

# INTRODUCTION

PEACE BE UPON YOU dear reader. I am grateful to God that He gave me the opportunity to talk to you. Like you, I grew up in an Islamic household and was taught about Islam from an early age by my elders. I prayed 5 times a day and fasted in Ramadan. I went to the mosque with my father and listened to Imams, Sheikhs and Muftis lecture about the life of Prophet Muhammad and his *sunnah*. I read many *hadiths* and followed the guidance of these scholars on how to become a better Muslim. But, I did not understand why Muslims (the chosen ones by God) were humiliated all over the world. Why we were culturally, socially and technologically backwards compared to the infidel west. I did not understand why there were so many different sects in this perfect religion of God. Why did God reveal a book which was so complicated and difficult to grasp? Above all, I was plagued with a fundamental dissatisfaction with life itself. Living in the west, I saw how Muslims were greedy, lazy and backwards. The westerners were no better. They had given themselves over to fornication, drinking and partying. No group could claim the high moral ground and everything was in decay.

My personal journey to God is one of many false starts and failures. When I was 23, in the depths of depression, I repented to God sincerely. While reading the Qur'an and trying to understand it, I was led to the unshakeable belief that the *Kaaba* is a stone idol and whoever reveres this idol is an idol worshipper. I started reading the Qur'an more carefully and saw the lies in the religion of Islam. God had guided me! I told my parents, relatives and friends about this amazing discovery. I thought they would understand what I was saying. But, I was met with skepticism and disbelief. How could a boy tell us that what our ancestors were doing for centuries was made up? After meeting with ridicule, I became disheartened and decided to keep these thoughts to myself. I kept doing the ritual prayers and fasting in Ramadan. I said *Inshallah* and *Mashallah* and went to the mosque with my fellow brothers. I kept on reading the Qur'an but for the most part drifted through life for the next 10 years.

Certain circumstances changed in my life which brought this question to the forefront: Should I continue keeping quiet and going with the crowd even though deep down I knew it to be a lie? Or should I stand up and speak the truth while trying to reform myself? I – again – repented to God and set up a dedicated routine to study the Qur'an and draw closer to God. In my studies, I came across the work of Sam Gerrans titled *The Qur'an: A Complete Revelation*. In his translation and commentary, Brother Gerrans answered many questions that I had about the Qur'an and Islam. God guided me to the ultimate truth: all religions are a lie. The doctrine of God in the Qur'an is simple and straightforward: Believe in God, believe in the last Day and do good deeds. All men know this to be the truth regardless of their religion, culture or time. The Qur'an calls us to be just, moral men

who call others to God and warn those who do wrong. It is a timeless moral code followed by all men of God.

In this short work – which is an excerpt from my book [Will You Not Reason?](#) – I analyze the religion of Islam in light of the Qur’an. I wish to show you that this religion is not found within the Qur’an. My hope is that after reading this material, you will take a closer look at the work of Brother Gerrans’ which is available for free: [The Qur’an: A Complete Revelation](#). I do not lay claim to the any of these ideas myself; they are based on the work of Brother Gerrans and countless other believers who are studying the Qur’an and pondering on its verses. Ultimately, it is God himself who showed me the truth and guided me through the Qur’an. Thanks be to Him! I am grateful to Him for giving me a chance to spread His message. I do not ask any payment from you – all my work *and Brother Gerrans work* can be downloaded for free – our reward is from God.

# THE RELIGION OF ISLAM

BEFORE I PROCEED with my analysis of the Islamic religion I implore you to not take offense if you are an adherent of this religion. My aim is not to antagonize or ridicule your beliefs. It is simply to lay out reasonable arguments which you might not have considered. Wisdom does not lie in accepting any idea without question. We must always question everything that we encounter. God has given us reason to differentiate between truth and falsehood. We are not to follow our forefathers blindly.

Then is their return to Hell.

