

Who Authored the Qur'an?

An Enquiry

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„If a man will begin with certainties, he shall end in doubts; but if he will be content to begin with doubts he shall end in certainties“

—Francis Bacon (1561-1626) ⁽¹⁾

Abstract

This article delves into the very authorship of the Holy Qur'an. It is a new way of looking at the Holy Qur'an. Using logical reasoning and historical references on the authorship of the Qur'an, an enquiry is made. Thus, this methodology is totally opposed to the blind believers who accept the authenticity of the Qur'an unquestionably. By analysing, dissecting and carefully interpreting the contents of the Qur'an, the *Ahadith* (Muhammad's traditions and sayings) and *Sirah* (Muhammad's biography), this author has identified several parties who undoubtedly had contributed to the composition of the Qur'anic verses. It was not Allah who wrote the Qur'an; it was not even Muhammad alone who did this either. The Qur'an is not the creation of a single entity or a lone person. There were several parties involved in the composition, scribing, amending, inserting and deleting the Qur'anic verses. The most important personalities involved in the creation of the Qur'an were: Imrul Qays, Zayd b. Amr, Hasan b. Thabit, Salman, Bahira, ibn Qumta, Waraqa and Ubayy b. Ka'b. Muhammad himself was involved in the make-up of a limited number of verses, but the most influential person who motivated Muhammad in the invention of Islam and the opus of the Qur'an was, perhaps, Zayd b. Amr, who

preached »Hanifism«. Muhammad later metamorphosed Zayd's »Hanifism« into Islam. Therefore, the assertion that Islam is not a new religion stands to be true. However, the important finding is that the Qur'an is definitely not the words of Allah—it is a human-made scripture which Muhammad simply passed up as Allah's final words to mankind. Another important aspect of this essay is that among the ancient religions that the writers of the Qur'an incorporated in it, perhaps, the practices of the Sabeans is crucial. In fact, the rituals of 5 prayers and the 30 days fasting (the two among the five pillars of Islam) were actually adapted from the Sabeans. Qur'an, thus, is a compilation of various religious books that existed during Muhammad's time. Muhammad, not Allah, simply adopted, picked and chose from various sources and created the Qur'an. While many parties contributed to the Qur'an, Muhammad became its chief editor—to say it plainly.

Introduction

According to Islam, questioning the Allah's absolute authorship of the Qur'an is a serious blasphemy. A Muslim may face death sentence simply for nurturing an atom of doubt on Qur'an's authenticity. The Qur'an is above all. Nothing in the creation of Allah is holier than the Qur'an. However, human being what he is—ever inquisitive—I started doubting the Qur'an's authorship in my very childhood—when I was introduced, in a very formal manner in the recitation of this Holy Scripture. I spent a couple of years learning a few introductory verses under the tutorship of a local »Hujur« (Islamic religion teacher) in the local mosque. This »Hujur« taught the Qur'an to a group of us by holding a rattan cane that looked quite shiny as he used to oil the cane every day before his »Murid« (learners) arrived in the mosque. I can vouch that none of us ever liked to study the Qur'an—it was the most boring and the most painful task during our childhood. We simply memorised like parrots certain verses without understanding a single word of them. The »Hujur« also did not know the meanings of those verses. Whenever we asked any question about any verse, the answer was a few stroke of the cane from the »Hujur«. The learning of the recitation of the Qur'an became associated with corporeal punishment and child-abuse. Thus, we developed a deep disdain towards the Qur'an recitation in particular and a profound dislike for the Mullahs in general.

Later, after I left my university and started working, a colleague of mine presented me with a copy of the English translation of the Holy Qur'an by Abdullah Yusuf Ali. My colleague was a die-hard »Tabligi« (a religious proselytiser) and exhorted me to read the translation carefully. He vouched that after I had comprehended the true messages of the Holy Scripture my life would change for ever—for the better, he insisted. Reluctantly, I started to read the English translation—verse by verse, passage by passage. The more I read, the more I was shocked, disturbed, astonished, bewildered and resentful. I could not believe that a book which is supposed to be the handiwork of the most compassionate, the most merciful and the most forgiving Allah could contain such a terrible amount of hate, terror, call for murder, war, vengeance and most of all, a blanket plea for the destruction of all those who do not subscribe to the Qur'anic view of the world. Of course, there were a few verses which were

very poetical, beautifully crafted, rhythmic and sometimes rich in spirituality. Apart from that handful of „good“ stuffs, I found the vast part of the Qur'an simply nonsensical and not-to-talk about those incriminating verses exhorting the believers to murder and wage an unrelenting war (*Jihad*) against the unbelievers. I started questioning: How could a merciful, compassionate Allah write such a cranky book which is largely a trash and an ultimate manual of terror, war and plunder? When my »Tabligi« colleague asked how I was doing with the Qur'an, I simply told him I was doing fine—elaborating further that I discovered plenty of new astonishing materials in the Qur'an which I never thought existed in it. He simply smiled and said, „The Qur'an is wonderful, isn't it?“ I replied, „You said it! It is mind-boggling, no doubt.“

A few years later, I started to ponder deeply on the Qur'an. Using the works of other translators, as well as the Tafsirs (explanation), I read and re-read the Holy Scripture—several times to make sure that what they translated and explained were absolutely correct. The more I learned about the Qur'an the more I became distraught, disturbed and angry—angry because I felt that I was utterly let down by a killer religion which was imposed on me due to my birth. The stuff I read in the Qur'an jolted me so much that I wanted to find the answer to my perennial question—who really authored the Qur'an? It took me a long time and many years of painstaking work to arrive at the answer of that question. This article tries to answer that question. I had been planning this essay for a long time, and now, after writing it I feel it is for you to ponder too—„Who authored the Qur'an?“

During my investigative phase I found that a lot of people were involved in the compilation and the construction of the Qur'an. Unknown to the vast majority of Muslims, and buried deep inside the Qur'an, Ahadith and Sirah there are copious evidence to reject, out of hand, the contention that the Qur'an is the creation of Allah. Making Allah the author of the Quran, I think, is the prime lie perpetrated on mankind for more than a millennium. We can, with certainty, say that it was not even Muhammad alone who authored the Qur'an. In fact, the major part of the Qur'an was actually either composed by or inspired and written by a few other individuals. Most notable among them were:

Imrul Qays—an ancient poet of Arabia who died a few decades before Muhammad's birth.

Zayd b. Amr b. Naufal—an »apostate« of his time who preached and propagated Hanifism

Labid—another poet

Hasan b. Thabit—the official poet of Muhammad

Salman, the Persian—Muhammad's confidante and an advisor

Bahira—a Nestorian Christian monk of the Syrian church

Jabr—a Christian neighbour of Muhammad

Ibn Qumta—a Christian slave

Khadijah—Muhammad's first wife

Waraqah—Khadijah's cousin brother

Ubay b. Ka'b—Muhammad's secretary and a Qur'an scribe

Muhammad himself

There were other parties involved too. They were:

The Sabeans

Aisha—Muhammad's child bride

Abdallah b. Salam b. al-Harith—a Jewish convert to Islam

Mukhyariq—a Rabbi and another Jewish convert to Islam

Of course, my list of the possible authors of the Qur'an is not exhaustive. There may be many other parties involved that I might not have even heard of. But for a concise discussion the above list should be ample enough, I guess. In this article I have simply enumerated the contribution of the above sources in the authorship of the Qur'an.

Now, to understand the Qur'an and its writer/s, we must, first of all, recognise the background of Muhammad, purportedly the ultimate and the best creation of Allah.

The Pagan origin of Muhammad

It is an absolute fact that Muhammad was born of pagan parents. His father, Abdullah and his mother, Amina were both pagans and they used to worship many idols. His entire childhood (probably up to his teen) was spent in paganism. To day, many Muslims will find it extremely hard to digest this fact. However, Muhammad's pagan origin is disclosed by Hisham ibn al-Kalbi. On page 17 of his important work, Kitab al-Asnam (The Book of Idols) he writes:⁽²⁾

„We have been told that the Apostle of God once mentioned al-Uzza saying, 'I have offered a white sheep to al-'Uzza, while I was a follower of the religion of my people.'“

In the statement above Muhammad clearly admits his past adherence to paganism—the then religion of the Quraysh.

The Quraysh were wont to circumambulate the Ka'bah and say:

Initially, Muhammad even eulogized the important gods (or idols) of the pagans by agreeing with the Quraysh—at some point that these gods were the intercessors of Allah. On the same page Hisham ibn al-Kalbi writes:⁽³⁾

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

These were also called »the Daughters of Allah«, and were supposed to intercede before God. When the Apostle of God was sent god revealed unto him [concerning them] the following:

053.019 Have ye seen Lat. and 'Uzza,
053.020 And another, the third (goddess), Manat?
053.021 What! for you the male sex, and for Him, the female?
053.022 Behold, such would be indeed a division most unfair!

053.023 These are nothing but names which ye have devised—ye and your fathers—for which Allah has sent down no authority (whatever). They follow nothing but conjecture and what their own souls desire!—Even though there has already come to them Guidance from their Lord!(4)

When Muhammad became an adult and started to attend the annual assembly of poets at Ukaz he was deeply impressed and moved by the thoughts, eloquence, sentiment, freethinking and humanism expounded by many of those poets. He started questioning the idol-worshipping and began to start preaching a new concept of one God, the creator—similar to the concepts of the Jews and the Christians of that time. Nonetheless, he was confused as to which God ought to be his God. Allah, a deity (a moon god—that is why the symbols placed at every mosque is a crescent moon) at that time, was the supreme God of the pagans. Their only fault was that besides Allah, they used to worship as the intercessors for Allah, the supreme other smaller gods/goddesses like: Hubal, Al-lat, Al-Uzza, Manat ... etc. So, in the beginning of his new concept of an almighty creator Allah was out of his mind. Besides, at that time the magicians, the soothsayers, the sorcerers, and even the Satan worshippers used to vow by Allah. Thus, Muhammad found it utterly despicable to make Allah his God (*ilah*).

During those pagan days the people of Yemen used to worship another deity whose name was Ar-Rahman. Muhammad, for a while, adopted the name Ar-Rahman for God in place of Allah. Coincidentally, Ar-Rahman was also the Jewish word Rahmana which was a name for God in the Talmudic period.(5). Muhammad cleverly thought that by using the word Ar-Rahman he ought to be able to attract to his new „religion“, the Jews as well as some pagans.(6)

However, when he declared himself to be the messenger of Ar-Rahman, the Meccans, too, were at a loss and confused. The Meccans did not know of any Ar-Rahman other than the Ar-Rahman of al-Yamamah (some writers say Ar-Rahman was at Yemen). To verify Muhammad's claim the Quraysh sent a delegation to Medina Jews, as they thought that Ar-Rahman, truly, was a deity in Yemen or Yamamah. Islamic Historian Ibn Sa'd (Ibn Sa'd, vol.i, pp.189-190) writes(7):

„The Quraysh sent al-Nadr Ibn al-Harith Ibn 'Alaqamah and 'Uqbah Ibn abi Mu'ayt and others to the Jews of Yathrib and told them to ask them (Jews) about Muhammad. They came to Medinah and said to them (Jews): We have come to you because a great affair has taken place amidst us. There is a humble orphan who makes a big claim, considering himself to be the messenger of al-Rahman, while we do not know any al-Rahman except the Rahman of al-Yamamah. They said: Give the description before us. They gave his description, on which they asked them who were his followers. They said: The lowly people among us. Thereupon a scholar of from them laughed and said: he is the Prophet whose attributes we find mentioned in our Scriptures; we also know that his people will be most inimical to him.“

When we read, with an unbiased mind, the first 50 Suras (in chronological order) of the Qur'an we note Muhammad's confusion regarding Lord, Allah and Ar-Rahman. He was quite unsure of whom he should consider as his God (*ilah*).

Here is a summary of the first 50 Suras regarding Muhammad's idea of his God:

Only Lord—68, 92, 89, 94, 100, 108, 105, 114, 97, 106, 75 (11 Suras)

Ar-Rahman, Lord—55, 36 (2 Suras)

Ar-Rahman, Allah, Lord—20

Allah, Lord—96, 73, 74, 81, 87, 53, 85, 50, 38, 7, 72, 25, 35, 56, 26, 27, 28, 17 (18 Suras)

This demonstrates Muhammad's initial vacillation, confusion and ignorance of the affairs of his God (ilah).

The Qur'an also confirms that when he started to preach his brand of faith Muhammad was lost, confused and did not know much of religion. Here is what the Qur'an writes:

Muhammad was lost, then Allah guided him 93:7

093.007 And He found thee wandering, and He gave thee guidance.

In the past Muhammad was heedless 12:3, 42:52

012.003 We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not.

042.052 And thus have We, by Our Command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way—

So, how did Muhammad learn the basics of his new religion? Enter Imrul Qais and Zayd Ibn Amr.

Imrul Qays

In ancient Arabia poetry was a passion. Poets were highly regarded in society, and the words of many accomplished poets were regarded as next to god's words. In a desert land, bereft of much entertainment and natural relaxation, the ancient Arabs used to find solace, peace, tranquillity and even the raging emotion of war and revenge through the mesmerising words of their poets. Poets supplied the Arabs with their mental food. Seven such poets had their verses permanently posted on the walls of Ka'ba. These verses were known as Muallakat or suspended.

The Dictionary of Islam⁽⁸⁾ writes that those verses were also known as Muzahhabat or the golden poems because they were written in gold. The authors of those poetical verses were: Zuhair, Trafah, Imrul Qays, Amru ibn Kulsum, al-Haris, Antarah and Labid.

Among those seven immortal poets the most famous was Imrul Qays, the undisputed »king« or the legend of Arabic poetry. He was a prince as his father was an Arab tribal king. Through his passionate devotion to love and poetry he irked his father and was banished from the palace. Thereafter, he lived a

solitary life by tending the sheep and keeping alive his undying dedication to poetry. Eventually, he became a wanderer and led a melancholic life when his tribe was almost eliminated in a tribal war. He travelled around and finally arrived at Constantinople. It is said that he was put to death by the Roman ruler of Constantinople because he won the heart of a Roman princess through love and poetry. He died around the year 530-540 A.D., before Muhammad's birth. His matchless verses were on the lips of many Arabs, and surely Muhammad had memorised many of his superb works. Muhammad is said to have declared Imrul Qais the greatest of Arab poets. No doubt then that he was keenly motivated to emulate Imrul Qais in the very early verses of the Qur'an.

