

# Exploring The New Towers of Babel Part 3 Section 2

The Shocking Information on Islam

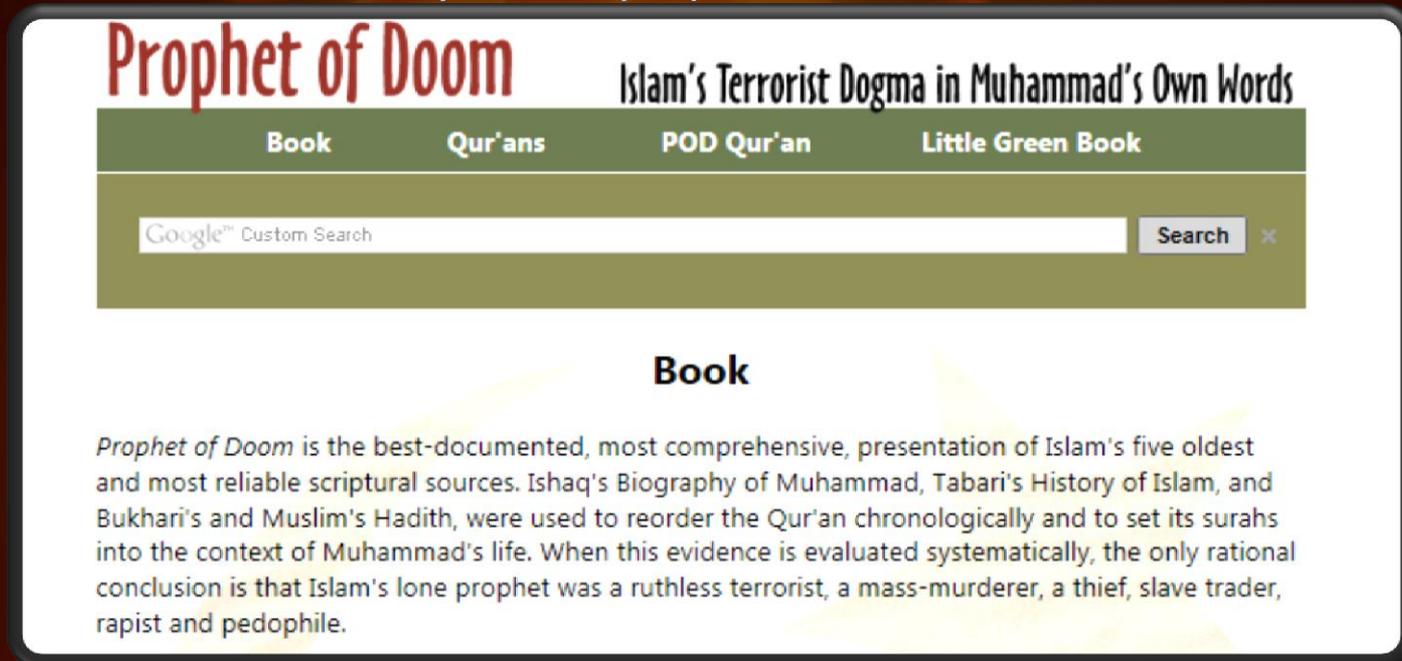


What Is The Real Reason For The 3<sup>rd</sup> Temple And Who  
Are The Powers Behind It?

# Shocking Information on Islam

We are taking a lot of our information from the book called "Prophet Of Doom" by Craig Winn. You can read it for free hereby individual chapters or the whole book.

<http://www.prophetofdoom.net/>



The screenshot shows the website for "Prophet of Doom". The main title is "Prophet of Doom" in a large, red, serif font. To its right, the subtitle "Islam's Terrorist Dogma in Muhammad's Own Words" is written in a smaller, black, sans-serif font. Below the title and subtitle is a navigation bar with four tabs: "Book", "Qur'ans", "POD Qur'an", and "Little Green Book". Underneath the navigation bar is a search bar with the text "Google™ Custom Search" and a "Search" button with a close icon (x). Below the search bar, the word "Book" is centered in a bold, black font. Underneath "Book" is a paragraph of text describing the book's content and its author's conclusions.

**Prophet of Doom** Islam's Terrorist Dogma in Muhammad's Own Words

Book Qur'ans POD Qur'an Little Green Book

Google™ Custom Search Search x

**Book**

*Prophet of Doom* is the best-documented, most comprehensive, presentation of Islam's five oldest and most reliable scriptural sources. Ishaq's Biography of Muhammad, Tabari's History of Islam, and Bukhari's and Muslim's Hadith, were used to reorder the Qur'an chronologically and to set its surahs into the context of Muhammad's life. When this evidence is evaluated systematically, the only rational conclusion is that Islam's lone prophet was a ruthless terrorist, a mass-murderer, a thief, slave trader, rapist and pedophile.

You will find connections to Catholic, Talmudic and Freemasonry doctrine. It all comes from the same place-lucifer.

We encourage you to download and read this book as Islam is the current tool in the adversary's bag of tricks that he is.

## What are the writings of Islam?

- The Sunnah are the sayings and deeds of Muhammad.
- The Hadith are the reports of the Muhammad sayings and deeds.
- The Sira is nothing more than a collection of Hadith arranged in chronological order.
- Isnads (the chain of testimony by which a hadith has been orally transmitted-using a list of names supposedly traced back to the author through time to the prophet himself).

Muhammad aside, there are only four non-Biblical characters in the Qur'an. Two represent mythical leaders of mythical lands. The third was Muhammad's biggest critic, his uncle Abu Lahab. The fourth was Alexander the Great—a Muslim prophet, according to Allah.

The Qur'an is one leg of two which form the basis of Islam. The second leg is the Sunnah of the Prophet.

Quran

“Are the Words of Allah-not expressed using any human words. Its words are letter for letter fixed by Allah”.

Which is comprised exclusively of Hadith was inspired by Allah but the wording and actions are the Muhammad's.

Sunnah

Muhammad was the final Messenger of Allah to humanity, and therefore the Qur'an is the last Message which Allah has sent to us. Its predecessors such as the Torah, Psalms, and Gospels have all been superseded.”

Funny thing, though, the Allah-inspired Sunnah confirms that the Qur'an used “human words” and that it wasn't “fixed letter for letter by Allah.” Muslims ought to read their own scriptures.

Muhammad was born in 570 CE -first revelation in 610, flight to Medina in 622 and died in June 632 CE at the age of 62.

### Other Notable people in Islam History Per the Hadith

#### Zohri

Turning to Rodwell we learn: “The first biographer of Muhammad of whom we have any information was Zohri, who died A.H. 124; but his works, although quoted by later writers, are no longer extant.” Said another way, Zohri’s biography may have been written one hundred years after the events occurred, but it doesn’t matter because no one has ever found a copy.

Muhammad born 570 CE -1<sup>st</sup> revelation 610, fled to Medina 622, died 6/632 CE at 62.

Here is a list of their works, along with their dates:

### Ibn Ishaq

**The Sira** (Arabic for “Biography”) is an accounting of the life of the prophet, including his raids. The earliest and most comprehensive Sira was composed by **Ibn Ishaq, who died 765 A.D. His manuscript has been lost.** Ibn Ishaq's original, was more in the nature of a ‘world history’ than a biography. The story began with Creation, and Muhammad's prophetic career was preceded by accounts of all the prophets who had gone before him. **Ibn Hisham (d. 833) removed the ‘extraneous material’ from Ishaq works 65 years later,** but his earlier, ‘discarded’ section of Ishaq’s work can to some extent be retrieved. Ishaq’s discarded Hadith depicting Islamic Creation and Muhammad’s presentation of Biblical patriarchs **was retained in Volumes I-V of *The History of al-Tabari*.** . The Tabari translators tell us: **“Muhammad Ibn Ishaq was the most influential and earliest biographer of the Prophet. His Sira became the standard treatment of the events of Muhammad’s life.”**

Ishaq collected **Hadith a full century before anyone else.** Muslims have no earlier or more accurate source. The four generations of oral transmission that followed his Collection could have done nothing but degrade the material. Ishaq’s Sira, or Biography, stands alone—a singular and tenuous thread connecting us to a very troubled man and time and includes writings from Ashia, Mohammad's child bride.

Muhammad born 570 CE -1st revelation in 610, fled to Medina 622, died 6/632 CE at 62.

## Sira of Ibn Hisham

Hadith Collections Of Oral Reports Or Traditions Said To Be Inspired By Allah and Muhammads Words and Example between 750-923 A.D. 120-290 Years After His death

**Sira of Ibn Hisham died in 833.** He wrote “Life of Muhammad”. We are dependent on his Hadith which help explain the Qur’an, a book that can only be understood through the Sunnah writers. He however, edited Ishaq, and by his own admission, he omitted Hadith which he thought might have caused offense.

**Ishaq:691** “...omitting some of the things which Ishaq recorded in this book in which there is no mention of the Apostle and about which the Qur’an says nothing. I have omitted things which are disgraceful to discuss, matters which would distress certain people, and such reports as al-Bakkai [Bukhari?] told me he could not accept as trustworthy—all of these things I have omitted.”

Since the character, deeds, and words of Muhammad presented in Hisham’s edits of Ishaq are revolting, I can’t imagine what would have been too “disgraceful to discuss.” And in case you’re wondering, the “matters that would distress certain people”

**Hisham** is telling us that ~~Wansbrough, Cook, Crone, Humphries, Rippin, Margoliouth, and Muir are right.~~ **The Hadith that comprise the Sunnah were composed and compiled in a highly politicized environment 200 years after Muhammad’s death. A compiler’s life was dependent upon not offending the cleric-kings. And that also means the totality of the Islamic conquests from Spain to India were complete before the first verse of Islamic scripture was written or retained.**

Muhammad born 570 CE -1st revelation 610, fled to Medina 622, died 6/632 CE at 62.

### Al-Bukhari

Hadith Collections Of Oral Reports Or Traditions Said To Be Inspired By Allah and Muhammad's Words and Example between 750-923 A.D. 120-290 years after His death

The most “official” one of two of the most authoritative Islamic Hadith collection was compiled by al-Bukhari, who died in **870 A.D.** “These include two thousand short reports or narratives (*akhbar* [news]) on the sayings and deeds of the prophet. This is 800 pages long. Without this redundant and extraneous material there are 50 pages of prime and pertinent reports. They help explain the Qur’an, a book that can only be understood through the Sunnah writers. Bukhari’s Hadith Collection alone **we find a sea of disturbing and contradictory claims regarding the compilation of Allah’s book.**

### Muslim

Hadith Collections Of Oral Reports Or Traditions Said To Be Inspired By Allah and Muhammad Words and Example between 750-923 A.D. 120-290 Years After His Death.

Of the six most famous collections of Hadith, those of **Muslim (died 874 AD)** are considered to be in the top two most authoritative. Much of Muslim’s work is duplicated in Bukhari. He has some unique Traditions, though, and many important insights into the nature of Jihad. They help explain the Qur’an, a book that can only be understood through the Sunnah writers.

Muhammad born 570 CE -1st revelation 610, fled to Medina 622, died 6/632 CE at 62.

## Al-Tabari-

Hadith Collections Of Oral Reports Or Traditions Said To Be Inspired By Allah and Muhammad's Words and Example between 750-923 A.D. 120-290 years after His death

“The Ta’rikh (which means “History” in Arabic) provides **chronologies of the prophet’s life and the formation of Islam.** The earliest and most famous was written by al-Tabari, who died in 923 A.D.” Some portions of Ishaq’s original manuscript, discarded by Hisham, were retained by Tabari. Of particular interest is Ishaq’s recording of **Muhammad’s Islamic creation accounts and his entanglement in the Quraysh Bargain and Satanic Verses.** As such, the Ta’rikh, or *History of al-Tabari* is the **oldest surviving uncensored account of Muhammad and Islam.** According to the Islamic scholars, “The Tafsir [which means explanation or interpretation in Arabic] comprise the **fourth most reliable Islamic source documents.** They are commentaries and exegesis on the Qur’an. The earliest, most universally respected, and best known was also written by **Tabari.**” There is a 70% overlap with Ishaq material. Devoid of this between the two 1500 pages are relevant. **Without Ishaq and Tabari, Islam would not exist as Muhammad would be unknown.** They alone provide the religion’s skeleton, it’s context and chronology. Without this grounding in place and time, the Qur’an is meaningless, and the remaining Hadith are of diminished value. **That is why Tabari is essential. He had a copy of Ishaq’s *Sirat Rasul Allah* when he composed his history. Rather than editing the Sira, he referenced Ishaq each time his Hadith shed additional light on any subject—especially Islamic creation and the Satanic Verses.** It is called “History of Prophets and Kings”.

**Apart from the Sira-Ta’rikh-Hadith collections of Ishaq, Tabari, Bukhari, and Muslim, nothing is known about Muhammad or Islam. The Qur’an literally disintegrates without them,** since without context and chronology, it is gibberish.

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Interesting view of conquests after the death of Muhammad.

### The Realm of Islam, 632-750 C.E.

#### ARAB CONQUESTS



- Arab Campaigns, 632-737 C.E.
- Borders, ca. 632 C.E.
- Place Names
- Topography

#### EXPANSION

- Under Mohammed
- By death of Abu Bakr
- At death of Othman
- Under the Umayyads
- Campaigns and raids

RESET

Animate



## Who were the caliphs?

<http://www.religionfacts.com/islam/history/caliphs>

In Islamic history, upon the death of Muhammad, his followers were faced with the decision of who should take his place as the leader of Islam. This leadership position was called the kalifa, which means "deputy" or "successor" in Arabic. The decision over who should be the first caliph (the anglicized form of kalifa) resulted in a division that has endured to this day.

One group of followers held that Muhammad himself had chosen 'Ali, his cousin and son-in-law, as his successor. Others insisted that Abu Bakr, Muhammad's good friend and father-in-law, be given the caliphate. In the end, Abu Bakr would become the first of four caliphs, each of whom contributed significantly to the development and spread of Islam and the rivalry between Sunni and Shi'ite clans.

## Who were the caliphs?

### #1 Abu Bakr 632-634

Abu Bakr – Father of Aisha, Muhammad's 6 year old bride-served as caliph from 632 until his death in 634. His first major accomplishment was to deal with the problem of the Bedouins (nomadic Arabs). Although some had converted under Muhammad, after his death in 632 they rejected Islam and refused to obey Abu Bakr. In 633, the caliph defeated the Bedouin revolt, known as the Ridda, (Arabic for Wars of Apostasy) and thereby secured the entire Arabian peninsula for Islam. The Campaign of the Apostasy was fought and completed during the eleventh year of the Hijri.

The experience served to convince Abu Bakr that Islam needed to expand beyond Arabia in order to be secure. He set his sights on the two neighboring empires he viewed as threats to Islam: the Sassanid Empire to the east in Persia and Iraq, and the Byzantine Empire to the west in Europe, Syria, Egypt, and the Mediterranean Sea. He declared a jihad against the Byzantine (Eastern Roman) “Christians”, but died before he was able to carry it out.

## Who were the caliphs?

### #2 Umar 634-644

The second caliph was Umar, another father-in-law of Muhammad, who had been named by Bakr as his successor. His caliphate lasted from 634 to 644. One of his first contributions was to add "Commander of the Faithful" to his title, which was used by all subsequent caliphs. His primary contribution, though, was a series of military victories resulting in the rapid expansion of Islam.

He conquered Damascus in 635 and Jerusalem in 637, both from Syria in the Byzantine Empire. Realizing the importance of loyalty in his new subjects, Umar instituted a policy of religious tolerance in his new lands. This was received gratefully by Jews and Christians, who had been persecuted under the Byzantines. He instituted two taxes, the kharaj for landowners with productive fields and the jizya, which non-Muslims paid in return for the privilege of practicing their religion.

At the same time, Muslim forces were moving against the Sassanid Empire in the east. Once he had secured his place in Syria, Umar succeeded in conquering the Sassanid capital, Ctesiphon, in 637. Turning west yet again, with a Muslim Syria assisting, Umar's forces set out for Egypt.

Babylon fell in 641, and Alexandria in 642. Christians have not ruled in Egypt since. Umar continued the policy of tolerance in the newly-conquered lands, and Muslims did not force conversion to Islam. They depended too much on the revenue from the jizya tax and the nonresistance of the outnumbering non-Muslims.

Muslims would find that it was not as easy to placate Persia as other conquered lands. By the time Islam arrived, the Persians had become a fiercely nationalistic people. They had their own national religion, Zoroastrianism, and considered the invading Arab Muslims inferior. Caliph Umar, Commander of the Faithful, was assassinated by a Persian Christian in 644. But by the time of Umar's death, the Muslim Empire was second only to the Chinese Empire in size.

## Who were the caliphs?

### #3 Uthman 644-656

Uthman, a member of the influential Umayyad family, was chosen as Umar's successor, leaving Ali's supporters once again disappointed and angry. Uthman served as the third caliph from 644 to 656. In 645, he defeated a Byzantine attempt to recover Alexandria, and in 647 he began expanding the Muslim Empire west of Egypt. He conquered Cyprus in 649 and his forces reached the eastern most boundary of Persia in 653.

Some of Uthman's other accomplishments, however, were not as popular among Muslims. He appointed fellow members of the Umayyad family to administrative positions, depleted the treasury with his lavish spending habits and lack of financial planning, and perhaps most controversial of all, he sought to create a single, definitive text of the Quran. He succeeded in accomplishing his goal, and thereby significantly reduced doctrinal disagreements, but not without criticism from those who suspected Uthman of tampering with the sacred texts. In any case, Uthman's compilation of the Quran must certainly be considered a significant accomplishment for Islam.

## Who were the caliphs?

### #4 Ali 656-661 / Muawiya 661-680 The division of Sunni and Shi'ite

Discontent abounded in the new empire. In 656 Uthman was assassinated in his home by a group of Egyptians, and civil war immediately erupted. Muslim fought Muslim over who would next assume leadership. The never-resolved conflict between Ali's supporters and other Muslims came to a head. Ali declared himself the fourth caliph, a claim which was promptly challenged by Mu'awiya, Uthman's cousin and the governor of Syria. At the "Battle of the Camel" in December 656, Ali's forces killed two of Muhammad's friends and kidnapped one of his widows.

Before long, a strong public outcry against the violence led Ali and Mu'awiya to agree to submit to the decision of a council, which would use the Qur'an as a guide in deciding who should be caliph. But when the council concluded that both should step down, Ali refused, and civil war continued. It was at this point that another division arose within Islam. The Kharijites, a group of Shi'ites and supporters of Ali, were angry at his ever agreeing to submit to a human decision on a matter that should only be decided by Allah. Refusing allegiance to both Ali and Mu'awiya, the Kharijites appointed their own caliph.

In July 660, Mu'awiya declared himself caliph in Jerusalem. He had on his side not only Egypt and Syrian forces, but the Kharijites as well. The latter, intending to kill both Ali and Mu'awiya, got to Ali first. With Ali out of the picture, Mu'awiya was finally successful in claiming control of the Islamic Empire. The civil war came to an end, and the Umayyad Dynasty began 661-1301.

# Is 'IS' a CIA-Mossad Creation?

August 28, 2014 American Free Press



By Pete Papaherakles —

The leader of the radical Islamic State (IS), Abu Bakr al-Baghdadi, has been reputed to be a Mossad-trained operative whose real name is Elliot Shimon, the son of Jewish parents. This information is said to have originated from 1.7 million pages of top-secret documents recently released by National Security Agency whistleblower Edward Snowden and made public by Iranian intelligence. Arabic Internet radio website “Ajal.com” and the Arabic news website “Egy-press” were also early sources before the news went viral. Although it cannot be conclusively verified at this point, evidence points in that direction.

IS remains an enigma, as it seems to change names every week. First proclaimed the Islamic State in Iraq and Syria, it soon became the Islamic State in Iraq and the Levant, then became simply Islamic State and finally the Islamic Caliphate with the stated goal of conquering half the world in five years from India to Portugal.

The official story about al-Baghdadi is that he was born near Samara, Iraq, in 1971. He is reputed to have earned a master’s degree and a Ph.D. in Islamic studies from the university of Baghdad and was a cleric at a major mosque in Samara during the U.S. led invasion of Iraq in 2003.

He was given the title of Emir Daash and went by the false name of Ibrahim ibn Awad ibn Ibrahim Al Al Badri Arradoui Hoseini.

The leaked documents purportedly revealed that al-Baghdadi took intensive military training for a year from Mossad as well as courses in theology and Arabic speech.

## Who were the caliphs?

Current Caliph.

### FORMER CIA AGENT: “THE ISIS LEADER ABU BAKR AL BAGHDADI WAS TRAINED BY THE ISRAELI MOSSAD”

August 12, 2014 10:10 pm



The former NSA and CIA agent Edward Snowden revealed that the leader of the **Islamic State of Iraq and Syria Abu Bakr Al Baghdadi** was trained in Israel, various Iranian sources reported.

Snowden added that the American CIA and the British Intelligence collaborated with the Israeli Mossad to create a terrorist organization that is able to attract all extremists of the world to one place, using a strategy called “the hornet’s nest”.

The “Hornet’s nest” strategy aims to bring all the major threats to one place in order to track them, and mostly to shake the stability of the Arab countries. The NSA agent revealed that the ISIS “Calif”, *Abu Bakr Al Baghdadi* went through intense military training in the Israeli intelligence “Mossad”.

Besides military training, Al Baghdadi studied communication and public speaking skills in order to attract “terrorists” from all the corners of the world.

The Centre for Research on Globalization (CRG), an independent non-profit organization in the province of Quebec, Canada, which focuses on research and media, relayed a story about this as well, adding that “three countries created a terrorist organization that is able to attract all extremists of the world to one place,” using the aforementioned “the hornet’s nest” strategy.

“The only solution for the protection of the Jewish state is to create an enemy near its borders,” Snowden was reported to say.

Muhammad was born in 570 CE -first revelation in 610, flight to Medina in 622 and died in June 632 CE at the age of 62.

## Other Notable people in Islam History Per the Hadith

### Aisha The Child Bride

When he was fifty, Muhammad married a six-year-old child- (The daughter of Abu Bakr the next Caliph after Muhammad died). Then he stole his son's wife.

### Muhammad's first wife Khadija

**He was 25 when he married His first wife Khadija —the wealthiest woman in Mecca a Catholic who was 45** who from Catholic sources was said to be a spy for them to create an Arab Messiah- There will be much more on her later.

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### Other Notable people in Islam History Per the Hadith

#### **Zaid bin Thabit –Also spelled Zayd**

Legend has it that Zaid, a native of Medina and one of the prophet's helpers, was assigned the task to gather the sayings of Muhammad. He "gathered together the fragments of the Qur'an from every quarter, from date leaves, bones, stone, and from the breasts of men. He created The 'Uthman text,' the final canon. The Muslim chosen to write down the Quran was the one in the best position to plagiarize the Torah and Talmud. Not only did he use his Own poems but he used what he knew of the Talmud and Torah but mixed them up horribly.

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### Other Notable people in Islam History Per the Hadith

**Shafi'i** was one of four **Islamic Imams**, who along with **Malik Ibn Anas, Abu Hanefa, and Ibn Hanbul**, was credited with creating Islamic Law, or Feqh.

Each had their own interpretation of the Qur'an and Hadith.

The most **extreme, militant, and radical was Ibn Hanbul**, nicknamed Hunbali. In the Middle East, his name is used to describe a highly religious or obsessed person. The Hunbali School, which is similar to that of **Ibn Taymea**, forms the basis of Saudi Arabian **Wahabism**.

More incriminating for Muslims, is that they follow 'Shafi'i's law' which demands that all Hadith be traced to Muhammad by way of isnad. **Yet the law and its observance did not come into effect until after 820 A.D."**

This week we will take a look at:

- Oral transmissions of the Illiterate
- Problematic Written Traditions by Allah
- 1<sup>st</sup> Revelation and Creation Accounts
- Language Issues
- 1<sup>st</sup> Founder of Islam
- All the gods of Islam
- The Plagiarism of the Quran and Hadiths
- Islam's History of Demons and Satanic verses
- The Kaaba's Interesting History with Jerusalem
- The Dome of the Rock and a Night Journey
- Muhammad Never Referred to as a Prophet
- Why They Kill
- The Catholic Connection/some current events

**Muhammad and his clan were illiterate thus the need for Oral transmissions**



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90. Drawing wheat from cistern, Ashdod, Palestine.  
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## **Muhammod and his clan were illiterate thus the need for Oral transmissions**

“The Chaldeans, Assyrians, Babylonians, Persians, Egyptians, Greeks, and Romans all intertwined their histories with Abraham’s descendants through Isaac, but not Ishmael. It was as if the Arabs were on a deserted island, marooned in time. Such was the milieu for Islam, a religion so sterile it could only have taken root in a like mind and place. Arabs remained illiterate throughout the millennia, which is why we know so little about them. And it is why they knew so little about the world that engulfed them. Their language was derived from Aramaic, the dominant tongue of history’s initial millennia. But Arabic found neither stylus nor pen for **one hundred generations. The people of Central Arabia in the sixth through eighth centuries were illiterate. Thus Hadith were passed along by word of mouth through the generations, father to son through what we learned were last time were chains of transmitters called *isnads*.**”

“Imagine reconstructing the history of the American Revolution today based entirely upon oral traditions handed down over nine generations. Without books, letters, paintings, or pictures, it would be impossible to recreate the words of Cornwallis and Washington or to resurrect the drama as it was actually played out. Now, imagine writing this history in London, thousands of miles from where the events unfolded—in the home of those who were defeated. Such is the story of Islam. **The first and best Hadith, Ta’rikh, and Sira were compiled in Baghdad, not Mecca or Medina, two to three centuries removed.** And like detailing the American Revolution in Britain, each of the Persian scholars wrote in a highly politicized climate for men with a personal agenda. A compelling argument can be made for Islam being Persian rather than Arabian; the birthplace being Baghdad, not Mecca.”

Muhammad born in 570 CE/1st revelation in 610, fled to Medina in 622 /died 6/ 632 CE at 62.

## Muhammod and his clan were illiterate thus the need for Oral transmissions

By Muhammad's time, **less than one in a hundred Arabians could write**. Classical Arabic, the language in which the Qur'an would come to be written, was just beginning to evolve in Syria.

Unfortunately all the people who were killed in jihad that might have known, were taking those sayings of Muhammad to the grave. For instance in 632 during the War of Compulsion, the battle of Aqrabah was fought between Muslims and Maslamah's forces. Ar-Rahman's troops-(the deity of Maslamah) won the first encounter but in the second attack Muslims divided their army to see who could die the most valiantly. Seven hundred of Muhammad's companions died that day, as did much of the Qur'an. The surahs were stored only in the memories of warriors. The most faithful were now dead and dying in a grove of old trees that became known as the "Garden of Death." While the Qur'an suffered a serious blow, Allah's army carried the day, slaughtering 7,000 Arabs. With their deaths, all opposition to Islam was suppressed in Arabia. Ar-Rahman was forgotten. Islam provides only one prime source of information on Muhammad and the formation of Islam written within two centuries of the time he lived and it was conceived.

## Muhammod and his clan were illiterate thus the need for Oral transmissions

We are told There were differing oral versions, even in Muhammad's day: "Ibn Abbas asked, 'Which of the two readings of the Qur'an do you prefer?' The Prophet answered, 'The reading of Abdallah ibn Mas'ud.' Then Abdallah came to him, and he learned what was altered and abrogated." This is reasonably clear. The Hadith says that portions of the Qur'an were conflicting, changed, and cancelled.

Tradition tells us that Muhammad had not foreseen his death in 632 CE, and so he had made no preparations for gathering his revelations. He left it up to his followers to sift through the conflicting versions. That's astonishing. Islam's lone "prophet" left his Qur'an as vapor, sound waves that had long since faded. Astonishing because "Allah" told him to write it down with The Pen.



So there was a need to get it written down, however different stories show it was ordered by the 1<sup>st</sup> Caliph but history shows it was really the 3<sup>rd</sup> Caliph **Uthman** starting in 644.

## Muhammod and his clan were illiterate thus the need for Oral transmissions

Hear say is Heresy.

**Bukhari:V6B60N201** “Zaid bin Thabit, the Ansari said, ‘Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Muhammad’s Companions were killed). Umar (the 2<sup>nd</sup> Caliph) was present with Bakr. “The people have suffered heavy casualties at Yamama, and I am afraid that there will be more casualties among those who can recite the Qur’an on other battlefields. A large part of the Qur’an may be lost unless you collect it.” I replied to Umar, “How can I do something which Allah’s Apostle has not done?” Umar kept on pressing, trying to persuade me to accept his proposal.’ Zaid bin Thabit added, ‘Umar was sitting with Abu Bakr and was speaking (to) me. “You are a wise young man and we do not suspect you of telling lies or of forgetfulness. You used to write the Divine Inspiration for Allah’s Apostle. Therefore, look for the Qur’an and collect it (in one manuscript).” By Allah, if Abu Bakr had ordered me to shift one of the mountains (from its place) it would have been easier for me than the collection of the Qur’an. I said to both of them, “How dare you do a thing which the Prophet has not done?””

## Muhammod and his clan were illiterate thus the need for Oral transmissions

Hear say is Heresy.

Zaid declared that collecting the Qur'an's surah's would be an impossible task. He said that it would be easier to move mountains than to turn Muhammad's string of oral recitals into a book. There is a reason for this rather troubling statement: Zaid's search for Qur'anic passages forced him to rely upon carvings on the leg or thigh bones of dead animals, as well as palm leaves, skins, mats, stones, and bark. But for the most part, he found nothing better than the fleeting memories of the prophet's Companions, many of whom were dead or dying. In other words, the Qur'an, like the Hadith, is all hearsay. There were no Muslims who had memorized the entire Qur'an, otherwise the collection would have been a simple task. Had there been individuals who knew the Qur'an, Zaid would only have had to write down what they dictated. Instead, Zaid was forced to "search" for the passages from men who believed that they had memorized certain segments and then compare what he heard to the recollection of others. Therefore, even the official Islamic view of things, the one recorded in their scripture, is hardly reassuring.

In other words, the Qur'an, like the Hadith, is all hearsay **But that was only the beginning of the trouble compiling these.**

## Muhammod and his clan were illiterate thus the need for Oral transmissions

Hear say is Heresy.