They found their fathers astray

And they hastened, following hard upon them. (37:68-70)

Adherents of the Islamic Religion believe that the Qur’an was revealed to Prophet Muhammad by God. According to the Qur’an *islam* means *submission*. It is not the name of any specific group. All messengers and prophets of God were *muslims* because they submitted to God alone. Nowhere in the Qur’an does God require a *muslim* to enter a religion, grow a beard, wear an Arab costume, start using Arabic catchphrases and go to a mosque to pray. These are false inventions. To justify these invented practices, the Islamic religion turns to secondary. Their argument is that since the rituals and details of their Islamic religion are not in the Qur’an; *hadith*<sup>1</sup> and *sunnah*<sup>2</sup> are needed to explain the Qur’an. This is a dishonest approach.

## THE QUR’AN IS CLEAR, COMPLETE AND FULLY DETAILED

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<sup>1</sup> Alleged sayings of Prophet Muhammad

<sup>2</sup> Alleged practices of Prophet Muhammad passed down over generations

The Qur'an claims *ad nauseam* that is clear, complete and fully detailed. We are to take this claim seriously and take the Qur'an as our *only* source of guidance. I present to you verses from the Qur'an attesting to this fact.

A moon of *ramaḍān*<sup>3</sup> was that in which the Qur'an was sent down  
As guidance for mankind  
And as clear evidence of the guidance and the Division [which has now reached you]  
So whoso among you witnesses the moon  
Let him fast in it.  
And whoso of you is sick or on a journey:  
A number of other days.  
God desires for you ease and desires not for you hardship  
But that you complete the number  
And that you magnify God for guiding you [he requires you to fast]  
And that you might be grateful. (2:185)

And if you slip after clear evidence has come to you  
Then know that God is mighty, wise. (2:209)

O mankind: now has evidence come to you from your lord  
And we have sent down to you a clear light. (4:174)

O doctors of the law:  
Our messenger has come to you announcing to you much of what you hid of the law  
And pardoning much.  
There has come to you light from God and a clear decree. (5:15)

Is it other than God I should seek as judge?  
And he it is who sent down to you the law set out and detailed.  
And those whom we gave the law know that it is sent down from thy lord aright  
So be thou not of those who doubt.  
And perfected are the words of thy lord in truth and justice.  
There is none to change his words.  
And he is the Hearing, the Knowing. (6:114-115)

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<sup>3</sup> Claimed by the religion of Islam to be a special holy month

And we have brought them a decree  
Which we have set out and detailed according to knowledge  
As guidance and mercy for people who believe. (7:52)

And when our clear proofs are recited to them those who look not to the meeting with  
us say:

Bring thou a recitation other than this

Or change thou it.

Say thou: It is not for me to change it of my own accord.

I follow only what I am instructed.

I fear if I should disobey my lord the punishment of a tremendous day. (10:15)

We sent it down

As an Arabic recitation

That you might use reason. (12:2)

There is in their narrative a lesson for those possessed of insight.

It is not an invented narration

But a confirmation of what is within its scope

And an exposition of each thing

And guidance and mercy for people who believe. (12:111)

This is a clear communication to mankind.

And that they be warned thereby

And that they might know that he is but One God

And that those possessed of insight might take heed [we require that thou bear witness  
to it] (14:52)

And the day we raise in every community a witness against them from themselves

And we bring thee as a witness against these [they will be culpable for what they knew]

And we sent down the law upon thee as a clarification of all things

And guidance and mercy

And glad tidings for the submitted. (16:89)

And we made the night and the day two proofs:  
We erase the proof of the night  
And we make the proof of the sight-giving day  
That you might seek favour of your lord  
And that you might know the number of the years and the reckoning.  
And everything have we set out and detailed with a clear explanation. (17:12)

A *sūrah* we sent down and made obligatory and wherein we sent down clear proofs  
That you might take heed: (24:1)