The chroniclers' of the Qur'an usually list Sura al-Alaq (the clot, Sura 96) as the first revelation of Allah to Muhammad. However, a systematic study of the Qur'an may reveal that that may not be the case at all. In fact, the Dictionary of Islam⁽⁹⁾, citing Islamic sources, writes that some earliest Suras (before the first revelation, Sura 96) are most likely to be:

- 99—az-Zalzalah (the Earthquake)
- 103—al-Asr (the Declining Day)
- 100—al-Adiyat (the Chargers)
- 1—al-Fatiha (the Opening)

Those Suras were, short, deep in spirituality and enthralling. It may be worthwhile to examine two such short Suras; namely:

Sura 99 (the Earthquake)

- 099.001 When the earth is shaken to her (utmost) convulsion,
- 099.002 And the earth throws up her burdens (from within),
- 099.003 And man cries (distressed): 'What is the matter with her?'—
- 099.004 On that Day will she declare her tidings:
- 099.005 For that thy Lord will have given her inspiration.
- 099.006 On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done).
- 099.007 Then shall anyone who has done an atom's weight of good, see it!
- 099.008 And anyone who has done an atom's weight of evil, shall see it

Sura 103 (the Declining Day)

- 103.001 By (the Token of) Time (through the ages),
- 103.002 Verily Man is in loss,
- 103.003 Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

W. St. Clair-Tisdall, the author of the famous essay The Origin of Islam,⁽¹⁰⁾ by comparing two passages from the Sabaa Mu'allaqat, finds close similarity with the verses from the Qur'an. Some of these verses are:

- 054.001 The Hour (of Judgment) is nigh, and the moon is cleft asunder.
- 093.001 By the Glorious Morning Light,

Commenting on verse 54.1 W. St. Clair-Tisdall writes:

„It was the custom of the time for and orators to hang up their compositions upon the Ka‘aba; and we know the seven Mu‘allaqat were exposed. We are told that Fatima, the Prophet’s daughter, was one day repeating as she went along the above verse. Just then she met the daughter of Imrul Qays, who cried out, ‘O that’s what your father has taken from one of my father’s poems, and calls it something that has come down to him out of heaven;’ and the story is commonly told amongst the Arabs until now.“

Thus, the relationship between Imrul Qays‘ poems and some of the early verses of the Qur‘an is pretty obvious. In this connection, W. St. Clair-Tisdall elaborates⁽¹¹⁾ further:

„The connection between the poetry of Imra‘ul Qays and the Koran is so obvious that the Muslims cannot but hold that they existed with the latter in the Heavenly table from all eternity! What then will he answer? That the words were taken from the Koran and entered in the poem?—an impossibility. Or that their writer was not really Imra‘ul Qays, but some other who, after the appearance of the Koran, had the audacity to quote them there as they now appear?—rather a difficult thing to prove!“

In fact, the word Allah is found in Muallaqat as well as in the Diwan of poet Labid. So when the Muslims claim the Qur‘an to be the words of Allah, do they mean Allah copied the Qur‘anic verses from Imrul Qays?

We shall now briefly review the contribution of Zayd ibn Amr to the authorship of the Holy Qur‘an.

Zayd bin Amr bin Naufal

During Muhammad’s time, a religious movement to counter paganism was taking shape. Led by a group of »freethinkers«, this group rejected paganism, and to fulfil their spiritual needs they were searching for an alternative religion. They were known as Hanifites or simply as Hanifs.

The Dictionary of Islam⁽¹²⁾ writes that the original meaning of Hanif was a convert or a pervert [sort of apostate—to say].

The other meanings of Hanif are:

1. Any one sincere in his inclination to Islam
2. One orthodox in the faith
3. One who is of the religion of Abraham.

W. St. Clair-Tisdall⁽¹³⁾ writes:

„The word Hanif, indeed, originally signified ‘unclean’ or ‘apostate’, and was so used by the idolatrous Arabs of Zaid, because he abandoned the worship of gods.“

Muhammad later used the word Hanif, first for the religion of Abraham, then for any sincere believer of Islam. Thus, the Muslims are supposed to be

Hanifs—and truly speaking, the followers of Zayd! In the same essay W. St. Clair-Tisdal⁽¹⁴⁾ writes further, „The name pleased the Prophet and was used by him in a good sense.“

According to Ibn Ishaq⁽¹⁵⁾ the most famous of those apostates (Hanifs) in Mecca during Muhammad’s time were:

Waraqah b. Naufal—he became a Christian

Ubaydullah b. Jahsh—he became a Christian after migrating to Abyssinia.

His wife was Umm Habiba d. Abu Sufyan whom Muhammad married later

Uthman b. al-Huwayrith—he later went to the Byzantine emperor and became a Christian

Zayd b. Amr b. Naufal—left paganism saying that he worshipped the God of Abraham

Waraqah was the cousin brother of Khadijah, Muhammad’s first wife. Some authors suggest that he was a Jew before embracing Christianity. Ubaydullah was the grandson of Abd al-Muttalib and Uthman b. al-Huwayrith was offered a high position in the Byzantine court of Syria.

Only Zayd b. Amr remained a diehard Hanif. He used to say⁽¹⁶⁾, „I worship the god of Abraham,“ but he blamed his people for having chosen the evil ways.

According to W. St. Clair-Tisdal⁽¹⁷⁾ Zayd worshipped yearly in a cave near Mecca, and no doubt influenced Muhammad who used to visit the same place for quiet and lonely contemplation.

Ibn Ishaq⁽¹⁸⁾ writes that when Zayd b. Amr faced the Ka’ba he used to say ‘Labbaka in truth, in worship and in service.’

When Zayd stood and faced Qibla he would say⁽¹⁹⁾, „I take refuge in what Abraham took refuge.“

Zayd also abhorred animal sacrifice to idols and condemned the pagan practice of burying alive new-born females (this, I believe, was a very rare practice—as not a single instance of live burial of a female baby is cited either in the Qur’an or in Ahadith: these books vaguely talk about this pagan practice without citing any specific case of live burial).

Abu Bakr’s daughter, Amina once saw a very old Zayd bin ‘Amr in Ka’ba. On this, Ibn Ishaq writes⁽²⁰⁾:

„Hisham b. Urwa from his father on the authority of his mother Asma’d. Abu Bakr said that she saw Zayd as a very old man leaning his back on the Ka’ba and saying, ‘O Quraysh, By Him in whose hand is the soul of Zayd, not one of you follows the religion of Abraham but I.’ Then he said: ‘O God, if I 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.“

Historical records do not mention clearly what eventually happened to Zayd b. Amr. However, Ibn Ishaq writes that Caliph Umar’s father, al-Khattab (Umar b. al-Khattab was Zayd’s nephew) used to severely harass Zayd b. Amr and he was finally killed. Who killed Zayd is a complete mystery. Here is what Ibn Ishaq⁽²¹⁾ writes:

„When al-Khattab (Umar’s father) harassed Zayd bin ‘Amr so much so that he was forced to withdraw to the upper part of Mecca and he stopped in the mountain of Hira facing the town. Zayd could visit Mecca in secret only.

Then Zayd left Mecca seeking the religion of Abraham—went through all of Syria. Then Zayd returned to Mecca but was killed.“

As written previously, because of his uncompromising stand on Hanifite movement and because of his deriding remarks on paganism, the Quraysh expelled Zayd b. Amr from Mecca and he was forbidden to live there. He was a severely ostracised person, boycotted and utterly disdained by the larger section of the Quraysh. He had to live in the cave of mount Hira, opposite the city. Muhammad, being a forlorn person at that time used to meet Zayd in the cave of Hira.

Ibn Ishaq also writes that Gabriel used to visit Muhammad at the Hira cave. When we consider the fact that on many instances Muhammad had confessed that Gabriel, on many occasions had met Muhammad in the form of human beings it is quite likely that when Muhammad visited Zayd b. Amr many times to learn about the new religion of the »Hanif« he might have thought Zayd to be the angel Gabriel. It is also quite probable that Zayd b. Amr took an interest in teaching Muhammad how to read (and write)—his poetry (or verses) that later became Qur’anic verses!

Ibn Ishaq⁽²²⁾ writes that Muhammad used to pray in seclusion in Hira every year for a month to practice »tahnanuth«, a pagan practice (thus confirming again Muhammad’s pagan background). According to the Quraysh, »tahannuth« meant religious devotion.

Sahih Bukhari confirms that Muhammad had encountered Zayd b. Amr in the Valley of Hira Mountain.

Muhammad meets Zayd b. ‘Amr and offers him meat that was slaughtered for the idols. Sahih Bukhari:

Volume 7, Book 67, Number 407:

Narrated ‘Abdullah:

„Allah’s Apostle said that he met Zaid bin ‘Amr b. Nufail at a place near Baldah and this had happened before Allah’s Apostle received the Divine Inspiration. Allah’s Apostle presented a dish of meat (that had been offered to him by the pagans) to Zaid bin ‘Amr, but Zaid refused to eat of it and then said (to the pagans), ‘I do not eat of what you slaughter on your stone altars (Ansabs) nor do I eat except that on which Allah’s Name has been mentioned on slaughtering.’“

Volume 5, Book 58, Number 169:

Narrated ‘Abdullah bin ‘Umar:

„The Prophet met Zaid bin ‘Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet. A meal was presented to the Prophet but he refused to eat from it. (Then it was presented to Zaid) who said, ‘I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah’s

Name has been mentioned at the time of slaughtering.› Zaid bin ‘Amr used to criticize the way Quraish used to slaughter their animals, and used to say, ‘Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allah.› He used to say so, for he rejected that practice and considered it as something abominable.

Narrated Ibn ‘Umar:

„Zaid bin ‘Amr bin Nufail went to Sham, inquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, ‘I intend to embrace your religion, so tell me some thing about it.› The Jew said, ‘You will not embrace our religion unless you receive your share of Allah’s Anger.› Zaid said, ‘I do not run except from Allah’s Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?› He said, ‘I do not know any other religion except the Hanif.› Zaid enquired, ‘What is Hanif?› He said, ‘Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian, and he used to worship None but Allah (Alone). Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, ‘You will not embrace our religion unless you get a share of Allah’s Curse.› Zaid replied, ‘I do not run except from Allah’s Curse, and I will never bear any of Allah’s Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?› He replied, ‘I do not know any other religion except Hanif.› Zaid enquired, ‘What is Hanif?› He replied, Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian and he used to worship None but Allah (Alone). When Zaid heard their Statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, ‘O Allah! I make You my Witness that I am on the religion of Abraham.›“

Narrated Asma bint Abi Bakr:

„I saw Zaid bin Amr bin Nufail standing with his back against the Ka‘ba and saying, ‘O people of Quraish! By Allah, none amongst you is on the religion of Abraham except me.› He used to preserve the lives of little girls: If somebody wanted to kill his daughter he would say to him, ‘Do not kill her for I will feed her on your behalf.› So he would take her, and when she grew up nicely, he would say to her father, ‘Now if you want her, I will give her to you, and if you wish, I will feed her on your behalf.›“

The first *Hadis* tells us something about Muhammad’s paganism—that, in the beginning, he probably ate the meat offered to the idols by the pagans (thus confirming Hisham ibn al-Kalbi—see Part 1/5 of this essay), but Zayd b. Amr steadfastly refused to eat any meat slaughtered in the name of idols. Muhammad learned from Zayd not to eat the pagans’ meat (or Haram meat). The second *Hadis* apparently contradicts the first *Hadis* (7.67.407) on Muhammad’s consumption of „pagan“ (or Haram) meat. However, a little thought on this *Hadis* evidently shows that Muhammad followed Zayd with respect to Halal meat, and from Zayd he also obtained the idea of Allah to be his (Muhammad’s) God. Can we not, therefore, conclude that the idea of Islam

really came from Zayd? In the biography of Muhammad written by Ibn Ishaq⁽²³⁾ we find several verses of poetry written by Zayd that are quite similar to some verses of the Qur'an. Therefore, isn't it sufficient to say that after the sudden, mysterious and untimely killing of Zayd Muhammad took up his mantle, philosophy, poetry and the zeal to propagate »Hanifism«?⁽²⁴⁾

Ibn Sa'd writes⁽²⁵⁾ that when Muhammad started his Islam, a convert told Muhammad about the words of Zayd ibn Amr and Muhammad replied, „I have seen him in Paradise drawing his skirts.“ This proves that Muhammad acknowledged the piety and contribution of Zayd towards the concept of Islam or Hanifism.

The following excerpts from the Islamic historian Ibn Sa'd⁽²⁶⁾ demonstrates further that Muhammad got the idea of Islam from Zayd b. Amr:

„Zayd Ibn 'Amr Ibn Nufayl said: I smelled Christianity and Judaism but I disliked them. I went to Syria and its adjoining territories till I came to my strangeness with my people and my abhorrence for idol worship, Judaism and Christianity. He said to me: I see you are in search of the creed of Ibrahim. O Makkan brother! You are seeking a creed which is not practiced now a days. It is the creed of your ancestor, Ibrahim, and it is the true faith. He (Ibrahim) was neither a Jew nor a Christian. He used to offer prayers and prostrate towards this house (Ka'bah) which is in your city. So retire to your city. He will revive the true creed of Ibrahim and he is the most honoured of the creatures of Allah.“

It is highly palpable that Zayd himself wrote few Suras (probably around 30 Suras, but not in chronological order), including those that contain the *Hanifship* of Abraham. Some of these verses are:

002.135 They say: „Become Jews or Christians if ye would be guided (to salvation).“ Say thou: „Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with Allah.“⁽²⁷⁾

003.067 Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (Which is Islam), and he joined not gods with Allah.⁽²⁸⁾

003.095 Say: „Allah speaketh the Truth: follow the religion of Abraham, the sane in faith; he was not of the Pagans.“⁽²⁹⁾

004.125 Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith? For Allah did take Abraham for a friend.⁽³⁰⁾

006.161 Say: „Verily, my Lord hath guided me to a way that is straight—a religion of right—the path (trod) by Abraham the true in Faith, and he (certainly) joined not gods with Allah.“⁽³¹⁾

006.079 „For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah.“⁽³²⁾

016.120 Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah:⁽³³⁾

010.105 „And further (thus): ›set thy face towards religion with true piety, and never in any wise be of the Unbelievers;‹⁽³⁴⁾

022.031 Being true in faith to Allah, and never assigning partners to Him: if anyone assigns partners to Allah, is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place.⁽³⁵⁾

098.005 And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practise regular charity; and that is the Religion Right and Straight.⁽³⁶⁾

030.030 So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.⁽³⁷⁾

As mentioned earlier, Zayd ibn Amr was totally against the pagan practice of burying live female infants. The Qur'an mentions this rare practice of the Quraysh in three verses only. These verses are:

016.058 When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!

017.031 Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.

081.008 When the female (infant), buried alive, is questioned—

081.009 For what crime she was killed;

Evidently, the above verses were inspired by Zayd b. Amr and most likely were written by him too. Later, when Zayd died Muhammad simply passed them up as Allah's revelations to him.

Those examples demonstrate that Muhammad had copied stories, concepts and style of Zayd ibn Amr in the composition of the Qur'an.