According to J. M. Rodwell, one of the early Qur'an translators, "Zaid and his coadjutors did not arrange the materials which came to them with any system more definite than that of placing the longest and best known surahs first. Anything approaching a chronological arrangement was entirely ignored. Late Medina surahs were often placed before early Meccan ones; the short surahs at the end of the Qur'an were its earliest portions; while verses of Meccan origin were embedded in Medina surahs, and verses promulgated at Medina were scattered up and down in the Meccan surahs." Muslim scholars don't dispute Rodwell's claim. And that's alarming, because it means that no one was able to discern when a surah was revealed. No one even knew what comprised a surah. They were jumbled together gobbledygook, completely out of order. And if Muhammad's contemporaries were this confused, there is no chance they actually remembered the detail of what he claimed was disseminated by the almighty.

Rodwell continues his analysis with these words: "It would seem as if Zaid put his materials together just as they came to him, and often with entire disregard to continuity of subject and uniformity of style. The text, therefore, assumes the form of a most unreadable and incongruous patchwork, and conveys no idea whatever of the development and growth of any plan in the mind of the founder of Islam, or of the circumstances by which he was surrounded and influenced." Then after praising Zaid for his lack of "tampering" Rodwell adds that it is "deeply regrettable that no contemporary provided any historical reference, suppressed contradictory verses, or excluded inaccurate statements."

Muhammad born in 570 CE/1st revelation in 610, fled to Medina in 622 /died 6/ 632 CE at 62.

## Muhammod and his clan were illiterate thus the need for Oral transmissions

Hear say is Heresy.

It's irrational to think Yahuah would shift from a reliance on literate Yahudim prophets to an illiterate Arab. The foundation of Islamic teaching is based upon the notion that their god chose **Arabs because they had good memories.** Therefore, they reason, the Qur'an wouldn't be changed the way the "Bible" was corrupted. All Islamic schools from Alazahr to Pakistan are centered around this obvious lie. **The Qur'an was forgotten; it was changed and recited by so many people it was corrupted beyond hope before it ever found paper.**

### 1<sup>ST</sup> EXCUSE

Per Humphreys :“Muslims maintain that the late dates of the primary sources can be attributed to the fact that writing was simply not used in such an isolated area or at that time. **This assumption is completely unfounded, however, as writing on paper began long before the seventh century. Paper was invented in the fourth century, and used extensively throughout the civilized world thereafter. The Umayyad dynasty of Islam's first one hundred years was headquartered in the former Byzantine area of Syria, not Arabia. Thus, unlike Arabia, it was a sophisticated society which used secretaries in the Caliphal courts, proving that manuscript writing was well developed. Yet nothing has been found to support the religion of Islam.**“

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Hear say is Heresy.

Not a single Hadith or Qur'an fragment dates to this time or place. The Muslims who had managed to conquer and tax much of the world during Islam's first 100 years couldn't manage to write a single scroll, surah, Sira, or Sunnah during those same 100 years. **Humphreys** continues **"So we must ask how we came by the Qur'an if there was no Muslim scribe, cleric, or scholar capable of putting pen to paper before the eighth century? Muslims claim the existence of a number of codices of the Qur'an shortly after the death of Muhammad. The Uthmanic text, for example, had to have been written (late 1<sup>st</sup> early 2<sup>nd</sup> century), otherwise it wouldn't be a text, right? Writing was available, but for some reason, no record was written prior to 750 A.D."**

*Bukhari:V6B61N511* "Zaid bin Thabit said, 'I started searching for the Qur'an till I found the last two Verses of Surat At-Tauba with Abi but I could not find them with anyone other than him. They were: 'Verily there has come to you an Apostle from amongst yourselves.'" [9:128]

**This is incriminating. The 9th surah was the second to last revealed.** If only one person could remember it, **there is no chance those revealed twenty-five years earlier were retained.** Furthermore, this Tradition contradicts the most highly touted Islamic mantra: **Most Muslims contend Uthman, not Bakr, ordered the collection of the Qur'an a decade later.**

Muhammad born in 570 CE/1st revelation in 610, fled to Medina in 622 /died 6/ 632 CE at 62.

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Hear say is Heresy.

2<sup>ND</sup> EXCUSE

“Muslim scholars maintain that the absence of early documentation can **be blamed on old age**. They believe that the material upon which the primary sources were written either disintegrated over time, leaving us with no examples, or wore out and so were destroyed.

**But this argument is dubious. In the British Library we have ample examples of documents written by individuals in communities near Arabia. And they predate Islam by centuries.**

***On display are New Testament manuscripts such as the Codex Syniaticus and the Codex Alexandrinus, both of which were written in the fourth century, 400 years before the period in question! Why have they not disintegrated with age?***

## Muhammod and his clan were illiterate thus the need for Oral transmissions

Hear say is Heresy.

2ND EXCUSE CONTINUED

“Where this argument is especially weak, however, is when we apply it to the Qur’an itself. The ‘Uthman text,’ the final canon supposedly compiled by **Zaid ibn Thabit under the direction of the third Caliph, is considered by all Muslims to be the most important piece of literature ever written.** According to **surah 43:2, it is the ‘Mother of all Books.’** It is considered to be an exact replica of the ‘**Eternal Tablets**’ which exist in heaven (surah 85:22). Muslim Traditions claim that all other competing codices and manuscripts were destroyed after 650 A.D. Even Hafsah’s copy, from which the final recension was taken was burned. **If this Uthmanic text was so important, why then was it not written on paper, or other material which would have lasted? And if the earliest manuscripts wore out with usage, why were they not replaced with others written on skin, like so many other older documents which have managed to survive?** “We have absolutely no evidence of the original Qur’an,’ say Schimmel, Gilchrist, Ling, and Safadi. **‘Nor do we have a surviving fragment from the four copies which were made of this recension and sent to Mecca, Medina, Basra and Damascus.’**”

## Muhammod and his clan were illiterate thus the need for Oral transmissions

Hear say is Heresy.

2ND EXCUSE CONTINUED

“Even if these copies had somehow disintegrated with time, there would surely be some fragments we could refer to. **By the end of the seventh century Islam had expanded right across North Africa and up into Spain, and east as far as India.** The Qur’an (according to tradition) was the centerpiece of their faith. **Within that enormous sphere of influence, there should be some Qur’anic documents or manuscripts which have survived.** **Yet, there isn’t even a scrap from that period. There is literally nothing from the first three generations of Islam to suggest that the Qur’an existed.**

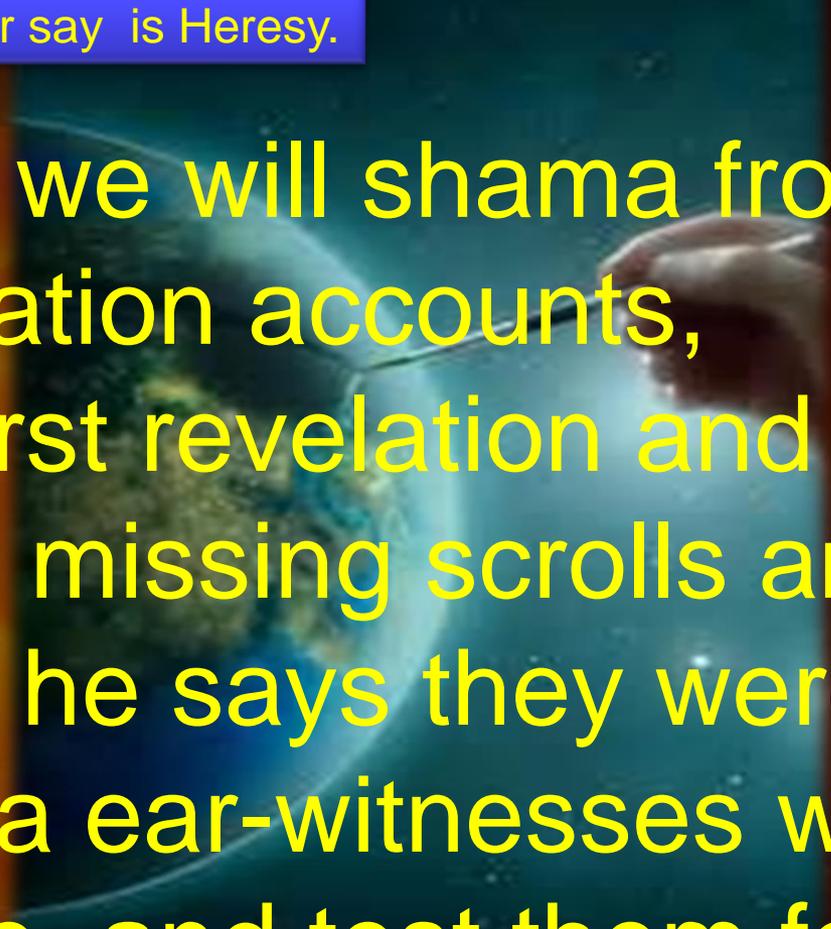
“While Christianity can claim more than 5,500 known Greek fragments and manuscripts of the New Testament, 10,000 Latin Vulgates and at least 9,500 other early versions, adding up to 25,000 New Testament sources still in existence (McDowell, *Evidence that Demands a Verdict*), most of which were written between 25 to 350 years after the death and resurrection of Yahusha (or between the 1st and 4th centuries). If Christians could retain so many thousands of ancient documents, all of which were written centuries earlier, **at a time when paper had not yet been introduced**, forcing the dependency on papyrus which disintegrated more rapidly, then one wonders why Muslims were unable to forward a single manuscript from this much later period?

**This renders the argument that all the earliest Qur’ans simply disintegrated with age, absurd to the extreme.”**

Muhammad born in 570 CE/1st revelation in 610, fled to Medina in 622 /died 6/ 632 CE at 62.

# "THE PEN"- Creation And History of Writing

Hear say is Heresy.

A hand holding a pen writing on a scroll, with a globe in the background.

In this section we will shama from allah, creation accounts, Muhammad's first revelation and the information on missing scrolls and the language he says they were written in. All via ear-witnesses who were not there, and test them for trustworthiness.

## “THE PEN”- Creation And History of Writing

Hear say is Heresy.

**Muhammad said himself he could not read. And if you can't read, you can't write. Let's start with the account of his first “revelation”.**

There are but a handful of “credible” accounts of what happened that night.

Let's turn to **al-Bukhari** first. In his ***Book of Revelation*** we find a Hadith narrated by **Aisha, Muhammad's child wife. She had yet to be conceived when this event occurred.** *Bukhari:V1B1N3-V6B60N478* “The commencement of divine inspiration to Allah's Messenger was in the form of dreams that came true like a bright light. *The Prophet loved the seclusion of a cave in Hira.* The angel came to him and asked him to read. The Prophet replied, *'I do not know how to read.'* The Prophet added, ‘Then the angel caught me forcefully and pressed me so hard that I could not bear it any more. He released me and asked me to read. *I replied, “I do not know how to read.”* Thereupon he caught me again and pressed me till I could not bear it any more. He asked me to read but 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, “Read in the name of your lord who has created man from a clot. Read! Your lord is the most generous.”

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

## “THE PEN”- Creation And History of Writing

Hear say is Heresy.

Then the Apostle returned from that experience; the muscles between his neck and shoulders were trembling, and his heart beating severely. He went to Khadija and cried, ‘Cover me! Cover me!’ She did until his fear subsided. He said, ‘What’s wrong with me? I am afraid that something bad has happened to me.’ Khadija replied, ‘Never! By Allah, Allah will never disgrace you....’”

**Back to the Prophet of Doom: “Allah’s name wasn’t mentioned in the first Qur’an surah. In fact, Muhammad’s god remained an unnamed “lord” throughout the **first seventeen Qur’an revelations**. When the lord was finally identified, **his name was Ar-Rahman**.**

## “THE PEN”- Creation And History of Writing

Hear say is Heresy.

It's curious then that this crucial Islamic Hadith elected to contradict the Qur'an and call god Allah. Equally curious, why did Muhammad's 1<sup>st</sup> wife, the pagan (Catholic) **Khadija**, swear by Allah when the god who bore that name was one of many rock idols at the time? The answers are, **Aisha**, the source of this Hadith, didn't reveal it until after the prophet's death—long after **Ar-Rahman's** name had been incorporated into Allah's character. As for **Khadija**, Allah held the keys to something she and her husband coveted. (\*Her secret catholic induced mission was starting to be accomplished).

The second version of the first revelation is found in Tabari and Muslim:  
*Tabari VI:67* “Aisha reported: ‘Solitude became dear to Muhammad and he used to seclude himself in the cave of Hira where he would engage in the Tahannuth [pagan religious rites performed in Ramadhan that included fasting] worship for a number of nights before returning to Khadija and getting provisions for a like period, till truth came upon him while he was in a cave. The first form of revelation was a true vision in sleep. He did not see any vision but it came like the break of dawn.’”

## “THE PEN”- Creation And History of Writing

Hear say is Heresy.

It continues on as before until the Tabari Hadith picks up the nightmare with this line: *Tabari VI:67* “Muhammad, you are the Messenger.” What follows is convoluted, out of order, and conflicting. “The Prophet said, ‘I had been standing, but fell to my knees; and crawled away, my shoulders trembling. I went to Khadija and said, “Wrap me up!” When the terror had left me, he came to me and said, “Muhammad, you are the Messenger of Allah.”’” Muhammad said, ‘I had been thinking of hurling myself down from a mountain crag, but he appeared to me as I was thinking about this and said, “I am Gabriel and you are the Messenger.”’ Then he said, “Recite!”

While there are significant differences between these versions, I want to focus on the most incriminating details. In the 1st version an unnamed angel nearly pressed the life out of Muhammad. In the 2nd, Gabriel is said to have kept Muhammad from jumping to his death. In the 3rd, Gabriel is named again but he does not appear until after Muhammad is comforted in Khadija’s bed. Yet the Qur’an says nothing of Gabriel during the first twelve years of Muhammad’s mission. We are not introduced until the first surah in Yathrib, which was the 91st chronologically. Since Muhammad alleges that Gabriel was the source of his godly revelation, these inconsistencies devastate his credibility.

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## “THE PEN”- Creation And History of Writing

Hear say is Heresy.

We would like to point out how pitiful this character is. Slinking off to a cave. After the encounter being basically in the fetal position for his wife and mother figure, who would comfort him, and so traumatized he wanted to commit suicide. Ask yourself, does this sound like a warrior prophet to you? He sounds to me like a so many “villains” we have seen in our lifetimes that have been used in false flag incidents to bring about a political change.

Remember Islam did not start conquering other countries until after he died. Also interesting, he is being yelled at to read, however it is not until ***Ishaq:106*** that any thing is presented for him to read! One more version of this and we will move on as it shows how this has nothing to do with Yahuah’s character in this encounter – yet they tell us it’s all the same god. I will highlight the trouble areas in red.

**Ishaq:106** “The Prophet set off to Hira with his family. When it was night, Gabriel brought him the command of Allah. ‘He came to me,’ the Apostle said, ‘while I was asleep, with a coverlet of brocade whereon was some writing, and said, ‘Read.’ I said, ‘What shall I read?’ He pressed me so tightly that I was near death. Then he let go and said, ‘Read!’” This happens twice more, then... “When I thought I was nearly dead I said, ‘What shall I read; only to deliver myself from him, lest he should do the same thing to me again. He said, ‘Read in the name of your Lord who created man of blood coagulated. Read! Your generous Lord taught by the pen.’” Then the illiterate man said, “So I read it, and he departed from me. I awoke from my sleep. *These words were written on my heart.*” Ishaq reports: “None of Allah’s creatures was more hateful to me than an ecstatic poet or a man possessed. I thought, ‘Woe is me, I’m a possessed poet.’” **Ishaq:106** “I will go to the top of the mountain and throw myself down that I may kill myself and be at rest.”

Hear say is Heresy.

## “THE PEN”- Creation And History of Writing

Let's begin with what Allah has to say in his inaugural Qur'an address. This treasure isn't the first surah. It isn't even inscribed in the first fifty. It's buried near the end of the book.

*096.001* “Read in the name of your Lord who created man out of clots of congealed blood. Read, for your Lord is the most generous. He who taught the use of the pen that man might be taught that which he did not know.”

That's the whole shebang. The moment of moments: the birth of Islam. **An unnamed spirit, representing an unidentified entity**, reveals itself to Muhammad, and all we get is this. Why would an all-knowing deity **ask an illiterate man to read?** Why does the spirit tell us that man was created from blood clots when it's not true? **If this spirit “taught by the pen, what men did not know,”** where are those words? And why digress to an oral recital when written testimony is superior? How did the pen god turn into a rock god?

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

## "THE PEN" AND CREATION STORIES

Hear say is Heresy.

The Qur'an's 68th surah is the earliest document regarding "The Pen". I will highlight the contradictions so far in red.

*Tabari I:198* "I heard Muhammad say: 'The first thing created by Allah was the Pen. And Allah said to it: "Write!" It proceeded at that very hour to write whatever is going to be."

**Didn't they previously say the Pen created everything?**

*Tabari I:199* "I heard the Prophet say: 'The first thing created by Allah was the Pen. Allah said to it: "Write!" The Pen asked, "What shall I write?" Allah replied, "Write what is predestined." This I've got to know: if the pen knew all that was predestined, why didn't it know what Allah wanted it to do?

Tabari explains, *Tabari I:202* "There are people who consider predestination untrue. Then they consider the Qur'an untrue.... People merely carry out what is a foregone conclusion, decided by predestination and written down by the Pen."

They actually believe this stuff. That's because this passage was crafted to explain the Qur'an's 68th surah. "I [Allah] call to witness the Pen and what it inscribes." Without the Hadith, you wouldn't know what "Pen" god was talking about. And who is in charge here? Allah or the Pen?

## “THE PEN” AND CREATION STORIES

Hear say is Heresy.

Their predestination belief is chilling

*Bukhari:V4B55N549* “Allah’s Apostle, the true and truly inspired said, ‘As regards to your creation, every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for forty days. **[Four months, not nine.]** Then Allah sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed.

Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the Hell Fire...but he enters Paradise. A person may do deeds characteristic of Paradise...but he will enter the Hell Fire.’”

There is a surah that culminates with these bizarre verses: 074.048 “No intercession of any intercessors will avail them.”

Whoever collected these surahs wants us to know that there is no savior.

Yahuah and Yahusha were just kidding about that salvation thing.

**However, by saying this, they injured their prophet’s credibility once again, for he claimed to be an intercessor.**

*Tabari I:204/Bukhari:V4B54N414* “Some people came to the Messenger, entered his presence, and said: ‘Give us gifts!’ [Muhammad’s militants were mercenaries. The prophet bribed his way to prosperity.] This continued until it annoyed him. Then they left. Some other people came in and said, ‘We have come to greet the Messenger of Allah and become knowledgeable about the religion and ask about the beginning of the world.’ He said, ‘Allah existed while there was nothing else. His Throne was upon the water, and all that was going to be was written on the memorial Tablet before anything else was created. Then Allah created the seven heavens.’ Just then, someone came to me and said, ‘That camel of yours is gone.’ I went out and found that she was out of sight. I surely wish that I would have let her go so that I would not have missed the rest of the Prophet’s remarks!”

## "THE PEN" AND CEATION STORIES

Hear say is Heresy.

Okay, let me see if I understand this. The pen was created first but before it was created Allah created his throne. The throne was on water, which was yet to be created. Then we had writing on a tablet that had yet to be created so that Allah could tell us that there are seven heavens, which were created before or after the earth depending upon which version you believe.

Bottom line: the camel's gone. That's about all we know for sure.

The Bukhari version of the runaway camel ends with this insight into how Muhammad conveyed his "inspired" revelations and how they were ultimately retained and passed along to us as scripture.

*Bukhari:V4B54N414* "One day the Prophet stood up amongst us for a long period and informed us about the beginning of creation. He talked about everything in detail. He ended his speech by mentioning how the people of Paradise will enter the Garden and how the people of Hell will enter the Fire.

Some remembered what he had said, **and some forgot.**"

Muhammad's disciples weren't the only ones who had trouble remembering this stuff.

## “THE PEN” AND CREATION STORIES

Hear say is Heresy.

*Tabari 1:206* “When Allah wanted to create the heavens and earth, He grabbed a fistful of small rocks in the water. He then opened his fist with the rocks and they rose in the form of smoke. Then Allah fashioned the seven heavens and extended the earth in two days. He finished the creation on the seventh day. He created the Footstool after the Pen and then the Throne. Thereafter He created the air and darkness. He then created the water and placed His Throne upon it. ...He was in a cloud with no air underneath or above it. Thus the Messenger reported.”

**So that explains it. It makes perfect sense. Muhammad was making this up as he went along. If the water had not been made how could he get a fistful of rocks out of an earth that had not been made? If there is no air how do you get smoke? The Pen is made rather late in this story. And lastly he is in a cloud with again no air?**

*Bukhari:V6B61N550* “The Prophet said, ‘It is a bad thing that some of you say, ‘I have forgotten such-and-such verse of the Qur’an.’” **For truly, I have been caused by Allah to forget it. So you must keep on reciting the Qur’an because it escapes faster than a runaway camel.’”**

**The truth is easy to remember because its consistent.**

**Allah, Muhammad and his scribe can't keep the stories straight on Creation!**

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

# “THE PEN’S”- HISTORY OF WRITING AND LANGAUGE OF “THE SCROLLS”

From Hear say to Heresy to Hilarious .

| nr. | Reconstruction                    | IPA        | value | Ugaritic | Phoenician | Hebrew  | Arabic        | Greek  | Latin   | Cyrillic | Runic             |
|-----|-----------------------------------|------------|-------|----------|------------|---------|---------------|--------|---------|----------|-------------------|
| 1   | alpu "ox"                         | /ʔ/        | 1     | 𐎠 ʔalpa  | 𐎡 ʔālep    | א āleph | أ alif        | Α      | A       | А        | [citation needed] |
| 2   | baytu "house"                     | /b/        | 2     | 𐎡 beta   | 𐎢 bēt      | ב bēt   | ب bā          | Β      | B       | В, Б     | ᚷ                 |
| 3   | gamlu "throwstick"                | /g/        | 3     | 𐎣 gamla  | 𐎣 gimel    | ג gimel | ج jīm         | Γ      | C, G    | Г        | ᚹ                 |
| 4   | daltu "door" / diggu "fish"       | /d/        | 4     | 𐎣 delta  | 𐎤 dālet    | ד dālet | د dāl         | Δ      | D       | Д        |                   |
| 5   | haw "window" / hallu "jubilation" | /h/        | 5     | 𐎥 ho     | 𐎥 hē       | ה hē    | ه hā          | Ε      | E       | Е, Ё     |                   |
| 6   | wāwu "hook"                       | /β/        | 6     | 𐎦 wo     | 𐎦 wāw      | ו vāv   | و wāw         | Ϝ, Υ   | F, V, Y | У        | ᚺ                 |
| 7   | zaynu "weapon" / ziqqu "manacle"  | /z/        | 7     | 𐎧 zeta   | 𐎧 zayin    | ז zayin | ز zayn or zāy | Ζ      | Z       | З        |                   |
| 8   | haytu "thread" / "fence"?         | /h/ / /x/  | 8     | 𐎨 hota   | 𐎨 hēt      | ח hēt   | ح hā          | Η      | H       | И        | ᚨ                 |
| 9   | taytu "wheel"                     | /t/        | 9     | 𐎩 teta   | 𐎩 tēt      | ט tēt   | ط tā          | Θ      |         | Θ        |                   |
| 10  | yadu "arm"                        | /j/        | 10    | 𐎪 yoda   | 𐎪 yōd      | י yōd   | ي yā          | Ι      | I       | І        | ᚱ                 |
| 11  | kapu "hand"                       | /k/        | 20    | 𐎫 kapa   | 𐎫 kap      | כ kaph  | ك kāf         | Κ      | K       | К        |                   |
| 12  | lamdu "goad"                      | /l/        | 30    | 𐎬 lamda  | 𐎬 lāmed    | ל lāmed | ل lām         | Λ      | L       | Л        | ᚲ                 |
| 13  | mayim "waters"                    | /m/        | 40    | 𐎭 mem    | 𐎭 mēm      | מ mēm   | م mīm         | Μ      | M       | М        |                   |
| 14  | nahšū "snake" / nunu "fish"       | /n/        | 50    | 𐎮 nuna   | 𐎮 nun      | נ nun   | ن nūn "fish"  | N      | N       | Н        |                   |
| 15  | samku "support" / "fish" ?        | /s/        | 60    | 𐎯 samka  | 𐎯 sāmek    | ס sāmeḥ | -             | Ξ, (X) | (X)     | Ѓ, (X)   |                   |
| 16  | ʿaynu "eye"                       | /ʕ/        | 70    | 𐎰 ʿena   | 𐎰 ʿayin    | ע ʿayin | ع ʿayn "eye"  | Ο      | O       | О        |                   |
| 17  | pu "mouth" / piʔtu "corner"       | /p/        | 80    | 𐎱 pu     | 𐎱 pē       | פ pē    | ف fa          | Π      | P       | П        |                   |
| 18  | sadu "plant"                      | /sʔ/       | 90    | 𐎲 sade   | 𐎲 sādē     | צ sādē  | ص sād         | Μ, (ʔ) |         | Ц, Ч     |                   |
| 19  | qupu "cord"?                      | /kʔ/       | 100   | 𐎳 qopa   | 𐎳 qōph     | ק qōph  | ق qāf         | Ϙ      | Q       | Ç        |                   |
| 20  | raʔsu "head"                      | /r/ / /rʔ/ | 200   | 𐎴 raʔša  | 𐎴 rēš      | ר rēš   | ر rā          | Ρ      | R       | Р        | ᚱ                 |
| 21  | šinnu "tooth" / šimš "sun"        | /ʃ/        | 300   | 𐎵 šina   | 𐎵 šin      | ש šin   | س sīn         | Σ      | S       | С, Ш     | ᚲ                 |
| 22  | tawu "mark"                       | /t/        | 400   | 𐎶 to     | 𐎶 tāw      | ת tāw   | ت tā          | T      | T       | Т        | ᚲ                 |

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

# “THE PEN’S”- HISTORY OF WRITING AND LANGAUGE OF “THE SCROLLS”

## From Hear say to Heresy to Hilarious

Returning to the “Pen,” what language do you suppose it wrote? Was it some form of the Akkadian tongue in cuneiform? Allah/the stylus says it produced the first *written* language on planet earth. Could it have been Hebrew—the language of Yahuah’s first revelation—the language of the Torah? After all, Allah claims he revealed it first. Or was it Egyptian hieroglyphics? No. **Allah says it was Arabic** because the Pen wrote the Qur’an before man was created. Allah lies.

046.002 “And before it, the Book of Musa [Moses] was a guide: and this [Qur’an] is a Book verifying (it) in the Arabic language.” And...039.027 “We have coined for man in this Qur’an every kind of parable in order that they may receive admonition. (It is) a Qur’an in Arabic, without any crookedness (therein): in order that they may guard (against evil).” 041.003 “A Scripture Book, whereof the verses are explained in detail; a Qur’an in Arabic, for people who have knowledge.” Then...041.044 “Had We sent this as a Qur’an (in the language) **other than Arabic**, they would have said: ‘Why are not its verses explained in detail? What! (a foreign tongue, a Book) **not in Arabic** and (a Messenger) an Arab?’ Say (unto them, Muhammad): ‘It is a Guide to those who believe; and for those who do not believe it, there is a deafness in their ears, and it is blindness in their (eyes)!’”

The words added in the parenthesis are things the Pen must have missed as it was writing the Qur’an. **These words are not included in the Arabic original. They were added by the translators. There are problems with the Arabic theory that we will shama.**

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# “THE PEN’S”- HISTORY OF WRITING AND LANGAUGE OF “THE SCROLLS”

From Hear say to Heresy to Hilarious .

*Tabari 1:328* “When the angel of death came to seize Adam, he said, ‘You have come too early. Sixty of my years remain.’ The angel of death replied, ‘Nothing remains. You gave those sixty years to your son David.’ The Messenger continued, ‘Adam denied it, and so on that day Allah established written documents and commanded the use of witnesses.”

David was 3000 years removed from Adam—hardly his son. And how can writing have been established while Adam was on his deathbed? Earlier in this chapter, Allah said he gave Adam twenty-one written scrolls and taught him the alphabet. A paragraph later, we’re told: “Allah wrote this down in a document and had the angels witness it... Whereupon Allah had the document brought down and had the angels produced as witnesses against him.”

If Allah wrote, and if the Qur’an was important, why did it come down in the form of clanging bells and oral recitals in a cave, rather than scrolls? The answer is: it’s easier to get scriptural approval for power, lust, and booty if you’re making it up as you go along.

# “THE PEN’S”- HISTORY OF WRITING AND LANGAUGE OF “THE SCROLLS”

From Hear say to Heresy to Hilarious .

“The people of the Torah said, ‘Enoch was born to Jared. Allah granted him the gift of prophecy. He revealed thirty scrolls to him. He was the first after Adam to write and to exert himself in Allah’s Cause [Jihad]. He was the first to cut and sew clothes. He was the first to lead some of Cain’s descendants into captivity and to enslave them.’”

Qur’an 87:18: “This is surely in the earlier Books, the Books of Abraham and Moses.”

Not to be picky, but I thought that Eve was a stay-at-home mom. And I suppose fighting made Enoch the first good Muslim, a devout religious lad following in the footsteps of Muhammad. **By the time you read all of the verses, we have one hundred scrolls. How is it then that the first mentioned in the Qur’an were from Abraham and Moses, who have yet to be born?**

**Remember, Muslim Traditions allege that the Qur’an first became a book at the direction of Abu Bakr, Muhammad’s father-in-law, during the War of Compulsion.**

074.049 “What is the matter with them that they turn away from admonition as if they were freighted asses!” Asses indeed. Twenty-six centuries earlier, Yahuah told us that Ishmael’s offspring, a heritage Muslims claim, “would be wild asses of men.”

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

# “THE PEN’S”- HISTORY OF WRITING AND LANGAUGE OF “THE SCROLLS”

From Hear say to Heresy to Hilarious .

074.052 “Each one of them wants to be given scrolls of revelation spread out! No! By no means! They fear not the hereafter. Nay, this is an admonishment. Let them keep it in remembrance! But they will not heed unless the Lord wants them to. He is the fountain of fear. He is the fount of mercy.”

