear their Lord unseen, for them is Forgiveness and a great Reward

The blind believers are the true followers when they say 'we hear and we obey'...24:51

024.051

YUSUFALI: The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, "We hear and we obey": it is such as these that will attain felicity.

A hadith in *Sunaan Ibn Majah* says that a true believer (Muslim) is like a camel; he follows blindly. Let us read this hadith.

Sunaan Ibn Majah, Volume 1, Number 43

‘Abd ar-Rahman b. ‘Amr as-salami said that he heard ‘Irbad b. Sariya as saying, “Allah’s Messenger (peace and blessings of

Allah be upon him) delivered a sermon to us whereby the eyes welled forth the tears and the hearts were softened. We said, "Allah's Messenger, this is sermon of a person bidding farewell! So what would you enjoin upon us?" He said, "I am leaving you on brightness: its night is (as bright) as its day. None would deviate from it except the one who is doomed to perish. Whoso survives would certainly find much differences (*sic*). Then it would be incumbent upon you to adhere to my *sunna* and the *sunna* of the righteous and pious caliphs, with which you are familiar. Hold fast it (*sic*) with teeth and the obedience (of the ruler) is obligatory for you even if he is an Abyssinian slave. Verily, the (true) believer is like a camel having a (pricking) bridle in its nose. To whichever direction, (*sic*) it is driven, it surrenders itself in submission.

Allah does not like questions about Him

Having failed to prove decisively his claim that Allah had appointed him as His agent on earth, Muhammad resorted to fear tactics. He cast fear in the minds of the illiterate and uninformed Bedouin Arabs. When those handful of Arab Pagans, who had enough information and knowledge on religious matters, cornered Muhammad with embarrassing questions, Muhammad was exasperated but was unable to provide any plausible answers to their questions. He remained taciturn, vacuous, and recondite. His only response was to curse those who questioned him and doubted his claims. The upshot was that in desperation, he talked about the greatest fear in all human—the fear of death and warned those questioners that Allah will not forgive those who ask questions about the Qur'an and about Allah. He curtly replied their questions with Qur'anic verses, insisting they were from Allah. Here are a few such verses.

Do not ask questions on matters of Qur'an revelations...5:101

005.101

YUSUFALI: O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing.

Asking questions about Qur'an may cause one to lose faith...5:102

005.102

YUSUFALI: Some people before you did ask such questions, and on that account lost their faith.

Do not question Allah for His acts but He will question everyone...21:23

002.023

YUSUFALI: And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like there unto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true.

It is utter impudence for men to question about how their petrified bones will become alive on the resurrection day...36:78

036.078

YUSUFALI: And he makes comparisons for Us, and forgets his own (origin and) Creation: He says, "Who can give life to (dry) bones and decomposed ones (at that)?" None should question about Allah's retribution; you should be crying instead of laughing and bow down to Him...53:59-62

053.059

YUSUFALI: Do ye then wonder at this recital?

053.060

YUSUFALI: And will ye laugh and not weep,

053.061

YUSUFALI: Wasting your time in vanities?

053.062

YUSUFALI: But fall ye down in prostration to Allah, and adore (Him)!

It is a great insolent to question the resurrection day when you are alive...75:5-6

075.005

YUSUFALI: But man wishes to do wrong (even) in the time in front of him.

005.006

YUSUFALI: He questions: "When is the Day of Resurrection?"

And here is a hadith from *Sahih Bukhari* which tells us that if you question about the ancestry of Allah, you are a Satan.

Whoever questions who created Allah is Satan...(Sahih Bukhari, 4.54.496).

Sahih Bukhari, Volume 4, Book 54, Number 496:

Narrated Abu Huraira:

Allah's Apostle said, "Satan comes to one of you and says, 'Who created so-and-so?' till he says, 'Who has created your Lord?' So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts."

Sahih Muslim also confirms that a doubter of Allah and Muhammad is a Satan.

It is Satan who asks such questions as who created the heaven, who created the earth; answer such questions with, "It is Allah."... (Sahih Muslim, 1.0242, 0243).

Sahih Muslim, Book 1, Number 0242:

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: Men will continue to question one another till this is propounded: Allah created all things but who created Allah? He who found himself confronted with such a situation should say: I affirm my faith in Allah.

Sahih Muslim, Book 1, Number 0243:

This hadith has been transmitted by Mahmud b. Ghailan by another chain of transmitters (and the words are): The Messenger of Allah (may peace be upon him) said: The Satan will come to everyone of you and say: Who created the heaven, who created the earth? (And the man) replies: It is Allah, Then the remaining part of the hadith was narrated as mentioned above and the words 'His Prophets' were added to it.

Allah does not like a woman who refuses to have sex with her husband

There are a number of ahadith, which tell us Allah's great obsession with women and sex. Allah wanted all Arab Bedouins who converted to Islam to have sex aplenty. Allah was fearful that if those uncouth, Bedouin jihadists did not have unrestricted sex with women, especially with those women captives of war, these nascent fighters of Allah will lose motivation to continue. Here is a sample hadith from *Sahih Muslim*.

Allah gets displeased with the woman who does not immediately respond when her husband demands sex from her... (Sahih Muslim, 8.3367, [3368](#)).

Sahih Muslim, Book 008, Number 3367:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is in the heaven is displeased with her until he (her husband) is pleased with her.

In fact, Allah says that a woman must sexually satisfy her husband even when on top of a camel... (Ibn Majah, 3.1853). Let us read this hadith.

Ibn Majah, Volume 3, Number 1853

'Abdullah b. Abi' Auta (Allah be pleased with him) is reported to have said that when Mu'adh (Allah be pleased with him) came from Syria, he prostrated before the Holy Prophet (peace and blessings of Allah be upon him). He (the Holy Prophet) said, "O Mu'adh, what is it?" He replied, "I went to Syria and found them (the Syrians) prostrating before their archbishops and their emperors. I liked it in my heart that we should do so for you." Upon this, Allah's Messenger (peace and blessings of Allah be with him) remarked, "Don't do so. If I were to

command anyone to prostrate before anyone besides Allah, I would have commanded the wife to prostrate before her spouse. By him in Whose Hand lies my life, a woman can not carry out the right of her to surrender herself (to him for sexual intercourse) she should not refuse him even if she is on a camel's saddle.

According to Zawa'id, Ibn Hibban transmitted it in his *Sahih*. Sandi said, "It is as if he means that it is *hadith* having good *isnad*."

The reason why a woman's primary Islamic duty is to satisfy her husband's sexual desire is also explained in a few ahadith. Let us read them.

A woman is a sexual property, the righteous woman is the best property... (Ibn Majah, 3.1855).

Sunaan Ibn Majah, Volume 3, Number 1855

'Abdullah b. 'Amr (Allah be pleased with him) is reported to have said that Allah's Messenger (peace and blessings of Allah be upon him) said, "Verily, the world is a property and nothing of the property of the world is better than a righteous woman."

Muhammad Tufail Ansari, the translator of *Ibn Majah*, in a note, explains this hadith in this manner:

The word *mata* has many connotations. It implies enjoyment, pleasure, object of delight, possession, merchandise, household effects, articles (*sic*) of everyday use. All these connotations are applicable here (Ansari, 2003, p. 3.117, foot note 1).

Marriage makes vagina lawful to a man... (Ibn Majah, 3.1954).

Sunaan Ibn Majah, Volume. 3, Number 1954:

'Uqba b. 'Amir (Allah be pleased with him) is reported to have said on the authority of the Holy Prophet (peace and blessings of Allah be upon him), "The most worthy condition that must be fulfilled is that which makes vagina lawful for you."

A husband is the owner of his wives' chastity.. (Ibn Majah, 3.2388).

Sunaan Ibn Majah, Volume 3, Number 2388

'Amr b. Shu'aib (Allah be pleased with him) reported his father to have said on his grandfather's authority that Allah's Messenger (peace and blessings of Allah be upon him) said in a sermon he delivered, "It is not lawful for a woman (to make a donation) from her property but with the consent of her husband when he becomes the owner of her chastity (i.e. when he marries her)."

Allah likes Muslims who beat their wives and treat them as domestic animals

Thanks to the power of the Internet, it is now widely known that Islam allows Muslim husbands to physically beat their wives. This deep secret and shame of Islam is finally out quite extensively to the world. Here is the verse from the Qur'an which permits a Muslim husband to beat his wife/wives whenever he wishes to do so. In this verse the reason why Allah allowed men to beat their wives is also provided. It is because the men are the owners of their women (wives and sex-slaves). In part-3(ii) of this series we learned from a few authentic ahadith that a woman is a husband's property or chattel and that the husband is the owner of his wives' private parts, including every element of her reproductive organ (read more on this [here](#) and [here](#)). See Islamic beating of women [here](#).

Men are protectors and maintainers of women; women must be devoutly obedient, if not then beat them...4:34

004.04

YUSUFALI: Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all).

When reading the above translation, please ignore the words inside the parenthesis. They were inserted by Abdullah Yusuf Ali, who was deeply embarrassed and ostensibly wanted to portray the Qur'an as a merciful book, especially towards women. The original Qur'an does not have the word 'lightly'.

The following verse from the Qur'an tells us that a true believer (i.e., a true Muslim) is not hesitant to beat his wives. In this verse Allah is talking about his ardent slave, Prophet Job (Ayub).

Allah asked Job to beat his wife with a little grass (or a green branch?); he was a true believer (Allah likes wife-beating)...38:41-44

038.41

YUSUFALI: Commemorate Our Servant Job. Behold he cried to his Lord: "The Evil One has afflicted me with distress and suffering!"

038.42

YUSUFALI: (The command was given:) "Strike with thy foot: here is (water) wherein to wash, cool and refreshing, and (water) to drink."

038.43

YUSUFALI: And We gave him (back) his people, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who have Understanding.

038.44

YUSUFALI: "And take in thy hand a little grass, and strike therewith: and break not (thy oath)." Truly We found him full of patience and constancy. How excellent in Our service! ever did he turn (to Us)!

If you are confused then read the translation (38:44) by Shakir.

SHAKIR: And take in your hand a green branch and beat her with It (*sic*) and do not break your oath; surely We found him patient; most excellent the servant! Surely he was frequent in returning (to Allah).

To save the embarrassment, Abdullah Yusuf Ali, wrote this footnote:

In his worst distress Job was patient and constant in faith, but apparently his wife was not. According to the Book of Job (ii, 9.10), "Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die. But he said unto her, "Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not job sin with lips." He must have said in his haste to the woman that he would beat her: he asked now to correct her with only a wisp of grass to show that he was gentle and humble as well as patient and constant (Ali, 1983, p. 1227, foot note 4202).

If Qur'an is correct then Abdullah Yusuf Ali is wrong. The verse says clearly that Job beat her with a green branch. It did not use any adverb, such as, mildly or lightly. In fact, the beating could have been painful.

Now, here is a hadith which tells us that a Muslim man does not need to provide any reason to beat his wife/wives. Allah has bestowed the absolute right to Muslim men to beat women, whenever and wherever they wish. Please note that this hadith has been narrated by Umar, the mighty Caliph of Islam.

A man will not be asked as to why he beat his wife... (Sunaan Abu Dawud, 11.2142).

Sunaan Abu Dawud, Book 11, Number 2142

Narrated Umar ibn al-Khattab:

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

Even Muhammad's dearest wife, Aisha complained that the Muslim women received the worst beating from their husbands.

Let us read the following hadith from *Sahih Bukhari*.

A woman received worst beating from her impotent husband (Aisha: Muslim women were the worst sufferers); Muhammad approved the beating... (Sahih Bukhari, 7.72.715)

Sahih Bukhari, Volume 7, Book 72, Number 715

Narrated 'Ikrima:

Rifa'a divorced his wife whereupon 'AbdurRahman bin Az-Zubair Al-Qurazi married her. 'Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Apostle came, 'Aisha said, "I have not seen any woman (*sic*) suffering as much as the believing women. Look! Her skin is greener than her clothes!" When 'AbdurRahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, "By Allah! I have done no wrong to him but he is impotent and is as useless to me as this," holding and showing the fringe of her garment, 'Abdur-Rahman said, "By Allah, O Allah's Apostle! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa'a." Allah's Apostle said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless Abdur-Rahman has had sexual intercourse with you." Then the Prophet saw two boys with 'Abdur-Rahman and asked (him), "Are these your sons?" On that 'AbdurRahman said, "Yes." The Prophet said, "You claim what you claim (i.e. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow,"

Had Muhammad ever beaten any women? To answer this formidable question let us read these ahadith from *Sahih Bukhari*.

A dignified woman, Jauniyaa (a princess) was brought to Muhammad to have sex with him but she was reluctant to give herself to Muhammad; Muhammad was angry and raised his hand to beat her... (Sahih Bukhari, 7.63.181, 182)

Sahih Bukhari, Volume 7, Book 63, Number 181:

Narrated Al-Awza:

I asked Az-Zuhri, "Which of the wives of the Prophet sought refuge with Allah from him?" He said "I was told by 'Ursa that 'Aisha said, 'When the daughter of Al-Jaun was brought to Allah's Apostle (as his bride) and he went near her, she said, "I seek refuge with Allah from you." He said, "You have sought refuge with The Great; return to your family."

Sahih Bukhari, Volume 7, Book 63, Number 182:

Narrated Abu Usaid:

We went out with the Prophet to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet said, "Sit here," and went in (the garden). The Jauniyya (a lady from Bani Jaun) had been brought and lodged

in a house in a date-palm garden in the home of Umaina bint An-Nu'man bin Sharahil, and her wet nurse was with her. When the Prophet entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet raised his hand to pat her so that she might become tranquil. She said, "I seek refuge with Allah from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet came out to us and said, "O Abu Usaid! Give her two white linen dresses to wear and let her go back to her family." Narrated Sahl and Abu Usaid: The Prophet married Umaina bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet ordered Abu Usaid to prepare her and to provide her with two white linen dresses. (See Hadith No. 541).

Please ignore the word 'in marriage' inserted inside the parentheses by the translator. Muhammad clearly wanted free sex from this princess (taken as a captive in an Islamic raid), as he asked her to surrender her person to him as a gift. In Islam one is not allowed even to look at an unrelated stranger woman. So how could Muhammad simply 'pat' her either on her shoulder, cheek or back?

Muhammad even beat or punched his dearest wife, Aisha. Let us read this hadith from Sahih Muslim

When sleeping with Aisha, Muhammad surreptitiously left his bed and went to the graveyard at Baqi; Aisha spied on him and followed Muhammad; when Muhammad learned Aisha's misdeed he hit her (beat her) on her chest that caused much pain to Aisha...(Sahih Muslim, 4.2127)

Sahih Muslim, Book 4, Number 2127

Muhammad b. Qais said (to the people): Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. He (Muhammad b. Qais) then reported that it was 'A'isha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah (may peace be upon him)? We said: Yes. She said: When it was my turn for Allah's Messenger (may peace be upon him) to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened

his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O 'A'isha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story). He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. He struck me on the chest which caused me pain, and then said: Did you think that Allah and His Apostle would deal unjustly with you? She said: Whatsoever the people conceal, Allah will know it. He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.

Lastly, here is what Allah had told the Mumin Muslims during the last pilgrimage of Muhammad.

Women are domestic animals; beat them (Tabari, 1990, pp. 9.112-114)

This narration is quite lengthy. I shall quote only the relevant part. Please note that al-Tabari sources this hadith from this chain of narrators:

Ibn Humayd—Salamah—Ibn Ishaq—‘Abdallah b. Abi Najih:

...“Now then, O people, you have a right over your wives and they have a right over you. You have [the right] that they should not cause anyone of whom you dislike to tread your beds, and that they should not commit any open indecency (*fahishah*). If they do, then God permits you to shut them in separate rooms and to **beat them**, but not severely. If they abstain from [evil], they have the right to their food and clothing in accordance with custom (*bi'l-maruf*). Treat women well, for they are [like] **domestic animals** (*'awan*) with you and do not possess anything for themselves. You have taken them only as a trust from God, and you have made the enjoyment of their persons lawful by the word of God, so understand and listen to my words, O people. I have conveyed

the Message, and have left you with something which, if you hold fast to it, you will never go astray; that is, the Book of God and the *sunnah* of His Prophet. Listen to my words, O people, for I have conveyed the message and understand [it]. Know for certain that every Muslim is a brother of another Muslim, and that all Muslims are brethren. It is not lawful for a person [to take] from his brother except that which he has given him willingly, so do not wrong.

Allah hates the private parts of His believers, especially Muslimahs' private parts

According to Islam, Allah had created every part of a human being. Without any of these parts our body cannot function efficiently, especially our private organs. Without them no creature on earth could survive. Surprisingly, Allah hates these crucial organs. His greatest distaste is reserved for the sexual organs of human beings, especially those of women. Allah just hates women's sexual organs. That is why he commands all Muslimahs to be inside **Burka**, the Islamic mobile tent, you might call them.

Let us read a few ahadith on Allah's great distaste for women's pudenda.

If a woman puts off her clothes in a place other than her house then she tears the veil between her and Allah... (Sunaan Abu Dawud, 31.3999)

Sunaan Abu Dawud, Book 31, Number 3999

Narrated Aisha, Ummul Mu'minin:

AbulMalih said: Some women of Syria came to Aisha. She asked them: From whom are you? They replied: From the people of Syria. She said: Perhaps you belong to the place where women enter hot baths (for washing). The said: Yes. She said: I heard the Apostle of Allah (peace_be_upon_him) say: If a woman puts off her clothes in a place other than her house, she tears the veil between her and Allah, the Exalted.

You can show your private parts only to your wives and your slave women; in public no one should look at private parts of each other; when alone you should also show shyness to Allah, do not be naked when alone...(Sahih Bukhari, [31.4006](#)).

Aisha never saw Muhammad's private parts (ibn Sa'd, p 1.179).

'Abd al-Hamid al-Himmani informed us on the authority of Sufyan at-Thawri, he on the authority of Mansur, he on the authority of Musa Ibn 'Abd Allah Ibn Yazid, he on the authority of a woman, she on the authority of 'Ayisha; she said: I never saw the (private parts) of the Prophet, may Allah bless him.

Allah likes Muslims who sexually molest small child-girls

Allah allows Muslim men to sexually molest, child girls—even baby girls. Allah had allowed Muhammad to do this. So, this provision is applicable to all Muslims.

The following verse in the Qur'an tells us that a Muslim man can marry a child girl who is yet to attain puberty, that is, who has not yet started her period.

For menopause women, the waiting time for divorce is three months, same for women who are yet to menstruate (i.e., a Muslim man can have sex with a girl who has not yet started menstruating—a child-girl); for the pregnant women, the waiting time is until she delivers the child...[65:4-5](#)

Allah's messenger, Muhammad did just this. He married a little girl, Aisha, his friend Abu Bakr's daughter when she was merely six years old. Muhammad then had sex with her when she turned nine. In recent times much has been written about this child-bride of Muhammad. I shall just cite a few ahadith on Allah's permission to marry a child-girl.

Khadijah died three years before Muhammad went to Medina; he then married Aisha when she was six and consummated the marriage when she turned nine...(Sahih Bukhari, [5.58.236](#))

Muhammad married Aisha when she was six and she went to live with Muhammad when she was nine. Aisha's mother prepared Aisha to live with Muhammad... (Sahih Muslim, [8.3309, 3310](#))

Muhammad even wanted to marry a crawling baby-girl. Let us read what ibn Ishaq, the most authentic biographer of Muhammad wrote about this.

(Suhayli, ii.79: In the *riwaya* of Yunus I. I recorded that the apostle saw her (Ummu'l-Fadl) when she was a baby crawling before him and said, 'If she grows up and I am still alive I will marry her.' But he died before she grew up and Sufyan b. al-Aswad b. 'Abdu'l-Asad al-Makhzumi married her and she bore him Rizq and Lubaba... (ibn Ishaq, 2001, p. 311).

Here are a few ahadith that tell us how Muhammad used to fondle a child-girl Aisha. This is Allah's permission to sexually molest a little girl—about nine or ten years old.

During her period Muhammad used to fondle Aisha in bath ... (Sahih Bukhari, [1.6.298](#))

Muhammad put his cheek and chest in between the naked thighs of a menstruating Aisha... (Sunaan Abu Dawud, [1.0270](#))

After sexual intercourse with Aisha and Maimuna, Muhammad washed his penis by pouring water from his left hand then he performed ablution... (Sahih Muslim, [3.0616](#), [0620](#)).

After sexual intercourse Muhammad and Aisha used to take bath from the same container... (Sahih Muslim, [3.0625](#), [0628](#), [0629](#), [0630](#)).

Allah will not look at those who trail their garments

Allah does not like people who dress in a royal manner. Muhammad possessed deep hatred for all rulers and so does Allah. He even hated the manners in which they dressed, so much so, that anyone who dressed in the fashion of a king Muhammad cursed him. Here is a hadith from Sunaan Abu Dawud.

If anyone trails his garment arrogantly Allah will not look at him on the Resurrection Day... (Sunaan Abu Dawud, 3.32.4074).

This hadith is not available online. So let us read it from the print version of Sunaan Abu Dawud.

Sunaan Abu Dawud, Volume 3, Number 4074

Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying: If anyone trails his garment arrogantly, Allah will not look at him on the Day of Resurrection. Then Abu Bakr said: One of the sides of my lower garment trails, but still I remain careful about it. He said: You are not of those who do so conceitedly.

Allah loves to terrorize infidels

We should not be surprised at Allah's absolute love for the Islamist terrorists and plunderers. The contemporary history confirms what many historians and critics of Islam had been writing for many years. Most of the world ignored the truth—blaming those writers as Islamphobes at best and Islam bashers at worst. But look, what a strange twist of events. The occurrences of 9/11, 7/7, Madrid, Islamist hostage takings, Islamic beheadings...all these incidents just point a single truth—that those writers had been correct all along. During the last four years, after the Islamist terrorists' perpetration of mayhem all around the globe, many articles have been composed, mostly in the Internet, to tell with firm conviction that if ever Allah liked a single act most dearly it is the act of Islamic terror, suicide bombings and the killing of innocent citizens (see Islamic beheading [here](#) and other Islamic barbarism [here](#)). Here are three verses from the Qur'an, which unashamedly promise great booty for participating in Islamic terrorism.

Allah casts terror in the hearts of unbelievers; they will reside in hell...[3:151](#)

Go forth to fight alone or in parties all together (Islamist terrorists in Bangladesh, like Jamiatul Mujahidin use this verse to justify their terror actions)...[4:71](#)

Strike terror in the hearts of the unbelievers; smite the unbelievers at their necks (i.e. behead the non-Muslims) and cut off their fingers...[8:12](#)

Allah loves bad breath of Muslims

Allah loves unhygienic Muslims. Allah has special favour for those Muslims who fast and resort to unhygienic oral health, that is: they do not brush teeth during fasting hour. Allah considers the foul smell emanating from such fasting believers as the smell of best perfume on earth. The smellier the breath, the more powerful the perfume is, believe it or not. This might explain why most Islamic Paradises have such enormous health and hygiene problems. It is Allah's wish that the ardent Muslims must resort to unhygienic oral practices. Let us read the following hadith from *Sahih Bukhari*.

The smell of the mouth of a fasting person is better to Allah than the smell of musk... (Sahih Bukhari, 7.72.811).

Sahih Bukhari, Volume 7, Book 72, Number 811

Narrated Abu Huraira:

The Prophet said, "(Allah said), 'Every good deed of Adam's son is for him except fasting; it is for Me. and I shall reward (the fasting person) for it.' Verily, the smell of the mouth of a fasting person is better to Allah than the smell of musk."

Allah loves to see His believers (Muslims) fall ill and suffer torment, except when the Muslims kill non-Muslims

Earlier, we noted that Allah loves to frighten and torment the believers. One of the methods by which Allah inflicts torment to the believers is through disease, ill health, poor nutrition and what not. Have a look at the television programs depicting hungry, malnourished, skeletal, diseased children and adults. In almost all cases they will be from such Islamic Paradises as: Mali, Mauritania, Sudan, Nigeria, Bangladesh, Pakistan, and Afghanistan—virtually all the Muslim or Muslim-majority countries save a few oil-rich Arab nations. We should not be surprised at this. Please read the following ahadith where Allah glorifies disease, murrains, pestilence, malnutrition, draught and poverty. These scourges of humanity are Allah's blessings on His ardent believers.

Allah may test believers by afflicting them with leprosy, baldness and blindness... (Sahih Muslim, [42.7071](#))

Let us read another lengthy hadith from *Sunaan Abu Dawud*:

Allah likes illness; He expiates sins through illness (Sunan Abu Dawud, [2.20.2083](#)).

Commenting on this hadith, the translator of *Sunaan Abu Dawud* admits that Allah does, indeed like illness and disease. Let us read his comment.

Allah is so kind to Muslims that He remits their sins by their illness. The Prophet (may peace be upon him) has pointed out that a Muslim should bear illness cheerfully. It serves as

atonement for his sins (Hasan, 2001, vol. ii, p 879, footnote 2557).

We may be surprised that Allah has a condition by which He might let a Muslim recover from His affliction of illness. The requirement is that the recovered person should go and kill non-Muslims. We might find this impossible to believe. But here it is, in writing. Let us read this hadith from *Sunaan Abu Dawud*.

Sunaan Abu Dawud, Book 20, Number 3101

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace_be_upon_him) said: When a man comes to visit a sick person, he should say: O Allah, cure Thy servant, who may then wreak havoc on an enemy for Thy sake, or walk at a funeral for Thy sake.

As usual, the translator of *Sunaan Abu Dawud*, in a foot note completely agrees with Allah, that one should pray for a Muslim to recover from illness so that he is ready to destroy non-Muslims (Ibid, p.884, foot note 2571).

Allah curses poets except those who praise Him and Muhammad

Allah's great dislike for poets should not surprise us. We read before that Muhammad could not answer the Arab poets who composed better verses than Muhammad's Qur'an. As a result of such calumnies from those insolent poets, Allah too was angry with them. Along with Muhammad, Allah cursed the poets and their poems. Here are some verses from the Qur'an to demonstrate Allah's boundless ire, reserved especially for the poets who dared to challenge Muhammad.

Poets are evils; those who follow poets are in error; they are mischievous and do not practice what they preach...26:224-226

026.224

YUSUFALI: And the Poets,- It is those straying in Evil, who follow them

026.225

YUSUFALI: Seest thou not that they wander distracted in every valley?-

026.226

YUSUFALI: And that they say what they practise not?

But Allah also practices double standard. Frustrated with his feeble response to the giant Pagan poets of those days, Muhammad hastened to commission a poet, Hasan b. Thabit to compose poetry for Allah. This pleased Allah so much that He quickly sent down from sky a revelation approving Muhammad's appointment of poets to lambaste the Arab bards. Mind you, Allah's poets must have a deep hatred and vengeance towards the infidels. Only and only then Allah will like them. Mere composition of liturgy for Allah's praise is not enough; the

Islamic poets must compose poems declaring their deep hatred for the non-Muslims.

Those poets who are believers, who fear Allah and are
revengeful towards the unbelievers, are liked by
Allah...26:227

026.227

YUSUFALI: Except those who believe, work righteousness,
engage much in the remembrance of Allah, and defend
themselves only after they are unjustly attacked. And soon will
the unjust assailants know what vicissitudes their affairs will
take!

Allah likes the Arabian people; He sent Qur'an to them

Islam claims to be a universal religion. But is it really so? The following verse tells us that Allah sent Muhammad exclusively to the Arabs. It was because Allah claims that before Muhammad no Prophet was sent to the Arabs. Thus, with so much love in mind for the Arabs, Allah sent down Muhammad as a mercy to them.

Let us read verse 32:3

The Qur'an is not forged; it is a warner to people who had no
apostle before Muhammad (that is, Qur'an is for the people of
Arabian Peninsula)...32:3

032.003

YUSUFALI: Or do they say, "He has forged it"? Nay, it is the
Truth from thy Lord, that thou mayest admonish a people to
whom no warner has come before thee: in order that they may
receive guidance.

Thus, the Qur'an, strictly speaking, is only for the people of Arabian Peninsula, if we are to believe Allah's words.

Allah loves to curse the Jews and the Christians

With so much daily hatred aired in television news, this should not surprise anyone. We witness, almost on a daily basis, how Allah's soldiers (Hamas, Hezbollah, Islamic Jihad, al-Qaeda, Lashkar-e-Taiba, Jaishe Muhammad and so on) spits out venom towards all the Kafirs, especially the Jews and the Christians. Each and every failure in the Islamic world is ascribed to the deep conspiracy of the Zionists and the infidels. The Islamic world pretends, as if the non-Muslim world owes them a living. One might assume that once the un-Islamic world heeds to all the demands of the Islamic world, the unbound rage of Islam will subside. We must perish this thought, for the limitless Islamic hatred is for eternity. Even when the infidels accede to all the demands and satisfy all the hunger of the Islamic world the hatred will not go away. Here are the reasons. Please refer to the Qur'an where Allah terms the Jews and infidels as pigs, monkeys ([5:60](#)) and worse than cattle and animals ([24:44](#)).

Here are a few ahadith which express Allah's unremitting hatred for the Kafirs, especially for the Jews and the Christians.

Muhammad requested Allah to curse the Jews and the Christians because they built places of worship at the graves of their Prophets... (Sahih Bukhari, 1.8.427, [428](#))

Sahih Bukhari, Volume 1, Book 8, Number 427

Narrated 'Aisha and 'Abdullah bin 'Abbas:

When the last moment of the life of Allah's Apostle came he started putting his 'Khamisa' on his face and when he felt hot and short of breath he took it off his face and said, "May Allah curse the Jews and Christians for they built the places of worship at the graves of their Prophets." The Prophet was warning (Muslims) of what those had done.

The Jews and the Christians used to pray Asr prayer but Allah gave them less rewards than the Muslims ... (Sahih Bukhari, 1.10.532)

Sahih Bukhari, Volume 1, Book 10, Number 532

Narrated Salim bin 'Abdullah:

My father said, "I heard Allah's Apostle saying, 'The period of your stay as compared to the previous nations is like the period equal to the time between the 'Asr prayer and sunset. The people of the Torah were given the Torah and they acted (upon it) till mid-day then they were exhausted and were given one Qirat (of gold) each. And then the people of the Gospel were given the Gospel and they acted (upon it) till the 'Asr prayer then they were exhausted and were! given one Qirat each. And then we were given the Qur'an and we acted (upon it) till sunset and we were given two Qirats each. On that the people of both the scriptures said, 'O our Lord! You have given them two Qirats and given us one Qirat, though we have worked more than they.' Allah said, 'Have I usurped some of your right?' They said, 'No.' Allah said: "That is my blessing I bestow upon whomsoever I wish."

Allah likes dirty feet and unkempt hair

If we are perturbed at Allah's fascination for bad breath, poverty, illness, disease, torment and illiteracy, we should not be taken aback that Allah loves dirty Muslims. In fact, He has reserved His unlimited blessing and mercy for those Muslims who have dirty feet and dishevelled hair. The dustier the feet the better they are—Paradise is guaranteed.

If feet are covered with dust for Allah's cause then Allah will them from hell-fire... (Sahih Bukhari, 2.13.30)

Sahih Bukhari, Volume 2, Book 13, Number 30

Narrated Abu 'Abs:

I heard the Prophet saying, "Anyone whose feet are covered

with dust in Allah's cause, shall be saved by Allah from the Hell-Fire."

Allah loves dirty, dusty feet, dishevelled hair, beggars and mendicants. A visit to any Islamic country will confirm this. Pay a visit to an Islamic Paradies, like Bangladesh, Pakistan, Sudan, Nigeria or Mauritania and you will be amazed at the number of beggars who are engaged in this profession for the sake of Allah. Let us see why this is so. We will read the following hadith.

Allah loves people with dishevelled hair who are driven away from door... (Sahih Muslim, 40.6836)

Sahih Bukhari, Book 040, Number 6836

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Many a people with dishevelled hair are driven away from the door (but they are so pious) that if they are to swear in the name of Allah, He would definitely fulfil that.

While reading the above hadith please ignore the comment inside brackets. Embarrassed, the translator has introduced them.

Even Allah's courier, Gabriel, had a dirty, dusty head. Aisha confirmed this. The eminent Islamist historian, Baladhuri writes:

Gabriel appears to Prophet. 'Abd-al-Wahid ibn Ghiyath from 'Aishah: When the Prophet was done with the battle of al-Ahzab, he went into the wash-room in order to wash. There Gabriel appeared to him and said, "Muhammad, thou hast laid down thy arms; but we have not yet. Hasten against the banu-Kuraizah." 'Aishah upon this said to the Prophet: "O Prophet of Allah, I have seen him [Gabriel] through a hole in the door with the dust around his head! (Baladhuri, 2002, p. 40)."

Allah likes Muslims with long, hanging hair

Yes, that's right. Why should Allah like such hippy-fashioned, rock-style singer-like performers? It is because Muhammad kept long hair. Muhammad loved to copy the biblical Prophets—in all aspects of them. He even copied their hair-styles, especially the hair-style of [Moses](#). See Muhammad's pictures [here](#).

Let us read these two ahadith.

Muhammad used to copy the people of the scriptures with hanging hairs.... (Sahih Bukhari, 4.56.758)

Sahih Bukhari, Volume 4, Book 56, Number 758:

Narrated Ibn 'Abbas:

Allah's Apostle used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allah's Apostle liked to follow the people of the Scriptures in the matters about

which he was not instructed otherwise. Then Allah's Apostle parted his hair.

Muhammad used to copy the people of the scriptures in matters where there was no order from Allah... (Sahih Bukhari, 7.72.799)

Sahih Bukhari, Volume 7, Book 72, Number 799:

Narrated Ibn 'Abbas:

The Prophet used to copy the people of the Scriptures in matters in which there was no order from Allah. The people of the Scripture used to let their hair hang down while the Pagans used to part their hair. So the Prophet let his hair hang down first, but later on he parted it

Allah loves to behead and burn people

Allah's method of killing people is either by burning or by beheading. This should not surprise us as we watch in television how Allah's minions are beheading hostages in Iraq and Afghanistan.

Muhammad ordered to kill someone and not to burn him because only Allah punishes with fire... (Sahih Bukhari, 4.52.259)

Sahih Bukhari, Volume 4, Book 52, Number 259

Narrated Abu Huraira:

Allah's Apostle sent us in a mission (i.e. an army-unit) and said, "If you find so-and-so and so-and-so, burn both of them with fire." When we intended to depart, Allah's Apostle said, "I have ordered you to burn so-and-so and so-and-so, and it is none but Allah Who punishes with fire, so, if you find them, kill them."

Even Baladhuri confirms that Allah likes beheading. And as the head is severed from the neck, a good Muslim should shout 'Allahu Akbar'. Allah loves those Muslims who behead infidels in this manner.

Allah likes beheading—Kais cut off the head of al-Aswad and shouted 'Allah is great' (Baladhuri, 2002, p. 161]

See Islamic [beheading](#) here.

Allah loves to kill apostates; He is scared of them

This item should be no news at all. With the apostasy case of Abdur Rahman in Afghanistan, the world has learnt more about 'peaceful Islam' than hundreds of years of pen-pushing by the secularist writers about the dreadful, draconian and utterly inhumane provision in Islam—to kill whoever leaves Islam. Embarrassed by this world-wide condemnation of such inhuman provision in the 'religion of tolerance', the western-resident, western-educated, so-called moderate Muslims are now in the damage control business. They are crying: Islam is peaceful Islam is tolerant, no compulsion in religion...so on, so forth.

Truly, there could be no hypocrisy greater than the game played by these Islamist apologists. Please be assured that their tune will change, 180 degrees, when they visit an Islamic Paradise or when they return to their Islamic homeland. It is because in their Islamic home countries they will be in trouble with Islamic authorities for propagating such a peaceful misdemeanour of Islam. We can challenge them to face those clerics and Sharia lawmakers in the Islamic countries. These Islamists, by living in the security of infidel territories, take full advantage of the secular laws and freedom of expression to play the hide-and-seek game with Islam.

Below, I have summarised a few verses from the Qur'an, which clearly call for the murder of the deserters of Islam.

Seize and slay the renegades (i.e., apostates) wherever you find them (death for the apostates as per Baydawi; ref. Leaving Islam, p. 17, as per the translator of Noble Qur'an kill those who reject Islam after accepting it)...[4:89](#)

If the enemies violate their oaths (i.e., if they apostatize or do not accept Islam) and taunt the faith then fight them (i.e., death for the apostates as per Maudoodi; ref. Leaving Islam, p. 18)...[9:12](#)

Covenant with Allah must be honoured; deserters (apostates) cannot escape death or being killed (death for the apostates)...[33:15-16](#)

Allah curses the hypocrites, diseased hearts; they are not able to stay as Muhammad's neighbour; wherever they are found they will be seized and slain mercilessly (i.e., kill the apostates and the hypocrites) ...[33:60-61](#)

There is a terrible penalty for those who dispute about Allah after accepting Islam (apostates)...[42:16](#)

And here are a few ahadith on how apostasy against Islam was treated during Muhammad's time.

Muhammad ordered to kill the apostates; if somebody (Muslim) discards his religion, kill him'...(Sahih Bukhari, 4.52.260

Sahih Bukhari, Volume 4, Book 52, Number 260:

Narrated Ikrima:

Ali burnt some people and this news reached Ibn 'Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the Prophet said, 'If somebody (a Muslim) discards his religion, kill him.' "

Khalid killed some apostates and ordered those taken as captives to be killed too... (Sahih Bukhari, 5.59.628).

Sahih Bukhari, Volume 5, Book 59, Number 628

Narrated Salim's father:

The Prophet sent Khalid bin Al-Walid to the tribe of Jadhima and Khalid invited them to Islam but they could not express themselves by saying, "Aslamna (i.e. we have embraced Islam)," but they started saying "Saba'na! Saba'na (i.e. we have come out of one religion to another)." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his Captive. When there came the day then Khalid ordered that each man (i.e. Muslim soldier) should kill his captive, I said, "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet, we mentioned to him the whole story. On that, the Prophet raised both his hands and said twice, "O Allah! I am free from what Khalid has done."

An apostate was killed for no reason (long hadith, click to read)... (Sahih Bukhari, [5.59.630](#)).

M'uadh would not sit down until the apostate was killed (long hadith, click the link)... (Sahih Bukhari, [9.84.58](#))

Whoever changed his Islamic religion must be killed... (Sahih Bukhari, 9.84.57)

Sahih Bukhari, Volume 9, Book 84, Number 57

Narrated 'Ikrima:

Some Zanadiqa (atheists) were brought to 'Ali and he burnt them. The news of this event, reached Ibn 'Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Apostle forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Apostle, 'Whoever changed his Islamic religion, then kill him.'"

Allah loves pebbles and stones, especially odd numbers of them; they are His mercy

We read in a previous section that during his pilgrimage to Mecca, how passionately Muhammad had kissed the Black Stone of Ka'ba. This was done because Muhammad ardently believed that Allah is represented by the stone of Ka'ba. Muhammad's fascination for stones and pebbles was unbound. He even recommended using stone after defecating. To Muhammad, pebbles are mercy from Allah. He even forbade the worshippers to remove pebbles from mosques. Here are two ahadith demonstrating Allah's love for stones and pebbles.

Do not remove pebbles while praying; pebbles are mercy of Allah... (Sunaan Abu Dawud, 3.945)

Sunaan Abu Dawud, Book 3, Number 945:

Narrated AbuDharr:

The Prophet (peace_be_upon_him) said: When one of you gets up to pray, he must not remove pebbles, for mercy is facing him.

The above hadith tells us that Allah, truly, is represented by pebbles.

But Muhammad did not hesitate to tell his people to use stone to cleanse their private parts. This must reflect on the dual character of Allah/Muhammad.

Use odd number of stones to clean your private parts... (Sahih Bukhari, 1. 4.162)

Sahih Bukhari, Volume 1, Book 4, Number 162

Narrated Abu Huraira:

The Prophet said, "Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones."

Use odd number of pebbles after the call of nature... (Sahih Muslim, [2.0458](#), [0460](#), [0463](#)).

Use odd number of stones to clean private parts as well as casting pebbles at the Jamras... (Sahih Muslim, [7.2982](#))

In Sunaan ibn Majah we read that Allah does love odd numbers. Here is a hadith on this

Sunaan ibn Majah, Volume 5, Number 3861

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, "Allah has ninety-nine names, one hundred but one. Verily He is Odd (in number i.e. One) and loves odd number. He who commits them to memory enters the Heaven; and these are (note: the names of Allah are then listed: the italics and the underline words are mine).

Allah loves to inflict cruelty to animals and shed their blood

Islamic ritual to slaughter animal for their meat is mind-boggling, if not outright disgusting and cruel. Every year, hundreds and thousands of animals (camels, cows, and sheep) are slaughtered for no reason other than securing Allah's love and blessing. Non-Muslims will never understand why such unneeded shedding of animal-blood is necessary. Here I am quoting two ahadith which tell us that Allah do, indeed, love the blood of sacrificial animals.

Allah loves most the animal slaughtered during hajj...(Sunaan Abu Dawud, 2.10.1761)

Sunaan Abu Dawud, Volume 2, Book 10, Number 1761

‘Abd Allah b. Quri reported the Apostle of Allah (may peace be upon him) as saying: The greatest day in Allah’s sight is the day of sacrifice and next the day of resting which Isa said on the authority of Thawr is the second day. Five or six sacrificial camels were brought to the Apostle of Allah (may peace be upon him) and they began to draw near to see which he would sacrifice first. When they fell down dead, he said something in a low voice, which I could not catch. So I asked: What did he say? He was told that he had said: Anyone who wants can cut of his piece.

Killing animal during hajj is the most excellent... (Ibn Majah, 4.2924)

Sunaan ibn Majah, Volume 4, Number 2924

Abu Bakr as-Siddiq (Allah be pleased with him) is reported to have said that Allah’s Messenger (peace and blessings of Allah be upon him) was questioned, “Which of deeds is the most excellent?” He said, “Raising voice in *talbiya* and slaughtering sacrificial animals.

Torture a camel before slaughter... (Ibn Majah, 4.3097).

Sunaan Ibn Majah, Voume 4, Number 3097

Ibn Abbas (Allah be pleased with him) is reported to have said that the Holy Prophet (peace and blessings of Allah be upon him) made a mark on a camel or cow destined for sacrifice at Makka in the right side of the hump and removed the blood from it.

And ‘Ali (Allah be pleased with him) said in the hadith transmitted by him: (He did so) in Dhul-Hulaifa and put on two sandals around (camel’s neck).

The translator of Ibn Majah, Muhammad Tufail Ansari, commenting on this hadith writes the following note:

Ash’ara means: he slain (*sic*), killed. Here it means: He marked a beast destined for sacrifice at Makkah by stabbing in the right side of its hump so that blood flowed from it in order that it might be known to be destined for sacrifice (Ansari, 2003, p. 333, foot note 1).

After slaughter dip sandals in animal’s blood... (Ibn Majah, 4.3106).

Sunaan ibn Majah, Volume 4, Number 3106

Najiyat ul-Khuza’I (Allah be pleased him) ‘Amr in his hadith said: He was the keeper of the animal of sacrifice of the Holy Prophet (peace and blessings of Allah be upon him) is reported

to have said, "I asked Allah's Messenger, what should I do with the animal of sacrifice some part of which is destroyed?" He replied, "Slaughter it and dip its sandal (hanging around its neck) in its blood, strike its side and leave it among the people so that they may eat it."

Blood of animal is very dear to Allah... (Ibn Majah, 4.3126).

Sunaan ibn Majah, Voume 4, Number 3126

'Aisha (Allah be pleased with her) reported to have said that the Holy Prophet (peace and blessings of Allah be upon him) said, "Adam's son does not do a deed on the Day of Nahr which is dearer to Allah, the Mighty and Glorious, than the shedding of blood and it (the sacrifice) will come on the Day of Resurrection with its horns, cloven hoofs and hair and the blood gets a rank from Allah, the Mighty and Glorious, before it falls on the ground, so please the soul with it."

Muhammad Tufail Ansari, the translator of *Sunaan Ibn Majah* writes that the meaning of *Nahr* is slaughtering the camels or other animals or shedding of blood; *Nahr* is done by cutting carotid artery at the root of the neck. (Ibid, p. 351, foot note 2).

Slaughter an animal to please Allah... (Ibn Majah, 4.3167).

Sunaan Ibn Majah, Voume 4, Number 3167

Nubaisha is reported to have said, "A man called Allah's Messenger (peace and blessings of Allah be upon him) and said, "We used to offer 'atira during Ignorance (*sic*) in the month of Rajab. What do you command in regard to it?" He said, "Slaughter it for the sake of Allah, the Mighty and Glorious in a month whichever it is; and do good and feed (the needy)." The (audience) said, "Allah's Messenger, we used to offer fara'a during the Ignorance. What do you command us about it?" He said, "For every grazing animal, there is fara'a which your cattle nourish. When it (is stout enough) to bear the burden, then slaughter it and give its flesh in *sadaqa* (charity)- I think he said: to the way-farer for it is good."

Allah hates kings

In previous part, we noted that Allah is a King but He dislikes this title for others. The reason for Allah's dislike for the title 'King' is understandable. It was because Muhammad hated kings and rulers. They were potential threats to him. So, even though Allah is the King of kings and has power of all things on the heavens and earth, He still feels threatened by the temporal kings, simply because Muhammad also felt that way.

Let us read this hadith from Sunaan Abu Dawud.

The vilest name to Allah is Malik al-Amlak (king of kings)...
(Abu Dawud, 3.41.4943)

Sunaan Abu Dawud, Voume 3, Book 41, Hadith Number 4943
 Abu Hurairah reported the Prophet (may peace be upon him) as saying: The vilest in Allah's sight on the Day of Resurrection will be that of a man Malik a-Amlak (meaning king of kings, foot note 4322). [Note: the italic and underlined text inside the parentheses is mine.]

Abu Dawud said: This tradition has also been transmitted by Shu'aib b. Abi Hamzah from Abi a-Zinad through a different chain of narrators. This version has the words "Akna' Ismin" (most obscene name) instead of "akhna ismin" (the vilest name).

Allah loves illiteracy and poverty; He hates education and prosperity

Sahih Bukhari tells us that Muhammad was sent as the guardian of the illiterates. Allah loves illiterate people and he hates the educated people. Let us read this hadith.

Sahih Bukhari, Volume 3, Book 34, Number 335

Narrated Ata bin Yasar:

I met Abdullah bin 'Amr bin Al-'As and asked him, "Tell me about the description of Allah's Apostle which is mentioned in Torah (i.e. Old Testament.)" He replied, 'Yes. By Allah, he is described in Torah with some of the qualities attributed to him in the Quran as follows:
 "O Prophet! We have sent you as a witness (for Allah's True religion) And a giver of glad tidings (to the faithful believers), And a warner (to the unbelievers) And guardian of the illiterates. You are My slave and My messenger (i.e. Apostle). I have named you "Al-Mutawakkil" (who depends upon Allah). You are neither discourteous, harsh Nor a noise-maker in the markets And you do not do evil to those Who do evil to you, but you deal With them with forgiveness and kindness. Allah will not let him (the Prophet) Die till he makes straight the crooked people by making them say: "None has the right to be worshipped but Allah," With which will be opened blind eyes And deaf ears and enveloped hearts."

The truth is, Allah's love for illiteracy is so intense that He has promised the first entry to Paradise to the illiterate Muslims and the last entry to the Muslims who are educated.

Let us read the following hadith from *IbnMajah*.

Sunaan ibn Majah Volume. 5, Number 4290

Ibn 'Abbas (Allah be pleased with him) reported that the Holy Prophet (peace and blessings of Allah be upon him said: We are the last umma to (come) and the first umma who will be reckoned. It will be said, "Where is the unlettered *umma* and its Prophet? We are the last (*umma*) and the first (*umma*) to be reckoned and admitted in the Paradise.

According to al-Zawa'id its *isnad* is *sahih* and its authorities are reliable. Abu Salam is Musa b. Islamil al-Basri al-Tabudhani

Not only that Allah loves illiteracy, because his most beloved person, Muhammad was illiterate, Allah also loves poverty. He vehemently hates wealth, prosperity, and the rich people. Let us read this hadith.

Sahih Muslim, Book 1, Number 0264

It is narrated on the authority of Abu Malih that Ubaidullah b. Ziyad visited Ma'qil b. Yasar in his illness. Ma'qil said to him: I am narrating to you a hadith which I would have never narrated to you had I not been in death-bed. I heard Allah's apostle (may peace be upon him) say: A ruler who has been entrusted with the affairs of the Muslims but he makes no endeavours (for the material and moral uplift) and does not sincerely mean (their welfare) would not enter Paradise along with them

Commenting on the above hadith the translator of *Sahih Muslim* writes that Allah hates monarchs, loves the poor (Siddiqi, 2004 vol.i, p. 99, foot note 250).

Imam Ghazali, in his famous book, *Ihya' Ulum al-Din (Revival of Religious Learnings)* writes that prayer, a big family and poverty will ensure Paradise (al-Ghazali, 1993, p. 2.28). To promote further admiration of poverty among the Muslims, he writes that Allah and His Prophet praised one who remains satisfied with poverty (ibid, p. 3.181). Ghazali even goes to the extent to exhort Muslims to condemn wealth but praise poverty; poverty is better than wealth, he writes (ibid, p. 3.201).

With such glorifications of poverty and illiteracy, there should be no surprise that most Islamic countries are desperately poor; their population largely illiterate, ill-educated or in many cases un-educated.

Allah does not want to fight by himself but loves those who fight for Him

The holy Qur'an is replete with verses which tell us about the colossal and mighty power of Allah. However, it is surprising, when it comes to fighting the infidels Allah is totally helpless. He is precariously dependent upon human beings to chastise (i.e. to kill) the infidels. Sahih Bukhari tells us that Muhammad exhorted his followers that if they fight for Islam they are, in reality Allah's soldiers, fighting for Allah.