Labid

Labid was another poet whom Muhammad admired a lot. We will now briefly review the contribution of this poet towards the authorship of the Qur'an.

Labid was the son of Rabiah ibn Jafar al-Amiri. Dictionary of Islam⁽³⁸⁾ reports that Labid died at Kufah in Iraq at the age of 157. As told before, Labid was one of the 7 magnificent poets of »Muallaqat«. Islamic historians claim that Labid embraced Islam when he saw the first verse of Sura al-Bakara (Sura 2) posted up at Ka'ba; he withdrew his verses and embraced Islam. This claim, of course, cannot be true, as the first verse of Sura al-Bakara is simply: Alif. Lam. Mim—the cryptic message which even Muhammad claimed that only Allah knew their meaning. Labid's verse was: „Know that everything is vanity but God.“ Muhammad said the same to Labid—the truest poet.

Even if one accepts the assertion that Labid became a Muslim after reading Muhammad's verses then it is more palpable that it was indeed Labid who helped Muhammad to construct poetical verses that were, later, passed up as messages of Allah via Gabriel. Those verses which Labid wrote on behalf of

Muhammad were mostly the verses dealing with piety, exhortation of good deeds, some narrations of Arab practices ... etc.

In *Ahadith* we find references of Labid. Here are some samples. Sahih Bukhari:

Volume 5, Book 58, Number 181:

Narrated Abu Huraira:

„The Prophet said, ‘The most true words said by a poet was the words of Labid.’ He said, Verily, Everything except Allah is perishable and Umaiya bin As-Salt was about to be a Muslim (but he did not embrace Islam).“

Volume 8, Book 76, Number 496:

Narrated Abu Huraira:

„The Prophet said, ‘The truest poetic verse ever said by a poet, is: Indeed! Everything except Allah, is perishable.’“

This Hadis, of course, refers to the poetry of Labid.

Sahih Muslim, Book 028, Number 5604:

Abu Huraira reported Allah’s Messenger (may peace be upon him) as saying: The truest word spoken by an Arab (pre-Islamic) in poetry is this verse of Labid: „Behold! apart from Allah everything is vain.“

I think Muhammad, in the beginning, wanted to be a famous poet by simply mimicking the style, the vocabulary and the rhythm of the poets of his time. However, his illiteracy proved to be the major stumbling block, until he met Zayd ibn Amr and Labid—his mentors who would completely change his course.

In the beginning and before his marriage to Khadijah, Muhammad was probably more inclined to be a poet. He deeply admired the above three personalities, two of them were poets and the third (Zayd b. Amr) a humanist in to-day’s language. Nonetheless, after his marriage to Khadijah, and when he came in contact with several personalities related to her who were well-versed in religions other than paganism, Muhammad changed his mind. Now, he thought of introducing a new belief system. In fact, the Qur’an narrates that the Quraysh considered that Muhammad was trying to be a poet, but Allah scolded the Quraysh for their wrong assumption.

Here are some sample verses on the „poetship“ of Muhammad:

Some people thought that Muhammad was a poet—

052.030 Or do they say:—„A Poet! we await for him some calamity (hatched) by Time!“

People thought that Muhammad was a dreaming poet; they wanted him to show them some miracles like the old prophets did—

021.005 „Nay,“ they say, „(these are) medleys of dream!—Nay, He forged it!—Nay, He is (but) a poet! Let him then bring us a Sign like the ones that were sent to (Prophets) of old!“

Muhammad does not recite any poetry; the Qur’an is a clear message—

036.069 We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur’an making things clear:

Muhammad is not a poet possessed but he confirms the messages of apostles sent before him—

037.036 And say: „What! shall we give up our gods for the sake of a Poet possessed?“

037.037 Nay! he has come with the (very) Truth, and he confirms (the Message of) the messengers (before him).

The Qur’an is neither the words of a poet nor that of a soothsayer—

069.041 It is not the word of a poet: little it is ye believe!

069.042 Nor is it the word of a soothsayer: little admonition it is ye receive.

Hasan b. Thabit

Hasan b. Thabit was Muhammad’s own official poet. He wrote the Diwan, the anthology of ancient Arabian poetry. When Muhammad migrated to Medina he made Hasan b. Thabit his own poet. Nonetheless, Hasan b. Thabit had his idiosyncrasies. Even though he was the personal poet of Muhammad he had a deep dislike for the Muslims. On page xxviii of Sirat Rasul Allah, the translator, Professor Alfred Guillaume writes, „Hasan b. Thabit disliked the growing number of Muslims. He considered the vagrant Muslims as unmitigated nuisance. He did not house any of the Muhajirin, nor was a brother to one of them.“

Most likely, Hasan b. Thabit was a hired poet (a kind of journalist) of Muhammad—paid to compose poetry as per Muhammad’s specifications. This can be confirmed from Ahadith. Here are some examples:

From Sahih Bukhari:

Muhammad approved Hassan b. Thabit to recite poetry in a mosque—Volume 4, Book 54, Number 434:

Narrated Sa’id bin Al-Musaiyab:

‘Umar came to the Mosque while Hassan was reciting a poem. (‘Umar disapproved of that). On that Hassan said, „I used to recite poetry in this very Mosque in the presence of one (i.e. the Prophet) who was better than you.“ Then he turned towards Abu Huraira and said (to him), „I ask you by Allah, did you hear Allah’s Apostle saying (to me), ‘Retort on my behalf. O Allah! Support him (i.e. Hassan) with the Holy Spirit?’ Abu Huraira said, ‘Yes.’“

This *Hadis*, unmistakably shows that Hasan used to construct poems for Muhammad to be recited in the mosque. Can those poems not be some of the Suras of the Qur'an?

Muhammad instructed Hassan, the poet to lampoon the pagans—Volume 4, Book 54, Number 435:

Narrated Al Bara:

The Prophet said to Hassan, „Lampoon them (i.e. the pagans) and Gabriel is with you.“

This *Hadis* demonstrates that Hasan b. Thabit used to compose poems as per Muhammad's likes and dislikes—just the way the Qur'an is composed of Allah's revelations via Gabriel.

Hassan b. Thabit lampooned the infidels excluding Muhammad—Volume 4, Book 56, Number 731:

Narrated 'Aisha:

Once Hassan bin Thabit asked the permission of the Prophet to lampoon (i.e. compose satirical poetry defaming) the infidels. The Prophet said, „What about the fact that I have common descent with them?“ Hassan replied, „I shall take you out of them as a hair is taken out of dough.“

Narrated 'Urwa:

I started abusing Hassan in front of 'Aisha, whereupon she said. „Don't abuse him, for he used to defend the Prophet (with his poetry).“

Here are further evidence that Hasan b. Thabit was a paid scribe—a Qur'an composer of Muhammad.

Muhammad asked his poet Hassan to abuse the B. Qurayzah Jews through his poetry—Sahih Bukhari:

Volume 5, Book 59, Number 449:

Narrated Al-Bara:

The Prophet said to Hassan, „Abuse them (with your poems), and Gabriel is with you (i.e, supports you).“ (Through another group of sub narrators) Al-Bara bin Azib said, „On the day of Quraiza's (besiege), Allah's Apostle said to Hassan bin Thabit, 'Abuse them (with your poems), and Gabriel is with you (i.e. supports you).'“

This *Hadis* demonstrates further that Muhammad commissioned Hasan b. Thabit to compose poems as per his stipulations.

Abu Talha gave his valuable property to his relatives, viz. Hassan b. Thabit and Ubayy b. Ka'b—Sahih Muslim:

Book 005, Number 2186:

Anas reported that when this verse was revealed: „You will not attain righteousness till you give freely of what you love,“ Abu Talha said: I see that our Lord has demanded from us out of our property; so I make you a

witness, Messenger of Allah. that I give my land known as Bairaha' for the sake of Allah. Upon this the Messenger of Allah (may peace be upon him) said: Give that to your relatives. So he gave it to Hassan b. Thabit and Ubayy b. Ka'b.

That was how Muhammad rewarded Hasan b. Thabit for composing Qur'anic verses (via his poems, and helped by Gabriel) for Muhammad.

After Hassan b. Thabit went blind he used to spend time at Aisha's quarter. Aisha admired him as he used to write satirical rebuttal on behalf of Muhammad—

Book 031, Number 6077:

Masruq reported: I visited 'A'isha when Hassin was sitting there and reciting verses from his compilation: She is chaste and prudent. There is no calumny against her and she rises up early in the morning without eating the meat of the un- mindful. 'A'isha said: But you are not so. Masruq said: I said to her: Why do you permit him to visit you, whereas Allah has said: „And as for him among them who took upon himself the main part thereof, he shall have a grievous punishment“ (XXIV. 11)? Thereupon she said: What torment can be more severe than this that he has become blind? He used to write satire as a rebuttal on behalf of Allah's Messenger (may peace be upon him).

That was how Hasan b. Thabit saved Muhammad and his Qur'an!

Here is another *Hadis* from Sahih Muslim that even claims that Hasan b. Thabit's poems were helped by divine power (Ruh-ul-Quddus) and were similar to certain Qur'anic verses—

Book 031, Number 6081:

'A'isha reported that Allah's Messenger (may peace be upon him) said. Satirise against the (non-believing amongst the) Quraish, for (the satire) is more grievous to them than the hurt of an arrow. So he (the Holy Prophet) sent (someone) to Ibn Rawiha and asked him to satirise against them, and he composed a satire, but it did not appeal to him (to the Holy Prophet). He then sent (someone) to Ka'b b. Malik (to do the same, but what he composed did not appeal to the Holy Prophet). He then sent one to Hassan b. Thabit. As he got into his presence, Hassan said: Now you have called for this lion who strikes (the enemies) with his tail. He then brought out his tongue and began to move it and said: By Him Who has sent you with Truth, I shall tear them with my tongue as the leather is torn. Thereupon Allah's Messenger (may peace be upon him) said: Don't be hasty; (let) Abu Bakr who has the best knowledge of the lineage of the Quraish draw a distinction for you in regard to my lineage, as my lineage is the same as theirs. Hassan then came to him (Abu Bakr) and after making inquiry (in regard to the lineage of the Holy Prophet) came back to him (the Holy Prophet) and said: Allah's Messenger, he (Abu Bakr) has drawn a distinction in your lineage (and that of the Quraish) By Him Who has sent you with Truth, I shall draw out from them (your name) as hair is drawn

out from the flour. 'A'isha said: I heard Allah's Messenger (may peace be upon him) as saying to Hassin: Verily Ruh-ul-Qudus would continue to help you so long as you put up a defence on behalf of Allah and His Messenger. And she said: I heard Allah's Messenger (may peace be upon him) saying: Hassan satirised against them and gave satisfaction to the (Muslims) and disquieted (the non-Muslims).

You satirised Muhammad, but I replied on his behalf,
And there is reward with Allah for this.
You satirised Muhammad. virtuous, righteous,
The Apostle of Allah, whose nature is truthfulness.
So verily my father and his father and my honour
Are a protection to the honour of Muhammad;
May I lose my dear daughter, if you don't see her,
Wiping away the dust from the two sides of Kada',
They pull at the rein, going upward;
On their shoulders are spears thirsting (for the blood of the enemy);
Our steeds are sweating-our women wipe them with their mantles.
If you had not interfered with us, we would have performed the 'Umra,
And (then) there was the Victory, and the darkness cleared away.
Otherwise wait for the fighting on the day in which Allah will honour whom
He pleases.
And Allah said: I have sent a servant who says the Truth in which there is
no ambiguity;
And Allah said: I have prepared an army-they are the Ansar whose object
is fighting (the enemy),
There reaches every day from Ma'add abuse, or fighting or satire;
Whoever satirises the Apostle from amongst you, or praises him and helps
it is all the same,
And Gabriel, the Apostle of Allah is among us, and the Holy Spirit who has
no match.

Muhammad rewarded this mercenary poet of him by awarding him a pretty, young damsel Sirin, who, along with Marriyah Kibtia was presented to Muhammad by Muyaqis, the then governor of Alexandria. Muhammad kept for himself Marriyah, the prettiest lass and donated Sirin to Hasan b. Thabit to be used as his sex-slave. Ibn Ishaq⁽³⁹⁾ writes that Sirin and Marriyah were sisters.

Salman the Persian

Salman, the Persian was originally a devout Zoroastrian from Isfahan, Persia. Then he converted to Christianity. Later, he was sold as a slave to a B. Qurayza Jew of Medina. When Muhammad arrived at Medina Salman met him there. Some 3 years later, with the help of Muslims he purchased his freedom from his master and converted to Islam—becoming an ardent companion of Muhammad. During the battle of Ahzab (the battle of the ditch) the trench digging was his idea. He was well acquainted with the books of the Persians (i.e., Zoroastrianism), the Greeks and the Jews. Ali said about him⁽⁴⁰⁾, „He was

a man of us and for us, the line of prophetic house, and in relation to you as the sage Luqman, having learned the first knowledge and the last, read the first scripture and the last: an exhaustive sea.”⁽⁴¹⁾

Undoubtedly, Muhammad cleverly utilised Salman’s extraordinary talent to compose many verses of the Qur’an that deal with historical tales of the ancient Egypt, the Greek, the Romans and the Persians. As Salman was formerly a Zoroastrian, Muhammad learned, in detail many of their beliefs and practices and incorporated them in his Qur’an. Muhammad’s description of Paradise and hell are stunningly similar to that of the Zoroastrians. So those verses dealing with the punishment in Hell and the prize in Paradise were surely contributed by Salman, the Persian. It is interesting to note that Salman became a close member of Muhammad’s family. Aisha reports that Muhammad used to spend countless hours with him—discussing various religious issues, so much so, that Aisha thought that Salman would spend the night with Muhammad.

Those who have read the Qur’an up close, many times will be profoundly surprised with Muhammad’s absolute pre-occupation with the description of Paradise and hell. There are many verses in the Qur’an that, time after time, deal with this particular topic—that is, the purely sensual rewards of Paradise for the believers and the sadistic, odious punishment for the unbelievers. Most of these verses, no doubt, were inspired by Salman, the Persian and later, written down by Muhammad’s scribes at his dictate—passing them up as Allah’s revelations. Here I am citing just a few of such verses. To save space I have cited only the main message in the verse. For details please refer to the verse number quoted.