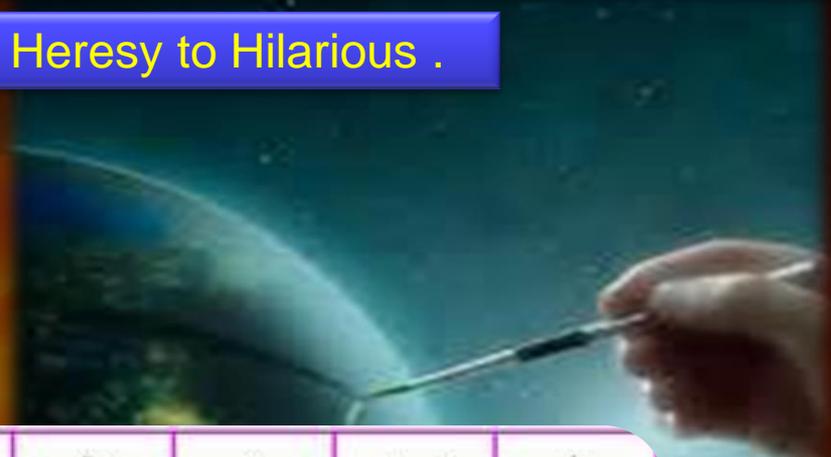
Stop the presses! That’s flat out amazing. If you read them all -five revelations into Islam and “the Lord” has just contradicted himself a third time. Didn’t the Islamic god teach the use of the pen so that he could teach man what they did not know? Didn’t he give scrolls to every Adam, Abraham, and Jesus? Now he says that when men ask for scrolls of revelation they will be told, “No! By no means! No scrolls for you.” Mecca, we have a problem. Oh, and I almost forgot. What do you think about a “god” who says, “He is the fountain of fear. He is the fount of mercy.” Beyond the schizophrenic duplicity, imagine spending eternity with a deity that calls himself the fountain of fear.

For those who may be troubled by the Tanak references to fear, The root of both the Hebrew and Greek words used for “fear” mean “revere” when used in the context of our relationship with Yahuah.

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# “THE PEN’S”- HISTORY OF WRITING AND LANGAUGE OF “THE SCROLLS”

From Hear say to Heresy to Hilarious .



|      |       |       |      |      |       |      |
|------|-------|-------|------|------|-------|------|
| خ    | ح     | ج     | ث    | ت    | ب     | ا    |
| kha  | haa   | jiim  | thaa | taa  | baa   | alif |
| ص    | ش     | س     | ز    | ر    | ذ     | د    |
| saad | shiin | siin  | zaay | raa  | thaal | daal |
| ق    | ف     | غ     | ع    | ظ    | ط     | ض    |
| qaaf | faa   | ghayn | ayn  | thaa | taa   | daad |
| ي    | و     | ه     | ن    | م    | ل     | ك    |
| yaa  | waaw  | ha    | nuun | miim | laam  | kaaf |

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

# “THE PEN’S”- HISTORY OF WRITING AND LANGAUGE OF “THE SCROLLS”

From Hear say to Heresy to Hilarious .

Here is the problem-Arabic didn't exist when the Qur'an was allegedly scribed by “The Pen” on Heavenly Tablets. Scholars have determined that written Arabic evolved relatively recently from Aramaic by way of Syriac. The earliest trace of Syriac turned Arabic is found, ever so appropriately, on a gravestone. Written Arabic evolved among Syrian “Christians” as a stylistic derivative of Aramaic **in the 6<sup>th</sup> century A.D.**

There is no evidence the alphabet made its way to Muhammad's “Mecca” **until after the Qur'an was revealed.** Even then, the **Qur'an is filled with many non-Arabic words, including the word “qur'an,” which the Syrian Christians defined as “to recite” or “to preach.”**

While the Qur'an says in surah 33:35, that the faithful were Muslims and their religion was Islam, **neither term was used until the late seventh century.** According to **Crone and Cook: “Islam and Muslim in the sense of ‘submission’ and ‘one who submits’ was borrowed from the Samaritans. The verb aslama has cognates in Hebrew, Aramaic, and Syriac, but whereas neither Jewish nor Christian literature provides satisfactory precedent for the Islamic usage, we find exact parallels in the Memar Marqah, which is the most important Samaritan text of the pre-Islamic period. The sense of submission can readily be seen as intended to differentiate the Hagarene covenant from Judaism.”**

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# “THE PEN’S”- HISTORY OF WRITING AND LANGAUGE OF “THE SCROLLS”

From Hear say to Heresy to Hilarious .

Here is evidence that written Arabic was unknown in Mecca during Muhammad’s lifetime: *Ishaq:85* “The Quraysh found in the corner [of the ka’aba’s foundation] a writing in Syriac. They could not understand it until a Jew read it for them. It read: ‘I am Allah the Lord of Mecca. I created it on the day that I created heaven and earth and formed the sun and moon.’”

This was “found” as the crumbling Ka’aba stones were being restacked. **The Tradition is the final Sunnah event prior to Muhammad’s battle with the cave-dwelling spirit that became the Qur’an’s initial revelation. Yet no Arab could read the script from which written Arabic was derived and Allah’s “Book” was allegedly written. As always, the Islamic scripture does a better job destroying Islam than does any scholar.**

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

# “THE PEN’S”- HISTORY OF WRITING AND LANGAUGE OF “THE SCROLLS”

From Hear say to Heresy to Hilarious .

Here’s the bottom line:

Arabic, especially in written form, is a recent phenomenon linguistically. **Not only wasn’t it one of man’s earliest languages, it was derived from a language that predated it by 3,000 years. There is no evidence that written Arabic existed in Mecca when the Qur’an was handed down. Therefore, it couldn’t have been the language of Allah if, as the Qur’an and Hadith attest, written scrolls were given to Adam, Abraham, Moses, and “Jesus” prior to the time written Arabic was conceived. And that would make Allah a liar and the Qur’an a fraud.**

# “THE PEN’S”- HISTORY OF WRITING AND LANGAUGE OF “THE SCROLLS”

From Hear say to Heresy to Heinous

The Quran is now written in Religious Arabic that no common Arab understands-much like the Catholics and Latin

Muslims insist on confining the Qur’an to Religious Arabic—a language which is so hard to learn with its complex grammar and antiquated vocabulary, **it’s ranked second by linguists after Chinese, as the world’s least hospitable communication medium.** Worse still, even in Arabic much of the Qur’an cannot be understood because many words are missing and others are nonsensical. By confining the Qur’an to Religious Arabic, Islamic clerics and kings can say whatever they want—and they do. An **Egyptian doctor who edited *Prophet of Doom* wrote: “You would be amazed how they can distort facts to deceive others.”**

Muslims are required to take classes called *Tagweed*, every year for ten years just to learn how to recite the Qur’an. But even then, they don’t know what the words mean.

## “THE PEN’S”- HISTORY OF WRITING AND LANGAUGE OF “THE SCROLLS”

From Hear say to Heresy to Heinous

This brings us to a shocking conclusion. **Less than 3% of the world’s population speaks Arabic, and almost all of them need to have the Qur’an translated into Modern Standard Arabic before they can understand it.** Thus the Islamic apologists who scream that the Qur’an must remain in Religious Arabic are saying that they only want an **infinitesimal fraction of 3% of the world’s population to understand it.** The Qur’an and Sunnah are repulsive—so are their prophet, god, and religion. They do not stand up to scrutiny. While they have been able to fool politicians and the media by repeating “Islam is a peaceful religion,” and they have been able to cower religious leaders by threatening them, it hasn’t worked on everyone. Enough Americans have learned the truth to put the Islamic power brokers in a terrible bind.

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# "THE PEN'S"- HISTORY OF WRITING AND LANGAUGE OF "THE SCROLLS"

From Hear say to Heresy to Heinous

So, those who benefit from Islam have deployed a new strategy. They proclaim that the Qur'an may not be translated out of the arcane language only 0.0003% understand. Imagine that; they want 99.9997% of those who listen to the surahs being recited to have no earthly idea of what is being said.

In Classic Arabic, the verses have a good beat and the rhyme sounds heavenly. And if the only people who are authorized to interpret them all benefit from Islam, who is going to confess that the words are hellish? In this regard, the Qur'an is no different than rap music. Its cadence and rhyme are seductive while its lyrics are often corrupting. And the Qur'an works the same way, too. Those who listen are fleeced. Islamic officials unveiled a different strategy.

The religious clerics have rejected the writings of Tabari and for dubious reasons.

# “THE PEN’S”- HISTORY OF WRITING AND LANGAUGE OF “THE SCROLLS”

## From Hear say to Heresy to Heinous

Why? **Because it was translated into English and available**, while the others were not. In each debate I (Craig Winn) urged listeners to go to the S.U.N.Y. Press website and buy Tabari and then read it for themselves. That was easy enough America would know the truth. And if I misrepresented Tabari’s message, I promised to go away, never to be heard from again. The Islamic apologists knew what I was saying was not only true but devastating. They stopped debating me and started discrediting Tabari because they were aware of what I had discovered: **the only English translation of Ishaq’s Sira was out of print and nearly impossible to find. I searched for a year, ordering it from the largest booksellers, the publisher, even used bookstores. I searched libraries, too, but to no avail. Muslims check Ishaq out and burn it. Fortunately, a Christian couple who had listened to one of my debates found a copy in a university library. They photocopied the Sira—all 900 pages—and sent it to me.** The reason this is important is because those who benefit from Islam know that without a chronological presentation of Muhammad’s words and deeds, they can get away with murder—literally. They can say whatever they like, and they do. Without Ishaq or Tabari, the Qur’an is senseless. Muslims can claim that the god of the Qur’an is the same as Yahuah when they are opposites. They can say Islam is peaceful even though it condemns peace and promotes war. They can argue that Muhammad only fought defensive battles, when his scriptures say he was a terrorist. They can posture the notion that Islam made the Bedouins better, when in fact it transformed them into bloody pirates and immoral parasites. They can claim that the Qur’an is Allah’s perfect book; when, by any rational criterion, it’s hideous.

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

## WHO WAS THE FOUNDER OF ISALM?

From Hear say to Heresy to Historically Challenged

If the Islamic scripture is even partially accurate, Allah and the Ka'aba predated Muhammad **by five generations. He didn't invent them. Nor did he conceive the pagan rituals, fairs, holy months, fasts, prostrations, taxes, and pilgrimages that made these things worth owning.**

**Luhayy**, was the first Arab associated with the Ka'aba and Muhammad did not speak kindly of him.

**Ishaq:35** "I saw Luhayy dragging his intestines in Hell. I asked him about those who lived between his time and my time and he said that they had all perished." **Muhammad went on to say**, "This led the Meccans to worship stones. Thus generations passed and they forgot their primitive faith and adopted another religion, replacing that of Abraham and Ishmael. They prayed to idols and adopted the same errors as the peoples before them. Yet they held fast to the Ka'aba and circumambulated it, the greater and lesser pilgrimage, the standing place, and the cry: 'At Your service, O Allah, at Your service.'"

I'm confused, don't they still worship a big black stone?

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

## WHO WAS THE FOUNDER OF ISALM?

From Hear say to Heresy to Historically Challenged

As Ishaq has correctly explained, Islam was practiced in all of its glory before the Islamic prophet was born. And while that's a problem, it gets worse in context. **The practitioners were all pagans and the rites were all directly related to a religious scam—a money making scheme.** That's why, according to Muhammad, they were all damned to drag their intestines through hell.

Muhammad wasn't even the 2<sup>nd</sup> "Founder of Islam"

Muhammad's great, great, great, grandfather Qusayy, capitalized on the work Luhayy-( the first Arab associated with the Ka'aba) had done **when he carried "idols and stones" back to the "Meccan" shrine.** Qusayy, a pagan, an opportunist, and a very creative, albeit twisted fellow, **invented every important Islamic ritual and doctrine to gain power and money.** This is documented in the Hadith and Quran. Qusayy's ability to get the Meccans to perform these pagan rites served Muhammad magnificently. By the prophet's day they were all so ingrained among the Quraysh ( His tribe) that the Qur'an simply assumed the continuance of the idolatrous ways without ever mentioning them. They became part of Islamic dogma by way of Hadith.

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## WHO WAS THE FOUNDER OF ISALM?

From Hear say to Heresy to Historically Challenged

Just like Quraysh, **5 generations before**, within days of Muhammad's arrival in Medina, he ordered the construction of his house and assembly area. Then he crafted an "agreement" making **him the sole decision maker over all affairs**.

All of this serves to prove that Islam was not the revelation of Allah to Muhammad but instead the verbatim implementation of the religion of Qusayy

The Islamic Sunnah upon which Islam is based, is based upon **Five Pillars**.

- **Qusayy had a single prophet. His god was now Allah. Muhammad took it for Islam's 1st pillar.**
- **Qusayy had a prostration prayer that was an obligatory duty and it was performed facing his Ka'aba. Muhammad took this as the 2<sup>nd</sup> pillar.**
- **Qusayy instituted a tax, called rifada which the Quraysh paid from their property to him at every festival. It, like the Ka'aba concession, was an exclusive franchise of his. Muhommad renamed the religious tax, "zakat", was instituted and collected in Allah's name, for his 3<sup>rd</sup> pillar.**
- **Qusayyy had the hajj pilgrimage laid out and observed in all its ritualistic detail. Muhammad copied this to the letter for his 4<sup>th</sup> pillar.**
- **Qusayy en route to Mecca, observed the holy month of Ramadhan and Tahannuth fasting. This is Muhammad's 5<sup>th</sup> pillar.**

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

## WHO WAS THE FOUNDER OF ISALM?

From Hear say to Heresy to Historically Challenged

Put a fork in this thing and turn off the barbeque. Islam has cooked its own goose. **The last of the Islamic pillars has been established and we are still scores of years from the first Qur'anic revelation.**

The religious scam has been established right down to the smallest detail, and they even admit it. All Muhammad had to do was steal it. The means to submission was the sword. It established Islam. Muhammad would use Qusayy's war banners to initiate scores of terrorist raids. The resulting booty financed his "religion" and "inspired" his initial adherents. And as with Qusayy, the real motive was money.

Tabari, with the earliest Islamic record of Mecca with even a modicum of veracity would have us believe that the **Jurhum** practiced pagan rites identical to current Islamic rituals in **the fifth and sixth centuries A.D.** . They were alleged to have camped periodically in the valley that later became Mecca.

In that this is the first "historical" indication of Mecca, its people, and shrine, **the Muslims are out on a 2500 year old limb. Ishmael was born around 2000 B.C. And there is no tangible evidence to connect the dots between the Biblical character and Mecca, much less with Muhammad, Allah, and the Ka'aba. Twenty-five centuries of historical silence is a very long time—especially for an illiterate people.**

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## WHO WAS THE FOUNDER OF ISALM?

From Hear say to Heresy to Historically Challenged

*Ishaq:49* “Qusayy thought he had a better right to the Ka’aba and to rule over Mecca than the Khuza’a since the Quraysh were the most noble and pure descendants of Ishmael.”

Muhammad thought he had a better right to the Ka’aba and to rule over Mecca than his family. If you keep this in mind, everything associated with Islam’s formation will make sense. The sages who crafted this Tradition in Baghdad a dozen generations after Qusayy’s death must have thought their audience would remain as ignorant as their religious teachings were preposterous.

**First, in an illiterate society, how would Qusayy know that he was a more direct descendant of Ishmael than any other Arab? Ishmael had been sandals up for 2500 years. Without copious and exacting written records, genealogies are impossible to establish after a handful of generations. Arabic as a written language had yet to be invented, and there were nearly sixty generations separating these men. Second, how could they purport to know what Qusayy thought?** There were no written accounts to connect him and his thoughts to the day these Hadith were written —4 centuries later. Since this scenario is impossible, the only reason Muslim scholars felt compelled to legitimize Qusayy’s “right to the Ka’aba and rule over Mecca,” **was to justify his great, great, great grandson’s (Muhammad) claim.**

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## WHO WAS THE FOUNDER OF ISALM?

From Hear say to Heresy to Historically Challenged

*Bukhari:V1B2N50* “‘Apostle, order us to do some religious deeds that we may enter Paradise.’ The Prophet asked them, ‘Do you know what it means to believe in Allah Alone?’ They replied, ‘Allah and His Apostle know better.’ The Prophet said, ‘It means: 1. To testify that none has the right to be worshipped but Allah, and Muhammad is Allah’s Apostle. 2. To perform prayers perfectly. 3. To pay the Zakat obligatory tax. 4. To observe the Ramadhan fast. 5. And to pay one fifth of the booty taken in Allah’s Cause.’”

Following **Qusayy**’s lead, submission to Allah, or Islam, was defined as: acknowledging **Muhammad as the sole authority, bowing down, paying a tax, observing a pagan practice, and sharing the booty collected from terrorist raids.**



## BATTLE OF THE **Rock Gods** OF ISLAM

From Hear say to Heresy to Historically Challenged

The first god of Islam in the first Mecca period was nameless- He was referenced solely by the title “Lord.” This deity was modeled after Zayd’s god\*\* (we will find out more about him in a minute), which is not surprising since the Meccan Hanif’s poems formed the basis Muhammad’s early surahs. The Hanifs derived the title “Lord” and their faith **from the Jews**—who called Yahuah “Lord” for fear of saying His name. If they used Yahuah’s name incorrectly, they were accused of blasphemy, and risked being stoned. **The Talmudic Rabbis always read and said “Lord” (in English) in its place. Being illiterate, the Meccans wouldn’t have known the difference.**

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

## Lord Ar-Rahman was the 2nd deity of Islam during the 2<sup>nd</sup> Meccan period

All of the positive values extolled by Muhammad's Lord Ar-Rahman in the first forty Qur'anic surahs were a subset of Bedouin values and Hanif beliefs. They promoted the protection of the weak, charity, and good deeds. Inscriptions from the fifth century reveal that Ar-Rahman was worshiped in Yemen by another group of Hanifs. We know about them because Dhu Nuwas, the Jewish Yemeni king, may have been one. His exploits were chronicled in Greek, Syriac, and Aramaic. When he attacked the Abyssinian Christians in Southern Arabia in the early sixth century, he swore by Ar-Rahman, "The Merciful," and Ar-Rahim, "The Benevolent." An invocation including these god's names now precedes all but the 9th surah.

Muhammad transitioned from Lord to Ar-Rahman in surahs 56, 68, 78, 89, and the last half of surah 93.

While none of these mention Allah, Ar-Rahman and Lord are used interchangeably, often side-by-side. The names Ar-Rahman and Ar-Rahim are used fifty-one times in the Meccan period and twice in the first Medina surah.

Isn't this interesting:

*Tabari 1:321 ... "Adam said to him [Iblis/Lucifer], 'I obeyed you once before and you caused me to be driven out of Paradise.' So he refused to obey him and called the child **Abd Ar-Rahman.**" **Ar-Rahman was the name of Muhammad's first "god."** The 55th surah, named in Ar-Rahman's honor, **begins:** "Ar-Rahman bestowed the Qur'an, created man, and taught him to express clearly. The sun and moon revolve to his computation and the grasses and the trees bow to Him in adoration.... He created man."*

Surah 21:36:

*"When the unbelievers see you they make fun of you, mocking you, ridiculing you. They say, 'Is this the one who mentions your gods?' They would deny all mention of Ar-Rahma!"*

**This is a problem on a number of levels. The Qur'an is saying that Muhammad is being teased because he "mentions the Meccan gods." Why? Allah was a Meccan god. And if Islam began monotheistic, why was "gods" plural? Moreover, by having the Meccans "deny all mention of Ar-Rahman," two things became apparent: Muhammad's god was Ar-Rahman and the Meccans' was not.**

# BATTLE OF THE **Rock Gods** OF ISALM

From Hear say to Heresy to Historically Challenged

Qur'an passage: 021.041

“Many apostles have been scoffed before you, but they were caught by what they ridiculed. Say (Muhammad): ‘Who guards you from Ar-Rahman?’ But at the mention of their Lord they turn away. Or do they have lords of their own besides Us who can defend them?’” They turned away because the Meccans knew Allah, not Ar-Rahman. The people from Media or Yahrithb Muhammad’s home town knew Ar-Rahman.

Surah 25 speaks to the confusion over who the Islamic deity really was. The 59th verse ends with these words: “He is the Benevolent.” Left untranslated, that says: “He is Ar-Rahim.” Verse 60 begins with this: “When you say to them: ‘Bow before Ar-Rahman,’ they say: ‘What is Ar-Rahman?’ Should we adore whomever you ask us to? And their aversion increases further.” Muhammad was asking the Meccans to prostrate themselves to a god *named* Ar-Rahman. They, however, rebelled, asking, “What is Ar-Rahman?” They knew Allah, the top dog of the Ka’aba, but not everyone knew the other fellow as he wasn’t a local rock idol.

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

# BATTLE OF THE **Rock Gods** OF ISALM

From Hear say to Heresy to Historically Challenged

**Qur'an 13:30: "We revealed it to you, but they do not believe in Ar-Rahman. Tell them: 'He is my Lord. There is no other god but He. In Him have I placed my trust.'"**



There isn't any wiggle room here. Ar-Rahman is not only synonymous with Muhammad's Lord, Ar-Rahman is his god's name. **Allah was a nobody**

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

# BATTLE OF THE **Rock Gods** OF ISLAM

From Hear say to Heresy to Historically Challenged

## THE A PRESENT DAY APPLICATION OF THIS NAME IN THE MUSIC WORLD.

Due to some personal crisis, **Dileep Kumar embraced Islam and came to be known as A.R. Rahman**. In 1987, he moved to advertising, where he composed more than 300 jingles over 5 years. In 1989, he started a small studio called **Panchathan Record Inn, (Panchathan means- "call to prayer – 5 times a day")(Notice Pan)** which later developed into one of the most well-equipped and advanced sound recording studios in India.



SuperHeavy - Miracle Worker (Vevo News Interview)



**Mick Jagger** has teamed up with **Eurythmics** founder **Dave Stewart**, soul singer **Joss Stone**, Academy Award winning composer and global superstar **A.R. Rahman** and reggae star **Damian "Jr Gong" Marley** to form a cooperative project called **SuperHeavy**. This diverse and eclectic line up who share eleven Grammy Awards between them. Their self titled debut album will be unveiled in September and tracks include the first single '**Miracle Worker**'

If Music is Religion, Then AR Rahman is My God |...

[www.facebook.com/GodRahman](http://www.facebook.com/GodRahman)

If Music is Religion, Then AR Rahman is My God. 3,110 likes · 1 talking about this. If Music is Religion, Then AR Rahman is My God

Confusion in Transition

The reconciliation between the Islamic gods Ar-Rahman and Allah occurred at the end of the 17th surah. It was a concession on Muhamamad's part. **017.110** "Say: 'Call Him Allah or call Him Ar-Rahman; whatever the name you call Him, all His names are beautiful.'" "The name." "His names."

Thank you Allah or Ar-Rahman, or whatever your name might be, for confirming the obvious. Neither Allah nor Ar-Rahman are *words* that mean "god;" they are *names* of gods. The Arabic word for "God" is "*Ilah*" and it's used throughout the Qur'an.

# BATTLE OF THE **Rock Gods** OF ISALM

From Hear say to Heresy to Historically Challenged

## Confusion in Transition

*Ishaq:66/Tabari VI:2* “It is alleged, and Allah only knows the truth, that Abdul Muttalib encountered opposition when he was digging Zamzam. He vowed that if given ten sons, to make his labor less arduous and to protect him, he would sacrifice one of them to Allah at the Ka’aba.”

**Bad move, because eventually he *had* ten sons. So, foolishly faithful to the rocks, he tossed divining arrows at Hubal’s feet to determine which son should die.**

*Ishaq:67* “They used to conduct their affairs according to the decisions of the arrows.”

**His youngest lost. The boy’s name was Abd-Allah, or Slave-to-Allah. Now why would someone name a kid “Slave-to-Allah” a generation before Islam’s prophet claimed Allah was the creator-god of the universe?** The answer is as embarrassing as any in the annals of religious lore. For all Muhammad really did was promote one of the existing “Meccan” idols, the moon god Allah, above Hubal, Al-Lat, Manat, Al-Uzza, and hundreds of others. On this day Allah had to compete for adoration, as Muttalib’s tossing arrows at Hubal’s feet attests.

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

# BATTLE OF THE *Rock Gods* OF ISALM

From Hear say to Heresy to Historically Challenged

## Confusion in Transition

*Bukhari:V5B59N583* “When the Prophet entered Mecca on the day of the Conquest, there were 360 idols around the Ka’aba. The Prophet started striking them with a stick.”

Islamic scholar Montgomery Watt, one of the English translators of Tabari, adds an interesting footnote. He says, “The name [not word] Allah has throughout been [wrongly] translated as ‘God.’ It should be kept in mind, however, that in the pre-Islamic period it does not necessarily mean “God” in a monotheistic sense. It is known from the Qur’an (29:61 and 39:38) that many pre-Islamic Arabs believed in Allah as a god who was superior to the other gods whom they also recognized.”

Allah was a *name*, just like Yahuah. But Muslims desperately needed the world to see it otherwise. **For if Allah was a proper name—not a word—their religion was a fraud. The creator of the universe can’t be a pagan god, no matter how big a stick Muhammad swung.**

In Arabic, “el” became “il.” Then, over time, Arabs derived a secondary word for god, “ilah.” With “al” being the Arabic word for “the,” Muslims would have us believe that “Allah” is a contraction of “al” and “ilah.”

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

# BATTLE OF THE **Rock Gods** OF ISLAM

From Hear say to Heresy to Historically Challenged

## Confusion in Transition

But the first pillar of Islam contradicts this claim when it says: “**There is no *ilah* but Allah.**” If “**Allah**” were the Arabic word for god it would have been written: “**There is no *allah* but Allah.**”

**Moreover, the Qur’an itself uses “*ilah*” when Allah claims to be “**the God of Abraham**” (Qur’an 2:132). And that ends the debate because the only way Muslims can claim Allah, not *ilah*, is the Arabic word for “**God**” is for the Qur’an to be errant or for its author to be either ignorant or deceitful.**

**Further, there are hundreds, if not thousands, of Islamic traditions like the one we just reviewed that confirm that Allah was the name of a well-known pagan deity (at least in Mecca). Their own scriptures profess that Allah had an ignominious rule as a Meccan rock idol centuries before he was transformed from god to God, from an *ilah* to Allah. All of which serves to destroy the most essential Islamic myth: “**We all worship the same God.**”**

**Not to mention double duty in Babylon as a moon god.**

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

## How the Crescent logo came about for Islam and Allah won out

*Bukhari:V6B60N374* “We were in the Prophet’s company in the middle of the lunar month. He looked at the moon and said, ‘You will see your Lord as you see this moon.’”

In the 8th chapter of Judges, there’s a three thousand-year-old Bible reference: “The Ishmaelites hung crescent moon ornaments from their camel’s necks.” This deity was also known as Sin—interesting isn’t it – people are worshiping sin- and it is obvious that they do so today. Right is wrong and bad is good. So today, when you look up and see crescent moons decorating Muslim mosques and flags, you’ll know that the Arabian love affair with the moon has survived thirty centuries. Yet this affair was no more monogamous than Islam.

## BATTLE OF THE **Rock Gods** OF ISALM

From Hear say to Heresy to Historically Challenged

The sun god Manaf was worshiped by the Quraysh, as was Hubal, a handsome idol carved into the shape of a man. **Allah's daughters, Al-Uzza, Al-Lat, and Manat, being chips off the old block, were stones.** Manat was symbolized by a darkened moon, eerily reminiscent of Islam today. She was the goddess of fate and **commanded her subjects to shave their heads**\*\*\* when approaching her. Being a good pagan, when Muhammad fulfilled his umrah pilgrimage in Mecca, he shaved his head in Manat's presence. This pagan practice was invested with godly overtones when Muhammad insisted that Abraham had done **likewise.** Later, Muhammad honored the pagan goddess Manat by incorporating predestination into Islam and by using her insignia as the logo of his "new" religion.



Muhammad born 570 CE / 1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

## Art of Equal Opportunity

# PLAGIARISM

1<sup>st</sup> plagerized source accourding to the Hadith was from Muhammds first religion of the Hanifs-Poetry called Hanifisms.

Poetry conceived by Hanifs became the initial ingredient in Muhammad's religion. The Hanifs were monotheists, believing that they shared the legacy of Abraham. Early on, Muhammad aligned himself with them, calling his religion Hanifism. Later, in a struggle for power, he renamed his crusade "Submission" (Islam) and waged a war of words, then swords, against those who had inspired him. In Yemen, Maslamah and Zayd(\*\* He worshiped the lord of the Jews), both contemporaries of Muhammad, proclaimed the Hanif doctrine. Maslamah could have been Muhammad's twin. He taught a strict moral code that prohibited drinking and fornication. He required fasting and formal ritualistic prayers three times a day. Maslamah believed in the Day of Resurrection and encouraged a hajj. He preached in the same rhymed prose of Muhammad's Qur'an and even called himself the "Messenger of God," saying his revelations came from Ar-Rahman.

## Art of Equal Opportunity

# PLAGIARISM

And whatever Maslamah missed, Zayd covered. Zayd poetic lines made their way into the Qur'an verbatim. While Muslims disparaged Maslamah, calling him the “arch liar” and “false prophet” his style and substance was indistinguishable from Muhammad's. The foremost American Islamic academician, F.E. Peters, said, “It is difficult to imagine that Maslamah ‘borrowed’ Ar-Rahman from Muhammad... It is easier to assume that Ar-Rahman had a genuine and long-standing cult in Yemen, a cult to which Muhammad may have been drawn.” Four Arabs had come to recognize that it was high time to stop worshiping stones. The rest of the world had long since gone monotheistic, thanks to the Jews and Christians. These religious leaders, called Hanifs, were natural monotheists.

## Art of Equal Opportunity

# PLAGIARISM

*Ishaq:99* “Waraqa Naufal, Ubaydullah Jahsh, Uthman Huwayrith, and Zayd Amr were of the opinion that their people had corrupted the religion of Abraham, and that the Stone they went around was of no account. ‘It could not hear, nor see, nor hurt, nor help.’ They told their people, ‘Find yourselves a religion, for by God, you have none.’”