He who fights for Islam fights for Allah...(Sahih Bukhari, 1.3.125)

Sahih Bukhari, Volume 1, Book 3, Number 125

Narrated Abu Musa:

A man came to the Prophet and asked, "O Allah's Apostle! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for

the sake of his pride and haughtiness." The Prophet raised his head (as the questioner was standing) and said, "He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause."

Allah likes memorization without understanding

Memorization is the forte of Islam. From the very childhood, when Muslim children learn the Qur'an they are forced to memorise the Qur'anic verses, even though they understand nothing of the contents of those verses. This had always been the tradition of Islamic learning—the method of rote learning and memorisation. In reality, Allah really discourages Muslims to use their brains, even when Allah gave them this precious organ.

There are many ahadith where Allah assiduously glorifies memorization and promises the diehard believers the taste of Paradise for simply memorising His many names. Let us read one such hadith.

If you memorize the ninety-nine names of Allah, you will go to Paradise ... (Sahih Muslim, 35.6475).

Sahih Muslim, Book 35, Number 6475

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There are ninety-nine names of Allah; he who commits them to memory would get into Paradise. Verily, Allah is Odd (He is one, and it is an odd number) and He loves odd number. And in the narration of Ibn 'Umar (the words are): "He who enumerated them."

If we thought that the above hadith is outdated then here is a surprise. The eminent Imam of Saudi Arabia, Shaikh ibn Uthaiman issued a fatwa that Allah likes memorisation without understanding. In answering a question he told the questioner the virtue of memorisation. Here is this fatwa:

Question 334: I continually read the Quran but I do not understand its meaning. Will I be rewarded by Allah for that?

Response: The Noble Quran is full of blessings. Allah has said, "[This is] a Book which we have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember" (*Sad* 29)

A person is rewarded for reciting the Quran regardless of whether he comprehends it or not. But a believer must not recite the Quran without understanding it while he is responsible to apply it. If a person wants to learn medicine, for example, he studies the books of medicine, he will not benefit from them until he understands their meanings and explanations. In fact, he will be very desirous to take advantage of every opportunity to understand their meanings in order to apply them. If that is the case with books like medicine, what must be the case with respect to reading the Book of Allah without thought and understanding of its meaning while it is a

cure for what is in the hearts and an admonition for mankind? This is why the Companions would not go beyond ten verses until they understood the meanings of those verses with respect to what they contain of knowledge and how to apply them. A person is rewarded and recompensed for reciting the Quran whether he understands it or not. However, he must be most anxious and use every opportunity to understand its meaning and to take that meaning from the trustworthy scholars, like [studying] the Qur'anic commentaries by ibn Jarir al-Tabari, ibn Katheer and others. (ibn al-Musnad, 1996, p. 362).

In case you are confused: what this Imam is saying is that for most ordinary folks, memorisation of the Qur'an is good enough—understanding is secondary or not necessary at all. Furthermore, he qualifies the comprehension of the Qur'an to the Islamic interpreters only. We must not use our own brain to understand these verses, even though the Qur'an is adamant that it is clear and easy to understand ([2:242](#), [5:15](#), [19:97](#), [24:34](#), [28:1-2](#))

Allah likes to brand kafirs on their noses

Here is a verse from the Qur'an which says that Allah will brand the unbelievers on their noses who challenge Him (68:16). Islamically speaking, this will be done to identify the unbelievers on the Day of Judgment.

068.016

YUSUFALI: Soon shall We brand (the beast) on the snout!

The kafirs should note that Allah loves call them beasts.

Allah does not like agriculture; He prefers plundering as His profession

That's right. If we are wondering why there is so much bloodshed, mayhem, beheading and anarchy in the Islamic world, perhaps the above caption will explain the reason for Islamic bloodletting around the globe. It is quite simple to comprehend Allah's dislike for an agrarian society: Muhammad and his followers had scanty experience with agricultural production. His livelihood was totally dependent upon raids and plunder.

Let us read the following hadith from Sahih Bukhari to learn about Allah's great disdain for agriculture and agricultural implements.

Allah does not like agriculture; He prefers jihad and plunder...
(Sahih Bukhari, 3.39.514)

Sahih Bukhari, Volume3, Book 39, Number 514

Narrated Abu Umama al-Bahili:

I saw some agricultural equipments (*sic*) and said: "I heard the Prophet saying: "There is no house in which these equipment enters except that Allah will cause humiliation to enter it."

Commenting on the above hadith, Dr Muhammad Muhsin Khan, the translator of Sahih Bukhari writes:

This *Hadith* indicates that the profession of cultivation is often of oppressive humiliation especially under the feudal system. By indulging in this work, one may neglect *Jihad* in Allah's Cause and other important Allah's obligation. It is also said that this *Hadith* is concerned with those living near the enemies. If they got busy in agriculture and left *Jihad*, the enemies might overcome and humiliate them. Of course, the *Hadith* is not to be taken literally. Farming is not undesirable itself but we should beware the results of indulging too much in it (*Fath Al-Bari*, Vol 5, Page 402) (al-Zubaidi, 1994, p. 505).

Let us now read a few ahadith which say unmistakably that Allah prefers that the Muslims engage in raid and plunder as their principal means of livelihood. Muhammad did this and so it is almost compulsory for all Muslims.

That, the major means of livelihood for the Muslims in Medina was from the proceeds of plunder and the forced *Jizya* tax on non-Muslims, can be confirmed from the following *Hadith* in *Sahih Bukhari*:

Sahih Bukhari, Volume 4, Book 53, Number 388

Narrated Juwairiya bin Qudama At-Tamimi:

We said to 'Umar bin Al-Khattab, O Chief of the believers! Advise us." He said, "I advise you to fulfil Allah's Convention (made with the Dhimmis) as it is the convention of your Prophet and the source of the livelihood of your dependents (i.e. the taxes from the Dhimmis.)."

[Please note that this *Hadith* has been removed by the compiler from the summarised Translated (by Dr. Muhammad Muhsin Khan) version of *Sahih Al-Bukhari*. However this *Hadith* is [available](#) in the Internet version of Translation of *Sahih Al-Bukhari*]

How did Muhammad earn his living in Medina? What job did he do? In what occupation was he employed? What business was he involved in? All these questions remain unanswered. Except for the following *Hadith* from *Sahih Bukhari*, all the *Sunna*, the *Sahih Ahadith*, the *Sirah* (biography) never mention of any form of acceptable and/or dignified profession/occupation that Muhammad engaged in to support himself and his retinue of ever increasing number of wives and concubines: Here is that incredible *Hadith*:

EXACT QUOTE AND FOOTNOTE, VOL-IV (88) CHAPTER.

Narrated Ibn 'Umar that the Prophet (SA) said, "My livelihood is under the shade of my spear,(1) and he who disobeys my orders will be humiliated by paying *Jizya*"

Footnote:- (1) "Under the shade of my spear" means "from war booty".

That's right, Muhammad, the messenger of Allah earned his livelihood by plunder; the above hadith is very clear on this. Please note that this hadith has been carefully removed from the Internet version of *Sahih Bukhari*. This hard-to-believe hadith can only be found in the original print version of the Translation of *Sahih Bukhari* by Dr. Muhammad Muhsin Khan. [Ref: The Translation of the Meanings of Sahih Al-Bukhari, Arabic-English, Vol.IV (page 104) by Dr. Muhammad Muhsin Khan, Islamic University—Al-Medina Al-Munawara] Please consult the reference provided if you have doubt. It is also interesting to note that in the footnote the translator explains the meaning of 'spear' as 'booty'.

Here is another hadith, also from *Sahih Bukhari*, which says that Allah made Muhammad rich through war and conquest (booty from raid and plunder).

Sahih Bukhari Volume 3, Book 37, Number 495

Narrated Abu Huraira:

Whenever a dead man in debt was brought to Allah's Apostle he would ask, "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer. When Allah made the Prophet wealthy through conquests, he said, "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

Allah loves Muslims who, ignoring the sensitivity of their wives engages in sex with their sex-slaves

I shall finish this prolix part by quoting the following verse from the Qur'an. Please note that Allah sent down this verse when Muhammad took in the quarter of his wife Hafsah his sex-slave, Mariah. He was caught red-handed right in the bed of Hafsah while having sex with this vivacious sex-slave (Mariah). A furious Hafshah forced Muhammad to apologise to her with the promise that he will never sleep with Mariah again. However, Allah was not pleased with Muhammad's decision. So Allah quickly admonished Muhammad for refraining himself from the enjoyment which he had made absolutely *halal* for him (i. e. to have sex with his concubines whenever and wherever he wished). Allah even permitted Muhammad to negate on his pledge to his wives (in this case Hafsah and Aisha).

066.001

YUSUFALI: O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful.

END OF CHAPTER 3

Chapter 4: Allah's Executive Office

Does Allah have an executive office? Does Allah have a desk, a chair, and a diary – a super-duper one—to manage His affairs of heaven and the earth? Where is His Throne? How does it look like? Does Allah have secretaries and personal assistants?

ALLAH HAS AN OFFICE

We already saw Allah does have hands, feet, and eyes. Does Allah have telephones, fax machines, PCs, CDs, DVDs, PDAs, the Internet, and all other office equipment, which are used by every executive in a modern office? Nay, Allah does not need them because there are no earthlings who know how to fix them because Murphy's Law is supposed to work everywhere and yes, that includes Allah's Executive Office too.

All those questions are silly and blasphemous--no doubt, aren't they? A good Muslim should never ask such preposterous questions. The Holy Qur'an clearly admonishes any Muslims asking such questions, because these are not permitted ([5:101](#), [102](#)), for the fear that if you ask such silly questions you may end up losing your faith. This is the worst crime a Muslim could commit. Therefore, you had better watch out. Let us hear from Allah Himself:

Allah has a Throne; sitting there, Allah watches and manages the affairs of the earth

In many verses of the Qur'an Allah manifestly declares that He does indeed have a huge executive office. He admits that after the creation of the Heavens and the Earth He walked to sit on his executive chair—His Throne to be precise. Allah even discloses the location of his throne: it is above the seventh heaven. Sitting on this ponderous Throne He looks at the earth and the earthlings. Here are a few verses (summarised) which will leave no doubt that Allah manages His affairs from His Executive Office.

Allah created the heavens (first) and (then) the earth in six days and then He ascended on His Throne; He regulates all His affairs from His firmly established Throne ...[10:3](#)

Allah raised heavens without pillars (supports) (first), (then) established His Throne, (then) subjected the sun and (then) the moon to run their courses; He regulates all affairs...[13:2](#)

Allah is present over His Throne...[20:5](#)

The unbelievers admit that Allah is the Lord of the seven Heavens and the supreme Throne...[23:86](#)

Allah is most forgiving, kind, possessing the glorious Throne...[85:14-15](#)

Sunaan Abu Dawud provides a little more details of Allah's executive Chair, the Throne. It is above the Heavens, like a dome over Him—just like the thrones of mighty emperors have a canopy over them. Just to make sure that Allah's

Throne is real, Sahih Bukhari even tells us that the throne makes some noise when Allah takes His seat there—just the way the saddle of a horse rider emits a mild raspy sound during riding. Let us read this hadith. This hadith is not available online, so I shall quote it from the print version.

You cannot choose anyone as Allah's intercessor; Allah's Throne is above the heavens, like a dome over him; the Throne groans as a saddle does because of the rider; Allah is above the heavens... (Sunaan Abu Dawud 3.40.4708).

Sunaan Abu Dawud, Volume 3, Book 40, Nnumber 4708

Muhammad b. Jubair b. Mut'im said from his father on the authority of his grandfather: An A'rabi (a nomadic Arab) came to the Apostle of Allah (may peace be upon him) and said: People are suffering distress, the children are hungry, the crops are withered, and the animals are perishing, so ask Allah to grant us rain, for we seek you as our intercessor with Allah, and Allah as our intercessor with you. The Apostle of Allah (may peace be upon him) said: Woe to you: Do you know what you are saying? Then the Apostle of Allah (may peace be upon him) declared Allah's glory and he continued declaring His glory till the effect of that was apparent in the faces of his Companions. He then said: Woe to you: Allah is not to be sought as intercessor with anyone. Allah's state is greater than that. Woe to you! Do you know how great Allah is? His throne is above the heavens thus (indicating with his fingers like a dome over him), and it groans on account of Him as a saddle does because of the rider.

Ibn Bashshr said in his version: Allah is above the throne, and the throne is above the heavens. He then mentioned the rest of the tradition. 'Abd al-A'la, Ibn al-Muthanna and Ibn Bashshr transmitted it from Yaq'ub b. 'Utbah and Jubair b. Muhammad b. Jubai from his father on the authority of his grandfather.

A gigantic angel bears Allah. His size is so humongous that the distance between the widths of his shoulder is the distance of the journey of seven hundred years. In this sense the journey probably meant the distance a camel could cover in a day's walk—possibly around thirty kilometers. Multiply this distance by seven hundred years (i.e. 255,500 days) and we end up with a figure of 7,665,000 kilometers. That's correct, a distance of around 7.7 million kilometers. In addition, remember this is the distance between the earlobe and the shoulder. Hence the total width of the angel's shoulder, from ear lobe to ear lobe will be about 15.4 million kilometers. With this numerical figure in mind, now, imagine the width, depth, and the height of Allah's Throne.

Let us peruse this incredible hadith:

Sunaan Abu Dawud, Volume 3, Book 40, Number 4709

Jabir b. 'Abd Allah reported the Prophet (may peace be upon

him) as saying: I have been permitted to tell about one of Allah's angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years.

Professor Ahmad Hasan, the translator of *Sunaan Abu Dawud* agrees with the above hadith. He writes:

These traditions indicate that there is a throne on which Allah has taken His seat. The modality of these things is not intelligible to the people. As the Jahmiyyah denied the existence of the throne of Allah, their belief has been refuted by these traditions (Hasan, 2003, p. iii. 1324, foot note 4119).

In *Sunaan Ibn Majah* we read that Allah, is truly seated on His Throne. Let us read this hadith:

Sunaan ibn Majah, Volume.1, Number 193

‘Abbas b. Abdul Muttalib (Allah be pleased with him) is reported to have said, “I was at Batha with a band of people and Allah's Messenger (peace and blessings of Allah be upon him). He looked towards it and asked, “What do you call this (cloud)?” They (the people) said, “(It is) *sahib* (cloud).” He (the Holy Prophet) said, “It is also called) *al-muzn* i.e. rain-cloud.” They (the companions) said, “*Muzan*”, upon which he remarked, “And ‘*anan* also.” Abu Bakr (Allah be pleased with him) said that they said, “And ‘*anan*?” He (the Holy Prophet) said, “How much (distance) do you think is there between yourselves and the heaven?” They said, “We do not now.” Thereupon, he said, “(The distance) between you and it is equivalent to (the distance to be covered in) seventy-one, or seventy-two or seventy-three years. The heaven above it has a similar distance”...till he counted seven heavens... “Then beyond the heavens is a river. Its upper and the lower bank has as much distance between them as a distance stretched from one heaven to the other one. Then beyond it, there are eight Angels in the shape of mountain goats. The distance between their hoofs is as much as the distance between the two heavens. Then, there lies on their back the Throne. The distance between its upper and lower side is as much as the distance between the two heavens. Then, Allah, the Blessed and Exalted is (seated) on this (Throne).”

The above hadith will surely stretch beyond belief one's imagination.

Another hadith, almost similar to the above (*ibn Majah*), is found in *Sunaan Abu Dawud*.

Let us read (*Sunaan Abu Dawud* [3.40.4705](#))

Not only that Allah has a mighty Throne, but His throne also has a footrest, on which Allah rests His feet. This footrest is known as *Allah's Kursi*. Many

Muslims wrongly believe that *Kursi* means Allah's Throne. Imam ibn Taimiyah, one of the most formidable imams in the Islamic world corrects this wrong notion. According to Imam Taimiyah, Allah's throne is known as '*Arsh*'. Commenting on verse [2:255](#) where this term (*Kursi*) is mentioned, the translator of the Noble Qur'an writes:

(V.2.255). *Kursi*) Literally a footstool or chair, and sometimes wrongly translated as Throne. The *Kursi* mentioned in this Verse should be distinguished from the '*Arsh* (Throne) mentioned in V.[7:54](#), [10:3](#), [85:15](#) and elsewhere. Prophet Muhammad said, "The *Kursi* compared to the '*Arsh* is nothing USC-MSA Compendium of Muslim Texts but like a ring thrown out open upon a space of the desert."

If the *Kursi* extends over the entire universe, then how much greater is the '*Arsh*. Indeed, Allah, the Creator of both the *Kursi* and the '*Arsh*, is the Most Great. Ibn Tayimiyah said in the chapters: a) To believe in the *Kursi* b) To believe in the '*Arsh* (Throne). It is narrated from Muhammad ibn 'Abdullah and from other religious scholars that the *Kursi* is in front of '*Arsh* (Throne and it is at the level of the feet [*Fatwa Ibn Taimiyah*, Vol. 5, pages 54, 55] (Hilali and Khan, 1996, p. 67, foot note 1)

Just like any mighty emperors, Allah's executive office – His official Throne-Room is surrounded by His attendees. Angels are there at Allah's beck and call. These angels spend their time singing Allah's praise and seeking Allah's forgiveness. Then Allah will forgive whom Muhammad had forgiven. Allah will have a list of those creatures (human and jinni) forgiven by Muhammad. All the prophets and messengers (postmen) of Allah will be seated in Allah's court. Here are a few more verses from the Qur'an on the enormous jurisdiction of Allah's Executive office.

The angels surround on all sides of the Throne of Allah...[39:75](#)

Those (angels) who bear Allah's Throne and those around Allah's Throne ask for Allah's forgiveness; Muhammad is to forgive those who repent and obey him...[40:7](#)

All apostles (messengers) will be gathered together beside the Throne...[77:11](#)

To grasp the capaciousness of Allah's Executive office, we must remember this statistics: Allah's Throne has 8,000 pillars and the distance between each pillar is 3,000,000 (yes, three million) miles (Hughes, 1994, p. 28). Multiply these two numbers and try out.

Muhammad will fall unconscious on the judgment day but will be the first to regain consciousness; he will see Moses holding the side of Allah's Throne... (Sahih Bukhari, [3.41.594](#), [595](#))

Above Al-Firdaus is the Throne of Allah... (Sahih Bukhari, [4.52.48](#)).

On the day of resurrection, Muhammad will be the first person to recover consciousness and Moses will be catching hold of Allah's Throne ... (Sahih Muslim, [30.5853](#), [5854](#)).

Moses will be clinging to Allah's throne (Sahih Bukhari, 6.60.337).

It is worth quoting here the last hadith:

Sahih Bukhari, Volume 6, Book 60, Number 337

Narrated Abu Huraira:

The Prophet said, "I will be the first to raise my head after the second blowing of the trumpet and will see Moses hanging the Throne, and I will not know whether he had been in that state all the time or after the blowing of the trumpet."

Allah's Executive office (Throne) is over water and it has a title

Previously, we noted that Allah's Throne is above al-Firdous, the highest grade of paradise. In Islamic Paradise, a river flows with heavenly water which no one had ever tasted. This river emanates from the location of Allah's Throne, possibly from beneath it. Naturally, we can safely assume then that Allah's throne is floating on water—much like some Hindu deity that is shown seated on a Lotus throne, which is afloat over water. Allah even keeps His diary and necessary Books just near His Throne, so that He could quickly and easily refer to them. The Tablet, Al-Lauhu-L-Mahfuz (the prescribed tablet; Hughes, 1994, p.285) on which the Qur'an is presumably written, rests on Allah's huge executive Table. Just like any other deity's sign over its seated throne, Allah also has His seal (or title) of His Throne. Here are a few ahadith to confirm those outstanding features of Allah's Executive office.

In the beginning there was nothing, then Allah created His Throne; Allah's Throne is over the water, He then wrote everything in the Book... (Sahih Bukhari, [4.54.414](#))

Allah wrote, "My mercy overpowers my anger" and His creation in a Book and kept it in His Throne...[4.54.416](#)

After finishing creation, Allah wrote over his Throne: 'My mercy preceded my anger'... (Sahih Bukhari, [9.93.518](#))

While Allah sits on His Throne, His angels sit on their chairs

Just like any authoritative ruler or a king Allah also has graded His employees and servants. While he seats on His titanic 'Arsh (Throne), his untiring employees, the angels sit on modest chairs—clerical chairs, we might say. Even Muhammad himself had seen Allah's angles seated on chairs. Let us read this hilarious hadith from *Sahih Bukhari*.

Muhammad heard a voice from the sky and saw an angel in the sky sitting in a chair, he hurried home and Allah revealed [74:1-5](#) ... (Sahih Bukhari, 1.1.3).

Sahih Bukhari, Volume 1, Book 1, Number 3:

Narrated 'Aisha:

(The mother of the faithful believers) The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read.

The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.' (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when

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

Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran):

'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment)...up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly."

Allah's Throne shakes at the death of diehard jihadists

That's right. Allah is so much enamoured with His jihadist fighters that He mourns their death by allowing His Throne to convulse with the news of death of a diehard jihadist. This simply means that Allah is greatly unnerved and perturbed at the death of His soldiers, so much so, that He himself is shaken and this is what causes His Throne to shake.

Here is a hadith:

The Throne of Allah shook at the death of Sa'd bin Muadh... (Sahih Muslim, 31.6033, [6034](#), [6035](#)).

Sahih Muslim, Book 31, Number 6033

Jabir b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying while the bier of Sa'd b. Mu'adh was placed before them: The Throne of the most Gracious shook at the death of Sa'd b. Mu'adh.

The sun takes rest under Allah's Throne

We noted that beneath Allah's throne is the scintillating flowing-river of Paradise.

Allah also let the sun take rest there after its daily routine of shining over all subjects of Allah. In fact, the Islamic sun is a living creature: it actually prostrates under Allah's Mighty Throne and effusively seeks His permission to be sent for its daily chore.

Let us read the following ahadith and attempt to comprehend Allah's limit of insanity.

The sun prostrates underneath Allah's Throne... (Sahih Bukhari, 6.60.326).

Sahih Bukhari, Volume 6, Book 60, Number 326

Narrated Abu Dharr:

Once I was with the Prophet in the mosque at the time of sunset. The Prophet said, "O Abu Dharr! Do you know where the sun sets?" I replied, "Allah and His Apostle know best." He said, "It goes and prostrates underneath (Allah's) Throne; and that is Allah's Statement:--

'And the sun runs on its fixed course for a term (decreed). And that is the decree of All-Mighty, the All-Knowing....' (36.38)

The sun's fixed course is underneath Allah's Throne... (Sahih Bukhari, 9.93.528).

Sahih Bukhari, Volume 9, Book 93, Number 528

Narrated Abu Dharr:

I asked the Prophet regarding the Verse:-- 'And the sun runs on its fixed course for a term decreed for it.' (36.28) He said, "Its fixed course is underneath Allah's Throne."

The sun goes to its resting place and then under Allah's Throne then seeks Allah's permission to rise again... (Sahih Muslim, 1.0297).

Sahih Muslim, Book 1, Number 0297

It is narrated on the authority of Abu Dharr that the Messenger of Allah (may peace be upon him) one day said: Do you know where the sun goes? They replied: Allah and His Apostle know best. He (the Holy Prophet) observed: Verily it (the sun) glides till it reaches its resting place under the Throne. Then it falls prostrate and remains there until it is asked: Rise up and go to the place whence you came, and it goes back and continues emerging out from its rising place and then glides till it reaches its place of rest under the Throne and falls prostrate and remains in that state until it is asked: Rise up and return to the place whence you came, and it returns and emerges out from its rising place and then it glides (in such a normal way) that the people do not discern anything (unusual in it) till it reaches its resting place under the Throne. Then it would be said to it: Rise up and emerge out from the place of your setting, and it will rise from the place of its setting. The Messenger of Allah (may peace be upon him) said: Do you know when it would happen? It would happen at the time when faith will not benefit one who has not previously believed or has derived no good from the faith.

Allah conducts site visits; He performs His yearly site tour on earth

Once Allah finishes His daytime tasks, He often leaves His Executive office and goes on a site tour. Every night, on the third part of it, (probably between 11:00 P.M and 2:00 A.M) Allah descends on the nearest heaven to earth and observe activities of His slaves. On special occasions, such as on the Day of 'Arafat

Allah changes His residence to Ka'ba (read part 2 of this series) to monitor the hajj pilgrims.

Elaborating the concept of Islamic monotheism, Dr Muhammad Muhsin Khan writes:

(iii) we must confirm all of Allah's Qualifications which Allah has stated in His Book (the Qur'an) or mentioned through His Messenger (Muhammad) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things [e.g. Allah is present over His Throne as mentioned in the Qur'an (V.20.5)]. Allah said: "The most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne," over the seventh heaven, and He only comes down over the first (nearest) heaven to us on the day of 'Arafat (Hajj, i.e. the 9th of Dhul Hijja), and also during the last third part of the night as mentioned by the prophet, but He is with us by His Knowledge only, not by His Personal-Self (Bi-Dhatihi)...

Allah's official transport is a Buraq; He does not ride it, only Muhammad rode it

Among all the incredible feats of Muhammad, the most perplexing is his night-journey, riding a strange transport, the Buraq to Jerusalem. The Qur'an does not describe in detail this amazing transport system of Allah. The shortest version of this story runs thus: After Muhammad had returned from his failed proselytizing mission to Taif, he slept in the house of Umm Hani, his cousin sister and his old love flame. He spent the night at her residence and in the morning he told her that, when all were asleep, he was awakened by a noise, found a strange animal, half-angel, half-horse, presumably sent by Allah as a transport for his sojourn to the farthest mosque (at Jerusalem). He gladly rode this creature (called Buraq) and in an instant safely arrived at Jerusalem. At Jerusalem Allah hanged down a rope (or a ladder in some version), which Muhammad, with the help of Gabriel climbed, effortlessly to have a conducted-tour of all the Heavens, met all the past Prophets, and had a glimpse of Allah's veil. Then he went down, boarded the Buraq one more time, and returned to the residence of Umm Hani.

To many readers this might sound to be a cock-and-bull story. But hang on, the most revered books of Islam, the ahadith provides vivid descriptions of this incredible voyage of Muhammad. From these ahadith we can draw one conclusion: Allah's Executive Office does have a VIP transport facility (much like King's and President's limousine). This transport system uses a unique machine named Buraq which is half-human and half-animal in appearance. But the strange point is Allah Himself never rides this transport. There is no Qura'nic verse or any hadith where we find that Allah had ever ridden this transport of His.

Let us read the a few ahadith on this incredible official transport system of Allah.

Gabriel opened the roof of Muhammad's house; opened his chest and washed it with Zam Zam water, then Gabriel took

Muhammad for a ride to the heavens where Muhammad met all the previous prophets (stories of Isra and Miraj; long hadith read the link)...(Sahih Bukhari, [1.8.345](#))

An angel cut Muhammad's body, washed Muhammad's abdomen with Zam Zam water, then Gabriel and Muhammad set out on a Buraq (horse with wings and the face of a woman angel); description of Isra and Miraj travel...(Sahih Bukhari, [4.54.429](#))

Background to 32:23. On his Miraj Muhammad said that he met Moses and Jesus in heaven. Moses was a tall brown curly haired man; Jesus was of medium height and of Moderate complexion... (Sahih Bukhari, 4.54.462)

Sahih Bukhari, Volume 4, Book 54, Number 462

Narrated Ibn Abbas:

The Prophet said, "On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curly-haired man as if he was one of the men of Shan'awa tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colours and of lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire and Ad-Dajjal amongst the signs which Allah showed me." (The Prophet then recited the Holy Verse): "So be not you in doubt of meeting him' when you met Moses during the night of Mi'raj over the heavens" (32.23).

Narrated Anas and Abu Bakra: "The Prophet said, "The angels will guard Medina from Ad-Dajjal (who will not be able to enter the city of Medina)."

Muhammad tells the details of his journey to meet Allah (Miraj)... (Sahih Bukhari, [5.58.227](#))

Muhammad's journey to heaven was done by a Buraq (an animal white and long, larger than a donkey but smaller than a mule)... (Sahih Muslim, [1.0309](#))

The angels are Allah's assistants; they surround Allah's Throne, ready for service at His beck and call

We had already learnt that the angels are Allah's employed servants. Here are the confirmations.

Let us read verse 82:10

082.010

YUSUFALI: But verily over you (are appointed angels) to protect you,-

This verse tells us that the angels are appointed employees of Allah. They are entrusted with the daily chores of Allah's activities. In fact, Dr Muhammad

Muhsin Khan, the co-translator of the Noble Qur'an cites a hadith from *Sahih Bukhari* to further ascertain the roles and duties of Allah's angels.

Here is the hadith from *Sahih Bukhari*

All angels assemble at Fajr and at Asr prayer times...4.54.446

Sahih Bukhari, Volume 4, Book 54, Number 446

Narrated Abu Huraira:

The Prophet said, "Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime, and all of them assemble together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you over-night, ascent unto Allah Who asks them, and He knows the answer better than they, "How have you left My slaves?" They reply, "We have left them praying as we found them praying." If anyone of you says "Amin" (during the Prayer at the end of the recitation of Surat-al-Faitiha), and the angels in Heaven say the same, and the two sayings coincide, all his past sins will be forgiven."

In Allah's executive office Angels' beat their wings in His obedience

Declaring unquestioned allegiance to Allah is the central theme of all the core literatures of Islam. To his impressionable listeners Muhammad always planted the seed of excruciating fear of Allah. He demanded unquestionable, unflinching obedience from his followers. He used to cite the examples Allah's angels, who, according to Muhammad, show their obedience to Allah by beating their wings. He even claimed that some angels have 600 wings (300 pairs?). Muhammad also described the sound of beating of angels' wings: it was the sound of chains being dragged on a floor.

We will now read a few ahadith on this incredible claim of Muhammad.

Angels beat their wings in obedience to Allah ([34:23](#))...(Sahih Bukhari, 6.60.223).

Sahih Bukhari, Volume 6, Book 60, Number 223

Narrated Abu Huraira:

The Prophet said, "When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock." ('Ali and other sub-narrators said, "The sound reaches them.") "Until when fear is banished from their (angels) hearts, they (angels) say, 'What was it that your Lord said? They say, 'The truth; And He is the Most High, the Most Great.' (34.23) Then those who gain a hearing by stealing (i.e. devils) will hear Allah's Statement:-- 'Those who gain a hearing by stealing, (stand one over the other like this).

(Sufyan, to illustrate this, spread the fingers of his right hand and placed them one over the other horizontally.) A flame may

overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyan said, "Till the news reaches the earth.") Then the news is inspired to a sorcerer who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say. 'Didn't he tell us that on such-and-such a day, such-and-such a thing will happen? We have found that is true because of the true news heard from heaven.'

The Qur'an (35:1) says Allah had created angels with wings of two, three or four pairs.

035.001

YUSUFALI: Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels, messengers with wings,- two, or three, or four (pairs): He adds to Creation as He pleases: for Allah has power over all things.

Allah's angel, Gabriel has 600 wings... (Sahih Bukhari, 4.54.455)

Sahih Bukhari, Volume 4, Book 54, Number 455

Narrated Abu Ishaq-Ash-Shaibani:

I asked Zir bin Hubaish regarding the Statement of Allah: "And was at a distance of but two bow-lengths or (even) nearer; so did (Allah) convey The Inspiration to His slave (Gabriel) and then he (Gabriel) Conveyed (that to Muhammad). (53.9-10) On that, Zir said, "Ibn Mas'ud informed us that the Prophet had seen Gabriel having 600 wings."

Allah keeps records in a book of all events, even the records of all Islamic divorces

Allah is a meticulous record-keeper, make no mistake on this. This means Allah has a huge database from which He easily digs up the records of every person on earth including those who had died and those who are yet to be born. In reality, Allah is so obsessed with the book-keeping of his slaves (I mean, humans), that He particularly records all Islamic divorces. Presumably, records of all legal and illegal sexual activities (such as boy-friend, girl-friend, fornication and adultery) must also be there, for, Allah is very particular about sex matters. Why should Allah be so concerned about His data collection when He could easily do just like that—in a jiffy, whatever He wished? The answer is: Allah is actually a cunning, conniving and unscrupulous swift plotter. He actually plots to foil the conspiracy of those who plan to topple Him or His ardent friend Muhammad. This means, Allah's claim that He is almighty, most powerful; all knower is actually quite hollow—just fib. This should not surprise us at all. We had learnt previously that Allah allows Muslims to tell lies. So, why should not

Allah, Himself tell lies? This is very much logical: if the father teaches his son to be a liar then him (the father) must be a liar too.
 Let us read the following verses from the Qur'an to understand the peculiar mind of Allah—a mind obsessed with data-recording.

If the man proceeds with the divorce then Allah records it...[2:226-227](#)

Allah is a swift plotter because the messengers (angels) record all the sinister plots of the unbelievers...[10:21](#)

Muslims must keep in the straight path (Islam); Allah surely keeps all their records...[11:112](#)

Everyone will read his records in a scroll...[17:14](#)

People with records on their right hand will read them with pleasure...[17:71](#)

The book of records will be opened and the guilty will be frightened at the meticulous records of their misdeeds...[18:49](#)

Allah has an accurate count (records) of all people on earth...[19:94](#)

Allah records all the works of His faithful...[21:94](#)

Allah records at ease everything in a book ...[22:70](#)

Allah has preserved all records...[78:29](#)

When their records are presented each person will know his position...[81:14](#)

The records of the wicked people are kept in an inscribed register called Sijjin...[83:7-9](#)

The records of the righteous are kept in a high place with an inscribed register called Illiyin; it is viewed only by those close to Allah...[83:18-21](#)

Those who receive their records in the right hand will rejoice (paradise); those who are given the records behind their backs will cry and will enter a blazing fire (hell, gehenna)...[84:7-12](#)

In the following verses Allah provides some clue as to why He is so thorough with His database. He has graded the Paradise into three classes. The highest grade is reserved for the jihadists (suicide bombers, kaffir killers, Murtad hunters, cyber jihadists, Islamic writers, imams, muezzins ...and so on). Next will be Muslims from the first generation of Muslims (i.e. Muhammad's time). The third group will be the Muslims from other generation. In the same manner, Allah also has divided the denizens of Hell into two classes.

Here are the Qur'anic verses which grades paradise.

Class 3(the highest grade): Elite of the elite (the best of the best in believers)...[56:10](#)

Class3 Those nearest to God in the garden of bliss...[56:11-12](#)

Very few Muslims in class 3 will be from the later period of Islam...[56:14](#)

The people on the right hand will be of two classes: group (a) will be from the first generation of Islam and (b) the multitude of them will be from the later generation...[56:38-40](#)

Those whose records are given on their right hands will be in a life of bliss (paradise)...[69:19-21](#)

Class 2 (upper paradise, reserved for Muhammad's generation) will be on thrones encrusted with gold and precious stones...[56:15](#)

Class 2: Reclining on thrones facing each other, served by immortal youth (boys) of perpetual freshness, shining goblets, cups filled out of clear-flowing fountains, no-after-ache, no intoxication, fruits, flesh of fowls, concubines with lustrous eyes like pearls (houris)...[56:16-26](#)

Class 1(lower paradise, Muslims of later generation) They will be among Lote trees without thorns, among Talh (banana) trees with fruits, shades long extended, water flowing constantly, fruits in abundance, no prohibition, special virgin sex-companions (houris) equal in age...[56:27-37](#)

And here is how Allah will use His database to sort out the denizens of hell:

The residents of hell will be in the midst of fierce blast of fire, in boiling water, under black smoke...[56:41-45](#)

They were constantly immersed in sins...[56:46](#)

They refused to believe that they and their ancestors would be raised again after their body has become dust...[56:47-48](#)

Those whose records are given on their right hands will be in a life of bliss (paradise)...[69:19-21](#)

Those who are given the records on their left hands will regret their past actions; their wealth was of no use. They will be in hell; they will be seized, bound and marched in a chain of seventy cubits long then burnt in a blazing fire...[69:25-32](#)

The Illiyyin is also an inscribed register where records of the righteous are kept and are to be viewed only by those close to God...[83:19-21](#)

Abdullah Yusuf Ali, the eminent translator of the Holy Qur'an writes that Allah has a register called illiyyin where records of righteous deeds are kept.

Let us read his comment:

'Illiyyin: the oblique form of the nominative *'Illiyun*, which occurs in the next verse. It is in contrast to the *Sijjin* which occurs in verse 7 above, where see .6013. Literally it means the 'High Placs', but it is probably not the same as the 'heights' (*A'raf*) mentioned in vii.46. Nor need we necessarily identify it with the "dwelling on high" (*gurufat*) mentioned in xxxiv.37. Applying the reasoning parallel to that which we applied to *Sijjin*, we may interpret as the Place where is kept the Register of the Righteous (Ali, 1983, p.1705, foot note 6019).

Since Allah is so famished for the attention, love and affection from humans, He has vouchsafed that despite all his record keeping, He will admit all those who embrace Islam, even though they might be thieves or sex-offenders. Sahih Bukhari confirms this crazy temperament of Allah

Sahih Bukhari, Volume 8, Book 76, Number 498

Narrated Ibn 'Abbas:

The Prophet narrating about his Lord I'm and said, "Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account) ."

Allah has His own official seal

Just like any rulers, Allah has His own royal seal or stamp or official insignia. His seal is etched on baked clay. In fact, to confirm this, Allah inflicted with might a severe punishment to the citizens of Sodom and Gomorrah. He incessantly bombarded them with fiery baked-clay lumps bearing the official seal of Allah.

Let us read this verse from the Qur'an

The city of Lot (Sodom) was destroyed with brimstones of baked clay which was marked by Allah (i.e. Allah destroyed Sodom with stoning) in layers...11:82-83

011.082

YUSUFALI: When Our Decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer,-

011.083

YUSUFALI: Marked as from thy Lord: Nor are they ever far from those who do wrong!

Ibn Kathir, the most eminent Tafsir writer confirms that Allah destroyed Sodom with stoning; each stone had the name of its victim inscribed on it. This means that each clay stone of Allah had His royal emblem attesting the official approval of the total annihilation of the disbelievers of Sodom ([Link](#)).

Allah writes His Laws with His own Hands

Those experts of Islam who claim that Allah's hands, nose, ears, eyes...and so on are just symbolic, figurative and should not be taken as physical, must be telling flat lies. In the following verse, Allah unabashedly admits that He uses His own hands to write His Books, especially the Books on Law. He tells us that He personally wrote, with His own hands, the tablet on which He wrote the Mosaic laws.

Let us read the following verse.

Allah wrote in a tablet His laws and gave that to Moses to be followed by his people...7:145

PICKTHAL: And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then (bade him): Hold it fast; and command thy people (saying): Take the better (course made clear) therein. I shall show thee the abode of evil-livers.

Sahih Bukhari tells us that Allah wrote the Book (Qur'an) with His own hands and kept that beside Him (Sahih Bukhari, 9.93.501)

Sahih Bukhari Volume 9, Book 93, Number 501

Narrated Abu Huraira:

The Prophet said, "When Allah created the Creation, He wrote in His Book--and He wrote (that) about Himself, and it is placed with Him on the Throne--'Verily My Mercy overcomes My Anger.'"

Sahih Muslim records that Allah wrote the Torah with His own hand. Let us read this hadith as narrated by Abu Huraira, one of the most prolific hadith narrators:

Sahih Muslim, Book 033, Number 6409

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There was argument between Adam and Moses. Moses said to Adam: You are our father. You did us harm and caused us to get out of Paradise. Adam said to him: You are Moses. Allah selected you (for direct conversation

with you) and wrote with His own Hand the Book (Torah) for you. Despite this you blame me for an act which Allah had ordained for me forty years before He created me. Allah's Apostle (may peace be upon him) said: This is how Adam came (*sic*) the better of Moses and Adam came the better of Moses (*sic*).

Angels write with pens Allah's instructions

Not only that Allah, with His hand, writes His Laws, even the angles use pen and their own hands to write down Allah's instructions.

Let us read the following hadith from Sahih Muslim.

Sahih Muslim, Book 1, Number 313

Anas b. Malik reported: Abu Dharr used to relate that the Messenger of Allah (may peace be upon him) said: The roof of my house was cleft when I was in Mecca and Gabriel descended and opened my heart and then washed it with the water of Zamzam. He then brought a gold basin full of wisdom and faith and after emptying it into my breast, he closed it up. Then taking me by the hand, he ascended with me to the heaven, and when we came to the lowest heaven, Gabriel said to the guardian of the lowest heaven: Open. He asked who was there? He replied. It is Gabriel. He again asked whether there was someone with him. He replied: Yes, it is Muhammad with me. He was asked if he had been sent for, He (Gabriel) said: Yes. Then he opened (the gate). When we ascended the lowest heaven (I saw) a man seated with parties on his right side and parties on his left side. When he looked up to his right, he laughed and when he looked to his left, he wept. He said: Welcome to the righteous apostle and the righteous son. I asked Gabriel who he was and he replied: He is Adam (peace be upon him) and these parties on his right and on his left are the souls of his descendants. Those of them on his right are the inmates of Paradise and the parties which are on his left side are the inmates of Hell; so when he looked towards his right side, he laughed, and when he looked towards his left side, he wept. Then Gabriel ascended with me to the second heaven. He asked its guardian to open (its gate), and its guardian replied in the same way as the guardian of the lowest heaven had said. He (opened it). Anas b. Malik said: He (the Holy Prophet) mentioned that he found in the heavens Adam, Idris, Jesus, Moses and Abraham (may peace be on all of them), but he did not ascertain as to the nature of their abodes except that he had found Adam in the lowest heaven and Abraham in the sixth heaven. When Gabriel and the Messenger of Allah (may peace be upon him) passed by Idris (peace be upon him) he said: Welcome to the righteous apostle and righteous brother. He (the narrator) said: He then proceeded and said: Who is he? Gabriel replied: It is Idris. Then I passed by Moses (peace be

upon him) and he said: Welcome to the righteous apostle and righteous brother. I said to (Gabriel): Who is he? He replied: It is Moses. Then I passed by Jesus and he said: Welcome to the righteous apostle and righteous brother. I said (to Gabriel): Who is he? He replied: Jesus, son of Mary. He (the Holy Prophet) said: Then I went to Ibrahim (peace be upon him). He said: Welcome to the righteous apostle and righteous son. I asked: Who is he? He (Gabriel) replied: It is Abraham. Ibn Shihab said: Ibn Hazm told me that Ibn 'Abbas and Abd Habba al-Ansari used to say that the Messenger of Allah (may peace be upon him) said: Thereafter he ascended with me till I was taken to such a height where I heard the scraping of the pens. Ibn Hazm and Anas told that the Messenger of Allah (may peace be upon him) said: Allah then made fifty prayers obligatory for my Ummah and I returned with that and passed by Moses. Moses, (peace be upon him) said: What has thy Lord enjoined on thy people? I said: Fifty prayers have been made obligatory on them. Moses (peace be upon him) said: Return to thy Lord, for thy Ummah would not be able to bear this burden. Then I came back to my Lord and He remitted a portion out of that. I then again went to Moses (peace be upon him) and informed him about it He said: Return to thy Lord, for thy Ummah shall not be able to bear this burden. I then went back to my Lord and He said: They are five and at the same time fifty, and what has been said will not be changed. I then returned to Moses and he said: Go back to thy Lord. Whereupon I said: I feel ashamed of my Lord. Gabriel then travelled with me till we came to the farthest lote-tree Many a colour had covered it which I do not know. Then I was admitted to Paradise and saw in it domes of pearls, and its soil of musk.

Commenting on the above hadith, 'Abdul Hamid Siddiqi, the translator of *Sahih Muslim* writes that Allah's angels do indeed write with pens, Muhammad heard the sound of those pens. Let us read his comment:

The Holy Prophet (may peace be upon him) came so near to Allah that he could hear the scrapping of the pens of angels as they were writing the decrees of their Lord. It is a symbolic way of saying that the Holy Prophet (may peace be upon him) was lifted to such heights of spiritual experience where he could distinctly perceive the destiny of human race being decreed (Siddiqi, 2004, p.1.125, footnote 337).

In His Executive Office, Allah uses a balance to judge people

Muhammad must have seen the Roman goddess of justice, who holds a sword in one hand and a balance on another hand. This picture of god(ess) gave him a good idea of how Allah will mete out His strict justice. When the indigent, illiterate and ignorant followers of him could not understand a clear concept of Allah's justice system, Muhammad provided them a vivid description of Allah's method of justice—the mimicry of the Roman goddess. Muhammad was

certain that Allah would use a physical balance to weigh people's measure of piety and wickedness. Whichever side is the heavier; Allah will send him accordingly, i.e. either to Paradise or to Hell.

Here is a verse from the Qur'an on Allah's balance of justice.

Allah will use a balance to judge; those with heavy balance will be successful (i.e. they will be in Paradise)...23:101-102

023.101

YUSUFALI: Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another

023.102

YUSUFALI: Then those whose balance (of good deeds) is heavy, - they will attain salvation:

Previously, we also noted a hadith from *Sahih Bukhari* which tells us that Allah's Throne is over water and in His hand there is the balance of justice... (Sahih Bukhari, [6.60.206](#)).

Read the following ahadith to confirm that Allah does indeed use a physical balance to mete out justice.

Allah's right hand is full, on the other hand He holds the balance of justice and His Throne is over the water... (Sahih Bukhari, [9.93.508](#), [515](#)).

After finishing creation, Allah wrote over his Throne, 'My mercy preceded my anger'...(Sahih Bukhari, [9.93.518](#)).

Allah has an assistant (Muhammad) who metes out Allah's justice.

Is Allah's justice meted out by someone else? We often hear that only Allah will judge and mete out punishment or reward. No human has the authority to mete out Allah's justice. But hang on; Allah has no shortage of assistants to help Him out for this purpose.

Let us read the following hadith from *Sahih Muslim*.

The dispenser of justice will be seated on the pulpit of right or left side of Allah... (Sahih Muslim, 20.4493)

Sahih Muslim, Book 20, Number 4493

It has been narrated on the authority of 'Abdullah b. 'Umar that the Messenger of Allah (may peace be upon him) said: Behold! The Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do.

The natural question is: who is the dispenser of justice seated next to Allah? Is it the archangel, Gabriel, Michael, Azrail, Harut, Marut...or who? Or could this be the first human Adam or another prophet before Muhammad— such as Abraham, Moses, Jesus...and so on. But search no more. The answer is Muhammad. He will be seated next to Allah and will be meting out punishment or reward according to his wish; of course, subject to full approval by Allah. In reality, Allah will never object to the decision of Muhammad.

We might find this simply impossible to believe—Muhammad seated next to Allah and awarding justice. But hold on. This is exactly what the founder of the Hanbali sect of Islam, the formidable Imam Hanbali says. Hanbali asserts that Allah actually set Muhammad upon His Throne and constituted him as His substitute in the governance of the universe (Hughes, 1994, p.188). Please note that the laws of Hanbal are the laws Saudi Arabia, the cradle of Islam.

Sahih Muslim also describes how Allah's court procedure will follow. A hadith says that as witnesses Allah will give tongues and ears to human limbs. These limbs will testify against the wrong doers (read non-Muslims). Let us read this hadith from *Sahih Muslim*.

You will have no difficulty in seeing Allah on the judgment day; Allah will be as clear as the moon in a clear sky; Allah will sit on judgment and the parts of our body would testify as to whether we tell the truth or not...(Sahih Muslim, 42.7078).

Sahih Muslim, Book 42, Number 7078

Abu Huraira reported that they (the Companions of the Holy Prophet) said: Allah's Messenger, will we be able to see our Lord on the Day of Judgment? He said: Do you feel any difficulty in seeing the sun in the noon when there is no cloud over it? They said: No. He again said: Do you feel any difficulty in seeing the moon on the fourteenth night when there is no cloud over it? They said: No. Thereupon he said: By Allah Who is One in Whose Hand is my life. you will not face any difficulty in seeing your Lord but only so much as you feel in seeing one of them. Then Allah would sit in judgment upon the servant and would say: O, so and so, did I not honour you and make you the chief and provide you the spouse and subdue for you horses, camels, and afforded you an opportunity to rule over your subjects? He would say: Yes. And then it would be said: Did you not think that you would meet Us? And he would say: No. Thereupon He (Allah) would say: Well, We forget you as you forgot Us. Then the second person would be brought for judgment. (And Allah would) say: O, so and so, did We not honour you and make you the chief and make you pair and subdue for you horses and camels and afford you an opportunity to rule over your subjects? He would say: Yes, my Lord. And He (the Lord) would say: Did you not think that you would be meeting Us? And he would say: No. And then He (Allah) would say: Well, I forget you today as you forgot Us. Then the third one would be brought and He (Allah) would say

to him as He said before. And he (the third person) would say: O, my Lord, I affirmed my faith in Thee and in Thy Book and in Thy Messenger and I observed prayer and fasts and gave charity, and he would speak in good terms like this as he would be able to do. And He (Allah) would say: Well, We will bring our witnesses to you. And the man would think in his mind who would bear witness upon him and then his mouth would be sealed and it would be said to his thighs, to his flesh and to his bones to speak and his thighs, flesh and bones would bear witness to his deeds and it would be done so that he should not be able to make any excuse for himself and he would be a hypocrite and Allah would be annoyed with him.

A Tirmidhi hadith indeed confirms that Muhammad will be seated on the right side of Allah's Throne and will mete out judgment.

Here is the hadith:

Muhammad will stand on the right side of Allah's Throne, where no other creature other than him will stand...(Tirmidhi hadith number 1520)

Narrated Abu Hurayrah

The Prophet (peace be upon him) said, "I shall be clothed with one of the robes of Paradise and shall then stand at the right of the Throne, a place where no other creature than I shall stand."