The Qur’anic Paradise

If the believers do not commit the most heinous (major sin) of the forbidden (idolatry) then God will forgive other sins and admit them in paradise...4:31

The believers will have easy life and will dwell in paradise forever...7:42

In paradise there will be no jealousy, all will glorify God for guiding them...7:43

The paradise dwellers will enquire about the appalling condition of the hell dwellers...7:44

God promises paradise (beautiful mansions in the garden of Eden) to the believing men and women...9:72

Gardens (many gardens in paradise?) of eternity (Eden), beneath river flowing, adorned with bracelets of gold, green garments, fine silk; comfortable furnishing...18:31

God promises paradise (beautiful mansions in the garden of Eden) to the believing men and women...9:72

In paradise there are two gardens of grape fruit surrounded by date palms and a corn field in between them...18:32

In paradise there is no nonsense; only salutation of peace, sustenance in the morning and in the evening...19:62-63

Believers will be admitted to the gardens (many gardens in paradise?) beneath which river flows; they will be adorned with bracelets of gold and pearls and their garments will be of silk...2:23

People have no idea of how much joy and happiness God has reserved in paradise for the believers...32:17

The believers will be in gardens of eternity (many gardens in paradise?); they will be adorned with bracelets of gold and pearls and their garments will be of silk...35:33

For the sincere and devoted servants of God there will be sustenance (in paradise), fruits, honor, dignity, garden of felicity, they will face each other on thrones, pass around a cup from a clear flowing fountain, crystal white delicious drink, no headache, no intoxication, chaste women...36:41-50

In paradise there will be every kind of fruit and there will be peace and security...44:55

There will be no taste of death in paradise for the believers except their first death...44:56

Slain Jihadists will be in paradise...47:6

God will readily offer paradise to the believers...50:31

Near the boundary of Lote tree is the paradise...53:15

Those nearest to God in the garden of bliss (upper paradise)...56:11-12

The width of a garden in paradise is the width of heaven and earth...57:21

If you repent then God will remove ills and send you to paradise under which rivers flow; the believers' light will radiate in front of them and on to their right side...66:8

God will reward the righteous with a garden (paradise) and garments of silk will be theirs for their patience...76:12

The believers will recline in garden (paradise) on raised thrones, no excessive heat of the sun; no excessive cold of the moon...76:13

The residents of paradise will enjoy wine mixed with *Zaanzabil* (zinger?)...76:17

The fountain in paradise is called *Salsabil*...76:18

Passed around will be vessels of silver and goblets of crystal; they will be served by youths (boys) of perpetual freshness like pearls...76:19

There will be peace and tranquillity everywhere in paradise...76:20

Green garments of fine silk and heavy brocade, adorned with bracelets of silver; God will give everyone to drink a pure holy wine...76:21

And the Qur'anic Hell

The preachers of idolatry will be cut off from their followers and will be sent to hell...2:166

God casts terror in the hearts of unbelievers; they will reside in hell...3:151

Hell is a woeful refuge...3:162

The dwellers of hell will be covered with shame; there are no helpers for them...3:192

Hell is a burning fire; so is envy...4:55

Unbelievers will be cast in fire, their skins roasted often, skin changed often for more roasting...4:56

The unbelievers will drink boiling water in hell...6:70

Each new entrant of hell will blame his ancestors for leading him to hell; the penalty of hell fire is doubled for those who mislead others...7:38

Allah has made many men and Jinns for hell; they are worse than cattle...7:179

The unbelievers will burn in hell...14:29

There are seven gates in hell each of special class...15:44

Hell is a prison (dungeon) for the unbelievers...17:8

When someone wants material things, God will bestow this first; then He will gather them in Gehenna (hell) to be burnt forever)...17:18
 Unbelievers will be lying face down, will be dumb and deaf on the judgment day; God will increase the fierceness of hell fire...17:97
 Hell is an entertainment for the unbelievers...18:102
 Those who are gathered in hell will lay face down...25:34
 Zaqqum, the bitter tree in hell is for the unbelievers...37:62
 Zaqqum springs out of bottom of hell fire...37:64
 The unbelievers will be led to hell in crowds; gates will be opened, the keepers will ask questions regarding the messengers sent...39:71
 The people of Pharaoh will be brought in front of hellfire in the morning and in the evening...40:46
 Those in hellfire will beg the keepers of hell to lighten the penalty at least for a day...40:49
 The keepers of hell will admonish the inmates of hell for disobeying the messengers sent to them while they were in earth...40:50
 God will taunt the Christians in hell saying: Where are all my partners that you used to believe in?...40:73
 The unbelievers will ask Malek, the keeper of hell to kill them with God's permission; but Malek will promise them to keep them in hell forever...43:77
 One day God will ask hell if it is full or not; the hell will ask more inmates in it...50:30
 Unbelievers will be entertainment with boiling water and their will be burned in hellfire...56:93
 The only food in hell will be bitter ones; filth and pus...69:35-37
 To escape hell fire, the sinners will offer to sacrifice their children, wives, brothers ... everything on earth; but these will not be acceptable to Allah, and the fire will be plucking out right to the skull...70:11-16
 Non-Muslim Jinns and the idolaters will be the fuels of hell fire...72:15
 Hellfire changes skin colour...74:27-29
 For the disbelievers, Allah has prepared shackles, chains and a blazing hellfire...76:4
 No coolness and drink in hell (gehenna)...78:24

For brevity's sake I did not include the historical references in the Qur'an that were undoubtedly told to Muhammad by Salman. Please spend some time searching the Qur'an and you will surely discover that they were purely man-made stories—not the stories told by Allah.

Bahira

Bahira was a Nestorian Christian monk who lived in Sham (Syria). His Christian name was Sergius or Georgius. It is believed that he was expelled from the monastery for certain offences. To expiate it, he set out on a mission to Arabia. In Mecca, he met Muhammad, became intimate with him and stayed with him. He had confidential conversation with Muhammad, in which he surely told Muhammad many facets of Christianity. The verses in the Qur'an

dealing with Christianity must have emanated from Bahira, the monk. Muhammad simply re-wrote them with the help of his Qur'an collectors or scribes.

It is believed that the Qur'anic verses on the Psalms of David were actually the contribution of Bahira. These verses are:

004.163 We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.

017.055 And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms.

021.105 Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the earth.

In fact, the Dictionary of Islam (p. 698) writes that the last quoted verse (21.105) is a direct quote from Psalm 37.29.

Here are some sample verses which most likely were contributed by Bahira:

Even when Muhammad confirms the previous scriptures, the Jews and the Christians reject him...2:101

The Jews and the Christians quarrel with each other even though they study the same book; God will judge between them...2:113

The Islamic, the Jewish and the Christian God is the same God, do not argue on this; God will reward each group according to their deeds...2:139

The Jews and the Christians are invited to believe in the Book of God to settle their disputes...3:23

Some Jews and Christians twisted their scriptures and passed them as God's messages...3:78

Some Jews and Christians believe in baseless powers of mysteries and the powers of evil...4:51

Christians forgot a good part of the message; so, God condemned them to animosity and hatred among themselves...5:14

Some Christians follow Gospel correctly but most of them do not. If they followed the Gospel correctly they would have enjoyed happiness from every side...5:66

Jesus' believers (Christians) were Muslims and their religion was Islam (?)...5:111

Muhammad was to learn from the Jews and the Christians; the Qur'an contains the messages of these books...10:94-95

Some Jews and Christians are actually Muslims; they believed in the Qur'an...28:53

Argue with the people of the Book only in a nice manner; Muslims are to believe in the Qur'an as well as in other books sent down by God; Muslims' God and Jews' and Christians' God is the same...29:46

God bestowed Gospel to Jesus and ordained compassion and mercy to his followers; God did not prescribe monasticism to the Christians...57:27

It is not clear why Bahira was expelled from the Syrian church. Could it be that he held views on Christianity that was blasphemous to the Nestorian church? Or could it be that he did some criminal act? No one knows. Any way, Muhammad had a wealth of information on Christianity (apocryphal or mainstream) from this monk.

It is interesting to note that Qur'an mentions itself that Muhammad was, in fact, taught by a foreigner, but Allah tried to deny the truth by implying that the language of Muhammad and the language of the foreigner was different! This obviously, is completely untrue, as we note that Muhammad, during his trip to Sham (Syria) had met Bahira, and had no difficulty in communicating with him. Here is the verse that says that Muhammad was taught by a foreigner:

016.103 We know indeed that they say, „It is a man that teaches him.“
The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.

Jabr

The Dictionary of Islam⁽⁴²⁾ writes that Jabr was one of the Ahlu-l-Kitab and was well-read in the Taurat and Injil, and Muhammad used to hear him read these books as he passed by his house. Muhammad must have learned from Jabr many of those Suras dealing with the traditions of the Christians and the Jews. Most likely the verses on David and Solomon were composed by Jabr. Some of these verses are (only the main messages are shown here; for details read the entire verse):

David slew Goliath...2:251

Psalms was given to David...4:163

God is discriminatory; he prefers some prophets to others; he gave Psalms to David...17:55

God witnessed the judgment of David and Solomon...21:78

God gave Solomon the correct understanding; He made the mountains and the birds to serve David...21:79

God taught David the skill of war-shield making...21:80

Before the Qur'an, God sent messages in the Psalms of David...21:105

God gave knowledge to David and Solomon...27:15

Solomon's father was David. Solomon was the heir of David; Solomon understood the speeches of birds, beasts and plants...27:16

Solomon had control over Jinns; the Jinns and birds fought in Solomon's army...27:17

God put the mountains under the command of David; taught him how to make weapons from iron...34:10-11

God had put the mountains, birds for David's service and endowed him with wisdom and logic...38:18-20

God forgave David's sins...38:25

God made David a ruler on earth and gave him the authority to issue fair judgment by God's laws and by his personal opinions...38:26

Ibn Qumta

Ibn Qumta was a Christian slave who lived in Mecca. Muhammad learned about the apocryphal gospel of Christianity (such as: »The Gospel of Infancy« and »The Gospel of Barnabas«) from him. The entire Sura on Mary and the birth of Jesus Christ (Sura 19) was probably written by this Christian slave. Sourcing from Wakidi, Alphonso Mingana, in his essay, The Transmission of the Koran writes:⁽⁴³⁾

„A more ancient historian, Wakidi, has the following sentence in which it is suggested that ‘Abdallah b. Sa‘d b. Abi Sarh, and a Christian slave, ibn Qumta, had something to do with the Koran. And ibn Abi Sarh came back and said to Quraish: ‘It was only a Christian slave who was teaching him (Muhammad); I used to write to him and change whatever I wanted.’“

Please note that Abdallah b. Sa‘d b. Abi Sarh was Muhammad’s trusted scribe. When Muhammad migrated to Medina Abdallah also followed him. Whenever Muhammad went into a trance he would dictate Abdallah to write down his utterances. When Abdallah suggested some changes to Muhammad’s lisp, Muhammad would readily agree with Abdallah. An example is when Muhammad was dictating 23:12-14.

023.012 Man We did create from a quintessence (of clay);

023.013 Then We placed him as (a drop of) sperm in a place of rest, firmly fixed;

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

Abdallah suggested some modifications to the last verse, Muhammad quickly agreed with Abdallah. This led Abdallah to suspect Muhammad’s claim of reception of messages from Allah, apostatised and left Medina for Mecca. He then proclaimed that he (Abdallah) too could easily write the Qur’anic verses being inspired by Allah.

Muhammad was furious and sought Allah’s help. Allah promptly sent down verse 6:93, condemning any one who claims to be inspired by Allah. Here is the verse:

006.093 Who can be more wicked than one who inventeth a lie against Allah, or saith, „I have received inspiration,“ when he hath received none, or (again) who saith, „I can reveal the like of what Allah hath revealed“? If thou couldst but see how the wicked (do fare) in the flood of confusion at death!—the angels stretch forth their hands, (saying), „Yield up your souls: this day shall ye receive your reward—a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His signs!“

When Muhammad occupied Mecca he earmarked 8 [or 10 (6 men, 4 women) according to Ibn Sa'd⁽⁴⁴⁾] people to be killed even if they were found in the precinct of Ka'ba. Abdallah was one of them.

Even Sahih Bukhari confirms that a Christian wrote parts of the Qur'an. This Christian writer of the Qur'an, without doubt, is none other than Ibn Qumta. Here is the *Hadis*:

A Christian who converted to Islam wrote Muhammad's revelations; then he reverted back to Christianity and claimed that Muhammad knew nothing and he wrote the Quran for Muhammad; when this man died his body was repeatedly thrown out from the grave.

Volume 4, Book 56, Number 814:

Narrated Anas:

There was a Christian who embraced Islam and read Surat-al-Baqara and Al-Imran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: „Muhammad knows nothing but what I have written for him.“ Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, „This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them.“ They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, „This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them.“ They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

Please note that the text inside parenthesis, (e.g., the revelations) is the insertion by the translator.

The Sabeans

W. St. Clair-Tisdall writes⁽⁴⁵⁾ that the Sabeans inhabited Syria. They were the followers of Seth and Idris. Sabeans fasted for 30 days from night to sunrise, observed Eid and prayed for the dead without prostration. Muhammad simply copied their system of fasting (only change made was fasting from dawn to dusk) and retained the celebration of Eid and the prayer for the dead in exactly the same fashion as the Sabeans. Thus the rules on fasting as prescribed in verses 2:183-187 were actually adapted from the Holy Scriptures of the Sabeans. In fact, the Qur'an confirms itself that the system of fasting was a copy-cat from other faith, but remaining coy about which religious scripture Muhammad copied from. Here is verse 2:183 that says that the Islamic system of fasting is the mimicry of the other faith (Sabeans, of course):

002.183 O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint—

The Sabeans possessed a book called *Pages of Seth*. They observed 7 prayers a day, 5 of which were at the same hours as chosen by Muhammad. They also venerated Ka'ba. Muhammad, most likely, learned about the Holy Scripture of the Sabeans from Bahira, the monk and from Salman, the Persian, because both of them had spent a considerable amount of time in Syria and were well aware about the sources, rituals and the religious doctrine of the Sabeans. Muhammad simply incorporated those in the Qur'an—passing them as Allah's dictum.

On the Sabeans, the Dictionary of Islam⁽⁴⁶⁾ writes that they worshipped the stars secretly but openly professed to be Christians. Others say that they were of the religion of Sabi, the son of Seth, the son of Adam. Some say they were of the religion of Noah. Their Qiblah was towards the south, from whence the wind blows.

No doubt, after learning about the Sabeans Muhammad was profoundly impressed by their religion and hastened to incorporate some of their rituals in Islam. He regarded them as the true believers of Allah. In fact, the Dictionary of Islam⁽⁴⁷⁾ writes that the Arabs used to call Muhammad as Sabi—he who has departed from the religion of the Quraysh. The Qur'an mentions them 3 times in the following verses:

002.062 Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians—any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

005.069 Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians—any who believe in Allah and the Last Day, and work righteousness—on them shall be no fear, nor shall they grieve.

022.017 Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists—Allah will judge between them on the Day of Judgment: for Allah is witness of all things.

Note that those verses also contain the Jews, the Christians and the Magians (Zoroastrians).

Khadijah, Waraqa, and Ubydallah et al.