A generation before Allah’s Messenger stole Islam from Qusayy’s heirs, Arabs in his hometown had figured it out. Their moon rock was no better than moonshine—a source of money and false hope, nothing more. According to Ishaq, Waraqā became a Christian. His credibility will soon be usurped to advance Muhammad’s agenda. Ubaydullah became a Muslim, rejected Islam the following year, and also became a Christian. Uthman became a Christian as well, holding a high office in the Byzantine empire. But...“Zayd stayed where he was; he accepted neither Judaism nor Christianity. He abandoned the religion of his people.”

## Art of Equal Opportunity

# PLAGIARISM

Zayd recited poems that formed the basis of the early Qur'anic surahs.  
Yet on this day: *Ishaq:99* “Abu Bakr said that he saw Zayd as a very old man leaning his back on the Ka'aba saying, ‘O Quraysh, by Him in whose hand is the soul of Zayd, not one of you follows the religion of Abraham but I. O God, if I only knew how you wished to be worshipped I would so worship you; but I do not know.’ Then he prostrated himself on the palms of his hands.”

The implications of this Hadith are devastating to Islam—especially when we witness the similarity and superiority of Zayd’s poetry to that contained in the Qur’an. **Although this Hanif’s poems predate the Qur’an, you’ll appreciate them more when they are set in the context of “Muhammad’s” first revelations.**

## Art of Equal Opportunity

# PLAGIARISM

**2<sup>nd</sup> source of plagiarized material was The Talmud except he did pay them.**

*Tabari VII:167* “In this year, the Prophet commanded Zayd bin Thabit to study the Book of the Jews, saying, ‘I fear that they may change my Book.’” As you analyze the Qur’an’s bastardization of the Biblical patriarchs, I suggest that Muhammad/Zayd garnered much of his errant material from Jewish oral traditions—the *Talmud*, *Midrash*, *Targum*, and other apocryphal works. **Here is proof as revealed by Abraham Geiger in 1833, and further documented by Jay Smith and Dr. Abraham Katsh, of New York University (*The Concise Dictionary of Islam*, Katsh; *The Bible and the Qur’an*, Jomier; *Studies*, Sell; *Islam*, Guillaume).**

**Jewish encyclopedia: “According to the most recent investigations, there is no longer any doubt that the Jews of Yemen, whatever the date of their settlement, brought with them the Bible and a large part of the traditional Haggadah, which also had an influence on the Koran. The Talmud, or at least a part of it, was likewise known in Yemen, and the fact that it was less widely distributed there than in Europe was due solely to the poverty of the people, which made it impossible to buy more copies.”**

## Art of Equal Opportunity

# PLAGIARISM

I'll begin with Smith's analysis. "Possibly the greatest puzzlement for Christians who pick up the Qur'an and read it are the numerous Biblical stories which bear little similarity to the original accounts. The Qur'anic versions include distortions, amendments, and some bizarre twists. So where did these stories come from, if not from the previous scriptures? "Upon investigation we discover that much of it came from Jewish apocryphal literature, the *Talmud* in particular. These books date from the second century A.D.—about seven hundred years before the Qur'an was canonized. By comparing stories we destroy the myth that the Qur'an was inspired by God. The similarities between these fables, or folk tales, and the stories which are recounted in the Qur'an, are stunning." It's ironic in a way. By plagiarizing fairytales and claiming that they were divinely inspired histories, Muslims actually destroyed the credibility of the book they were trying to bolster. And by writing such nonsense, the Jews loaded the gun Muslims are using to kill them.

## Art of Equal Opportunity

# PLAGIARISM

The Talmudic writings were compiled from oral folklore in the second century. They evolved like the Islamic Hadith. *So Jewish rabbis set an example for Islamic imams.* They created laws and traditions and artificially traced them back to Moses via the Torah. Then to help make the medicine go down, the rabbis coated their new commands in a syrupy slew of fanciful tales. So how did these Jewish Talmudic writings come to be included in the Qur'an? There are two ways, equally likely.

After being hauled into captivity by the Babylonians, many Jews elected to stay. In fact, in 1948 when Israel became a state, the fourth largest concentration of Jews was in Iraq. So the **Persians who canonized the Qur'an in the eighth and ninth century would have had ample access to them. And we know that Yathrib was principally a Jewish community. According to the Qur'an and Sunnah, Muhammad bought oral scripture recitals from the Jews before he robbed, banished, enslaved, and killed them.** Some scholars believe that the Islamic compilers of the eighth to ninth centuries **merely added this body of literature to the nascent Qur'anic material to fill it out and make it seem more like scripture because scores of Qur'anic tales have their roots in second century Jewish apocryphal literature.**

## Art of Equal Opportunity

# PLAGIARISM

The Qur'an's variant was plagiarized from books drafted centuries after the Old Testament had been canonized, **after even the New Testament was written: the Targum of Jonathan-ben-Uzziah, The Targum of Jerusalem, and The Pirke-Rabbi Eleazar. All three are Jewish myths composed from oral traditions between 150 to 200 A.D.** The Qur'an says: 005.031 "Then Allah sent a raven who scratched the ground to show him how to hide the shame of the dead body of his brother. 'Woe is me!' said he; 'Was I not even able to be as this raven, and to hide the dead body of my brother?' Then he became full of regrets."

We find a striking parallel in Talmudic sources. **The Targum of Jonathan-ben-Uzziah** says: "Adam and Eve, sitting by the corpse, wept not knowing what to do, for they had no knowledge of burial. A raven came up, took the dead body of its fellow, and having scratched at the ground, buried it thus before their eyes. Adam said, 'Let us follow the example of the raven,' so taking up Abel's body, he buried it at once." Apart from the contrast between who buried whom, the two stories are otherwise uncannily similar. We can only conclude that it was from here that Muhammad, or a later compiler, obtained his "scripture." **A Jewish fable came to be repeated as a historical fact in the Qur'an.**

## Art of Equal Opportunity

# PLAGIARISM

We find further proof of plagiarism of apocryphal Jewish literature; this time in **the Jewish Mishnah Sanhedrin**. The Qur'an reads: 005.032 "On that account: We ordained for the Children of Israel that if anyone slew a person—unless it be in retaliation for murder or for spreading mischief in the land—it would be as if he slew all mankind: and if anyone saved a life, it would be as if he saved the life of all humanity." The *Mishnah Sanhedrin* 4:5 says: "We find it said in the case of Cain who murdered his brother, the voice of thy brother's blood cries out [this is a quote from Genesis 4:10, but not the rest...], and he says, it does not say he has blood in the singular, but bloods in the plural. It was singular in order to show that to him who kills a single individual, it should be reckoned that he has slain all humanity. But to him who has preserved the life of a single individual, it is counted that he has preserved all mankind." **There is no Qur'anic connection between the previous verse, 31, and that which we find in the 32nd. What does the murder of Abel by Cain have to do with the slaying or saving of the whole people as there were no other people? Yet a rabbi's comments on the verse are repeated almost word-for-word in the Qur'an.**

**The muses of a mere human become the Qur'anic holy writ, and were attributed to God. That's real embarrassing.**

## Art of Equal Opportunity

# PLAGIARISM

The Qur'anic myth in 7:171 of God lifting up Mount Sinai and holding it over the heads of the Jews as a threat to squash them if they rejected the law came from the apocryphal book *Abodah Sarah*. The making of the golden calf in the wilderness, in which the image jumped out of the fire fully formed and actually mooed (7:148; 20:88), came from *Pirke Rabbi Eleazer*. The seven heavens and hells described in the Qur'an came from the *Zohar* and the *Hagigah*.

Muhammad utilized the apocryphal *Testament of Abraham* to teach that a scale or balance will be used on the day of judgment to weigh good and bad deeds in order to determine whether one goes to heaven or hell (42:17; 101:6-9).

As for the gross variance between the Bible and Qur'an, the Ar-Rahman/Allah/Muhammad team claimed that the forty literate Jews who lived and witnessed these events, performed the miracles, and recorded the prophecies, got them wrong; well, except for the overwhelming number of passages they copied. Then Muhammad claimed that he, an illiterate Arab, an enemy of the Jews living 900 miles distant and six to twenty-six centuries after the fact, revealed the "truthful" account, having corrected their deceptions. In an ignorant world, it must have sounded plausible. It is interesting, however, that neither Muhammad, Ar-Rahman, nor Allah bothered to explain how or when these gross deceptions crept into the Bible.

## Art of Equal Opportunity

# PLAGIARISM

3<sup>rd</sup> source of material The Catholic Gnostic Gospels and NT

One of the most documented and damaging facts about the Qur'an is that Muhammad used heretical Gnostic Gospels and their fables to create his "scripture." The *Encyclopedia Britannica* comments: "The Gospel was known to him chiefly through apocryphal and heretical sources." The odd accounts of the early childhood of "Jesus" in the Qur'an can be traced to a number of Christian apocryphal writings: **the Palm tree which provides for the anguish of Mary after Jesus' birth (surah 19:22-6) comes from *The Lost Books of the Bible*; while the account of the infant Jesus creating birds from clay (surah 3:49) comes from *Thomas' Gospel*. The story of the baby 'Jesus' talking (surah 19:29-33) can be traced to an Arabic apocryphal fable from Egypt named *The first Gospel of the Infancy of Christ*. The source of surah 3:35 is the book called *The Protevangelion's James the Lesser*. From it, Allah has Moses' father beget Mary and then show his disappointment for having a girl.**

The general consensus among Islamic scholars is that the Hebrew Tanak was corrupted when Jews failed to accept Yahusha as Messiah. And the New Testament, was corrupted when Christians failed to accept Muhammad.

## Art of Equal Opportunity

# PLAGIARISM

the Islamic scholars add: “The Jews refused to believe in the Message of Jesus, so all their work was annulled. Similarly, the Christians refused to accept the Message of Muhammad and thus their work was annulled too. Such people were not rewarded, because they refused true faith and died unbelievers. They should have accepted the latest Message. Their insistence on keeping their old religion deprived them of any reward. On the other hand, Muslims accepted the new religion and believed in all three Messages. They deserved a full reward for their complete surrender to Allah.”

How can one believe “all three Messages” since they are radically different? More importantly, if Judeo-Christianity is a *true* message, what’s the justification for a *new* religion? **Correcting the Torah and “Gospels”, setting the record straight, returning to the true religion, were central to Muhammad’s mission. If the scripture wasn’t garbled, Islam loses its justification. If the Bible wasn’t massively degraded—to the point that it would be unrecognizable—the cornerstone of Islam is a lie.**

## Art of Equal Opportunity

# PLAGIARISM

002.138 “(Our religion is) the Baptism of Allah: And who can baptize better than Allah?”

**Not only is Allah a Jew, he’s a Baptist. And while that’s embarrassing, the symbolism is deadly for Islam. Muslims don’t baptize, and that’s a problem if their religion is the Baptism of Allah—especially since he’s the best Baptist.**

**Muhammad claimed that Islam was the original religion of Abraham. He professed that Adam, Noah, Moses, and Jesus were really Muslims. He claimed that the Hebrew Bible and Christian “Gospels” were inspired scripture, directly from his god. Then he said that they were corrupt, which made his message necessary. This is underscored in the 163rd**

**verse of the 4th surah: 004.163 “Surely We [Allah] have revealed to you [Muhammad] as We revealed to Noah, and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and their offspring and the tribes [of Israel], and Jesus and Job and Jonah and Aaron and Solomon. We gave to David the Book of Psalms, and We sent apostles...and Moses, to whom Allah spoke His Word directly. All of these apostles of good news and warners were sent so that people should not have a plea against Allah.”**

**None of these men were apostles. Ishmael, Isaac, Jacob, Job, Aaron, and Solomon weren’t even prophets.**

## Art of Equal Opportunity

# PLAGIARISM

David was one of many writers of Psalms. And Moses spoke to Yahuah, not Allah. In Qur'an 3:3 we read: 003.003 "He [Allah] has verily revealed to you this Book [the Qur'an] in truth and confirmation of the Books revealed before, as indeed He had revealed the Torah and the Gospel." This is reconfirmed: 005.046 "Later, in the train of the prophets, We [Allah] sent Jesus, son of Mary, confirming the Torah which had been sent down before him, and gave him the Gospel containing guidance and light, which corroborated the earlier Torah" Then...005.047 "Let the people of the Gospel [Christians] judge by what has been revealed in it by Allah."

And:005.048 "To you We have revealed the Qur'an containing the truth, confirming the earlier revelations [Torah, Psalms, and Gospels], and preserving them from change and corruption. So judge between them by what has been revealed by Allah." Allah wasn't the least bit ambiguous when he said that the Torah, Psalms, and Gospels were *his* divinely inspired scriptures. But that's not possible since the Torah and Qur'an contradict each other on most every page. The Hebrew Scriptures are not only the Qur'an's most frequently quoted resource, its characters and stories dominate each of Islam's holy books.

## Art of Equal Opportunity

# PLAGIARISM

4th + source of materials are from Persian Zoroastrian books, the Sabians, Hinduism and others

**Qur'an 18:9-25** is in actuality the whole story pilfered from a 6th century Syriac Christian manuscript: *The Seven Sleepers of Ephesus*. Another analogous account is that of *The Secrets of Enoch* (chapter 1:4-10 and 2:1), which predates the Qur'an by four centuries. What Allah didn't steal from the Jewish fable, he borrowed from an old Persian book entitled *Arta-i Viraf Namak*. The Qur'anic description of Hell resembles the portrayals in the *Homilies of Ephraim*, a Nestorian preacher of the sixth century," according to Sir John Glubb, although I'm convinced most of hell's torments came from the abuse Muhammad suffered in the desert as a youth. The description of Paradise in **suras 55:56, 56:22, and 35-7**, which speak of the righteous being rewarded with wide-eyed *houris*, or virgins, who have eyes like pearls has interesting parallels in the Zoroastrian religion of Persia, where the maidens are quite similar. The rivers in the Persian Paradise flow with wine as well.

## Art of Equal Opportunity

# PLAGIARISM

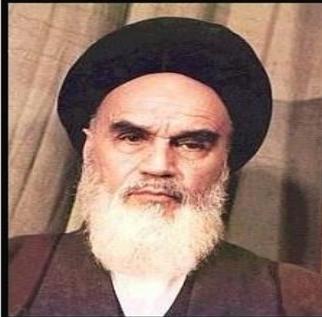
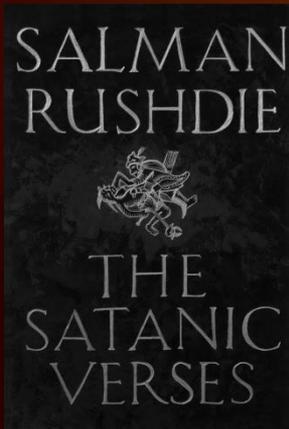
**Clair Tisdall, in her *Original Sources of the Qur'an*, wrote: “Islam is not an invention, but a concoction; there is nothing novel about it except Mohammed’s mixing old ingredients in a new panacea for human ills and forcing it down by means of the sword.” “Islam’s scriptures came to reflect the carnal and sensual nature of its founder. Islam therefore may aptly be compared with: ‘that bituminous lake where Sodom flamed,’ which, receiving into its bosom the waters of many streams that united form a basin that turns them into one great Sea of Death, from whose shores flee pestilential exhalations destructive to all life within reach of their malign influence. Such is Islam. Originating from many different sources, it has assumed its form from the character and disposition of Muhammad; and thus the good in it serves only to recommend and preserve the evil which renders it a false and delusive faith, a curse to men and not a blessing.**

**Muhammad’s concoction has turned many of the fairest regions of the earth into deserts, deluged many a land with innocent blood, and has smitten with a moral, intellectual, and spiritual blight every nation of men which lies under its iron yoke and groans beneath its pitiless sway.” “While the devout Muslim believes that the rituals and doctrines of Islam are entirely heavenly in origin and thus cannot have any earthly sources, **scholars have demonstrated beyond all doubt that every ritual and belief in Islam can be traced back to pre-Islamic Arabian culture.** In other words Muhammad did not preach anything new. Everything he taught had been believed and practiced in Arabia long before he was ever born. Even the idea of ‘only one God’ was borrowed from the Jews and Christians.”**

The 1988 novel provoked great controversy in the Muslim community for what some Muslims believed were blasphemous references.

Here is one of the elements that have been criticized as offensive to Muslims. It is a transformed re-narration of the life of Muhammad (called "Mahound" or "the Messenger" in the novel) in Mecca ("Jahilia"). At its center is the episode of the so-called satanic verses, in which the prophet first proclaims a revelation in favor of the old polytheistic deities, but later renounces this as an error induced by Shaitan. Which by the way the Muslim books say happened!

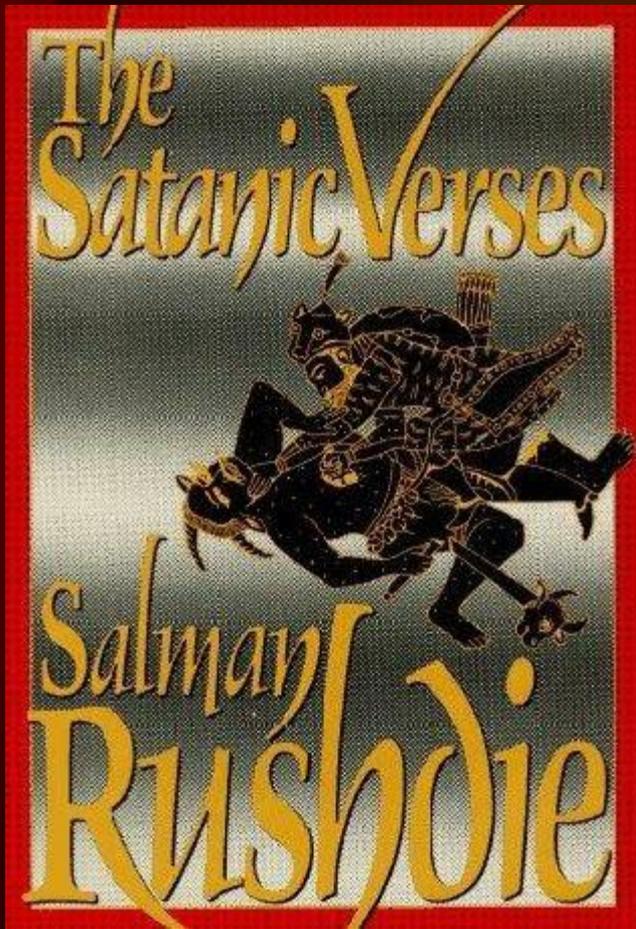
**In a weaker moment the prophet said that the goddesses Al-Lat, Al-Uzza, and Manat were conduits to Allah, intermediaries. But then when the monotheistic wing of his religion objected to four pagan gods being three too many, Muhammad confessed that he had been inspired by Satan. It CAN'T BE BLASPHEMY WHEN THEY ARE THE SOURCE!**



The author of the book entitled The Satanic Verses, which has been compiled, printed, and published in opposition to Islam, the Prophet and the Qur'an, as well as those publishers who were aware of its contents, have been sentenced to death. I call on all zealous Muslims to execute them quickly, wherever they find them.

(Ruhollah Khomeini)

izquotes.com



**Violence, assassinations and attempts to harm Wikipedia**  
With police protection, Rushdie escaped direct physical harm, but others associated with his book have suffered violent attacks. [Hitoshi Igarashi](#), his Japanese translator, was stabbed to death on 11 July 1991. [Ettore Capriolo](#), the Italian translator, was seriously injured in a stabbing in [Milan](#) on 3 July 1991. [William Nygaard](#), the publisher in Norway, was shot three times in an attempted assassination in Oslo in October 1993, but survived. [Aziz Nesin](#), the Turkish translator, was the intended target in the events that led to the [Sivas massacre](#) on 2 July 1993 in [Sivas](#), Turkey, which resulted in the deaths of thirty-seven people.

In September 2012, Rushdie expressed doubt that *The Satanic Verses* would be published today because of a climate of "fear and nervousness".



**Samuel Zwemer, in *The Influence of Animism on Islam* wrote: “In no monotheistic religion are magic and sorcery so firmly entrenched as they are in Islam; for in the case of this religion they are based on the teaching of the Qur’an and the practice of the Prophet.”**

**Allah says, “I swear by the stars and by the signs of the Zodiac,” in the opening verse of the 85th surah.**

**Qur’an 51:56 Allah shares, “I have created jinn [demons] and men only to worship Me. I do not want anything from them.”**

***Bukhari:V3B33N254* “Satan circulates in human beings as blood flows in our bodies.”**

**Qur’an 81 says: 081.015 “I swear by the stars that run their course and hide themselves. They are my witness. And I swear by the night when it departs. Most surely this (Qur’an) is the word of an honored Messenger, a mighty powerful person of great rank and authority. One to be obeyed. My people, your companion (Muhammad) is not a demon-possessed madman. Surely he has seen Him [Allah, Satan, Lucifer, Gabriel?]. This is not the utterance of an accursed devil—these are not the words of Satan.”**

Muhammad wants us to know that Satan flows within our nature (or at least within his). Only Lucifer would swear by the stars and by night, for he was the “Morning Star” and became the “Prince of Darkness.” The angels who followed him became demons. They live to deceive men and are capable of “possessing” them—driving them “mad.” Yet more typically, they lure men astray by seducing them with delusions of grandeur and promising them power, as this verse confirms.

**Tabari 1:321** “Remember when We turned a company of jinn towards you to listen to the Qur’an? They arrived when it was being recited, and they said: ‘Keep silent.’ When it was over they came back to their tribe, warning them: ‘O our people [fellow demonic jinn], we have listened to a Book which has come down after Moses, confirming what was sent down before it, showing the way to the truth and a path that is straight.’”

The jinn are endorsing the Qur’an as being truthful, a straight path. That’s like Churchill asking Nazis to confirm his policies. Can you imagine a god so desperate he’d solicit demonic assistance? The Good Housekeeping Seal-of-Approval, this is not. And it didn’t stop there.

The demons went on to say: **046.031** “Jinn, listen to [Muhammad] the Messenger of Allah, and believe in him, so that He may forgive you your sins and save you from a painful doom.” Satan’s demonic spirits just proclaimed that Muhammad was their savior and their messenger. Either Muhammad’s Qur’an recital was so convicting it saved devils or the devils are deceiving men by calling his lie “true.” You make the call.

Muhammad’s most embarrassing moment, the Satanic Verses, was called a slip of the lip. He said that Satan put words in his mouth when he acknowledged Mecca’s pagan idols in return for a bribe, and the story of how his dad was saved from being sacrificed is only because: **“There is a sorceress who has a familiar spirit; ask her, and you will know what to do. If she commands you to sacrifice him, you will sacrifice him, and if she commands you to do something which offers relief to you and to him, you can accept it.”**

Sorceresses are occult mediums: in other words, witches. Their familiar spirits are demons. The noose around Islam’s neck is tightening. We have multiple gods in the Ka’aba and a witch deciding the fate of Muhammad’s father.

Straight from the Devil we learn: *Ishaq:79* “There was a seer [occultist prophet] who came to Mecca to look at Muhammad. She said, ‘Bring me that boy, for I saw just now that by Allah he has a great future.’ “For he [Satan/Lucifer] and his tribe [of demons/jinn] watch you from a position where you cannot see them. We made the jinn friends of the unbelievers.”

*So there you have it. Satan, Iblis, and jinn are all cut from the same cloth—all made of fire, all from the same tribe. These invisible evil spirits, or demons, lurk in the shadows ready to ambush men, deceiving them. Yet, as we discovered in one of the most bizarre Qur’anic passages, these pesky demons think Muhammad and Allah are swell, calling them “Prophet” and “Lord.”* Meteors, and even stars are said to be missiles fired at eavesdropping Satans and Jinn who seek to listen to the reading of the Qur’an in Heaven (15:16-8; 37:6-10; 55:33-5; 67:5; 72:6-9 & 86:2-3). Are we to believe that Allah throws meteors at nonmaterial devils who listen to heavenly council? Are we to believe that there is a Jinn convention each time there’s a meteor shower?

From Hear say to Heresy to Hell and Back

What about

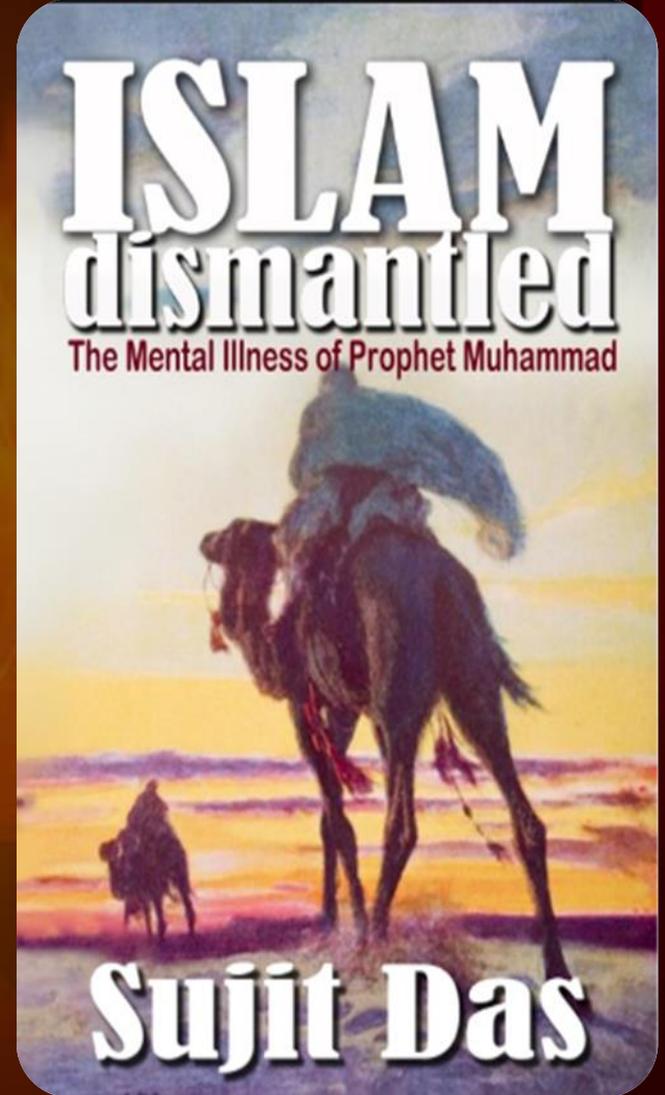
The  
Satanic Verses

?

**Tabari VI:76** “The inspiration ceased to come to the Messenger for a while, and he was deeply grieved. He began to go to the tops of mountain crags, in order to fling himself from them; but every time he reached the summit of a mountain, Gabriel appeared to him and said to him, ‘You are Allah’s Prophet.’ Thereupon his anxiety would subside and he would come back to himself.” Muhammad explains: “I was walking one day when I saw the angel who used to come to me at Hira. I was terror stricken by him.”

If he was comforted by Gabriel every time he wanted to commit suicide, why did his image terrify him? Why didn’t the spirit impart a message if he met with his messenger on these occasions? And why are none of these encounters mentioned in the Qur’an?

There is so much more but we must move on.



Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

## From Hear say to Heresy and back to Rocks

The stateliest “structure” in “Mecca” was the Ka’aba, a shrine of sorts that Allah, the moon god, shared with idols like Hubal. Their “House” consisted of four walls. It was an open, crude, and roofless cube in the sixth century, having nearly succumbed to gravity and flash floods. Constructed of local rock, totally un-hewn and un-mortared, it was as ignoble as the idols it housed—mostly stones. Hubal was the only graven image. **Glubb tells us, “It is interesting that most Arabian idols do not seem to have been modeled after human beings, as were those of Greece and Rome.... Idolaters in all ages have denied that they worshipped an image made by hands, but have claimed that they prayed to the spirit which dwelt in it. The Arabic language has a word for a stone believed to be the abode of a deity. Many Arabs believed that a blessing could be obtained by kissing or rubbing such a stone.”**

## From Hear say to Heresy and back to Rocks

The Black Stone and its House were hardly unique. There were many such temples, called *tawaghits*, scattered across Arabia. Patrons made sacrifices and left gifts to their stone of choice, prostrated themselves in prayer, and circumambulated the shrines. Most commanded hajj and umrah pilgrimages during holy months. Those seeking the rock's blessing would commonly rub themselves against the stone and kiss it reverently.

From the Islam Traditions, the Ka'aba was first ennobled by some stones Luhayy hauled from a Syrian hot spring. Scholar Baladhuri says: "According to archaeological research carried out by Creswell and Fehervari, the floor-plans of the Umayyad mosques in Iraq, one built by the governor Hajjaj in Wasit (the oldest surviving mosque), and another attributed to roughly the same period near Baghdad, have Qiblahs (the direction the mosques face to accommodate prayer) which do not point to Mecca, but are oriented to the north. The Wasit and Baghdad mosques are off by 33 and 30 degrees, respectively." "The Qiblah of the first mosque in Kufa, Iraq, supposedly constructed in 670 A.D., lay to the west, when it should have pointed almost directly south. The original floor plan of the Fustat mosque of Amr b. al As, outside Cairo, shows a Qiblah pointed too far north. If you take a map you will soon find where all these mosques were pointing. The Qiblah was not towards Mecca, but to Jerusalem."

Muslims, ever ready with an excuse, say one should not take these findings too seriously as many mosques have misdirected Qiblahs. But if the Muslims were so incapable of ascertaining directions, why would they all point to a singular location: Jerusalem? “We find further corroboration for this direction of prayer by the **Christian traveler Jacob of Edessa**, who, writing in Syriac as late as 705 A.D., was a contemporary eyewitness in Egypt. In a letter, which can be found in the British Museum, he refers to the Mahgraye [the name applied to Muslims before the creation of the Qur’an and Hadith in the eighth century], saying, ‘**It is clear that it is not to the south that Jews and Mahgraye here in the regions of Syria pray, but towards Jerusalem their Ka’aba, the patriarchal places of their races.**’ (The mention of a Ka’aba does not infer Mecca since there were many Ka’abas at the time, usually in market towns. It was profitable to build a Ka’aba in trading centers so that people coming to market could also do their pilgrimage or penitence to the idols contained within.)