And it is a successive revelation of the Lord of All Mankind  
Brought down by the Faithful Spirit  
Upon thy heart  
That thou be among the warners  
In clear Arabic speech. (26:192-195)

And had all that is in the earth of trees but been pens  
And the sea with seven more seas to aid it  
The words of God would not run dry.  
God is mighty, wise. (31:27)

And when our clear proofs are recited to them they say:  
This is only a man who would divert you from what your fathers served.  
And they say: This is only an invented lie.  
And those who are indifferent to warning say of the truth when it reaches them:  
This is only obvious sorcery. (34:43)

And we have not taught him poetry  
And it does not behove him.  
It is only a remembrance and a clear recitation. (36:69)

A decree the proofs whereof are set out and detailed  
An Arabic recitation for people who know (41:3)

By the clear law! (43:2)

He it is who sends down clear proofs to his servant that he might bring you forth from darkness into light.

And God is to you kind, merciful. (57:9)

A religion is a man-made construct. It is true that religions are useful for furthering the potential of men. However – more often than not – religions are used in furthering the interests of the state. This is what the religion of Islam is. I will concentrate on deconstructing this religion to show you why its claims are completely fabricated and contrary to the commandments in the Qur'an. Adherents of the religion of Islam have strayed from the book they claim to be the divine source of their religion.

### ***SUNNI VS. SHIA RELIGION***

The religion of Islam has two major sects; *Sunni* and *Shia*. Christianity and Judaism have numerous sects. If the religion of Islam claims to be the last religion of God why then has it split up into sects like every other religion before it? If its adherents follow the same book and prophet then why are their differences to warrant a complete schism? There is animosity and hatred between *Sunnis* and *Shias*. The Qur'an gives us the answer. Splitting up of men into sects is nothing new. Men split up into sects due to sectarian zealotry and jealousy.

Mankind was one community

Then God raised up prophets as bearers of glad tidings and warners

And sent down with them the law aright that it might judge between men concerning that wherein they differed.

And there differed therein only those who were given it after clear evidence had come to them

Through sectarian zealotry between them.

But God guided those who heeded warning to that of the truth wherein they differed by his leave.

And God guides whom he wills to a straight path. (2:213)

And they became divided only after knowledge came to them, through sectarian zealotry between them.

And had it not been for a word that had gone forth from thy lord to a named term

It would have been concluded between them.

And those who were made to inherit the law after them are in sceptical doubt concerning it. (42:14)

It is clear from the Qur'an that it does not support the splitting up of mankind into sects. Men differ in all sorts of trivial matters and it comes as no surprise that they would differ in such a great

matter – interpreting God’s holy words. However, to let our difference of opinion result in a schism within the community is unacceptable to God. We are all to hold fast to the book of God and not be divided therein. Fortunately, God has preserved His message to guide those who heed warning to the truth.

And those who hold fast the law

And uphold the duty:

We waste not the wages of those who do right. (7:170)

### **THE FIVE PILLARS OF ISLAM**

There are five fundamental articles of faith according to the religion of Islam. An adherent of this religion must implement these pillars in his daily life to be considered a practicing *Muslim*.

1. *Shahadah*
2. *Salaat*
3. *Sawm*
4. *Zakat*
5. *Hajj*

Let us look in the Qur’an to understand what these pillars are and how to implement them. The first problem is that there is no mention in the Qur’an of any pillars relating to faith. This is because the Qur’an describes a monotheistic way of life and not the blueprint of a religion. The Qur’an is concerned with personal initiative and responsibility. Everyone is called to believe in One God, the Last Day and do good deeds. I will now go over these five pillars in detail.

#### **SHAHADAH**

The *shahadah* is a testament of faith and is the de-facto requirement for entrance into the religion of Islam. It translates to *there is no God but God and Muhammad is the messenger of God*. However, this complete statement is not found in the Qur’an. It comes as no surprise that the *shahadah* is not in the Qur’an as the adherents of the religion of Islam do not follow the Qur’an. If you who wish to challenge me on this statement please ponder the following fact carefully: We have already established that the Qur’an is clear, complete and fully detailed. How then is it possible that the Qur’an does not mention this de-facto and fundamental requirement in full? It is not possible. Therefore we must conclude that the *shahadah* is not a requirement to submit to God.