Tirmidhi transmitted it. The version on his authority in Jami' al-Usul has "I shall be the first from whom the earth will be cleft open and I shall be clothed....." (Hadith quoted from ALIM CD ROM)

Another Tirmidhi hadith says that Muhammad will carry two books with him, which will contain the list of inmates of paradise and the denizens of hell. Let us read this hadith:

Muhammad carried two books; the book on his right hand had all the names of inmates of paradise and the book on his left hand had all the names of denizens of hell...(Tirmidhi hadith number 24)

Narrated Abdullah ibn Amr

Allah's Messenger (peace be upon him) went out and he had in his hand two books. He said: Do you know what these two books are? We said: Allah's Messenger, we do not know but only that you inform us. Thereupon he said: This one which my right hand possesses is a Book from the Lord of the worlds. It contains the names of the inmates of Paradise and the name of their forefathers and those of their tribes. It is most exhaustive and nothing will be added to it nor anything eliminated from it up to eternity. He then said: This one in my left hand is a Book

from the Lord of the worlds. It contains the names of the denizens of Hell and the names of their forefathers and their tribes. It is also exhaustive to the end and nothing will be added to it nor anything will be eliminated from it. The Companions said: Allah's Messenger, (if this is the case) then where lies the use of doing a deed if the affair is already decided. Thereupon he said: Stick to the right course and remain as close to it as possible for one who is to be inmate of Paradise would end his life by an act befitting the inmates of Paradise, no matter what he may have done and for one who is the denizen of Hell, his deed would end on that which is a deed of the denizens of Hell, no matter what he may have done (before). Allah's Messenger (peace be upon him) then threw the books and making a gesture with his hand said: Allah has made a decision about His servants (a section will be in Paradise and a section in the blaze).

Transmitted by Tirmidhi. (Hadith quoted from ALIM CD ROM)

Allah has a gigantic floodlight to light the entire earth

Just like a royal court, Allah's court also is decorated with crystal chandelier or lights with intense effulgence. It is not clear why Allah would need such intense brilliance when the sun will be just a few cubits above the earth. Here is a verse from the Qur'an which tells about Allah's crazy mind.

On the resurrection day the entire earth will be lit with the light of Allah, records will be studied, the prophets and the witnesses will be brought forward then the just decision will be pronounced...39:69

039.069

YUSUFALI: And the Earth will shine with the Glory of its Lord: the Record (of Deeds) will be placed (open); the prophets and the witnesses will be brought forward and a just decision pronounced between them; and they will not be wronged (in the least).

END OF CHAPTER 4

Chapter 5: Allah's Temperament

In part-3 of this essay, we read about Allah's likes and dislikes. Truly, the list of Allah's beloved and hateful objects and practices is limitless. An entire book will not be enough to cull them and describe them. Never the less, we had the glimpse of a short-hand version of those likes and dislikes of Allah. Let us not be surprised to note that Allah's experience is quite similar to human taste, temper, emotion, sentiment and psychology. In this part (part 5) we are going to witness more of Allah's human-like nature—so much so, that the readers might be wondering whether they are reading the biography of a human being or not, except that the name of this human being is Allah. Let us proceed to learn about many other idiosyncrasies of Allah

Allah approves of telling lies

Muslim scholars will tell us that in Islam telling lies is a serious crime/sin. A Muslim must always be sincere and truthful in whatever he says and does. Based on this assumption, we could never expect the last and the best Prophet of Allah (Muhammad) to unabashedly tell lies or to fervently incite other Muslims to gleefully resort to lies and deception. No Muslim could ever contemplate that Muhammad would have ever denied that He was sent by Allah as His messenger. But wait, Muhammad did exactly that. During the signing of Hudaibiya treaty, the Quraysh insisted that Muhammad erase the title of his name he put in the draft, 'Muhammad, the Messenger of Allah'. Instead, the Quraysh delegate insisted that his title should read as 'Muhammad, son of Abdallah'. Muhammad's comrades, Ali, Umar, Uthman and others vehemently objected to comply with such an odious demand from the despicable Meccan idolaters. But Muhammad coolly agreed with the pagan demand and asked Ali, who drafted the treaty, to point to him the location in the document of his title, 'Messenger of Allah'. When Ali duly complied with that request, Muhammad unhesitatingly wiped off his title, 'Muhammad, the Messenger of Allah'. To many of his diehard jihadists, this amounted to telling the untruth. In fact, Umar was so disgusted with Muhammad's lie (or deception) that he even thought of leaving Islam. He (Umar) was so angry that he flatly asked Muhammad if he (Muhammad) still doubted his Apostleship of Allah. Without providing any satisfactory answer Muhammad simply kept quiet and smirked. Thus, if one accepts that Muhammad was indeed the messenger of Allah, then Muhammad had simply lied to the Quraysh. Alternatively, if he was really a pretender, then he must have been telling lies throughout his missionary period.

Let us read this authentic hadith from Sahih Bukhari on Muhammad's attempt to tell lies—presumably with Allah's permission.

While signing the treaty of Hudaibiya Muhammad rubbed off the title of Messenger of Allah ... (Sahih Bukhari, 3.49.862, 863)

Sahih Bukhari, Volume 3, Book 49, Number 862

Narrated Al-Bara bin 'Azib:

When Allah's Apostle concluded a peace treaty with the people of Hudaibiya, Ali bin Abu Talib wrote the document and he

mentioned in it, "Muhammad, Allah's Apostle." The pagans said, "Don't write: 'Muhammad, Allah's Apostle', for if you were an apostle we would not fight with you." Allah's Apostle asked Ali to rub it out, but Ali said, "I will not be the person to rub it out." Allah's Apostle rubbed it out and made peace with them on the condition that the Prophet and his companions would enter Mecca and stay there for three days, and that they would enter with their weapons in cases.

If a diehard believer is perturbed reading the above hadith, then here is more shocking news for him. The Sharia law permits a Muslim to tell lies if and when necessary—for the sake of Islam.

Here is a law from the Shaffii School of jurisprudence.

Law r8.2

“Speaking is a means to achieve objectives. If a praiseworthy aim is attainable through both telling the truth and lying, it is unlawful to accomplish through lying because there is no need for it. When it is possible to achieve such an aim by lying but not by telling the truth, it is permissible to lie if attaining the goal is permissible” (al-Misri, 1999, p. 745).

When it comes to, war, murder, assassination, plunder, and theft, Allah loves those Muslims who will resort to deliberate lies and deceptions. This was what Muhammad did. When a professional killer agreed to murder, upon Muhammad's request, the Jewish poet Ka'b b. al-Ashraf, he (the killer) was a bit hesitant, as he had to resort to lies and deception to accomplish his mission. Muhammad, without any compunction allowed the assassin to resort to lies and deception to kill Ka'b b. al-Ashraf.

Let us read the following hadith to gauge the limit of fraud Allah would allow His dearest prophet to kill his intellectual critics.

Sahih Bukhari, Volume 5, Book 59, Number 369

Narrated Jabir bin 'Abdullah:

Allah's Apostle said, "Who is willing to kill Ka'b bin Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad bin Maslama got up saying, "O Allah's Apostle! Would you like that I kill him?" The Prophet said, "Yes," Muhammad bin Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Ka'b)." The Prophet said, "You may say it." Then Muhammad bin Maslama went to Ka'b and said, "That man (i.e. Muhammad demands Sadaqa (i.e. Zakat)) from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said, "By Allah, you will get tired of him!" Muhammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." (Some difference between narrators about

a camel load or two.) Kab said, "Yes, (I will lend you), but you should mortgage something to me." Muhammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the 'Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you." Muhammad bin Maslama and his companion promised Kab that Muhammad would return to him. He came to Kab at night along with Kab's foster brother, Abu Na'ila. Kab invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Kab replied, "None but Muhammad bin Maslama and my (foster) brother Abu Na'ila have come." His wife said, "I hear a voice as if dropping blood is from him, (sic)Ka'b said." They are none but my brother Muhammad bin Maslama and my foster brother Abu Naila. A generous man should respond to a call at night even if invited to be killed." Muhammad bin Maslama went with two men. (Some narrators mention the men as 'Abu bin Jabr. Al Harith bin Aus and Abbad bin Bishr). So Muhammad bin Maslama went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strip him. I will let you smell his head." Kab bin Al-Ashraf came down to them wrapped in his clothes, and diffusing perfume. Muhammad bin Maslama said, "Have never smelt a better scent than this." Ka'b replied, "I have got the best 'Arab women who know how to use the high class of perfume." Muhammad bin Maslama requested Ka'b "Will you allow me to smell your head?" Ka'b said, "Yes." Muhammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet and informed him. (Abu Rafi) was killed after Ka'b bin Al-Ashraf."

Nevertheless, Allah is not that stupid to allow unfettered lies lest they backfire on Him and on Muhammad. That is why he forbade Muslims to tell lies against Muhammad. Here is a hadith from Sahih Bukhari which warns believers of hell-fire should they dare to lie against Muhammad (Sahih Bukhari, 1.3.106, 107, 108).

Sahih Bukhari, Volume 1, Book 3, Number 106

Narrated 'Ali:

The Prophet said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire."

When Muhammad was weak, Allah was scared of the idolaters

When Muhammad started out as a professional prophet of Allah, Allah was not fully ready to combat the despicable Meccan pagans who often embarrassed Muhammad with pertinent questions about his claim of Allah's apostleship. The all-powerful, all-knowing, almighty Allah was actually quite helpless in confronting the barrage of questions that those contemptible idolaters posed to Muhammad. Truly, at this stage Allah was scared of them. He advised Muhammad to maintain a conciliatory and amicable demure when confronting those Meccans. Allah told Muhammad not to curse or insult the idols of the polytheists lest the idolaters, in retaliation, blaspheme and curse Allah (6:108). Allah remained frightful of those Meccan idolaters. In fact, Allah was so much in fear of retaliation from the Meccan unbelievers that He advised Muhammad and his myopic number of followers to forgive the unbelievers (45:14). Allah then assured His Apostle that He would decide on their punishment and/or reward.

Let us read these two important verses.

006.108

YUSUFALI: Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.

045.014

YUSUFALI: Tell those who believe, to forgive those who do not look forward to the Days of Allah: It is for Him to recompense (for good or ill) each People according to what they have earned.

As expected, when Muhammad migrated to Medina, gathered his army of bandits and profligates, Allah felt militarily strong enough to abandon those two verses. Such is the claim by many Islamist scholars. They contend that those verses have been abrogated by verses such as 9:5 and 9:36.

The bottom line is: Allah was weak when Muhammad was weak; Allah became powerful when Muhammad became strong militarily—Allah's strength was totally dependent on Muhammad's raw muscle power.

Allah loves to frighten and terrorize infidels; Allah is a terrorist

As told previously, Allah loves to torment the infidels with sickness, murrain, ill-fortune, pestilence, hurricane, violent storm, earthquake and what not. As if this is not enough, Allah sets them to the intense torture of terror. In fact, Allah is some kind of a dreadful terrorist, such as Osama b. Ladin or Musab al-Zarqawi.

In the Qur'an (17:60) we read that Allah showed Muhammad a vision of ordeal of mankind and the accursed tree (Zaqqum); it was to put terror in the minds of people (unbelievers).

Let us read the verse.

017.060

YUSUFALI: Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression!

In Sunaan ibn Majah we read that Allah demands fear from us.

Sunaan ibn Majah is not available online, so I shall quote from the print version of it.

Sunaan ibn Majah Vol. v, Hadith Number 4299

Anas b. Malik (Allah be pleased with him) is reported to have said that Allah's Messenger (peace and blessings of Allah be upon him) read out (or recited) this verse: "He is the fount of fear. He is the fount of Mercy (74:56)." Then he said, "Allah, the Mighty and Glorious has said, "I deserve that I am feared and no other god is appointed with Me. So he who fears that no other god is appointed with Me, then I am competent to forgive him

Abul-Hasa b. Qattah related to us, who said: Ibrahim b. Nasr related to us; Hudba b. Khalid related to us; Suhail b. Abi Hazm related Thabit to have said on the authority of Anas that Allah's Messenger (peace and blessings of Allah be upon him) said regarding this verse (74:56), "He is fount of fear. He is the fount of forgiveness." Allah's Messenger (peace and blessings of Allah be upon him) said, "Your Lord says: I deserve to be feared, therefore, associate naught with Me other than I; and I am competent for him who fears to associate with me anything besides Me, to forgive him."

Allah is particularly interested in committing acts of terror, plunder and murder early in the morning. No wonder then that we note a striking similarity in the timing on perpetration the Islamic terror: many of them were really committed early in the morning, when the infidels are ready to go to work.

Allah also exhorts the jihadists to offer prayers before setting out on a terrorist mission.

Here are a few ahadith which tell us about Allah's obsession with prayer timing and terror acts. It looks Islamic prayer and acts of terrorism are intertwined—they are simply inseparable.

The best time to go plundering and terror is in the morning...
(Tirmidhi, 1086)

Narrated Abdullah ibn Abbas

The Prophet (peace be upon him) sent Abdullah ibn Rawahah with a detachment and that happened to be on a Friday. His companions set off in the morning, but he decided to stay behind and catch up with them after saying the prayer along with Allah's Messenger (peace be upon him). When he did so he saw him and asked him what had prevented him from going out in the morning with his companions. He replied, "I wanted to pray along with you and then catch up with them." Whereupon he said, "If you were to contribute all that the earth contains you would not attain the excellence of their going out in the morning."

Tirmidhi transmitted it. (Hadith quoted from ALIM CD ROM)

Pray, then fight, then pray, then fight—the wind of victory blows with every prayer offered... (Tirmidhi, 1087)

Narrated an-Nu'man ibn Muqarrin

Qatadah quoted an-Nu'man ibn Muqarrin as saying: "I went on an expedition with Allah's Messenger (peace be upon him), and when dawn came he waited till the sun rose and when it rose he fought. Then when midday came he stopped till the sun passed the meridian and when it had done so he fought till the afternoon, when he stopped till he prayed the afternoon prayer, and then fought." Qatadah told that it used to be said that the winds of victory blew at that time and the believers made supplication for their armies during their prayer.

Tirmidhi transmitted it. (Hadith quoted from ALIM CD ROM)

In a subsequent section, we will learn more about Allah's love for Islamic terrorism.

Allah gets sadistic satisfaction by feeding infidels with the fruit of Zaqqum tree

Here are a few verses which say how much satisfaction Allah derives by feeding the infidels with the bitter fruit of the Zaqqum tree.

- Zaqqum, the bitter tree in hell is for the unbelievers...37:62
- Allah has made the Zaqqum tree for the unbelievers...37:63
- Zaqqum springs out of bottom of hell fire...37:64
- Zaqqum fruit stalks are like heads of devils...37:65
- Sinners (unbelievers) are to eat the bitter Zaqqum fruit...37:66
- The tree of Zaqqum (a bitter fruit) will be the food for the sinners...44:43-44

- They will taste tree of Zaqqum (a bitter and pungent tree)...56:52

Allah is stingy in bestowing His bounty to His slaves

Despite so much talk about the unfettered bounty of Allah, we read in the Qur'an that Allah, after all, is not really that rich. He is actually quite miserly and stingy—to say the least. The reason why Allah is stingy with His slaves is also explained in this (42:27) verse. If Allah gives more to all his slaves then there will be more transgression. That is why Allah is very careful in bestowing His bounties (i.e., Allah is stingy).

Let us read this verse.

042.027

YUSUFALI: If Allah were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; but he sends (it) down in due measure as He pleases. For He is with His Servants Well-acquainted, Watchful.

Allah loves commitment of adultery by His slaves (Muslims)

No crime in Islam is more heinous than adultery or sex between two adults, whether consensual or not. The act of such expression of love is the ultimate depravity, according to Islam. The punishment for engaging in such love-act is also extremely harsh and barbaric—stoning to death. We might expect Allah to be very strict on this dreadful sexual indulgence to prevent his slaves from such extreme harsh punishment. But Allah's mind is not that simple and easy. Instead of discouraging adultery or fornication, Allah, in reality, encourages his subjects to commit such 'odious' act. In fact, Allah proclaims that He has already fixed for a person the act of adultery, so that he could never escape from it.

Let us read the following ahadith to gauge the incredible mind and temperament of Allah.

The act of adultery is destined by Allah; adultery of the eye and the tongue... (Sahih Bukhari, 8.77.609)

Sahih Bukhari Volume 8, Book 77, Number 609

Narrated Ibn 'Abbas:

I did not see anything so resembling minor sins as what Abu Huraira said from the Prophet, who said, "Allah has written for the son of Adam his inevitable share of adultery whether he is aware of it or not: The adultery of the eye is the looking (at something which is sinful to look at), and the adultery of the tongue is to utter (what it is unlawful to utter), and the inner self wishes and longs for (adultery) and the private parts turn that into reality or refrain from submitting to the temptation."

To confuse the *ummah* further, Allah even proclaims that adultery could be done with look and tongue (quite similar to what the Bible writes!).

Let us read the following hadith from *Sahih Muslim*.

Allah has fixed the portion of adultery a man would indulge out of necessity; there is the adultery of the look and the tongue ... (Sahih Muslim, 33.6421)

Sahih Muslim, Book 033, Number 6421

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: Verily Allah has fixed the very portion of adultery which a man will indulge in, and which he of necessity must commit. The adultery of the eye is the lustful look, and the adultery of the tongue is the licentious speech, the heart desires and yearns, which the parts may or may not put into effect.

Allah does not forgive so easily

The almighty, omniscient, oft-forgiving, merciful Allah is not that forgiving after all—if we are to read the following verses in the Qur'an.

Verse [9:113](#) was revealed when Muhammad prayed at the grave of his uncle Abu Talib (Abu Talib had supported Muhammad during his childhood and adult life), to seek forgiveness from Allah for whatever sin he had committed in his life. But the all-merciful, oft-forgiving Allah was displeased with Muhammad and upbraided him for requesting such a favour for his dear uncle. Allah rudely told Muhammad that He will never forgive his uncle Abu Talib. The reason?—even at his death Abu Talib had steadfastly refused to accept his nephew's new religion.

Let us read this verse.

009.113

YUSUFALI: It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.

Another verse ([28:56](#)) tells Muhammad that he could not guide anyone unless Allah guides that person. This verse also refers to Abu Talib, Muhammad's beloved uncle and an ardent protector of Muhammad during his troubled times.

028.056

YUSUFALI: It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance.

Ibn Kathir, the foremost exegete of the Qur'an asserts that Allah revealed verse 28:56 when Muhammad wanted to pray for forgiveness for his uncle Abu Talib. Other verses which relate to this event are 2:272 and 12:103

Allah did not even forgive Abraham's father—Allah could be that un-forgiving. Let us read verse [19:47](#).

019.047

YUSUFALI: Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious.

Allah did not approve Abraham's prayer for the forgiveness for his father because his father was a pagan; so Abraham dissociated himself from his father. Verse [9:114](#) explains this peculiar temperament of Allah.

009.114

YUSUFALI: And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him: for Abraham was most tender-hearted, forbearing.

The peculiarity of Allah's mentality knows no bound. He even severely scolded Abraham for committing the mistake to seek forgiveness for his father. Then Allah exhorted: He has divided mankind into two camps—*Dar al-Harb* (the house of warfare) and *Dar al-Islam* (the house Islam). Allah then declared a perpetual war against the infidels (non-Muslims). Let us read verse 60:4

060.004

YUSUFALI: There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people: "We are clear of you and of whatever ye worship besides Allah: we have rejected you, and there has arisen, between us and you, enmity and hatred for ever, - unless ye believe in Allah and Him alone": But not when Abraham said to his father: "I will pray for forgiveness for thee, though I have no power (to get) aught on thy behalf from Allah." (They prayed): "Our Lord! In Thee do we trust, and to Thee do we turn in repentance: to Thee is (our) Final Goal.

Muhammad did pray to Allah to forgive Amina, his mother. But Allah did not forgive her. If we understood the previous verses 9:114 and 60:4 which say that Allah rejected Abraham's importune for the clemency and mercy for his father, then how could Allah approve Muhammad's petition to Allah to forgive his mother?

Here is a hadith from *Sahih Muslim* which tells us that Allah did not even forgave Muhammad's mother though He permitted Muhammad to visit her grave...(Sahih Muslim, 4.2129, [2130](#))

Sahih Muslim, Book 004, Number 2129:

Abu Huraira reported Allah's Messenger, (may peace be upon him) as saying: I sought permission to beg forgiveness for my mother, but He did not grant it to me. I sought permission from Him to visit her grave, and He granted it (permission) to me.

Another hadith in *Sahih Bukhari* confirms verse [9:113](#) which told us that Allah does not forgive so easily—not even in the case of Abu Talib, Muhammad's uncle.

Muhammad and the Muslims should not pray for the forgiveness of pagans even though they may be close relatives (9:113); background to this verse is Abu Talib's death (this is a lengthy hadith, read it here: *Sahih Bukhari* [6.60.295](#)).

The Compassionate, merciful, oft-forgiving Allah has unbound wrath for the unbelievers (non-Muslims). In verse 47:34, 4:167 Allah sternly commands that He will never forgive them if they die as infidels; instead of forgiveness, Allah will subject them to intense torture and humiliation and throw them in hell to live there permanently. Verses 4:168–169 confirm such a strange mentality of Allah. Fearing that Muhammad might vex Allah for their forgiveness, Allah warned Muhammad that even when he pleads for their forgiveness—seventy times, Allah would not forgive the despicable non-Muslims. Allah advised Muhammad (9:84) not to waste his time seeking Allah's forgiveness for them. Then Allah declared that He had set very strict conditions to receive His forgiveness (33:35) Please read the following verses to gauge the limit of Allah's mercy and compassion.

- Unbelievers will face torment in place of forgiveness...[2:175](#)
- Allah will not forgive those who reject faith...[4:167](#)
- Allah will neither forgive nor guide the disbelievers; Allah will send them to hell to abide there forever...[4:168-169](#)
- Even if apostle (Muhammad) asks seventy times for the forgiveness of the hypocrites, Allah will not forgive them; so do not ask for their forgiveness...[9:80](#)
- Men and women are to receive forgiveness from Allah but He has set strict conditions for forgiveness...[33:35](#)
- Those who die as unbelievers, Allah will never forgive them...[47:34](#)
- Allah will not forgive the hypocrites even if Muhammad prays for their forgiveness...[63:6](#)
- The unbelievers will confess their sins but Allah will not forgive them...[67:11](#)

Allah forgives His killer apostles but He kills the homosexuals

Allah loves His Apostles who resort to felony and genocide. In many verses of the Qur'an we read this bizarre state of mind of Allah—an obsession to instruct His representative on earth to murder, plunder and commit pogrom. But He has unlimited wrath for those who commit sexual deviation, for example: homosexuals, whether gays or lesbians. Here are a few verses from the Qur'an to comprehend the bizarre mentality of Allah.

- Moses killed a man for no reason, attributed that killing to Satan and asked for Allah's forgiveness and Allah forgave him...[28:15-16](#)

- Punishment for adultery or fornication (both man and woman) is one hundred lashes in front of the believers; show no mercy to them...[24:2](#)
- Allah destroys the homosexuals with a shower of brimstones...[7:80-84](#)
- Allah destroys homosexuals...[26:165-173](#).

Please read the following Islamic laws on how merciful Allah's punishment is meted out to the homosexuals.

Here is what Abdur Rahman Doi writes on the punishment for sodomy:

Kill both---(Doi, 1998, p. 243)

All Muslim jurists agree that sodomy is a sexual offence but they differ in its punishment. According to Imam Abu Hanifa, the act of sodomy does not amount adultery and therefore there is no punishment by *Hadd* to be given to the offender except *Ta'azir*. According to Imam Malik the *hadd* punishment will be applied whether the offender is married or not. He relies on the following Hadith:

It is reported by Abu Hurairah that the Messenger of Allah (S.A.W.) said: "If you find someone who is committing an act of commitment of Lut (that is homosexuality), "kill the one on top and one below" and in another statement says: "kill the doer and the one with whom the act is committed."

"Abu Hurairah reports: That the Prophet (S.A.W.) said, "Imam Shafi'I, Abu Yusuf and Muhammad have said that if the offender is married the *hadd* of stoning to death will be applied, but if he or she is unmarried, only punishment by *Ta'azir* will suffice.

No backside---(*Ibid*)

It is also a crime to have sex with one's wife in an unnatural way, that is, through the back (anus). The majority of the jurists believe that *Ta'azir* will apply since this is the case surrounded by doubt (*shubuhah*) and wherever there is a doubt, the *hadd* will not be applied.

Kill both (al-Misri, 1999, p. 665)

Law p17.3 The Prophet (Allah bless him and give him peace) said:

- (1) "Kill the one who sodomizes and the one who lets it be done to him."
- (2) "May Allah curse him who does what Lot's people did."
- (3) "Lesbianism by women is adultery between them."

Here is more terrible news from *Hedaya* (Hamilton, 1994, p. 185) for those who indulge in sodomy and hope for Islamic mercy:

And no likewise sodomy, committed with a strange woman—IF a man copulate with a strange woman in ano—(that is, commit the act of sodomy with her), there is no stated punishment for him, according to Haneefa; but he is to be corrected by Tazeer. The Jama Sagheer directs an aggravation of the Tazeer or correction in this case, and says that the offender must be kept in a place of confinement until he declares his repentance. The two disciples have said that as this act resembles whoredom, the person committing it is subject to the stated punishment for whoredom; and there is one opinion of Shafei to this effect; but another opinion of his is that the parties should be put to death, of whatever description they may be—that is whether they be married or not—because the Prophet has said, “Slay both the ACTIVE and the PASSIVE” (or according to another tradition, “Stone both the AGENT and the SUBJECT”)—The argument of the two disciples is that the act in question has the property of whoredom as that is defined to be an “act of lust committed in that which is the subject of passion, completely and under such circumstances as to be purely unlawful, and where the design is the injection of Semen.” Haneeffa, on the other hand argues that his conjunction is not actual whoredom, because the companions of the Prophet have disagreed concerning their decrees upon it, for some of them have said that offenders of this kind should be burnt, some that they should be cast headlong from some high place, such as the top of a house and then be stoned to death—and so forth; moreover, the conjunction to question has not the property of whoredom, as it is not the means of producing, offspring so as (like whoredom) to occasion any default in birth or confusion in genealogy;-- besides, this species of carnal intercourse is of less frequent occurrence than whoredom, because the desire for it exists only on the part of the active and not the passive, whereas in whoredom the desire exists equally on both sides. As to the tradition cited by Shafei, it probably relates to a case where an extraordinary and exemplary punishment is requisite; or where the perpetrator inculcates and insists upon the lawfulness of the act.

Allah will not spend for you if at first you do not spend for Him

We are continuously brainwashed by the Islamists living in the western countries with the picture of an all bountiful, extremely rich and a munificence Allah. Whatever you want, you pray earnestly to Allah and you are sure to receive—these impeccable scholars of Islam will tell you. But, when we search the core books of Islam, we get a totally contradictory picture of Allah. Allah, after all, is not that generous. He is very strict in spending and bestowing His largesse to his slaves. In reality, He sternly says before we could receive even a cent from Allah that we must at first spend for Him. That is, if you do not spend for Allah you

get nothing from Him—it is as simple as this. Mind you Allah is a strict, careful spender—just like an astute businessman.

Let us read the following hadith from *Sahih Muslim* which tells us that even though Allah's hand is full, He is not going to spend for us unless we expend for Him first...*Sahih Muslim*, 5.2178).

Sahih Muslim, Book 5, Number 2178

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying that Allah, the Most Blessed and High, said: O son of Adam, spend. I will spend on you. The right hand of Allah is full and overflowing and in nothing would diminish it, by overspending day and night.

Allah is pleased when a Muslim commits a sin

Please do not laugh. As you noted, the title of this part is 'Allah's Temperament'. There are many reasons, if we had not already noticed, why Allah has a weird, wacky, and peculiar mentality. Allah reminds His slaves the dreadful provisions He has reserved for those who indulge in sinful activities. But wait a minute; Allah's proclivity is not so straightforward. He has a madcap temperament. In the following hadith Allah confirms that He likes those slaves who commit sins. Why is it so? That question is also answered by Allah. Allah just loves attention. He is exceedingly pleased when a person commits calumnies and begs Allah's forgiveness and mercy. Imagine how Allah would have felt if no one committed any sins. Allah would have none to seek His attention. Allah is in so much love with the sinners that He even says that if we did not commit any sins he would have replaced us with those who commit sins and transgression. Could it be the main reason why the number one corrupt country in the world (Bangladesh) is an Islamic Paradise?

Let us read this hadith from *Sahih Muslim* to comprehend the strange mindset of Allah.

Sahih Muslim, Book 37, Number 6622

Abu Huraira reported Allah's Messenger (may peace be upon him) having said: By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them.

Another hadith says that Allah has created sinners on purpose. Let us read this gem from *Sahih Muslim*:

Allah purposely created sins so that He can forgive the sinners...37.6620

Sahih Muslim, Book 37, Number 6620

Abu Sirma reported that when the time of the death of Abu Ayyub Ansari drew near, he said: I used to conceal from you a thing which I heard from Allah's Messenger (may peace be

upon him) and I heard Allah's Messenger (may peace be upon him) as saying: Had you not committed sins, Allah would have brought into existence a creation that would have committed sin (and Allah) would have forgiven them.

In fact, Allah loves sinful acts; sins are His pastures. Let us read this hadith from *Sahih Bukhari*:

Sins are Allah's private pastures and whoever pastures (his sheep) near it, is likely to get in it at any moment...3.34.267

Sahih Bukhari, Volume 3, Book 34, Number 267

Narrated An-Nu'man bin Bashir:

The Prophet said "Both legal and illegal things are obvious, and in between them are (suspicious) doubtful matters. So who-ever forsakes those doubtful things lest he may commit a sin, will definitely avoid what is clearly illegal; and who-ever indulges in these (suspicious) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allah's Hima (i.e. private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment."

Allah does not like this world, a dead donkey is more important to Him

In the Qur'an and ahadith there are incredible stories of how Allah had created this universe (particularly the earth) and everything in it. Naturally, we would expect Allah to be extremely vigilant and mindful of His creation. We would certainly expect Allah to value His creation and expend all His efforts to care, preserve, maintain and nurture this earth—the one and the only abode of His creation. None the less, we are awestruck when we learn from none but Allah, the creator of us, that He, after all, does not like this earth. In His eyes this earth is a petrified, despicable, loathsome and utterly putrid place—filled with the acrid smell of decayed animal carcasses. First, let us read the following verse from the Qur'an which undoubtedly motivates today's suicide bombers to abandon this contemptible earth which Allah had created with His own hands.

The true believers forsake his world in favour of hereafter; a jihadist, whether martyred or not gains victory and will be sent to paradise (it is a bargain from Allah, it motivates the suicide bombers)...4:74

004.074

YUSUFALI: Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah, - whether he is slain or gets victory - Soon shall We give him a reward of great (value).

Now, let us read the following hadith from *Sahih Muslim*. This hadith tells us how much Allah hates this earth and its inhabitants!

This world is more insignificant in the eyes of Allah than a dead donkey... (Sahih Muslim, 42.7059).

Sahih Muslim, Book042, Number 7059

Jabir b. Abdullah reported that Allah's Apostle (may peace be upon him) happened to walk through the bazaar coming from the side of 'Aliya and the people were on both his sides. There he found a dead lamb with very short ears. He took hold of his ear and said: Who amongst you would like to have this for a dirham? They said: We do not like to have it even for less than that as it is of no use to us. He said: Do you wish to have it (free of any cost)? They said: By Allah, even if it were alive (we would not have liked to possess that), for there is defect in it as its ear is very short; now it is dead also. Thereupon Allah's Messenger (may peace be upon him) said: By Allah, this world is more insignificant in the eye of Allah as it (this dead lamb) is in your eyes.

Allah has an infantile temper, he is furious and raises tantrum if you do not pray or praise Him

That is correct. Previously, we saw how Allah demands, fear, obedience and affection from His slaves. If His slaves fail to please Allah with those emotional needs of Allah, He gets furiously angry. He becomes childlike, gets mad and fires His outburst. Uncontrolled, Allah then proceeds to destroy His slaves who made Him angry, as Allah, in verse 20:81 explicates His great vengeance.

Let us read this verse.

Allah destroys whomever He is angry with...20:81

020.081

YUSUFALI: (Saying): "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!"

Verse 3:28 tells us that Allah gets so vengeful when the Muslims get friendly with the infidels (the Jews and the Christians included) that He has promised to inflict great torment to those Muslims who dare to show friendliness to them.

Here is verse 3:28 declaring Allah's great vengeance for the Muslims who extend friendship to the *kafirs*.

003.028

YUSUFALI: Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah

Let us read a hadith from *Sahih Bukhari* which tells us that just like a small child, Allah is desperate to be praised.

Sahih Bukhari, Volume 9, Book 93, Number 500

Narrated 'Abdullah:

The Prophet said, "There is none having a greater sense of Ghira than Allah, and for that reason He has forbidden shameful deeds and sins (illegal sexual intercourse etc.) And there is none who likes to be praised more than Allah does."
(See Hadith No. [147, Vol. 7](#))

Commenting on this hadith, the Islamic scholars, Drs Al-Hilali and Muhsin Khan explain the meaning of *Ghirah* as a feeling of great fury and anger when one's honor and prestige are injured or challenged (Hilali and Khan, 1999, p. 82).

We will read another hadith from *Sunaan Abu Dawud* which tells us that Allah gets angry if you do not supplicate to Him. He is that much desperate for human's attention!

Sunaan ibn Majah Volume 5, Number 3827

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, "If anyone did not supplicate to Allah, Hallowed be He, Be becomes angry with him."

If you anger Muhammad, you will become childless; you will have no descendants

The queer mind of Allah curses those who are not happy with Muhammad, Allah's best friend and the only confidante. Muhammad claimed that his beloved Allah neither had ascendants nor descendants, as if Allah had no desire or liking for such a family tree. Never mind, if only Allah is true to His (i.e., Muhammad's) claim; the perplexing mind of Allah then promised the detractors of Muhammad that He would make them childless—confirming that Allah does indeed value the maintenance of descendants—very much an Arab custom. Here is a verse from the Qur'an (108:3) which says that whoever angers Muhammad will have no descendants and will face Allah's wrath.

PICKTHAL: Lo! it is thy insulter (and not thou) who is without posterity.

Allah does not like laugh, He prefers smiles

Muhammad never laughed, he only smiled—his biography tells us this truth. Strangely, though we find that Allah too, does not like laughs, He just smiles, if only occasionally.

Let us read these two ahadith to gauge this peculiar disposition of Allah. It seems that Allah decided (or Muhammad) to follow Muhammad's habits.

Muhammad does not laugh; he only smiles (Sahih Muslim 30.5742)

Sahih Muslim, Book 30, Number 5742

Simak b. Harb reported: I said to Jabir b. Samura: Did you have the privilege of sitting in the company of Allah's Messenger (may peace be upon him)? He said: Yes, very frequently, and added: He did not stand up (and go) from the place where he offered the dawn prayer until the sun rose, and after the rising of the sun he stood up, and they (his Companions) entered into conversation with one another and they talked of the things (that they did during the Days of Ignorance), and they laughed (on their unreasonable and ridiculous acts). Allah's Messenger (may peace be upon him) smiled only.

The translator of *Sahih Muslims* writes:

It is an established fact that the Holy Prophet (may peace be upon him) did not laugh loudly, he was very sober, and smiled only to express his delight (Siddiqi, 2004, vol. iv, p. 1496, foot note 2635)

Another controversial hadith in *Sunaan ibn Majah* tells us that Allah laughs only occasionally—on just three occasions. Here is the hadith on this peculiar disposition of Allah.

Sunaan ibn Majah, Volume. 1, Number 200

Abu Sai'd al-Khudri (Allah be pleased with him reported that Allah's Messenger (peace and blessings of Allah be upon him) said, "Verily Allah laughs at three things: a rank in the prayer, a man who says prayer at mid-night and a man who fights (I think he said) after the cavalry (has won the victory)."

Ibn Majah then says that there is some controversy in the *isnad* (chain of narrators) of this hadith but does not reject the hadith as *daif* (weak) or *Mauda* (fabricated).

Allah loves to curse, plot and avenge; Allah is an efficient schemer

Here are few verses from the Qur'an to analyse the abnormal mindset of Allah. When we read these verses we get the impression that Allah, after all, is not really that powerful—He has to resort to scheming—just like humans, to destroy the infidels. In reality, Allah is simply copying the humans.

- Allah is a swift plotter because the messengers (angels) records all the sinister plots of the unbelievers...[10:21](#)
- Let the unbelievers do whatever they can; Allah will do His part too (i.e., Allah is a plotter)...[11:121](#)
- Allah is the ultimate plotter; He knows what everyone is planning and plotting...[13:42](#)
- Allah is a greater avenger...[43:79](#)
- Allah will avenge with a mighty strike...[44:16](#)
- Allah plans a scheme for those who plot a scheme against Him; Allah is great schemer...[86:15-16](#)

Allah is offended when one claims Muhammad was a mad man

When Muhammad started to preach to the pagans his claim that Allah's postman, Gabriel had visited him and delivered him the messages from Allah, they were incredulous of this claim. They knew Muhammad occasionally had epileptic seizures. In fact, they were so perturbed with his mental illness that their leader had even suggested to Muhammad's guardian and protector, Abu Talib (Muhammad's uncle) that they were willing to bear the medical cost of Muhammad's treatment for his epileptic seizures. Those, days, in Arabia this type of sickness was believed to be caused by *jinni* or evil spirits. In fact, Benjamin Walker writes that the ancient Arabs considered epilepsy a sacred disease which sometimes afflicted a person with divine blessing (Walker, 2004, p. 98). So, Muhammad was dubbed to be possessed, probably by spirits—a sort of mental madness. When the pagans described Muhammad's new religion as the utterances of a mad man, it was Allah who was greatly offended. He vehemently cursed the Meccans for resorting to such sobriquet for his dearest companion. Allah steadfastly refused to accept the derision of Meccans. Here are a few verses from the Qur'an which tell us about Allah's stand on the madness of Muhammad.

- Muhammad is just a warner and a bringer of glad tidings to the believers; he is not a crazy (possessed or mad) man...[7:184](#)
- Muhammad (Allah) is not mad or possessed...[15:6](#)
- Allah knows that the unbelievers thought Muhammad was a crazy (mad) man...[17:47](#)
- Muhammad is not possessed but brought the truth, but most people hate truth ...[23:70](#)
- The wicked said that Muhammad was a man bewitched (possessed)...[25:8](#)
- Muhammad is not possessed but he is only a warner...[34:46](#)
- The pagans thought Muhammad was a mad poet, but Muhammad is not a poet possessed; he confirms the messages of apostles (scriptures) sent before him...[37:36-37](#)
- The pagans thought that Muhammad was a man possessed, tutored by others...[44:14](#)
- Muhammad is not a vulgar soothsayer, nor is he possessed...[52:29](#)
- Muhammad is not possessed...[68:2](#)
- Soon the unbelievers will know who is mad—they or Muhammad...[68:5-6](#)
- Muhammad (Rashad Khalifa claims it to be himself) is not possessed...[81:22](#)

Allah does not like His creatures to enjoy this world, He prefers them to die and take pleasure in the next world

Allah's mind is truly bizarre. Previously, we noted how Allah dislikes this world (I mean the earth) even though, in the first place, He took such painstaking effort to create it. Not only that Allah hates this earthly life, He also commands his

slaves (i.e., Muslims) to renounce this world and proceed for the next world (i.e., death and then the next world) pronto. Allah promises nothing to those who want to live and enjoy the earthly life. Allah prefers that Muslims die as soon as they are born, so that they will enjoy the life after death. We might wonder that only mad person will do such act—be born and then die soon after it. Why then Allah created His slaves? —if we are commanded to die soon after our birth? Please read the following verses from the Qur'an and wonder at Allah's obsession with eschatology—a penchant with death and after life. Once we thoroughly comprehend these verses we will understand what motivates the Islamist suicide bombers to die willingly, with smiling faces. Yes, they just hate this world, and with absolute passion they simply want to enjoy the life after death. With so much glory, passion, attraction and a magnetic pull to enjoy death, why should not the suicide bombers do what they are doing? In essence, they are embracing death in the way of Allah, to meet Allah in person and to lead a happy, comely and rich life in Paradise in the company of Allah.

- Hereafter is the best; short is the enjoyment of this world...[4:77](#)
- The life of this world is vague and illusory; life hereafter is far better for the righteous...[6:32](#)
- Those who desire the life of present will get nothing in the hereafter...[11:15-16](#)
- Reward for the hereafter is better for the Allah-fearing believers...[12:57](#)
- There is harsh punishment for those who love this world in preference to the life hereafter...[14:3](#)
- Allah prefers one person above another (i.e., Allah is discriminatory); hereafter is better than this world...[17:21](#)
- Life in this world is only amusement and play; life in the hereafter is the real life...[29:64](#)
- The temporal life is fleeting, life hereafter is permanent...[40:39](#)
- For the believers hereafter (life after life) is better than the material life...[43:35](#)
- Hereafter is better and enduring...[87:17](#)

Ridicule Hijab or a Muslim and you ridicule Allah

How distasteful, ugly, and pernicious this Islamic garb for women is. Look around you and you will notice how those Muslimahs (Muslim females) wearing such odious Arabic Bedouin garb vaunt their attire—as if it is from Allah. They consider that they are the chosen women of Allah; all other women who do not wear such repulsive, hideous and disgusting dress are sluts, prostitutes and fair games for Islamic rape. The ancient history of Arabia tells that Arab women enjoyed much freedom with respect to dress and managing their own lives, before the advent of Islam. It was Muhammad and his Islam which forced the Arab women to be imprisoned in such vile dress. Muhammad claimed that Allah instructed him to compel all Muslim women to be put inside black (head to toe) cassocks whenever they venture outside their homes. He instituted the provision of Hijab and Burka in verses [24:31](#) and [33:59](#).

Shamed and embarrassed with such insidious Islamic slavery of women, many Muslimahs (and their counterpart Muslims) are crying foul. They will resort to all kinds of funny and laughable logic and arguments to defend Islam. There are also a number of educated and impeccably qualified Muslimahs who will not hesitate to claim that the Burka and Hijab are not mandated by Allah. We must feel sorry for these well-intentioned modern Muslimahs.

Here is what the most revered Imam of Saudi Arabia says about those women who do not accept Hijab or those who ridicule Hijab. According to the standing committee on *fatwa* in Saudi Arabia, ridiculing Hijab is ridiculing Allah. This confirms that Hijab is the dress for women mandated by Allah.

Ruling Concerning Ridiculing a Woman who wears the Proper Hijab and Covers Her Face

The beginning of quote:

Question 236: What is the ruling concerning one who ridicules those who wear the proper *hijab* and cover their faces and hands?

Response: Whoever ridicules a Muslim woman or man for sticking to and applying the teachings of Islam is a disbeliever. This is regardless of whether it is concerning women's *hijab* or any other matter of the *Shariah*. This is based on the following narration from ibn Umar: At a gathering during the Battle of Tabuk, one man said, "I have not seen anyone like our Qur'anic readers who is more desirous of food, more lying in speech and more cowardly when meeting the enemy." A man said, "You have lied and you are a liar. I shall definitely tell the Messenger of Allah about that." That news was conveyed to the Messenger of Allah and the Quran was revealed. Abdullah ibn Umar added, "I saw the man holding on to the bag of the camel of the Messenger of Allah and the dust was striking him while he was saying, "O Messenger of Allah, we were just joking and playing ." The Messenger of Allah was simply saying the verse of the Quran: "Was it Allah, and His Signs and His Messenger you were mocking? Make no excuse, you have disbelieved after you had believed. If We pardon some of you, We will punish others among you because they were sinners." (*al-Tauba* 65–66).

So ridiculing believers has been equated with ridiculing Allah, His signs and His Messenger. (Al-Musnad, Abdul Aziz, 1996, p. 259)

End of quote.

That's right, we must be careful; when the world sans the Islamists ridicule *hijab*, it ridicules Allah, and Muhammad. This is tantamount to blasphemy and, according to the *Sharia* law punishable by death. When the French government bans *hijab* from her public schools, the French government ridicules Muhammad and Allah. Therefore, France becomes a legitimate Islamists' target to Allah's punishment; the killing of all the citizens of France becomes lawful. We already witnessed large-scale riot and unrest by the large Islamist community in France. Prepare yourself to witness more such carnage in future.

Allah judges a person by his name

This is also an interesting topic to demonstrate the eccentric mind of Allah. In Islam, naming a person Islamically is a very serious matter. Deviate a little from the Islamic rule and we are bound to face the anger Allah, ultimate owner of any Islamic names. Illustrated in the previous topic was how Allah and Muhammad are seriously hurt when *hijab* is ridiculed, we should not be surprised that we might, unwittingly hurt and offend Allah (and Muhammad) if we do not name a Muslim child in accordance with the names liked by Allah. Allah do really discriminate a Muslim based on his name. Let us read a few ahadith on Allah's partiality with names.

The names dearest to Allah are: Abd Allah and Abd al-Rahman... (Sunaan Abu Dawud, 3.41.4931)

This hadith is not available online. So, I shall quote from the print version of *Sunaan Abu Dawud*.

Sunaan Abu Dawud, Volume 3, Number 4931

Ibn 'Umar reported: the Apostle of Allah (may peace be upon him) as saying: Your names which are dearest to Allah are 'Abd Allah and 'Abd al-Rahman.

The names dearest to Allah are 'Abdullah' and 'Abdal-Rahman'. The most distasteful name in Allah's sight is Malik-al-Amidh (king of kings)...(Sahih Muslim, 25.5338,5339)

Sahih Muslim, Book 25, Number 5338

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The vilest name in Allah's sight is Malik al-Amidh (King of Kings). The narration transmitted on the authority of Shaiba (contains these words): There is no king but Allah, the Exalted and Glorious. Sufyan said: Similarly, the word Shahinshah (is also the vilest appellation). Ahmad b. Hanbal said: I asked Abu 'Amr about the meaning of Akhna. He said: The vilest.

Sahih Muslim, Book 025, Number 5339

Abu Huraira reported from Allah's Messenger (may peace be upon him) so many ahadith and one of them was this that Allah's Messenger (may peace be upon him) said: The most wretched person in the sight of Allah on the Day of Resurrection and the worst person and target of His wrath

would of the person who is called Malik al-Amlak (the King of Kings) for there is no king but Allah.

Allah is hungry for love from human beings, He is very jealous with love

With so much power, wealth and influence, it is utterly unbelievable that Allah hankers for human love. He is not satisfied with all the love from animals, trees, mountains, rocks, rivers, oceans, ships, camels....He just craves for undying love from humans. This strange idiosyncrasy of Allah pretty easy to comprehend when we read in many ahadith that Allah commands His faithfuls to love Muhammad more than their own sons, daughters, parents, spouses and even more than their own lives. Allah considers that having such crushing love for Muhammad is truly a sign of unfettered love Him. Let us read the following ahadith to gauge the depth of Allah's hunger for human love and affection; He is literally dying for such love.

In a hadith in *Sahih Muslim* we read that anyone to whom Allah and Muhammad is dearer than all else, who loves a person for Allah's sake alone and who does not apostatise is the best (Muslim Sahih Muslim, 1.0067, [0068](#)).

Sahih Muslim, Book 1, Number 67

It is reported on the authority of Anas that the Prophet of Allah (may peace and blessings be upon him) said: There are three qualities for which anyone who is characterised by them will relish the sweetness of faith: he to whom Allah and His Messenger are dearer than all else; he who loves a man for Allah's sake alone; and he who has as great an abhorrence of returning to unbelief after Allah has rescued him from it as he has of being cast into Hell.

Let us read verse 10:62 to note Allah's assurance of security to His friends.

010.062

YUSUFALI: Behold! verily on the friends of Allah there is no fear, nor shall they grieve;

On the implication of this verse, *Sunaan Abu Dawud* says that Prophets and martyrs will envy those people who, without having any mutual kinship love each other for the spirit of Allah and the Qur'an and give property to each other.... (Sunaan Abu Dawud 2.23.3520)

Sunaan Abu Dawud, Volume 2, Book 23, Number 3520

Narrated Umar ibn al-Khattab:

Reported the Prophet (peace_be_upon_him) as saying: There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High. They (the people) asked: Tell us, Apostle of Allah, who are they? He replied: They are people who love one another for the spirit of Allah (i.e. the Qur'an), without having any mutual

kinship and giving property to one. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve. He then recited the following Qur'anic verse: "Behold! Verily for the friends of Allah there is no fear, nor shall they grieve."

In another hadith in *Sunaan Abu Dawud* we read that Allah loves jealousy and hatred on certain matters. Let us read this hadith.

Sunaan Abu Dawud, Volume 2, Number 2563

Jabir b. 'Atik reported that Prophet (may peace be upon him) as saying: There is jealousy which Allah loves and jealousy which Allah hates. That which Allah loves is jealousy regarding a matter of doubt and that which Allah hates is jealousy regarding something which is not doubtful. There is pride which Allah hates and pride which Allah loves. That which Allah loves is a man's pride when fighting and when giving *sadaqah* and that which Allah hates is pride shown by oppression. The narrator Musa said: "by boasting."

Here is the ultimate proof that Allah craves for praise and remembrance. He even promises to forgive all sins if you praise him one hundred times after every prayer (Sahih Muslim, 4.1243)

Sahih Muslim, Book 4, Number 1243

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: If anyone extols Allah after every prayer thirty-three times, and praises Allah thirty-three times, and declares His Greatness thirty-three times, ninety-nine times in all, and says to complete a hundred: "There is no god but Allah, having no partner with Him, to Him belongs sovereignty and to Him is praise due, and He is Potent over everything," his sins will be forgiven even If these are as abundant as the foam of the sea.