The Sirah (biography) of Muhammad does not mention about the religion of Khadijah, Muhammad's first wife. However, it is difficult to believe that Khadijah was a 100% polytheist. She was probably deeply influenced by his cousin brother Waraqa, who, as mentioned before, was first a Jew, then converted to Christianity. He became a devout Christian and reportedly translated the Gospel in his version of Arabic. His profound knowledge and understanding of the mainstream Christianity, as well as Judaism, must had

had profound influence on Khadijah and Muhammad. So, it will be quite reasonable to surmise that Khadijah, too, was a follower of Christianity—at least inwardly. We find no reference anywhere that Khadijah had ever prayed to any idol or had attended any polytheist religious ritual; instead, we note (as told previously) that Muhammad was, indeed, a polytheist when he married Khadijah. For 25 years Khadijah was Muhammad's support (financially) and counsellor. It was most likely that Khadijah influenced Muhammad to change his religion—from polytheism to Christianity. Waraqa and Khadijah used to discuss lots of Christian and Jewish stuff with Muhammad that made him think deeply about his belief system at birth (i.e., paganism).

We learn from Sahih Bukhari that Waraqa used to read the Gospel in Arabic. This confirms that the Arabic translation of the Gospel was available during Muhammad's time.

Volume 4, Book 55, Number 605:

Narrated 'Aisha:

The Prophet returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal who was a Christian convert and used to read the Gospels in Arabic. Waraqa asked (the Prophet), „What do you see?“ When he told him, Waraqa said, „That is the same angel whom Allah sent to the Prophet) Moses. Should I live till you receive the Divine Message, I will support you strongly.“

Not only that Waraqa read the Gospel in Arabic, he also translated Gospel in his own version in Arabic. Sahih Bukhari confirms this:

[Please note that this is quite a lengthy *Hadis*. I have quoted only the relevant part.]

Volume 6, Book 60, Number 478:

Narrated 'Aisha:

...Khadija then took him to Waraqa bin Naufil, the son of Khadija's paternal uncle. Waraqa had been converted to Christianity in the Pre-Islamic Period and used to write Arabic and write of the Gospel in Arabic as much as Allah wished him to write...

Waraqa even knew how to read and write in Hebrew! Sahih Bukhari confirms this:

[Please note that only the part germane to the subject is quoted here.]

Volume 1, Book 1, Number 3:

Narrated 'Aisha:

...Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the PreIslamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write...

The above information, especially those quotes from the Sahih Bukhari will leave one without any doubt that Waraqa, as well as Khadijah were big-time contributors to the compilation of the Qur'an—especially those verses dealing with Christianity and Judaism.

Then came along Ubaydallah, the grandson of Abd al-Muttalib and Muhammad's cousin brother. As Ubaydallah was a Hanif, surely, Muhammad learned a lot of good materials on Hanifism from him. Muslim historians claim that Ubaydallah converted to Muhammad's religion and migrated to Ethiopia; then he left Islam and embraced Christianity and died there as a Christian. So, the other contributors of the Christian stuff in the Qur'an were definitely Ubaydallah. After Waraqa, Khadijah and Ubaydallah died Muhammad simply incorporated in the Qur'an, what he had heard/learned from them.

We need to mention here two other main contributors to the Qur'an. They were *Abdullah b. Salam* and *Mukhayariq*. According to Ibn Ishaq⁽⁴⁸⁾ Abdullah b. Salam b. al-Harith was a Jew from B. Qaynuqa who converted to Islam when Muhammad arrived at Medina. Mukhayariq, too, was a Jewish Rabbi from B. Thalaba and he also converted to Islam. Abdullah b. Salam was an authority on Torah, and had undoubtedly contributed to write in the Qur'an, the Jewish stuff—especially the Jewish laws.

Here is a brief list of some of the materials in the Qur'an that Muhammad copied/adopted from the Christians, the Jews, the Armenians, the Hindus and the Magians (Zoroastrians):

Tayammum (4:43): Copied from the Jewish Scripture the Talmud.

Breathing life into birds (2:260, 3:49, 5:110): Copied from the Coptic books.

Houris, Azazil (44:54): Learned from the foreigners in Mecca.

Harut and Marut (2:102): From the Armenian books—Harut and Marut are in control of wind and rain.

Allah's throne above water (11:7): From the Jewish tradition.

Malik, the ruler of Hell (43:77): From the Jews.

7 Heavens (2:29, 41:12): Adopted from the Sanskrit Scripture of the Hindus.

Mary giving birth under the trunk of a tree (19:23): Copied from the Gospel of Infancy, an apocryphal Christian Gospel

Infant Jesus talking (3:46, 19:30-31, 19:33): Copied from the Gospel of Infancy.

Description of Paradise and Hell (there are many verses—see the section on Salman, the Persian: Copied from the Magians (Zoroastrians) and the Hindus.

Jesus not killed, Allah lifted up Jesus (3:55, 4:157-158): Copied from the Gospel of Barnabas

The story of Joseph (Sura 12): Copied from the Midrash, a Jewish Scripture.

The story of Solomon and Sheba (21:78-82, 27:17-19, 27:22-23): Copied from the Haggada, a Jewish Scripture.

The original Qur'an is kept in Heaven (43:4, 85:21-22): The Talmud says it is a preserved tablet in Heaven.

Angel of death—Azrail or Azazil, Malaku'l Maut (6:61, 7:37, 32:11): Adopted from the Jewish and the Magian (Zoroastrian) scriptures.

Uncannily though, the Qur'an asserts itself that the infidels of Mecca knew that Muhammad had copied the Qur'an from various sources, especially from the Jewish Scriptures; and that was why Allah had to admonish the polytheists for calling Muhammad a copy-cat. This is revealed in verse 28:48

028.048 But (now), when the Truth has come to them from Ourselves, they say, „Why are not (Signs) sent to him, like those which were sent to Moses?“ Do they not then reject (the Signs) which were formerly sent to Moses? They say: „Two kinds of sorcery, each assisting the other!“ And they say: „For us, we reject all (such things)!“

For more examples of plagiarism in the Qur'an (and by Muhammad) one may refer to the books listed in the bibliography.

Muhammad's neighbour was an-Nadr b. al-Harith. He also used to write verses similar to the Qur'an. He was also a very good story-teller—especially of the ancient fables. Whenever Muhammad gathered people to listen to his tales in the Qur'an an-Nadr would entice the audience of Muhammad with better stories than Muhammad. Due to an-Nadr's excellent proficiency in narrating the anecdotes Muhammad saw his audience disappear. Muhammad considered an-Nadr's act extremely loathsome and had his revenge taken by capturing an-Nadr in the battle of Badr and later beheading him.

Here are references to some selected verses from the Qur'an that tell us that the pagans were very much aware that Muhammad used to tell them ancient stories that they had heard before—Muhammad did not narrated any new fable at all—he simply regurgitated what he had heard from his sources—passing them as Allah's revelations:

The unbelievers consider the Qur'an as the tales of the ancients...8:31

The unbelievers said that the revelations to Muhammad were the tales from the past...16:24

Many pagans had heard the story of resurrection from past tales...23:83

Disbelievers say «the Qur'an is ancient tales which they had heard before»...25:5

The unbelievers insist that Qur'an is tales from the past...27:68

The unbelievers say the Qur'an is nothing but the tales of the ancients...46:17

The unbelievers termed Muhammad's revelations as tales from the past...68:15

Ubayy b. Ka'b

Ubayy b. Ka'b was the personal secretary of Muhammad and one of the six collectors of the Qur'an. The other five collectors of the Qur'an, according to ibn Sa'd⁽⁴⁹⁾, were:

Muadh ibn Jabal

Abu al-Darda

Zayd ibn Thabit
Sa'd ibn Ubayd
Abu Zayd

Ubayy b. Ka'b was also known as Abu Mundhir. He took the 2nd pledge of Aqaba along with other ansars from Medina and was one of the first persons in Medina to accept Islam. He was Muhammad's greatest confidante and a saviour in troubled times. Whenever Muhammad would forget some verses of the Qur'an or he would want some explanation on some verses he would seek the help of Ubayy. This dependence of Muhammad on Ubayy reflects that he (Ubayy b. Ka'b) was the real writer of Muhammad's dictations, and Ubayy wrote whatever he fancied—subject, of course to Muhammad's approval. Residing in Medina, where a sizeable thriving Jewish community lived, he was profoundly knowledgeable in Jewish scriptures and Jewish laws. Most likely, he wrote many of the Medina Suras that deal with Islamic legal provisions. These Medina Suras are not as poetically enchanting as the Meccan Suras are. This is because Ubayy b. Ka'b was not really a poet but a politician and a scribe. In fact, he wrote his own version of the Qur'an which he refused to surrender when, during Uthman's time, all versions of the Qur'an, except that of Hafsa's were proscribed and burned. Ubayy b. Ka'b and ibn Masud refused to surrender their Mushaf (Qur'an written on leaves) and kept them in secret.

We can safely surmise that many Medina Suras were actually written by Ubayy b. Ka'b with the assistance of other scribes of Muhammad.

It is quite fascinating to note that although Gabriel purportedly brought the Qur'anic verses to Muhammad, he saw Gabriel in his true form only twice. This is confirmed from this *Hadis* in Sahih Bukhari:

Volume 6, Book 60, Number 378:

Narrated Masruq:

I said to 'Aisha, „O Mother! Did Prophet Muhammad see his Lord?“ 'Aisha said, „What you have said makes my hair stand on end ! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammad saw his Lord, is a liar.“ Then 'Aisha recited the Verse:

„No vision can grasp Him, but His grasp is over all vision. He is the Most Courteous Well-Acquainted with all things.“ (6.103) „It is not fitting for a human being that Allah should speak to him except by inspiration or from behind a veil.“ (42.51) 'Aisha further said, „And whoever tells you that the Prophet knows what is going to happen tomorrow, is a liar.“ She then recited:

„No soul can know what it will earn tomorrow.“ (31.34) She added: „And whoever tell you that he concealed (some of Allah's orders), is a liar.“ Then she recited: „O Apostle! Proclaim (the Message) which has been sent down to you from your Lord.“ (5.67) 'Aisha added. „But the Prophet saw Gabriel in his true form twice.“

Of course, this *Hadis* is confusing and contradictory when we recall that in other ahadith Muhammad claimed that Gabriel visited him many times in the form other human beings (most notably, in the guise of Dhiya al-Kalbi, a

handsome merchant of Medina). So what prevents him from saying that all those Qur'an scribes, including Ubayy b Ka'b, were in fact, Gabriel/s in various forms?

Aisha

Bibi Aisha was Muhammad's most favourite wife. He married her when she was just a child of six years and had sex with her when she was merely nine years old. The youth, the vivacity, the tenderness, the child-like innocence and the childhood exuberance—these were the ingredients that consumed Muhammad's mind in the adoration of Aisha's gullibility. As a child-bride Aisha was completely dependent on Muhammad's maturity. Like any other child of her age she believed in whatever Muhammad told her about his divine inspiration. Muhammad claimed that he used to get revelations from Allah only when he slept with Aisha. Why Gabriel did not bother to visit him when he spent nights with other wives in his harem? This is a question very few Islamic scholars/historians have answered. The truth is: except for Aisha, all other wives of Muhammad were grown up, matured and had experience with the trials, tribulations and crookedness of life in general. Some of them already had grown-up children. It was not so simple for Muhammad to convince this retinue of women about his communication with Allah via Gabriel. They would not simply believe so easily in Muhammad's made-up stories. Although they were forced to live in his harem, nonetheless, they could not, deep in their mind, endorse all the claims of Muhammad. So, evidently Aisha, with her child-like simplicity and innocence became Muhammad's source of divine inspiration! Muhammad was simply playing with a child's mind which tends to believe all sorts of Ghost and Jinn stories, Santa Klaus, winged horses, devils, monsters and all mythological and fictional characters. The following ahadith from Sahih Bukhari confirms that Allah communicated with Muhammad only when he slept with Aisha:

Muhammad used to get divine inspiration only in Aisha's bed—Volume 3, Book 47, Number 755:

Narrated 'Urwa from 'Aisha:

The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, „He did not say anything to me.“ They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied

that he had given no reply. They said to her, „Talk to him till he gives you a reply.“ When it was her turn, she talked to him again. He then said to her, „Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.“ On that Um Salama said, „I repent to Allah for hurting you.“ Then the group of Um Salama called Fatima, the daughter of Allah’s Apostle and sent her to Allah’s Apostle to say to him, „Your wives request to treat them and the daughter of Abu Bakr on equal terms.“ Then Fatima conveyed the message to him. The Prophet said, „O my daughter! Don’t you love whom I love?“ She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, „Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.“ On that she raised her voice and abused ‘Aisha to her face so much so that Allah’s Apostle looked at ‘Aisha to see whether she would retort. ‘Aisha started replying to Zainab till she silenced her. The Prophet then looked at ‘Aisha and said, „She is really the daughter of Abu Bakr.“

Divine inspiration came to Muhammad only when he slept with Aisha—Volume 5, Book 57, Number 119:

Narrated Hisham’s father:

The people used to send presents to the Prophet on the day of ‘Aisha’s turn. ‘Aisha said, „My companions (i.e. the other wives of the Prophet) gathered in the house of Um Salama and said, „O Um Salama! By Allah, the people choose to send presents on the day of ‘Aisha’s turn and we too, love the good (i.e. presents etc.) as ‘Aisha does. You should tell Allah’s Apostle to tell the people to send their presents to him wherever he may be, or wherever his turn may be.“ Um Salama said that to the Prophet and he turned away from her, and when the Prophet returned to her (i.e. Um Salama), she repeated the same, and the Prophet again turned away, and when she told him the same for the third time, the Prophet said, „O Um Salama! Don’t trouble me by harming ‘Aisha, for by Allah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her.“

Aisha did not see Gabriel while Muhammad introduced Gabriel to her—Volume 4, Book 54, Number 440:

Narrated Abu Salama:

‘Aisha said that the Prophet said to her „O ‘Aisha! This is Gabriel and he sends his (greetings) salutations to you.“ ‘Aisha said, „Salutations (Greetings) to him, and Allah’s Mercy and Blessings be on him,“ and addressing the Prophet she said, „You see what I don’t see.“

Muhammad told Aisha that Gabriel greeted her—Volume 8, Book 74, Number 270:

Narrated ‘Aisha:

that the Prophet said to her, „Gabriel sends Salam (greetings) to you.“ She replied, „Wa ‘alaihi-s-Salam Wa Rahmatu-l-lah.“ (Peace and Allah’s Mercy be on him).

The *ahdith* quoted above clearly tells us how cleverly Muhammad used the innocence and immature mind of a child to claim his divine inspiration. In fact, Muhammad, himself, composed certain parts of the Qur’an while he slept with Aisha. Sahih Bukhari confirms this:

Muhammad used to recite the Qur’an leaning on a menstruating Aisha—Volume 1, Book 6, Number 296:

Narrated ‘Aisha:

The Prophet used to lean on my lap and recite Qur’an while I was in menses.