“The Ka’aba Jacob of Edessa was referring to in his letter was situated at ‘the patriarchal places of the races.’ Both the Jews and Muslims (Mahgraye) maintain a common descent from Abraham who was known to have lived and died just outside Jerusalem, as has been corroborated by recent archaeological discoveries. Therefore, according to Jacob of Edessa, as late as 705, the direction of prayer towards Mecca had not yet been established.” It was to Jerusalem instead. If this is correct, as all of the archeological evidence seems to indicate, there is no chance the Qur’an was canonized before 705 A.D., as the 2nd surah expressly forbids the Jerusalem Qiblah and mandates that all Muslims turn to Mecca. This is devastating for Islam.

If there is no historical or archeological evidence for the existence of a seventh century Qur’an ordaining Mecca, or even a seventh century Mecca, what is left of Muhammad and Islam besides blood, taxes, fables, and folklore?

“New research carried out by Patricia Carlier on the Umayyad Caliphal summer palaces notes that the mosques at these palaces also had Qiblahs pointing towards Jerusalem. According to *Dr. Hawting, who lectures on Islam at the University of London, no mosques have been found from the seventh century which face towards Mecca. Yet, the Qur’an devotes a score of verses on the importance of Mecca as the only acceptable Qiblah; it’s called a test for Muslims. And the 2nd surah was allegedly revealed in 623 A.D.* “According to Crone, Cook, Carlier, and Hawting, the combination of the archaeological evidence from Iraq along with the literary evidence from Syria and Egypt **points unambiguously to a sanctuary in Jerusalem, not Mecca.** So why is there such a glaring discrepancy between the Qur’an and that which archaeology has revealed, especially as late as **705 A.D?**” Smith asks. **“Muslims argue that perhaps the early Muslims didn’t know the direction of Mecca. Yet these were desert traders, caravaneers! Their livelihood was dependent on traveling the desert, which has few landmarks, and, because of the sandstorms, no roads. They, above all, knew how to follow the stars. Their lives depended on it. Certainly they knew the difference between north and south. Furthermore, the mosques in Iraq and Egypt were built by civilized and sophisticated people who were adept at finding directions. If they miscalculated their Qiblahs by so many degrees they couldn’t have performed the obligatory Hajj. And why are all of the earliest mosques facing Jerusalem?”**

From Hear say to Heresy and back to Rocks

**002.141** “The fools among the people will say: ‘What has turned them from the Qiblah [the direction Muslims face in prayer] to which they formerly observed [facing Jerusalem]?’”

Following the Satanic Verses, Ka’aba worship was on the rocks, so Muhammad had Muslims pray to a substitute shrine—the only holy site in the Bible —the Jewish Temple in Jerusalem.

But that didn’t last because the Jews began disputing his preposterous claims of prophethood. Something had to be done. The answer was simple enough.

Muslims were ordered to turn away from Jerusalem and to bow toward the House that Allah-Adam-Abraham built. “We appointed the Qiblah which you were used to, as a hard test for those who followed the Messenger. Indeed it was a momentous change, except to those guided by Allah.” I don’t suppose anyone bothered to ask why bowing one direction versus another in ritualistic prayer was such a tough test. I would think that twisting one’s prayer blankie might be sufficient. Why go to all the trouble to twist the Torah? **002.144** “Turn your face in the direction of the sacred Mosque [the Ka’aba]. Wherever you are, turn your faces in that direction. The people of the Book know well that this revelation is the truth from their Lord.” Allah is saying that the Jews and Christians know that the Ka’aba is of paramount importance to them.

Further, he is protesting that the Jews and Christians have collaborated in a massive cover-up to keep the true importance of the pagan shrine a secret.

## From Hear say to Heresy to Hell-lusinations

The Importance of the dome of the rock in Jererusalalm: Muhammad had a night vision and was take there before he accsended into heaven. Or did he?

# THE NIGHT JOURNEY

## PROPHET MUHAMMAD'S MEETING WITH ALLAH



Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

## From Hear say to Heresy to Hell-lusinations

In surah 17:1 we have the report of Muhammad's "journey by night from the sacred mosque to the farthest mosque." From later Traditions we know this verse refers to him ascending up to the seventh heaven, after a miraculous night journey (the Mi'raj) from Mecca to Jerusalem, on an "ass" called Buraq. **Yet we can trace the story back to *The Testament of Abraham*, written around 200 B.C., in Egypt, and then translated into Greek and Arabic centuries later.**

Consistent with the Hadith, Muslims believe this was the either the Jewish Temple or the Dome of the Rock, in Jerusalem. **But neither existed in 620 A.D. The last Temple was destroyed in 70 A.D., and the Dome of the Rock was not built until 691, 59 years after Muhammad's death!**

## From Hear say to Heresy to Hell-lusinations

**Crone says: “In the center of Jerusalem sits an imposing structure called the Dome of the Rock, built by Abd al-Malik in 691 A.D. One will note, however, that the shrine is not a mosque, as it has no Qiblah (no direction for prayer). It is built as an octagon with eight pillars, suggesting it was used for circumambulation. Thus, it was built as a sanctuary—a Ka’aba. Today it is considered to be the third most holy site in Islam, after Mecca and Medina. Muslims contend that it was built to commemorate the night when Muhammad went up to heaven to speak with Moses, Abraham, Jesus, and Allah concerning the number of prayers required of believers. The wild ride is known as the Mi’raj.**



## From Hear say to Heresy to Hell-lusinations

“Yet according to the research carried out on the inscriptions by Van Berchem and Nevo, the earliest dated writings in the edifice say nothing of the Mi’raj, but relate merely polemical quotations which are somewhat Qur’anic, and aimed primarily at Christians. **In defense, Muslims are quick to point out that both surahs 17:1 and 2:143, which speak of the ‘inviolable place’ and the ‘change of Qiblah,’ can be found on the inscriptions on the drum of the dome and the doorway facing south.** But they would do well to read the history of those inscriptions. What they will find is that neither are original, nor are they old. **The entire dome was rebuilt by al Zaher Li-L’zaz in 1022 A.D. due to an earthquake in 1016. It was rebuilt again in 1318. But the inscriptions (both the lower surah 36 and the upper surah 17) were not added until 1876 by Abdul Hamid II. The present doors (where surah 2:144 is found) were not erected until 1545.**

## From Hear say to Heresy to Hell-lusinations

The southern portico where **surah 2:143** is written was not built until 1817 by the Sultan Mahmud. Van Berchem and Nevo attest: “The earliest inscriptions speak of the Messianic status of Jesus, the acceptance of prophets, Muhammad’s receipt of revelation, and the use of the terms ‘Islam’ and ‘Muslim.’ It must be noted, however, that even their early dates are in doubt due to a different design attributed to the supporting pillars from an account by the Persian Nasir Khusran in 1047 A.D.” “If the sanctuary was built to commemorate such an important event in the history of the prophet’s life (the Mi’raj), why don’t any of the earliest inscriptions refer to it? They don’t mention the Night’s Journey, Heaven, the Winged Buraq, nor Abraham, Moses, Gabriel, or Allah. There isn’t even a mention of the required five prayers, which was the purpose of the event. How can this be rationalized?”

## From Hear say to Heresy to Hell-lusinations

Jay Smith said, “The best explanation is that the story of the Mi’raj either didn’t exist or wasn’t known at this time, but was redacted later on during the Abbasid period. This becomes apparent when one realizes that the idea of five prayers also emanated from this time. The only **Qur’anic** references to prayer occur in **suras 11:114; 17:78; 20:130; and 30:17**, and they require three, not five prayers. If the Qur’an is from Allah, why doesn’t he know how many prayers a Muslim is required to perform? And why, if the Dome of the Rock were built to commemorate that momentous event, does it say nothing about it until a 1000 years later? “It’s obvious this building was originally constructed for purposes other than commemorating the Mi’raj.

The fact that such an imposing structure was built so early suggests that this was deemed to be Allah’s House and therefore the center of the Islamic world up until at least the dawn of the eighth century.

**\*\*\*AN ABOMINATION OF DESOLATION\*\***

## From Hear say to Heresy to Hell-lusinations

From what we read earlier of Muhammad's intention to fulfill his and Ishmael's birthright, by taking back the land of Abraham— Israel—it makes sense that Abd al-Malik would build this structure as the centerpiece of that fulfillment. Is it no wonder then, that when Abd al-Malik built the dome in which he proclaimed the prophetic mission of Muhammad, he placed it over the temple rock itself.

[Actually he built it upon the foundation of the Temple to Jupiter, the Roman sun god, but that's another story.]

“According to Islamic Tradition, the Caliph Suleyman, who reigned as late as 717 A.D., went to Mecca to ask about the Hajj. Hadiths composed in the ninth century claim that he was not satisfied with the response he received there, and so chose to follow ‘abd al-Malik’s ritual rite of circumambulating the Dome of the Rock.’ This fact, according to Dr. Hawting at the University of London, confirms: ‘There was considerable confusion as to where Allah’s Ka’aba was as late as the early eighth century.’”

## From Hear say to Heresy to Hell-lusinations

The prophet ended this lunacy by claiming he preached to extraterrestrials.

“Allah created two cities out in space, each with ten thousand gates, each 6 kilometers distant from the other. [That makes the extraterrestrial cities bigger than the earth itself.] By Allah, were those people not so many and so noisy, all the inhabitants of this world would hear the loud crash made by the sun falling when it rises and when it sets. Gabriel took me to them during my Night Journey from the Sacred Mosque [the Ka’aba] to the Farthest Mosque [the Jewish Temple in Jerusalem]. I told the people of these cities to worship Allah but they refused to listen to me.”

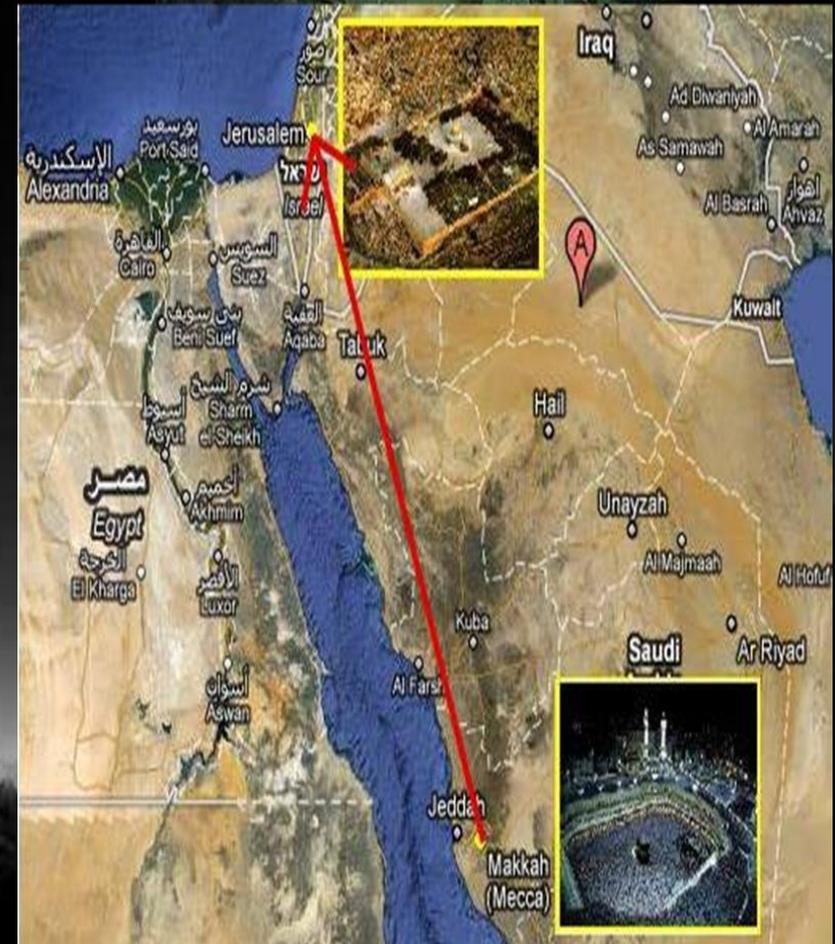
As should we on planet Earth.

# From Hear say to Heresy to Hell-lusinations

<http://www.thereligionofpeace.com/Muhammad/myths-mu-jerusalem.htm>

Aisha, Muhammad's favorite wife, later insisted that it was **not** a physical journey (Ibn Ishaq/Hisham 265) and there has always been controversy within Islam about whether it was supposed to have been a physical or "spiritual" visit.

At the time, the "Meccans" mocked Muhammad for claiming to have visited Jerusalem in one night, since it was a one month journey to get there and back. In fact, **"many Muslims gave up their faith"** when they heard this, according to his biographer (Ibn Ishaq/Hisham 265).



Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

## From Hear say to Heresy

### Muhamend is never referred to as a prophet In the Early Documents

The earliest Islamic documents,” according to Dr. John Wansbrough, “say nothing of Muhammad’s prophethood. The Maghazi, stories of his battles and campaigns, are the earliest Islamic documents we possess. Yet they tell us little about Muhammad’s life or teachings. In fact, nowhere in these documents is there a veneration of Muhammad as a prophet!” The earliest comprehensive history of Muhammad’s life, Ishaq’s *Sira* steadfastly refrains from calling Muhammad a “prophet,” too. The man who has done the most research on these rock inscriptions is Yehuda Nevo. In his *Towards a Prehistory of Islam*, he explains “In the Arab religious documents during the Sufyani period [661-684] there is a complete absence of any reference to Muhammad. Neither the name Muhammad nor any Muhammadan formulae (that he is the prophet of Allah) appears in any inscription dated before the Dome of the Rock—and even those are dubious. This is true whether the purpose of the inscription is religious, or whether it was used as a commemorative carving.”

Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

## From Hear say to Heresy

### Muhammad is never referred to as a prophet In the Early Documents

“Muhammad’s name is absent from all seventh century inscriptions, even religious ones. Since the Sira, Ta’rikh, and Hadith, which comprise the Sunnah, are made up almost entirely of narratives on the prophet’s life, making him the example all Muslims must follow, why don’t we find this same emphasis in earlier Arabic inscriptions which are closer to the time he lived? Even more troubling, why is there no mention of him at all? **His name isn’t found in Arab inscriptions until the eighth century.**

So neither Muhammad, his prophetic status, his god, nor their profession of faith are even so much as mentioned in their land or in their century. Nevo explains, **“Religious content on rock inscriptions does not become pronounced until after 700 A.D. And though they bear religious messages, they don’t mention the prophet or his message. This means that the official Arab religious confession did not include Muhammad or his claim to being a prophet within 100 years or more after his death”**

# From Hear say to Heresy to Hell-lusinations

How are they inspired to kill?

Under the title “**Fighting In Allah’s Cause—Jihad,**” we read: “Jihad is holy fighting in Allah’s Cause with full force of numbers and weaponry. It is given the utmost importance in Islam and is one of its pillars. By Jihad Islam is established, Allah’s Word is made superior (which means only Allah has the right to be worshiped), and Islam is propagated. By abandoning Jihad Islam is destroyed and Muslims fall into an inferior position; their honor is lost, their lands are stolen, their rule and authority vanish. Jihad is an obligatory duty in Islam on every Muslim. He who tries to escape from this duty, or does not fulfill this duty, dies with one of the qualities of a hypocrite.” The reason jihad supercedes the other pillars is because:

***Bukhari:V4B52N44*** “A man came to Allah’s Apostle and said, ‘Instruct me as to such a deed as equals Jihad in reward.’ He replied, ‘I do not find such a deed. Can you, while the Muslim fighter has gone out for Jihad, enter a mosque to perform prayers without ceasing and fast forever?’ The man said, ‘No one can do that.’”

## From Hear say to Heresy to Hell-lusinations

But there was more: *Bukhari:V4B52N46* “I heard Allah’s Apostle saying, ‘The example of a Mujahid [Muslim fighter] in Allah’s Cause—and Allah knows best who really strives in His Cause—is like a person who fasts and prays without ever stopping. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty.’”

It’s the Devil’s rendition of the win-win scenario. And that leads us to the capper, the line that confirmed jihad was better than all of the Five Pillars combined: *Bukhari:V4B52N50* “The Prophet said, ‘A single endeavor of fighting in Allah’s Cause is better than the world and whatever is in it.’” From the very beginning, there was always a direct causal link between the religion of Islam and Islamic terror.

## From Hear say to Heresy to Hell-lusinations

**Bukhari:V1B2N25** “Allah’s Apostle was asked, ‘What is the best deed?’ He replied, ‘To believe in Allah and His Apostle Muhammad.’ The questioner then asked, ‘What is the next (in goodness)?’ He replied, ‘To participate in Jihad (religious fighting) in Allah’s Cause.’ The questioner again asked, ‘What is the next (in goodness)?’ He replied, ‘To perform Hajj (Pilgrimage to Mecca) in accordance with the Traditions of the Prophet.’”

This is important because it establishes Jihad as being the second most important pillar.

**Bukhari:V9B88N174** “Allah’s Apostle said, ‘Far removed from mercy are those who change the religion of Islam after me! Islam cannot change!’” The penalty for escaping Muhammad’s clutches has always been high. **Bukhari:V4B52N260** “The Prophet said, ‘If a Muslim discards his religion, kill him.’” This was no ordinary prophet or religion. No, Muhammad was special. He was a terrorist and a pirate, and you don’t find too many of those in religious circles. **Bukhari:V4B52N220** “Allah’s Apostle said, ‘I have been made victorious with terror. The treasures of the world were brought to me and put in my hand.’” **Tabari IX:82** “The Messenger sent [killer] Khalid out to collect taxes with an army of 400 and ordered him to invite people to Islam before he fought them. If they were to respond and submit, he was to teach them the Book of Allah, the Sunnah of His Prophet, and the requirements of Islam. If they should decline, then he was to fight them.”

**So much for the religion of peace!**

## From Hear say to Heresy to Hell-lusinations

**005.033** “The punishment for those who wage war against Allah and His Prophet and strive to make mischief in the land, is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned. This shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous punishment. ...They would like to escape from the Hell Fire, but they will never succeed, and their suffering shall be eternal. ...He punishes whom He wills.”

Stunning, isn't it? If Muhammad were really a prophet, if Allah were really a god, and if the Hadith and Qur'an were really divinely inspired and dictated, the accuracy of these books would be of paramount importance. Our eternity would rest upon their every word. So if much of this isn't true, why bother? Because through force, fate, and faith, over a billion people *believe* it's true.

They believe Muhammad was a prophet, Allah was his God, and that the Qur'an was comprised of divine revelations. They even think the sayings of the prophet, upon which the Hadith, Sira, and Sunnah are based, were divinely inspired *scripture*. And because most Muslims aren't free, literally trapped by fate and force in this delusion and in the hellish conditions the doctrine inspires, compassion compels us to expose the fraud and release them from the shackles of Islam. Oh, and then there's another problem—Islamic terrorism.

## From Hear say to Heresy to Hell-lusinations

**So it all comes down to this: If the Hadith Collections of Ishaq, Tabari, Bukhari and Muslim are true, Muhammad was the most evil man who ever lived, Allah was the most demented god ever conceived, and Islam was the most vile doctrine ever imposed on humankind. If, however, the Hadith Collections are untrue, then nothing is known of Muhammad, the conception of his god, or his formation of Islam. There is no rational reason to believe it, observe it, suffer under it, or die for it.**

## Current Events

- <http://sheikyermami.com/2015/06/pope-sez-quran-holy-bible-are-the-same/>

### Catholic supports the Monster of Islam

Pope sez Quran & Holy Bible are the Same- June 7, 2015  
Jesus and Muhammad, what difference does it make?

On Monday the Bishop Of Rome addressed Catholic followers regarding the dire importance of exhibiting religious tolerance. During his hour-long speech, a smiling Pope Francis was quoted telling the Vatican's guests that the Koran, and the spiritual teachings contained therein, are just as valid as the Holy Bible.

**“Jesus Christ, Mohammed, Jehovah, Allah. These are all names employed to describe an entity that is distinctly the same across the world.**



Together, we can bring about an unprecedented age of peace, all we need to achieve such a state is respect each others beliefs, **for we are all children of God regardless of the name we choose to address him by. We can accomplish miraculous things in the world by merging our faiths,** and the time for **such a movement is now.**

## Current Events

### Kiwi Methodist to Promote Mohammedanism....

June 7, 2015 sheikyermami 19 Comments



Is it naiveté, is it cupidity and stupidity, is wilful blindness or is it collective insanity or all of it combined? What makes western clergy submit in droves to Mohammedan mores?

Christian minister plans to mark Muslim festival of Ramadan

By Peter Meecham

**Methodist priest Francis Ritchie from Auckland will be observing Ramadan to help bring two major religions together.**

**A Christian minister** wants to break down negative stereotypes about Islam and he is going to observe one of the religion's most holy festivals to do it.

Francis Ritchie, based at the Wesleyan Methodist Church in east Auckland, will be taking part in the first two weeks of the sacred, month-long event. Ritchie says with recent media hype around a lot of negative events associated with Islam – such as the campaign by Islamic State – it is time to engage in a different way.

<http://sheikyermami.com/2015/06/kiwi-methodist-to-promote-mohammedanism/>



**creeping  
sharia**

## Terror-Inspiring SPLC Issues Hit List of U.S. Women Against Sharia Law

Posted on June 20, 2015 by creeping

*Waging the real war on women, on behalf of Islam. via [SPLC Issues Hit List of U.S. Women Against Sharia Law – Judicial Watch](#).*

The **Obama-tied leftist group that helped a gunman commit an act of terrorism** against a conservative organization **has assembled a starter kit for Islamists to attack American women who refuse to comply with Sharia law**, the authoritarian doctrine that inspires Islamists and their jihadism.

**SPLC**



**A True "Hate Group"  
Southern Poverty Law Center**

Now the SPLC, which has conducted [diversity training](#) for the Obama Department of Justice (DOJ), is **targeting female bloggers, activists and television personalities who refuse to comply with Sharia law** which is rooted in the Quran. The European Court on Human rights has repeatedly ruled that Sharia is "incompatible with the fundamental principles of democracy" yet politically-connected radical Muslim groups—such as the Council on American Islamic Relations (CAIR)—keep pushing to implement it in the United States and the movement has gained steam.

Among those resisting this effort publicly are the high-profile women being targeted by the SPLC. Some of them are colleagues or friends of Judicial Watch and now they must fear for their safety simply for practicing their rights under the U.S. Constitution. The new hate list is titled [Women Against Islam/The Dirty Dozen](#) and includes illustrations and detailed information on all the women, who are branded "the core of the anti-Muslim radical right." The new SPLC hate brochure further targets them by claiming that they're "a dozen of the most hardline anti-Muslim women activists in America."

Political activist and commentator Pamela Geller is branded the "country's most flamboyant and visible Muslim-basher" for, among other things "smearing and demonizing Muslims." Blogger Ann Barnhardt is identified as one of the "most extreme Muslim-bashers in the United States" and radio talk-show host Laura Ingram made the list for saying that hundreds of millions of Muslims were delighted that 12 people were massacred by Islamic terrorists in the Paris headquarters of a satirical magazine. Former CIA agent Clare Lopez, who runs a Washington D.C. think-tank focusing on national security issues, made the list for saying that the Muslim Brotherhood has "infiltrated and suborned the U.S. government to actively assist...the mission of its grand jihad."

Others appearing on the anti-Sharia docket include television personality and former judge and prosecutor Jeanine Pirro, former chairwoman of the Texas Republican Party Cathie Adams, talk-show host Sandy Rios of the American Family Association, syndicated columnist Diana West, attorney and columnist Debbie Schluessel, blogger Cathy Hinners, ACT! for America founder Brigitte Gabriel and conservative writer and TV personality Ann Coulter. Among her biggest offenses, according to the SPLC, is proclaiming that "not all Muslims may be terrorists, but all terrorists are Muslims—at least all terrorists capable of assembling a murderous plot against America."

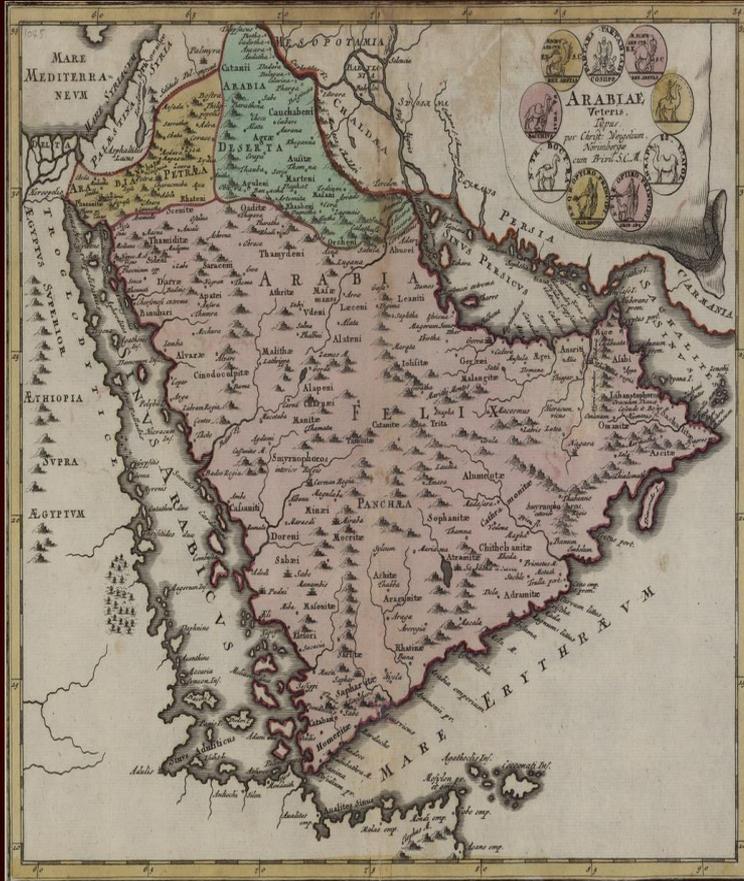
**Please join us next week as we shama  
why the tribe of Dan is not coming  
back.**

**Also continuing with the striking  
Pagan/Jewish/Catholic/Islam  
connections  
in their of quests for Jerusalem  
and it's 3<sup>rd</sup> Temple.**



# “THE PEN’S”- HISTORY OF THE ARABIC LANGUAGE OF “THE SCROLLS”

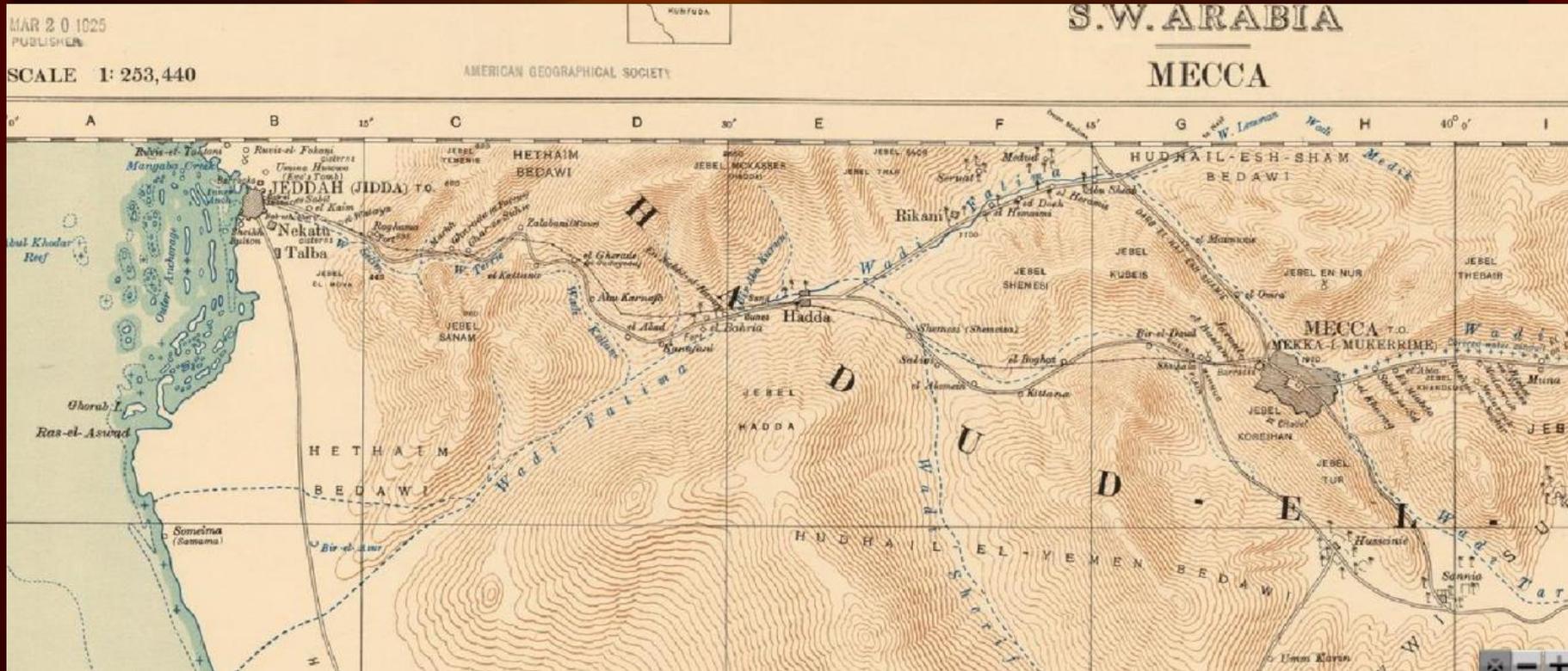
From Hear say to Heresy to Hilarious .



Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.

# "THE PEN" - Creation And History of Writing

Hear say is Heresy.



Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.



A  
NEW MAP  
OF  
**ARABIA,**  
INCLUDING  
**EGYPT, ABYSSINIA,**  
THE RED SEA &c. &c.  
FROM THE LATEST AUTHORITIES.  
By JOHN CARL Engauwe:  
1804.

GREAT DESERT between MECCA and OMAN

A R A B I A

EDITERRANEAN

ARABIA PETREA

LOWER EGYPT

UPPER EGYPT

BARABRA

GREAT DESERT OF NUBIA

IRAQ

LOBI

KOBI

ARABIA DESERTA

ABYSSINIA

INDIA

ARABIA DESERTA

INDIA

INDIA

OMAN

INDIA

INDIA

INDIA



The map is by Christoph Weigel, a German engraver, art dealer, and publisher

This map of the Arabian Peninsula, published in 1720, shows Arabia Felix, Arabia Deserta, and Arabia Petraea. Other regions included are Palestine, Mesopotamia, Chaldea, Persia, Aegyptus, and Aethiopia. A large number of towns are shown. The title cartouche includes nine vignette coins. The tribal and town names on the map are those used by Ptolemy.