END OF CHAPTER 5

Chapter 6: Allah is Amorphous

The very first part of this prolix essay started with the premise that Islamic Allah was truly anthropomorphic or human-like. We noted many scriptural references to prove without much confusion that it was so. Muhammad was quite desperate to provide the illiterate and uninformed Bedouins with a vivid and living version of Allah, his final chosen God. Nevertheless, he felt troubled when the knowledgeable and erudite pagans, the Jews and the Christians challenged him to prove that His Allah was a living, human-like entity. This was because the pagans, as well as the Jews and the Christians did indeed believe that their Allah was unseen, non-physical, omnipresent and could not be perceived by ordinary human senses. Muhammad was desperate for help, and his Allah was never far off to send down His succour. This time around, Allah declared that He could not be seen; He is like a light, shapeless and is present everywhere. Allah even confirmed that since He is light, He had also sent Muhammad as a light. Ditto for the Qur'an. This amorphous nature of Allah, as described by Muhammad, had great similarities with the version of Allah the pagans and other religious followers in Arabia. It was a win-win situation—this duplicity role, played by Muhammad, and fully sanctioned by Allah. Allah taught Muhammad how to play smart—the double-game, so to speak: when necessary Allah became anthropomorphic, and when situation changed, Allah immediately became amorphous. This was a marvellous, clever, and cunning strategy adopted by Allah to find His way to be accepted by people at large—whether pagan, Jewish or Christian, or that was what Allah thought. Remember, in another part of this essay we read Allah is a swift, cunning and efficient plotter.

In this part of the essay, we shall read many such schemes of deft strategic plans by Allah to play smart with His creation.

Let us now review few of the smart moves Allah made to make Him acceptable to all.

Allah is light, similar to a lamp

The Qur'an, in a few early Meccan verses, describe Allah as a lamp, a shining light everywhere—like a brilliant star in the sky. When Muhammad claimed that his audience with Allah riding a *Buraq* during his travel to the Heavens, people were suspicious and asked him to describe Allah. Unable to do so, he insisted Allah was a light and that Allah had indeed spoken with him behind a veil.

Please consult the following verses in the Qur'an to understand how Allah compares Himself with, sometimes quite contradictorily, and sometimes with ambiguity as:

Allah has sent a light manifest (The Qur'an and Muhammad)...[4:174](#)

To say the least, most intelligent people will understand that the above verse simply means Allah, Muhammad and the Qur'an are guides for the believers. It is quite simple to understand that the allusion of light here is just a parable. It means guidance, and that is it.

But is this really true? Could it be that physically Allah truly is light, just like a huge flood-light, a mammoth lamp, similar to the sun? Let us read the following verse,

Allah is the light of the heavens and the earth; the light is like a brilliant star similar to a lamp lit from olive oil; Allah's light is like a lamp enclosed in glass and put in a niche; Allah guides to His light whom He wills ...[24:35](#)

Sourcing impeccable fount of Islam, the great *Tafsir* writer ibn Kathir clearly writes that Allah is indeed light, much like the light we see from the sun and other powerful light-emitting devices. He even says that the Light of the Throne comes from the Light of His Face. He writes (please note that I have omitted the Arabic text):

Ibn Jurayj said: "Mujahid and Ibn `Abbas said concerning the Ayah:

(Allah is the Light of the heavens and the earth.) He is controlling their affairs and their stars and sun and moon." As-Suddi said concerning the Ayah:

(Allah is the Light of the heavens and the earth.) by His Light the heavens and earth are illuminated. In the Two Sahihs, it is recorded that Ibn `Abbas, may Allah be pleased with him, said: "When the Messenger of Allah got up to pray at night, he would say:

(O Allah, to You be praise, You are the Sustainer of heaven and earth and whoever is in them. To You be praise, You are the Light of the heavens and the earth and whoever is in them). It was narrated that Ibn Mas`ud said, "There is no night or day with your Lord; the Light of the Throne comes from the Light of His Face."

If we are not still not convinced that Allah is really light, let us read the following verse:

On the resurrection day, the believers will have a light in front of them and on to their right sides; they will receive good news from Allah...[57:12](#)

This verse tells us that not only Allah is light but He will also provide on the resurrection day light to the Muslims. This will be much like torch lights for every Muslim—one in front and one on his right side. To elaborate on this further, ibn Kathir writes that the believers who spend in charity will come on the Day of Resurrection with their light preceding them in the area of the Gathering, according to the level of their good deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has a light as big as his index finger, it

is lit at times and extinguished at other times (ibn Kathir, Tafsir Qur'an, sura 57).

Here is another verse from the Qur'an which tells us without doubt that Allah truly is a light-much like a radio-active material such as Radium, Phosphorous, Uranium, Plutonium...and so on

The unbelievers might try to extinguish the light of Allah, but Allah will engulf the world with His light...[61:8](#)

That Allah has great effulgence is further confirmed from the following ahadith.

In a hadith in *Sahih Muslim* Muhammad confirms that he could not see Allah because He was light... (Sahih Muslim, 1.0341).

Sahih Muslim, Book 1, Number 341

It is narrated on the authority of Abu Dharr: I asked the Messenger of Allah (may peace be upon him): Did you see thy Lord? He said: He is a Light; how could I see Him?

Muhammad saw the light of Allah... (Sahih Muslim, 1.0342)

Sahih Muslim, Book 1, Number 342

Abdullah b. Shaqiq reported: I said to Abu Dharr: Had I seen the Messenger of Allah, I would have asked him. He (Abu Dharr) said: What is that thing that you wanted to inquire of him? He said: I wanted to ask him whether he had seen his Lord. Abu Dharr said: I, in fact, inquired of him, and he replied: I saw Light.

Could it be that Allah wears radio-active dress? The following hadith tells us that this might indeed be true. This hadith also provides the clue as to why Allah is a light. When we read it carefully we note that Allah is actually fire—an intense fire and because of His veil we see only the light of this blazing fire.

Allah's veil is His light... (Sahih Muslim, 1. 0343)

Sahih Muslim, Book 1, Number 343

Abu Musa reported: The Messenger of Allah (may peace be upon him) was standing amongst us and he told us five things. He said: Verily the Exalted and Mighty God does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day. and the deeds of the day before the deeds of the night. ***His veil is the light.*** In the hadith narrated by Abu Bakr (instead of the word "light") it is fire. If he withdraws it (the veil), the splendour of His countenance would consume His creation so far as His sight reaches. (The emphasis in bold italics is mine).

Any scientists who reads the above passage will surely surmise that Allah is actually energy-possibly heat and light energy combined together.

Allah is everywhere

This is a magnificent game Allah plays with His diligent followers. We noted in part-3 of this series that Allah steadfastly claimed that His permanent abode is above the seventh Heaven. His temporary residence is in Kaba, especially during the season of pilgrimage (Hajj). But clever Allah knew quite well that the Muslims might ask Muhammad embarrassing questions. So Allah declared that He is everywhere: top, bottom, left, right, in front, inside the earth, under the ocean, in heavens, in Hell, in Paradise— in all places. This was indeed a very deft answer, for it silenced everyone who could hurt Muhammad with discomfiting questions.

Let us read the following Qur'anic verses to determine the depth of cleverness of Allah, the smart game Allah plays with His slaves.

The east and the west belongs to Allah, wherever you turn your face you will see the face of Allah...2:115

002.115

YUSUFALI: To Allah belong (*sic*) the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing

Allah is everywhere; no need to turn your face east or west for Allah...2:177

002.177

YUSUFALI: It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing. Allah is everywhere...4:126

004.126

YUSUFALI: But to Allah belong all things in the heavens and on earth: And He it is that Encompasseth all things.

The law of physics says that it is impossible for an entity to be at any two places at any instant. But Allah does not obey the laws of science. He simply overrides the eternal law of impossibility of being present at any two locations at the same time. If we were to believe that Allah is the law-giver, then this disposition of Allah clearly violates His own laws.

Allah is not visible, if you want to see Allah you will not succeed, you will be a sinner

Despite such deftness of Allah, the pagan Meccans did not leave Muhammad in peace. They persistently asked him about his Allah and His whereabouts. Their diatribes against Muhammad's Allah went unabated. For a while, Muhammad remained aloof, reticent and taciturn. Greatly perturbed, Allah quickly commanded Muhammad to issue warning that whoever dared to ask such insolent questions about the residence, occupation and countenance of Allah is doomed. Such persons were condemned to the eternal fire of Hell and Allah vouched that He will never meet them.

Let us read these two verses from the Qur'an to gauge Allah's unbridled anger for those who dare to know His real address.

Asking to see Allah and angels are two great sins; those who commit such sins will never meet Allah...25:21

025.021

YUSUFALI: Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!

There will be no joy when the unbelievers see the angels...25:22

025.022

YUSUFALI: The Day they see the angels,- no joy will there be to the sinners that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!"

Muhammad claimed that Allah has created everything on heavens and earths (believe me, according to the Qur'an, there are seven earths—six of them are underground and the topmost is the one reserved for us). Everything on them (that is in heaven and earths) attest to the creation of Allah. Muhammad also claimed that all natural objects, including mountains, oceans, trees, plants, camels, ships, insects, angels...and so on sing the glory of Allah. Strangely though, Allah has only selected the Muslims to be His witnesses. This means Allah only trusts Muslims when it comes to verify Allah's properties, such as: His look, activities, address, temperament, habits and His likes and dislikes. Allah has authorised only Muslims to certify all the attributes of His. In essence Allah is saying that when you meet a Muslim you indirectly meet Allah.

Let us read the following hadith.

Muslims are the witnesses on earth of Allah... (ibn Majah, 2.1491)

Sunaan ibn Majah, Volume 2, Number 1491

Anas b. Malik (Allah be pleased with him) is reported to have said, "A bier passed by the Holy Prophet (peace and blessings of Allah be upon him). He was praised well whereupon he said, "(Paradise) is guaranteed (for him)." Then another bier passed by him and he was spoken in bad terms. Upon this, he said, "(The Hell Fire) has become compulsory (for him). He was asked, "Allah's Messenger, you said for this (man) it ensured for him and for this (man), it has become compulsory." He said (*sic*) It is the evidence of people." And, the believers are the witnesses of Allah on earth."

Allah is right in front of you, when you pray

Since Allah could be anywhere at any time, even at multiple places, it is certainly possible for Him to witness prayers offered by each and every Muslim on earth. In fact, Allah claims that He watches a Muslim whenever he prays.

Here are a few ahadith to demonstrate Allah's hide-and-seek game with His slaves.

When you pray, Allah is in front of you, so do not spit in front of Him... (Sahih Bukhari, 1.12.720)

Sahih Bukhari, Volume 1, Book 12, Number 720

Narrated Ibn 'Umar:

The Prophet saw expectoration in the direction of the Qibla of the mosque while he was leading the prayer, and scratched it off. After finishing the prayer, he said, "Whenever any of you is in prayer he should know that Allah is in front of him. So none should spit in front of him in the prayer."

While praying, you cannot spit in front of you because Allah is right in front of you... (Sahih Muslim, 4.1116)

Sahih Muslim, Book 004, Number 1116

Abdullah b. Umar reported: The Messenger of Allah (may peace be upon him) saw spittle on the wall towards Qibla, and scratched it away and then turning to the people said: When any one of you prays, he must not spit in front of him, for Allah is in front of him when he is engaged in prayer.

When in prayer you are in intimate conversation with Allah, so do not spit in front of you or at your right but spit at your left side and under your foot...(Sahih Muslim, 4.1123)

Sahih Muslim, Book 4, Number 1123

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: When any one of you is engaged in prayer, he is holding intimate conversation with his Lord, so none of you must spit in front of him, or towards his right side, but towards his left side under his foot.

Sunaan ibn Majah contains another, almost similar hadith.

When you pray, Allah is right in front of you; so do not spit in front... (Sunaan Ibn Majah 1.763)

Sunaan Ibn Majah, Volume 1, Number 763

‘Abdullah b. ‘Umar (Allah be pleased with him) is reported to have said, “Allah’s Messenger (peace and blessings of Allah be upon him) saw some expectorated matter on (the wall of the *qibla* of the mosque, while he was saying prayer leading the people. So, he rubbed it off (and thereafter he said as he concluded the prayer:(*Sic*) Verily when anyone of you is in the state of prayer, Allah is in front of his face. Thus, none of you should ever spit out sputum in front of his face during prayer.

The invisible Allah watches His slaves

Allah might be amorphous but He never fails to watch Islamic prayers. He is a meticulous observer. Previously, we noted how Allah stands right in front of a Muslim when he offers his prayer. But there is more to Allah’s constant watching. He is like the *Big Brother* character depicted by George Orwell in his famous satire, *Nineteen Eighty-Four*.’ Just like this ‘big brother’ who is rarely seen in public but is always present almost everywhere, Allah also watches every Muslim wherever he goes, even though Allah Himself had admitted that he is shapeless, so cannot be seen by human eyes. On one occasion Muhammad even claimed that he had an appointment with Allah, so he was late for a Morning Prayer congregation.

Let us read a few ahadith on Allah’s ubiquitous nature.

Almighty Allah really loves those Muslims who remain awake to offer the late night prayer. Here is a hadith, which tells us about Allah’s bias for the night-watcher, insomniacs.

Allah is nearest to the person who prays during the later part of night... (Tirmidhi, 364, 366)

Sunaan Tirmidhi, Number 364

Narrated Amr ibn Abasah

Allah's Messenger (peace be upon him) said: Allah is nearest to His servant in midst of the later part of the night and if you are able to be amongst those who remember Allah at that hour, do so.

Transmitted by Tirmidhi and he said: This is a hasan sahih gharib hadith.

Sunaan Tirmidhi, Number 366

Narrated AbuUmamah

Allah's Messenger (peace be upon him) was asked: Which supplication is listened to (most readily) by Allah? He replied

(one which is made in the) later part of the night, and at the end of the obligatory prayers.

Transmitted by Tirmidhi. (Tirmidhi hadith 364, 366 quoted from ALIM CD ROM)

Those who perform hajj and umra are people who have come to visit Allah...(Tirmidhi, 800)

Sunaan Tirmidhi, Number 800

Narrated Abu Hurayrah

The Prophet (peace be upon him) said, "Those who perform the hajj and those who perform the umrah are people who have come to visit Allah. If they supplicate Him He will respond to them, and if they ask Him for forgiveness He will forgive them."

Ibn Majah transmitted it. (Tirmidhi hadith 800 quoted from ALIM CD ROM)

We now know for certain that the major objective of Hajj is to see (feel) Allah when He takes His temporary residence at Kaba.

Muhammad had an appointment with Allah, during a conclave; Allah touched Muhammad's chest... (Tirmidhi, 245)

Sunaan Tirmidhi, Number 245

Narrated Mu'adh ibn Jabal

Allah's Messenger (peace be upon him) was detained one morning from observing the dawn prayer (in congregation) along with us till the sun had almost appeared on the horizon. He then came out hurriedly and Iqamah for prayer was observed and he conducted it (prayer) in brief form. When he had concluded the prayer by saying As-salamu alaykum wa Rahmatullah, he called out to us saying: Remain in your places as you were. Then turning to us he said: I am going to tell you what detained me from you (on account of which I could not join you in the prayer) in the morning. I got up in the night and performed ablution and observed the prayer as had been ordained for me. I dozed in my prayer till I was overcome by (sleep) and lo, I found myself in the presence of my Lord, the Blessed and the Glorious, in the best form. He said: Muhammad! I said: At Thy service, my Lord. He said: What these highest angels contend about? I said: I do not know. He repeated it thrice. He said: Then I saw Him put His Palms between my shoulder blades till I felt the coldness of His fingers between the two sides of my chest. Then everything was illuminated for me and I could recognize everything. He said: Muhammad! I said: At Thy service, my Lord. He said: What do these high angels contend about? I said: In regard to expiations. He said: What are these? I said: Going on foot to join congregational prayers, sitting in the mosques after the

prayers, performing ablution well despite difficulties. He again said: Then what do they contend? I said: In regard to the ranks. He said: What are these? I said: Providing of food, speaking gently, observing the prayer when the people are asleep. He again said to me: Beg (Your Lord) and say: O Allah, I beg of Thee (power) to do good deeds, and abandon abominable deeds, to love the poor, that Thou forgive me and show mercy to me and when Thou intendst (Sic) to put people to trial Thou causes me to die unblemished and I beg of Thee Thy love and the love of one who loves Thee and the love for the deed which brings me near to Thy love. Allah's Messenger (peace be upon him) said: It is a truth, so learn it and teach it.

Transmitted by Ahmad, Tirmidhi who said: This is a hasan sahih hadith and I asked Muhammad ibn Isma'il about this hadith and he said: It is a sahih hadith. (Tirmidhi hadith 245 quoted from ALIM CD ROM)

Eclipses are signs of Allah

Allah's fascination with the moon knows no bound. In part-3 we discovered the compelling reason why Allah is so much obsessed with the moon. It was because long before Muhammad was born, Allah actually, was the moon god of the pagans. There are irrefutable epigraphic evidences to support this fact. However, Muhammad wanted to change the history of the pagans of Mecca. He wanted his version of Allah. His Allah became not a moon god but the only God who must be obeyed by all. Even with such a pine for monotheism, Muhammad could not shake off his pagan origin. When an eclipse engulfed the sun, the pagans were afraid and enquired Muhammad about Allah and His power. Muhammad quietly answered that the eclipse was really the sign of Allah—confirming that the pagans were correct all along.

Let us read this hadith from *Sahih Bukhari*

The eclipses are the signs of Allah... (Sahih Bukhari, 2. 18. 152)

Volume 2, Book 18, Number 152

Narrated Ibn 'Umar:

The Prophet said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone but they are two signs amongst the signs of Allah. When you see them offer the prayer."

There are a number of ahadith in *Sahih Bukhari* on this event. Please read other ahadith here (Sahih Bukhari, [2.18.151](#), [153](#), [154](#), [157](#))

Allah is shapeless; Gabriel is not

Muhammad was smart and skilfully nifty to play the duality concept of Allah—the two exactly opposite natures of Allah: His anthropomorphic personality and His amorphous disposition. However, much smarter was Muhammad's great oratory to convince the rabble that Allah's Archangel Gabriel was indeed anthropomorphic, though, with the capability to metamorphose at will into a

physical form—into any form he desired. At one time Allah sent Gabriel with six hundred wings; at other times Gabriel came to meet Muhammad in his real form. In many ahadith we read that Gabriel, taking the form of human beings, especially in the form of Dhiya al-Kalbi, a handsome young man of Mecca had consulted Muhammad.

Let us read the following ahadith.

Muhammad saw Gabriel having six hundred wings...(Sahih Bukhari, 4.54.455)

Sahih Bukhari, Volume 4, Book 54, Number 455

Narrated Abu Ishaq-Ash-Shaibani:

I asked Zir bin Hubaish regarding the Statement of Allah: "And was at a distance of but two bow-lengths or (even) nearer; So did (Allah) convey The Inspiration to His slave (Gabriel) and then he (Gabriel) Conveyed (that to Muhammad). (53.9-10) On that, Zir said, "Ibn Mas'ud informed us that the Prophet had seen Gabriel having 600 wings."

Muhammad did not see his Lord (Allah), he only saw Gabriel in his genuine shape covering the whole horizon... (Sahih Bukhari, 4.54.457)

Sahih Bukhari, Volume 4, Book 54, Number 457

Narrated Aisha:

Whoever claimed that (the Prophet) Muhammad saw his Lord, is committing a great fault, for he only saw Gabriel in his genuine shape in which he was created covering the whole horizon.

Muhammad told Umm Salama that Gabriel met him in the form of Dhiya... (Sahih Bukhari, 4.56.827)

Sahih Bukhari, Volume 4, Book 56, Number 827

Narrated Abu Uthman:

I got the news that Gabriel came to the Prophet while Um Salama was present. Gabriel started talking (to the Prophet and then left. The Prophet said to Um Salama, "(Do you know) who it was?" (or a similar question). She said, "It was Dihya (a handsome person amongst the companions of the Prophet)." Later on Um Salama said, "By Allah! I thought he was none but Dihya, till I heard the Prophet talking about Gabriel in his sermon." (The Sub-narrator asked Abu 'Uthman, "From where have you heard this narration?" He replied, "From Usama bin Zaid.")

Only Muhammad could see Allah's angel Gabriel; none else could

The pagan Arabs believed in the angels of Allah. Their concept of angels of Allah was that they were apparitions, part human-shaped. When Muhammad

made the preposterous claim that he had seen Gabriel, the archangel of Allah, the pagans insisted on verifying Gabriel. Nevertheless, Muhammad was adamant that Allah allowed only him to see Gabriel in its various forms.

The Qur'an holds that Gabriel used to visit Muhammad every night during the month of Ramadan. Accepting that Muhammad's Prophetic life was twenty-three years, and assuming that each month of Ramadan consisted of thirty days, we can easily calculate how many times Gabriel had visited Muhammad during his life time. This will be 690 times, at least. Now let us add the additional occasions when Gabriel had to consult Muhammad for Allah's needs, I mean emergency situations,—we can safely use a round figure of 700 occasions when Gabriel had accosted Muhammad, either for a short appointment or for a prolong period. It is simply implausible that none (sans Muhammad) could, at least for once, see Gabriel, who, according to Allah, does possess a physical shape. Muhammad's such effrontery claim that only he had the ability to see a physical Gabriel did not go unchallenged. Many Arabs did put Muhammad in an extremely difficult position by asking him pertinent questions. Those discomforting questions had gravely embarrassed Muhammad. None the less, those questions were genuine and Muhammad had to come up with credible answers. Undaunted, he naturally turned to his fast friend, Allah.

Let us read these ahadith from *Sahih Bukhari* to learn how Muhammad answered such questions. Note that the first hadith also tells us how Allah used to communicate with Muhammad.

During Ramadan, Gabriel used to meet Muhammad every night to teach him the Qur'an... (Sahih Bukhari, 1.1.5)

Sahih Bukhari, Volume 1, Book 1, Number 4

Narrated Said bin Jubair:

Ibn 'Abbas in the explanation of the Statement of Allah. 'Move not your tongue concerning (the Quran) to make haste therewith.' (75.16) Said "Allah's Apostle used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration." Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you as Allah's Apostle used to move his." Said moved his lips saying: "I am moving my lips, as I saw Ibn 'Abbas moving his." Ibn 'Abbas added, "So Allah revealed 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for us to collect it and to give you (O Muhammad) the ability to recite it (the Qur'an) (75.16-17) which means that Allah will make him (the Prophet) remember the portion of the Qur'an which was revealed at that time by heart and recite it. The Statement of Allah: And 'When we have recited it to you (O Muhammad through Gabriel) then you follow its (Qur'an) recital' (75.18) means 'listen to it and be silent.' Then it is for Us (Allah) to make It clear to you' (75.19) means 'Then it is (for Allah) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allah's Apostle used to

listen to Gabriel whenever he came and after his departure he used to recite it as Gabriel had recited it."

Even Aisha, Muhammad's dearest wife and the only person on whose bed Muhammad used to converse with Allah via Gabriel could not see Gabriel.

Gabriel led prayer five times and he prayed with Muhammad... (Sahih Bukhari, 4.54.444)

Sahih Bukhari, Volume 4, Book 54, Number 444

Narrated Ibn Shihab:

Once Umar bin Abdul Aziz delayed the 'Asr prayer a little. 'Urwa said to him, "Gabriel descended and led the prayer in front of the Prophet." On that 'Umar said, "O 'Urwa! Be sure of what you say." "Urwa, (*sic*) "I heard Bashir bin Abi Masud narrating from Ibn Masud who heard Allah's Apostle saying, 'Gabriel descended and led me in prayer; and then prayed with him again, and then prayed with him again, and then prayed with him again, and then prayed with him again, counting with his fingers five prayers."

Muhammad saw Gabriel in a cloud (lengthy hadith)... (see Sahih Bukhari, [4.54.454](#))

Muhammad introduced Gabriel to Aisha but she could not see Gabriel... (Sahih Bukhari, 5.57.112)

Sahih Bukhari, Volume 5, Book 57, Number 112

Narrated Abu Salama:

'Aisha said, "Once Allah's Apostle said (to me), 'O Aish ('Aisha)! This is Gabriel greeting you.' I said, 'Peace and Allah's Mercy and Blessings be on him, you see what I don't see' " She was addressing Allah 's Apostle.

Muhammad used to see things (Gabriel) that Aisha could not...(Sahih Bukhari, 8.73.220)

Sahih Bukhari, Volume 8, Book 73, Number 220

Narrated 'Aisha:

(the (*sic*) wife the Prophet) Allah's Apostle said, "O Aisha! This is Gabriel sending his greetings to you." I said, "Peace, and Allah's Mercy be on him." 'Aisha added: The Prophet used to see things which we used not to see.

Muhammad told Aisha that Gabriel greeted her but she did not see Gabriel... (Sahih Bukhari, 8.74.270)

Sahih Bukhari, Volume 8, Book 74, Number 270

Narrated 'Aisha: that the Prophet said to her, "Gabriel sends Salam (greetings) to you." She replied, "Wa 'alaihi-s-Salam Wa Rahmatu-l-lah." (Peace and Allah's Mercy be on him).

When Muhammad met Gabriel in a bush Gabriel told Muhammad that whoever worships Allah, even if he is a thief or a sex offender will go to Paradise (lengthy hadith) (see Sahih Bukhari, [8.76.450](#), [451](#))

Allah could transform Himself into human limbs

Allah's cleverness knows no bound. When Muhammad was continuously bombarded with thorny questions about his Allah, Allah, as usual, came to his rescue. He told Muhammad that He could easily transform Himself into human ears, hands, feet, and grips. Obviously those privileges were restricted only for the diehard believers (i.e., true Muslims, like the jihadists). We should have no problem in guessing the reason/s for such a clever move to placate the implacable foes of Muhammad.

Allah becomes the ears, eyes, hands, feet and grips of a pious believer; Allah declares war against those who are hostile to a pious believer...(Sahih Bukhari, 8.76.509)

Sahih Bukhari, Volume 8, Book 76, Number 509

Narrated Abu Huraira:

Allah's Apostle said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'"

Muhammad never saw Allah, he only saw Allah in his heart

Here is what Muhammad resorted to advance his theology. He back flipped completely from his stand of an anthropomorphic Allah, to a confused, amorphous, to a total denial that he had ever seen Allah in any form. Confronted with barrage of unanswerable questions and feeling extremely exasperated, he admitted that he only saw Allah in his heart—twice, to be precise. He also claimed that he only saw once Gabriel in his genuine shape.

We need to read diligently the following ahadith to gauge the smartness of Allah and Muhammad.

Muhammad did not see his Lord (Allah), Muhammad only saw Gabriel in his genuine shape covering the whole horizon... (Sahih Bukhari, 4.54.457)

Sahih Bukhari, Volume 4, Book 54, Number 457

Narrated Aisha:

Whoever claimed that (the Prophet) Muhammad saw his Lord, is committing a great fault, for he only saw Gabriel in his genuine shape in which he was created covering the whole horizon.

Muhammad really saw the signs of Allah in a green screen covering the horizon... (Sahih Bukhari, 6.60.381)

Sahih Bukhari, Volume 6, Book 60, Number 381

Narrated Abdullah:

(regarding the revelation) Truly he (Muhammad) did see of the signs of his Lord; the Greatest!" (53.18) The Prophet saw a green screen covering the horizon.

If anyone says that Muhammad saw Allah then he is a liar... (Sahih Bukhari, 9.93.477)

Sahih Bukhari, Volume 9, Book 93, Number 477

Narrated Masruq:

'Aisha said, "If anyone tells you that Muhammad has seen his Lord, he is a liar, for Allah says: 'No vision can grasp Him.' (6.103) And if anyone tells you that Muhammad has seen the Unseen, he is a liar, for Allah says: "None has the knowledge of the Unseen but Allah."

Muhammad saw Allah twice with his heart...(Sahih Muslim, 1.0334, 0335)

Sahih Muslim, Book 1, Number 0334

It is narrated on the authority of Ibn 'Abbas that he (the Holy Prophet) saw (Allah) with, his heart.

Sahih Muslim, Book 1, Number 0335

It is narrated on the authority of Ibn Abbas that the words:" The heart belied not what he saw" (al-Qur'an, Iiii. 11) and" Certainly he saw Him in another descent" (al-Qur'an, Iiii. 13) imply that he saw him twice with his heart.

Allah wears a veil, only the Muslims will see Allah

We read previously that Muhammad claimed everyone will see Allah the way we see a moon. But when Muhammad started out to reserve the exclusivity of the Muslims, Allah changed His mind. He told Muhammad that the only people worthy of 'seeing' Him were the Muslims.

Here is a verse from the Qur'an in which we note how Allah plays a double-game—in one hand He declares that He cannot be seen, in any form. On the other hand, to please the Muslims, He asserts that only the Muslims will see His real face.

Allah will veil Himself (i.e., He will not show His face) from the unbelievers on the resurrection day); only the believers will see the face of Allah...83:15

083.015

YUSUFALI: Verily, from (the Light of) their Lord, that Day, will they be veiled.

To confuse further, *Sahih Muslim* tells us that Allah's veil is His light. Let us read this hadith.

Allah's veil is His light... (Sahih Muslim, 1. 0344)

Sahih Muslim, Book 1, Number 343

Abu Musa reported: The Messenger of Allah (may peace be upon him) was standing amongst us and he told us five things. He said: Verily the Exalted and Mighty God does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day and the deeds of the day before the deeds of the night. His veil is the light. In the hadith narrated by Abu Bakr (instead of the word "light") it is fire. If he withdraws it (the veil), the splendour of His countenance would consume His creation so far as His sight reaches.

Allah will lift His veil to the inhabitants of Paradise... (Sahih Muslim, 1.0347)

Sahih Muslim, Book 1, Number 347

Suhaib reported the Apostle (may peace be upon him) saying: When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and saved us from Fire? He (the narrator) said: He (God) would lift the veil, and of things given to them nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious.

Allah is a Spirit (Holy Ghost)

That's right. We might be surprised to learn that the Qur'an and hadith confirm one of the foundations of Christianity—that God (or Allah) is the Holy Ghost.

Here is what *Sahih Bukhari* writes about the *Holy Ghost*.

When some Jews asked Muhammad about spirit, he replied that the knowledge of spirit is with Allah (17:85)...(Sahih Bukhari, 1.3.127)

Sahih Bukhari, Volume 1, Book 3, Number 127

Narrated 'Abdullah:

While I was going with the Prophet through the ruins of

Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet) about the spirit. Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Abu-l-Qasim ! What is the spirit?" The Prophet remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet then said, "And they ask you (O Muhammad) concerning the spirit --Say: The spirit -- its knowledge is with my Lord. And of knowledge you (mankind) have been given only a little)." (17.85)

In case we are confused and misunderstood what Allah meant, here is what the Islamic scholars, Drs Hilali and Muhsin Khan write on 4:171 where Allah's spirit is mentioned.

First, let us read verse 4:171

004.171

YUSUFALI: O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His messengers. Say not "Trinity": desist: it will be better for you: for Allah is one Allah: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

The commentary by these two scholars of Islam is quite lengthy. I shall quote only the relevant part:

(V.4.171) *Ruh-ullah*: According to the early religious scholars from among the Companions of the Prophet and their students and the *Mujtahidin*, there is a rule to distinguish between the two nouns in the genitive construction.

a) When one of the two nouns is Allah, and the other is a person or a thing, *e.g.*, Allah's House (*Bait-ullah*); Allah's Messenger (*Rasul-ullah*); and Allah's slave (*'Abdullah*); Allah's spirit (*Ruh-ullah*), the rule for the above words is that the second noun, *e.g.*, house. Messenger, slave or spirit is created by Allah and is honorable in His Sight, and similarly, Allah's spirit may be as the spirit of Allah, in fact it is a soul created by Allah, *i.e.*, 'Isa (Jesus). And it was His Word: "Be!" and he was [*i.e.* 'Isa (*Jesus*) was created like Adam]...(Hilali and Khan, 1996, p. 47, foot note 1)

END OF CHAPTER 6

Chapter 7: Allah's Countenance

We already read about some of the outstanding features of Allah: such as His likes and dislikes His temperament, his residential whereabouts...and so on. In this part of the essay (part 7) we shall analyse a few extra features of Allah, particularly His visage and His resemblances.

The most important aspect of Allah is that He has many identities. In reality, Allah is recognized by the 'Islamic names' of Him. One feature of Allah is that He looks like a human being (see part 1, which contradicts the amorphous nature of Allah, described in detail in part 6), in fact like Adam—an Arabic Adam, to be more precise. Since, so far, no one has ever seen a real Allah, so, to visualise Allah we must develop a mental picture of Him through His various names. We also learned that Allah, really wears a *hijab* or veil to hide His face from the human.

In this part, we describe the other important features of Allah's, such as: His sleepless face, His appearance of a deity, a scorching fire that Allah is and His true a polyglot nature.

Let us start at the beginning.

Allah likes the finest names

The Qur'an tells us that the finest names belong to Allah; we must call Him by those names (7:180)

007.180

YUSUFALI: The most beautiful names belong to Allah: so call on him by them; but shun such men as use profanity in his names: for what they do, they will soon be requited.

However, the Qur'an does not tell us that Allah also has a few terrible names (Sunaan Ibn Majah, 5.3861). Such as: The Relenting (*al-Tawwab*), The Strong (*al-Qawiyy*), The Forceful (*al-Shadid*), The Distresser (*al-Dar*), The Destroyer (*al-Mumitu*), The Withholder (*al-Mani'u*), The Odd (*al-Witr*).

We just have to imagine how Allah would look when He does really behave according to those terrible names.

Here are few ahadith which promise paradise just for memorising the ninety-nine names of Allah.

Just learn the ninety-nine names of Allah to go to Paradise...(Sahih Bukhari, 3.50.894)

Sahih Bukhari, Volume 3, Book 50, Number 894

Narrated Abu Huraira:

Allah's Apostle said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise."

Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise...(Sahih Bukhari, 8.75.419)

Sahih Bukhari, Volume 8, Book 75, Number 419

Narrated Abu Huraira:

Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is Witr (one) and loves 'the Witr' (i.e., odd numbers).

Allah looks like Adam

In part 1 of this essay we read that Allah does really look like Adam. Here is more information on this countenance of Allah.

Allah breathed His spirit (image of Allah?) in His newly created man (Adam) and commanded the angels to prostrate before the newly created man...[38:72](#)

Sahih Muslim says that Allah created Adam in His resemblance...(Sahih Muslim, 40.6809)

Sahih Muslim, Book 40, Number 6809

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah, the Exalted and Glorious, created Adam in His own image with His length of sixty cubits, and as He created him He told him to greet that group, and that was a party of angels sitting there, and listen to the response that they give him, for it would form his greeting and that of his offspring. He then went away and said: Peace be upon you (*Sic*)! They (the angels) said: "May there be peace upon you and the Mercy of Allah, and they made an addition of Mercy of Allah". So he who would get into Paradise would get in the form of Adam, his length being sixty cubits, then the people who followed him continued to diminish in size up to this day.

Allah looks like a King

In part 2 of this essay we read that Allah declared that He is (was) a king, mightier than many Arab kings who had ruled Arabia before Muhammad was born. Since Allah is a King His countenance must be like a King.

In verse 114:1–3 Allah truly says that He is the King of mankind:

114.001

YUSUFALI: Say: I seek refuge with the Lord and Cherisher of Mankind,

114.002

YUSUFALI: The King (or Ruler) of Mankind,

114.003

YUSUFALI: The god (or judge) of Mankind,-

Let us read the following hadith from *Sahih Bukhari* in which Allah declares His Kingship on earth (Sahih Bukhari, 9.93.479)

Sahih Bukhari, Volume 9, Book 93, Number 479

Narrated Abu Huraira:

The Prophet said, "On the Day of Resurrection Allah will hold the whole earth and fold the heaven with His right hand and say, 'I am the King: where are the kings of the earth?'"

Even when Allah is the King of this earth He is scared of a human king like the *Shahan Shah* of Iran. Allah finds Shahan Shah of Iran His implacable enemy. That is why Allah hates the name Shahan Shah...(Sahih Bukhari, 8.73.225).

Let us read the hadith and try to visualise how Allah looks like as a King.

Sahih Bukhari, Volume 8, Book 73, Number 225

Narrated Abu Huraira:

The Prophet said, "The most awful (meanest) name in Allah's sight." Sufyan said more than once, "The most awful (meanest) name in Allah's sight is (that of) a man calling himself king of kings." Sufyan said, "Somebody else (i.e. other than Abu Az-Zinad, a sub-narrator) says: What is meant by 'The king of kings' is 'Shahan Shah.'"

Jesus is the word and spirit of Allah; Allah looks like Jesus

We already read that Allah admitted that Adam looked like Him (or the other way round, if you do not mind). Now, in verse 15:29, Allah says that He had breathed His spirit into Adam. In verse 4:171 Allah also claims that Jesus Christ was also a spirit from Him (i.e., born out of Allah's spirit). The natural derivation from all these incredible feats of Allah will be that Allah must look like Jesus Christ (or Jesus must have looked like Allah).

Let us read these two verses.

015.029

YUSUFALI: "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."

004.171

YUSUFALI: O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His messengers. Say not "Trinity" : desist: it will be better for you: for Allah is one Allah: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

A hadith in *Sahih Muslim* tells us that Muhammad had confirmed Jesus Christ was born through the spirit of Allah... (Sahih Muslim 1.43).

Sahih Muslim, Book 1, Number 43

It is narrated on the authority of Ubadah b. Samit that the messenger of Allah (may peace be upon him) observed: He who said: "There is no god but Allah, He is One and there is no associate with Him, that Muhammad is his servant and His messenger, that Christ is servant and the son of His slave-girl and he (Christ) His word which He communicated to Mary and is His Spirit, that Paradise is a fact and Hell is a fact," Allah would make him (he who affirms these truths enter Paradise through any one of its eight doors which he would like.

In a footnote, 'Abdul Hamid Siddiqi, the translator of Sahih Muslim writes:

The word "spirit" used for Jesus does not carry him a step beyond the limits of humanity, for Adam also it has been said, "I breathed my spirit into him (Qur'an xv. 29). In fact, according to the Holy Qur'an, the spirit of God is breathed into everyman: Then he made him complete and breathed into him of His spirit and gave you hearing and sight and hearts (xxxii. 9). The epithet, *ruhum-minhu*, "a spirit from Him," does not imply that the soul of Allah was incarnated in Jesus; it only signifies the eminence of Christ as it has been explained by the famous commentators of the Holy Qur'an, Ibn 'Abbas, Ibn Jarir, Ibn Kathir (Siddiqi, 2004, p 26, footnote 68).

If we were to believe 'Abdul Hamid Siddiqi then the Qur'an must be wrong. For, the Qur'an clearly says that Allah sent Gabriel to implant His spirit (read part 2 of this series) into the womb of Mary. Elsewhere, Allah says that His spirit is actually His soul. Therefore, Jesus was surely from the soul of Allah, a special provision which Allah has exclusively reserved for Prophets like Adam, Moses, Jesus, Muhammad,...and so on.

We can, therefore conclude that Allah, most probably, looks like Jesus Christ. Extend this further—and what conclusion could we make about Allah's countenance during Muhammad's time? The answer should be obvious to anyone.

Allah wears a hijab, He speaks from behind a veil

In previous part (part 6) of this essay we noted Allah's fixation with veil (*hijab*). Not only that He has forced all Muslim women to undergo this torment of being veiled, from head to toe with uncomfortable, ugly and potentially dangerous Bedouin garb, Allah Himself wears veil, even though we very well know that Allah is not a female.

We read in the Qur'an that Allah spoke directly with Moses but did not show His face (Allah hid His face with *hijab*); when Moses looked at the mountain

where Allah was hiding, the mountain crumbled and Moses fainted; Moses was the first to believe in Islam ([7:143](#)).

Another verse confirms that Allah, does indeed wear *hijab* and He speaks from behind His *hijab*. Sometimes Allah prefers to send messengers (like Muhammad) to convey His messages. Allah never speaks directly; that is, face to face, without any *hijab* ([42:51](#)).

Is it possible then that Allah might look like any of those *hijabi* women we observe in the streets of some countries in the Middle East, especially in Saudi Arabia?

It is also interesting to note that almighty, all-knowing Allah cannot communicate with His faithful followers—He had to send messengers (like Muhammad) to deliver His messages.

Arabs are the chosen people of Allah; Allah resembles an Arab

It is quite simple to understand this countenance of Allah. Allah dearly loves the Arabs and He chose them over all other races, making them the best pedigree in the human race. The Arabs must be the special creation of Allah. Does Allah look like an Arab, especially an Arab from Saudi Arabia and from the Quraysh stock? Let us read from ibn Sa'd, the famous biographer of Muhammad.

(Note: this narration about the superiority of the Arabs is quite lengthy. I shall quote a small portion.):

...Abu Damarah al-Madani Anas Ibn 'Iyad al-Laythi informed us; he said: Ja'far Ibn Muhammad Ibn 'Ali informed us on the authority of his father, Muhammad Ibn 'Ali ibn Husayn Ibn 'Ali Ibn Abi Talib, who said: Verily the Prophet said: God divided the earth in two halves and placed (me) in the better of the two, then He divided the half in three parts, and I was in the best of them, then He chose the Arabs from among the people, then He chose the Quraysh from among the Arabs, then He chose the children of 'Abd al-Muttalib from among the Banu Hashim, then he chose me from among the children of 'Abd al-Muttalib (Ibn Sa'd, vol I, p 2).

Allah looks like a deity

Here is a Qur'anic verse which says that Allah is the only deity to be worshipped. This means that Allah's countenance must be alike to a deity—just like any supreme idol. The only difference is that Allah is the only idol to be worshipped. We have already seen this idol in nothing but in the stone/s of Ka'ba.

043.045

YUSUFALI: And question thou our messengers whom We sent before thee; did We appoint any deities other than (Allah) Most Gracious, to be worshipped?

Here is a hadith to elaborate more on this.

Allah was a deity... (Sunaan Abu Dawud, 1.1.0169)

This hadith is not available online. So I shall quote from the print version of *Sunaan Abu Dawud Volume 1, Number 169*.

‘Uqbah b. ‘Amir said: We served ourselves in the company of Messenger of Allah (may be peace on him). We tended our camels by turn. One day I had my turn to tend the camels, and I drove them in the afternoon. I found the Messenger of Allah (may peace be upon him) addressing the people. I heard him say: Anyone amongst you who performs ablution, and does it well, then he stands and offers two *rak'ahs* of prayer, concentrating on it with his heart and body, Paradise will be his lot by all means. I said: Ha-ha! How fine it is! A man in front of me said: The action (mentioned by the Prophet) earlier, O ‘Uqbah, is finer than this one. I looked at him and found him to be ‘Umar b. al-Khattab. I asked him: What is that, O Abu Hafs? He replied: he (the Prophet) had said before you came: If any one of you performs ablution, and does it well, and when he finishes the ablution, he utters the words: I bear witness that there is no deity except Allah; He has no associate, and I bear witness that Muhammad is the servant and His Messenger, all the eight doors of Paradise will be opened for him; he may enter (through) any of them.

Muawiyah said: rabi'ah b. Yazid narrated this tradition to me from Abu Idris on the authority of ‘Uqbah b. ‘Amir.

Allah speaks Hebrew

Allah is a polyglot; there should not be any doubt on this. The Qur'an attests this truth. Allah sent the Qur'an in Arabic because Muhammad was an Arab. Ibn Sa'd writes that Abraham's son Ismai'l was the first person to speak Arabic. So Allah started speaking Arabic since this time. Before this, the language of the Arabs was Hebrew; so naturally, Allah spoke Hebrew during that period. If we extend this logic then we might say: during Jesus' time Allah must have spoken Syriac-Aramaic, because that was the tongue of Jesus' people. Then when Allah sent Muhammad as His Messenger Allah again started to speak Arabic. Is it funny that Allah frequently changes His native tongue?

Let us read the interesting passage from the *Sirah* (biography of Muhammad).

Isma'il Ibn ‘Abd Allah Ibn Abu Uways al-Madani informed us: My father narrated to me on the authority of Abu al-Jarud al-Rabi Ibn Quray', he on the authority of ‘Uqbah Ibn Bashir that he asked Muhammad Ibn ‘Ali: Who was the first person to talk in Arabic? He said: Isma'il Ibn Ibrahim, may Allah bless them: when he was thirteen years old. He (Uqbah) said: O Abu Ja'far what was the language of the people before that? He said: Hebrew. He (‘Uqbah) said: In what language did Allah reveal his message to His apostles in those days? He said: In Hebrew (ibn Sa'd, vol I, p . 43).

Dajjal is one-eyed, Allah is not (Allah has two eyes)

Allah is very meticulous about his appearance. When Muhammad learned that Dajjal (anti-Christ) has one eye, he was perturbed as to the number of eyes of Allah. But, as we saw before, that Allah, in all its physical appearances looks just like a human being, Muhammad assured his followers that unlike the Dajjal, Allah has two eyes.

Let us read these ahadith to picture a true countenance of Allah.

Dajjal is one eyed, Allah is not...(Sahih Bukhari, 4.55.554)

Sahih Bukhari, Volume 4, Book 55, Number 554

Narrated Abu Huraira:

Allah's Apostle said, "Shall I not tell you about the Dajjal a story of which no prophet told his nation? The Dajjal is one-eyed and will bring with him what will resemble Hell and Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him) as Noah warned his nation against him."

The Dajjal is one-eyed but Allah is not one-eyed. Between Dajjal's eyes will be written "Kafir"... (Sunaan Abu Dawud, 3.37.4302)

Sunaan Abu Dawud, Volume 3, Number 4302

Anas b. Malik reported the Prophet (may peace be upon him) as saying: No prophet was sent who had not warned his people about one-eyed liar. Beware! He will be one-eyed, but your Lord the Exalted, is not one-eyed. Between his eyes will be written "Infidel" (*Kafir*).

Allah's eyes are not like two floating grapes; Dajjal's eyes are

Please read the following ahadith to imagine how Allah might look.

The Raja (anti-Christ) is short, hen-toed, woolly-haired, one eyed, an eye-sightless and neither protruding nor deep-seated. Allah is not one eyed... (Sunaan Abu Dawud, 37.4306)

Sunaan Abu Dawud, Book 37, Number 4306

Narrated Ubadah ibn as-Samit:

The Prophet (peace_be_upon_him) said: I have told you so much about the Dajjal (Antichrist) that I am afraid you may not understand. The Antichrist is short, hen-toed, woolly-haired, one-eyed, an eye-sightless, and neither protruding nor deep-seated. If you are confused about him, know that your Lord is not one-eyed.

Ad-Dajjal is blind in the right eye. But Allah is not one-eyed, he is not hidden from you... (Sahih Bukhari, 9. 93.504)

Sahih Bukhari, Volume 9, Book 93, Number 504

Narrated 'Abdullah:

Ad-Dajjal was mentioned in the presence of the Prophet. The

Prophet said, "Allah is not hidden from you; He is not one-eyed," and pointed with his hand towards his eye, adding, "While Al-Masih Ad-Dajjal is blind in the right eye and his eye looks like a protruding grape."

Allah is not one-eyed and Dajjal is blind of the right eye and his eye is like a floating grape... (Sahih Muslim, 41.7005)

Sahih Muslim, Book 041, Number 7005

Ibn Umar reported that Allah's Messenger (may peace be upon him). made a mention of Dajjal in the presence of the people and said: Allah is not one-eyed and behold that Dajjal is blind of the right eye and his eye would be like a floating grape.

Allah is not hidden from us; He is fire; worship Him if you do not want to be touched by fire

We read before that Allah is a fire. In the hadith, quoted below Allah approves fire worshipping, since He is fire.

If you do not want to be touched by fire then: worship Allah, never associate anything with Allah, establish prayer, pay zakat and do good to your kin... (Sahih Muslim, 1.13, [14](#), [15](#), [16](#))

Sahih Muslim, Book 1, Number 13

It is narrated on the authority of Abu Ayyub that a man came to the Prophet (may peace be upon him) and said: Direct me to a deed which draws me near to Paradise and takes me away from the Fire (of Hell). Upon this he (the Holy Prophet) said: You worship Allah and never associate anything with Him, establish prayer, and pay Zakat, and do good to your kin. When he turned his back, the Messenger of Allah (may peace be upon him) remarked: If he adheres to what he has been ordered to do, he would enter Paradise.

Allah has a sleepless-face, he does not sleep; He likes insomniacs

The Qur'an recommends Muslims to sleep as little as possible, and to devote the major part of the night in prayer and supplicating to Allah. Allah is not at all concerned that His slaves might be afflicted with insomnia which will lead to ill health. The early morning cacophony of prayer-call even exhorts that prayer is better than a sound sleep. Here are two verses from the Qur'an which encourages Muslims to forgo sound sleep at night.

The true believers sleep very little at night...51:17

051.017

YUSUFALI: They were in the habit of sleeping but little by night,

Allah loves those who seek forgiveness during the last hour of night...51:18

051.018

YUSUFALI: And in the hour of early dawn, they (were found) praying for Forgiveness;

Why Allah does not encourage His slaves to have a sound sleep at night? The answer is quite simple: Allah does not sleep at night, so He does not want the Muslims to sleep at night—or sleep as little as possible.

Here is a hadith from *Sahih Muslim* which tells us that one of the five attributes of Allah is that He does not sleep either at night or during the day. Naturally, this means that Allah has a sleepless face.

Another hadith in *Sunaan ibn Majah* reveals that Allah does not sleep.

Let us read these two interesting ahadith.

One of the five attributes of Allah is that He does not sleep...(Sahih Muslim, 1.0343)

Sahih Muslim, Book 1, Number 343

Abu Musa reported: The Messenger of Allah (may peace be upon him) was standing amongst us and he told us five things. He said: Verily the Exalted and Mighty God does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day and the deeds of the day before the deeds of the night. His veil is the light. In the hadith narrated by Abu Bakr (instead of the word "light") it is fire. If he withdraws it (the veil), the splendour of His countenance would consume His creation so far as His sight reaches.

Allah does not sleep... (Sunan Ibn Majah, 1.195).

Sunaan ibn Majah, Volume 1, Number 195

Abu Musa (Allah be pleased with him) is reported to have said, "Allah's Messenger (peace and blessings of Allah be upon him) got up amongst us (to address us) regarding four things. He said, "Verily, Allah sleeps not; nor does it behove Him to sleep. He lowers the scales and raises them. The deed (done during) the night is presented to him before the deed of the day and (so is presented) a deed of the day before the deed of night. His veil is the Light. If He would remove it, the august splendour of Allah's Countenance would burn everything of His creation to which His Glance reaches.