Even Muhammad’s Qur’an writer, Zayd b. Thabit admits that some Qur’anic verses were manipulated. Here is a *Hadis* from Sahih Bukhari on this:

Some Qur’anic verses were manipulated (verse 33:23)—Volume 5, Book 59, Number 379:

Narrated Zaid bin Thabit:

When we wrote the Holy Quran, I missed one of the Verses of Surat-al-Ahzab which I used to hear Allah’s Apostle reciting. Then we searched for it and found it with Khuzaima bin Thabit Al-Ansari. The Verse was:

„Among the Believers are men Who have been true to Their Covenant with Allah, Of them, some have fulfilled Their obligations to Allah (i.e. they have been Killed in Allah’s Cause), And some of them are (still) waiting“ (33.23). So we wrote this in its place in the Qur’an.

The above quoted *Hadis* tells us that some verses of the Qur’an were written by people other than Muhammad’s official Qur’an scribes. Please note that Khuzaima b. Thabit al-Ansari, mentioned in this *Hadis* was not one of the official Qur’an writers of Muhammad.

In Sahih Muslim we read the following *Hadis*:

Muhammad used to recite Qur’an while reclining on the lap of a menstruating Aisha—Book 003, Number 0591:

‘Aisha reported: The Messenger of Allah (may peace be upon him) would recline in my lap when I was menstruating, and recite the Qur’an.

If those references are not convincing enough to demonstrate that Aisha played a vital role in the authorship of the Qur’an, then this *Hadis* from Sahih Muslim tells us that, Aisha, indeed modified the Qur’anic verses. This *Hadis* informs us that after Muhammad’s death a Qur’an was compiled exclusively for Aisha. Then Aisha dictated to her scribe a verse of the Qur’an, claiming that that was how Muhammad used to recite the verse (2:238).

Here is the *Hadis* from Sahih Muslim—Book 004, Number 1316:

Abu Yunus, the freed slave of ‘Aisha said: ‘Aisha ordered me to transcribe a copy of the Qur’an for her and said: When you reach this verse: ‘Guard the prayers and the middle prayer (ii. 238), inform me; so when I reached it, I informed her and she gave me dictation (like this): Guard the prayers and the middle prayer and the afternoon prayer, and stand up truly obedient to Allah. ‘Aisha said: This is how I have heard from the Messenger of Allah (may peace be upon him).

From Sahih Bukhari we also learn that the two key Suras, Sura al-Bakara (Sura 2) and Sura an-Nisa (Sura 4) were composed in the presence of Aisha. She also reveals that the first verse was really about Paradise and Hell—contrary to the claims of many Islamic historians that it was the first few verses of Sura al-Alaq (Sura 96). This *Hadis* also informs us that there were a few versions of the Qur’an, and Aisha had a version with her which was different from other versions. Could it be that Aisha, herself added or deleted verses from her version of the Qur’an? Here is the *Hadis*:

How cleverly revelations were changed to suit the purposes—Volume 6, Book 61, Number 515:

Narrated Yusuf bin Mahk:

While I was with Aisha, the mother of the Believers, a person from Iraq came and asked, „What type of shroud is the best?“ ‘Aisha said, „May Allah be merciful to you! What does it matter?“ He said, „O mother of the Believers! Show me (the copy of) your Qur’an,“ She said, „Why?“ He said, „In order to compile and arrange the Qur’an according to it, for people recite it with its Suras not in proper order.“ ‘Aisha said, „What does it matter which part of it you read first? (Be informed) that the first thing that was revealed thereof was a Sura from Al-Mufassal, and in it was mentioned Paradise and the Fire. When the people embraced Islam, the Verses regarding legal and illegal things were revealed. If the first thing to be revealed was: ‘Do not drink alcoholic drinks.’ people would have said, ‘We will never leave alcoholic drinks,’ and if there had been revealed, ‘Do not commit illegal sexual intercourse,’ they would have said, ‘We will never give up illegal sexual intercourse.’ While I was a young girl of playing age, the following Verse was revealed in Mecca to Muhammad: ‘Nay! But the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.’ (54.46) Sura Al-Baqara (The Cow) and Surat An-Nisa (The Women) were revealed while I was with him.“ Then ‘Aisha took out the copy of the Qur’an for the man and dictated to him the Verses of the Suras (in their proper order).

Muhammad b. Abdullah (pbuh)

There is very little doubt that Muhammad, himself, had composed certain Qur’anic verses. Nonetheless, due to his shortcoming of being an illiterate

person (as claimed in the Qur'an), he had to engage several scribes to write down what he invented in his own mind. If one reads the Qur'an carefully one will not fail to discover many such verses which unmistakably show that it is Muhammad who is talking in these verse and not Allah—via His postman Gabriel. Here I have listed a few such verses:

006.104 „Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings.“

The words „I am not a keeper over you“ is clearly words of Muhammad.

006.114 Say: „Shall I seek for judge other than Allah?—when He it is Who hath sent unto you the Book, explained in detail.“ They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth. Never be then of those who doubt.

The words, „Shall I seek for judge other than Allah?“ are undoubtedly Muhammad's words.

Please note that the translator Yusuf Ali deliberately inserted the word „Say“ at the outset of this verse. In the original Qur'an there is no „Say“ („Kul“ in Arabic). Here are the translations by Pickthall and Shakir, another two authoritative Qur'an translators.

PICKTHALL:

Shall I seek other than Allah for judge, when He it is Who hath revealed unto you (this) Scripture, fully explained? Those unto whom We gave the Scripture (aforetime) know that it is revealed from thy Lord in truth. So be not thou (O Muhammad) of the waverers.

SHAKIR:

Shall I then seek a judge other than Allah? And He it is Who has revealed to you the Book (which is) made plain; and those whom We have given the Book know that it is revealed by your Lord with truth, therefore you should not be of the disputers.

And here is the transliteration:

006.114. Afaghayra Allahi abtaghee hakaman wahuwa allathee anzala ilaykumu alkitaba mufassalan waallatheena ataynahumu alkitaba yaAlamoona annahu munazzalun min rabbika bialhaqqi fala takoonanna mina almumtareena.

019.009 He said: „So (it will be) thy Lord saith, (that is easy for Me: I did indeed create thee before, when thou hadst been nothing!)“

Here an angel (or Muhammad?) is talking, not Allah.

019.064 (The angels say:) „We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget—

Here Gabriel (or Muhammad?) is talking and not Allah.

037.164 (Those ranged in ranks say): „Not one of us but has a place appointed;

037.165 „And we are verily ranged in ranks (for service);

037.166 „And we are verily those who declare (Allah’s) glory!“

Here the angel (or Muhammad?) is talking and not Allah.

051.050 Hasten ye then (at once) to Allah: I am from Him a Warner to you, clear and open!

Here an angel (or Muhammad?) is talking and not Allah.

053.002 Your Companion is neither astray nor being misled.

Muhammad is not being misled: Isn’t Muhammad talking here?

070.040 Now I do call to witness the Lord of all points in the East and the West that We can certainly—

070.041 Substitute for them better (men) than they; And We are not to be defeated (in Our Plan).

Isn’t Muhammad talking here?

086.017 Therefore grant a delay to the Unbelievers: Give respite to them gently (for awhile).

Isn’t Muhammad talking here?

The most important of verses in the Qur’an, that is, Sura al-Fateha (Sura 1) is definitely Muhammad’s (or some other poet’s) creation. Please read this Sura carefully:

001.001 In the name of Allah, Most Gracious, Most Merciful.

001.002 Praise be to Allah, the Cherisher and Sustainer of the worlds;

001.003 Most Gracious, Most Merciful;

001.004 Master of the Day of Judgment.

001.005 Thee do we worship, and Thine aid we seek.

001.006 Show us the straight way,

001.007 The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

Readers should carefully note that there is no mention of „Say“ („Kul“ in Arabic) at the beginning of this verse. So, who is praying to Allah in this Sura? Is Allah asking himself (Allah) to pray to Himself? What a ridiculous situation,

come to think of it! This conundrum is immediately resolved when we realise that it was none but Muhammad who is asking his followers to pray to Allah. Chronologically, this Sura is one of the first 5 Suras (it is the 5th, or 6th, according to some) of the Qur'an. This was a time when Muhammad was just starting out preaching his own brand of »Hanifism« (Islam) and he composed this verse (some say by imitating some Jewish liturgy) for his handful of followers.

If further strong evidence is needed to prove that Muhammad had, indeed, composed certain verses of the Qur'an then this Ummul Qur'an (Sura Fateha), the seven most oft repeated verses stand out as the glaring example of that confirmation.

And how did Muhammad behave when people wanted to see how Allah's revelations came to him? Here is a *Hadis* from Sahih Muslim that tells us clearly that Umar used to shelter (read hide) Muhammad under a piece of cloth-cover and Muhammad used to sleep, snorting like a camel (and pretending that Allah was talking to him). Some people were curious and peeped through the covering and this was what they saw:

During revelation Umar used to cover Muhammad with a piece of cloth and Muhammad snorted like a camel (Sahih Muslim)—Book 007, Number 2654:

Ya'la b. Umayya reported on the authority of his father (Allah be pleased with them) that a person came to the Apostle of Allah (may peace be upon him) as he was at Ji'rana and he (the person) had been putting on a cloak which was perfumed, or he (the narrator) said: There was a trace of yellowness on it. He said (to the Holy Prophet): What do you command me to do during my Umra? (It was at this juncture) that the revelation came to the Apostle of Allah (may peace be upon him) and he was covered with a cloth, and Ya'la said: Would that I see revelation coming to the Apostle of Allah (may peace be upon him). He (Hadrat 'Umar) said: Would it please you to see the Apostle of Allah (may peace be upon him) receiving the revelations 'Umar lifted a corner of the cloth and I looked at him and he was emitting a sound of snorting. He (the narrator) said: I thought it was the sound of a camel. When he was relieved of this he said: Where is he who asked about Umra? When the person came, the Holy Prophet (may peace be upon him) said: Wash out the trace of yellowness, or he said: the trace of perfume and put off the cloak and do in your 'Umra what you do in your Hajj.

That was how Allah talked to Muhammad—through the „bleating“ of a camel!

A blind man corrects the Qur'an and Allah!

Lastly, as a final proof that Muhammad corrected/inserted/deleted the contents of a verse as situation demanded and/or as people requested, here is the example of Ibn Umm Maktum, a blind man of Mecca. He requested Muhammad to correct a verse to exempt a blind person to join in a Jihad. This blind man used to listen to Muhammad's preaching and wanted to discuss with

him certain aspects of Islam. However, Muhammad, at first, ignored him, but later he became very remorseful for neglecting this blind man. So Allah, in Sura al-Abasa (He frowned) (Sura 80, chronological order 24) reproached Muhammad. Ibn Umm Maktum eventually converted to Islam and became a very close companion of Muhammad. When Muhammad exhorted the superiority of those who participate in Jihad or Holy war this blind man was reluctant to participate in such fighting and wanted an exemption. During the writing of this verse (4:95) Muhammad forgot about the blind man. So Ibn Umm Maktum reminded him of his case. Accordingly, Muhammad quickly changed his verse.

Here are two *ahadith* from Sahih Bukhari on how Ibn Umm Maktum changed Allah's mind!

Muhammad called for Zayd to write his revelations (4:95)—Volume 6, Book 60, Number 117:

Narrated Al-Bara:

When the Verse:—„Not equal are those of the believers who sit (at home)“ (4.95) was revealed, Allah Apostle called for Zaid who wrote it. In the meantime Ibn Um Maktum came and complained of his blindness, so Allah revealed: „Except those who are disabled (by injury or are blind or lame...“ etc.).

Here is another version of the said *Hadis*:

Muhammad quickly changed a verse to accommodate the request of a blind man joining a Jihad (4:95)—Volume 6, Book 61, Number 512:

Narrated Al-Bara:

There was revealed: „Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.“

The Prophet said, „Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot).“ Then he said, „Write: „Not equal are those Believers who sit...“, and at that time 'Amr bin Um Maktum, the blind man was sitting behind the Prophet . He said, „O Allah's Apostle! What is your order For me (as regards the above Verse) as I am a blind man?“ So, instead of the above Verse, the following Verse was revealed:

„Not equal are those believers who sit (at home) except those who are disabled (by injury or are blind or lame etc.) and those who strive and fight in the cause of Allah.“

And here is a similar *Hadis* from Sahih Muslim—Book 020, Number 4676:

It has been narrated on the authority of Abu Ishaq, that he heard Bara' talking about the Qur'anic verse: „Those who sit (at home) from among the believers and those who go out for Jihad in the way of Allah are not equal“. (He said that) the Messenger of Allah (may peace be upon him) ordered Zaid (to write the verse). He brought a shoulder-blade (of a slaughtered camel) and inscribed it (the verse) thereon. The son of Umm Maktum

complained of his blindness to the Holy Prophet (may peace be upon him). (At this) descended the revelation: „Those of the believers who sit (at home) without any trouble (illness, incapacity, disability)“. The tradition has been handed down through two other chains of transmitters.

Conclusion

The Holy Qur'an is not authored by almighty Allah. Allah, if He ever existed, must be busy with many other important matters. He has no time to write an incoherent, ambiguous, repetitive, erroneous scripture to guide mankind. A few ambitious and opportunistic persons, in the name of Allah gathered together under the tutelage of Muhammad to construct the Qur'an by adapting, amending and outright plagiarizing other scriptures and heresy of the time. This they did to advance and perpetuate their political ambition to dominate the then Arabian peninsula, and later, many other peaceful countries. Qur'an is the handiwork of a few cunning persons—an attempt to fool the gullible world—a deliberate effort to impose Arab superiority. All Muslims must learn the Arabic language to be able to recite the Qur'an and to offer prayers, adopt Arabic name and conform to Islamic (read Bedouin Arab) culture. This is naked Arab imperialism in the guise of propagating the message of the »Holy Qur'an«. Any Islamic Paradise will confirm to what I have written just now. When the undeniable truth about the authorship of the Qur'an and its hidden scheme is clearly understood, this Arab imperialism by the stealth stands out to be the main agenda of the Qur'an.

Epilogue

A few readers have requested me to show sample verses from the Qur'an which have similarities with Zayd b. Amr's poetry. I have decided to compose an appendix on this matter. This appendix will be posted in about a week's time. So, stay tuned—Abul Kasem, November 30, 2004.

Appendix

When this series was posted as a serialised circulation some readers requested me to show them the similarities between some verses of poet Zayd b. Amr b. Naufal and the verses of the Holy Qur'an. I did not want to disrupt the continuity of the series. So I decided to write this appendix. In this appendix I have chosen 20 thematic verses from Zayd's poetry and compared them with the verses of the Qur'an. You will notice how uncannily they resemble the likeness of Zayd's composition. Due to the repetitive nature of the Qur'anic verses many verses are quite similar to the chosen theme of Zayd's composition. This is why I also included a few other verses which are in close

resemblance with Zayd's poetry. To keep the length of this appendix short I have quoted the full verses only in cases where the similarities are unusually close. For the other verses, I only included the main messages. You may consult the English translation of the Holy Qur'an to read the complete verses. Needless to say, I only cited a handful of verses. You may spend some time searching the Holy Qur'an for other verses which are closely alike to the verses of Zayd's poetry.