Muhammad born 570 CE /1<sup>st</sup> revelation in 610, fled to Medina 622/ died 6-632 CE at 62.



TRAVELS  
IN  
ARABIA,

COMPREHENDING AN ACCOUNT  
OF THOSE TERRITORIES IN HEDJAZ WHICH  
THE MOHAMMEDANS REGARD AS SACRED.

BY THE LATE  
JOHN LEWIS BURCKHARDT.

PUBLISHED BY AUTHORITY OF  
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HENRY COLBURN, NEW BURLINGTON STREET,  
1829.

same lamented author, should issue successively from the press: "There still remain," says Colonel Leake, in his Preface to the Syrian Journal (p. ii.) "manuscripts sufficient to fill two volumes: one of these will consist of his Travels in Arabia, which were confined to the Hedjaz or Holy Land of the Muselmans, the part least accessible to Christians; the fourth volume will contain very copious remarks on the Arabs of the Desert, and particularly the Wahabys."

Respecting the portion now before the reader, Colonel Leake, in another place, expresses a highly flattering opinion. "Burckhardt," says he, "transmitted to the Association the most accurate and complete account of the Hedjaz, including the cities of Mekka and Medina, which has ever been received in Europe. His knowledge of the Arabic language, and of Mohammedan manners, had enabled him to assume the Muselman character with such success, that he resided at Mekka during the whole time of the pilgrimage, and passed through the va-

rious ceremonies of the occasion, without the smallest suspicion having arisen as to his real character." (See the Life of Burckhardt prefixed to his Travels in Nubia, p. lvii. 4to. edition, 1819).

Recommended so strongly, the work of a less eminent traveller would be entitled to our notice: this presents itself with another claim; for the manuscript Journal was partly corrected and prepared for publication by the learned editor of Burckhardt's former writings. But some important literary occupations prevented Colonel Leake from superintending the progress of this volume through the press. His plan, however, has been almost invariably adopted by the actual editor; particularly in expressing with scrupulous fidelity the author's sentiments on all occasions, and in retaining, without any regard to mere elegance of style or selection of terms, his original language, wherever an alteration was not absolutely necessary to reconcile with our system of phraseology

It may perhaps be asked, why our inquisitive traveller did not learn from some intelligent native the precise extent and limits of Hedjaz? To this question the following passage (written by Burckhardt, near the end of his journal, and probably intended for the Appendix,) may serve as a reply, and show that even the present inhabitants do not agree in their application of the name Hedjaz. "This," says he, "is not used by the Arabian Bedouins in the usual acceptation of the word. They call Hedjaz exclusively the mountainous country, comprehending many fertile valleys south of Tayf, and as far as the dwelling-places of the Asyr Arabs, where the coffee-tree begins to be cultivated abundantly. This is the general application of the term among all the Bedouins of those countries; and the town's-people of Mekka

sitam—Bakui eam inter Yaman et Syriam posuisse satis habet, simul longitudinem ejus mensis itinere emetiens."—(pp. 57—58.)

and Djidda also use it in that sense among themselves. But when they converse with foreigners, whose notions they politely adopt, the name Hedjaz is bestowed on the country between Tayf, Mekka, Medina, Yembo, and Djidda. The Bedouins give the name of El Ghor, or the low-land, to the whole province westward of the mountains from Mekka up to Beder and Yembo; while those mountains themselves northward of Tayf are called by them Hedjaz-es'-Shám, or the Northern Hedjaz."\*

\* This would confirm the derivation of Hedjaz (mentioned by Golius) from *ahhtedjezet*, "quod (provincia Hhegiaz) colligata et constricta montibus sit:" but others derive it from the Arabic word *yehedjez*, because Hedjaz divides Nedjed from Tehama, or because it connects Yemen with Syria, between which it is situate. As even the shortest note written by Burckhardt must be considered valuable, a few lines, that immediately follow the passage above quoted from his Journal, are here given: "I compute the population of the province usually called Hedjaz, comprising the whole territory of the Sherif of Mekka, together with that of Medina and the towns situated therein, and all the Bedouin tribes, at about two hundred

On reference to Vol. II. pp. 287, 288, a remark will be found concerning the different application of this name (Hedjaz) among those who inhabit the sea-coast and those Bedouins who occupy the interior country; and it will even appear that doubts have been entertained whether the sacred city Medina does not belong rather to Nedjed than to Hedjaz.

From statements so vague as those above quoted, an attempt to trace exactly the limits of any country must be vain and fallacious: that region, therefore, which borders on the Red Sea, and which the natives, we know, entitle unequivocally *Hedjaz*, is marked in our map, as in almost every other published hitherto, merely with that name, its first letter being placed where the editor supposes Arabia Petraea to terminate, and its last letter

and fifty thousand souls; a number which, I am certain, is rather over than under rated; the greater part being the Bedouin inhabitants of the mountains, and principally the strong tribes of Beni Harb."

where he would separate Hedjaz from Tehama.\*

To those who seek the most accurate information respecting places but little known, this work is sufficiently recommended by the name of its author, and of the country which it describes. "The manners of the Hejazi Arabs have continued," says Sir William Jones, "from the time of Solomon to the present age."† "Our notions of Mecca must be drawn," says Gibbon, "from the Arabians. As no unbeliever is permitted to enter the city, our travellers are silent; and the short hints of Thevenot are taken from the suspicious mouth of an African renegado."‡

But the reader of this preface must not be withholden from perusing Burekhardt's authentic and interesting account of the

\* Burekhardt (Syrian Travels p. 511.) quotes Makrizi, the Egyptian historian, who says, in his chapter on Aila, (Akaba): "It is from hence that the Hedjaz begins: in former times it was the frontier place of the Greeks, &c."

† Discourse on the Arabs, *Asiat. Recherches*, vol. ii.

‡ Roman Empire, chap. 50. note 18.

## THE AUTHOR'S INTRODUCTION.

IN the pages of this Journal I have frequently quoted some Arabian historians, whose works are in my possession. It is now to me a subject of regret that those manuscripts were not with me in the Hedjaz. The two first I purchased at Cairo, after my return from Arabia.

These works are—1. The History of Mekka, entitled *Akhbar Mekka*, a thick quarto volume, by *Aby el Wolyd el Azraky*, who flourished in the year of the Hedjra 223, and has traced the annals of his native city down to that period. This work is particularly interesting on account of its topographical notices, and the author's intimate

acquaintance with the state of Arabia before Islâm or Mohammedanism. The manuscript appears, from the hand-writing, to be six, or perhaps seven hundred years old.

2. The History of Mekka, entitled *Akd e' themyn*, in three folio volumes, by *Taky ed' dyn el Fasy*, who was himself Kadhy of Mekka. This history comes down to the year of the Hedjra 829, and is comprised in the first volume; the other two volumes containing biographical anecdotes of distinguished natives of Mekka.

3. The History of the Mosque of Mekka, with which the history of the town is interwoven, called *El Aalam hy aalam beled Allah el haram*, in one volume quarto. The author was *Kottob ed' dyn el Mekky*, who held high offices at Mekka, and brings the history down to the year 990 of the Hedjra.

4. The History of the Hedjaz, and more particularly of Mekka, by *Asamy*. Of this chronicle I possess only the second volume, a large folio manuscript, comprising historical records from the time of the *Beni Omeya*, to

the year (of the Hedjra) 1097. I have not been able to ascertain the title of this work, which abounds with curious and valuable information. The author, *Asamy*, was a native of Mekka.

5. The History of the Temple and Town of Medina. This work is entitled *Khelaset el Wafa*, its author was *Nour ed' dyn Aly Ibn Ahmed e' Samhoudy*,\* and it is comprised in one folio volume, bringing the history down to the year 911 of the Hedjra.

\* To this writer Burekhardt refers in p. 323, by the letters (V. S.) "Vide Samhoudy."

# TRAVELS

IN

## THE HEDJAZ OF ARABIA.

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### DJIDDA.

My arrival in the Hedjaz was attended with some unfavourable circumstances. On entering the town of Djidda, in the morning of the 15th of July, 1814, I went to the house of a person on whom I had a letter of credit, delivered to me, at my departure from Cairo, in January, 1813, when I had not yet fully resolved to extend my travels into Arabia. From this person I met with a very cold reception; the letter was thought to be of too old a date to deserve notice: indeed, my ragged appearance might have rendered any one cautious how he committed himself

cool shade of the great gateway of the Khan in which I lodged; where I passed the greater part of the day, stretched upon a stone bench. Bosari's correspondent at Djidda, through whom I had sent my letter to Tayf, had meanwhile mentioned my name to Yahya Effendi, the physician of Tousoun Pasha, son of Mohammed Aly, now governor of Djidda, who had been in Upper Egypt while I was there, but I had not seen him. This physician, when at Cairo, had heard my name mentioned as that of a traveller; and understanding now, that I came from the Black countries, he was curious to see me, and desired Bosari's friend to introduce me to him. He received me politely, invited me repeatedly to his house, and, in the course of further explanation, became acquainted with my wants, and the steps I had taken to relieve them. He happened at this time to be preparing for a journey to Medina with Tousoun Pasha, and was sending back all his unnecessary baggage to Cairo; with this he was also desirous to transmit to his family his last year's savings,

the town from the sea is by two quays, where small boats discharge the cargoes of the large ships, these being obliged to anchor in the roadstead, about two miles from shore; none but the vessels called *say*, (the smallest that navigate the Red Sea,) approaching close to the shore. The quays are shut every evening about sun-set; thus all communication is prevented, at night, between the town and the shipping.

On the land side Djidda has two gates; the Báb Mekka on the east side, and Báb el Medina on the north. A small gate in the south wall has lately been filled up. The area inclosed by the new wall (about three thousand paces in circuit) and the sea, is not entirely covered with buildings. A broad piece of open ground extends the whole length of the interior of the wall; and there is, besides, a good deal of waste ground near the Báb el Medina, and on the southern extremity. Having traversed this open space in coming from the gate, you enter the suburbs, comprising only huts formed of reeds, rushes, and brushwood, and encircling

the inner town, which consists of stone buildings. The huts are chiefly inhabited by Bedouins, or poor peasants and labourers, who live here completely after the Bedouin fashion. Similar quarters for people of this description may be found in every town of Arabia. The interior of Djidda is divided into different districts. The people of Sowakin, who frequent this place, reside near the Báb el Medina; their quarters are called Haret è Sowakiny. Here they live in a few poor houses, but principally under huts, to which the lowest class of people frequently resort, as many public women reside here, and those who sell the intoxicating beverage called Boosa. The most respectable inhabitants have their quarters near the sea, where a long street, running parallel to the shore, appears lined with shops, and affords many khans constantly and exclusively frequented by the merchants. Djidda is well built; indeed, better than any Turkish town of equal size that I had hitherto seen. The streets are unpaved, but spacious and airy; the houses high, constructed wholly of stone,

are found some shrubs and a few low acacia trees. The number of wells around the town might be considerably augmented, and water obtained for the purposes of irrigation; but the inhabitants of Djidda consider their residence as merely temporary, and, like all the other people of the Hedjaz, devote their whole attention to commerce and the acquisition of riches: on this account they are much less inclined to rural enjoyments or occupations than any other race of Moslems that I ever saw.

Beyond the Báb Mekka, and close to the town, are several huts, through the midst of which lies the road to Mekka. These huts are inhabited by the camel-drivers who traffic between that city and Djidda; by poor Bedouins, who earn a livelihood by cutting wood at a considerable distance in the mountains; and by Negro Hadjis, who adopt the same means of supporting themselves during their stay at Djidda. Here is held the market for live cattle, wood and charcoal, fruits and vegetables in wholesale. Coffee also is sold in many booths in this place, frequented for

a short time, at an early hour, by the inferior class of merchants, who resort hither to learn the news from Mekka, whence the post arrives every morning soon after sunrise. About a mile beyond these huts, eastward of the town, is the principal burial-ground, containing the tombs of several sheikhs; but there are smaller cemeteries within the walls. About two miles northward of the town, is shown the tomb of Howa (Eve), the mother of mankind; it is, as I was informed, a rude structure of stone, about four feet in length, two or three feet in height, and as many in breadth; thus resembling the tomb of Noah, seen in the valley of Bekaa, in Syria.

During the predominance of the Wahabis, Djidda had been in a declining state; many of its buildings had gone to ruin; no one constructed a new house; trade was much depressed, in consequence of the pilgrimage from Turkey having been discontinued, and the unwillingness of the merchants to bring their goods hither for sale. Since the recovery of the holy cities, however, and the re-establishment of the pilgrimage, together

with the daily arrival of soldiers, and a number of merchants and followers of the army, the town has quickly recovered its former condition, and is now as flourishing as at any former period. The number of its inhabitants may be estimated, generally, at from twelve to fifteen thousand; but in the months preceding the pilgrimage, and again during the summer months corresponding with the monsoon winds, there is a great influx of strangers, which increases the above number perhaps one-half.

The inhabitants of Djidda, like those of Mekka and Medina, are almost exclusively foreigners. The descendants of the ancient Arabs who once peopled the town, have perished by the hands of the governors, or have retired to other countries. Those who can be truly called natives are only a few families of sherifs, who are all learned men, and attached to the mosques or the courts of justice; all the other Djiddawys (people of Djidda) are foreigners or their descendants. Of the latter, those from Hadramaut and Yemen are the most numerous: colonies

from every town and province of those countries are settled in Djidda, and keep up an active commerce with their native places. Upwards of a hundred Indian families (chiefly from Surat, and a few from Bombay,) have also established themselves here; and to these may be added some Malays and people of Maskat. The settlers from Egypt, Syria, Barbary, European Turkey, and Anatolia, may be still recognised in the features of their descendants, who are all mixed in one general mass, and live and dress in the same Arab manner. The Indians alone remain a distinct race in manners, dress, and employment. There are no Christians settled in Djidda; but a few Greeks from the islands of the Archipelago occasionally bring merchandize to this market from Egypt. In the time of the sherifs they were much molested, compelled to wear a particular dress, and prohibited from approaching the Mekka gate; but the Turks having become masters of the Hedjaz, abolished these restrictions, and a Christian now enjoys complete liberty here: if he dies, he is not buried on shore,

(this being sanctified ground, belonging to the holy city,) but upon some one of the small islands in the bay of Djidda. Jews were formerly the brokers of this town; but they were driven out, about thirty or forty years since, by Serour, the predecessor of Ghaleb, some of them having offended by their misconduct. They all retired to Yemen or to Sanaa. During the monsoons some Bannians visit Djidda in the Indian ships; but they always return with them, and none are settled here.

The mixture of races in Djidda is an effect of the pilgrimage, during which rich merchants visit the Hedjaz with large adventures of goods: some of these not being able immediately to settle their accounts, wait till another year; during this period, they cohabit, according to the custom of the country, with some Abyssinian slaves, whom they soon marry; finding themselves at last with a family, they are induced to settle in the country. Thus every pilgrimage adds fresh numbers to the population not only of Djidda, but of Mekka also, which is indeed

very necessary, as in both towns the number of deaths is far greater than that of births.

The people of Djidda are almost entirely engaged in commerce, and pursue no manufactures or trades but those of immediate necessity. They are all either sea-faring people, traders by sea, or engaged in the traffic with Arabia. Djidda derives its opulence not only from being the port of Mekka, but it may be considered as that of Egypt, of India, and of Arabia; all the exports of those countries destined for Egypt first passing through the hands of the Djidda merchants. Hence, it is probably richer than any town of the same size in the Turkish dominions. Its Arabian name, which means "rich," is therefore perfectly well bestowed. The two greatest merchants in the place, Djeilany and Sakkat, both of Maggrebin\* origin, and whose grandfathers first settled here, are known to possess from one hundred and fifty to two hundred thousand pounds sterling. Several

\* Maggrebin, "inhabitants of the West," is the name given by all the Eastern Arabs to the natives of the Barbary States.

mascus and Aleppo, and are altogether unconnected with the Maggrebin, Syria, and Djidda merchants.

Mercantile transactions are farther simplified by the traders employing chiefly their own capital, commission business being much less extensive than it is in Europe. When a merchant consigns a considerable quantity of goods to a place, he sends a partner with them, or perhaps a relative, if he have no partner resident in the place. Banking concerns and bills of exchange are wholly unknown among the natives, which saves them much trouble. In those towns where European factories are established, bills may be found, but they are hardly current with the natives, among whom assignments only are customary.

The practice followed equally by Mahomedan, Christian, and Jewish merchants, in the East, of never drawing an exact balance of the actual state of their capital, is another cause that renders the details of book-keeping less necessary here than in Europe. For the same reason that a Bedouin never counts

the tents of his tribe, nor the exact number of his sheep, nor a military chief the exact number of his men, nor a governor the number of inhabitants of his town, a merchant never attempts to ascertain the exact amount of his property; an approximation only is all that he desires. This arises from a belief that counting is an ostentatious display of wealth, which heaven will punish by a speedy diminution.

The Eastern merchant seldom enters into hazardous speculations, but limits his transactions to the extent of his capital. Credit to a great amount is obtained with difficulty, as affairs of individuals are in general much more publicly known than in Europe; failures are, therefore, of rare occurrence; and when a man becomes embarrassed either from an unsuccessful speculation or inevitable losses, his creditors forbear to press their demands, and are generally paid after a few years' patience; thereby saving the merchant's credit, and preventing the consequences of bankruptcy.

On the other hand, however, the Eastern

the occupation of a few of the best houses by the Pasha as lodgings for his wives. The merchants suffered, however, as in the sherif's time, from the arbitrary rates of customs, and from the necessity of frequently purchasing all kinds of merchandize from the Pasha, who, while he was in the Hedjaz, seemed to be as eager in his mercantile as he was in his military pursuits. But after an impartial view of the merits and demerits of both governments, it may be said that the people of Djidda have certainly gained by the Osmanlys; yet, strange to mention, not an Arab could be found, whether rich or poor, sincerely attached to his new masters; and the termination of the sherif's government was universally regretted. This must not be attributed wholly to the usual levity of a mob, which is found among the subjects of the Porte, even in a greater degree than among those of any European nation. The Ottoman governors or Pashas are continually changing, and every new one becoming a supreme ruler, gives ample cause for complaints and private hatred and disgust;

while their rapid succession inspires the people with the hope of being soon rid of their present despot, an event to which they look forward with pleasure, as the first months of a new governor are generally marked by clemency and justice.

The Arabians are a very proud, high-spirited nation; and this may be said even of those who inhabit the towns, however corrupted the true Bedouin character may be among this degenerate race. They despise every nation that does not speak the Arabic language, or that differs in manners; they have, besides, been accustomed, for many years, to look upon Turks as a very inferior people, who, whenever they entered the Hedjaz, were overawed by the power of the sherif.

The rigid ceremonial of a Turkish court was not adapted to the character and established notions of Mohammed Aly's new subjects. The sherif, in the height of his power, resembled a great Bedouin Sheikh, who submits to be boldly and often harshly addressed. A Turkish Pasha is approached with the most abject forms of servitude. "Whenever the

Sherif Ghaleb wanted a loan of money," observed one of the first merchants of the Hedjaz to me, "he sent for three or four of us; we sat in close discourse with him for a couple of hours, often quarrelling loudly, and we always reduced the sum to something much less than was at first demanded. When we went to him on ordinary business, we spoke to him as I now speak to you; but the Pasha keeps us standing before him in an humble attitude, like so many Habesh (Abyssinian) slaves, and looks down upon us as if we were beings of an inferior creation. I would rather," he concluded, "pay a fine to the sherif than receive a favour from the Pasha."

The little knowledge which the Turks possess of the Arabic language, their bad pronunciation of it even in reciting prayers from the Koran, the ignorance of Arabia and its peculiarities which they betray in every act, are so many additional causes to render them hateful or despicable in the eyes of the Arabs. The Turks return an equal share of contempt and dislike. Whoever does not

speak the language of the Turkish soldier, or does not dress like one, is considered as a *fellah*, or boor, a term which they have been in the habit of applying to the Egyptian peasants, as beings in the lowest state of servitude and oppression. Their hatred of the Arabian race is greater, because they cannot indulge their tyrannical disposition with impunity, as they are accustomed to do in Egypt, being convinced by experience that an Arabian, when struck, will strike again. The Arabians particularly accuse the Turks of treachery, in seizing the sherif and sending him to Turkey after he had declared for the Pasha, and permitted Djidda and Mekka to be occupied by the Turkish troops, who, they assert, would never, without the assistance of the sherif, have been able to make any progress in Arabia, much less to acquire a firm footing therein.

The term *khayn*, "treacherous," is universally applied to every Turk in Arabia, with that proud self-confidence of superiority, in this respect, for which the Arabs are deservedly renowned. The lower classes of the

tact with it, there is no prohibition against the use of umbrellas, and with these most of the northern hadjys are provided, while the natives either brave the sun's rays, or merely tie a rag to a stick, and make a little shade, by turning it towards the sun.

Whether assumed in summer or in winter, the ihram is equally inconvenient and prejudicial to health, particularly among the northern Mohammedans, who, accustomed to thick woollen clothes, are at this period obliged to leave them off for many days; yet the religious zeal of some who visit the Hedjaz is so ardent, that if they arrive even several months previous to the Hadj, they vow on taking the ihram, in approaching Mekka, not to throw it off till after the completion of their pilgrimage to Arafat; and thus they remain for months covered, night and day, only with this thin cloak;\* for the law forbids any other covering even at night; but with this few hadjys strictly comply.

\* The Arabian historians relate that Haroun Errashid and his wife Zobeyda once performed the pilgrimage on foot, from Baghdad to Mekka, clothed only with the ihram; that at every station of the caravan there was a castle, with apartments splendidly furnished; and that the whole road was covered daily with carpets, on which they walked.

When the ancient Arabs performed their pilgrimage to the idols at Mekka, they also took the ihram; but that pilgrimage was fixed to a certain period of the year, probably autumn; for although the Arabs computed by lunar months, they inserted one month every three years; and thus the month of the pilgrimage did not vary in its season, as at present. The intercalation of a month, established two hundred years before Islam, was prohibited by the Koran, which ordained that the same pilgrimage should be continued in honour of the living God, which had before been performed in honour of idols, but that it should be fixed to a lunar month; thus its period became irregular, and in the space of thirty-three years was gradually changed from the depth of winter to the height of summer.

The person covered by the ihram, or, as he is called, El Mohrem, is not obliged to abstain from particular kinds of food, as ancient Arabians, who, during the time of wearing it, did not taste butter among other things; but he is enjoined to behave decently, not to curse, or quarrel, not to kill any animal, not even a flea on his body, nor to communicate with the other sex. The

ihram of the women consists of a cloak which they wrap completely about them, with a veil so close that not even their eyes can be seen: according to the law, their hands and ankles must be covered, but this rule they generally disregard.

Although my companions, the soldiers, were going to Mekka, as well as myself, they did not think it necessary to take the ihram, which, as I have already said, the law prescribes at all times of the year to every one travelling towards the sacred city.

We remained an hour on the delightful summit of Djebel Kora, and towards the evening descended the mountain. A shower of rain obliged us to seek shelter in a spacious cavern by the side of the road, which is used on similar occasions by shepherds of the Hodheyl tribe; and we arrived after sunset at the coffee-huts, before mentioned, on the mountain-side, where the caravans from Mekka alight. Here we kindled a large fire, and hired an earthen pot of the Arabs, in which we boiled some rice for our supper. The long day's march, the rain, and my light covering, brought on a slight fever; but I kept myself well covered during the night, and was in good health the next morning.

The change of air, during my journey to Tayf, and the comparatively cooler climate of that place, had already completely recovered me from the effects of my severe illness at Djidda. During the night, the Kadhy of Mekka arrived from Tayf.

September 8th. At day-break, I went to visit the Kadhy, whom I found smoking his pipe and drinking coffee; availing himself of the privilege granted to travellers in Ramadhan, of dispensing with the fast. According to our agreement at Tayf, I was to join him here on his way to Mekka; I could not therefore avoid joining him; but I was extremely averse to continuing with him, because he would probably carry me to his house at Mekka, where I should be again placed in a situation similar to that which had proved so uncomfortable at Tayf. He seemed, however, willing to avoid the trouble and expense of a guest; for when I expressed some apprehensions that my tired ass would be unable to keep pace with his fine mule, he immediately answered, that he hoped, at all events, to meet me again at Mekka. I departed, therefore, with the soldiers, leaving the Kadhy to repose a little longer. We passed the mid-day hours at the

disagreeable situation for about three hours, when the rain ceased and the torrents soon diminished; but our asses could with difficulty be brought to attempt the slippery ground still covered with water, and we were at last obliged to alight and drive them before us, till we reached a more elevated surface. The Kadhy and his whole party were under the necessity of doing the same. Night now overtook us, and the cloudy sky involved us in complete darkness; but after an adventurous walk of three or four hours, stumbling or falling almost at every step, we reached the coffee-houses of Arafat, to the great satisfaction of my companions, the soldiers, who had entertained apprehensions for their money-bags. I was not less pleased myself, being much in want of a fire after such a drenching, with only the scanty covering of the ihram. The coffee-houses, unfortunately, had also been inundated; we could not find a dry place on which to sit, and with some difficulty a fire was lighted in one of the small and more weather-proof huts of the Arabs, into which the Kadhy, with a few of his people and myself, crept, and boiled our coffee; in another hut were his women, crying from the severity of the cold. He, not wish-

ing that they should be exposed to the consequences of such a night's lodging, mounted again, after a stay of half an hour, and proceeded towards Mekka, leaving me and my party in possession of the fire, by the side of which, after some time, we contrived to make ourselves comfortable.

September 9th. We set out early, and found that the storm of yesterday had not extended farther than the plain of Arafat. Such storms and inundations are frequent in this country, where the seasons seem to be much less regular than in other places under the same latitude. I heard that in the Upper Mountains, and at Tayf, the rainy season, although not so regular as under the tropics in Africa, is yet more steady than in the low country of Mekka and Djidda, where, even in the midst of summer, the sky is often clouded by storms and rain. The historians of Mekka have recorded several dreadful inundations in that city; the most disastrous occurred in the years of the Hedjira 80, 184, 202, 280, 297, 549, 620, 802, 829. In some of these, the whole town of Mekka, and the Temple, as high as the black stone, were under water, and in all of them many houses were destroyed and lives lost. Assamy gives the

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details of an inundation which devastated Mekka in A. H. 1039, or in the year 1626 of our era, when five hundred lives were lost, and the Kaaba in the Temple was destroyed. Another dreadful inundation happened in 1672.

I arrived at Mekka about mid-day, when my companions went in search of their acquaintance among the soldiers, and left me to shift for myself, without knowing a single individual in the town, and without being recommended to any body but the Kadhy, whom, as I have already said, I wished to avoid.

Whoever enters Mekka, whether pilgrim or not, is enjoined by the law to visit the Temple immediately, and not to attend to any worldly concern whatever, before he has done so. We crossed the line of shops and houses, up to the gates of the mosque, where my ass-driver took his fare and set me down: here I was accosted by half a dozen *metowef*, or guides to the holy places, who knew, from my being dressed in the ihram, that I intended to visit the Kaaba. I chose one of them as my guide, and, after having deposited my baggage in a neighbouring shop, entered the mosque at the gate called Bab-

es'-Salam, by which the new-comer is recommended to enter. The ceremonies to be performed in visiting the mosque are the following:—1. Certain religious rites to be practised in the interior of the temple; 2. The walk between Szafa and Meroua; 3. The visit to the Omra. These ceremonies ought to be repeated by every Moslem whenever he enters Mekka from a journey farther than two days' distance, and they must again be more particularly performed at the time of the pilgrimage to Arafat. I shall here describe them as briefly as possible; a full detail and explanation of the Mohammedan law on this subject would be extremely tedious; indeed there exist many voluminous works in Arabic which treat of nothing else.

#### 1. *Rites to be performed in the Interior of the Temple.*

At the entrance, under the colonnade, some prayers are recited on first sight of the Kaaba, and then two *rikats*, or four prostrations addressed to the divinity, in thanks for having reached the holy spot, and in salutation of the mosque itself; after which the

pilgrim approaches the Kaaba by one of the paved ways to it, through the open area in which it stands. In passing under the insulated arch in front of the Kaaba, called Bab-es'-Salam, certain prayers are said. Other prayers are recited in a low voice, and the visitor then places himself opposite to the black stone of the Kaaba, and prays two *rikats*; at the conclusion of which, the stone is touched with the right hand, or kissed, if there is no great pressure of people. The devotee then begins the *Towaf*, or walk round the Kaaba, keeping that building on his left hand. This ceremony is to be repeated seven times; the three first are in a quick pace, in imitation of the Prophet, whose enemies having reported that he was dangerously ill, he contradicted them by running thrice round the Kaaba at full speed. Every circuit must be accompanied with prescribed prayers, which are recited in a low voice, and appropriated to the different parts of the building that are passed: the black stone is kissed or touched at the conclusion of each circuit, as well as another stone, walled in at one corner of the black stone. When the seven circuits are finished, the visiter approaches the wall of the Kaaba, between the black stone and

the door of the building, which space is called El Metzem. There, with widely outstretched arms, and with his breast closely pressed against the wall, he beseeches the Lord to pardon his sins. He then retires towards the neighbouring Mekam Ibrahim, and there prays two *rikats*, called Sunnet-et-towaf, after which he repairs to the adjoining well of Zemzem; and, after a short pious address in honour of the well, drinks as much of the water as he wishes, or as he can on occasions when the crowd is very great; and this completes the ceremonies to be observed within the temple.

I may here add, that the *Towaf* is a Muselman ceremony not exclusively practised in the temple at Mekka. In the summer of 1813, I was present at the annual festival of the patron saint of Kenne, in Upper Egypt, called Seid Abderrahman el Kennawy. Many thousands of the people of the country were assembled on the plain, in which stands the saint's tomb, at a distance of one mile from the town. Each person, as he arrived, walked seven times round the small mosque which contains the tomb; and when the new covering intended to be laid over it for that year was brought in solemn

procession, the whole assembly followed it seven times round the building, after which it was placed upon the tomb.