Modern-day Islamic scholars, such as Drs Hilali and Muhsin Khan quoting *Fath al-Bari* states that Allah neither sleeps nor eats (Hilali and Khan, 1996, p. 142).

Imam Ghazali, the most respected and trusted Islamic scholar wrote *Ihya Ulum Ed-Din* to propagate the glory of Allah and the methods by which a devoted Muslim could be close to Allah. Many Muslims even consider this book as second only to the Qur'an. Imam Ghazali postulated that a true believer must get used to sleepless nights. He said that the surest approach to reach the nearness of Allah is not to sleep at night or to sleep very little. Here are a few excerpts from this celebrity of Islam. (Ghazali, Tr. Fazl-ul-Karim, 1993, vols. ii, iii and iv).

The weapons to fight passion are: 1. to eat little 2. to sleep little 3. to speak when necessary 4. to keep patience at the trouble of people. (Ghazali, vol. iii, p 59)

The fort of religion has four walls viz: 1. solitude 2. silence 3. hunger 4. sleeplessness. These four walls prevent the devil from entering the fort. (Ghazali, vol. iii, p 67).

Sleeplessness makes the heart bright, pure and radiant. (*ibid*)

Allah loves three types of men: 1. one who sleeps little 2. one who eats little 3. one who takes little rest. (Ghazali, vol. iii, p 71)

If anyone seeks Paradise, he should not sleep at night; he who fears God takes rest at dawn. (Ghazali, vol. iv, p 353)

Ali said, "The signs of religious men are the following: their color turn yellow as an effect of passing sleepless nights, their eyes turn yellow as an effect of shedding tears, their lips become dry as an effect of fasting and the signs of God-fearing people appear on them." (Ghazali, vol. iv, 354)

Imam Ghazali even describes how a believer should lie down to sleep to reach Allah.

Here are Ghazali's specifications of sleeping positions for the pious Muslims. (Ghazali, vol. ii, p 20).

- To lie with belly up is to sleep like the prophets.
- To sleep on the right side is the sleep of the worshippers.
- To sleep on the left side is the sleep of the rulers.
- To sleep with face down is the sleep of the devil.

Imam Ghazali is completely correct on the virtues of sleepless nights for the Muslims. His idea is in full conformity with the Qur'an as explicated above.

Allah's countenance will be visible as clearly as the sun or the moon

Here are a few ahadith where Muhammad guarantees that people will see Allah's countenance just like they see the moon on a cloudless sky.

People will see Allah in His own form on the resurrection day just the way they see the sun and the moon on a clear day; the Christians and the Jews will be sent to hell (long hadith)...(Sahih Muslim, [1.0349](#), [0352](#))

You will see Allah like you see the full moon... (Sahih Muslim, [4.1322](#), [1323](#))

Allah will show His face only after your death

Challenged by the pagans, Muhammad was quick to realise his folly in attempting to describe his version of Allah which he could never let them see or observe. So, his ruse was very simple. Exasperated, dispirited, Allah ruefully told the pagan Meccans that people will see Allah after their death. Mind you, Muhammad had already confirmed that Allah will not meet the non-Muslims, He will show His face only to those who convert to Islam or born into it.

Here is a hadith which says none will be able to see Allah until one dies (very long hadith)... (Sahih Muslim, [41.7000](#))

And here is a Qur'anic verse which tells Allah will veil Himself from the unbelievers and only the believers will see His countenance...83:15

Allah will veil Himself (i.e., He will not show His face) from the unbelievers on the resurrection day); only the believers will see the face of Allah...83:14–15

083.014

YUSUFALI: By no means! but on their hearts is the stain of the (ill) which they do!

083.015

YUSUFALI: Verily, from (the Light of) their Lord, that Day, will they be veiled.

END OF CHAPTER 7

Chapter 8: Allah is Dictatorial, Racist, and Misogynist

By now, the enduring readers of this prolix series must have had a good grasp of Allah. The most dominant aspect of this is that Allah is a pure dictator—a tyrannical ruler who often favours a particular race (Arabs of the Quraysh stock, to be very precise) to subjugate the entire world to their language, culture, tradition, food, clothing, religion...and so on. In this part, we shall examine in detail this dictatorial and racist nature of Allah. One aspect, which is generally common in all dictators, is that they hate women's freedom and their right for sexual equality. Allah is no exception to this misogynist nature. Therefore, study of dictatorial, racist, and misogynist nature of Allah is important if we were to understand the mindset of today's Islamist terrorism and Islamic mayhem around the globe. Once we read this part of the essay we will comprehend why the Islamists are doing what they are doing—this is just to please Allah. It is quite similar to the Nazis who were bent on pleasing their dictator, Hitler.

So, let us start with the first dictatorial nature of Allah.

Allah is a white Arab supremacist

In the previous episode (part 7) of this essay, we had a short glimpse of the racist nature of Allah. Here are more compelling evidences to label Allah as an absolute racist, chauvinist bigot. He is in complete favour of the white-skinned Arabs, especially the Quraysh.

Let us read what ibn Sa'd, one of the earliest biographers of Muhammad has to say on this.

Allah favours Arab racism—prophet is to be of Quraysh stock and of white complexion.

In plain language, ibn Sad says that only a white Quraysh Arab has the absolute right to be a prophet. Here is the excerpt from ibn Sa'd:

He (Ibn Sa'd said: Hisham Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us; he said: al-Walid Ibn 'Abd Allah Ibn Jumay' al-Zuhri related to me on the authority of a son of 'Abd al-Rahman Ibn Mawhab Ibn Ribah al-Ashari; an ally of Banu Zuhrah, on the authority of his father; he said: Mukhramah Ibn Nawfal al-Zuhri related to me; he said: I heard my mother Ruqayqah Bint Abi Sayfi ibn Hashim Ibn 'Abd Manaf, who was his ('Abd al-Muttalib's) contemporary, relating: The Quraysh faced several years of drought; then wealth exhausted and they were on the verge of extinction. She continued: In a dream I heard a person saying: **O people of the Quraysh! The Prophet who is to be raised will be from among you; it is now the time of his emergence, and with him you will get plenty and abundance; so make a search of the man who is**

of noble birth, of high stature, white (in complexion), with eyebrows joined, eye-lashes long, hair curly, cheeks smooth, and the cartilage of his nose thin. Then ask him (the person answering this description) to come out with his children and one member from every family should accompany him. All of them should be cleansed, then apply perfumes, kiss the *rukna* of the sanctuary and mount the peak of Abu Qubays; this man should come forward and pray for rains; others should only say Amen! Then rain will come to you. In the morning she related her dream to the people who made a search and found 'Abd al-Muttalib answering those qualities. They assembled round him and from every family a person came out and did as the woman ordered them to do. They mounted Abu Qubays, and the Prophet, then only a boy, was with them. 'Abd al-Muttalib came forward and said: O my Lord! They are Thy slaves and children of Thy slaves, and Thy maids and daughters of Thy maids; Thou seest what has befallen us; several years have elapsed since it has rained; our animals which have hoofs or talons have perished and we are also on the verge of death. (O Lord!) keep away this famine from us and bring plenty and prosperity to us! They had not yet returned to their places when the valleys were over-flown (with water). They had received rains due to blessings on the Prophet of Allah. (ibn Sa'd, vol.i p 95-96. The bold emphasis is mine).

If we are perturbed with such naked racism of Allah, then, here is a shocking hadith from *Sahih Muslim* which declares Allah's special love for the white Quraysh Arabs.

Sahih Muslim, Book 020, Number 4483

It has been narrated on the authority of Amir b. Sa'd b. Abu Waqqas who said: I wrote (a letter) to Jabir b. Samura and sent it to him through my servant Nafi', asking him to inform me of something he had heard from the Messenger of Allah (may peace be upon him). He wrote to me (in reply): I heard the Messenger of Allah (may peace be upon him) say on Friday evening, the day on which al-Aslami was stoned to death (for committing adultery): The Islamic religion will continue until the Hour has been established, or you have been ruled over by twelve Caliphs, all of them being from the Quraish. also heard him say: A small force of the Muslims will capture the white palace, the police of the Persian Emperor or his descendants. I also heard him say: Before the Day of Judgment there will appear (a number of) impostors. You are to guard against them. I also heard him say: When God grants wealth to any one of you, he should first spend it on himself and his family (and then give it in charity to the poor). I heard him (also) say: I will be your forerunner at the Cistern (expecting your arrival).

Disturbed by the above hadith, the translator, ‘Abdul Hamid Siddiqi writes:

The question whether Caliphate is the privilege of the Quraish is one of those debatable issues over which there has been a good deal of difference of opinion amongst the scholars. One view which is held by a section of the scholars is that a Caliph should necessarily be a Quraish. The overwhelming majority of scholars, however, does not subscribe to this view and asserts that a Quraish is to be preferred as a Caliph provided he eminently possesses all other requisite qualifications, which are rightly expected of a Caliph of Islam. The Quarish have no right to be Caliphs merely because of their being connected with the tribe of Quraish. The Holy Prophet (may peace be upon him) has himself states this fact... (Lengthy quote) (Siddiqi, 2004, p. 3.1217-1218, footnote 2287).

Please note that the last sentence of the translator contradicts the above hadis and the statement of ibn Sa’d provided.

The ultimate goal of the Islamists is the creation of a Pan Islamic world, which must be ruled by a caliph (the Islamists call it the *Khilafat* movement) who will be responsible to enforce Islamic laws (*Sharia*) globally. So, what are the requirements to be a caliph?—you might ask. According to Islamic law, (ref: Reliance of the Traveller, published by Amana Publications, Bettsville, Maryland, 1999, pp.640-642, law number o25.3) the mandatory qualifications of an Islamic caliph are: **1. must be a Muslim 2. must be a male 3. must be from the Quraysh tribe of the Arabs 4. must be a freeman (i.e., not a slave) 5. must be of sound mind.** This provision of Islamic law means that the world—the Pan Islamic world must be ruled by an Arab (from the Quraysh stock, probably from Saudi Arabia or Jordan) and no one else. This also means that George Bush, Tony Blair, Jacque Chirac, Vladimir Putin, the Chinese Prime Minister, the Japanese Prime Minister...the most powerful infidel leaders in the world and the not-so-powerful infidel leaders must convert to Islam, declare complete allegiance to the new Arab/Quraysh caliph and become this Arab caliph’s governors. If they do not comply with such Islamic demand then they must be removed by terror, intimidation, and force.

By now, the readers must have clearly comprehended the reason of the Islamist terrorists of what they are doing around the globe. The Islamists are serious in their goal—the Islamic caliphate, and to assist them there is no shortage of Arab charity money to finance their strategy and operations. This is the reason why the Islamists, the Islamist terrorists, the Jihadists and the Islamist apologists have no shortage of fund—the Arab/oil money is aplenty to finance the establishment of a super Arab (Islamic) kingdom. This is the meaning of Arab Imperialism when I say that ‘Islam is Arab/Bedouin imperialism’.

Please stop laughing. The Islamists are dead serious in establishing this dictatorship of Allah (read Arab). The formation and the activities of OIC (Organisation of Islamic Conferences) readily come to mind. Very recently, in Iraq, a parallel Islamic government (Islamic State of Iraq) is already in function. Their principal objective is the same—to enforce Sharia laws (read Arab

Bedouin laws) around the globe. Ditto for Somalia, Hamas, Afghanistan, Sudan. The Arab imperialists (read Islamists) want to take charge of our lives—it is plain and simple, now that they have the money (oil) and the wherewithal to implement nuclear power.

To further confirm that Allah has chosen the Arabs as special people to rule this world, we refer to another law of Sharia. This law enforces the supremacy of the white Quraysh Arabs to subjugate all people on earth to their rule, by force, if necessary. The Sharia law cited here stipulates that no other men, even when Muslims, could marry any Arab women. In some Arab countries, this is the law and there is severe punishment if a man from another Islamic country (such as a Muslim man from Bangladesh) marries a Saudi Arabian woman. If he commits such a grave crime (marrying an Arab woman) he might be subjected to harsh punishment and immediate deportation.

Let us read this racist law of Allah:

Law m4.2 The following are not suitable matches for one another:

(1) a non Arab man for an Arab woman (O: because of the hadith that the Prophet (Allah bless him and give him peace) said:

“Allah has chosen the Arabs above others”). (ibid)

This law firmly establishes Allah’s racism, quite akin to the Nazism of Hitler. Islamic law is heavily biased to establish the supremacy of the Arabs—Allah is adamant that they (the Arabs) are the purest, the truest, the best and the most superior of all races, much like the idea of Hitler of the pure Aryan Germans, the most supreme race on earth.

Here is a hadith in which Muhammad claimed that the earth belonged to Allah and him only (long hadith)... (Sahih Muslim, [19.4363](#))

We learned previously that Allah is a King—the King of the world and logically, if He has selected the Arabs to be His only agent then it naturally follows that Allah has chosen the Arabs (through Muhammad) to exert their suzerainty over the entire globe.

Allah made the white Quraysh Arabs the best of His creation

I already quoted ibn Sa’d on this. Here is further evidence on Allah’s racism (read Arab racism).

He (Ibn Sa’d said: Abd al-wahhab Ibn ‘Ata al-‘Ijli informed us on the authority of Sai’d Ibn Abi ‘Aribiah, he on the authority of Qatadh: he said: It has been mentioned to us that the Prophet said: When God wants to raise a prophet He chooses the best tribe of the people and then He chooses the best man (Ibn Sa’d, vol. I, p. 8).

Sahih Bukhari confirms that Allah has chosen the Quraysh Arabs as His agent to rule the world (Islamic Caliphate).

Authority and ruling remains with the Quraysh; whoever is hostile towards the Quraysh Allah will destroy them... (Sahih Bukhari, 4.56.704).

Sahih Bukhari, Volume 4, Book 56, Number 704

Narrated Muhammad bin Jubair bin Mut'im:

That while he was with a delegation from Quraish to Muawiya, the latter heard the news that 'Abdullah bin 'Amr bin Al-'As said that there would be a king from the tribe of Qahtan. On that Muawiya became angry, got up and then praised Allah as He deserved, and said, "Now then, I have heard that some men amongst you narrate things which are neither in the Holy Book, nor have been told by Allah's Apostle. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allah's Apostle saying, 'Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allah will destroy him as long as they abide by the laws of the religion.' "

Allah is a white supremacist; He does not like black faces; He likes white faces

Here are a few verses from the Qur'an, which unabashedly declares that black faces are the most despicable to Allah.

Disbelievers' faces will be black on the judgment day and they will receive God's penalty...[3:106](#)
White faces on the judgment day will receive God's mercy...[3:107](#)

Allah will reward the doers of good with paradise and much more, their faces will be radiant-stained; they will never be humiliated. The unbelievers' faces will be turned dark...[10:26-27](#)

Commenting on the above verses ibn Kathir writes:

There will be no blackness or darkness on their faces. The faces of the non-believers will be stained with dust, blackness and darkness. On the Resurrection Day Allah will remove His veil and then show His face to the dwellers of Paradise. He will make the believers' faces white but the unbelievers' faces will be dark.

The sinners will be gathered together with blind (blue) eyes and black faces on the day the trumpet is sounded (the Noble Quran)...[20:102](#)

Unbelievers' faces will be turned black on the judgment day...[39:60](#)

The reason of Allah's great disdain for black faces (black complexion) and His unbound love for the white faces (white complexion) is quite easy to fathom. Muhammad's complexion was white. We gather this information from his biography.

We read in Ash-Shifa:

Al-Hasan ibn 'Ali said, "I asked my uncle Hind ibn Abi Hala about the features of the Messenger of Allah since he was wont to describe them. I wanted him to describe them to me so that I could retain them in my mind. He said, 'The Messenger of Allah, may Allah bless him and grant him peace, was imposing and majestic. His face shone like the full moon. He was somewhat taller than medium height and a little shorter than what could be described as tall. His head was large and he had hair that was neither curly nor straight. It was parted, and did not go beyond the lobes of his ears. **He was very fair-skinned with a wide brow, and had thick eyebrows with a narrow space between them.** He had a vein there which throbbed when he was angry. He had a long nose with a line of light over it which someone might unthinkingly take to be his nose.'" (Ash-Shifa, p 80. Bold emphasis is mine.)

If readers have doubt on Ash-Shifa, here is what is written on the back cover of this important Islamic book:

Kitab Ash-Shifa bi tari'f huquq al-Mustafa (Healing by the recognition of the Rights of the Chosen One) of Qadi Iyad (d.544H/1149CE) is perhaps the most frequently used and commented upon handbook in which the prophet's life, his qualities and his miracles are described in every detail. Generally known by its short title, Ash-Shifa, this work was so highly admired throughout the Muslim world that it soon acquired a sanctity of its own for it is said: "If Ash-Shifa is found in a house, this house will not suffer any harm...when a sick person reads it or it is recited for him, Allah s.w.t will restore his health."

In this book, (Ash-Shifa) Allah, through sharia, expresses a great disdain for the black people in this manner:

Whoever says Muhammad was black must be killed...(Ash-Shifa, Tr. Aisha Abdarrahman Bewley, 2004)

Ahmad ibn Abi Sulayman, the companion of Sahnun said, "Anyone who says that the Prophet was black should be killed. (ibid, p.375)

Allah had created Muhammad to be the best of His creations

In the following hadith, Allah declares clearly that He had chosen the Arabs and made Muhammad the best of His creation (Sahih Muslim, 30.5653).

Sahih Muslim, Book 030, Number 5653

Wathila b. al-Asqa' reported: I heard Allah's Messenger (may peace be upon him) as saying: Verily Allah granted eminence to Kinana from amongst the descendants of Isma'il and he granted eminence to the Quraish amongst Kinana and he granted eminence to the Quraish amongst Banu Hashim and he granted me eminence from the tribe of Banu Hashim.

In verse [3:110](#) Allah further commands that Muslims (Islam) are the best of righteous people. Ibn Kathir provides the 'genuine' reason why Allah has made Muslims the best people on earth. He writes that the Muslims are the best nation because they bring the unbelievers tied in chains on their necks, that is: capture them in wars, and later force them into Islam ([Link](#)).

The above hadith simply confirms Ibn Kathir's assertion of the bigoted and chauvinist nature of Allah.

Let us read another verse from the Qur'an.

Allah promises the sovereignty of the believers on earth; and will establish the authority of Allah's chosen religion (Islam); disbelievers are miscreants...[24:55](#)

On the explanation of the above verse, Ibn Kathir writes that Allah has made Muslims the leaders and rulers of mankind through whom He would reform the world and to whom people would submit, so that they would have in exchange a safe security after their fear ([Link](#)).

Allah is the owner of the heavens and the earth; He is adamant on establishing His dictatorship

Many verses in the Qur'an declare that Allah, truly, is a dictator. He rules earth in an absolute dictatorial manner. Below, I am providing excerpts of a few selected verses from the Qur'an. Please note that in many of these verses; it is quite clear that the speaker is not Allah, but someone else, most probably Muhammad. This should leave us beyond a shadow of doubt that Allah's dictatorship is actually Muhammad (i.e. Islam's) dictatorship.

- Exalt Allah, He is the owner of the Throne (Muhammad is talking here and not Allah)...[23:116](#)
- The dominion of the heavens and the earth belong to Allah alone, and to Allah is the final goal...[24:42](#)
- Sovereignty belongs to Allah; there is no Allah but Him. Everything will perish except Allah's face (Allah has a face)...[28:88](#)
- Allah is the sole owner of whatsoever in the heavens and on earth...[34:1](#)
- There is only one Allah...[37:4](#)
- Allah has the supreme authority (His kingdom) on the heavens and the earth...[57:5](#)
- All Kingdoms are with Allah...[67:1](#)

Allah makes His own laws

The dictatorial disposition of Allah is not limited only to exercising His authority and dominance on all human. Allah makes His laws arbitrarily, at will. The Sharia expert, Abdur Rahman Doi, has no hesitation in propagating that Allah is the Law Giver (Doi, 1998, p 2). Quoting the Qur'an and ahadith he confirms that the only law on earth should be the Islamic Sharia (ibid) because Allah's dictatorship is executed only through Sharia which is derived from the Book (the Qur'an and ahadith) and enforced by the Balance (Islamic court of law).

Let us read a few sample verses from the Qura'an on Allah's absolute dictatorship through Sharia (the fountain-head of Islam).

- Allah had sent Muhammad (to the people of Mecca) as a messenger to preach the Qur'an and to teach subjects (Sharia laws) which they did not know...[2:151](#)
- Allah had sent Muhammad to invite people to obey Allah's orders (sharia laws); if the unbelievers seek forgiveness then Allah and Muhammad could forgive them...[4:64](#)
- Qur'an is sent as a truth; it contains laws to judge people (i.e., Qur'an is a book of law)...[4:105](#)
- Allah's law (Sharia) is binding to all...[4:135](#)
- Allah accepts only Sharia and no other laws...[7:29](#), [57:25](#)
- Allah is the Law-giver; He appointed Muhammad to implement the only correct laws (Sharia laws)...[45:18](#)

Allah demands fear from His believers

Fear is the prime motivation which forces people to obey a dictator. No wonder then that Allah demands fear from human. He orders them to fear Him and Muhammad and to obey them (24:52–53).

024.052

YUSUFALI: It is such as obey Allah and His Messenger, and fear Allah and do right, that will win (in the end),

024.053

YUSUFALI: They swear their strongest oaths by Allah that, if only thou wouldst command them, they would leave (their homes). Say: "Swear ye not; Obedience is (more) reasonable; verily, Allah is well acquainted with all that ye do."

Here are a few ahadith which demonstrate how Allah, through Muhammad, inflicts absolute fear on ordinary people.

Muhammad used a lash to beckon and order

people...(Sahih Bukhari, 2.26.731)

Sahih Bukhari, Volume 2, Book 26, Number 731

Narrated Ibn Abbas.

I proceeded along with the Prophet on the day of 'Arafat (9th Dhul-Hijja). The Prophet heard a great hue and cry and the

beating of camels behind him. So he beckoned to the people with his lash, "O people! Be quiet. Hastening is not a sign of righteousness."

Paradise is under the shades of
swords...(Sahih Bukhari, .4.52.73, 210)

Sahih Bukhari, Volume 4, Book 52, Number 73

Narrated 'Abdullah bin Abi Aufa:

Allah's Apostle said, "Know that Paradise is under the shades of swords."

Sahih Bukhari, Volume 4, Book 52, Number 210

Narrated Salim Abu An-Nadr:

The freed slave of 'Umar bin 'Ubaidullah who was 'Umar's clerk: 'Abdullah bin Abi Aufa wrote him (i.e. 'Umar) a letter that contained the following:--

"Once Allah's Apostle (during a holy battle), waited till the sun had declined and then he got up among the people and said, "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said,, "O Allah! The Revealer (*sic*) of the (Holy) Book, the Mover of the clouds, and Defeater of Al-Ahzab (i.e. the clans of infidels), defeat them (*sic*) infidels and bestow victory upon us."

Like a supreme dictator, Allah dissolves treaties at will

Muhammad made compact with his adversaries only to break them at will when situation permitted. He did this because Allah wanted it that way—to force his will at the right time.

Let us read verse 9:2–3 to witness the naked aggression of a dictatorial Allah. Mind you, sura 9 is the last sura, so its provision is the latest and still applicable today whenever Islam plants firmly its root in any place on earth.

Allah and Muhammad dissolve the treaty with the
pagans...9:2-3

009.002

YUSUFALI: Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him.

009.003

YUSUFALI: And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate

Allah. And proclaim a grievous penalty to those who reject Faith.

Allah grabs by force lands of the unbelievers (non-Muslims)

The early history of Islam is the history of subjugation by force of non-Muslims. It is the history written with rivers of blood and Islamic mayhem.

Eminent Islamic historian, Baladhuri readily admits that Muhammad had said all districts and cities were conquered by force, but al-Madinah was conquered by the Qur'an... (Baladhuri, Tr. Philip K. Hitti, 2002, p 21). He even writes that the first Islamic land annexed by force was the Jewish land of Banu Nadir, a Jewish tribe who lived in Medina when Muhammad migrated there (ibid, p 33).

Let us pursue the following verses from the Qur'an to understand how much Allah craves to grab forcibly infidel lands. We might wonder why, despite the entire earth to Him, Allah still has to resort to plunder and bloodshed to grab the land of the unbelievers.

- Allah gradually reduces the land controlled by the unbelievers...[21:44](#)
- Allah destroyed many population, deserted many lands and then Allah appropriated those lands (Allah grabs the land of the unbelievers)...[28:58](#)
- Allah gradually reduces the land under the control of the unbelievers from its outlying borders (Also see 46:27)...[13:41](#)

On the above verse, Ibn Kathir writes that the verse refers to Muslims gaining upper hand over idolaters.

Allah made Muhammad the heir to the properties of the people of the Book (the appropriation of B. Qurayzah Jews' lands)...[33:27](#)
It was Allah who banished the unbelievers amongst the people of the book (Banu Nadir Jews) from their homes through terror (cutting down of date palm trees)...[59:2](#)

To appropriate infidel lands Allah even exhorts that the unbelievers must fear Muslims. Allah truly declares that Muslims are terrorists as is explicated by the *tafsir* of ibn Kathir.

Allah casts terror in the hearts of unbelievers; they will reside in hell...[3:151](#)

To clarify Allah's mind as depicted in this verse, ibn Kathir writes that Allah next conveys the good news that He will put fear of the Muslims and feelings of subordination to the Muslims in the hearts of their disbelieving enemies, because of their Kufr and Shirk ([Link](#)).

Allah loves to destroy infidels (non-Muslims)

Here are more verses from the Qur'an to describe the cruelty of Allah towards the non-believers.

- Allah helps the Muslims to defeat and destroy the unbelievers...[3:127](#)
- Allah destroyed the Midyan infidels through an earthquake...[7:91](#)
- When the unbelievers rejoice bumper crops without attributing that to Allah, He destroys their crop by levelling the crop field (through natural calamity)...[10:24](#)
- Allah will destroy the wrong-doers (unbelievers)...[14:13](#)
- When Allah decides to destroy a population He warns its leaders, they indulge in insolence for a brief period, and then Allah inflicts on them an utter destruction...[17:16](#)
- Allah has destroyed many generations after Noah; He is the most efficient to punish the sinners...[17:17](#)
- Truth has arrived and falsehood has perished (this verse was revealed when Muhammad conquered Mecca and entered Ka'ba and destroyed 360 idols there)...[17:81](#)
- Allah destroys whomever He is angry with...[20:81](#)
- Allah destroyed all the community of the unbelievers, yet they disbelieve...[21:6](#)
- In the past Allah had destroyed many populations; He will surely do this in the present time...[21:11](#)

Allah's dictatorial nature does not spare even the children. In many Islamic Jihad raids, Allah's soldiers had killed tender-aged, innocent children of the pagans. This cruelty of Allah is still alive today. The world watched with utter horror how Allah's foot soldiers killed mercilessly the kindergarten children in Beslan, Russia.

To understand, why such Islamic slaughter of children might never end, we need to read the following ahadith.

Muhammad approved killing of women and children of the pagans because they (the children) are from them...(Sahih Bukhari 4.52.256)

Sahih Bukhari, Volume 4, Book 52, Number 256

Narrated As-Sab bin Jaththama:

The Prophet passed by me at a place called Al-Abwa or Waddan, and was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet replied, "They (i.e. women and children) are from them (i.e. pagans)." I also heard the Prophet saying, "The institution of Hima is invalid except for Allah and His Apostle."

Later, Allah's (read Muhammad's) conscience was so deeply perturbed that he had to advise his fighters to spare women and children in some special cases. These exceptions only for a very few raids and plunder.

Let us read the following hadith:

In some Ghazwas (Jihad) Muhammad forbade the killing of women and children... (Sahih Bukhari, 4.52.257)

Sahih Bukhari, Volume 4, Book 52, Number 257

Narrated 'Abdullah:

During some of the Ghazawat of the Prophet a woman was found killed. Allah's Apostle disapproved the killing of women and children.

Muhammad blessed Jarir for conducting the genocide (including the children) at Dhu Khalasa... (Sahih Bukhari, 4.52.262)

Sahih Bukhari, Volume 4, Book 52, Number 262

Narrated Jarir:

Allah's Apostles said to me, "Will you relieve me from Dhul-Khalasa? Dhul-Khalasa was a house (of an idol) belonging to the tribe of Khath'am called Al-Ka'ba Al-Yama-niya. So, I proceeded with one hundred and fifty cavalry men from the tribe of Ahmas, who were excellent knights. It happened that I could not sit firm on horses, so the Prophet stroke me over my chest till I saw his finger-marks over my chest, he said, 'O Allah! Make him firm and make him a guiding and rightly guided man.' " Jarir proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allah's Apostle informing him of that. Jarir's messenger said, "By Him Who has sent you with the Truth, I did not come to you till I had left it like an emancipated or gabby camel (i.e. completely marred and spoilt)." Jarir added, "The Prophet asked for Allah's Blessings for the horses and the men of Ahmas five times."

Allah accepts only Islam as His religion; other religions are invalid

The dictatorial, totalitarian, and chauvinist nature of Allah is best expressed in many Qur'anic verses which clearly declare that Islam is the one and the only religion acceptable to Him. Often, we read articles extolling the unbound tolerance of religious freedom in Islam written by Islamist apologists resident in the infidel West. They will invariably quote a handful of Meccan (in fact, only three verses) verses from the Qur'an to demonstrate the tolerance in Islam vis-à-vis other religion. What these Islamist apologists do not tell is the fact these verses have been abrogated by many later, Medina verses.

The three verses often quoted are: 2:256; 5:32, 109:6.

Let us briefly examine these three verses and their abrogation by later verses.

No compulsion in religion; the truth is clear from error...2:256

Ibn Kathir ([source](#)) says that before Islam, when an *Ansar* woman would not bear children who would live, she would vow that if she gave birth to a child who remained alive, she would raise him as a Jew. When Muhammad plundered

the Banu An-Nadir, and forced the evacuation of Jews from Medina, some of the children of the *Ansar* were being raised among them (the Jews), and the Ansar said, 'We will not abandon our children. So Allah revealed this verse regarding these children.

Ibn Kathir continues:

(There is no compulsion in religion), meaning, "Do not force anyone to become Muslim, for Islam is plain and clear, and its proofs and evidence are plain and clear. Therefore, there is no need to force anyone to embrace Islam. Rather, whoever Allah directs to Islam, opens his heart for it and enlightens his mind, will embrace Islam with certainty. Whoever Allah blinds his heart and seals his hearing and sight, then he will not benefit from being forced to embrace Islam."

Sunaan Abu Dawud (hadith number 2.14.2676) further explains this context: when Muhammad expelled B. Nadir Jews he allowed these children to remain with their biological parents and not to follow the exiled Jews; i.e. he permitted the children to revert back to Islam and remain with their natural Muslim parents.

Here is the hadith

Sunaan Abu Dawud, Book 14, Number 2676

Narrated Abdullah ibn Abbas: When the children of a woman (in pre-Islamic days) did not survive, she took a vow on herself that if her child survives, she would convert it a Jew. When Banu an-Nadir were expelled (from Arabia), there were some children of the Ansar (Helpers) among them. They said: We shall not leave our children. So Allah the Exalted revealed; "Let there be no compulsion in religion. Truth stands out clear from error."

What Muhammad said was simply this: These born-Muslim children should not be forced/coerced into Jewish religion. They must revert to Islam, the religion of truth.

Therefore, in essence, verse 2:256 really means quite the opposite of what the Islamist apologists propagate. This verse simply says that there should be no compulsion to convert a Muslim to another religion. The very next verse (2:257), by exhorting extreme hatred for the non-Muslims, simply confirms this verity.

Here is verse 2:257:

2:257. Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliyâ* (supporters and helpers) are *Tâghût* [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire,

and they will abide therein forever. (Quoted from the Noble Qur'an, Tr. by Hilali and Khan)

Here is verse 5:32 which most Islamist apologist love to quote to demonstrate the peaceful nature of Islam:

Killing one person except for a just cause is like slaying the whole people; saving a life is like saving the whole people...5:32

On the surface, this verse seems benign enough. What the Islamist apologists never tell is that the killing here really refers to the killing of Muslims and not human beings in general. The most authentic *tafsir* writer, ibn Kathir clearly writes that killing here refers to a Muslim killing another Muslim and not humanity in general ([source](#)). Next verse (5:33) advocates cruel punishment to those who dare to criticise Islam and Muhammad.

Here is verse 5:33.

5.33. The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. (Quoted from the Noble Qur'an, Tr. by Hilali and Khan)

Here is verse 109:6

To you be your way (means disbelief—ibn Kathir), to me is mine (means Islam—ibn Kathir; also see 10:41, 28:55)...109:6

Now, here is a summary of the abrogation of the above verses:

2:256 (No compulsion in religion) has been abrogated by (Fight the non-Muslims and force them into Islam) 2:190, 2:193-194, 5:2, 8:39, 9:5, 9:36, 9:123.

5:32 (No killing) has been abrogated by (Kill whoever criticises Muhammad and Islam) 5:33

109.6 (To you is your religion) has been abrogated by (No religion other than Islam) 3:19, 3.85 and many other similar verses.

Here are a few verses where Allah says without any confusion whatsoever that Islam is the only religion acceptable to Him. Whoever adopts any religion other than Islam is in profound error, a labeled Kafir (infidel) and must be killed when the Muslims have upper hands on them, if they do not convert to Islam or refuse to pay the *jizya* tax (this applies only to the Jews and the Christians). Let us read those verses.

Only Islam is the perfect guidance...2:120

Ibn Kathir ([Link](#)) writes that this verse is a stern warning to the Muslims against imitating the Jews and the Christians.

Allah prescribes that Muslims fight even if some Muslims dislike it; they must go and fight the infidels; it is good for the Muslims...2:216

This verse unabashedly proclaims gratuitous slaughter of non-Muslims. On the interpretation of this verse, ibn Kathir writes that Allah made it compulsory for all Muslims to fight those who transgress Islam. Fighting (fighting means killing by sword—ibn Kathir) is good because fighting is followed by victory, dominance over the enemy, taking over their lands, money and offspring ([source](#)).

Islam is the religion of Allah, if one does not follow Islam Allah will have a swift account of him...3:19

In this verse, Allah states that no religion from any person, except Islam, is acceptable to Him. Islam includes obeying all of the Messengers until Muhammad who finalized their commission, thus closing all paths to Allah except through Muhammad. Therefore, after Allah sent Muhammad, whoever meets Allah following a path other than Muhammad's, it will not be accepted of him. Allah will punish him for his rejection, reckon him for his denial, and torment him for defying His Book—ibn Kathir.

Any religion other than Islam is not acceptable (abrogates 2:62 and 5:69)...3:85

This day Allah perfected the religion of Islam and accepted Islam as the only religion for mankind...5:3

Many Islamic scholars believe verse 5:3 is the last verse of the Qur'an. Therefore, the injunction of this verse is valid for eternity—Islam is the only religion acceptable to Allah, all other religions are null and void.

Follow Allah's straight path (that is, Islam) and no other path...6:153

On the context of this verse ibn Kathir writes that Muhammad drew with his hand a straight line on sand and said that that was his path, the straight line. He then drew two lines to the left and two lines to the right of that line and said that those were other paths. On each path there is a devil who calls to it. (Also see 42:13).

Those who do not follow Islam are deaf, blind, and the worst beasts...8:22

According to Ibn Kathir, both the unbelievers and the hypocrites are the same; they are deaf and dumb. (Also see 2:171, 7:179).

After the four sacred months (Rajab, Zulqad, ZulHajj, Muharram) have passed slay (fight and kill) the pagans

wherever (that is, the earth in general—ibn Kathir) they are found...9:5

As per ibn Kathir, the most celebrated exegete of the Qur'an, even though this verse mentions to kill the pagans, but this verse, in general, is applicable to all the unbelievers on earth. He further elaborates the provisions of this verse in this manner:

Do not wait until you find them, seek and besiege them in their areas and forts, gather intelligence about them in various roads and fairways and force them to Islam. If they do not embrace Islam, then kill them. This verse allowed Muslims to fight the non-Muslims until they embrace Islam. These verses allowed fighting people unless and until, they embrace Islam and implement its rulings and obligations. Allah mentioned the most important aspects of Islam here, including what is less important (also see 2:190, 2:194, 5:2, 8:39, 9:36). If they repent and become believers then forgive them ([source](#)).

(Note: This verse is called the verse of the sword. This verse abrogates all verses of forgiveness to the pagans. i.e., this verse cancels about 124 verses which espouse mercy, tolerance, and forgiveness to the pagans. The bold emphasis is mine).

Fight those who do not believe in Allah, or in the last Day, or in the *halal* food. Unbelieving people of the Book (Jews and Christians) pay *Jizya* tax (this is the compensation for the loss of revenue from the prohibition of the non-Muslims entry in Mecca; imposition of jizya was the compensation to make up for the loss of revenue to the Muslims—ibn Kathir) with submission (humiliation); if they do not pay jizya tax or convert to Islam then kill them (this verse stipulates that the Muslims fight, i.e. kill the people of the Books if they do not pay the jizya tax; Muslims should disgrace, humiliate and belittle the Jews and the Christians—ibn Kathir) (abrogates 2:109)...9:29

Islam is the perfect religion; it will dominate all other religions (see 48:28 and 61:9 for almost similar content)...9:33

Do not worship anything other than Allah; Islam is the only right religion (the purpose of an Islamic state)...12:40

The only religion is the religion of Allah, Islam...16:52

There is only one Allah and all must surrender to Islam...21:108

Allah proclaims Islam (the religion of truth) over all other religion (i.e., Islam is the only religion accepted by Allah; see 9:33, 61:9 for almost similar content) (Islam is superior to all

the religions of the people of the earth, Arabs and non-Arabs alike, whether having certain ideologies or being atheists or idolaters—ibn Kathir)...48:28

Allah takes revenge through Muhammad

Having declared that He will accept nothing but Islam, Allah also proclaims a great retribution to those who refuse to accept Islam. Allah's vengeance has no parallel, no upper or lower limits. The all-merciful Allah is fully obsessed with nothing but scheming of taking revenge—just for one and one reason only—it was for the sake of Muhammad. Ibn Sa'd writes that Muhammad took revenge for the sake of Allah (Ibn Sa'd, vol. I, p.430)

Here is a Qur'anic verse which Muhammad used to justify all his bloodshed, plunder and bedlam.

023.090

YUSUFALI: We have sent them the Truth: but they indeed practise falsehood!

Please read the following ahadith to gauge the depth of vengeance Muhammad possessed just to establish Allah's dictatorship.

Allah has ordered Muhammad to fight till the whole earth embraces Islam (long hadith)...(Sahih Bukhari, [1.8.387](#)).

Muhammad used to take revenge for Allah's sake... (Sahih Bukhari, 4.56.760).

Sahih Bukhari, Volume 4, Book 56, Number 760

Narrated 'Aisha:

Whenever Allah's Apostle was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allah's Apostle never took revenge (over anybody) for his own sake but (he did) only when Allah's Legal Bindings were outraged in which case he would take revenge for Allah's Sake.

Allah will maim you if you forget the Qur'an

The following hadith tells us that Allah could be that cruel to maim a believer.

If you recite the Qur'an then forget it then you will meet Allah maimed... (Sunaan Abu Dawud, 8.1469)

Sunan Abu Sawud, Book 8, Number 1469

Narrated Sa'd ibn Ubadah:

The Prophet (peace_be_upon_him) said: No man recites the Qur'an, then forgets it, but will meet Allah on the Day of Judgment in a maimed condition (or empty-handed, or with no excuse).

Sunnah (Muhammad's words and actions) is from Allah

First, we shall read the following hadith dealing with women's menstruation and Muhammad's expert advice regarding sexual intercourse during this period of a woman.

Sahih Muslim, Book 003, Number 0592:

Thabit narrated it from Anas: Among the Jews, when a woman menstruated, they did not dine with her, nor did they live with them in their houses; so the Companions of the Apostle (may peace be upon him) asked The Apostle (may peace be upon him), and Allah, the Exalted revealed:" And they ask you about menstruation; say it is a pollution, so keep away from woman during menstruation" to the end (Qur'an, ii. 222). The Messenger of Allah (may peace be upon him) said: Do everything except intercourse. The Jews heard of that and said: This man does not want to leave anything we do without opposing us in it. Usaid b. Hudair and Abbad b. Bishr came and said: Messenger of Allah, the Jews say such and such thing. We should not have, therefore, any contact with them (as the Jews do). The face of the Messenger of Allah (way peace be upon him) underwent such a change that we thought he was angry with them, but when they went out, they happened to receive a gift of milk which was sent to the Apostle of Allah (may peace be upon him). He (the Holy Prophet) called for them and gave them drink, whereby they knew that he was not angry with them.

The erudite translator of *Sahih Muslim*, 'Abdul Hamid Siddiqi asserts that *Sunnah* (or hadith) is also derived from Allah. The provision of hadith then becomes obligatory to all Muslims just like the Qur'an. 'Abdul Hamid Siddiqi's note is fairly lengthy. I shall quote only the relevant part.

...This attitude of the holy Prophet clearly shows that the teachings of the Qur'an and the Sunnah are derived from no human agency and are all inspired by God, and therefore transcend all material or worldly considerations....(Siddiqi, 2004, pp. 210–211, foot note 508)

Allah is a male chauvinist dictator

As written before, the Sharia law stipulates that an Islamic ruler must be a male Muslim, Quraysh Arab, mentally sound, and impeccably religious. This precludes any women from ever being in the authority of a true Islamic state.

Allah, being a male (read part 2), considers women to be weak and thus unfit to become a ruler of an Islamic state.

Here is a hadith which says that a weak person (a woman) cannot be a ruler (Sahih Muslim, 20.4491).

Sahih Muslim, Book 020, Number 4491

It has been narrated on the authority of Abu Dharr who said: I said to the Holy Prophet (may peace be upon him): Messenger of Allah, will you not appoint me to a public office? He stroked my shoulder with his hand and said: Abu Dharr, thou art weak and authority is a trust. and on the Day of judgment it is a cause of humiliation and repentance except for one who fulfils its obligations and (properly) discharges the duties attendant thereon.

In a footnote on this hadith the translator of Sahih Muslim confirms that an Islamic Caliph must be a male Arab (Siddiqi, 2004, p. 3.1224, footnote 2297)

Another hadith in *Sunaan Abu Dawud* reads (this hadith is not available online; I am quoting from the print version):

Sunaan Abu Dawud, Vol. ii, Hadith Number 2135

Qais b. Sa'd said: I went to Hirah and saw them (the people) prostrating themselves before a satrap of their, so I said: The Apostle of Allah (may peace be upon him) has most right to have prostration made before him. When I came to the Prophet (may peace be upon him), I said: I went to al-Hirah and saw them prostrating themselves before a satrap of theirs, but you have most right, Apostle of Allah, to have (people) prostrating themselves before you. He said: Tell me, if you were to pass my grave, would you prostrate yourself before it? I said: No. He then said: Do not do so. If I were to command anyone to make prostration before another I would command women to prostrate themselves before their husbands, because of the special right over them given to husbands by Allah.

Professor Ahmad Hasan, the translator of *Sunaan Abu Dawud*, commenting on this hadith, writes that this shows the superiority of men over women. The wives have been commanded to obey their husbands in respect of lawful things. He also says that this tradition emphasizes the obedience of the wife to her husband (Hasan, 2003, p 2.574, footnotes 1461, 1462).

There are detailed essays on the extreme misogynist nature of Allah Please read '[Women in Islam](#)' and '[Sex and Sexuality in Islam](#)' to understand the anti-women disposition of Allah.

Allah's misogyny nature has no bounds

As written before, Imam Ghazali was one of the most revered scholars of Islam. The following passages summarise a few of his Islamic ideas on women as culled from *Ihya Ulum Ed-Din*, English Tr. Fazl-ul-Karim, 1993). Needless to

say, what Ghazali writes about women in Islam fully conforms with the Qur'an and *Sunnah*, and therefore, entirely supported by Allah.

Imam Ghazali on women:

The most appalling narration of Ghazali's declaration of absolute superiority of men over women is written in this fashion:

"(Prophet said - if husband would be covered with pus from head to toe, and wife would lick it, even then wife's gratitude to husband wouldn't be fulfilled".

The readers should note that the above translated passage of *Ihya Ulum Al—Din* is from the Bengali translation of the famous book of Ghazali. (Reference: Ehiya Ulum Al Deen Vol 2 / 9 page 311, Bangla: Translated by :- M. N. M. Imdadullah MMBA (Hons), MA, Publisher - Bangladesh Taj company Ltd. 8 Parydas Road Dhaka 1100).

Please note that the English version of this grand book of Islam has cleverly discarded similar passages quoted (from the Bengali translation) above. In fact, the English translator writes that he has omitted certain passages which are not relevant today.

Here are a few gems (summarized) from the English translation of *Ihya Ulum Al-Din*. Please note that the English version is in four volumes.

Your sexual intercourse with your wife is an act of charity. If you throw your semen in lawful things (inside a vagina), you will get rewards. (p.1.236)
Muhammad said: A prison in the corner of a house is better than a childless woman. (p.2.24)

An ugly woman with children is better than a beautiful woman without children (p.2.24)

If you see a woman in front, she is a devil. After seeing such a woman, hurry to your wife for immediate sex because your wife also becomes a devil if you do not do (immediate sex). (p.2.26)

Devil runs through your vein like the circulation of blood; so do not go to a woman without the presence of her husband. Only Muhammad had been saved from the machinations of devils. (p.2.26)

A wife's duty is to do household chores and to satisfy her husband's sexual appetite. (p.2.27)

The best woman is she who is beautiful and whose dower is little. (p.2.31)

Miserliness, pride and cowardice are bad for men but good for women. (p.2.31)

When marrying a girl, look for her beauty, as this will save you from fornication (p.2.31)

If it be known that a woman is barren, do not marry her marry lovely and child-bearing women. (p.2.32)

A good woman is one who is married early at her age, who gives birth to a child without delay and who demands a small dower. (p.2.32)

Choose a woman for your semen as a vein is like an arrow. (p.2.32)

Women are prisoners in a man's hand. Men have taken them as trusts from God and God has made their sexual parts lawful for men. (p.2.33)

Umar said: Stay at home with your wife like a boy. When the wife demands things, behave like a man. (p.2.34)

Umar said, "Act opposite to women as there is reward in opposing them." (p.2.34)

He who becomes slave to women is ruined. If a husband acts according to the wishes of his wife, he becomes her slave and thus ruined; God has made husband the master of his wife. (p.2.34)

It is the right of a man that his wife follows him and not the other way around. (p.2.34)

Husbands are the maintainers and masters of their wives. (p.2.34)

If you disgrace your wife, your servant and your Nabati they will honor you.

They (women, servants) are evil and possess little intelligence. (p.2.34)

Women are like crows; only a religious woman is like a crow with white belly among one hundred crows. (p.2.34)

Muhammad said, "Fear unchaste women because she will make you old before you grow old." (p.2.34)

Muhammad said, "No nation prospers over which a woman rules." (p.2.35)

Umar said: "If woman dresses well she must stay at home." Habituate women to stay inside their homes. Women can come out of their houses only during Eid's. (p.2.36)

If you ejaculate your semen before your wife ejaculates her semen then you are a weak man. (p.2.38)

If your father dislikes your wife then divorce her. If a woman seeks divorce from her husband without any reasons, she will not smell the fragrance of paradise. (p.2.42)

The women who seek divorce are hypocrites. (p.2.42)

A wife should not refuse her husband if he wants to enjoy her body. If the wife of a man dies while he is pleased with her, she will enter paradise. If a man wants sex, his wife must comply with him even when she is on the back of a camel. A woman cannot keep optional fast without her husband's permission. If she does, God will not accept her fast. (p.2.43)

If she goes out of her house without his permission, the angels curse her until she returns home or till she repents. (p.2.43)

If Muhammad wanted anyone to prostrate before another, he would have ordered a woman to prostrate before her husband. (p.2.43)

When a woman stays at home, she comes closer to God. A woman's prayer in her courtyard is more meritorious than her prayer in a mosque. (p.2.43)

A woman is like a private part. When she comes out of her house, the devil holds her high. (p.2.43)

A woman has ten private parts. When she gets married her husband covers one private part; when she dies the grave covers other nine private parts. (p.2.43)

A woman, a slave and an unbeliever is not fit to be a moral police. (p.2.186)

The devil lives in markets and bazaars. God created women as games for devil. (p.3.39)

The satisfaction of belly encourages companionship of women. (p.3.69)

Muhammad said, "There will remain no greater danger for the people after my death than women. Fear the world of women." (p.3.87)

Muhammad said, "A woman is the string of the devil." (p.3.87)

A woman is the best coveted of things to a man. He takes pleasures in penetrating his genital organ into female vaginal canal. Thus, vagina is the most coveted thing in a woman. (p.3.162)

The world is like an unchaste woman. The world at first treats well and then leads to destruction. The world dresses itself like an unchaste woman and calls the people towards her. (p.3.164)

Whenever she (a woman) takes the people to her house, she ruins them. (p.3.164)

The world is like an ugly old woman. The outer form is one form and its secret form is another. Its outer form is nice but its inner form is ugly and poisonous. (p.3.164)

Muhammad also said, “There will be markets in Paradise in which there will be no buy or sale, but there will be men and women. If any man will wish to have sexual intercourse with a woman, he will do it at once. The Hurs will sing in Paradise on divine purity and praise—we are most beautiful Hurs and we are for the honored husbands.” (p.4.430)

According to Muhammad, the Hurs of Paradise will be pure women—free of menstruation, urine, stool, cough and children. (p.4.430)

Here are more (selected) Islamic comments on women:

Hedaya (Tr. Charles Hamilton, 1994)

A woman is a servant and the husband is the person served... (p.47)

“Case of marriage on a condition of service from the husband.—IFit is not lawful that a woman should be in a situation to exact the service of her husband who is a freeman, as this would amount to a reversal of their appointed stations, for one of the requisites of marriage is, that the woman be as a servant, and the man as the person served; but if the service of the husband to the wife were to constitute her dower, it would follow that the husband is the servant and the wife as the served: and this being a violation of the requisites of marriage, is therefore illegal; but it is otherwise with the service stipulated to be performed by another free person, with that person’s consent, as this offers no violence to the requisites of the contract; and so also in the case of service of a slave, because the service performed by a slave to his wife is, in fact, performed to his master, by whose consent it is that he undertakes it; and the same with the case of tending flocks, because this is a service of a permanent nature, and admitted to be performed for wives, and therefore, does not violate the requisites of marriage; for the service of the husband to his wife, as a dower, is prohibited only as it may be degrading to the former; but the tending of flocks is not a degrading office.”