[Please note: Unless mentioned otherwise, the quoted verses from the Qur'an are from Abdullah Yusuf Ali's translation of the Holy Qur'an. Note also that the original translation of Yusuf Ali refers Allah as God. The internet version of this translation refers only Allah. My essay is based on the original version of Yusuf Ali's translation.]

Here are sample verses from Zayd's poetry⁽⁵⁰⁾:

Zayd b. 'Amr. B. Nufayl composed the following poem about leaving his people and the torment he received from them:

Am I to worship one lord or a thousand?
If there are as many as you claim,
I renounce al-Lat and al-'Uzza both of them
As any strong-minded person would.
I will not worship al-'Uzza and her two daughters,
Nor will I visit the two images of the Banu 'Amr.
I will not worship Hubal' though he was our lord
In the days when I had little sense.
I wondered (for in the night much is strange
Which in daylight is plain to the discerning),
That God had annihilated many men
Whose deeds were thoroughly evil
And spared others through the piety of a people
So that a little child could grow in manhood.
A man may languish for a time and then recover
As the branch of a tree revives after the rain.
I serve my Lord the compassionate
That the forgiving Lord may pardon my sin,
So keep to the fear of God your Lord;
While you hold to that you will not perish.
You will see the pious living in gardens,
While for the infidels hell fire is burning.
Shamed in life, when they die
Their breasts will contract in anguish.

Zayd also said⁽⁵¹⁾:

To God I give my praise and thanksgiving,
A sure word that will not fail as long as time lasts,
To the heavenly King—there is no God beyond Him
And no lord can draw near to Him.

Beware, O men, of what follows death!
 You can hide nothing from God.
 Beware of putting another beside God,
 For the upright way has become clear.
 Merry I implore, others trust in jinn,
 But thou, my God, art our Lord and our hope.
 I am satisfied with thee, O God, as a Lord,
 And will not worship another God beside thee.
 Thou of thy goodness and mercy
 Didst send a messenger to Moses as a herald.
 Thou saidst to him, Go thou and Aaron,
 And summon Pharaoh the tyrant to run to God
 And say to him, „Did you spread out this (earth) without support,
 Until it stood fast as it does?“
 Say to him „Did you raise this (heaven) without support?
 What a fine builder then you were!“
 Say to him „Did you set the moon in the middle thereof
 As a light to guide when night covered it?“
 Say to him, „Who sent forth the sun by day
 So that the earth it touched reflected its splendour?“
 Say to him, „Who planted seeds in the dust
 That herbage might grow and wax great?
 And brought forth its seeds in the head of the plant?“
 Therein are signs for the understanding.
 Thou in thy kindness did deliver Jonah
 Who spent nights in the belly of the fish.
 Though I glorify thy name, I often repeat
 O Lord of creatures, bestow thy gifts and mercy upon me
 And bless my sons and property.

Here is another sample verse of Zayd b. Amr⁽⁵²⁾:

And Zayd said:

I submit myself to him to whom
 The earth which bears mighty rocks is subject.
 He spread it out and when He saw it was settled
 Upon the waters, He fixed the mountains on it.
 I submit myself to Him to whom clouds which bear
 Sweet water are subject
 When they are borne along to a land
 They obediently pour copious rain upon it.

After Zayd b. Amr was killed, his comrade Waraqa b. Naufal b. Asad (i.e., Khadijah's cousin brother) composed this elegy over him⁽⁵³⁾:

You were altogether on the right path Ibm 'Amr,
 You have escaped hell's burning oven
 By serving the one and only God
 And abandoning vain idols.

And by attaining the religion which you sought
 Not being unmindful of the unity of your Lord
 You have reached a noble dwelling
 Wherein you will rejoice in your generous treatment.
 You will meet there the friend of God,⁽⁵⁴⁾
 Since you were not a tyrant ripe for hell,
 For the mercy of God reaches men,
 Though they be seventy valleys deep below the earth.⁽⁵⁵⁾

[The reason of my quoting the elegy of Waraqa is to demonstrate the strong camaraderie between Zayd b. Amr and Waraqa which had propelled Muhammad to develop a deep respect and appreciation of what Zayd b. Amr sincerely believed, resolutely stood and eventually died for. He was determined to emulate Zayd b. Amr, the great confidante of Waraqa and hence Khadijah. Remember? Khadijah was Muhammad's first wife and his only support.—Abul Kasem]

* * * * *

Here are the comparisons of Zayd's verses with the verses of the Holy Qur'an:

1. Zayd wrote: Am I to worship one lord or a thousand?

The Holy Qur'an says:

Muslims' God is one God (that is Allah only); those who do not believe in the hereafter are proud.

016.022 Your Allah is one Allah: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant.

Other similar verses in the Holy Qur'an:

Cannot set up religious leaders and scholars as Lords; God had commanded to worship only one God...9:31
 None can change the words of God...10:64
 Qur'an teaches to worship none but God and Muhammad is a Warner who brought glad tidings...11:2
 Do not worship two gods; there is only one God, worship Him alone...16:51
 All messengers were inspired to worship one God only...21:25
 There is only one God and all should bow to Islam...21:108
 There is only one God...37:4
 Muhammad is a warner; there is no God but one supreme...38:65
 Muhammad's religion is devoted to God alone...39:14
 Muhammad is commanded to worship God only...39:11
 Can't have many conflicting partners; one should serve only one master (this verse is used by the Qur'an only followers e.g. Rashad Khalifa)...39:29
 God is one and the only...112:1

2. Zayd wrote: Not worshipping al-Lat, al-Uzza and her two daughters.

The Holy Qur'an says:

All prophets were, at times inspired by Satan (this is the abrogating verse for 53:19-20 dealing with Al-Lat, al-Uzza and Manat were goddesses—this verse is believed to be inspired by Satan and so abrogated by 22:52).

053.019 Have ye seen Lat. and ‘Uzza,
053.020 And another, the third (goddess), Manat?
053.021 What! for you the male sex, and for Him, the female?
053.022 Behold, such would be indeed a division most unfair!
053.023 These are nothing but names which ye have devised—ye and your fathers—for which Allah has sent down no authority (whatever). They follow nothing but conjecture and what their own souls desire!—Even though there has already come to them Guidance from their Lord!

Other similar verses from the Holy Qur’an:

All prophets were, at times inspired by Satan (this is the abrogating verse for 53:19-20 dealing with goddesses al-Lat, Uzza, Manat)...22:52
False daughters were assigned to God...52:39
God is not of female sex...53:21

3. Zayd wrote: God annihilated many men whose deeds were thoroughly evil.

The Holy Qur’an says:

God had annihilated many generations before Muhammad’s generation.

006.006 See they not how many of those before them We did destroy?—generations We had established on the earth, in strength such as We have not given to you—for whom We poured out rain from the skies in abundance, and gave (fertile) streams flowing beneath their (feet): yet for their sins We destroyed them, and raised in their wake fresh generations (to succeed them).

Other similar verses from the Holy Qur’an:

God annihilated many communities while they were awake or asleep...7:4
God annihilated many generations and made the current generation to inherit earth just to test them...10:13-14
God has annihilated many generations before whom no one can trace...19:98
God has destroyed many previous generations...20:128
In the past, God had punished many a population...22:48
God destroyed all the community of the unbelievers, yet they disbelieve...21:6
God utterly destroyed many populations before...21:11
God completely wiped out the run away transgressors...21:15
In the past, God destroyed many population, made wells idle, and neglected and destroyed lofty and well built castles...22:45
God had destroyed many generations before...32:26

God destroyed many generations before; their call for help was in vain...38:3

God annihilated those powerful people...43:8

In the past God seized and punished people for disobeying their messengers...40:22

God had annihilated many communities before Muhammad was sent...46:27

In the past, God had annihilated many a powerful generations...50:36

God had annihilated the earlier generations...77:16

The past disbelievers of God received a severe retribution from God...64:5

In the past God had severely punished the past unbelievers...67:18

4. Zayd wrote: And spared the others.....

The Holy Qur'an says:

God may punish or redeem the others.

009.106 There are (yet) others, held in suspense for the command of Allah, whether He will punish them, or turn in mercy to them: and Allah is All-Knowing, Wise.

Other similar verse from the Holy Qur'an:

God has a predetermined plan for the unbelievers, that's why He does not annihilate them immediately...20:130

5. Zayd wrote:the branch of a tree revives after the rain

The Holy Qur'an says:

God sends down rain from sky for plants to grow and gives life to the dead land (part of water cycle?).

050.009 And We send down from the sky rain charted with blessing, and We produce therewith gardens and Grain for harvests;

050.010 And tall (and stately) palm-trees, with shoots of fruit-stalks, piled one over another—

050.011 As sustenance for (Allah's) Servants—and We give (new) life therewith to land that is dead: Thus will be the Resurrection.

Other similar verses from the Holy Qur'an:

In the creation of the heavens and the earth, in the alternation of the night and the day, in the sailing of the ships through the ocean, the rain from the sky, and the springing of vegetation on a dead earth, the scattered beasts, the change of winds and clouds are the signs of God...2:164

God produces rain from the sky to grow agricultural products...6:99

God sends the winds to carry the heavily laden clouds to fall as rain in a dead land to produce agriculture (part of water cycle?)...7:57

God sends the fertile wind to cause the rain that makes the vegetation to grow (part of water cycle?)...15:22

The rain, the plants on earth and the hay are the signs of God; he is all-powerful...18:45
God sends down rains and is cognizant...22:63
God sent down rain from the sky; rain soaked in soil, then drains off ...23:18
God drives rain to perched soils to feed the cattle...32:27
God sends down rain from the sky and causes the spring to flow and causes the vegetation to grow (part of water cycle?)...39:21
With rain God gives life to a barren earth, He can also give life to the dead...43:11
God revives a land after it had died...57:17

6. Zayd wrote: So keep to the fear of God....., hold to that you will not perish.

The Holy Qur'an says:
Fear God and God alone.

002.041 And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone.

Other similar verses from the Holy Qur'an:

Can't die except as a Muslim; fear Allah as He should be feared ...3:102
Those who fear God dwell in heaven permanently...3:198
Fear God and don not create trouble in an ordered world...7:56
God sent earthquake to almost topple the mountains as a warning to fear God...7:171
The true believers' heart tremble with fear at the mention of God and their faith is strengthened whenever they hear the recitation of the Qur'an...8:2
Believers should fear God and follow the truthful believers...9:119
Fear God for the terrible judgment day...22:1
A true believer's heart trembles in fear when he hears the name of God...22:35
Repent and fear God...30:31
Those who have knowledge truly fear God...35:28
God's earth is spacious; fear God; He is on the side of the good doers...39:10
Fear God as much you are able to do so...64:16
There is a great reward for those who fear the unseen God...67:12
Qur'an is a message for the God-fearing people...69:47
If you fear and obey God, then He will forgive you...71:3-4
He who gives charity and fears God is the best...92:5-6

7. Zayd wrote: ...pious living in gardens... for the infidels hell fire is burning.

The Holy Qur'an says:
Garden will be brought to righteous and hell fire for the evil doers.

026.090 „To the righteous, the Garden will be brought near,
 026.091 „And to those straying in Evil, the Fire will be placed in full view;
 026.092 „And it shall be said to them: 'Where are the (gods) ye worshipped—
 026.093 „Besides Allah? Can they help you or help themselves?'
 026.094 „Then they will be thrown headlong into the (Fire)—they and those straying in Evil,
 026.095 „And the whole hosts of Iblis together.

Other similar verses from the Holy Qur'an:

Their reward is the gardens of eternity, they will dwell therein forever; God is pleased with them and they are pleased with God and there is a great reward for fearing God...98:8
 For the righteous there are gardens in nearness to God...3:15
 Gardens with rivers flowing underneath for the believers...3:136
 The believers will profit by following Islam; they will be rewarded with gardens with river flowing underneath, eternal home for the believers...5:119
 God promises paradise (beautiful mansions in the garden of Eden) to the believing men and women...9:72
 Believers will enter the gardens of Eden together with their righteous parents, spouses and children; angels will accompany the believers who enter there...13:23
 For the believers...gardens beneath which flows river...13:35
 Believers will be admitted to the gardens beneath which river flows; they will be adorned with bracelets of gold and pearls and their garments will be of silk...22:23
 God will be the supreme judge on the resurrection day; garden of delight is for the believers...22:56
 Fire will be placed in full view...26:91
 Garden will be brought to righteous...26:90
 Gardens as hospitable homes are for the believers...32:19
 Unbelievers will be in the abode of fire; they will be forced back there if they try to escape...32:20
 The believers will be in gardens of eternity; they will be adorned with bracelets of gold and pearls and their garments will be of silk...35:33
 There is un-ending fire of hell for rejecting God; they will not die; penalty for them will not be lightened...35:36
 For the believers there will be garden of joy, cool shades of wood, reclining on thrones, all fruits are for enjoyment, peace from God...36:55-58
 Sinners will be set apart; they will embrace fire...36:60-64
 For the sincere and devoted servants of God there will be sustenance (in Paradise), fruits, honor, dignity, garden of felicity, they will face each other on thrones, pass around a cup from a clear flowing fountain, crystal white delicious drink, no headache, no intoxication, chaste women...36:41-50
 Believers will see the unbelievers being roasted in fire...37:51-55
 God sent an Arabic Qur'an to warn. Some home will be in garden and some will be in blazing fire...42:7

The believers and their wives enter garden, pass round dishes and goblets of gold, everything all the souls could desire, all that eyes could delight in...43:70-72

The sinners will be punished; they will remain in hell forever...43:74

Believers will be admitted to the Gardens; the unbelievers will enjoy this world like cattle eats and they will have their abode in fire...47:12

For the believers there will be gardens to dwell in, beneath which rivers flow; their sins remitted...48:5

The righteous will be in the garden of happiness ...52:17

The righteous will be in the midst of gardens and rivers and in the presence of an omnipotent sovereign...54:55

Believers will recline on carpets with inner linings of rich brocade; the fruits of the garden will be nearby...55:54

In return for fighting for God, He forgives sins and promises beautiful mansions in the gardens of eternity...61:12

For the believers, God will remove ills (sins) from them; give them gardens to dwell in there forever under which rivers flow...64:9

The disbelievers will live in hell fire for ever...64:10

There are the gardens of delight in the presence of God...68:34

God has fetters to bind the unbelievers and then burn them in fire and feed them with food that is hard to swallow...73:12

For the disbelievers, God has prepared shackles, chains and a blazing hellfire...76:4

For the believers there will be gardens...85:11

They will be on a high garden...88:10

8. Zayd wrote: ...breasts will contract in anguish.

The Holy Qur'an says:

God opens the breasts of those who accept Islam; those who strays gets their breasts contracted, as if climbing in the air and gasping for breath.