2. *Walk between Szafa and Meroua.*

My guide, who, during the whole of the ceremonies above mentioned, had been close at my heels, reciting all the necessary prayers, which I repeated after him, now led me out of the mosque by the gate called Bab-es'-Szafa. About fifty yards from the S. E. side of the mosque, on a slightly ascending ground, stand three small open arches, connected by an architrave above, having below three broad stone steps leading up to them.



This is called the Hill of Szafa: here, standing on the upper step, with his face turned towards the mosque, which is hidden from view by intervening houses, the pilgrim raises his hands towards heaven, addresses a short prayer to the Deity, and implores his

assistance in the holy walk, or Say, as it is called; he then descends, to begin the walk, along a level street about six hundred paces in length, which the Arabian historians call Wady Szafa, leading towards Meroua, which is at its farther extremity, where stands a stone platform, elevated about six or eight feet above the level of the street, with several broad steps ascending to it. The visiter is enjoined to walk at a quick pace from Szafa to Meroua; and for a short space, which is marked by four stones or pilasters, called El Myleyn el Akhderyn, built into the walls of the houses on both sides, he must run. Two of these stones seemed to be of a green colour; they exhibit numerous inscriptions; but these are so high in the walls, that it would be difficult to read them. Prayers are recited uninterruptedly in a loud voice during this walk. Persons who are unwell may ride, or be borne in a litter. On reaching Meroua, the pilgrim ascends the steps, and, with uplifted hands, repeats a short prayer like that of Szaffa, to which place he must now return. The walk between the two places is to be repeated seven times, concluding at Meroua; four times from Szaffa to

Meroua; and three times from Meroua to Szaffa.

### 3. *The Visit to the Omra.*

In the vicinity of Meroua are many barbers' shops; into one of these the pilgrim enters, having completed the Say, and the barber shaves his head, reciting a particular prayer, which the pilgrim repeats after him. The Hanefys, one of the four orthodox sects of Moslims, shave only one-fourth part of the head; the other three-fourths continuing untouched till they return from the Omra. After the ceremony of shaving is finished, the visitor is at liberty to lay aside the ihram, and put on his ordinary dress; or, if he choose, he may go immediately from thence to the Omra, in which case he still wears the ihram, and says only two rikats on setting out. This, however, is seldom done, as the ceremonies of the Towaf and Say are sufficiently fatiguing to render repose desirable on their completion; the visitor, therefore, dresses in his usual clothes; but the next or any following day, (the sooner the better,)

he resumes the ihram, with the same ceremonies as are observed on first assuming it, and then proceeds to the Omra, a place one hour and a half from Mekka. Here he repeats two rikats in a small chapel, and returns to the city, chanting all the way the pious ejaculations called Telby, beginning with the words, "Lebeyk, Alla humma, Lebeyk." He must now again perform the Towaf and the Say, have his head completely shaved, and lay aside the ihram, which closes those ceremonies. A visit to the Omra is enjoined by the law as absolutely necessary; but many individuals, notwithstanding, dispense with it. I went thither, on the third day after my arrival in the city, performing the walk in the night-time, which is the fashion during the hot season.

At the time of the Hadj, all these ceremonies must be repeated after returning from Wady Muna, and again on taking leave of Mekka. The Towaf, or walk round the Kaaba, should also be performed as often as convenient; and few foreigners live at Mekka, who do not make it a point to execute it twice daily; in the evening and before day-break.

Prior to the age of Mohammed, when

idolatry prevailed in Arabia, the Kaaba was regarded as a sacred object, and visited with religious veneration by persons who performed the Towaf nearly in the same manner as their descendants do at present. The building, however, was, in those times, ornamented with three hundred and sixty idols, and there was a very important difference in the ceremony; for men and women were then obliged to appear in a state of perfect nudity, that their sins might be thrown off with their garments. The Mohammedan Hadj or pilgrimage, and the visit to the Kaaba, are, therefore, nothing more than a continuation and confirmation of the ancient custom. In like manner, Szafa and Meroua were esteemed by the old Arabians as holy places, which contained images of the gods Motam and Nehyk; and here the idolaters used to walk from the one place to the other, after their return from the pilgrimage to Arafat. Here, if we may believe Mohammedan tradition, Hadjer, the mother of Ismayl, wandered about in the Desert, after she had been driven from Abraham's house, that she might not witness the death of her infant son, whom she had laid down almost expiring from thirst; when the angel Gabriel appear-

ing, struck the ground with his foot, which caused the well of Zemzem immediately to spring forth. In commemoration of the wanderings of Hadjer, who in her affliction had gone seven times between Szafa and Meroua, the walk from one place to the other is said to have been instituted.

El Azraky relates that, when the idolatrous Arabs had concluded the ceremonies of the Hadj at Arafat, all the different tribes that had been present, assembled, on their return to Mekka, at the holy place called Szafa, there to extol, in loud and impassioned strains, the glory of their ancestors, their battles, and the fame of their nation. From each tribe, in its turn, arose a poet who addressed the multitude. "To our tribe," exclaimed he, "belonged such and such eminent warriors and generous Arabs; and now," he added, "we boast of others." He then recited their names, and sang their praises; concluding with a strain of heroic poetry, and an appeal to the other tribes, in words like the following:—"Let him who denies the truth of what I have said, or who lays claim to as much glory, honour, and virtue as we do, prove it here!" Some rival poet then arose, and celebrated in similar language the

equal or superior glory attached to his own tribe, endeavouring, at the same time, to undervalue or ridicule his rival's pretensions.

To allay the animosity and jealousies produced by this custom; or, perhaps, to break the independent spirit of his fierce Bedouins, Mohammed abolished it by a passage in the Koran, which says:—"When you have completed the rites of the pilgrimage, remember God, as you formerly were wont to commemorate your forefathers, and with still greater fervency." Thus, probably, was removed the cause of many quarrels; but, at the same time, this stern lawgiver destroyed the influence which the songs of those rival national bards exercised over the martial virtues and literary genius of their countrymen.

The visit of the Omra was likewise an ancient custom. Mohammed retained the practice; and it is said that he frequently recited his evening prayers on that spot.

Having completed the fatiguing ceremonies of the Towaf and Say, I had a part of my head shaved, and remained sitting in the barber's shop, not knowing any other place of repose. I inquired after lodgings, but learned that the town was already full of

pilgrims, and that many others, who were expected, had engaged apartments. After some time, however, I found a man who offered me a ready-furnished room: of this I took possession, and having no servant, boarded with the owner. He and his family, consisting of a wife and two children, retired into a small, open court-yard, on the side of my room. The landlord was a poor man from Medina, and by profession a Metowaf, or *cicerone*. Although his mode of living was much below that of even the second class of Mekkawys, yet it cost me fifteen piastres a day; and I found, after we parted, that several articles of dress had been pilfered from my travelling sack; but this was not all: on the feast-day he invited me to a splendid supper, in company with half a dozen of his friends, in my room, and on the following morning he presented me with a bill for the whole expense of this entertainment.

The thousands of lamps lighted during Ramadhan in the great mosque, rendered it the nightly resort of all foreigners at Mekka; here they took their walk, or sat conversing till after midnight. The scene presented

The streets are all unpaved ; and in summer time the sand and dust in them are as great a nuisance as the mud is in the rainy season, during which they are scarcely passable after a shower ; for in the interior of the town the water does not run off, but remains till it is dried up. It may be ascribed to the destructive rains, which, though of shorter duration than in other tropical countries, fall with considerable violence, that no ancient buildings are found in Mekka. The mosque itself has undergone so many repairs under different sultans, that it may be called a modern structure ; and of the houses, I do not think there exists one older than four centuries ; it is not, therefore, in this place, that the traveller must look for interesting specimens of architecture or such beautiful remains of Saracenic structures as are still admired in Syria, Egypt, Barbary, and Spain. In this respect the ancient and far-famed Mekka is surpassed by the smallest provincial towns of Syria or Egypt. The same may be said with respect to Medina, and I suspect that the towns of Yemen are generally poor in architectural remains.

Mekka is deficient in those regulations of police which are customary in Eastern cities. The streets are totally dark at night, no

lamps of any kind being lighted ; its different quarters are without gates, differing in this respect also from most Eastern towns, where each quarter is regularly shut up after the last evening prayers. The town may therefore be crossed at any time of the night, and the same attention is not paid here to the security of merchants, as well as of husbands, (on whose account principally the quarters are closed,) as in Syrian or Egyptian towns of equal magnitude. The dirt and sweepings of the houses are cast into the streets, where they soon become dust or mud according to the season. The same custom seems to have prevailed equally in ancient times ; for I did not perceive in the skirts of the town any of those heaps of rubbish which are usually found near the large towns of Turkey.

With respect to water, the most important of all supplies, and that which always forms the first object of inquiry among Asiatics, Mekka is not much better provided than Djidda ; there are but few cisterns for collecting rain, and the well-water is so brackish that it is used only for culinary purposes, except during the time of the pilgrimage, when

an hour and a half about a muslin shawl, not worth more than four dollars!

In the Modaa, a high, broad mole or embankment was thrown across the valley, with an iron gate, by Omar Ibn el Khatab, to resist the torrents flowing in this direction towards the mosque, during heavy rains. Some vestiges of it remained till the fourteenth century. While it existed, the pilgrims on arriving at Mekka used to enjoy from its summit the first sight of the Kaaba; there also they recited prayers, from which circumstance the street takes its name, Modaa meaning "place of prayers."

Between the Modaa and Mala, on the one side, and the Ghazze and Geshashye on the other, are several quarters consisting of tolerable buildings, but of extremely dirty and narrow streets, from which the filth is never removed, and fresh air is always excluded. Here we find the Zokak e Seiny, or "Chinese street," where gold and silversmiths have their shops. They work in the coarsest manner, but are very much employed, principally in making silver rings for men and women—ornaments very generally used among the Arabs. To the south of this quarter is the Zokak el Hadjar (called also Zokak el Mer-

fek), or the "street of the stone," which comprises the birth-place of Fatme, the daughter of Mohammed; and of Abou Beker, the prophet's successor in the Khalifat. This street takes its name from the hadjar, or stone, which used miraculously to greet Mohammed with the salutation of "Salam aleyk," whenever he passed this way on his return from the Kaaba. It has been mute since the days of the prophet, but is still shown, projecting a little from the wall of a house, which, in honour of it, has been white-washed.

We now return towards the Mala, a little beyond the spot where it joins the Ghazze. The shops terminate, and a broad, sandy plain commences, on which there are only a few detached coffee-houses. This may be called the extremity of the town. What lies farther towards the north, must be considered as forming part of the suburbs. Continuing along the plain, we find on each side of the road large birkets, or reservoirs of water, for the accommodation of the pilgrim-caravans: they can be filled from the aqueduct which passes this way towards the town. Of these birkets, one is for the Egyptian caravan; another for the Syrian: they were constructed in A. H. 821, are entirely cased with stone,

which is formed in rude steps, (whether natural or artificial, it would be difficult to say,) two watch-towers, similar to those already described. On both sides of the causeway, in the valley of Mekka, extend the burying-grounds, where most of the inhabitants of the city have their family tombs.

A little beyond the Sherif's house just mentioned, and at the termination of the Mala, stands the tomb of Abou Taleb, an uncle of Mohammed, and father of Aly. The Wahabys reduced the building which covered the tomb to a mere heap of rubbish; and Mohammed Aly Pasha has not thought fit to rebuild it. Abou Taleb is the great patron of the city; and there are many persons at Mekka who, though they would have little scruple in breaking an oath taken before God, yet would be afraid of invoking the name of Abou Taleb in confirmation of a falsehood. "I swear by the Mosque"—"I swear by the Kaaba," are ejaculations constantly used by the Mekkawys to impose upon strangers; but to swear by Abou Taleb is a more serious imprecation, and is seldom heard upon such occasions. Opposite to the ruined tomb stands a public fountain, consisting of a trough built of stone, fifty or sixty

#### DESCRIPTION OF THE BEITULLAH, OR GREAT MOSQUE, AT MEKKA.

WHERE the valley is wider than in other interior parts of the town, stands the mosque, called Beitullah, or El Haram, a building remarkable only on account of the Kaaba, which it encloses; for there are several mosques in other places of the East nearly equal to this in size, and much superior to it in beauty.

The Kaaba stands in an oblong square, two hundred and fifty paces long, and two hundred broad, none of the sides of which run quite in a straight line, though at first sight the whole appears to be of a regular shape. This open square is enclosed on the eastern side by a colonnade: the pillars stand in a quadruple row: they are three deep on the other sides, and united by pointed arches, every four of which support a small dome, plastered and whitened on the outside. These domes, according to Kotobeddyn, are one hun-

East: they were first employed here by Ibn Dhaher Berkouk, King of Egypt, in rebuilding the mosque, which had been destroyed by fire in A. H. 802.

This temple has been so often ruined and repaired, that no traces of remote antiquity are to be found about it. On the inside of the great wall which encloses the colonnades, a single Arabic inscription is seen, in large characters, but containing merely the names of Mohammed and his immediate successors: Abou Beker, Omar, Othman, and Aly. The name of Allah, in large characters, occurs also in several places. On the outside, over the gates, are long inscriptions, in the Solouth character, commemorating the names of those by whom the gates were built, long and minute details of which are given by the historians of Mekka. The inscription on the south side, over Bab Ibrahim, is most conspicuous; all that side was rebuilt by the Egyptian Sultan El Ghoury, in A. H. 906. Over the Bab Aly and Bab Abbas is a long inscription, also in the Solouth character, placed there by Sultan Murad Ibn Soleyman, in A. H. 984, after he had repaired the whole building. Kotobeddyn has given this inscription at length; it occupies several pages in

his history, and is a monument of the Sultan's vanity. This side of the mosque having escaped destruction in 1626, the inscription remains uninjured.

Some parts of the walls and arches are gaudily painted, in stripes of yellow, red, and blue, as are also the minarets. Paintings of flowers, in the usual Muselman style, are nowhere seen; the floors of the colonnades are paved with large stones badly cemented together.

Seven paved causeways lead from the colonnades towards the Kaaba, or holy house, in the centre. They are of sufficient breadth to admit four or five persons to walk abreast, and they are elevated about nine inches above the ground. Between these causeways, which are covered with fine gravel or sand, grass appears growing in several places, produced by the Zemzem water oozing out of the jars, which are placed in the ground in long rows during the day. The whole area of the mosque is upon a lower level than any of the streets surrounding it. There is a descent of eight or ten steps from the gates on the north side into the platform of the colonnade, and of three or four steps from the gates, on the south side.

Towards the middle of this area stands the Kaaba; it is one hundred and fifteen paces from the north colonnade, and eighty-eight from the south. For this want of symmetry we may readily account, the Kaaba having existed prior to the mosque, which was built around it, and enlarged at different periods. The Kaaba is an oblong massive structure, eighteen paces in length, fourteen in breadth, and from thirty-five to forty feet in height. I took the bearing of one of its longest sides, and found it to be N. N. W.  $\frac{1}{4}$  W. It is constructed of the grey Mekka stone, in large blocks of different sizes, joined together in a very rough manner, and with bad cement. It was entirely rebuilt as it now stands in A. D. 1627: the torrent, in the preceding year, had thrown down three of its sides; and preparatory to its re-erection, the fourth side was, according to Asamy, pulled down, after the olemas, or learned divines, had been consulted on the question, whether mortals might be permitted to destroy any part of the holy edifice without incurring the charge of sacrilege and infidelity.

The Kaaba stands upon a base two feet in height, which presents a sharp inclined plane; its roof being flat, it has at a dis-

tance the appearance of a perfect cube. The only door which affords entrance, and which is opened but two or three times in the year, is on the north side, and about seven feet above the ground. In entering it, therefore, wooden steps are used—of them I shall speak hereafter. In the first periods of Islam, however, when it was rebuilt in A. H. 64, by Ibn Zebeyr, chief of Mekka, the nephew of Aysha, it had two doors even with the ground-floor of the mosque. The present door (which, according to Azraky, was brought hither from Constantinople in 1633,) is wholly coated with silver, and has several gilt ornaments. Upon its threshold are placed every night various small lighted wax candles, and perfuming-pans, filled with musk, aloe-wood, &c.

At the North-east corner of the Kaaba, near the door, is the famous "Black Stone;" it forms a part of the sharp angle of the building, at four or five feet above the ground. It is an irregular oval, about seven inches in diameter, with an undulated surface, composed of about a dozen smaller stones of different sizes and shapes, well joined together with a small quantity of cement, and perfectly smoothed: it looks as if the whole had been

broken into many pieces by a violent blow, and then united again. It is very difficult to determine accurately the quality of this stone, which has been worn to its present surface by the millions of touches and kisses it has received. It appeared to me like a lava, containing several small extraneous particles, of a whitish and of a yellowish substance. Its colour is now a deep reddish brown, approaching to black: it is surrounded on all sides by a border, composed of a substance which I took to be a close cement of pitch and gravel, of a similar, but not quite the same brownish colour. This border serves to support its detached pieces; it is two or three inches in breadth, and rises a little above the surface of the stone. Both the border and the stone itself are encircled by a silver band, broader below than above and on the two sides, with a considerable swelling below, as if a part of the stone were hidden under it. The lower part of the border is studded with silver nails.

In the south-east corner of the Kaaba, or, as the Arabs call it, Roken el Yemány, there is another stone, about five feet from the ground; it is one foot and a half in length, and two inches in breadth, placed upright,

and of the common Mekka stone. This the people walking round the Kaaba touch only with the right hand: they do not kiss it.

On the north side of the Kaaba, just by its door, and close to the wall, is a slight hollow in the ground, lined with marble, and sufficiently large to admit of three persons sitting. Here it is thought meritorious to pray: the spot is called El Madjen, and supposed to be that where Abraham and his son Ismayl kneaded the chalk and mud which they used in building the Kaaba; and near this Madjen, the former is said to have placed the large stone upon which he stood while working at the masonry. On the basis of the Kaaba, just over the Madjen, is an ancient Cufic inscription; but this I was unable to decipher, and had no opportunity of copying it. I do not find it mentioned by any of the historians.

On the west side of the Kaaba, about two feet below its summit, is the famous Myzab, or water-spout, through which the rain-water collected on the roof of the building is discharged, so as to fall upon the ground; it is about four feet in length, and six inches in breadth, as well as I could judge from below, with borders equal in height to its breadth.

At the mouth, hangs what is called the beard of the Myzab, a gilt board, over which the water falls. This spout was sent hither from Constantinople in A. H. 981, and is reported to be of pure gold. The pavement round the Kaaba, below the Myzab, was laid down in A. H. 826, and consists of various coloured stones, forming a very handsome specimen of mosaic. There are two large slabs of fine *verde-antico* in the centre, which, according to Makrizi,\* were sent thither as presents from Cairo, in A. H. 241. This is the spot where, according to Mohammedan tradition, Ismayl, the son of Ibrahim, or Abraham, and his mother Hagar, are buried; and here it is meritorious for the pilgrim to recite a prayer of two rikats. On this west side is a semi-circular wall, the two extremities of which are in a line with the sides of the Kaaba, and distant from it three or four feet, leaving an opening which leads to the burying-place of Ismayl. The wall bears the name of El Hatym, and the area which it encloses is called Hedjer, or Hedjer Ismayl, on account of its being separated from the Kaaba: the

\* See, in his work, the chapter "On the Excellences of Egypt."

wall itself, also, is sometimes so called; and the name Hatym is given by the historians to the space of ground between the Kaaba and the wall on one side, and the Bir Zemzem and Makam Ibrahim on the other. The present Mekkawys, however, apply the name Hatym to the wall only.

Tradition says that the Kaaba once extended as far as the Hatym, and that this side having fallen down just at the time of the Hadj, the expenses of repairing it were demanded from the pilgrims, under a pretence that the revenues of government were not acquired in a manner sufficiently pure to admit of their application towards a purpose so sacred, whilst the money of the hadjys would possess the requisite sanctity. The sum, however, obtained from them, proved very inadequate: all that could be done, therefore, was to raise a wall, which marked the space formerly occupied by the Kaaba. This tradition, although current among the Metowefs, is at variance with history, which declares that the Hedjer was built by the Beni Koreysh, who contracted the dimensions of the Kaaba; that it was united to the building by Hadjadj, and again separated from it by Ibn Zebeyr. It is asserted by Fasy, that a

grims from Arafat to Wady Muna, when the new kesoua is put on. During the first days, the new covering is tucked up by cords fastened to the roof, so as to leave the lower part of the building exposed: having remained thus for some days, it is let down, and covers the whole structure, being then tied to strong brass rings in the basis of the Kaaba. The removal of the old kesoua was performed in a very indecorous manner; and a contest ensued among the hadjys and people of Mekka, both young and old, about a few rags of it. The hadjys even collect the dust which sticks to the walls of the Kaaba, under the kesoua, and sell it, on their return, as a sacred relic. At the moment the building is covered, and completely bare, (*uryan*, as it is styled,) a crowd of women assemble round it, rejoicing with cries called "Walwalou."

The black colour of the kesoua, covering a large cube in the midst of a vast square, gives to the Kaaba, at first sight, a very singular and imposing appearance; as it is not fastened down tightly, the slightest breeze causes it to move in slow undulations, which are hailed with prayers by the congregation assembled around the building, as a sign of

the presence of its guardian angels, whose wings, by their motion, are supposed to be the cause of the waving of the covering. Seventy thousand angels have the Kaaba in their holy care, and are ordered to transport it to Paradise, when the trumpet of the last judgment shall be sounded.

The clothing of the Kaaba was an ancient custom of the Pagan Arabs. The first kesoua, says El Azraky, was put on by Asad Toba, one of the Hamyarite kings of Yemen: before Islam it had two coverings, one for winter and the other for summer. In the early ages of Islam it was sometimes white and sometimes red, and consisted of the richest brocade. In subsequent times it was furnished by the different Sultans of Baghdad, Egypt, or Yemen, according as their respective influence over Mekka prevailed; for the clothing of the Kaaba appears to have always been considered as a proof of sovereignty over the Hedjaz. Kalaoun, Sultan of Egypt, assumed to himself and successors the exclusive right, and from them the Sultans at Constantinople have inherited it. Kalaoun appropriated the revenue of the two large villages, Bysous and Sandabeir, in Lower Egypt, to the expense of the kesoua; and Sultan Solyman

believer can, with propriety, turn during his prayers towards any point of the compass. The Imám takes his post near the gate of the Kaaba, and his genuflexions are imitated by the whole assembled multitude. The effect of the joint prostrations of six or eight thousand persons, added to the recollection of the distance and various quarters from whence they come, and for what purpose, cannot fail to impress the most cool-minded spectator with some degree of awe. At night, when the lamps are lighted, and numbers of devotees are performing the Towaf round the Kaaba, the sight of the busy crowds—the voices of the Metowefs, intent upon making themselves heard by those to whom they recite their prayers—the loud conversation of many idle persons—the running, playing, and laughing of boys, give to the whole a very different appearance, and one more resembling that of a place of public amusement. The crowd, however, leaves the mosque about nine o'clock, when it again becomes the place of silent meditation and prayer, to the *few* visitors who are led to the spot by sincere piety, and not worldly motives or fashion.

There is an opinion prevalent at Mekka,

founded on holy tradition, that the mosque will contain any number of the faithful; and that if even the whole Mohammedan community were to enter at once, they would all find room in it to pray. The guardian angels, it is said, would invisibly extend the dimensions of the building, and diminish the size of each individual. The fact is, that during the most numerous pilgrimages, the mosque, which can contain, I believe, about thirty-five thousand persons in the act of prayer, is never half filled. Even on Fridays, the greater part of the Mekkawys, contrary to the injunctions of the law, pray at home, if at all, and many hadjys follow their example. I could never count more than ten thousand individuals in the mosque at one time, even after the return from Arafat, when the whole body of hadjys were collected, for a few days, in and about the city.

At every hour of the day persons may be seen under the colonnade, occupied in reading the Koran and other religious books; and here many poor Indians, or negroes, spread their mats, and pass the whole period of their residence at Mekka. Here they both eat and sleep; but cooking is not allowed. During the hours of noon, many persons come to

repose beneath the cool shade of the vaulted roof of the colonnade; a custom which not only accounts for the mode of construction observed in the old Mohammedan temples of Egypt and Arabia, but for that also of the ancient Egyptian temples, the immense porticoes of which were probably left open to the idolatrous natives, whose mud-built houses could afford them but an imperfect refuge against the mid-day heats.

It is only during the hours of prayer that the great mosques of these countries partake of the sanctity of prayer, or in any degree seem to be regarded as consecrated places. In El Azhar, the first mosque at Cairo, I have seen boys crying pancakes for sale, barbers shaving their customers, and many of the lower orders eating their dinners, where, during prayers, not the slightest motion, nor even whisper, diverts the attention of the congregation. Not a sound but the voice of the Imam is heard during prayers in the great mosque at Mekka, which at other times is the place of meeting for men of business to converse on their affairs, and is sometimes so full of poor hadjys, or of diseased persons lying about under the colonnade, in the midst of their miserable baggage, as to have the

appearance of an hospital rather than a temple. Boys play in the great square, and servants carry luggage across it, to pass by the nearest route from one part of the town to the other. In these respects, the temple of Mekka resembles the other great mosques of the East. But the holy Kaaba is rendered the scene of such indecencies and criminal acts, as cannot with propriety be more particularly noticed. They are not only practised here with impunity, but, it may be said, almost publicly; and my indignation has often been excited, on witnessing abominations which called forth from other passing spectators nothing more than a laugh or a slight reprimand.

In several parts of the colonnade, public schools are held, where young children are taught to spell and read: they form most noisy groups, and the schoolmaster's stick is in constant action. Some learned men of Mekka deliver lectures on religious subjects every afternoon under the colonnade, but the auditors are seldom numerous. On Fridays, after prayer, some Turkish olemas explain to their countrymen assembled around them a few chapters of the Koran, after which each of the audience kisses the hand

### SOME HISTORICAL NOTICES

CONCERNING THE KAABA, AND THE TEMPLE OF MEKKA; EXTRACTED FROM THE WORKS OF EL AZRAKY, EL FASY, KOTOBEDDYN, AND ASAMY, WRITERS MORE PARTICULARLY MENTIONED IN THE INTRODUCTION.

MOHAMMEDAN mythology affirms that the Kaaba was constructed in heaven two thousand years before the creation of this world, and that it was there adored by the angels, whom the Almighty commanded to perform the Towaf, or walk round it. Adam, who was the first true believer, erected the Kaaba upon earth, on its present site, which is directly below the spot that it occupied in heaven. He collected the stones for the building from the five holy mountains: Lebanon, Tor Syna (Mount Sinai), El Djoudy (the name given by Muselmans to the mountain on which the ark of Noah rested after the deluge), Hirra,

or Djebel Nour, and Tor Zeyt (the mountain to which, as I believe, an allusion is made in the ninety-fifth chapter of the Koran). Ten thousand angels were appointed to guard the structure from accidents: but they seem, from the history of the holy building, to have been often remiss in their duty. The sons of Adam repaired the Kaaba; and after the deluge, Ibrahim (Abraham), when he had abandoned the idolatry of his forefathers, was ordered by the Almighty to reconstruct it. His son Ismayl, who from his infancy resided with his mother Hadjer (Hagar) near the site of Mekka, assisted his father, who had come from Syria to obey the commands of Allah: on digging, they found the foundations which had been laid by Adam. Being in want of a stone to fix into the corner of the building as a mark from whence the Towaf, or holy walk round it, was to commence, Ismayl went in search of one. On his way towards Djebel Kobeys, he met the angel Gabriel, holding in his hand the famous black stone. It was then of a refulgent bright colour, but became black, says El Azraky, in consequence of its having suffered repeatedly by fire, before and after the introduction of Islam. Others say its colour was changed by the sins of

those who touched it. At the day of judgment, it will bear witness in favour of all those who have touched it with sincere hearts, and will be endowed with sight and speech.

After the well of Zemzem was miraculously created, and before Ibrahim began to build the Kaaba, the Arab tribe of Beni Djourham, a branch of the Amalekites, settled here, with the permission of Ismayl and his mother, with whom they lived. Ismayl considered the well as his property; but having intermarried with the Djourham tribe, they usurped, after his death, the possession both of the well and the Kaaba. During their abode in this valley, they rebuilt or thoroughly repaired the Kaaba; but the well was choked up by the violence of torrents, and remained so for nearly one thousand years. The tribe of Khozaa afterwards kept possession of the Kaaba for three hundred years; and their successors, of the tribe of Kossay Ibn Kelab, again rebuilt it; for being constantly exposed to the devastations of torrents, it was often in need of repair. It had hitherto been open at the top: they roofed it; and from this period its history becomes less involved in fable and uncertainty.

An Arab of Kossay, named Ammer Ibn

Lahay, first introduced idolatry among his countrymen; he brought the idol, called Hobal, from Hyt, in Mesopotamia,\* and set it up at the Kaaba. Idolatry then spread rapidly; and it seems that almost every Arab tribe chose its own god or tutelar divinity; and that, considering the Kaaba as a Pantheon common to them all, they frequented it in pilgrimage. The date-tree, called Ozza, says Azraky, was worshipped by the tribe of Khozaa; and the Beni Thekyf adored the rock called El Lat; a large tree, called Zat Arowat, was revered by the Koreysh; the holy places, Muna, Szafa, Meroua, had their respective saints or demi-gods; and the historians give a long list of other deities. The number of idols increased so much, that one was to be found in every house and tent of this valley; and the Kaaba was adorned with three hundred and sixty of them, corresponding probably to the days of the year.

The tribe of Kossay were the first who built houses round the Kaaba; in these they lived during the day, but in the evening they always returned to their tents, pitched upon the neighbouring mountains. The succes-

\* See El Azraky.

sors of the Beni Kossay at Mekka, or Bekka, (the name then applied to the town,) were the Beni Koreysh. About their time the Kaaba was destroyed by fire; they rebuilt it of wood, of a smaller size than it had been in the time of the Kossay, but indicating by the wall Hedjer (already described) its former limits. The roof was supported within by six pillars; and the statue of Hobal, the Arabian Jupiter, was placed over a well, then existing within the Kaaba. This happened during the youth of Mohammed. All the idols were replaced in the new building; and El Azraky adduces the ocular testimony of several respectable witnesses, to prove a remarkable fact, (hitherto, I believe, unnoticed,) that the figure of the Virgin Mary, with the young Aysa (Jesus) in her lap, was likewise sculptured as a deity upon one of the six pillars nearest to the gate.