Full dower is the payment for the delivery of woman’s person. Booza meaning Genitalia arvum Mulieris--- (p.44)

“The wife entitled to her whole dower upon the consummation of the marriage or the death of the husband.—IF a person

specify a dower of ten or more Dirhms, and should afterwards consummate his marriage, or be removed by death, his wife, in either case, has a claim to the whole of the dower specified, because, by consummation, the delivery of the return for the dower, namely the Booza, or woman's person,* is established, and therein is confirmed the right to the consideration, namely, the dower; and, on the other hand, by the decease of the husband the marriage is rendered complete by its completion, and consequently is so with respect to all its effects. (* Literally, Genitale arvum Mulieris)"

You can enjoy a wife by force... (p.141)

*"But not if she be refractory.—IF a wife be disobedient or refractory and go abroad without her husband's consent, she is not entitled to any support from him, until she return and make submission, because the rejection of the matrimonial restraint in this instance originates with her; but when she returns home, she is then subject to it, for which reason she again becomes entitled to her support as before. It is otherwise where a woman, residing in the house of her husband, refuses to admit him to the conjugal embrace, as she is entitled to maintenance, notwithstanding her opposition, because being then in his power, he may, if he please, enjoy her by force. (*Dirhms have varied in their value at different times, from twenty to twenty-five passing current for a Deenar. The sum here mentioned is from about eighteen to twenty-two pounds sterling)"*

Maintenance of a wife is the custody for the purpose of enjoyment... (p.141)

Sunaan Abu Dawud (Tr. Prof. Ahmad Hasan, 2001)

A woman becomes lawful if you give her a dower of two handfuls of flour or dates; a contract or temporary marriage can be done for a handful of grains...11.2105

If you marry a pregnant woman then her vagina is lawful if you pay the dowry, after she gives birth, flog her; the child becomes your slave...11.2126

A man can take back dower if the woman divorces him...12.2220

Malik's Muwatta (Tr. Aisha Abdurrahman Bewley, 2004)

The bride-price is the money that you pay to have sex with your woman; the bride-price is obligatory...28.4.12

If a woman separates from her husband then she must return all that she got from him...29.10.32

Sahih Muslim (Tr. Abdul Hamid Siddiqi, 2004)

There are many anti-feminist ahadith in this important collection of hadith. I just quoted a sample (**Ditto for Sahih Bukhari**).

A woman must return the Mahr if she wants a divorce from her husband...7.63.197, 198, 199

Tirmidhi (from ALIM CD ROM)

Women are your prisoners, treat them well, if necessary beat them but not severely...104
 A woman must immediately respond to her husband's demand for sex even when she is in the midst of baking bread in an oven...109
 If the wife annoys and torments her husband then the husband will enter paradise...112
 If the husband dies being pleased with his wife then the wife will enter paradise...111
 A woman who perfumes herself to go to a mosque, Allah does not accept her prayer until she bathes and removes her perfume...328
 If a woman wears perfume and attends a party, she is an adulteress...330
 If a woman annoys her husband Allah does not accept her prayer; ditto for a runaway slave and a leader disliked by his people...344, 347
 Virgins have the sweetest mouths, the most prolific wombs and are easily satisfied with very little; so marry them...920
 If a religious person (that is, a Mullah, a Maulana or a Maulovi) asks your daughter for marriage, you must accede to his request...919
 When a woman goes out, the devil looks at her; so conceal a woman...928
 The dower to marry a woman can be as low as two sandals; Muhammad approved such a dowry...951
 A truly Islamic woman who obeys her husband and preserves her chastity may enter paradise through any door of it...956
 When women take charge of affairs (of the world), seek refuge in the interior of the earth instead of its surface...1439
 In paradise, there is a market of rich, beautiful and ever-young women; they will be pleased whoever buys them...1495

Ibn Majah (in five volumes)

If a woman does not wear head covering (*hijab and jilbab*); Allah does not accept her prayer...1.655
 A black dog is a Satan; a black dog or a donkey or a woman cancels a prayer...2.952
 Beat your wives if they commit sinful acts...3.1851
 A husband is worth worshipping by his wives...3.1852
 A woman is a property; a righteous woman is the best property...3.1855
 If a woman contracts her own marriage, she is an adulteress...3.1882
 You can marry a woman with just a pair of sandals...3.1888
 Seek refuge from a woman, a servant and cattle—they are evils...3.1918
 There is no residence or subsistence allowance (from the ex-husband) for the divorced woman...3.2035, 3.2036
 A wife is a man's possession...3.2047
 A wife needs her husband's permission to give alms...3.2389
 Muhammad's final sermon is:—beat women...4.3074
 Raise three daughters, miss hell...5.3669
 Raise two daughters, enter paradise...5.3670
 A naked woman tears down the curtain of Allah...5.3750
 Women are extremely harmful for men...5.3998
 Fear women...5.4000
 Women are stupid...5.4003

Perhaps, the final words of Allah's misogynist nature have been summed up in the following hadith, narrated by none other than Aisha, Muhammad's dearest child-bride.

'Aisha said, **"I have not seen any woman suffering as much as the believing women."**...Sahih Bukhari 7.72.715

Sahih Bukhari, Volume 7, Book 72, Number 715

Narrated 'Ikrima:

Rifa'a divorced his wife whereupon 'Abdur Rahman bin Az-Zubair Al-Qurazi married her. 'Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Apostle came, 'Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" When 'Abdur Rahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, "By Allah! I have done no wrong to him but he is impotent and is as useless to me as this," holding and showing the fringe of her garment, 'Abdur-Rahman said, "By Allah, O Allah's Apostle! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa'a." Allah's Apostle said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless Abdur-Rahman has had sexual intercourse with you." Then the Prophet saw two boys with 'Abdur-Rahman and asked (him), "Are these your sons?" On that 'Abdur Rahman said, "Yes." The Prophet said, "You claim what you claim (i.e.. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow,"

END OF CHAPTER 8

Chapter 9: Allah's Activities

In chapters 3, 4, and 5 we had a glimpse of what Allah does sitting on His huge Throne in His executive office, as well as when He ventures out on a regular nocturnal site tour of His slaves. In this part (part 9), we are going to observe more of Allah's activities which He conducts to sustain His living and existence.

To keep short the length of this part of this series, here is the summary of the important activities of Allah. Many Qur'anic verses and ahadith have been summarized to extract their main messages.

Allah has His daily activities

First, let us we read the following verses from the Qur'an:

- Allah keeps an accurate record of anyone who is buried under earth...[50:4](#)
- Two angels (one on right, one on left) record all the activities of a person, not even a word he utters is left out; Allah monitors their works...[50:17-18](#)
- Allah reviews the records (of His slaves) presented by the recording angels...[50:23](#)
- Allah records all minor or major activities of the unbelievers...[54:52-53](#)
- Allah has raised the firmaments high and has created the balance so that people cannot cheat in measure; Allah monitors the cheats...[55:7-9](#)
- All things in heavens and earth beg to Allah; He is always busy with work...[55:29](#)

Let us now review a few ahadith:

In *Sahih Muslim*, we read that Allah is always busy.

Sahih Muslim, Book 001, Number 0345

Abu Musa reported: The Messenger of Allah (may peace be upon him) was standing amongst us and (he said) four (things): Verily Allah does not sleep and it does not befit Him to sleep. He raises the scale and lowers it. The deeds of the day are presented to Him in the night and the deeds of the night in the day.

Another hadith in *Sunaan Abu Dawud* details further Allah's daily night activities.

Sunaan Abu Dawud, Volume. 1, Number 1310

Abu Hurairah reported the Apostle of Allah (may peace be upon him) as saying: our Lord who is blessed and exalted descends every night to the lowest heaven when the last one-third of the night remains, and said: Who supplicates me so that I may answer him? Who asks of Me so that I may give him? Who asks forgiveness so that I may forgive him?

It will be a mistake to be incredulous on this nightly activity of Allah. It will be an error to dismiss the above hadith as metaphorical. The erudite Islamic scholar, Professor Ahmad Hasan comments that the above hadith affirms that Allah's nightly descent on earth is not figurative; it is for real. Based on a report, he asserts that the hadith narrator was asked about how Allah does this nightly routine job. Abu Hurairah vouched that Muhammad had confirmed Allah's night activity but was unable to provide the modus operandi. (Hasan, 2001, p 1.346, footnote 700).

Allah examines a man's record on Mondays and Thursdays...(Tirmidhi, 627)

Narrated AbuHurayrah

Allah's Messenger (peace be upon him) said, "Men's deeds are presented (to Allah) on Mondays and Thursdays, and I like mine to be presented when I am fasting."

Tirmidhi transmitted it. (Tirmidhi hadith number 627 quoted from ALIM CD ROM)

Allah is an employer of His messengers; Muhammad received his wages from Allah

As mentioned above, the affairs and conducts of Allah are pure business-like. He has, in His employ, prophets, such as Muhammad to carry out His jobs on earth. Allah had paid these prophets their wages. This means Muhammad was in Allah's payroll. Here are a few Qur'anic verses to ponder about Allah's wage policies.

- Muhammad does not need a wage for his service; Allah's wage is the best for him...[23:72](#)
- Allah paid prophet Shu'ib's wages...[26:180](#)
- Muhammad did not want any wages from the pagans; Allah paid his wages...[34:47](#)
- Muhammad is not a pretender; he did not need any wages (from the Meccan pagans)...[38:86](#)
- Muhammad should not ask for a wage to preach the message of Allah...[52:40](#)
- Muhammad did not burden the pagans with his demand for his wages...[68:46](#)

Allah conducts trumpet playing

In a previous section, we read that Allah hates music. However, there is one exception—Allah loves the sound of trumpet. In fact, He, along with his, Archangel Israfil plays the trumpet, especially to notify His subjects about their impending doom.

Please read the following verses to appreciate Allah's role as a trumpet player.

There will be no more relationship when the trumpet is sounded; no question with one another; Allah will use a balance to judge...[23:101-102](#)
 Every soul will be gathered with the trumpet; two angels will accompany each soul, one angel will drive the person another angel to bear the witness...[50:21](#)

Allah contracts human beings to build Ka'ba; He could not build it Himself

Although, Allah, with His own hands had created this extraordinarily complex earth and its life system, it is strange that when Allah's temporary retreat, Ka'ba is damaged or destroyed in a flood or gutted in a fire, Allah is hopelessly unable to repair or re-build it. Historical evidences suggest that this temporary abode of Allah was destroyed many times, probably around twenty times during its existence. Every time Ka'ba is destroyed, Allah has to seek the help of humankind for its reconstruction. It is perplexing that Allah sends thousands of angels to help His dear friend, Muhammad to reduce the infidels, but He had never sent a single angel to repair or rebuild Ka'ba—His very own residence on earth.

Let us read the following verses to understand the complex mind of Allah.

Abraham and Ismail made Ka'ba first and then Allah made Ka'ba a place of worship...[2:125](#)
 During Noah's time, Allah destroyed Ka'ba with the flood. Allah commanded his friend Abraham and Abraham's son Ishmael to rebuild it (Tabari, 1988, p 6.51). They did just this ([2:127](#))
 Abraham settled his people in the uncultivable neighbourhood of Ka'ba and implored Allah to bestow them with fruit and provision...[14:37](#)

Allah is a debtor; He borrows money from the believers (Muslims)

Most of us have heard the introduction of Islamic Banking System in Islamic Countries. The Islamists are very hard-working to introduce this unproven, fledgling banking system in non-Islamic countries as well. They simply take advantage of the secular system of religious freedom and democracy to advance their agenda of this divine financial system. Now, they are quite happy that a sizeable section of the Muslim community is adopting the Islamic Bank to keep their money. Nevertheless, the reality is: these Islamists are drunk in Islamic fervor, so much so, that they have vouched to subjugate the entire world into this Bedouin Arab monetary system (peddled as Allah's banking system).

We might wonder why the Islamic financial system must replace the current world economic order and the banking system founded on sound modern economic theories.

The answer is deceptively simple. It is because Allah is actually a banker. He lends and borrows money from His believers (Muslims). At times, He even acts

as a usurious money-lender, at times He borrows money at a low interest rate and re-lends that at an exorbitant rate.

Here are a few verses from the Qur'an which tells us, without a shadow of doubt that Allah borrows money from His faithful followers (Muslims) and repays them—not in cash but in kind or with promise (akin to promissory notes) of Paradise in the Afterlife. Invariably, Allah borrows money from Muslims to wage jihad against the non-Muslims. More precisely, this means Allah uses Muslims' money (hard cash) to buy war implements to kill the non-Muslims. All unbelievers who still believe that Allah will show some mercy on them must heed this message.

Let us comprehend the following verses from the Qur'an:

When you spend for Allah just like grains of crop, He multiplies your contribution many fold (seven hundred times)...2:261

Let us read this verse in full:

2:261. The likeness of those who spend their wealth in the Way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He pleases. And Allâh is All-Sufficient for His creatures' needs, All-Knower. (Tr. Hilali and Khan, the Noble Qur'an)

Elaborating on this, the eminent *tafsir* writer ibn Kathir writes that spending for Allah means spending on jihad, horses, weapons and so on.

Ibn Kathir [writes](#):

Sa'id bin Jubayr commented, "Meaning spending in Allah's obedience." Makhul said that the Ayah means, "Spending on Jihad, on horse stalls, weapons and so forth." The parable in the Ayah is more impressive on the heart than merely mentioning the number seven hundred. This Ayah indicates that Allah 'grows' the good deeds for its doers, just as He grows the plant for whoever sows it in fertile land. The Sunnah also mentions that the deeds are multiplied up to seven hundred folds. For instance, Imam Ahmad recorded that Abu Mas'ud said that a man once gave away a camel, with its bridle on, in the cause of Allah and the Messenger of Allah said,

«لَتَأْتِيَنَّ يَوْمَ الْقِيَامَةِ بِسَبْعِمِائَةِ نَاقَةٍ مَخْطُومَةٍ»

(On the Day of Resurrection, you will have seven hundred camels with their bridles.)

The Muslims should muster all their power and might, including steeds of war (tanks, planes, missiles...etc) to strike

terror in unbelievers' hearts; Allah will repay whatever they spend in His cause...[8:60](#)

Ibn Kathir writes that in verse 8:60 Allah commands Muslims to prepare for war against disbelievers, as much as possible, according to affordability and availability ([source](#))

Here are more Qur'anic verses which tell the Muslims to spend for Allah so that Allah can wage wars against the infidels.

Allah replaces whatever you spend on His cause...[34:39](#)

If you loan to Allah, He will increase your wealth many fold...[57:11](#)

Allah will reward many fold the loan of charitable believers, whether men or women...[57:18](#)

Fear Allah as much you are able to do so and spend on Allah and Muhammad...[64:16](#)

If you loan a beautiful loan to Allah, Allah will credit you double and will forgive you...[64:17](#)

Sahih Bukhari confirms that Allah will repay the loan if borrowed with the intention of repayment... (Sahih Bukhari, 3.41.572).

Sahih Bukhari, Volume 3, Book 41, Number 572

Narrated Abu Huraira:

The Prophet said, "Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him."

Another hadith in Sahih Bukhari tells us that every day two angels come down from heaven; one of them supplicates Allah to compensate the charity givers...(Sahih Bukhari, 2.24.522).

Sahih Bukhari Volume 2, Book 24, Number 522

Narrated Abu Huraira :

The Prophet said, "Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! Destroy every miser.' "

Allah is a banker; believers can loan money to Allah, He will secure this loan as a fixed deposit

Let us peruse the following verses from the Qur'an.

Give a beautiful loan to Allah; He will multiply it many times (Allah will return double)...[2:245](#)

Allah is a heavy borrower, no doubt. Nevertheless, He is clever too. Just like an astute moneylender, He invests His borrowing from His faithful followers and

promises them the return of the money borrowed with attractive gain (read interest).

Here is a verse from the Qur'an about Allah's promise of return on capital invested with Him.

Allah will bestow more for spending on Him...[35:30](#)

We must not doubt Allah's promise to clear His debt to the Muslims. In the past, Allah kept His promise. Here is a verse on this.

There were twelve captains (twelve Patriarchs) from the children of Israel; Allah promised them to the garden of eternity (Eden) if they would follow His path...5:12

005.012

YUSUFALI: Allah did aforetime take a covenant from the Children of Israel, and we appointed twelve captains among them. And Allah said: "I am with you: if ye (but) establish regular prayers, practise regular charity, believe in my messengers, honour and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path or rectitude."

Eminent Qur'an translator Abdullah Yusuf Ali agrees that the 'loan' in this verse means spending in the cause of Allah (Ali, 1983, p 245, footnote 710).

As a banker, Allah certainly practices usury. He has already mentioned about doubling the money of His creditors. Elsewhere, Allah had declared he has set strict conditions for securing a loan from Him. In verses 9:111-112 Allah, in fact, demands that His debtors pay off their loan by sacrificing their lives in a jihad. Let us read these two very important verses:

9:111. Verily, Allâh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success .

9:112. (The believers whose lives Allâh has purchased are) those who repent to Allâh (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) for Al-Ma'rûf (i.e. Islâmic Monotheism and all what Islâm has ordained) and forbid (people) from Al-Munkar (i.e. disbelief, polytheism of

all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers. (Tr. Hilali and Khan, the Noble Qur'an)

The above verses tell us quite clearly that Allah repays the loan of the jihadists (in this case their lives) with the dwellings in paradise. If we were to link the monetary values on this deal of Allah, we must understand that this business deal of Allah is just like a banking transaction, a kind of futures market trading. The interest (in this case the lives of the jihadists) charged by Allah is indeed exceptionally high.

This business deal of Allah is certainly un-Qur'anic and therefore; un-Islamic, to say the least. This is because in many verses in the Qur'an, Allah has vehemently cursed the usurers. This was simply because during Muhammad's time most of the money lenders were Jews.

Thus, we note that to suit His purposes Allah simply violates His own business rules

Let us read a few verses on Allah's great distaste for the modern banking system which is primarily based on interest charges.

Allah has permitted trade; forbidden usury...[2:275](#)

Concerning this verse, ibn Kathir writes that usurers are pardoned for the first offence; repeated usurers are the companions of fire. Those who consume Riba will be resurrected while insane and suffering from seizures. ([source](#))

Allah does not allow any usury whatsoever...[3:130](#)

Sins of the Jews are: usury, devouring people's substance;
Allah has prepared a painful doom for them...[4:161](#)

Obviously, usury (Riba), as practiced by the infidels' banking system is grossly contemptuous to Allah. He has reserved severe punishment for indulging in such un-Islamic business. Here is a sample test of Allah's punishment for a *riba* eater:

A usurer will be punished by stoning in a river of blood...(Sahih Bukhari, 3.34.298)

Sahih Bukhari, Volume 3, Book 34, Number 298

Narrated Samura bin Jundab:

The Prophet said, "This night I dreamt that two men came and took me to a Holy land whence we proceeded on till we reached a river of blood, where a man was standing, and on its bank was standing another man with stones in his hands. The man in the middle of the river tried to come out, but the other threw a stone in his mouth and forced him to go back to his original place. So, whenever he tried to come out, the other

man would throw a stone in his mouth and force him to go back to his former place. I asked, 'Who is this?' I was told, 'The person in the river was a Riba-eater.'

Allah conducts trading

Trading is Allah's forte. He sustains His livelihood through business, banking and trading, Islamic of course.

Here are a few examples of the type of trading Allah prescribes for His followers (Muslims). Please note that among all the trading, Allah's most favourite was slave-trading. Allah banned usury but had never outlawed Islamic slave-trading. It was exceedingly profitable, especially selling the vanquished infidels.

Gold for gold, wheat for wheat dates for dates, barley for barley—these are all acts of usury unless the transaction is on the spot... (Sunaan Abu Dawud, 2.22.3342)

Slave trading is like trading in animal. Muhammad bought a slave for slaves... (Sunaan Abu Dawud, 2.22.3352)

Practice slave trading, Abd Allah ibn Masud was a slave trader... (Sunaan Abu Dawud, 2.23.3505)

One slave was sold for eight hundred (800) dirhams (US\$ 4,000), another for seven hundred (700) dirhams (US\$ 3,500)... (Sunaan Abu Dawud, 3.29.3946, 3947)

The price of a male or a female slave is fifty dinars or five hundred dirhams... (Sunaan Abu Dawud, 3.39.4563)

Do slave trading. Muhammad sold a slave for eight hundred (800) dirhams... (Sahih Bukhari 9.89.296)

Sahih Bukhari, Volume 9, Book 89, Number 296:

Narrated Jabir:

The Prophet came to know that one of his companions had given the promise of freeing his slave after his death, but as he had no other property than that slave, the Prophet sold that slave for 800 dirhams and sent the price to him.

Muhammad lived in a two-storey house and had a black slave; he traded in slaves... (Sahih Bukhari, 9.91.368)

Sahih Bukhari, Volume 9, Book 91, Number 368

Narrated 'Umar:

I came and behold, Allah's Apostle was staying on a Mashroba (attic room) and a black slave of Allah's Apostle was at the top of its stairs. I said to him, "(Tell the Prophet) that here is 'Umar bin Al-Khattab (asking for permission to enter)." Then he admitted me.

The following hadith in *Sunaan Abu Dawud* confirms that Muhammad had many slaves and was involved in slave-trade, including trading slaves for beautiful, young and sexy women.

Muhammad took Safiyyah as a slave-girl... (p 2.848, *Sunaan Abu Dawud*, 2 2987).

The above hadith is unavailable online. Let us read it from the print version:

Sunaan Abu Dawud, Volume 2, Number 2987

Qatadah said: When the Apostle of Allah (may peace be upon him) participated in a battle, there was for him a special portion which he took from where desired. Safiyyah was from that portion. But when he did not participate himself in his battle, a portion was taken out for him, but he had no choice.

In footnote 2409, the translator, Professor Ahmad Hasan writes:

Al-Nawawi is of the view that her name was Safiyyah before she was captivated. Some scholars hold that her name was Zainab, and she was called Safiyyah as the Prophet (may peace be upon him) took her as his special portion (‘*Awn al-Ma’bud*, III, 112)

The readers should note that the special portion of Islamic loot reserved for Muhammad was called *Safi*.

Muhammad traded a beautiful captive girl (Safiyyah) from Dihya for seven slaves...(Sunan Abu Dawud, 2.19.2991)

Let us read the above hadith from the print version:

Sunaan Abu Dawud, Volume 2, Number 2991

Anas said: A beautiful slave-girl fell to Dihyah. The apostle of Allah (may peace be upon him) purchased her for seven slaves. He then gave her to Umm Sulaim for decorating her and preparing her for marriage. The narrator Hammad said: I think he said: Safiyyah daughter of Huyayy should pass her waiting period in her (Umm Sulaim's) house.

In verse 16:71 Allah exhorts the perpetuation of Islamic slavery system. Slave trading is good for Muslims—Allah has no hesitation in admitting, when He prescribes the institutionalized discrimination against the slaves. Therefore, it is impossible to eradicate Islamic slavery system.

Let us read this verse.

16:71. And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those

(slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allâh? (Tr. Hilali and Khan, the Noble Qur'an).

Allah regards the unbelievers (non-Muslims) as slaves in the hands of the Muslims. Here is the proof:

A disbeliever is like a powerless slave, a believer is like a powerful owner of the slave...16:75

16:75. Allâh puts forward the example (of two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and He spends thereof secretly and openly. Can they be equal? (By no means, not). All the praises and thanks be to Allâh. Nay! (But) most of them know not. (ibid).

Even the dead children of the unbelievers are not spared from the slavery of the Muslims. In verse 17:15 we read:

17:15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning). (ibid)

On the interpretation of this verse, ibn Kathir, sourcing from an authentic hadith writes that Muhammad said that the dead children of the Muslims are in paradise, being taken care of by Abraham, whereas; the children of the idolaters are the servants of the inmates of paradise. ([Link](#)).

Here are more examples of Muhammad's dealing with slaves, especially black slaves. One hadith clearly says that Muhammad traded two black slaves for one white slave. He surely had plenty of slaves (mostly black) to conduct such trading.

- Muhammad traded two black slaves for one Arab (white) slave...(Sahih Muslim [10.3901](#))
- Muhammad had a black slave named Anjasha...(Shaih Bukhari, [8.73.182](#))
- During Muhammad's self-imposed exile in his own room, a black slave guarded him (very long hadith)...(Sahih Bukhari, [3.43.648](#), [5.60.435](#))
- In the raid of Khaybar, Muhammad acquired a black slave-boy named Midam...(Malik's Muwatta, [21.13.25](#))

- Muhammad sold slaves... (Sahih Bukhari, [3.41.598](#), [3.34.351](#))

Tabari lists seventeen slaves that Muhammad possessed. Some of them he traded, and some of them he set free for various reasons. (Tabari, 1990, pp ix.142-146).

Allah is an expert gynecologist and an obstetrician

There are ample records in the Qur'an and ahadith to demonstrate that Allah has a special fascination towards women, especially pretty, young and attractive women of child-bearing age.

One striking feature of Allah's fixation with women is that He is very much an expert in menstruation cycles of women, their (pretty women's) disposition in sexual matters and their reproduction system. In every hadith book we will certainly find huge chapters dealing exclusively with these gynaecological aspects, especially the period of women, as if women have nothing else to do but only to menstruate, get pregnant and bear children. Every hadith book has a chapter on this.

Here are some sample extracts from the core scriptures of Islam.

First, the Qur'an mentions about women's period in this verse:

Menstruation is a disease; sex during menstruation is not allowed; after the period is over have sex in any manner, at any time and at any place; God loves those who are pure and clean...[2:222](#)

Allah also has prescribed Islamic solution to women's period problems. Here are a few examples of Allah's specialty in gynaecology:

After her period, a woman should use musk in her vulva...(Sunaan Nasai, 1.254)

Sunaan Nasai, vol.i, hadith number 254

'A'ishah (Allah be pleased with her) reported that a woman asked Allah's Messenger (peace and blessings of Allah be upon him) how to wash herself after menstruation. He told her to wash herself and added: Take a piece of cotton cloth (soaked) with musk, and purify yourself with it. She said: How should I purify myself with it. He (the Holy Prophet) said: Praise be to Allah, purify yourself with it, and covered his face. 'A'ishah (Allah be pleased with her) reported: I dragged her to my side and said to her: Apply this (cotton) to the trace of blood.

For prolong bleeding after menstruation cycle Allah recommends this... (Sunaan Nasai, 1.206):

Sunaan Nasai, Volume 1, Number 206

'A'ishah (Allah be pleased with her) reported : Umm Habibah bint Jahsh who was the wife of 'Abdur Rahman bin 'Auf and the sister of Zainab bint Jahsh asked for a verdict from the Messenger of Allah

(peace and blessing of Allah be upon him): I am a woman whose blood keeps flowing (even after menstruation period). He (the Holy Prophet) said: This is not menstruation, but (blood from) a vein; so when the menstrual period ends, abandon prayer. 'A'ishah (Allah be pleased with her) said: Umm Habibah took a bath at the time of every prayer and then offered prayer, and sometime she took a bath in the wash-tub placed in the apartment of her sister Zainab, till the redness of blood came over water and after taking bath she prayed along with the Messenger of Allah (peace and blessings of Allah be upon him) and this blood did not hinder her from offering prayer.

Allah says that women ejaculate sperm; their sperm is yellowish... (Sunaan Nasai, 1.198, 1.202)

Sunaan Nasai, Volume 1, Number 198

'**A'ishah** (Allah be pleased with her) reported that Umm Sulaim said: Allah's Messenger! Verily, Allah is not ashamed of Truth. Is bathing necessary for women when she sees in sleep what a man sees? The Messenger of Allah (peace and blessings of Allah be upon him) replied: Yes, she should take a bath. 'A'ishah (Allah be pleased with her) then spoke to her. Silly! Does a woman also have emission? The Messenger of Allah (peace and blessings of Allah be upon him) said: Let your hand be besmeared with dust. In what way does a child resemble her. (*sic*).

Sunaan Nasai, Volume 1, Number 202

Anas (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Man's discharge (*i.e.*, sperm) is thick and white and the discharge of woman (*sic*) is thin and yellow, so the resemblance comes from the one whose genes prevail or dominate.

Here is another example of Allah's proficiency in obstetrics and gynaecology:

Sperm is transformed into a clot of congealed blood, then the foetus becomes a lump, then bones, then Allah clothes bones with flesh then into another creature; Allah is the best of creators (there are many creators)...[23:14](#)

The most eminent Islamic scholar, Imam Ghazali wrote that a woman ejaculates sperm. He wrote in *Ihya Uloom Ed-Din*:

If you ejaculate your semen before your wife ejaculates her semen then you are a weak man. (Tr. Fazl-ul-Karim, 1993, p.2.38)

In a few ahadith we find more examples of Allah's expertise with gynecology and midwifery.

Here are a few samples.

Allah sends an angel in to the womb of a pregnant woman (long hadith)... (Sahih Bukhari, [4.54.430](#)).

Allah has appointed an angel for a womb who monitors the progress of pregnancy of a woman... (Sahih Bukhari, 4.55.550).

Sahih Bukhari, Volume 4, Book 55, Number 550

Narrated Anas bin Malik:

The Prophet said, "Allah has appointed an angel in the womb, and the angel says, 'O Lord! A drop of discharge (i.e. of semen), O Lord! a clot, O Lord! a piece of flesh.' And then, if Allah wishes to complete the child's creation, the angel will say, 'O Lord! A male or a female? O Lord! wretched or blessed (in religion)? What will his livelihood be? What will his age be?' The angel writes all this while the child is in the womb of its mother."

Allah engages an angel in charge of the uterus; then the angel asks 'male or female?'... (Sahih Bukhari, 8.77.594)

Sahih Bukhari, Volume 8, Book 77, Number 594:

Narrated Anas bin Malik:

The Prophet said, "Allah puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allah wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evil doer) or a blessed (doer of good)? How much will his provisions be? What will his age be?' So all that is written while the creature is still in the mother's womb."

When the drop of semen remains in the womb for forty or fifty days or forty nights the angels then comes and asks Allah whether it will be good or evil, whether male or female, its deeds, actions, its death, livelihood.....all these are recorded. This document is the final and no addition or subtraction is done in it...(Sahih Muslim, 33.6392)

Sahih Muslim, Book 033, Number 6392

Hudhaifa b. Usaid reported directly from Allah's Messenger (may peace be upon him) that he said: When the drop of (semen) remains in the womb for forty or fifty (days) or forty nights, the angel comes and says: My Lord, will he be good or evil? And both these things would be written. Then the angel says: My Lord, would he be male or female? And both these things are written. And his deeds and actions, his death, his livelihood; these are also recorded. Then his document of destiny is rolled and there is no, addition to and subtraction from it.

Allah appoints an angel as the caretaker of the womb; the angel monitors and sends info. to Allah like, 'now it is a drop of semen, now it is a clot of blood, it is now a lump of flesh....etc'; Allah gives it a final shape; then the angel asks, 'male or female? Evil person or a good person? Livelihood and his age?' These are all written down as it is in the womb of its mother... (Sahih Muslim, 33.6397)

Sahih Muslim, Book 033, Number 6397

Anas b. Malik reported directly from Allah's Messenger (may peace be upon him) that he said: Allah, the Exalted (*sic*) and Glorious, has appointed an angel as the caretaker of the womb, and he would say: My Lord, it is now a drop of semen; my Lord, It is now a clot of blood; my Lord, it has now become a lump of flesh, and when Allah decides to give it a final shape, the angel says: My Lord, would it be male or female or would he be an evil or a good person? What about his livelihood and his age? And it is all written as he is in the womb of his mother.

Allah put His hand on the back of Adam and brought forward Adam's offspring destined for Paradise, then Allah put his hand again on the back of Adam and brought forward the offspring of Adam destined for hell... (Sunaan Abu Dawud, [3.40.4686](#))

Allah does mutation biology

In several verses in the Qur'an Allah says that in the past He had transformed some Jews into monkeys and pigs. We might laugh at these cock-and-bull stories. Nevertheless, hang on. These deeds of Allah are not figurative, as we might think. Most Islamist scholars believe that Allah has the necessary technology and expertise just to do this—the mutation biology. They will even direct our attention to gene-splicing techniques, crop mutation, GMF, stem cell research, the cloning technology and what not. Of course, all these sciences are available in the Qur'an and hadith. The infidels found them because they studied these Islamic scriptures seriously. The Muslims had failed hopelessly because they had forgotten the contents of the Qur'an! In fact, the non-Muslims are stealing all the scientific ideas from the Qur'an while the Muslims are in deep slumber. These erudite scholars (mostly living in west) will let us believe such incredible, convoluted idea.

Let us read Allah's science on mutation biology as contained in the Qur'an and hadith.

Some Jews (Children of Israel) desecrated the Sabbath so Allah turned them into apes...[2:65](#)

This is what ibn Kathir writes on the interpretation of the above verse:

They began using deceitful means to avoid honouring the Sabbath by placing nets, ropes and artificial pools of water for

the purpose of fishing before the Sabbath. When the fish came in abundance on Saturday as usual, they were caught in the ropes and nets for the rest of Saturday. During the night, the Jews collected the fish after the Sabbath ended. When they did that, Allah changed them from humans into monkeys, the animals having the form closest to humans; the young people turned into howling monkeys with tails while the older people were turned into swine. They lived on earth only for three days. They did not eat, drink or had offspring. ([source](#))

Allah converted the corrupt people of Moses (Jews, who violated the Sabbath) into apes...[7:166](#)

Some unbelievers (Jews) were transformed into apes (monkeys), some to swine (pigs)...[5:60](#)

Allah could transform human into any other unimaginable form and He could hasten the resurrection day...[17:51](#)

Allah has fixed our day of death; He can change our form and create us in unknown forms...[56:60-61](#)

Allah gives us whatever form He desires...[82:8](#)

Let us read this hadith from Sahih Bukhari:

On the resurrection day Abraham will meet his father Azar whose face will be dark and dust-covered... (Sahih Bukhari, 4.55.569)

Sahih Bukhari, Volume 4, Book 55, Number 569

Narrated Abu Huraira:

The Prophet said, "On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust. (The Prophet Abraham will say to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' 'Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allah will say (to him): 'I have forbidden Paradise for the disbelievers.'" Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see a Dhabh (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire."

Agreeing with the above hadith, the translator of Sahih Bukhari, Dr Muhammad Muhsin Khan writes that Allah will indeed transform Abraham's father into an animal... (Summarized Sahih Bukhari, 1994. p 663, Hadis number 1407, O.B. 4.569, footnote 1)

Allah conducts artificial insemination

In part 2(ii), we read how Allah created Jesus Christ by implanting His 'spirit' inside Mary's womb. Even the most celebrated *tafsir* writer, Ibn Kathir fully agrees that Allah's 'spirit' or soul was inserted inside Mary's womb by Allah's

angel Gabriel who is also known as *Ruhul Quddus*. For more on this please read the relevant section of [part 2\(ii\)](#) and consult verse [19:16–23](#).

Ibn Kathir writes that Jibril blew into the opening of the garment that she (Mary) was wearing. Then the breath descended until it entered into her vagina and she conceived the child (Jesus). (see verse 19:22 and part 2 (ii) of this essay).

Therefore, if ibn Kathir is correct, either Allah or Gabriel must be the father of Jesus. Allah/Gabriel must have performed artificial insemination on Mary to make her pregnant.

Allah does business with Islam

As mentioned previously, Allah is an astute banker. Not only that He is meticulous with all fiduciary matters, He, in fact, conducts business with Islam. Allah's specialty is Islam. The religion of Islam is the product which He sells for a profit. The following verses will remove our doubt on the business-like attitude of Allah vis-a-vis Islam.

Allah guarantees return for charity; it is like a business transaction...[35:29](#)

If you hide your wealth from Allah or refuse to donate to Allah, He will reveal all the secrets of your wealth...[47:37](#)

Allah's offer (Islam is like a business deal) is a bargain (this is a motivation for the suicide bombers)...[61:10](#)

Fight for the cause of Islam with your property and person (it is a bargain from Allah; it motivates the suicide bombers)...[61:11](#)

In return for fighting for Allah, He forgives sins and guarantees beautiful mansions in the gardens of eternity (fighting and dying for Islam is a bargain from Allah; it motivates the suicide bombers)...[61:12](#)

The second bargain is the help from Allah and a guaranteed victory...[61:13](#)

The believers fight in the cause of Allah; they kill and get killed; this is the doctrine of Allah; He has purchased the lives and goods of the believers in exchange for booty and paradise; their obligation is the willingness to kill and get killed in a fight; this is the pledge of Allah in the Torah, Gospel and the Qur'an (these verses motivate the suicide bombers)...[9:111-112](#)

Hypocrites prevent the genuine believers from contributing money for jihad but Allah is the owner of all treasures...[63:7](#)

In a Tirmidhi hadith we note that Allah supplies seventy-two exquisitely pretty, sexy, and vivacious virgin women to each jihadist. This is quite similar to the supply of call-girls or prostitutes to prospective clients to secure lucrative business contracts. In Business Language we call it 'entertaining the client.' Allah also has business clients. They are, of course, jihadists, suicide bombers, Islamist killers, and Islamist terrorists, as well as Islamic scholars, Maulanas, Maulovis, Pirs, Mullahs, Ayatollahs...and so on. Allah entertains them with

divine prostitutes to secure the contract to fight infidels through terror and/or suicide bombing.

Let us read this hadith (hadith number 1067):

Narrated Al-Miqdam ibn Ma'dikarib
Allah's Messenger (peace be upon him) said, "The martyr receives six good things from Allah: he is forgiven at the first shedding of his blood; he is shown his abode in Paradise; he is preserved from the punishment in the grave; he is kept safe from the greatest terror; he has placed on his head the crown of honour, a ruby of which is better than the world and what it contains; he is married to seventy-two wives of the maidens with large dark eyes; and is made intercessor for seventy of his relatives."

Tirmidhi and Ibn Majah transmitted it. (Tirmidhi hadith number 1067 quoted from ALIM CD ROM)

To secure the most profitable business contract Allah even promises His customers with infidel women having pleasant vaginas, Pharaoh's wives, permanent erection, and instant sons.

Let us read about these incredible business deals of Allah.

Sunaan Ibn Majah, Volume. 5, Number 4337

Anas 'Umama (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, "Allah will not admit anyone in the Paradise but Allah, the Mighty and glorious will marry him with seventy two wives, two will be from virgins (haurine) with big eyes and seventy, will be his inheritance from the people of the Hell-Fire. Everyone of them will have a pleasant vagina and he (the man) will have sexual organ that does not bend down (during sexual intercourse).

Hisham b. Khalid says, The words "out of his inheritance (due) from the denizens of the Fire", mean men who will enter the Fire and the inmates of the Paradise will inherit their wives just as the Faraoh's wife will be inherited (by the believers).

According to al-Zawaid, its *isnad* has some controversy. al-'Ajali has declared Khalid b. Yazid b. Abi Malik reliable while Imam Ahmad, Ibn Mu'in, Abu Dawud, Nasa'i, Ibn Jarud Sahl, 'Uqali etc., have declare (*sic*) Ahmad b. salih al-Masri *da'if*.

Sunaan Ibn Majah, Volume 5, Number 4338

Abu Sa'id al-Khudri, (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, "When a believer will wish a son in the Paradise, its

conception and its birth will happen in one single hour as he wishes.”

Another business enterprise of Allah is the collection of *Zakat*, the compulsory contribution by every Muslim for the cause of Allah. *Sunaan Abu Dawud* informs us that A Zakat collector fights in the cause of Allah till he returns home from his collection duty... (Sunaan Abu Dawud, 19.2930)

Sunaan Abu Dawud Book 19, Number 2930

Narrated Rafi' ibn Khadij:

I heard the Apostle of Allah (peace_be_upon_him) say: The official who collects sadaqah (zakat) in a just manner is like him who fights in Allah's path till he returns home.

Allah is a general medical practitioner (GP); He prescribes Islamic medicines

The list of Allah's medicines for Islamic illnesses is limitless. In fact, one can spend a few years learning about Islamic medicines (*tib*) and their modes of administration. In any Islamic bookstores, the reader will surely find plethora of Islamic medicine books. They make quite interesting reading. Diehard followers of Islam will certainly turn to these Islamic methods of treatment first. Only when the illness turns gravely serious or the patient has very little hope, even having undergone a lengthy Islamic treatment, they might turn to modern medicine and surgery. They will never blame Allah's medicines for the failure—they will blame their lack of faith in Allah.

Here is a short list of some interesting Islamic medicines prescribed by Allah:

Bitten by a snake or stung by a scorpion, recite sura Fateha and spit on the bitten part; Muhammad took wages for applying this Islamic charm... (Sunaan Abu Dawud, 2.23.3411)

Cure the lunacy of a lunatic by reciting sura Fateha in the morning and in the evening and spitting on the lunatic for three days; Muhammad said this Islamic charm is the only genuine charm... (Sunaan Abu Dawud, 2.23.3413)

For headache use cupping; for pain in legs dye them with henna... (Sunaan Abu Dawud, 28.3849)

Cutting a vein is a medical treatment... (Sunaan Abu Dawud, 3.27.3855)

Only the charm that uses Qur'an will work, other charms will not... (Sunaan Abu Dawud, 3.28.3859)

Seven grounded ajwah dates of Medina is a medicine for heart sickness... (Sunaan Abu Dawud, 28.3866)

White garments are the best; antimony clears vision and makes hair sprout... (Sunaan Abu Dawud, 28.3869)

For some severe pain wash the affected part seven times with your right hand and say Muhammad's prayer of casting spell... (Sunaan Abu Dawud, 3.28.3882)

For any pains mix saliva with dust and then apply on the affected part... (Sunaan Abu Dawud, 3.28.3886)

Recite sura al-Fateha then spit saliva on the affected part...

(Sunaan Abu Dawud, 3.28.3888)

Eating cucumber with dates will make you

fat...(Sunaan Abu Dawud, 28.3894)

Muhammad spat in Ali's eyes and Ali's eyes was

cured...(Sahih Bukhari, 4.52.192)

Reciting sura Fatiha cures snakebite... (Sahih Bukhari, 3.36.476)

To relieve pain apply saliva on the affected

part...(Sahih Bukhari, 5.59.517)

Muhammad asked people to drink a bowl of water in which he

threw a mouthful of water; even Umm Salama requested that

some of this 'holy' water be kept for

her...(Sahih Bukhari, 5.59.617)

The water of Kama (a kind of fungus) is a cure for eye trouble...

(Sahih Bukhari, 6.60.5)

If a fly falls in a vessel, dip all of it and then throw the fly away,

for in one of its wings there is a disease and in the other there is

healing...(Sahih Bukhari 7.71.673)

Drink camel's urine as a medicine... (Sahih Bukhari, 2.24.577)

Drink Muhammad's urine, have no stomach problem (Ash Shifa)

If we have doubt about the healing effect of Muhammad's urine, here is what Ash Shifa writes:

He used to spit into the mouths of suckling children and his saliva would satisfy them until nightfall (Ash Shifa, Tr.

Aisha Abdurrahman Bewley, 2004, p 184).

A man with a scrotal hernia came to the Prophet who commanded that it be sprinkled with water from a spring in which he had spat. That was done and the man was healed (ibid, p 186).

The Messenger of Allah slept on a rug in the house of Anas and perspired. Anas's mother brought a long-necked bottle in which to put his sweat, the Messenger of Allah asked her about this. She said, "We put it in our perfume and it is the most fragrance of scents." (ibid, p 35).

There was also the time when Malik ibn Sinan drank his blood on the Day of Uhud and licked it up. The Prophet allowed him to do that and then said, "The Fire will not touch you." (ibid, p 36).

Something similar occurred when 'Abdullah ibn az-Zubayr drank his cupped blood. The Prophet said: Woe to you from the people and woe to the people from you," but he did not object to what he had done (ibid, p 36).

Something similar is related about when a woman who drank some of his urine. He told her, "You will never complain of a

stomach-ache.” He did not order any of them to wash their mouths out nor did he forbid them to do it again, (ibid, p 36).

The *hadith* of the woman drinking the urine is sound. Ad-Daraqutni follows Muslim and al-Bukhari who relate it in the *Sahih*. The name of this woman was Baraka, but they disagree about her lineage. Some say that it was Umm Ayman, who used to serve the Prophet. She said that the Messenger of Allah had a wooden cup which he placed under his bed in which he would urinate during the night. One night he urinated in it and then examined it in the morning, there was nothing in it. He asked Baraka about that. She said, “I got up and felt thirsty, so I drank it without knowing. The *hadith* is related by Ibn Jurayl and others. (ibid, p 37)

Allah is a marriage celebrant; He had conducted Muhammad's marriages

A short while ago, we noted Allah's obsession with women's affairs, especially their menstrual cycle, pregnancy, child-birth and so on. This should lead us to another bizarre activity of Allah. He is very much concerned about the matrimonial affairs of His slaves, especially the marriages of Muhammad. Allah spared no pain to ensure that Muhammad had all his marriages (at least twenty-two) without any hindrance or objections. Where there was some apprehension that the Meccans' prevalent custom and tradition might infringe on Muhammad's right to marry child-girls (like six-year-old Aisha) or the wife of an adopted son, Allah took it upon Himself the responsibility to guarantee that Muhammad got what he wanted. In other words, Allah did not at all hesitate to take the role of a marriage celebrant.

Let us read more on this from the basic Islamic sources.

If Muhammad willed, he could divorce all his wives and Allah could marry him with better consorts either previously married or virgins...[66:5](#)

Muhammad saw Aisha in a dream for three nights before marrying her; Allah decided that Muhammad should marry Aisha...(Sahih Muslim, 31.5977).

Sahih Muslim, Book 031, Number 5977:

'A'isha reported Allah's Messenger (may peace be upon him) having said: I saw you in a dream for three nights when an angel brought you to me in a silk cloth and he said: Here is your wife, and when I removed (the cloth) from your face, lo, it was yourself, so I said: If this is from Allah, let Him carry it out.

The Qur'an confirms that Muhammad had a secret desire for his adopted son's wife, the petite and elegantly attractive Zaynab bt Jahsh. Here are the Qur'anic verses on this.

Muhammad had a secret desire for Zayd's wife (Zaynab), but he asked Zayd (his adopted son) to hold on to his marriage with Zaynab, for Muhammad feared about public opinion; then Allah married Muhammad to Zayd's (his adopted son) divorced wife (Zaynab)...[33:37](#)
 Marrying the divorced wife of an adopted son is approved by Allah; Allah had the same rule for other prophets; Muhammad did not commit any error in doing so...[33:38](#)

Sahih Muslim ([8.3330](#)) describes how Allah got Muhammad married to the sexy and vivacious Zaynab bt Jahsh, his daughter-in-law (adopted son's).

More details on the secret lust of Muhammad for this married lady can be found in the works of Muhammad's biography written by Tabari. He writes:

The Messenger of God came to the house of Zayd b. Haritha [Zayd was always called Zayd b. Muhammad.] Perhaps the Messenger of God missed him at the moment, so as to ask, "Where is Zayd?" He came to his residence to look for him but did not find him. Zaynab bt. Jahsh, Zayd's wife, rose to meet him. Because she was dressed only in a shift, the Messenger of God turned away from her. She said: "He is not here, Messenger of God. Come in, you are dear to me as my father and mother!" The Messenger of God refused to enter. Zaynab had dressed in haste when she was told "the Messenger of God is at the door." She jumped up in haste and excited the admiration of the messenger of God, so that he turned murmuring something that could scarcely be understood. However, he did say overtly: Glory be to God the Almighty! Glory be to God, who causes hearts to turn" (Tabari, 1997, p viii.2).

Please note that Zaynab betook Muhammad as her father.

Tabari also writes that Aisha (Muhammad's child-bride) felt great uneasy when Muhammad expressed his deep fascination and love for Zaynab (ibid, p viii 3).

To placate Aisha, and other critics, Muhammad came up with a simple solution—he claimed that Allah had instructed him to get married to Zaynab bt. Jahsh and that Allah himself would solemnise the marriage of Muhammad with Zaynab.

Tabari writes:

While the Messenger of God was talking with 'Aisha, a fainting overcame him. When he was released from it, he smiled and said, "Who will go to Zaynab to tell her the good news, saying that God has married her to me?" then the Messenger of God recited: "And when you said unto him, on whom God has conferred favour and you conferred favour, 'Keep your wife to yourself... (ibid, p 3).'"

Allah is an idol-maker; He created the idols of Abraham's people

This occupation of Allah might shock all Muslims in the world. Nevertheless, the truth is: Allah Himself admits that He had created all those idols the idolaters worshipped during Abraham's time. Incredible though it might sound, here is Allah's admission that at some point in His existence, He was an idol maker. This is very strange indeed, coming from Allah whose core task in the world is to destroy all idols.

Let us read this verse in full.

Allah had created the idols that Abraham's people used to worship...37:95–96

037.095

YUSUFALI: He said: "Worship ye that which ye have (yourselves) carved?"

037.096

YUSUFALI: "But Allah has created you and your handwork!"