006.125 Those whom Allah (in His plan) willeth to guide—He openeth their breast to Islam; those whom He willeth to leave straying—He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe.

Other similar verses from the Holy Qur'an:

God will confuse the hearts and eyes of the disbelievers...6:110

Through the narration of the previous disbelievers of their prophets, God shows the example that He seals the heart of the disbelievers...7:101

God seals the hearts of the transgressors...10:74

No soul can believe except by the will of God; He will place doubt and obscurity in the heart of unbelievers...10:100

God seals up hearts of those who do not understand...30:59

Hearts will be in agitation...79:8

The unbeliever's heart is shielded by his by sins...83:14

9. Zayd wrote: ...there is no God beyond Him.

The Holy Qur'an says:

There is only one God and all should bow to Islam.

021.108 Say: „What has come to me by inspiration is that your Allah is One Allah: will ye therefore bow to His Will (in Islam)?“

There is no God but He, the supreme.

027.026 „Allah!—there is no god but He!—Lord of the Throne Supreme!“

Other similar verses from the Holy Qur'an:

Every life returns to God, the ultimate judge...6:62

There is no similitude for God...16:74

Can't set up any God beside Allah...17:22

If there were gods besides God, there would be chaos...21:22

All messengers were inspired to worship one God only...21:25

Sovereignty belongs to God; there is no God but Him. Everything will perish except God's face...28:88

No helper or protector besides God...29:22

There is no God but He...35:3

There is only one God...37:4

Muhammad is a warner; there is no God but one supreme...38:65

God is the most high, the most great...42:4

God is the only deity in the heavens and the only deity on earth...43:84

God is the Lord of the heavens and the earth and everything between them...44:7

God is the first and the last (alpha and omega)...57:3

All Kingships is with God...67:1

God is one and the only...112:1

None is like God...112:4

10. Zayd wrote: You can hide nothing from God.

The Holy Qur'an says:

God has a clear record of everything; nothing is hidden from him.

027.075

[YUSUF ALI]:

Nor is there aught of the unseen, in heaven or earth, but is (recorded) in a clear record.

[PICKTHALL]:

And there is nothing hidden in the heaven or the earth but it is in a clear Record.

[SHAKIR]:

And there is nothing concealed in the heaven and the earth but it is in a clear book.

Other similar verses from the Holy Qur'an:

God knows what you hide or reveal...3:29
The hypocrites pretend to be believers when they meet Muhammad but they are actually against the faith; God knows all that they hide...5:61
Can't hide from God: He knows the innermost secrets of our hearts...11:5
God knows what is secret and what is hidden...20:7
God knows what is in your open speech and what you hide in your heart...21:110
God knows all hidden and open secrets; He has no partner...23:92
God knows everything that you hide and reveal...27:74
God is the knower of all things hidden and open...32:6
God knows what the unbelievers hide and what they disclose...36:75
God knows all things secret and open...59:22
God knows the innermost secret of everyone...64:4
Whether declared or secret, God is aware of our innermost thoughts...67:13

11. Zayd wrote: ...the upright way has become clear.

The Holy Qur'an says:

No compulsion in religion; the truth is clear from error.

002.256 Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.

Other similar verses from the Holy Qur'an:

Qur'an is a clear revelation; the disbelievers are evil people...2:99
The Qur'an is a clear book...5:15
The Qur'an makes things clear...15:1
Qur'an is a clear sign from God...22:16
God has made things clear in the Qur'an and He guides to a straight path whomever He wills...24:46
The Qur'an makes things clear...26:1
Muhammad does not recite any poetry; the Qur'an is a clear message...36:69
God has sent down clear revelations (Qur'an)...57:9
The straight and the right religion involves the worshipping of God sincerely, be true to faith, establish regular prayers and practice regular charity (Zakat)...98:5

12. Zayd wrote: And will not worship another God beside thee.

The Holy Qur'an says:

Can't worship anything other than God; Islam is the only right religion.

012.040 „If not Him, ye worship nothing but names which ye have named—ye and your fathers—for which Allah hath sent down no

authority: the command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not.

Other similar verses from the Holy Qur'an:

God's covenant with the Children of Israel (i.e., the Jews) were: 1. to worship God only 2. honor parents 3. regard relatives, orphans and the poor 4. treat people amicably 5. observe contact prayers 6. give obligatory charity 7. no shedding of blood 8. not to evict each other from homes...2:83-84

It is not possible for the people of the Book to worship any idol other than God alone...3:79

Worship God alone; you will ultimately go back to Him...7:29

Worship only God privately and publicly...7:55

Cannot set up religious leaders and scholars as lords; God had commanded to worship only one God...9:31

Muhammad does not worship that others worship; he worships only God...10:104

Qur'an teaches to worship none but God and Muhammad is a Warner who brought glad tidings...11:2

God sent apostle to every people; Muhammad had been commanded to worship God and nothing else; God guided some but made errors on some...16:36

Do not worship two gods; there is only one God, worship Him alone...16:51

All messengers were inspired to worship one God only...21:25

Muhammad is commanded to worship God only...39:11

The believers must worship God even if the disbelievers dislike it...40:14

Muhammad is forbidden to worship any idol; commanded to worship God only...40:66

Muhammad is to worship only God; he has neither power to harm nor to guide people...72:20-21

The entire Sura Kafirun (Sura 109)

13. Zayd wrote: ...a messenger to Moses as a herald.

The Holy Qur'an writes:

They (Moses and his servant) met God's angel there (at the junction of the two seas).

018.065 So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.

Other similar verses from the Holy Qur'an:

God spoke to Moses and chose him as His messenger among his people...7:144

God spoke to Moses directly...4:164

God spoke directly with Moses and he was the first to believe in Islam...7:143

Moses sought the permission of the angel to follow him to learn from him...18:66

God sent Moses and his brother Aaron with His revelation and a profound proof...23:45

God chose Moses as a messenger and told him to worship Him alone...20:14

God sent Moses the Book and made Aaron, his brother his assistant (minister)...25:35

14. Zayd wrote: Say to Pharaoh: Did you spread out this earth without supports...?

The Holy Qur'an says:

God raised heavens without pillars (first?), (then?) established His throne, (then?) subjected the sun and (then?) the moon to run their courses; He regulates all affairs.

013.002 Allah is He Who raised the heavens without any pillars that ye can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to his Law)! Each one runs (its course) for a term appointed. He doth regulate all affairs, explaining the signs in detail, that ye may believe with certainty in the meeting with your Lord.

Other similar verses from the Holy Qur'an:

God created heavens without pillars (supports) so that you can see and He set mountains firm for the earth not to shake; He set scattered beasts of every kind in pairs...31:10

God agreed to appoint Aaron, Moses' brother to be his assistant and assured Moses's victory against the Pharaoh...28:35

God asked Moses to go to Pharaoh to redeem him...79:17-19

15. Zayd wrote: ...set the moon in the middle thereof As a light to guide when night covered it...

The Holy Qur'an says:

God made the moon a light (i.e. moon gives light) in the midst of heavens and the sun a lamp.

071.015 „See ye not how Allah has created the seven heavens one above another,

071.016 „And made the moon a light in their midst, and made the sun as a (Glorious) Lamp?

Other similar verses from the Holy Qur'an:

God made the constellations in the sky and put a lamp (the sun) and a shining moon (i.e., the moon gives light)...25:61

God made night and day, the sun and the moon are subject to man...16:12
God created the sun and the moon for day and night and for the reckoning of time...6:96

God made the sun a shining glory and the moon a beauty and having its stages; the sun and the moon are used to reckon the years and time...10:5

The sun and the moon are subject to courses...14:33

God merges night into day and subjected the sun and the moon running its courses...31:29

God has appointed mansions (or stages) for the moon till she returns like an old weathered palm leaf...36:39

The sun is not permitted to catch up with the moon; the night cannot outstrip the day...36:40

16. Zayd wrote: Who planted seeds in the dust that herbage might grow...

The Holy Qur'an says:

God has created His signs in plant and vegetable.

013.004 And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, and palm trees—growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand!

It is not in the power of men to cause the growth of plants and trees.

027.060 Or, Who has created the heavens and the earth, and Who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty of delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah? Nay, they are a people who swerve from justice.

Other similar verses from the Holy Qur'an:

The rain, the plants on earth and the hay are the signs of God; he is all-powerful...18:45

God sends down rain from sky for plants to grow and gives life to the dead land (part of water cycle?)...50:9-11

God has germinated us like plants from earth...71:17

17. Zayd wrote: Therein are signs for the understanding

The Holy Qur'an says

The Qur'an is full of blessings and book of signs; only men of understanding can resolve the genuine doubts in Qur'an.

038.029 (Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition.

Other similar verses from the Holy Qur'an:

In the creation of the heavens and the earth, in the alternation of the night and the day, in the sailing of the ships through the ocean, the rain from the sky, and the springing of vegetation on a dead earth, the scattered beasts, the change of winds and clouds are the signs of God...2:164

The earth and the alternation of night and day, are the signs of God...3:190

The alternation of night and day and all that on earth are the signs of God...10:6

The rain, the plants on earth and the hay are the signs of God; He is all-powerful...18:45

Signs of God is in cattle of pastures; God created human from earth, they will end in earth and will be brought out in earth again...20:54

On earth there are signs of faith...51:20

18. Zayd wrote: ...deliver Jonah who spent nights in the belly of fish.

The Holy Qur'an says:

God saved Jonah (Dhan Nun) from the darkness (belly of a big fish).

021.087 And remember Zun-nun, when he departed in wrath: He imagined that We had no power over him! But he cried through the depths of darkness, „There is no god but thou: glory to thee: I was indeed wrong!“

021.088 So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.

Other similar verses from the Holy Qur'an:

Because of his rebellion, a big fish swallowed Jonah...37:142

But Jonah repented and prayed to God and God rescued him from the big fish...37:143-144

God made the fish throw Jonah into a desert...37:145

19. Zayd wrote: The earth ...spread out... fixed mountains on it.

The Holy Qur'an says:

God made earth spread out like a carpet (flat), set mountains firm.

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

Other similar verses from the holy Qur'an:

God spread out the earth (flat), set mountains, put night as a veil...13:3

God set up mountains firm lest the earth shake...16:15

God made earth like a carpet spread out (flat); God created diverse pairs of plants...20:53

God set mountains high lest the earth shake with them and laid the highways to guide people...21:31

God made the earth to live in; He made the rivers on earth, set the immovable mountains and the separating waters ...27:61

The earth is like a carpet spread out (flat) and God built roads and channels in it...43:10

God spread out earth (flat) and set mountains standing firm...50:7

God made mountains standing firm and provided sweet water...77:27

God put mountains as pegs (or stabilizers) to hold the earth in place...78:7

The earth is spread out (flat)...88:20

God established mountains firmly fixed...79:32

Mountains are fixed firmly...79:32

Mountains are set firm by the power of God...88:19

20. Zayd wrote: ...clouds which bear sweet water...

The Holy Qur'an says:

God sends down water from the clouds to grow vegetables and gardens.

078.014 And do We not send down from the clouds water in abundance,

078.015 That We may produce therewith corn and vegetables,

078.016 And gardens of luxurious growth?

Other similar verses from the Holy Qur'an:

God sends the winds to carry the heavily laden clouds to fall as rain in a dead land to produce agriculture (part of water cycle?)...7:57

God moves clouds and causes rain and snow...24:43

God sends winds, winds raise the cloud; God spreads the clouds in sky, breaks clouds in fragments until rain drops (part of water cycle?)...30:48

God made mountains standing firm and provided sweet water...77:27

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Quoted from Milestones of Science by Curt Suplee, p. 70, published by the National Geographic Society, 2000.

(2) Hisham al-Kalbi, Kitab al-Asnam, p. 17.

(3) Ibid.

(4) Ibid.

(5) Noldeke: The Koran, The Origins of the Koran, p. 53.

(6) Please note that nowhere in the Qur'an Allah says that He has 99 additional names, including Ar-Rahman.

(7) Ibn Sa'd, vol. I, pp. 189-190.

(8) Thomas Patrick Hughes, Dictionary of Islam, p. 460.

(9) Ibid, p. 485.

(10) The Origins of the Koran, pp. 235-236.

(11) Ibid, p. 236.

(12) T.P. Hughes, Dictionary of Islam, pp. 161-162.

(13) The Sources of Islam, The Origins of the Koran, p. 289.

(14) Ibid.

(15) Ibn Ishaq, p. 99.

(16) Ibid, p. 287.

(17) The Sources of Islam, The Origins of the Koran, pp. 229-230.

(18) Ibn Ishaq, pp. 99-100.

(19) Ibid.

(20) Ibid.

(21) Ibid, p. 102.

(22) Ibid, p. 105.

(23) Ibid, pp. 100-102.

(24) For sample verses from Zayd's poetry and their comparisons with the Qur'anic verses please read the appendix.

(25) Ibn Sa'd, vol. i, p. 185.

(26) Ibid.

(27) The original Qur'an says Haneefan—author's note.

(28) Same.

(29) Same.

(30) Same.

(31) Same.

(32) Same.

(33) Same.

(34) Same.

(35) Same.

(36) Same.

(37) Same.

(38) T.P. Hughes, Dictionary of Islam, p. 282.

(39) Ibn Ishaq, p. 652.

(40) Reliance of the Traveller, p. 1093.

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- (41) Ibid.
- (42) T.P. Hughes, Dictionary of Islam, p. 223.
- (43) Alphonso Mingana, The Transmission of the Koran, The Origins of The Koran, p. 103.
- (44) Ibn Sa'd, vol. ii, p. 165.
- (45) W. St. Clair Tisdal, The Sources of Islam, The Orgins of the Koran, pp. 236-237.
- (46) T.P. Hughes, Dictionary of Islam, p. 551.
- (47) Ibid.
- (48) Ibn Ishaq, p. 239.
- (49) Ibn Sa'd, vol. i, p. 457.
- (50) Ibn Ishaq, pp. 100-101.
- (51) Ibn Hisham's note (ibn Ishaq, p. 713): These verses really belong to an ode of Umayya b. Abu'l-Salt, except for the first two, the fifth, and the last verse. The second half of the first verse does not come via I.I.
- (52) Ibn Ishaq, p. 102.
- (53) Ibid, p. 103.
- (54) The district of which Amman was the capital.
- (55) Ibn Hisham's note: The first two verses of this poem are attributed to Umayya b. Abu al-Salt and the last verse occurs in one of his odes. The words „vain idols“ have not I.I.. „a authority“.