The grandfather of Mohammed, Abd el Motaleb Ibn Hesham, had restored the well of Zemzem by an excavation some time before the burning of the Kaaba.

When the victorious Mohammed entered the town of his fathers, he destroyed the images in the temple, and abolished the idolatrous worship of his countrymen; and his

Mueddin, the negro Belal, called the Moslems to prayers from the top of the Kaaba.

The Koreysh had built a small town round the Kaaba, which they venerated so much that no person was permitted to raise the roof of his house higher than that of the sacred structure. The pilgrimage to this holy shrine, which the pagan Arabs had instituted, was confirmed by Islam.

Omar Ibn Khatab first built a mosque round the Kaaba. In the year of the Hedjra 17, having purchased from the Koreysh the small houses which enclosed it, and carried a wall round the area, Othman Ibn Affan, in A. H. 27, enlarged the square; and in A. H. 63, when the heretic and rebel Yezyd was besieged at Mekka by Abdallah Ibn Zebeyr, the nephew of Aysha, the Kaaba was destroyed by fire, some say accidentally, while others affirm it to have been done by the slinging machines directed against it by Yezyd from the top of Djebel Kobeys, where he had taken post. After his expulsion, Ibn Zebeyr enlarged the enclosure of the wall by purchasing some more houses of the Mekkawys, and by including their site, after having levelled them, within the wall. He also rebuilt the Kaaba upon an enlarged scale, raising it from

eighteen pikes (its height under the Koreysh) to twenty-seven pikes, or nearly equal to what it was in the time of the Beni Kossay. He opened two doors into it, level with the surface of the area, and constructed a double roof, supported by three instead of six pillars, the former number. This new building was twenty-five pikes in length, twenty in breadth on one side, and twenty-one on the other. In the interior, the dry well, called Byr Ahsef, still remained, wherein the treasures were deposited, particularly the golden vessels that had been presented to the Kaaba. It was at this period that the structure took the name of Kaaba, which is said to be derived from *kaab*, a die or cube, the form which the building now assumed. Its former title was the House of God, (Beitullah,) or the Old House, a name still often applied to it.

Twenty years after the last-mentioned date, El Hadjadj Ibn Yousef el Thakafy, then governor of Mekka, disliking the enlarged size of the Kaaba, reduced it to the proportions it had in the time of the Koreysh, cutting off six pikes from its length; he also restored the wall called Hedjer, which Ibn Zebeyr had included within the building. The size then given to the edifice is the same as that

of the present structure, it having been scrupulously adhered to in all the repairs or erections which subsequently took place.

Towards the end of the first century of the Hedjra, Wolyd Ibn Abd el Melek was the first who reared columns in the mosque. He caused their capitals to be covered with thin plates of gold, and incurred a great expense for decorations: it is related that all the golden ornaments which he gave to the building were sent from Toledo in Spain, and carried upon mules through Africa and Arabia.

Abou Djafar el Mansour, one of the Abasides, in A. H. 139, enlarged the north and south sides of the mosque, and made it twice as large as it had been before, so that it now occupied a space of forty-seven pikes and a half in length. He also paved the ground adjoining the well of Zemzem with marble.

The Khalife El Mohdy added to the size of the mosque at two different periods; the last time, in A. H. 163, he bought the ground required for these additions from the Mekkawys, paying to them twenty-five dinars for every square pike. It was this Khalife who brought the columns from Egypt, as I have already observed. The improvements which

he had begun, were completed by his son El Hady. The roof of the colonnade was then built of *sadj*, a precious Indian wood. The columns brought from Egypt by El Mohdy, were landed at one day's journey north of Djidda; but some obstacles arising, they were not all transported to Mekka, some of them having been abandoned on the sands near the shore. I mention this for the sake of future travellers, who, on discovering them, might perhaps consider them as the vestiges of some powerful Greek or Egyptian colony.

The historians of Mekka remark, and not without astonishment, that the munificent Khalife Haroun er Rasheid, although he repeatedly visited the Kaaba, added nothing to the mosque, except a new pulpit, or *mam-bar*.

A. H. 226. During the Khalifat of Motasem b'illah, the well of Zemzem was covered above: it had before been enclosed all round, but not roofed.

A. H. 241. The space between the Hedjer and the Kaaba was laid out with fine marbles. At that time there was a gate leading into the space enclosed within the Hedjer.

The Khalife El Motaded, in A. H. 281, put the whole mosque into a complete state

of repair: he rebuilt its walls; made new gates, assigning to them new names; and enlarged the building on the west side, by adding to it the space formerly occupied by the celebrated Dar el Nedowa; an ancient building of Mekka, well known in the history of the Pagan Arabs, which had always been the common council-house of the chiefs of Mekka. It is said to have stood near the spot where the Makam el Hanefy is now placed.

In A. H. 314, or, according to others, 301, Mekka and its temple experienced great disasters. The army of the heretic sect of the Carmates, headed by their chief, Abou Dha-her, invaded the Hedjaz, and seized upon Mekka: fifty thousand of its inhabitants were slain during the sack of the city, and the temple and the Kaaba were stripped of all their valuable ornaments. After remaining twenty-one days, the enemy departed, carrying with them the great jewel of Mekka, the black stone of the Kaaba. During the fire which injured the Kaaba, in the time of Ibn Zebeyr, the violent heat had split the stone into three pieces, which were afterwards joined together again, and replaced in the former situation, surrounded with a rim of

when it was found, one morning, besmeared with dirt, together with the door of the Kaaba; so that every one who kissed it, retired with a sullied face. The author of this sacrilegious joke was sought in vain; suspicion fell upon some Persians, but the fact could not be proved against them.\*

The sanctity of the stone appears to have been greatly questioned by one of the very pillars of Islam. El Azraky gives the testimony of several witnesses, who heard Omar Ibn Khatab exclaim, while standing before it:—"I know thou art a mere stone, that can neither hurt nor help me; nor should I kiss thee, had I not seen Mohammed do the same."

In A. H. 354, the Khalife El Mokteder built the vestibule near the gate of the mosque, called Bab Ibrahim, which projects beyond the straight line of the columns, and united in it two ancient gates, called Bab Beni Djomah and Bab el Khayatein. From that time no further improvements were made for several centuries.

In A. H. 802, a fire completely destroyed the north and west sides of the mosque: two

\* See Asamy for these details.

years after, it was rebuilt at the expense of El Naszer Feradj Ibn Dhaher Berkouk, Sultan of Egypt. The wood necessary for that purpose was transported partly from Egypt and partly from Tayf, where the tree Arar, a species of cypress or juniper, furnished good timber.

In A. H. 906, Kansour el Ghoury, Sultan of Egypt, rebuilt the greater part of the side of Bab Ibrahim; and to him the Hedjaz owes several other public edifices.

In A. H. 959, in the reign of Solyman Ibn Selim I, Sultan of Constantinople, the roof of the Kaaba was renewed.

In A. H. 980, the same Sultan rebuilt the side of the mosque towards the street Mosaa, and caused all the domes to be raised which cover the roof of the colonnades. He also placed the fine pavement, which is now round the Kaaba, and a new pavement all around the colonnades.

In A. H. 984, his son Murad repaired and partly rebuilt the three other sides, that had not been touched by him.

In the year 1039, (or 1626 of our era,) a torrent from Djebel Nour rushed into the town, and filled the mosque so rapidly, that

all the persons then within it were drowned; whatever books, fine copies of the Koran, &c. &c. were left in the apartments round the walls of the building, were destroyed; and a part of the wall before the Kaaba, called Hedjer, and three sides of the Kaaba itself, were carried away. Five hundred souls perished in the town. In the following year the damage was repaired, and the Kaaba rebuilt, after the side which had escaped the fury of the torrent had been pulled down.

In 1072, the building over the well Zemzem was erected, as it now stands; and in 1074, the four Makams were built anew.

After this time, the historians mention no other material repairs or changes in the mosque; and I believe none took place in the eighteenth century. We may, therefore, ascribe the building, as it now appears, almost wholly to the munificence of the last Sultans of Egypt, and their successors, the Osmanly Sultans of Constantinople, since the fifteenth and sixteenth centuries.

In the autumn of 1816, several artists and workmen, sent from Constantinople, were employed in the Hedjaz to repair all the da-

mage caused by the Wahabys in the chapels of the saints of that country, as well as to make all the repairs necessary in the mosques at Mekka and Medina.

### DESCRIPTION OF SEVERAL OTHER HOLY PLACES,

VISITED BY PILGRIMS AT MEKKA, AND IN ITS  
NEIGHBOURHOOD.

DURING the time of the Wahabys, no person dared to visit these places without exposing himself to their hostility; and all the buildings which had been erected on these spots were ruined by them, or their domes were, at least, destroyed.

In the town are shown:—

Mouled el Neby, the birth-place of Mohammed, in the quarter named from it. In the time of Fasy a mosque stood near it, called Mesdjed el Mokhtaba. During my stay, workmen were busily employed in reconstructing the building over the Mouled upon its former plan. It consists of a rotunda, the floor of which is about twenty-five feet below the level of the street, with a

staircase leading down to it. A small hole is shown in the floor, in which Mohammed's mother sat when she was delivered of him. This is said to have been the house of Abdillah, Mohammed's father.

Mouled Setna Fatme, or the birth-place of Fatme, the daughter of Mohammed, is shown in a good stone building, said to have been the house of her mother Khadidje, in the street called Zogag el Hadjar. A staircase leads down to the floor of this building, which, like that of the former, is considerably below the street. This small edifice includes two holy places: in one is a hole, similar to that in the Mouled el Neby, to mark the place where Fatme was born; and just by is another, of smaller depth, where she is said to have turned her hand-mill, or *rahha*, after she was grown up. In an apartment near this, a narrow cell is shown, where Mohammed used to sit, and receive from the angel Gabriel the leaves of the Koran brought from heaven. This place is called Kobbet el Wahy.

Mouled el Imam Aly, in the quarter called Shab Aly. This is a small chapel, in the floor of which a hole marks the spot where

Aly, the cousin of Mohammed, is said to have been born.

Mouled Seydna Abou Beker, a small chapel, just opposite to the stone which gave a salutation, "Salam Aleykum," to Mohammed whenever he passed it. No sacred spot is here shown; but its floor is covered with very fine Persian carpets.

All these Mouleds had undergone complete repair since the retreat of the Wahabys, except that of Mohammed, on which the workmen were still employed. The guardianship of these places is shared by several families, principally Sherifs, who attend by turns, with a train of servants. At every corner of the buildings are spread white handkerchiefs, or small carpets, upon which visitors are expected to throw some money; and the gates are lined with women, who occupy their seats by right, and expect a contribution from the pilgrim's purse. The value of a shilling, distributed in paras at each of the Mouleds, fully answers the expectation of the greedy and the indigent.

Mouled Abou Taleb, in the Mala, is completely destroyed, as I have already said; and will, probably, not be rebuilt.

Kaber Setna Khadidje: the tomb of Khadidje, the wife of Mohammed, the dome of which was broken down by the Wahabys, and is not yet rebuilt; it is regularly visited by hadjys, especially on Friday mornings. It lies in the large burial-ground of the Mala, at the declivity of the western chain; is enclosed by a square wall, and presents no objects of curiosity except the tomb-stone, which has a fine inscription in Cufic characters, containing a passage of the Koran from the chapter entitled, Souret el Kursy. As the character is not the ancient Cufic, I suspect that the stone was not intended originally to cover this grave: there is no date in the inscription. The Sherif Serour, predecessor of Ghalieb, had the vanity, on his death-bed, to order his family to bury his body close to the tomb of Khadidje, in the same enclosure where it still remains. At a short distance from hence, the tomb of Umna, the mother of Mohammed, is shown. It was covered with a slab of fine marble, bearing a Cufic inscription, in an older character than the former. The Wahabys broke it, and removed the two pieces, to show their indignation at the visits paid to the receptacles of the bones of mortals, which was, in their estimation, a species of

idolatry. Even at these tombs I found women, to whom permission was granted to spread their handkerchiefs, and ask alms of every visitor.

In walking about these extensive cemeteries, I found many other tomb-stones with Cufic inscriptions, but not in a very ancient character. I could decipher no date prior to the sixth century of the Hedjra (the twelfth of our era); but the greater part of them contain mere prayers, without either the name of the deceased, or a date. The tombs, in general, are formed of four large stones placed in an oblong square, with a broad stone set upright at one end, bearing the inscription. I saw no massive tomb or turban cut in stone, or any such ornament as is used in other parts of Asia. A few small buildings have been raised by the first families of Mekka, to enclose the tombs of their relations; they are paved inside, but have no roof, and are of the most simple construction. In two or three of them I found trees planted, which are irrigated from cisterns built within the enclosure for the reception of rain-water: here, the families to whom they belong sometimes pass the day. Of several buildings, surmounted with domes, in which men cele-

brated for their learning had been interred, the domes were invariably broken down by the Wahabys; these fanatics, however, never touched the tombs themselves, and every where respected the remains of the dead. Among the tombs are those of several Pashas of Syria and of Egypt, constructed with little ornament.

At the extremity of almost every tomb, opposite to the epitaph, I found the low shrub *saber*, a species of aloe, planted in the ground: it is an evergreen, and requires very little water, as its Arabic name, *saber*, (patience) implies: it is chosen for this purpose from an allusion to the patience necessary in waiting for the resurrection. On the whole, this burial-ground is in a state of ruin, caused, it is said, by the devastations of the Wahabys; but, I believe, still more by the little care which the Mekkawys take of the graves containing the bodies of their relations and friends.

The places visited out of the town are:—

Djebel Abou Kobeys. This mountain is one of the highest in the immediate neighbourhood of the town, and commands it from the east. Muselman tradition says that it was the first mountain created upon earth; its

name is found in almost every Arabic historian and poet. Two different spots upon its summit are visited by the pilgrims. The one is called Mekan el Hedjar (the spot of the stone), where Omar, who afterwards succeeded to the Khalifat, used to call the people to prayers, in the first years of Islam, when the Koreysh or inhabitants of Mekka were, for the greater part, idolaters. Here is shown a cavity cut in the rock, resembling a small tomb, in which it is said that God, at the deluge, ordered the guardian angels to place the black stone, revered by them long before Abraham built the Kaaba, and to make the rock unite over it, that the waters might not touch it; and that, after the deluge, the angel Gabriel split the rock, and conveyed the stone back to the site of the Kaaba. The other place of visit, or Zyara, is across a narrow valley, at a short distance from the former, on the summit of the mountain; it is called Mekan Shak el Kamr, or place where the moon was split—one of Mohammed's greatest miracles. The story, however, is now differently related by the Mekkawys, who say that, when he was praying here at mid-day, the first people among the incredulous Koreysh came and desired him

to convince them at once, by some miracles,\* that he was really the prophet of the Almighty. "What shall I do," he replied, "to make you true believers?" "Let the sun retire," said they, "and the moon and stars appear; let the moon descend upon earth, come to this mountain, enter into one of the sleeves of your gown, issue by the other, return to the firmament, and then let day-light shine again upon us." Mohammed retired, addressed a short prayer to the Deity, and the whole miracle was forthwith performed; after which the Koreysh were converted. These and similar tales, applied to different places by the Mekkawys, for the purpose of extorting money from the pilgrims, are quite unsupported by the authenticated traditions of the prophet. To this spot the people of Mekka resort, that they may enjoy a view of the new moon of Ramadhan, and of the month following it. Between these two places, and a little to the east of them, are the ruins of a solid building, some walls only re-

\* It is recorded by historians, that at the desire of some unbelieving Koreysh, he caused the full moon to appear as if cleft asunder, so that one half was visible behind Djebel Abou Kobey's, and the other at the opposite side of the hemisphere, above Djebel Kaykaan.

being thanked. I have heard people exclaim in the mosques at Mekka, immediately after prayers, "O brethren, O faithful, hear me! I ask twenty dollars from God, to pay for my passage home; twenty dollars only. You know that God is all-bountiful, and may send me a hundred dollars; but it is twenty dollars only that I ask. Remember that charity is the sure road to paradise." There can be no doubt that this practice is sometimes attended with success.

But learning and science cannot be expected to flourish in a place where every mind is occupied in the search of gain, or of paradise; and I think I have sufficient reason for affirming that Mekka is at present much inferior even in Mohammedan learning to any town of equal population in Syria or Egypt. It probably was not so when the many public schools or Medreses were built, which are now converted into private lodgings for pilgrims. El Fasy says, that in his time there were eleven medreses in Mekka, besides a number of *rebats*, or less richly endowed schools, which contained also lodgings for poor hadjys; many of the Rebats in the vicinity of the mosque still remain, but are used only as lodging-houses. There is not a single

public school in the town where lectures are given, as in other parts of Turkey; and the great mosque is the only place where teachers of Eastern learning are found. The schools in which boys are taught to read and write, are, as I have already mentioned, held in the mosque, where, after prayers, chiefly in the afternoon, some learned olemas explain a few religious books to a very thin audience, consisting principally of Indians, Malays, Negroes, and a few natives of Hadramaut and Yemen, who, attracted by the great name of Mekka, remain here a few years, until they think themselves sufficiently instructed to pass at home for learned men. The Mekkawys themselves, who wish to improve in science, go to Damascus or to Cairo. At the latter many of them are constantly found, studying in the mosque El Azhar.

The lectures delivered in the mosque at Mekka resemble those of other Eastern towns. They are delivered gratis; each lecture occupies one hour or two; and any person may lecture who thinks himself competent to the task, whether he belongs to the mosque or not. This happens also in the Azhar at Cairo, where I have seen more than forty different persons occupied at the same time

in delivering their lectures. The subjects of the lectures in the Beitullah of Mekka, are, as usual, dissertations on the law, commentaries on the Koran, and traditions of the Prophet. There were none, during my residence, on grammar, logic, rhetoric, or the sciences, nor even on the *Towhyd*, or explanation of the essence or unity of God, which forms a principal branch of the learning of Moslim divines. I understood, however, that sometimes the Arabic syntax is explained, and the *Elfye Ibn Malek* on grammar. But the Mekkawys who have acquired an intimate knowledge of the whole structure of their language, owe it to their residence at Cairo.

There is no public library attached to the mosque; the ancient libraries, of which I have already spoken, have all disappeared. The *Nayb el Haram* has a small collection of books which belonged originally to the mosque; but it is now considered as his private property, and the books cannot be hired without difficulty. The Azhar at Cairo is on a very different footing. To each of the Rowak, or private establishments for the different Mohammedan nations, which it contains, (and which are now twenty-six in

number,) a large library is annexed, and all the members of the Rowak are at liberty to take books from it to assist them in their studies. Mekka is equally destitute of private libraries, with the exception of those of the rich merchants, who exhibit a few books to distinguish them from the vulgar; or of the olemas, of whom some possess such as are necessary for their daily reference in matters of law.

The Wahabys, according to report, carried off many loads of books; but they were also said to have paid for every thing they took: it is not likely that they carried away all the libraries of Mekka, and I endeavoured in vain to discover even a single collection of books. Not a book-shop or a book-binder is found in Mekka. After the return of the Hadj from Arafat, a few of the poorer olemas expose some books for sale in the mosque, near Babes'-Salam: all those which I saw were on the law, korans with commentaries, and similar works, together with a few on grammar. No work on history, or on any other branch of knowledge, could be found; and, notwithstanding all my pains, I could never obtain a sight of any history of Mekka, although the names of the authors were not unknown

to the Mekkawys. They told me that book-dealers used formerly to come here with the Hadj from Yemen, and sell valuable books, brought principally from Szanaa and Loheya. The only good work I saw at Mekka was a fine copy of the Arabic Dictionary called Kamous; it was purchased by a Malay for six hundred and twenty piastres; at Cairo it might be worth half that sum. Many pilgrims inquired for books, and were inclined to pay good prices for them; and it was matter of surprise to me that the speculating Mekkawys did not avail themselves of this branch of trade, not so lucrative certainly as that of coffee and India goods. I much regretted my total want of books, and especially the copies of the historians of Mekka, which I had left at Cairo; they would have led me to many inquiries on topography, which by Azraky in particular is treated with great industry.

The Persian hadjys and the Malays are those who chiefly search for books: the Wahabys, it is said, were particularly inquisitive after historical works; a remark I heard repeated at Medina. During my stay at Damascus, which is the richest book-market in the East, and the cheapest, from being very

little frequented by Europeans, I heard that several Arabs of Baghdad, secretly commissioned for that purpose by Saoud, the Wahaby chief, had purchased there many historical works. When Abou Nokta plundered the harbours of Yemen, he carried off a great number of books, and sent them to Derayeh.

The scarcity of valuable books at Mekka may, perhaps, be ascribed to the continual purchases made by pilgrims; for there are no copyists at Mekka to replace the books which have been exported.\* The want of copyists is, indeed, a general complaint also in Syria and Egypt, and must, in the end, lead to a total deficiency of books in those countries, if the exportation to Europe continues. There are at Cairo, at this time, not more than three professed copyists, who write a good hand, or who possess sufficient knowledge to enable them to avoid the grossest errors. At Mekka, there was a man of Lahor, who wrote Arabic most beautifully, though he spoke it very indifferently. He sat in a shop near Bab-es'-Salam, and copied for the hadjys such prayers as it was necessary to recite during the pilgrimage. The hand-writing of the

\* At Cairo, I saw many books in the Hedjaz character, some of which I purchased.

Hedjaz is different from that used in Egypt or Syria; but a little practice makes it easily read. In general, not only every country, but every province, even, of the East, has its peculiar mode of writing, which practice alone can enable one to distinguish. There are shades of difference in the writing of the Aleppines, of the people of Damascus, and of Acre; and, in Egypt, the writing of a Cahirein is easily distinguished from that of a native of Upper Egypt. That of the Moslims is different every where from that of the Christians, who are taught to write by their priests, and not by Turkish schoolmasters. The Copts of Egypt have also a character differing from that of the other Christians established in the country. An experienced person knows, from the address of a letter, the province and the race to which the writer belongs. The dialects, and the style of letter-writing are not less distinguishable than the hand-writing; and this remark is particularly applicable to the complimentary expressions with which the letters always abound. The style of Syria is the most flowery; yet even in letters of mere business we find it used. That of Egypt is less complimentary; that of the Hedjaz is simple and manly, and approaches

to Bedouin frankness, containing, before the immediate purport of the letter, only a few words of inquiry after the health and welfare of the person addressed. Each country has also its peculiar manner of folding a letter. In the Hedjaz, letters are sealed with gum-arabic; and a small vessel full of the diluted gum is suspended near the gate of every large house or khan.

Whatever may be the indifference of the Mekkawys for learning,\* the language of their city is still more pure and elegant,

\* I may mention, as a strong proof of the neglect of learning at Mekka, that of a dozen persons, respectable from their situations in life, of whom I inquired respecting the place Okath, not one of them knew where it was, or if it still existed. The Okath was the place where the ancient Arabian poets, as late even as the time of Mohammed, used to recite their works to crowds assembled there at a great fair. The prize poems were afterwards suspended at the Kaaba. It is to this custom that we owe the celebrated poems called the Seba Moallakat. A Bedouin of Hodheyl told me that the Okath was now a ruined place in the country of Beni Naszera, between two and three days' journey south of Tayf. But in El Fasy's history, I find it stated to be one day's journey from Tayf; and that it ceased to be frequented as a fair in A. H. 129. El Azraky says that it was at that distance from Tayf, on the road to Szanaa in Yemen, and belonged to the tribe of Beni Kanane.

both in phraseology and pronunciation, than that of any other town where Arabic is spoken. It approaches more nearly than any other dialect to the old written Arabic, and is free from those affectations and perversions of the original sense, which abound in other provinces. I do not consider the Arabic language as on the decline: it is true, there are no longer any poets who write like Motanebbi, Abol' Ola, or Ibn el Faredh; and a fine flowing prose the Arabs never possessed. The modern poets content themselves with imitating their ancient masters, humbly borrowing the sublime metaphors and exalted sentiments produced from nobler and freer breasts than those of the olemas of the present day. But even now, the language is deeply studied by all the learned men; it is the only science with which the orthodox Moslim can beguile his leisure hours, after he has explored the labyrinth of the law; and every where in the East it is thought an indispensable requisite of a good education, not only to write the language with purity, but to have read and studied the classic poets, and to know their finest passages by heart. The admiration with which Arabic scholars regard their best writers, is the same

as that esteem in which Europeans hold their own classics. The far greater part of the Eastern population, it is true, neither write nor read; but of those who have been instructed in letters, a much larger proportion write elegantly, and are well read in the native authors, than among the same class in Europe.

The Mekkawys study little besides the language and the law. Some boys learn at least as much Turkish as will enable them to cheat the Osmanly pilgrims to whom their knowledge of that tongue may recommend them as guides. The astronomer of the mosque learns to know the exact time of the Sun's passing the meridian, and occupies himself occasionally with astrology and horoscopes. A Persian doctor, the only avowed medical professor I saw at Mekka, deals in nothing but miraculous balsams and infallible elixirs; his potions are all sweet and agreeable; and the musk and aloe-wood which he burns, diffuse through his shop a delicious odour, which has contributed to establish his reputation. Music, in general so passionately loved among the Arabs, is less practised at Mekka than in Syria and Egypt. Of instruments they possess only the *rababa*, (a kind

of guitar,) the *nay*, (a species of clarinet,) and the *tambour*, or *tambourine*. Few songs are heard in the evenings, except among the Bedouins in the skirts of the town. The choral song called *Djok*, is sometimes sung by the young men at night in the coffee-houses, its measure being accompanied with the clapping of hands. In general, the voices of the Hedjazys are harsh, and not clear: I heard none of those sonorous and harmonious voices which are so remarkable in Egypt, and still more in Syria, whether giving utterance to love songs, or chanting the praises of Mohammed from the minarets, which in the depth of night has a peculiarly grand effect. Even the Imams of the mosque, and those who chant the anthems, in repeating the last words of the introductory prayers of the Imam, men who in other places are chosen for their fine voices, can here be distinguished only by their hoarseness and dissonance.

The Sherif has a band of martial music, similar to that kept by Pashas, composed of kettle-drums, trumpets, fifes, &c.: it plays twice a day before his door, and for about an hour on every evening of the new moon.

Weddings are attended by professional females, who sing and dance: they have, it is

of individuals, although they smarted under those regulations which affected them collectively. He permitted his avowed enemies to live peaceably in the bosom of their families, and the people to indulge in bloody affrays among themselves, which frequently happened either in consequence of blood-revenge, or the jealousies which the inhabitants of different quarters of the town entertained against each other; sometimes fighting for weeks together, but generally with sticks, lances, and daggers, and not with fire-arms.

The Sherifs, or descendants of Mohammed, resident at Mekka and in the neighbourhood, who delight in arms, and are so often engaged in civil broils, have a practice of sending every male child, eight days after its birth, to some tent of the neighbouring Bedouins, where it is brought up with the children of the tent, and educated like a true Bedouin for eight or ten years, or till the boy is able to mount a mare, when his father takes him back to his home. During the whole of the above period, the boy never visits his parents, nor enters the town, except when in his sixth month; his foster-mother then carries him on a short visit to his family, and immediately

returns with him to her tribe. The child is, in no instance, left longer than thirty days after his birth in the hands of his mother; and his stay among the Bedouins is sometimes protracted till his thirteenth or fifteenth year. By this means, he becomes familiar with all the perils and vicissitudes of a Bedouin life; his body is inured to fatigue and privation; and he acquires a knowledge of the pure language of the Bedouins, and an influence among them that becomes afterwards of much importance to him. There is no sherif, from the chief down to the poorest among them, who has not been brought up among the Bedouins; and many of them are also married to Bedouin girls. The sons of the reigning Sherif family were usually educated among the tribe of Adouan, celebrated for the prowess and hospitality of its members; but it has been so much reduced by the intestine wars of the Sherifs, in which they always took part, and by the late invasion of Mohammed Aly, that they found it expedient to abandon the territory of the Hedjaz, and seek refuge in the encampments of the tribes of the Eastern plain. Othman el Medhayfe, the famous Wahaby chief, a principal instrument employed by Saoud in

the subjugation of the Hedjaz, was himself a Sheikh of Adouan; and Sherif Ghaleb had married his sister. The other Sherifs sent their children to the encampments of Hodheyl, Thekyf, Beni Sad, and others; some few to the Koreysh, or Harb.

The Bedouins in whose tent a Sherif has been educated, were ever after treated by him with the same respect as his own parents and brethren; he called them respectively, father, mother, brother; and received from them corresponding appellations. Whenever they came to Mekka, they lodged at the house of their pupil, and never left it without receiving presents. During his pupilage, the Sherif gave the name of Erham to the more distant relatives of the Bedouin family, who were also entitled to his friendship and attention; and he considered himself, during his life, as belonging to the encampment in which he had passed his early years: he termed its inhabitants "our people," or, "our family;" took the liveliest interest in their various fortunes; and, when at leisure, often paid them a visit during the spring months, and sometimes accompanied them in their wanderings and their wars.

Sherif Ghaleb always showed himself ex-

tremely attentive to his Bedouin foster-parents; whenever they visited him, he used to rise from his seat, and embrace them, though in no way distinguished from any meanly-dressed inhabitant of the Desert. Of course, it often happened that Sherif boys could not easily be induced to acknowledge their real parents at home; and they sometimes escaped, and rejoined the friends of their infancy, the Bedouins in the Desert.

The custom which I have just described is very ancient in Arabia. Mohammed was educated among foreigners, in the tribe of Beni Sad; and his example is continually quoted by the Mekkawys, when speaking of the practice still usual among the Sherifs. But they are almost the only people in Arabia by whom it is now followed. The Bedouins called Mowalys,\* once a potent tribe, but now reduced to a small number, and pasturing their flocks in the vicinity of Aleppo, are the only Arabs among whom I met with any thing similar. With them it is an established usage, that the son of the chief

\* This tribe is originally from the Hedjaz: it lived in the neighbourhood of Medina, and is often mentioned by the historians of that town, during the first century after Mohammed.

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