In this verse Allah clearly says that He had created the idols (handiwork) which the polytheists made (also see 16:20)

Allah conducts plunder and shares booty

Besides all those activities, enunciated above, Allah has another activity which is extremely dear to Him. Allah loves to commit plunder in the hope of gathering booty. In fact, He unabashedly claims that the spoils of war legitimately belong to Him and his confidante, Muhammad. Allah has, even enacted legislation (sura 8, *anfal*, spoils of war) to detail the distribution of war booties. It is now absolutely *halal* for the Muslims to commit plunder on non-Muslims, loot their possessions, including land and women and enjoy them.

We will read a few verses on Allah's very dear activity—waging *jihad* and enjoying spoils of infidels.

Islamic booty is for Allah and Muhammad...[8:1](#)

To strengthen their belief, Allah calms the hearts of the believers; Allah has His own army of troops to conduct plunder...[48:4](#)

All the armies (troops) on earth and in the heavens belong to Allah...[48:7](#)

Allah made Muhammad wealthy through conquests (raid, plunder, war)... (Sahih Bukhari, 3.37.495)

Sahih Bukhari, Volume 3, Book 37, Number 495:

Narrated Abu Huraira:

Whenever a dead man in debt was brought to Allah's Apostle he would ask, "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer. When Allah

made the Prophet wealthy through conquests, he said, "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

Allah collects protection money from non-Muslims

Despite Allah's claim of unbound resources at His beck and call, He is precariously dependent on the extorted money from the non-Muslims.

Regarding *Zakat* from the Muslims and protection money from the non-Muslims. historical data show that when Allah conquered any infidel land, the major part of Allah's revenue emanated from this protection tax (*Jizya*) levied on the Jews and the Christians.

The Qur'an (9:29) has legislated this source of revenue for Allah, no force on earth could change this stipulation.

Unbelieving people of the Book (Jews and Christians) pay Jizya tax with submission (humiliation); if they do not pay Jizya tax or convert to Islam then kill them...[9:29](#)

Muhammad's main source of livelihood was the money from the Jizya tax on infidels... (Sahih Bukhari, 5.59.351)

Sahih Bukhari, Volume 5, Book 59, Number 351:

Narrated Al-Miswar bin Makhrama:

That 'Amr bin Auf, who was an ally of Bani 'Amir bin Luai and one of those who fought at Badr in the company of the Prophet, said, "Allah's Apostle sent Abu 'Ubaida bin Al-Jarrah to Bahrain to bring the Jizya taxation from its people, for Allah's Apostle had made a peace treaty with the people of Bahrain and appointed Al-'Ala' bin Al-Hadrami as their ruler. So, Abu 'Ubaida arrived with the money from Bahrain. When the Ansar heard of the arrival of Abu 'Ubaida (on the next day) they offered the morning prayer with the Prophet and when the morning prayer had finished, they presented themselves before him. On seeing the Ansar, Allah's Apostle smiled and said, "I think you have heard that Abu 'Ubaida has brought something?" They replied, "Indeed, it is so, O Allah's Apostle!" He said, "Be happy, and hope for what will please you. By Allah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it and it will destroy you as it did them."

Allah permitted only Muhammad to conduct raids and plunder

Here are some references in which Allah allowed Muhammad to have the exclusive right to conduct raids and plunder, mostly on innocent ordinary people.

Allah had permitted only Muhammad to plunder and collect booty by inflicting terror on the victims...
(Sahih Muslim, 4.1058)

Sahih Muslim, Book 004, Number 1058:

Jabir b. 'Abdullah al-Ansari reported: The Prophet (may peace be upon him) said: I have been conferred upon five (things) which were not granted to anyone before me (and these are): Every apostle was sent particularly to his own people, whereas I have been sent to all the red and the black, the spoils of war have been made lawful for me, and these were never made lawful to anyone before me, and the earth has been made sacred and pure and mosque for me, so whenever the time of prayer comes for any one of you he should pray whenever he is, and I have been supported by awe (by which the enemy is overwhelmed) from the distance (which one takes) one month to cover and I have been granted intercession.

Allah permitted only Muhammad to: 1. sermonize with weighty words 2. terrorize people 3. commit plunder and take booty 4. conquer the entire earth 5. a messenger for all mankind 6. proclaim himself as the last and the final Prophet...(Sahih Muslim, 4.1062)

Sahih Muslim, Book 004, Number 1062:

Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): spoils have been made lawful to me: the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of prophets is closed with me.

Abd Allah ibn Jahsh reserved one-fifth of the booty for Muhammad. (as per [8:41](#)). Muhammad admonished Abdallah ibn Jahsh for fighting in the sacred month. At first, he refused to accept anything from the loot. Allah then revealed [2:217](#) sanctioning Muhammad to fight in the sacred months. After this revelation from Allah, Muhammad took possession of the plunder and took charge of the two prisoners (Tabari, 1987, p 7.20).

Here are more examples of Allah's exclusive right for Muhammad to conduct gratuitous loot, murder and plunder upon non-Muslims

Muhammad got a booty property of B. Nadir and called it a special gift from Allah (background to [59:6](#)) and these properties were used to support Muhammad's wives...
(Sahih Bukhari, [5:59:367](#))

Spoils of war are for Allah and Muhammad ([8:1](#))...(Sahih Muslim, [19.4329](#))

One-fifth of booty belongs to Allah... (Baladhuri, 2002, p 109)

Allah has a special choice from booty, Safi, exclusively reserved for Muhammad... (p 2.847, Sunaan Abu Dawud, 2.2985, footnote 2406)

The Safi is not taken from one-fifth of booty but from the entire loot, before one-fifth is taken out... (p 2.848, Sunaan Abu Dawud, 2.2986, footnote 2407)

Safiyyah (a teenage married girl whom Muhammad took as a captive in the plunder of Khaybar Jews) was Allah's Safi to Muhammad... (p 2 848, Sunaan Abu Dawud, 2 2987, footnote 2408).

Before her capture as a sex-slave, Safiyyah's name was Zainab...(p 2.848, Sunaan Abu Dawud, 2 2987, footnote 2409).

Allah worries a lot; He is fearful that He might not be worshipped

That's right. Despite so much power, authority, and wherewithal, Allah is a constant worrier, especially when the jihadists are on a plunder mission. Allah admits that He constantly worries that He might not be worshipped if the *Mujahiddins'* terror operations are not successful. Here is a hadith from *Sahih Bukhari* on Allah's worry during the Badr war. We can be certain that Allah worries a lot, even today; worrying is a routine activity of Allah, no one should doubt this.

In the Badr Muhammad prayed incessantly for the destruction of the pagans lest Allah would not be worshipped anymore...(Sahih Bukhari, 4 52 164)

Sahih Bukhari, Volume 4, Book 52, Number 164

Narrated Ibn 'Abbas:

The Prophet, while in a tent (on the day of the battle of Badr) said, "O Allah! I ask you the fulfilment (*sic*) of Your Covenant and Promise. O Allah! If You wish (to destroy the believers) You will never be worshipped after today." Abu Bakr caught him by the hand and said, "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet was clad in his armor at that time. He went out, saying to me: "There multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense) and that Hour will be more grievous and more bitter (*sic*) (than their worldly failure)." (54.45-46) Khalid said that was on the day of the battle of Badr.

Allah follows Muhammad wherever he goes, even to a cave

Earlier, we read that Allah is always awake, never sleeping, or taking rest. In fact, we learned that He has a sleepless face. This is certainly understandable when we realise the gigantic task of maintaining and nurturing the earth which Allah had created with His bare hands. However, it is quite perplexing to note that after He had made His best creation, Muhammad, He was totally obsessed with his (Muhammad's) whereabouts. Forgetting all the rest of His creatures, He constantly followed wherever Muhammad went.

Here is a hadith on Allah's constant follow up of Muhammad's whereabouts.

When Muhammad and Abu Bakr were in the cave, the third person with them was Allah... (Sahih Bukhari 5.57.5).

Sahih Bukhari, Volume 5, Book 57, Number 5

Narrated Abu Bakr:

I said to the Prophet while I was in the Cave. "If any of them should look under his feet, he would see us." He said, "O Abu Bakr! What do you think of two (persons) the third of whom is Allah?"

We might wonder, if Allah was always with Muhammad why was it necessary to send the Archangel Gabriel to deliver His messages to Muhammad?

Allah spies on Muslims' wives, even on His dearest friend, Muhammad's wives

That's right. Allah does not fully trust His ardent followers, the Muslims. Just to ensure that the Muslims are toeing the line of Islam, Allah often spies on them—eavesdropping and following them wherever they go. Unbelievable, we might think; but read the following verses and be amazed at the covert activities of Allah.

Allah knows everything in heavens and on earth; no secret conspiracy could be done without Him being aware of it; if three people conspire then Allah is the fourth person as witness...and so on...[58:7](#)

Allah made known to Muhammad what secret of Muhammad's wives divulge to each other (Allah spied on Muhammad's wives)...[66:3](#)

If Muhammad's two wives (Aisha and Hafsa) conspire against Muhammad, then his protector will be Allah, Gabriel, righteous believers and the angels...[66:4](#)

Allah appointed Muhammad as His distributor

One of the most important activities of Allah is to distribute the spoils of plunder (today, it is the plunder from Islamist terrorism). He appointed Muhammad as His sole distributor for this purpose. The following hadith tells us that Allah bestows and Muhammad is the distributor of Allah.

In sura *Anfal* (sura 8) Allah legislated the rule of booty distribution: All Islamic booty belongs to Allah and Muhammad must get twenty percent commission (that is, one-fifth) of the total booty collected from an Islamic plunder. After Muhammad's death this distributorship rested with the Caliphs (Muhammad's representatives). Currently, it is not clear who has inherited Allah's distributorship. Could it be the Quraysh ruler of Saudi Arabia or any imam or Sheikh of an Islamic community that is engaged in Islamist terrorism and plunder?

Let us read the relevant verses from this sura:

8:1 They ask you (O Muhammad) about the spoils of war. Say: "The spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad), if you are believers. (Tr. Hilali and Khan, the Noble Qur'an).

On the context of this verse, ibn Kathir writes that in Badr war, one fighter cherished a sword which he had captured in a battle; he wanted that sword for himself. Muhammad told him that all booty belongs to him and Allah. Then he told the fighter that Allah had permitted him to give the sword to the fighter. Another context of this verse is that the Muslims had intense dispute over the spoils of the Badr war. In exasperation, Allah revealed that all loot of an Islamic jihad (read plunder) belonged only to Him and Muhammad ([source](#)).

The conclusion from the above verse is: Allah gets the booty from an Islamic plunder, Muhammad distributes it according to Allah's rule.

8:41. And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives [of the Messenger (Muhammad)], (and also) the orphans, *Al-Masâkin* (the poor) and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allâh is Able to do all things. (Tr. Hilali and Khan, the Noble Qur'an).

The readers should note that the Islamic word for Allah's commission for Muhammad (one-fifth or twenty percent) of Islamic loot is known as *Khums*. The Islamic name for Islamic loot is known as *Ghanimah*.

Ibn Kathir writes that orphans in the above verse refer only to Muslim orphans and Allah has specifically sanctioned loots of jihad only to the Muslims. Muhammad's booty is Allah's booty; surrendering one-fifth of booty is part of Islam. The share designated for Allah and Muhammad is the same. *Ghanimah* refers to war spoils captured from the disbelievers, using armies and instruments of war. As for 'Fai', it refers to the property of the disbelievers that they forfeit in return for peace, what they leave behind when they die and have no one to inherit from them, and the Jizyah (tribute tax) and Khiraj (property tax) ([source](#)).

Here is a hadith which affirms that Muhammad is the only distributor of Allah...(Sahih Muslim, 2.2260)

Sahih Muslim Book 005, Number 2260:

Abd al-Rahman b. Auf reported: I heard Mu'awiya b. Abu Sufyan saying in an address that he had heard the Messenger of Allah (may peace be upon him) as saying: He to whom Allah intends to do good, He gives him insight into religion. And I am only the distributor while Allah is the Bestower.

Allah gives fragrance to souls based on the souls' religion

The souls of believers (Muslims) have beautiful smells. One of Allah's activities is to sift the dead souls, select the Muslims' souls, and suffuse them with exquisite fragrance.

Let us read the following verses.

Every soul has a protector over it (i.e., every human being is protected by an angel)...[86:4](#)

Two angels take the soul of dead person into the sky to Allah; if the soul is a believer's then it has a beautiful fragrance; if the soul is of a non-believer then it has a foul smell (long hadith)...(Sahih Muslim, [40.6867](#))

Let us read a shorter version of a similar hadith from *Sunaan Nasai*.

During death, a Muslim's soul comes out with the sweetest fragrance of musk, the unbeliever's soul with the stench of a rotten corpse... (Sunaan Nasai, 2.1836)

Sunaan Nasai, vol.ii, hadith number 1836

Abu Hurairah (Allah be pleased with him) reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: When a believer's death is near the angels of mercy bring a piece of white silk and say, "Come out pleased and accepted to Allah's rest and provision and to a Lord who is not angry." Then the soul comes out with a fragrance like that of the sweetest musk, they pass him from one to another till they bring him to the gates of heaven, and say, "How sweet is this fragrance which has come to you from the earth!" then (*sic*) they bring him to the of souls of the believers, and they are happier over seeing him than any of you are when one has been away from home back. They ask him, "How is so and so? How is so and so? Then they say, "Leave him alone just now, for he has just come from the grief of the world." He replies, "He has died. Has he come to you?" and they say, "He has been taken to his destination, the pit." When an infidel's death is near the angels of punishment bring him hair-cloth and say, "Come out, displeased and subject to displeasure, to the punishment from Allah who is Great and Glorious." The soul comes out with a stench like the most unpleasing stench of a corpse, they take him to the gate of the earth and say, "How offensive is this odour!" They finally bring him to the souls of infidels.

The Qur'an was written by pious human scribes and it also contains Muhammad's words, Allah admits, after all

The most important activity of Allah is of course, to write the Qur'an and amend it from time to time. Bizarrely though, when one studies the Qur'an very

carefully, one is amazed at the number of times Allah has used human to construct it. The Islamists scholars are adamant that every word in the Qur'an is the word of Allah, presumably written with His own hand. However, read the Qur'an, front to back, several times, and any reader—even a high school kid will point out humongous blunders in it. No, we are not talking about the scientific errors, grammatical mistakes or the enormous number of contradictory statements embedded in the Qur'an. This is about the clear proof of human hand in the construction of the Qur'an. No matter how much Allah had tried, He left his trail of unmistakable signs of errors—Allah, after all does not seem to be that smart.

There are at least two verses in the Qur'an where Allah admits that Muhammad (or a messenger) had written some Qur'anic verses. We might find it unbelievable. However, let us read the following verses.

The Qur'an is the Word of an honourable messenger
(Muhammad)...81:19-20

081.019

YUSUFALI: Verily this is the word of a most honourable
Messenger,

081.020

YUSUFALI: Endued with Power, with rank before the Lord of
the Throne,

Many Islamist scholars, unable to defend, concoct that those two verses refer to Gabriel, the Messenger of Allah. Even then, those verses point that the Qur'an contains Gabriel's words and not Allah's.

In addition, how about the following verses where Allah unhesitatingly admits that humans were involved to write the mighty Qur'an? Please read the following verses to judge the claim by the Islamist scholars that every word in the Qur'an is the word of Allah.

Allah swears by the seen and the unseen that the Qur'an is the
word of an honoured apostle... [69:38-40](#)

The Qur'an is written by the hands of pious and just scribes
(Allah's admission of human hands in the Qur'an)...[80:15-16](#)

If readers have time, please read the following verses diligently and see if you agree with the comments inserted inside the brackets.

Allah bears witness (who is talking here Allah or Muhammad?)
that none is to be worshipped except Him...3:18
Allah enters the day into night and vice versa, gives life to the
dead, death to life and sustenance to whomever He likes
(Muhammad is talking here and not Allah)...3:29
The believers responded to the call of Muhammad (who is
talking here—Allah or someone else?)...3:193-194

The believers bring good to themselves; the unbelievers bring detriment to themselves (the words 'I am not a keeper over you is' clearly words of Muhammad)...6:104

Qur'an is explained in detail; never doubt the books sent before the Qur'an; it is the source of all laws (Torah, Gospel) (the words, 'Shall I seek for judge other than Allah?' are clearly Muhammad's words)...6:114

Only Allah, who had revealed the Qur'an is Muhammad's protector (is Muhammad talking here?); He helps the righteous people...7:196

Allah (who is talking here Allah, or another person?) forgave Muhammad even though he should have forced the reluctant jihadists to join in fighting (Tabuk), because only those who tell the verified truth of inability to fight are exempted from fighting...9:43

Do not worship two Allahs; there is only one Allah, worship Him (is Allah a male?) alone (Muhammad is talking here and not Allah)...16:51

The idolaters assign a portion of food to their idols even though that food was sent by Allah; Allah swears by Himself that they would be questioned (Muhammad is talking here and not Allah)...16:56

Allah swears by Himself that He had sent apostles before Muhammad but Satan had mislead them and Allah will punish those messengers (Muhammad is talking here, he is swearing by Allah)...16:63

Allah is holy and glorified; He is above all (who is talking here, Muhammad or Allah?)...17:43

An angel narrates Allah's wishes (here and angel is talking not Allah?)...19:9

Angels (Gabriel?) comes down only with the permission of Allah (here Gabriel is talking and not Allah?)...19:64

Allah swears by Himself that He will gather all the unbelievers in hell and bring them to their knees (who are talking here?

Allah or an angel, Gabriel?)...19:68

Muhammad said (as per tr. of Dr M. Muhsin Khan) Allah knows every word spoken in heaven and earth (Muhammad is talking here and not Allah)...21:4

If there were Allahs besides Allah, there would be chaos (who is talking here, Allah or Muhammad?)...21:22

Muhammad implored Allah for His fair justice and to protect him from the unbelievers (here Muhammad is talking, not Allah, Dr M Muhsin Khan even writes so)...21:112

All prophets were, at times, inspired by Satan (this is the abrogating verse for 53:19-20 dealing with the goddesses al-Lat, Uzza, Manat; Muhammad is talking here and not Allah)...22:52

The passage from night to day and from day to night is Allah's creation (Muhammad or an angel is talking here and not Allah)...22:61

Allah sends down rains and is cognizant of all affairs (who is talking here? an angel, perhaps)...22:63

Ships sail by Allah's command and he prevents the heavenly bodies (i.e. sky) from crashing on to earth (who is talking here, an angel perhaps)...22:65

Exalt Allah, He is the owner of the Throne (Muhammad is talking here and not Allah)...23:116

Each angel has a specific job; all of them worship Allah standing in lines (here, the angel is talking and not Allah?...37:165-166

Allah is glorified and honourable (who is talking here—the angels or Allah himself?); He is free from the attributes of the pagans...37:180

Allah (or the angels) wishes peace on the prophets (is Allah talking here, or the angels)...37:181

All praises are to Allah (is Allah talking here or the angels?...37:182

Allah gives life and death and has the ability to do anything; the repentant and righteous family members (father, wives and children) go to paradise (Muhammad or an angel is speaking here and not Allah)...40:8

Whoever protects a person from falling in sin will receive Allah's mercy (Muhammad or an angel is speaking here and not Allah)...40:9

On the resurrection day, Allah Himself will reply all questions (who is speaking here Allah or Muhammad?...40:16

Allah is the most efficient in dispensing justice (Allah or Muhammad is speaking here?...40:17

Muhammad is worried about the fate of his believers on the resurrection day; they will try to escape Allah's wrath but there will be no one to help them run away from Allah's punishment (here Muhammad is talking and not Allah)...40:32-33

He is Allah, the creator and the sustainer of everything, none but Allah is to be worshipped (here Muhammad or some other being is speaking and not Allah)...40:62

Allah decides on matters of disputes in the Qur'an; Muhammad relies upon Allah (Muhammad is speaking here and not Allah)...42:10

Jesus preached the right path (Islam) (who is speaking here, Muhammad, Jesus or Allah?...43:64

Allah swears by Muhammad's statement; Allah knows that people will not believe Muhammad (who is speaking here, Allah, Muhammad or a third entity, an angel perhaps?...43:88

Do not believe anything other than Allah's sign (this verse is used by the Qur'an only followers e.g. Rashad Khalifa. In this verse another entity is speaking, certainly not Allah)...45:6

Those who listened to Muhammad but did not believe, Allah has sealed their hearts (who is speaking/talking here—Allah or someone else?...47:16

Allah curses those who do not sincerely fight for Allah against their kith and kin (who is talking/speaking here—Allah or Muhammad?)...47:22-23

Allah swears (or is it Muhammad talking to himself) by himself, i.e., by the Lord of the heavens and the earth...51:23

An angel says that he was sent by Allah (here angel or Muhammad is talking and not Allah)...51:50

Muhammad is not being misled (is Allah or an angel is talking here?)...53:2

Allah created the seven heavens in layers with perfection (here someone is talking about Allah, not Allah Himself) ...67:3

There is no question on the punishment of Allah for the disbelievers (a third person is talking here, not Allah)...70:1-3

Allah swears by the lord of all points in the east (varying rising points of the sun) and the west (varying setting points of the sun); He could easily substitute the unbelievers with better men (is Muhammad talking in this verse?)...70:40-41

Only Allah chooses a believer (who is talking/speaking here—Allah or Muhammad?); the sinners will be in the shadow of three columns of smoke, no coolness but full of blazing fire...77:29-31

Muhammad (is Muhammad talking here?) requests for a short respite for the unbelievers...86:17

Allah (or is it Muhammad talking here?) swears by Adam and by the city (Mecca?) where Muhammad lives...90:1-3

Allah is the best of all judges (Muhammad is talking here and not Allah)...95:8

Allah torments people in their graves

This part of essay will remain incomplete if we do not delve into another obsession of Allah. This obsession is the torture in graves. Islam promises eternal hell for the unbelievers and permanent paradise for the Muslims. But many Muslims/non-Muslims are unaware that the hellish torture starts the very moment an infidel's corpse enters into a grave.

According to Sahih Bukhari (2.23.450, 451; 6.60.221) verse 14:27 was revealed about the punishment in graves. This verse reads:

14:27. Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers, etc.), and Allâh does what He wills. (Tr. Hilali and Khan, the Noble Qur'an)

Sahih Bukhari Volume 2, Book 23, Number 450

Narrated Al-Bara' bin 'Azib :

The Prophet (p.b.u.h) said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that none has the right to be worshipped but Allah and

Muhammad is Allah's Apostle. And that corresponds to Allah's statement: Allah will keep firm those who believe with the word that stands firm . . . (14.27).

Sahih Bukhari, Volume 2, Book 23, Number 451

Narrated Shu'ba:

Same as above and added, "Allah will keep firm those who believe . . . (14.27) was revealed concerning the punishment of the grave."

Therefore, if any non-Muslim gets the idea that the Islamic hell is only after the judgement, then he has shocking news. The moment the infidel dies and buried in grave, Allah immediately sends two angels (Munkar and Nakir) to assess the faith of the deceased. Munkar and Nakir, the two angels of grave have black faces and blue eyes; they will question the deceased person in his grave; when satisfied with the answer regarding Muhammad and Islam, these angels will increase the volume of the Muslim's grave to 4900 cubic feet and light the grave and will instruct the Muslim to have a peaceful sleep; for a hypocrite his grave sides will be squeezed so much so, that his bones are crushed.

If the deceased is an infidel then his is tortured immensely; his grave size is diminished to such an extent as to crush his bones. Then the angels show him his permanent abode in hell.

Let us read the following hadith from Tirmidhi:

Narrated AbuHurayrah

Allah's Messenger (peace be upon him) said: When the dead body (of a Muslim) is buried in the grave there appear before him two Angels, both having black faces and blue eyes. One is called Munkar and the other is called Nakir and they say: Say what you have to say about this person and he will say: He is the servant of Allah and His Messenger. I bear testimony to the fact that there is no god but Allah and that Muhammad is His Messenger and they both will say: We already knew that you would say this. Then his grave will be expanded to the extent of 4900 square cubic feet and it will be illuminated, then it will be said to him: Go to sleep and he will say: I intend to go to my family in order to inform them and they would say: Go to sleep like the sleep of a newly wedded bride whom no one awakens but one who is dearest to her amongst his family members. Only Allah would resurrect him from his resting place. If he (the dead) were a hypocrite he will say: I heard people making a statement (pertaining to the oneness of Allah and the apostlehood of Muhammad) and I said the same but I do not know. And they would say: We already knew that you would say this and the earth will be told to press him and it will press him till his ribs are clasped together and he will not be relieved of the torment till Allah resurrects him from his resting-place.

Transmitted by Tirmidhi. (Tirmidhi Hadith number 44 quoted from ALIM CD ROM)

Here is another similar hadith from *Sunaan Nasai*.

Allah sends angels to the graves of believers and unbelievers to question them (Sunaan Nasai, 2.2055)

Sunaan Nasai, Voume 2, Number 2055

Anas (Allah be please with him) reported (*sic*) Allah's Messenger (peace and blessings of Allah upon him) having said: When the servant is placed in his grave and his companions retrace their footsteps and he listens the noise of the footsteps, then two angels come to him and make him sit and say to him: What you have to say about this person Muhammad? (the Holy Prophet) (*sic*) If he is a believer, he would say: I bear testimony to the fact that he is a servant of Allah and His Messenger. Then it would be said to him: Look to your seat in Hell-fire, for Allah has substituted (your seat) with a seat in Paradise. Allah's Messenger (peace and blessings of Allah be upon him) said: He would be shown both the seats. But a non-believer or a hypocrite will say to the angels: I do not know, but I used to say what the people used to say. It will be said to him neither did you know nor did you take the guidance by reciting the Qur'an. Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him accept human beings and jinns.

Sa'd b. Muadh's grave was first compressed and then expanded; seventy thousand angels had attended Sa'd's funeral...(Sunaan Nasai, 2.2059)

Sunaan Nasai, Volume 2, Number 2059

Ibn 'Umar (Allah be pleased with him) reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: This is the one (i.e. Sa'd bin Mu'adh Ansari) on account of whom the throne moved, for who the gates of heaven were opened, and whose funeral seventy thousand angels attended. He was compressed, but afterwards the pressure was removed from him.

Ninety-nine poisonous dragons bite a non-Muslim in his grave; their breathing air will destroy all verdure on earth...(Tirmidhi, 46)

Narrated AbuSa'id

Allah's Messenger (peace be upon him) said: There dominate ninety-nine dragons over the unbeliever in the grave. They (constantly) bite him and sting him till there comes the hour (of resurrection). (These dragons are so poisonous) that if one of them exhales on the Earth, no verdure will ever grow upon it.

Reported by Darimi, Tirmidhi transmitted something similar but he said seventy instead of ninety-nine. (Tirmidhi hadith number 46 quoted from ALIM CD ROM)

Here are a few more ahadith (summarised) on Allah's fixation with the torment of non-Muslims in their graves.

Unbelievers are tortured in graves... (Sahih Bukhari, 2.23.443)
 Punishment in grave is the punishment by the angels...(Sahih Bukhari, 2.23.456)
 Jews are punished in graves...(Sahih Bukhari, 2.23.457)
 Muhammad sought Allah's refuge from the punishment of grave...(Sahih Bukhari, 2.23.458)
 The dead are really punished in graves; all animals except humans can hear the sound of their punishment... (Sahih Bukhari 8.75.377)

Inmates of graves are tormented...(ibn Majah, 1.347)
 Angels carry souls; good souls go to paradise, bad souls remain in graves...(ibn Majah, 5.4262)
 In graves the angels demonstrate glimpses of paradise and hell...(ibn Majah, 5.4268)

Upon burial in a grave, a Muslim will rise up, see the setting sun and offer prayer...(Tirmidhi, 50)
 A Muslim will sit up after being buried in his grave; angels will ask him questions about Islam and Muhammad...(Tirmidhi, 51)
 A good soul will be taken to Allah to reside in paradise; a bad soul will be grieved in boiling liquid and then returned to the grave of the deceased...(Tirmidhi, 510)
 When a Muslim is buried, the grave will expand its dimension to infinity and show the dead Muslim the door of paradise; for an infidel, the grave will squeeze and seventy dragons will take charge of the infidel...(Tirmidhi, 1429)

END OF CHAPTER 9

Chapter 10: Muhammad is Allah

If the readers have patiently pursued this essay up to this point, then they should have little doubt about what should be the bottom–line of this lengthy discourse. Yes, the ultimate message of this essay is to establish the truth; and the unassailable truth is this:

$$M U H A M M A D = A L L A H$$

All the previous episodes bear irrefutable evidences that Muhammad betook himself the role of Allah for the pagans of Mecca, and to the small number of Jews and Christians living in the outskirts of Mecca and in other fringe areas of peninsular Arabia. As written previously, Muhammad did try to establish other/alternative God/s as His supreme Allah. Nevertheless, this attempt was a failure. The Meccan Arabs were too confused, too reluctant to accept his new God. He wanted to be politically correct;—not to rock the boat too much. Therefore, in the end, he selected the Allah of the pagans as his God, with the exception that his Allah was the only God to be worshipped. This was certainly a very cunning move, for; the pagans would readily accept Allah, because they were already wont to worship Him as their supreme deity. Apart from totally banning idolatry, from peninsular Arabia, Muhammad kept intact, virtually all most all the pagan rituals. The other important amendment he made was that the name of Muhammad must be invoked whenever Allah is mentioned.

Thus, Muhammad became totally inseparable from Allah. To become a Muslim, mere invocation of allegiance to Allah was not acceptable, as Abu Sufyan, the Meccan leader found out to his horror. To be a Muslim, according to Muhammad's specification, one must also affirm in the apostleship of Muhammad—the Allah's last Messenger. Muhammad could not be alienated from Allah. Muhammad became an inseparable part of Allah. In short, he replaced the idol–worshipping with the worshipping of him, cleverly, albeit in a subtle way—declaring himself as an integral part of Allah. He was astute enough to understand that his success of prophethood was doomed if he demanded that only he should be worshipped. Thus, Muhammad, truly, became Allah, so to speak. Muhammad did this with very careful planning and with meticulous actions to be followed with crafty plan.

Let us read a few more compelling reasons why we must consider Muhammad was none but Allah.

Muhammad was Allah's first creation

To establish his absolute association with Allah Muhammad propagated that he was the first of mankind in creation and the last of the prophets to be raised. Ibn Sa'd, Muhammad's biographer writes:

‘Abd al–Wahhab Ibn ‘Ata informed us on the authority of Sa'id Ibn Abi 'Arubah, he on the authority of Qatadah; (second chain) he (Ibn Sa'd) said: 'Umar Ibn 'Asim al–Kilabi informed us: Abu Hilal informed us on the authority of Qatadah: he said: The apostle of Allah, may Allah bless him, said: I was the first

of mankind in creation and last of (Prophets) to be raised (Ibn Sa'd, Tr. S. Moinul Haq, 1972 p1.170).

We may turn the table other way and could easily say: Muhammad created Allah and not the other way round. Obviously, this Allah of Muhammad was nothing new to the pagans except that this newly created Allah only loved Muhammad and despised those who refused to accede to his demands for submission to his whims and fancies. In a way, this was certainly a first creation of the type of Allah Muhammad wanted to advance his agenda.

Only Muhammad understood Allah, others could not

Muhammad's relationship with Allah was very special indeed. Muhammad was the only person (or Prophet) who could fully understand Allah. In a hadith in *Sahih Muslim* we read:

Muhammad had the best knowledge of Allah and he feared Allah the most amongst his companions... (Sahih Muslim, 30.5814).

Here is the hadith, which declares Muhammad's special relationship with Allah.

Sahih Muslim, Book 30, Number 5814

'A'isha reported Allah's Messenger (may peace be upon him) did an act, and held it to be valid. This news reached some persons amongst his Companions (and it was felt) that they did not approve of it and avoided (it). This reaction of theirs was conveyed to him. He stood to deliver an address; and said: What has happened to the people to whom there was conveyed on my behalf a matter for which I granted permission and they disapproved it and avoided it? By Allah, I have the best knowledge of Allah amongst them, and I fear Him most amongst them.

Here is another hadith from *Sahih Bukhari*, which says only Muhammad knew Allah best.

Sahih Bukhari, Volume 1, Book 2, Number 19

Narrated 'Aisha:

Whenever Allah's Apostle ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength endurance). They said, "O Allah's Apostle! We are not like you. Allah has forgiven your past and future sins." So Allah's Apostle became angry and it was apparent on his face. He said, "I am the most Allah fearing, and know Allah better than all of you do."

Muhammad liked perfume, so does Allah

Muhammad likes and Allah's likes had strange similarities. In previous sections we have seen plenty of evidences on this. Here is a very compelling one—Muhammad liked perfume and so does Allah. In fact, in a previous episode, it was stated that on the Resurrection Day Allah will wear very powerful perfume to bemuse the Muslims. Muslims would recognise Allah from such a delightful

perfume. Here are a few more evidences that since Muhammad fancied perfume, Allah also did the same.

Ibn Sa'd writes that Muhammad had expressed his liking for perfume as, 'I like not from worldly life but perfumes and women'.

Continuing more on this, Ibn Sa'd writes that Muhammad liked three worldly objects—perfume, women and food. He obtained women and perfumes but did not get food (Ibn Sa'd, Tr. S. Moinul Haq, 1972 p 1.469).

Ibn Sa'd even writes that Muhammad was recognised by perfume when he came out of his residence—exactly the way Allah will be recognised when He comes out of His abode. (ibid p 1.470).

Imam Ghazali, whose position, many Islamists consider next to Muhammad, writes that three items were dear to Muhammad: perfume, women, and prayer (Ghazali, Tr. Fazl-ul- Karim p 2.27).

Ghazali also writes that on the Resurrection Day, Allah will wear such a perfume that its fragrance will beat even the fragrance of the musk (ibid, p 4.322).

Just like Muhammad, Allah's obsession with women as sex objects, to fulfill Muhammad's carnal desire also knows no bounds. Please refer to part 8(iv) on Allah's fixation with young, sexy, and attractive women, especially His meticulous attention to these women's private parts. We must understand the sex-starved Bedouin Arabs attitude towards women if we were to gauge Allah's craving for women's private parts. As we noted previously, Allah (= Muhammad) was really an Arab Bedouin, His habits, likes and dislikes and sexual activities are exactly similar to a Bedouin of the desert.

In fact, Caliph Umar had mentioned that the Bedouins are the raw materials of Islam.

Professor Phillip K. Hitti writes:

The phenomenal and almost unparalleled efflorescence of early Islam was due in no small measure to the latent powers of the Bedouins, who in the words of the Caliph 'Umar, "furnished Islam with its raw material." (Hitti, 2002, p 29, footnote 1).

Believe in Muhammad and you are in Paradise, otherwise Allah sends you to hell

Here are a few sample verses, which say that if anyone rejects Muhammad and Allah he/she will be thrown into hell—fire. On the other hand, whoever obeys Muhammad and Allah will reside in Paradise.

Allah has prepared a blazing fire for those who reject Allah and his apostle, Muhammad...[48:13](#)
Whoever obeys Allah and Muhammad is guaranteed Paradise...[48:17](#)

A hadith in *Sahih Bukhari* tells us beyond a shadow of doubt, that whoever believed in Allah and Muhammad will be in Paradise... (Sahih Bukhari, 4.54.478).

Sahih Bukhari, Volume 4, Book 54, Number 478

Narrated Abu Said Al-Khudri:

The Prophet said, "The people of Paradise will look at the dwellers of the lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Apostle! Are these lofty mansions for the prophets which nobody else can reach? The Prophet replied," No! "By Allah in whose Hands my life is, these are for the men who believed in Allah and also believed in the Apostles."

Allah loves to please only Muhammad

Do not laugh when you read the above caption. It was not the duty of Muhammad to please Allah, it was the other way around,—Allah rushed to please Muhammad. Here are a few verses to demonstrate how desperate was Allah to delight Muhammad.

Muhammad could change his rotation system with his wives as he wished; he is free to have sex with any women with whom he had previous separation (Allah did this to please Muhammad)...[33:51](#)

Allah's angels send blessings to Muhammad; all believers must also send blessings to Muhammad (i.e. they must say peace be upon him after his name is uttered)...[33:56](#)

Allah curses those who annoy Muhammad; there is a humiliating punishment for annoying Muhammad (death for blaspheming Muhammad)...[33:57](#)

Allah has cooled Muhammad's temper and purified his heart (removed his sins)...[94:1-2](#)

Sahih Bukhari tells us that Allah hurries to please Muhammad (Sahih Bukhari, [7.62.48](#)).

Sahih Bukhari, Volume 7, Book 62, Number 48

Narrated Hisham's father:

Khaula bint Hakim was one of those ladies who presented themselves to the Prophet for marriage. 'Aisha said, "Doesn't a lady feel ashamed for presenting herself to a man?" But when the Verse: "(O Muhammad) You may postpone (the turn of) any of them (your wives) that you please," (33.51) was revealed, " 'Aisha said, 'O Allah's Apostle! I do not see, but, that your Lord hurries in pleasing you.' "

Sahih Muslim also records Allah's favour for those who take Allah as their Lord along with Muhammad as the messenger of Allah... (Sahih Muslim, 1.0054)

Sahih Muslim, Book 001, Number 0054

It is narrated on the authority of 'Abbas b. 'Abdul-Muttalib that he heard the Messenger of Allah saying: He relished the flavor of faith (Iman) who became the book of faith pleased with Allah as Lord, with al-Islam as the code of life and with Muhammad as the Messenger (of Allah).

Muhammad said that he was tempted to take part in heathen practices only on two occasions. On both the times, Allah prevented him from committing such an act (Tabari, 1988, p 6.47).

Allah prevented Muhammad from hearing the music of tambourines and he went to sleep. Muhammad was never again tempted to evil (Ibid).

Muhammad's name was close to the name Mudhammad; so the Quraysh abused Mudhammad; Muhammad claimed this to be a protection from Allah... (Sahih Bukhari, 4.56.733)

Sahih Bukhari, Volume 4, Book 56, Number 733

Narrated Abu Huraira:

Allah's Apostle said, "Doesn't it astonish you how Allah protects me from the Quraish's abusing and cursing? They abuse Mudhammad and curse Mudhammad while I am Muhammad (and not Mudhammad)"

The Qur'an says that Allah was so much enamoured with Muhammad that He remitted all his past, present and future sins. This meant that after Muhammad's past and current calumnies, Muhammad had Allah's license to commit in future whatever sins/crimes/murder/loot/plunder he wished. There was no necessity for any contrition on whatever evils Muhammad planned to do. Almighty, Allah, Himself was the guarantor of His forgiveness.

Let us read this verse.

Allah forgave Muhammad's past faults (Muhammad did commit sins) and future faults (Muhammad's intended to commit sins)...48:2

048.002

YUSUFALI: That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way;

Sahih Muslim says that Allah had forgiven Muhammad's past and future sins; it was because Muhammad feared most Allah... (Sahih Muslim, 6.2450, [2455](#)).

Sahih Muslim, Book 006, Number 2450

Umar b Abu Salama reported that he asked the Messenger of Allah (may peace be upon him): Should one observing fast kiss (his wife)? The Messenger of Allah (may peace be upon him) said to him: Ask her (Umm Salama). She informed him that the Messenger of Allah (may peace be upon him) did that, where upon he said: Messenger of Allah, Allah pardoned thee all thy sins, the previous and the later ones. Upon this the Messenger of Allah (may peace be upon him) said: By Allah, I am the most God conscious among you and I fear Him most among you.

Muhammad's tongue is Allah's tongue

This must be the greatest of all ahadith we ever read. This hadith will surely convince the readers that Muhammad was Allah.

Allah decrees what He wishes by the tongue of Muhammad...(Sunaan Abu Dawud, 3.41.5112)

This hadith is not available online. I shall quote the complete hadith from the print version of *Sunaan Abu Dawud*.

Sunaan Abu Dawud, Volume 3, Number 5112

Abu Musa reported the Apostle of Allah (may peace be upon him) as saying: Make intercession to me, you will be rewarded, for Allah decrees what He wishes by the tongue of His Prophet.

Mere belief in Allah does not make one Muslim, a Muslim must believe in Muhammad; it is mandatory

The foundation of Islamic belief is *Sahada* or a declaration that *No god is to be worshipped except Allah and Muhammad is Allah's Messenger (La Ilah Ila Allah, Muhammadur Rasul Allah)*. Please note that if a convert pronounces in the presence of two Muslim witnesses the first part of *Sahad* only, he does not become a Muslim. To be a Muslim he/she must declare the first and the second part of *Sahada* concurrently.

Thus, Muhammad and Allah are welded together in the *Islamic Sahada*, in an inseparable bond.

Verses 37:35 and 47:19 contain the first part of *Sahada* and verse 48:29 contains the second part of *Sahada* (strange indeed, there is no verse in the Qur'an which contain both parts in one verse).

Those verses are very important, so let us read them in full.

037.035

YUSUFALI: For they, when they were told that there is no god except Allah, would puff themselves up with Pride,

047.019

YUSUFALI: Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women

who believe: for Allah knows how ye move about and how ye dwell in your homes

048.029

YUSUFALI: Muhammad is the messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Taurat; and their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness, and a great Reward.

A hadith in *Sahih Muslim* (Sahih Muslim, 4.1094) contains a similar message regarding the affirmation of faith in Islam.

This is a lengthy hadith. Nevertheless, it is important to read this hadith in full.

Sahih Muslim, Book 4, Number 1094

Mu'awiya b. al-Hakam said: While I was praying with the Messenger of Allah (may peace be upon him), a man in the company sneezed. I said: Allah have mercy on you! The people stared at me with disapproving looks, so I said: Woe be upon me, why is it that you stare at me? They began to strike their hands on their thighs, and when I saw them urging me to observe silence (I became angry) but I said nothing. When the Messenger of Allah (may peace be upon him) had said the prayer (and I declare that neither before him nor after him have I seen a leader who gave better instruction than he for whom I would give my father and mother as ransom). I swear that he did not scold, beat or revile me but said: Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring his Greatness. and recitation of the Qur'an or words to that effect. I said: Messenger of Allah. I was till recently a pagan, but Allah has brought Islam to us; among us there are men who have recourse to Kahins. He said, Do not have recourse to them. I said. There are men who take omens. That is something which they find in their breasts, but let it not turn their way (from freedom of action). I said: Among us there are men who draw lines. He said: There was a prophet who drew lines, so if they do it as they did, that is allowable. I had a maid-servant who tended goats by the side of Uhud and Jawwaniya. One day I happened to pass that way and found that a wolf had carried a goat from her flock. I am after all a man from the posterity of Adam. I felt sorry as they (human beings) feel sorry. So I slapped her. I came to the Messenger of

Allah (may peace be upon him) and felt (this act of mine) as something grievous I said: Messenger of Allah, should I not grant her freedom? He (the Holy Prophet) said: Bring her to me. So I brought her to him. **He said to her: Where is Allah? She said: He is in the heaven. He said: Who am I? She said: Thou art the Messenger of Allah.** He said: Grant her freedom, she is a believing woman. (The bold emphasis is author's.)

The translator of *Sahih Muslim*, commenting on the above hadith in a foot note, affirms that mere belief in Allah does not make one a Muslim...(Siddiqi, 2004, p 1.326, footnote 755)

Loving only Allah does not make you a Muslim, you must love Muhammad, it is compulsory

In the Qur'an we read:

If you love Allah then follow Muhammad and Allah will forgive your sins...3:31

3:31. Say (O Muhammad to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful."(Tr. Hilali and Khan, the Noble Qur'an).

‘Abdul Hamid Siddiqi, commenting on a hadith in *Sahih Muslim* (Sahih Muslim, [18.4254](#)) contends that:

No love for Muhammad = not a Muslim

Here is the hadith:

Sahih Muslim, Book 18, Number 4254

A'isha reported that Hind, daughter of Utba h. Rabi', came to Allah's Messenger (may peace be upon him) and said: Allah's Messenger, by Allah, there was no household upon the surface of the earth than your household about which I cherished that it should be disgraced. But today there is no household on the surface of the earth than your household about which I cherish that it be honoured Thereupon Allah's Messenger (may peace be upon him) said. It will increase, by Him in Whose Hand is my life. She then said: Messenger of Allah, Abu Sufyan is a niggardly person; is there any harm for me if I spend out of that which belongs to him on our children? He said to her: No, but only that what is reasonable.

In a lengthy footnote, ‘Abdul Hamid Siddiqi writes (only the relevant part is quoted here).

A Muslim whose heart is not filled with the love of Muhammad (may peace be upon him) is not a Muslim in the real sense of the term... (Siddiqi, 2004, p 3.1120, foot note 2195).

If you do not love Muhammad, you are not a Muslim
(Ash Shifa, Tr. Aisha Abdurrahman Bewley, p 224)

Here is the quote from Ash Shifa:

Sahl said, "Whoever does not think that the Messenger is his master in all states or think that he is under the dominion of the Prophet does not taste the sweetness of his *sunna* because the Prophet, may Allah bless him and grant him peace, said, "None of you will believe until I am dearer to him than himself."

Thus, we note that obeying Muhammad is not good enough. One must love him passionately. In George Orwell's *1984*, we find the same hankering for love by the *Big Brother*. Even though the *Ingsoc* party members followed to the letter every instruction of the *Big Brother*, this was not sufficient. Party members must single-mindedly love the *Big Brother*. They must love him more dearly than they would love their children, siblings, parents, and lovers. If not they must be treated in room 101 (a method of unbearable torment by famished, starveling mice, let loose on an errant party member's face, so much so that he will be forced to abandon his love for his/her lover and betray him/her) to be forced to love the *Big Brother*. A totalitarian, like the *Big Brother* has proved that through terror and torment people can indeed be forced into loving a despot.

The case for Muhammad is quite the same. A Muslim must love Muhammad so intensely that he/she must be prepared even to murder his parents, siblings, children and spouse just for the sake of Muhammad. If not, then the wayward Muslim must endure the incredible torment, which Allah (= Muhammad) has reserved for him in this world and the next.

Besides delivering the Qur'an, Allah also discussed private matters with Muhammad

We thought Allah only discussed theology, mainly the Qur'an revelation with Muhammad. This is not entirely true. In Qur'an, we do find examples when Allah had discussed certain personal matters with Muhammad, such as his marriage with his daughter-in-law, Zaynab bt. Jash.

Ghazali writes that when Muhammad complained to Gabriel about his falling sexual virility, Gabriel advised Muhammad to take Harisha. This, of course, was done after Gabriel had discussed with Allah about Muhammad's sexual affairs (Ghazali, Tr. Fazl-ul-Karim, 1993, p 2.27).

In *Sahih Muslim* (Sahih Muslim, 4.1212) we read that, Allah discussed with Muhammad about torture in graves.

Sahih Muslim, Book 4, Number 1212

'A'isha reported: The Holy Prophet (may peace be upon him) entered my house when a Jewess was with me and she was saying: Do you know that you would be put to trial in the grave? The Messenger of Allah (may peace be upon him) trembled (on hearing this) and said: It is the Jews only who would-be put to trial. 'A'isha said: We passed some nights and then the Messenger of Allah (may peace be upon him) said: Do

you know that it has been revealed to me:" You would be put to trial in the grave"? 'A'isha said: I heard the Messenger of Allah (may peace be upon him) seeking refuge from the torment of the grave after this.

Agreeing with the hadith, 'Abdul Hamid Siddiqi, the translator of *Sahih Muslim* writes that Muhammad had revelations other than the Qur'an (Siddiqi, 2004, p. 1.248, footnote 806).

When Muhammad conversed in private with Ali, it was Allah who conversed with Ali... (Tirmidhi, 1590)

Narrated Jabir ibn Abdullah

"On the day Allah's Messenger (peace be upon him) sent Ali to at-Ta'if, he called him and spoke in private to him." The people said, "He has had a long private conversation with his cousin," and Allah's Messenger replied, "It was not I but Allah who had a private conversation with him."

Tirmidhi transmitted it.

(Tirmidhi hadith number 1590 quoted from ALIM CD ROM)

Muhammad is Allah's only friend

Tabari (Tabari, 1988, p. 6.xl) writes that after the first communication with Allah (via Gabriel), Allah remained taciturn for almost three years. Frustrated and fearful that His Allah had abandoned him, Muhammad suffered from acute depression, so much so, that he contemplated to commit suicide by throwing himself down from the Hira Mountain. When Muhammad was just about to perform this self-killing, Allah suddenly remembered Muhammad. Allah instructed Muhammad not to lose patience (sura 93). Then Allah established a regular channel of communication with His dearest friend and continued to converse with him until his death. Thus, the bosom friendship between Allah and Muhammad flourished. In fact, in a hadith in *Sahih Muslim* Muhammad admitted that his only friend was Allah, save a handful of pious Muslims.

Sahih Muslim, Book 1, Number 0417

'Amr b. 'As reported: I heard it from the Messenger of Allah (may peace be upon him) quite audibly and not secretly: Behold! the posterity of my fathers, that is, so and so, are not my friends. Verily Allah and the pious believers are my friends.

In *Sunaan Ibn Majah* we read a hadith that Muhammad's only friend was Allah.

Sunaan ibn Majah, Volume. I, Number 93

'Abdullah (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, "Behold, I am free from the dependence of the friendship of all friends. If I were to take a friend I would have taken Abu Bakr as a friend. Verily, your companion (the Prophet himself) is the friend of Allah."

Waki' said: i.e., he (the Prophet) has been taken as friend of Allah.

Annoy Muhammad and you annoy Allah; you get beheaded

Read the following verses to find the closeness of Muhammad to Allah. According to these verses, Allah, in fact, became Muhammad (or the other way round, if you do not mind). Allah stipulated that if anyone annoyed Muhammad, it was as if he had annoyed or insulted Allah.

Let us read the following verses from the Qur'an.

Do not raise voice above the voice of Muhammad; do not shout at him; it is like shouting at Allah...[49:2](#)
Allah forgives those who talk to Muhammad in a lower voice...[49:3](#)

Affirming that insulting/criticising (even mild) Muhammad was indeed tantamount to debasing Allah, He legislated terrible punishment for those who dare to indulge in uttering any words, which might offend Muhammad (and Muslims).

Here is sample retribution of Allah to the detractors of Muhammad (= Allah).

Criticise Muhammad, get killed or get crucified, no exception (Ash Shifa).

Ibn Sahnun says that when a heretic reviles the Prophet and then repents having done it, his repentance does not prevent him from being executed. (Ash Shifa, Tr. Aisha Abdurrahman Bewley p 402)

The one who curses the Prophet is not killed for his disbelief. He is killed in order to preserve esteem for the Prophet and to free him from any blemish. (ibid).

Muhammad ibn Sahnun said, "A Muslim does not escape execution by repentance when he has cursed the Prophet because he did not change from his *deen* to another *deen*. He did something which entails the *hadd* punishment of execution. Unlike the *zindiqi*, there is no pardon for it because he did not move outwardly from one *deen* to another *deen*. (ibid, p 403).

He is an unbeliever if he calls the Prophet a liar, rejects him or anything of that nature. This is something about which there is no doubt and which incurs execution.

If he repents of it, we do not accept his repentance and we kill him after he has repented. His execution in this case is for a *hadd* because of what he has said for his earlier disbelief. After this his affair is in the hands of Allah who is aware of the soundness of his renunciation And knows his secret thoughts. (ibid, p 404-405).

The community agree that anyone among the Muslims who disparages him or curses him is to be killed. (ibid p 371).
(Based on 33:57, 9:51, 33:53).

Disparage Muhammad slightly; get killed (Ash Shifa).
Ibn ‘Attab said that the Book and *Sunna* require that someone who intends to even slightly harm or disparage the Prophet, either by allusion or clear statement, must be killed.
(ibid p 376)

Cursing Aisha is cursing Muhammad = cursing Allah.
Punishment: get killed (Ash Shifa).

It is related from Malik that anyone who curses Abu Bakr is flogged whereas anyone who curses ‘A’isha is killed. He was asked, “Why?” He said, “Whoever attacks her has opposed the Qur’an.” (ibid, p 444).

Curse other wives of Muhammad—get killed or get flogged (Ash Shifa)
There are two positions regarding someone who curses one of the wives of the Prophet, may Allah bless him and grant him peace, other than ‘A’isha. One position is that he is killed because he has cursed the Prophet, may Allah bless him and grant him peace, by cursing his wife. The other is that she is considered to be like the other Companions. He is flogged with the *hadd* for slander. Ibn Sha’ban takes the first position.
(ibid, p 445)

Rejecting a verse of the Qur’an, is rejecting Allah (Ash Shifa).
Reject a verse of the Qur’an—get killed (ibid).
Ibn ‘Abbas said that the Prophet said, “If any Muslim, denies any *ayat* of the Book of Allah, it is lawful to strike off his head (ibid, p 441-442).

Say, ‘the Qur’an is created’, get killed (Ash Shifa).

Citing the work of Malik, the foremost Islamist jurist, *Ash Shifa* writes:
He said about someone who said that the Qur’an is created, “He is an unbeliever, so kill him.” He said in the version of Ibn Nafi’, “He should be flogged and painfully beaten and imprisoned until he repents.” In the version of Bishr ibn Bakr at-Tinnisi we find, “He is killed and his repentance is not accepted.” (ibid, p 419)

Curse Allah, your blood becomes halal (Ash Shifa).
There is no disagreement that any Muslim who curses Allah is an unbeliever whose blood is *halal*. There is disagreement about whether he is asked to repent. (ibid, p 416).

Here is how a Christian or a Jew receives Islamic punishment, if he/she dares to revile Muhammad in the mildest manner. When they revile Muhammad, they actually revile Allah. This will explain why there is such a mayhem in the Islamic world when the infidels dared to publish a few cartoons of Muhammad. What the cartoonists did was unpardonable to Allah. They actually disparaged Allah.

If a Jew or a Christian reviles Muhammad, he is killed then burned (Ash Shifa).

Ibn Kinana said in *Al-Mabsut* that any Jew or Christian who reviles the Prophet can be burned by the Imam. If he likes he can kill him and then burn his body. If he likes he can burn him alive (ibid p 412).

Abu'l Mus'ab said, "A Christian was brought to me who said, 'By the One who chose 'Isa over Muhammad'. There was a dispute about him before me. So I beat him until I killed him, or he lived for a day and a night. I commanded someone to drag him by the feet and throw him onto a dung heap and the fogs ate him (ibid, p 411).

Those excerpts from the most authentic Islamic sources should explain why the Iraqi jihadists kill the American infidels and burn them, sometimes after beheading. This is Allah's retribution for the Christians who dare to trouble Allah's people, the Arabs.

Muhammad's rulings are Allah's rulings

This should not surprise anyone. We will review the following provisions in the Qur'an and ahadith.

Provisions set by Allah and Muhammad are binding to all Muslims: there are no alternatives...[33:36](#)

Here are a few important excerpts:

Allegiance to Muhammad is allegiance to Allah (8:17)
(Ash Shifa, Tr. Aisha Abdurrahman Bewley, p 27).

Let us read verse 8:17

8:17. You killed them not, but Allâh killed them. And you (Muhammad) threw not when you did throw but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower.

Allah made obeying Muhammad tantamount to obeying Himself (ibid, p 215).

Ash Shifa writes:

He made obeying His Messenger tantamount to obeying Himself, and he placed obedience to Himself alongside obedience to His Messenger. Allah promises that doing this will result in an abundant reward and threatens a severe

punishment for opposing it. He made it obligatory to obey the things that the Prophet commanded and to avoid those he prohibited.

Oppose sunna, become an unbeliever (Ash Shifa, p 220)
Ibn 'Umar said, "The travelling prayer is two *ra'kats*. Whoever opposes *Sunna* is an unbeliever."

The above stipulation means disobeying Muhammad's rulings (*Sunna*) is disobeying Allah's rulings. Previously (see part 8) we noted that *Sunna* is from Allah.

Obeying Muhammad is obeying Allah

If we still had the slightest doubt that Muhammad was indeed Allah, then these verses should demolish that doubt.

Obeying Muhammad is obeying Allah but Muhammad is not to watch the deeds...4:80
Pledging allegiance to Muhammad is pledging allegiance to Allah; hands of Allah are with the hands of those who show solidarity with Muhammad...48:10

Let us read the above verses in full:

4:80. He who obeys the Messenger (Muhammad), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad) as a watcher over them. (Tr. Hilali and Khan, the Noble Qur'an).

48:10. Verily, those who give *Bai'â* (pledge) to you (O Muhammad) they are giving *Bai'â* (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward. (ibid).

Obeying Allah and the apostle (Muhammad) is the highest achievement...33:71

33:71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).

Muhammad is the only person to be obeyed or followed (blindly); Allah does not love the disbelievers...3:32

3:32. Say (O Muhammad): "Obey Allâh and the Messenger (Muhammad)." But if they turn away, then Allah does not like the disbelievers.

Other similar verses are:

The believers should obey Allah and Muhammad, lest Allah nullifies their works (obeying Muhammad is obeying Allah)...[47:33](#)

You must not hesitate to believe in Allah when Muhammad instructs you to do so...[57:8](#)

Obey Allah and his messenger (Muhammad); the duty of Muhammad is to proclaim the message of Allah clearly and openly...[64:12](#)

Believers must obey Muhammad and trust him; angels do...[81:21](#)

Here are a few more compelling evidences that Muhammad and Allah are inseparable.

In *Sahih Bukhari* we read that whoever obeys Muhammad obeys Allah, whoever disobeys Muhammad disobeys Allah; whoever obeys the chief obeys Muhammad... (Sahih Bukhari, 4.52.204, 9.89.251)

Sahih Bukhari, Volume 4, Book 52, Number 204

Narrated Abu Huraira:

That (*sic*) heard Allah's Apostle saying, "We are the last but will be the foremost to enter Paradise)." The Prophet added, "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that."

Volume 9, Book 89, Number 251

Narrated Abu Huraira:

Allah's Apostle said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."

Muhammad's invocation is Allah's invocation

That's right. The following ahadith tells us Muhammad is truly Allah. Whatever Muhammad had pronounced were, in reality, proclamations of Allah.

Muhammad's invocation is same as Allah's invocation... (Sahih Bukhari, 5.59.634).

Volume 5, Book 59, Number 634

Narrated Ibn Abbas:

Allah's Apostle said to Muadh bin Jabal when he sent him to Yemen. "You will come to the people of Scripture, and when you reach them, invite them to testify that none has the right to be worshipped except Allah and that Muhammad is His

Apostle. And if they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night. And if they obey you in that, then tell them that Allah has enjoined on them Sadaqa (i.e. Zakat) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as Zakat) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah.

Mentioning Allah is mentioning Muhammad (Ash Shifa, p 8)
When Muhammad is mentioned, Allah is also included (Ash Shifa, p 7)

In connection with sura 94, Ash Shifa elaborates the above tradition in this manner:

The *sura continues*: “**Did we not exalt your fame?**” (94:4)
Yahya ibn Adam said that this meant by being given prophethood. It is said that the meaning of these words is explained by the *hadith qudsi*, “When I am mentioned, you are mentioned with Me in the statement. ‘There is no god but Allah and Muhammad is the Messenger of Allah.’” It is said that the same is done by means of the *adhan*.

Muhammad’s terrorism is Allah’s terrorism

Read the following ahadith, if we still doubt that Allah/Muhammad was a terrorist.

Allah helped Muhammad to terrorize people... (Sahih Muslim, 4.1066, 1067)

Sahih Muslim, Book 4, Number 1066

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: I have been helped by terror (in the heart of the enemy); I have been given words which are concise but comprehensive in meaning; and while I was asleep I was brought the keys of the treasures of the earth which were placed in my hand.

Sahih Muslim, Book 4, Number 1067:

Hammam b. Munabbih reported: That is what Abu Huraira reported to us from the Messenger of Allah (may peace be upon him) and he narrated (some) ahadith one of which is that the Messenger of Allah (may peace be upon him) said: I have been helped by terror (in the hearts of enemies) and I have been given words which are concise but comprehensive in meaning.

The Qur'an is written in the language of the terrorists. It is filled with numerous verses urging the Muslims to terrorize the non-Muslims, kill them, and take possession of their lands and properties. In the previous parts of this essay much has been written on this Islamist terrorism. The important point/s to remember is that whatever Muhammad did to terrorize the infidels was actually the actions of Allah.

Among the many verses which exhort Islamist terrorism, the following verses stand out as naked aggression of Allah/Muhammad on the unbelievers: 2:63, 3:151, 8:12, 8:60, 8:59, 9:55, 11:102, and 17:59.

Muhammad's booty is Allah's booty, which was how Allah made Muhammad rich

This should not surprise us. Let us peruse the following verses from the Qur'an:

Whatever booty goes to Muhammad belongs to Allah; it shall go to the relatives, the poor and the travelling alien; accept whatever booty Muhammad gives...[59:7](#)
 Allah found Muhammad as an orphan and gave him shelter...[93:6](#)
 Muhammad was poor; Allah made him rich...[93:8](#)
 The booty of Banu Nadir belongs to Muhammad; this is because no fighting, either with horses or on foot took place; one must obey Muhammad's decision (blindly and totally)...[59:6](#)

In verse [8:41](#) Allah forcefully claims His share of an Islamic plunder. On the interpretation of this verse, ibn Kathir writes that one-fifth (twenty per cent) of the loot, designated for Allah and His Messenger (Muhammad) is one and the same. ([source](#)).

The share of plunder (one-fifth of booty) designated for Allah and the Messenger is one and the same—ibn Kathir (8:41). Supporting this is what Imam Al-Hafiz Abu Bakr Al-Bayhaqi recorded, with a Sahih chain of narrators, that `Abdullah bin Shaqiq said that a man from Bilqin said, "I came to the Prophet when he was in Wadi Al-Qura inspecting a horse. I asked, 'O Allah's Messenger! What about the Ghanimah' He said, (Allah's share is one fifth and four-fifths are for the army.) I asked, 'None of them has more right to it than anyone else. He said, (No. Even if you remove an arrow that pierced your flank, you have no more right to it than your Muslim brother.)"

For details on Muhammad's booty is Allah's booty, please read the previous part (part 9).

Allah salutes Muhammad

Most Muslims will find it impossible to believe that such a verse exists, not in ahadith, not in Sharia, not in *Sirah*, but right in the Holy Qur'an. Yes, Allah is so much indebted to Muhammad that He had to salute him! Please read this verse and contemplate. Because this verse is such an important one I shall quote it in full.

Allah salutes Muhammad but the spies and conspirators salute Muhammad differently; the spies and the double dealers will face the penalty of hell fire...58:8

058.008

YUSUFALI: Turnest thou not thy sight towards those who were forbidden secret counsels yet revert to that which they were forbidden (to do)? And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Messenger. **And when they come to thee, they salute thee, not as Allah salutes thee**, (but in crooked ways): And they say to themselves, "Why does not Allah punish us for our words?" Enough for them is Hell: In it will they burn, and evil is that destination! (The bold emphasis is mine)

Allah = Muhammad

In verse 4:150-151 Allah admonished those Muslims who had slight doubt that Allah and Muhammad were one and the same. Sounding stern warning, Allah told these Muslims that Muhammad and Allah is the same entity. Then Allah threatened those who differentiate between Allah and Muhammad.

Let us read these two important verses.

4:150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.

4:151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. (Tr. Hilali and Khan, the Noble Qur'an)

Ibn Kathir writes that in those two verses Allah threatens those who differentiate between Allah and Muhammad. ([source](#))

Muhammad is Allah (13:28) (Ash Shifa, p 10)

First, let us read verse 13:28.

13.28. Those who believe (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh, Verily, in the remembrance of Allâh do hearts find rest . (Tr. Hilali and Khan, the Noble Qur'an).

Commenting on the above verse, Ash Shifa writes.

Mujahid said that the words of Allah, “**Hearts are made tranquil by the remembrance of Allah,**” (13:28) refer to Muhammad, may Allah bless him and grant him peace, and his companions. (Ash Shifa. p 10)

Muhammad's name is Allah's name (Ash Shifa, p 27)

Ja'far ibn Muhammad said, “Part of His completed blessing to him is that He made him His beloved, swore by his life, abrogated other *Shari'as* by him, raised him to the Highest Place, protected him in the *Mi'raj* so that his eye “did not swerve nor sweep aside”, sent him to all mankind and made booty lawful for his community. **He also made him an accepted Intercessor and the master of the descendants of Adam. He coupled his name with His own name,** and his pleasure with His pleasure, He made him one of the two pillar of *tawhid*.” (Ibid. The bold emphasis is mine)

END OF CHAPTER 10

Chapter 11: The Capricious Mind of Allah

This lengthy essay contains plenty of information about various aspects of Allah, such as: His appearance, His idiosyncrasies, His likes and dislikes, His temperament, His activities and even about His whereabouts. Nevertheless, Allah is so fascinating that this treatise will not be complete if we do not learn about a few more strange characteristics and behaviour of Allah.

This last part (part 11) is about Allah's absolute crazy mind and His eccentric actions—at times, simply childish, outlandish, at times pretty illogical, at times utterly implausible, contradictory, and at times just mad and insane.

Let us proceed to examine this capricious mind of Allah.

On the resurrection day, Allah will make the idols come alive

We may find this simply mind-boggling. Nevertheless, the Qur'an tells us that on the resurrection day, Allah will bring the idols of the pagans come alive—filled with life, energy, and ability to talk, see, and listen. This means that those despicable idolaters had always been correct—they insisted that their idols were not lifeless; those idols had the ability to intercede with Allah. Their idols had the ability to communicate with Allah, the supreme god of the pagans. So, where did the pagans go wrong? Why Muhammad had to destroy each idol which existed in the then Arabia? We should know the answer if we had read the previous episode of this series—Muhammad was Allah. He (Muhammad = Allah) only wanted to be worshipped by the pagans. Nowhere in the Qur'an had Allah ever instructed Muhammad to destroy all those idols of the pagan Arabs, even though Allah vehemently loathed them.

Why did not Allah command Muhammad to destroy the idols of the pagans?

Here is the answer:

The readers might recall that in a previous episode we noted that Allah Himself admitted that those idols of the pagans were His own creation. So, how could Allah ask anyone to destroy His creation (the idols)? Allah simply did not like those pagans should worship His idols along with Him, and instructed Muhammad to exhort the pagans to desist from idolatry. Allah wanted them to worship Him (= Muhammad) and only HIM.

However, Muhammad was not satisfied with Allah's disposition vis-à-vis the pagan idols. He became Allah and unilaterally decided to destroy completely all the idols in Mecca, and later from all parts of Peninsular Arabia.

Let us read the following verses to gauge the incredibly complex mind of Allah. These verses also prove that one of the activities of Allah is to make idols (read part 8 of this series).

The creatures (idols) worshipped by the unbelievers themselves did not want to be worshipped; they (the idols) themselves worshipped Allah (on the resurrection day the idols will be alive will and talk with Allah)...25:18

025.018

YUSUFALI: They will say: "Glory to Thee! not meet was it for us that we should take for protectors others besides Thee: But Thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: for they were a people (worthless and) lost."

Because of the testimony of the idols (i.e., idols are not lifeless), the unbelievers cannot avert penalty; Allah will let them taste a grievous punishment...25:19

025.019

YUSUFALI: (Allah will say): "Now have they proved you liars in what ye say: so ye cannot avert (your penalty) nor (get) help." And whoever among you does wrong, him shall We cause to taste of a grievous Penalty.

On the resurrection day Allah will gather the idols as troops to testify against their worshippers (i.e. idols will become alive to testify)...36:75

036.075

YUSUFALI: They have not the power to help them: but they will be brought up (before Our Judgment-seat) as a troop (to be condemned).

The idolaters' idols will disown them on the resurrection day; the idols will be of no benefit to the idolaters...41:48

041.048

YUSUFALI: The (deities) they used to invoke aforetime will leave them in the lurch, and they will perceive that they have no way of escape.

The above verse tells us that the idols have the ability to decide—they are quite similar to human or living objects, having the faculty of decision-making. After all, Allah created them.

Allah can show miracles, Muhammad could not

When the pagans challenged Muhammad to show them a few miracles to prove his claim of Allah's Apostleship, Muhammad was agitated, nervous and taciturn. So Allah (= Muhammad) quickly admitted that only Allah could perform miracles, Muhammad could not. Here is a verse on this.

Muhammad is incapable of performing any miracle; only Allah can show miracles; even then the infidels will not believe in Muhammad...6:109

006.109

YUSUFALI: They swear their strongest oaths by Allah, that if a (special) sign came to them, by it they would believe. Say: "Certainly (all) signs are in the power of Allah: but what will make you (Muslims) realise that (even) if (special) signs came, they will not believe."?

The Qur'an had made Muhammad a mad man

The Almighty, All-powerful, All-knowing Allah was really fearful of the pagans, because when Muhammad was callow and started out raw Allah was fearful of his success. Therefore, He warned Muhammad that if he reminds the pagans of Allah and the Qur'an they would reject him.

When Muhammad reminds the unbelievers of the Qur'an, they would surely label him as a lunatic...68:51

068.051

YUSUFALI: And the Unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: "Surely he is possessed!"

Allah let Satan temporarily dethrone Solomon

Yes, that is right. Allah intentionally let Satan win. This means Allah, at times, is not that powerful.

Allah tested Solomon with vast material wealth; he temporarily lost his throne through the scheme of devil (Allah intentionally allowed a devil, taking the form of a body of Solomon to sit on Solomon's throne)...38:34

038.034

YUSUFALI: And We did try Solomon: We placed on his throne a body (without life); but he did turn (to Us in true devotion):

Allah let loose Iblis, the Satan; He did not want to control Iblis

This is indeed strange, Allah wilfully let Satan do whatever havoc he (Satan) wants to perpetrate. The funny part is that Satan invokes Allah's name to carry on with his nefarious acts. Allah has little power to subdue Satan's reprehensible actions.

Iblis (Satan) vowed (by swearing the name of Allah) to lead astray all human except the true believers of Allah...38:82-83

038.082

YUSUFALI: (Iblis) said: "Then, by Thy power, I will put them all in the wrong,-

038.083

YUSUFALI: "Except Thy Servants amongst them, sincere and purified (by Thy Grace)."

Allah let Satan confuse Muhammad: Satan is more powerful than Allah (= Muhammad)

If a discord made by Satan makes Muhammad confused then he must seek refuge in Allah...41:36

041.036

YUSUFALI: And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.

Allah loves to sow discord about His Books

No doubt, this must be the epitome of Allah's capriciousness.

Dispute arose on the book given to Moses; it was Allah's desire; if willed He could have solved the discord but He did not...41:45

041.045

YUSUFALI: We certainly gave Moses the Book aforetime: but disputes arose therein. Had it not been for a Word that went forth before from thy Lord, (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon.

Could this not be true for the Qur'an? Is not Allah responsible for the often-conflicting interpretations of His words in it?

Gabriel is Allah's announcer for His love to a person

Allah is very shy to announce his love for a person. He must have a chaperon to disclose his inner feelings. His chaperon is Gabriel. Read this hadith from *Sahih Bukhari*. Bizarrely, we note in hadith that Muhammad was a very shy person, shier than a virgin girl.

If Allah loves a person He tells this to Gabriel to announce it to is people... (Sahih Bukhari, 4.54.431)

Sahih Bukhari, Volume 4, Book 54, Number 431

Narrated Abu Huraira:

The Prophet said, "If Allah loves a person, He calls Gabriel saying, 'Allah loves so-and-so; O Gabriel! Love him.' Gabriel would love him and make an announcement amongst the inhabitants of the Heaven. 'Allah loves so-and-so, therefore you should love him also,' and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth."

Muhammad was shier than a veined girl...(Sahih Bukhari, 4.56.762)

Sahih Bukhari, Volume 4, Book 56, Number 762

Narrated Abu Said Al-Khudri:

The Prophet was shier than a veined virgin girl.

Muhammad was shier than a veiled virgin girl...(Sahih Bukhari, 8.73.140)

Sahih Bukhari, Volume 8, Book 73, Number 140

Narrated Abu Said:

The Prophet was shier than a veiled virgin girl. (See Hadith No. 762, Vol. 4)

Allah does not like nakedness on earth, but on the resurrection day, He will make everyone naked and uncircumcised

Sahih Bukhari tells us this:

People will be gathered to Allah bare footed, uncircumcised; Abraham will be the first person to be dressed... (Sahih Bukhari, 6.60.149)

Sahih Bukhari, Volume 6, Book 60, Number 149

Narrated Ibn Abbas:

Allah's Apostle delivered a sermon and said, "O people! You will be gathered before Allah bare-footed, naked and not circumcised." Then (quoting Quran) he said:--

"As We began the first creation, We shall repeat it. A promise We have undertaken: Truly we shall do it.." (21.104)

The Prophet then said, "The first of the human beings to be dressed on the Day of Resurrection will be Abraham. Lo! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-Fire). I will say. 'O my Lord! (They are) my companions!' Then a reply will come (from Almighty), 'You do not know what they did after you.' I will say as the pious slave (the Prophet Jesus) said: And I was a witness over them while I dwelt amongst them. When You took me up. You were the Watcher over them and You are a Witness to all things.' (5.117) Then it will be said, "These people have continued to be apostates since you left them."

You will meet Allah barefooted, naked, walking on feet and uncircumcised...(Sahih Bukhari, [8.76.531](#), [532](#))

On the resurrection day, people will be gathered bare-footed, naked and uncircumcised; the first to be dressed will be Abraham... (Sahih Bukhari, [4.55.568](#))

Allah will hold the earth on His hand and the mountains on His finger

Allah will take the whole world in His hand and will roll up heaven in his right hand... (Sahih Bukhari, 8.76.526)

Sahih Bukhari, Volume 8, Book 76, Number 526

Narrated Abu Huraira:

The Prophet said, "Allah will take the whole earth (in His Hand) and will roll up the Heaven in His right Hand, and then He will say, "I am King! Where are the kings of the earth ? "

Allah will carry the heavens in one finger and the earths upon one finger and the mountains and trees upon one finger and the oceans upon one finger i.e. the whole of creation upon one finger; then Allah will stir them ... (Sahih Muslim, 39.6699, [6700](#))

Sahih Muslim, Book 039, Number 6699

Abdullah b. Mas'ud reported that a Jew scholar came to Allah's Apostle (may peace be upon him) and said. Muhammad, or Abu al-Qasim, verily, Allah, the Exalted and Glorious. would carry the Heavens on the Day of Judgment upon one finger and earths upon one finger and the mountains and trees upon one finger and the ocean and moist earth upon one finger—in fact the whole of the creation upon one finger, and then He would stir them and say: I am your Lord, I am your Lord. Thereupon Allah's Messenger (may peace be upon him) smiled testifying what that scholar had said. He then recited this verse: " And they honour not Allah with the honour due to Him; and the whole earth will be in His grip on the Day of Resurrection and the heaven* r*Utd (*sic*) up in His right hand. Glory be to Him I and highly Exalted is He above what they associate (with Him)" (xxxix. 67).

Allah will fold the heavens on the Day of Judgment and then He would place them on His right hand. He will then fold the earth on His left hand... (Sahih Muslim, [39.6704](#), [6705](#), [6706](#))

Allah might change His mind about the inevitability of the resurrection day

This means: if we could understand the capriciousness of Allah,—there might be no resurrection day, after all.

Resurrection would not come so long as Allah is worshipped in the world... (Sahih Muslim, 1.0273)

Sahih Muslim, Book 1, Number 273

It is narrated on the authority of Anas that verily the Messenger of Allah (may peace be upon him) observed: The Hour (Resurrection) would not come so long as Allah is supplicated in the world.

Allah will turn this earth into a single piece of bread

Here is a mind-boggling hadith for the readers:

The earth would turn in to single bread and Allah would turn the single bread like a loaf on a journey; this would be a feast

for the people in paradise; Allah's seasoning for the loaf would be *balam* (ox liver). Seventy thousand people would be able to eat...(Sahih Muslim, 39.6710)

Sahih Muslim, Book 39, Number 6710

Abu al-Sa'id Khudri reported Allah's Messenger (may peace be upon him) as saying that the earth would turn to be one single bread on the Day of Resurrection and the Almighty would turn it in His hand as one of you turns a loaf while on a journey. It would be a feast arranged in the honour of the people of Paradise. He (the narrator) further narrated that a person from among the Jews came and he said: Abu al-Qasim, may the Compassionate Lord be pleased with you! May I inform you about the feast arranged in honour of the people of Paradise on the Day of Resurrection? He said: Do it, of course. He said: The earth would become one single bread. Then Allah's Messenger (may peace be upon him) looked towards us and laughed until his molar teeth became visible. He then again said: May I inform you about that with which they would season it? He said: Do it, of course. He said: Their seasoning would be balim and fish. The Companions of the Holy Prophet (may peace be upon him) said: What is this balam? He said: Ox and fish from whose excessive livers seventy thousand people would be able to eat.

Allah likes to swear by Himself (Muhammad)

Here is a Qur'anic verse to overwhelm the readers.

Allah swears (or is it Muhammad talking to himself) by Himself, i.e., by the Lord of the heavens and the earth...51:23

051.023

YUSUFALI: Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.

Allah lacks self-confidence, He has to swear by His own creations

Here are a few examples of Allah's craziness.

- Allah swears by the planets...[81:15](#)
- Allah swears by Muhammad's sustainers that He will interrogate the unbelievers...[15:92-93](#)
- Allah swears by the angels who are arranged as battalions...[37:1](#)
- Allah swears by Muhammad's statement; Allah knows that people will not believe Muhammad ...[43:88](#)
- Allah swears by Mount Sinai...[52:1](#)
- Allah swears by Adam and by the city (Mecca) where Muhammad lives...[90:1-3](#)
- Allah swears by the sun's splendour...[91:1](#)
- Allah swears by the afternoon...[103:1](#)

Allah had approved human sacrifice by the pagans

So, why should Muhammad blame the pagans?

Let us read this incredible verse.

Human (children) sacrifice by the pagan Arabs lead them to their destruction; it was Allah's will, He wanted it that way...6:137

006.137

YUSUFALI: Even so, in the eyes of most of the pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: But leave alone them and their inventions.

Allah sent the Qur'an for the ordinary Quraysh of Mecca, not for their leaders

So, why the jihadists should go out and create mayhem to spread Islam?

Qur'an is not sent down to some chief of either Mecca or Taif (two cities)...43:31

043.031

YUSUFALI: Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?"

The Qur'an is truly a message for Muhammad and his people (the Quraysh)...[43:44](#)

043.044

YUSUFALI: The (Qur'an) is indeed the message, for thee and for thy people; and soon shall ye (all) be brought to account.

Allah intentionally seals the minds of the unbelievers; He has predestined our fate

Let us read these Qur'anic verses to comprehend the complex mind of Allah (= Muhammad).

Allah seals the minds and hearings of the knowledgeable disbelievers and puts veils on their eyes to lead them astray...45:23

045.023

YUSUFALI: Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition?

Allah predetermined all misfortunes on earth, even before Allah created the heavens and the earth...57:22

057.022

YUSUFALI: No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah:

Despite the enmity between devil and Allah, Allah needs devil's help

It is impossible to grasp Allah's (= Muhammad) mind—He is, after all Satan's helper. Allah and Satan work in collusion.

Whoever ignores Allah's messages, Allah appoints a devil companion for him...43:36

043.036

YUSUFALI: If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him.

Allah is not sure how He created the human being

Allah created humankind out of nothing...19:9, 76:1

019.009

YUSUFALI: He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"

076.001

YUSUFALI: Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned?

Man was created out of nothing before he was sent on earth...19:67

019.067

YUSUFALI: But does not man call to mind that We created him before out of nothing?

Humans were not created out of nothing (contradicts 19:67)...52:35

052.035

YUSUFALI: Were they created of nothing, or were they themselves the creators?

The Qur'an is an atom bomb; Allah could obliterate a mountain by placing the Qur'an on it

The mountain would have cleaved if Qur'an was revealed on it...59:21

059.021

YUSUFALI: Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave

asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect.

Allah will send a beast as a messenger

In Islam, it is a very serious crime to assert that Allah will send any other messengers after Muhammad. The violators face beheading. Nonetheless, Allah has no qualm in sending a beast as the final messenger for humankind. This means that Allah's mission to redeem humankind through His best creation (Muhammad) is an utter failure.

Despite so much jihad, bloodshed, suicide bombing, hatred and sheer torment perpetrated to the unbelievers, Allah (= Muhammad) could not win the war against the infidels.

Here is what Allah says about the Islamic beast as the final messenger for humankind.

Allah will send a beast as a final messenger to humans...27:82

27:82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them because mankind believed not with certainty in Our Ayât (Verses of the Qur'ân and Prophet Muhammad). (Tr. Hilali and Khan, the Noble Qur'an).

Embarrassed with such an incredulous tale of Allah, many modern-day Islamist scientists (like Dr Shamsheer Ali of Bangladesh) defend Islam and Allah by contending that this 'beast' of Allah refers to the creation of modern computers.

Ironically, these Islamist scientists conveniently forget that the modern computers were solely researched, invented, developed and produced by the *harami* infidels. How is it possible for Allah to handover to the infidels this great task of creating the Islamic beast as the ultimate messenger of Allah?

Funnily, about this beast, the greatest scholar of Qur'an, ibn Kathir writes:

The description of this beast is narrated in a hadis described by ibn Kathir:

It was also recorded by Ibn Majah. Ibn Jurayj reported that Ibn Az-Zubayr described the beast and said, "Its head is like the head of a bull, its eyes are like the eyes of a pig, its ears are like the ears of an elephant, its horns are like the horns of a stag, its neck is like the neck of an ostrich, its chest is like the chest of a lion, its color is like the colour of a tiger, its haunches are like the haunches of a cat, its tail is like the tail of a ram, and its legs are like the legs of a camel. Between each pair of its joints is a distance of twelve cubits. It will bring out with it the staff of Musa and the ring of Sulayman. There will be no believer left without it making a white spot on his face, which will spread until all his face is shining white as a result;

and there will be no disbeliever left without it making a black spot on his face, which will spread until all his face is black as a result, then when the people trade with one another in the marketplace, they will say, 'How much is this, O believer' 'How much is this, O disbeliever' And when the members of one household sit down together to eat, they will know who is a believer and who is a disbeliever. Then the beast will say: 'O so-and-so, enjoy yourself, for you are among the people of Paradise.' And it will say: 'O so-and-so, you are among the people of Hell. ([Link](#))

The hadith of ibn Majah mentioned by ibn Kathir above reads thus:

During the last hour, a strange beast will appear... (ibn Majah, 5.4066)

Sunaan ibn Majah, Volume 5, Number 4066

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) said, "The beast would appear (near the Last Hour) along with the signet ring of Sulaiman b. Dawud and Musa b. Imran's staff (peace be upon them). It would make, a believer's face brilliant with the staff and brand the nose of a disbeliever with the signet ring till inmates of a collection of houses adjacent to one another would assemble and this (man) would utter, "O believer" and that (man) would say, "O infidel"

Dabbat ul-Ard is an angel in the form of a beautiful beast that would appear from Safa mountain. According to some learned scholars, it will be a queer creature sixty arm long having the resemblance of every animal in it.

Abu l-Hasan al-Qattan mentioned like that with the chain of transmission consisting of Ibrahim b. Yahya, Musa b. Ismail, Hammad b. Salama and said one about it, "This (man) would say: O believer and this one would say: O the Non-believer (*sic*).

Sahih Muslim writes that the name of this Islamic beast (messenger of Allah) is Jassas. This beast will chain Dajjal (anti-Christ).

A group of Arabian sailors marooned in an island met the beast, Jassas and talked with it; upon instruction from Jassas, the beast, they met a chained Dajjal and spoke with him. The Dajjal instructed the sailors to declare their allegiance to Muhammad (very long hadith)... (Sahih Muslim, [41.7028](#))

In addition, here is *Sunaan Abu Dawud* on how the Islamic beast will chain the Dajjal:

Dajjal has a woman spy named Jassasah; Dajjal will be chained in iron-collars and he will be leaping between the heaven and the earth...(Sunaan Abu Dawud, 3.37.4311).

This hadith is not available online. Let us read it from the print version.

Sunaan Abu Dawud, Volume 3, Number 4311

Fatimah, daughter of Qais, said: The Apostle of Allah (may peace be upon him) once delayed the congregational night prayer. He came out and said: The talk of Tamim al-Dari detained me. He transmitted it to me from a man who was in an island of the islands of the sea. All of a sudden he found a woman who was trailing her hair. He asked: Who are you? She said: I am Jassasah. Go to that castle. So I came to it and found a man who was trailing his hair, chained in iron-collars, and leaping between the heavens and the earth. I asked: Who are you? He replied: I am the Dajjal (Antichrist). Has the prophet of the unlettered people come forth now? I replied: Yes. He said: Have they obeyed him or disobeyed him? I said: No, they have obeyed him. He said: That is better for them.

Dajjal's spy is a hairy beast named Jassasah (Sunaan Abu Dawud, 3.37.4312)

This is a very long hadith, not available online. Please consult the print version of *Sunaan Abu Dawud* to read this hadith.

Allah does not want Muslims to migrate to infidel lands to improve their lots

In the last few decades millions of Muslims, mostly from desperately poor Islamic Paradises (such as Pakistan, Bangladesh, Sudan, Nigeria, Egypt, Indonesia...and so on), have migrated to infidel lands, such as the USA, UK, Canada, Australia, New Zealand. Besides, many more Muslims have settled in many parts of Europe after the end of the Second World War.

According to Islam, if Muslims migrate and settle in infidel lands they are no longer Muslims.

Let us read these ahadith:

Allah is not responsible for the Muslims staying with the unbelievers...(Sunaan Abu Dawud 14.2639)

Sunaan Abu Dawud, Book 14, Number 2639

Narrated Jarir ibn Abdullah:

The Apostle of Allah (peace_be_upon_him) sent an expedition to Khath'am. Some people sought protection by having recourse to prostration, and were hastily killed. When the Prophet (peace_be_upon_him) heard that, he ordered half the blood-wit to be paid for them, saying: I am not responsible for any Muslim who stays among polytheists. They asked: Why,

Apostle of Allah? He said: Their fires should not be visible to one another

Sunaan Abu Dawud, Book 14, Number 2781

Narrated Samurah ibn Jundub:

To proceed, the Apostle of Allah (peace_be_upon_him) said:

Anyone who associates with a polytheist and lives with him is like him.

Elaborating on the above hadith, the translator of *Sunaan Abu Dawud*, Professor Ahmad Hasan writes that Muslims should avoid making friends with non-Muslims; Muslims living amidst non-Muslims should leave the territory and migrate to a Muslim territory; i.e., Muslims should not settle in non-Muslim territories (Hasan, 2001, vol. ii, p.782, note 2164)

There should be no two Qiblas in one land... (Sunaan Abu Dawud, 2.19.3026)

The above hadith is unavailable online. Let us read it from the print version of *Sunaan Abu Dawud*.

Sunaan Abu Dawud, vol.ii, Hadith number 3026

Ibn ‘Abbas reported that Apostle of Allah (may peace be upon him) as saying two *qiblas* in one land are not right.

Commenting on the above hadith Professor Ahmad Hasan writes that Muslims should not stay in the land of non-Muslims. It also means that the non-Muslims should not be allowed to exhibit their rituals in Muslim territories. This tradition also refers to the expulsion of non-Muslims from Arabia (Hasan, 2001, vol. ii, p 861, note 2468)

The readers should note that al-Qaeda and other Jihadist organizations often justify the slaughter of Muslims who have settled in infidel lands. According to these Islamist killers, along with the non-combatant infidel citizens, these migrant Muslims are also legitimate targets for Islamic slaughter. Needless to say, these Islamist killers find their full legitimacy from the core scriptures of Islam.

Allah’s bizarre justice system

Here is a summary of Allah’s mind-boggling Islamic justice system.

All Muslims are alike and they fight hard against the non-Muslims; a Muslim should not be killed for killing an unbeliever; only blood money is payable...(Sunaan Abu Dawud, 14.2745)

If you have sexual intercourse with your wife while she is menstruating then you must pay a fine of one dinar or half a dinar in the form of Islamic alms...(Sunaan Abu Dawud, 1.0264)

Perform sexual intercourse during the start of menstruation—pay one dinar fine; towards the end of menstruation—pay half a dinar... (Sunan Abu Dawud, 1.0265)

There is no prescribed punishment for treachery; a banner will be hoisted on the resurrection day for a treacherous person... (Sunan Abu Dawud, 2.14.2750)

Sunan Abu Dawud, Volume 2, Number 2750

Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying: A banner will be hoisted for a treacherous man on the Day of Judgment; it will then be announced: This is a treachery of so-and-so, son of so-and-so.

Commenting on the above hadith Professor Ahmad Hasan, the Islamist scholar writes that there is no prescribed punishment in Islam for treachery except the punishment of the hereafter (Hasan, 2001, vol. ii, p 770, note 2115)

Muhammad is the inheritor of those who have no heir... (Sunan Abu Dawud, 18.2895)

People of two different religions cannot inherit from one another... (Sunan Abu Dawud, 2.18.2905)

Muhammad appointed a Muslim heir to a non-Muslim; because Islam must dominate other religions, a Muslim may inherit from a non-Muslim but not vice versa... (Sunan Abu Dawud, 2.18.2906)

Abdallah ibn Ubay's dead body was lifted from his grave, placed on the knee of Muhammad and then Muhammad spat on Abdallah's dead body... (Sahih Bukhari, 2.23.433)

With false witnesses you can consummate a marriage... (Sahih Bukhari, 9.86.101)

If you set free any animals in the name of idols then you will drag your intestine in fire... (Sahih Bukhari, 6.60.147, 148)

Citing Islamic brotherhood, Muhammad refused to marry the not-so-pretty daughter of Hamzah (Sahih Bukhari, 7.62.37), but he had no qualm in marrying the beautiful child-girl of Abu Bakr, his brother-in-Islam (Sahih Bukhari, 7.62.18)

Sahih Bukhari, Volume 7, Book 62, Number 37

Narrated Ibn 'Abbas:

It was said to the Prophet, "Won't you marry the daughter of Hamza?" He said, "She is my foster niece (brother's daughter)."

Sahih Bukhari, Volume 7, Book 62, Number 18

Narrated 'Ursa:

The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry."

Whoever says that Allah did not speak directly with Moses must be killed... (Ash Shifa, Tr. Aisha Abdurrahman Bewley, 2004, p 418)

On the resurrection day the unbelievers will regret when they have to carry their loads on their backs (every unjust person, upon entering his grave will meet a man with ugly face, dark skin and awful odour and wearing dirty clothes; on the resurrection day the unjust person will carry this ugly companion on his back to enter hell —ibn Kathir)...6:31

Muslims cannot accept presents from polytheists...(Sunaan Abu Dawud, 19.3051)

Muhammad visited a dying Jew and commanded him to embrace Islam...(Sunaan Abu Dawud, 2.20.3089)

Let us read this hadith from the print version of *Sunaan Abu Dawud*.

Sunaan Abu Dawud, Volume2, Number 3089

Anas said: A young Jew became ill. The Prophet (may peace be upon him) went to visit him. He sat down by his side and said to him: Accept Islam. He looked at his father who was beside him near his head, and he said: Obey Abu al-Qasim. So he accepted Islam, and the Prophet (may peace be upon him) stood up saying: Praise be to Allah. Who has saved him through me from Hell.

Allah does forgive the idolaters

Idolatry is an unforgivable crime in Islam. Islam shows no mercy to idolaters. However, Allah's mind is too complex. At times, He does indeed forgive the idolaters. In Qur'an we read that Allah did forgive Moses people for reverting to *shrik* (idolatry).

God dazed people with thunder and lightning (miracles of God) for asking Moses to show them God in public; God forgave the calf-worshippers (i.e., God forgives *shrik*, idolatry; also see 2:55, 56, 17:90)...4:153

004.153

YUSUFALI: The people of the Book ask thee to cause a book to descend to them from heaven: Indeed they asked Moses for an even greater (miracle), for they said: "Show us Allah in public," but they were dazed for their presumption, with thunder and lightning. Yet they worshipped the calf even after

clear signs had come to them; even so we forgave them; and gave Moses manifest proofs of authority.

To complicate matters, Allah even admits that He loves the sinners (including the idolaters, perhaps). In a hadith we read:

Allah needs sinners... (Sahih Muslim 37.6620, 6622)

Sahih Muslim, Book 37, Number 6620

Abu Sirma reported that when the time of the death of Abu Ayyub Ansari drew near, he said: I used to conceal from you a thing which I heard from Allah's Messenger (may peace be upon him) and I heard Allah's Messenger (may peace be upon him) as saying: Had you not committed sins, Allah would have brought into existence a creation that would have committed sin (and Allah) would have forgiven them.

Sahih Muslim Book 37, Number 6622

Abu Huraira reported Allah's Messenger (may peace be upon him) having said: By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them.

The incredible mind of Allah

Here are more Islamic stuff to marvel at Allah's capriciousness.

[Too many hyperlinks are involved. So please read the appropriate hadith from the website: <http://www.usc.edu/dept/MSA/reference/reference.html>].

A well-dressed soul may be naked hereafter for not praying on time... (Sahih Bukhari, 1.3.115)

Do not breath while drinking water; do not touch penis in lavatory and do not cleanse private parts with your right hand...(Sahih Bukhari, 1. 4.155)

When urinating do not hold penis with your right hand...(Sahih Bukhari, 1. 4.156)

The first food for a newly-born baby (the first child born in the Islamic Land of Medina) was Muhammad's saliva...(Sahih Bukhari, 5.58.248, 249)

A dead person is punished in his grave, although the Qur'an says that the dead cannot hear in grave (30:52, 35:22)...(Sahih Bukhari, 5.59.316)

The best Muslims had the largest number of wives...(Sahih Bukhari, 7.62.7)

Palm tree is a good tree; it is like a Muslim...(Sahih Bukhari 7.65.359)

When you eat, do not wipe your hands until you have licked it, or had it licked by somebody else. (Sahih Bukhari 7.65.366)

If you suffer from epilepsy you will go to paradise...(Sahih Bukhari 7.70.555)

A dirt-poor Muslim is better than a super-rich infidel...(Sahih Bukhari 8.76.454)

Allah will ridicule Muslims and end Islam

Among all the irrationalities of Allah, perhaps this is the most amazing.

In a previous episode, we read Allah's fixation with the purity of Muslims. Allah has created the Muslims (especially the Arab Muslims) as the best of humankind. Muslims are very very special to Allah. Allah's love for them knows no bounds. Allah is simply obsessed with Muslims, Muslims, and Muslims. All other creatures are of no importance to Allah. With such a disposition of absolute superiority of the Muslims, we would certainly expect Allah to protect, nurture, and elevate the Muslims to the loftiest positions.

However, Allah's mind is not that simple. We already noted in a previous episode that, Allah does not trust the Muslims, after all—in fact, Allah spies on them and eavesdrops on them.

This is not all. Allah even has a plan to destroy the Muslims.

This is simply unbelievable, we might think. Nevertheless, read on. Here is Allah, fed up with the Muslims and curses them to perdition.

Muslims will diminish in number and they will go back to where they started... (Sunan Abu Dawud, 2.19.3029)
Those Muslims who wear suits made of silk and wool, Allah will transform them into apes and pigs...(Sunan Abu Dawud, 3.32.4028)
People of al-Basrah will become apes and swine in the morning...(Sunan Abu Dawud, 37.4293)
Muslims will be the scum and the rubbish even though their numbers may increase; the enemy will not fear Muslims anymore. This will be because the Muslims will love world and dislike death...(Sunan Abu Dawud, 37.4284)
People will sever from Islam as an arrow goes out through the animal shot at. If you find them, kill them...(Sunan Abu Dawud, 3.40.4746)

Islamic belief returns and goes back to Medina like a snake...(Sahih Bukhari, 3.30.100)
Muhammad's contemporaries were the best Muslims; after three generations, the Muslims will be mainly treacherous and untrustworthy... (Sahih Bukhari, 5.57.2, 3)
Muslims will be destroyed through the hands of some Quraysh young men... (Sahih Bukhari, 9.87.180)
There will be much killing during the last days of the Muslims...(Sahih Bukhari, 9.88.183)

Truly, Allah is wacky. He has a plan to obliterate the Muslims. How crazy Allah could be, come to think of this.

END OF CHAPTER11

CONCLUSIONS

This prolix essay has made a deep probe into the very foundation of Islam—Allah and His/its nature. Numerous anecdotes, quotes, historical references, as well as many authentic ahadith and Qur’anic verses have been used to establish that what the vast majority of Muslims believe to be true about Allah may not be true, after all. In conclusion, we may list the following points:

- Muhammad was clever enough to use the pagan Arabs’ Allah as his Allah, though he made certain changes to his version of Allah.
- As situation dictated, Muhammad used either the anthropomorphic nature of Allah, or the amorphous nature of Allah—just to exploit and confuse the pagan Arabs. Muhammad indeed demonstrated his smartness in how to manipulate the rabble—to control their thought process by whatever means necessary.
- In the beginning of his career as a professional ‘prophet’, Muhammad had a rather confused view of his God. He attempted to sway the Arab pagans’ allegiance to him by trying several other gods, but these methods were not successful. In the end, he settled for the same *Allah* whom the pagans, for many centuries, had taken as their supreme deity. The only exception Muhammad made was that the pagans must not associate any other entity with his version of *Allah*. Allah became his own/personal copyright, we might say.
- Having decided to maintain the statuesque vis-à-vis the pagan Allah, Muhammad kept intact almost all the pagan rituals, which Allah had commanded the pagans, save for the idol worshipping and perhaps the provision of jihad. Muhammad was the first (the only) prophet who propagated that killing the non-Muslims is a virtuous act and any Muslim who kills a non-Muslim will reside in Islamic paradise.
- Since Muhammad designed his own Allah, it is not surprising that Allah has the similar likes and dislikes as that of Muhammad.
- Since the pagans had difficulty in visualizing Muhammad’s Allah, Muhammad cleverly introduced such concepts as Allah’s Executive Office, His Throne, His Assistants, His Kingship and other features, which might enhance Allah’s vividness.
- Not surprisingly, Allah has a human-like temperament.
- Allah’s chauvinistic, dictatorial, racist and misogynist nature is in full conformity with Islam.
- Islamic laws on business finance and personal matters are simply copies of traditions and practices of the seventh century desert Bedouin Arabs. Allah confirms this.
- Muhammad is the Islamic Allah
- Allah is an Arab imperialist, mandating on every one on earth Arab language, Arab culture, Arab traditions Arab dress, Arab names, Arab food, Arab religion...and so on. This is Allah’s Islam—the perpetuation of Arab imperialism on humankind. The history of Arab invasions, blood letting and the subjugation of many peaceful nations to this imperialist cult is the stark proof. The eminent Arab Historian, Professor Philip K. Hitti aptly wrote that the Arabs are invaders. They impose on the people of agriculture (Hitti, 2002, p 12). Please note that in this essay we have found that Allah greatly dislikes agriculture.

FINAL WORDS

Whenever we buy Islamic/Arabic oil, we also buy Islamic Terrorism with all its havoc mandated by Muhammad (= Allah). In fact, buying Islamic oil is financing Islamist terrorism. As per Allah's law, at least two and a half per cent of Islamic oil revenue (zakat) is reserved to advance Islamic Jihad. Multiply the trillions of dollars of Islamic oil revenue with the zakat rate. To this minimum fund of Allah, add additional money, which many rich Arab/Islamists regularly donate to continue the Jihad operations, to kill innocent, infidel civilians. Mind you, this incredible sum of money is spent for only one purpose—to please Allah (= Muhammad), to convert the entire earth to Islam. It is certain that this vast amount of Allah's money is being used to kill many innocent people—both Muslims and non-Muslims.

Using oil and Islamist terror Allah certainly wants to force Islam to the world.

Understanding Allah is the key in comprehending the Islamic mind-set and its uncontrolled taste for human blood.

This essay has been a testimony to this blood-thirsty Islamic Allah.

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