I must impress upon the reader that the Islamic religion and Islam – a state of submission to God – are two entirely different concepts. The former is membership in an exclusive group complete with specific rituals, dogma and regulations. The latter is a personal choice to believe in God and serve Him alone. The religion of Islam has done a spectacular job of building a house of

cards on core Qur'anic concepts. This house of cards comes crashing down when these concepts are deliberated carefully using the Qur'an alone.

God bears witness that there is no God save he  
As do the angels and those possessed of knowledge  
Upholding equity:  
There is no God save he  
The Mighty, the Wise. (3:18)

Let us ponder the above verse. God himself testifies that there is no God but Him. Those *possessed of knowledge* testify to this as well. This then is the true *shahadah* to which all believers must testify to if they are to testify to anything. The Qur'an never commands that a specific testification be done in public or a specific formula be recited if one chooses to submit to God. Prophet Abraham's submission to God is recorded in the Qur'an:

And who is averse to the creed of Ibrāhīm<sup>4</sup> save he who deceives himself?  
And we chose him in this world  
And in the hereafter he is among the righteous.  
When his lord said to him: Submit thou  
He said: I submit to the Lord of All Mankind. (2:130-131)

The sorcerers during Mūsā's<sup>5</sup> time submitted to God and their submission to God is recorded in the Qur'an:

And the sorcerers fell in submission.  
They said: We believe in the Lord of All Mankind  
The lord of Mūsā<sup>6</sup> and Hārūn<sup>7</sup>. (7:120-122)

Queen Sheba's submission to God is also recorded in the Qur'an:

(It was said to her: Enter thou the palace.  
And when she saw it she thought it a body of water and uncovered her legs.  
He said: it is a palace paved with glass.)  
She said: My lord: I have wronged my soul  
And I submit with Sulaymān<sup>8</sup> to God  
The Lord of All Mankind. (27:44)

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<sup>4</sup> Prophet Abraham

<sup>5</sup> Prophet Moses

<sup>6</sup> Prophet Moses

<sup>7</sup> Prophet Aaron

<sup>8</sup> Prophet Solomon



The claim that a specific formula needs to be recited for a person to be *saved* or to enter into a religion is patently false. Adherents of the Islamic religion do not read the Qur'an and make no attempt to understand it. According to them, a person must testify to a specific statement – not found in the Qur'an – in order to enter the religion of Islam. If a person does not testify to the *shahadah* then they are not considered *Muslims*. Such a remarkable stance is unsubstantiated by the Qur'an. Indeed, it is a false invention among many inventions that are part and parcel of the religion of Islam today.

God requires our submission evidenced in action. Those in possession of the law – which includes current day adherents of the Islamic religion – differed regarding the commandments in God's scripture due to envy and jealousy. The *shahadah* of the Islamic religion treats Muhammad as a special messenger. You would be hard pressed to find an adherent of the religion of Islam saying the *shahadah* is *there is no God but God and Jesus is the messenger of God*. Yet, if they really followed the Qur'an they would have no qualms about testifying to this fact. We are specifically told that the believers do not make a distinction between *any* of God's messengers. We must hear and obey these imperatives completely and sincerely if we claim to follow the Qur'an.

The messenger believes in what is sent down to him from his lord as do the believers.

Each believes in God and his angels and his laws and his messengers:

We make no distinction between any of his messengers.

And they say: We hear and we obey.

Thy forgiveness our lord [is what we seek]

And to thee is the journey's end. (2:285)

Perhaps the biggest problem with the *shahadah* in the Islamic religion is that of attaching the name of a man with the name of God the Almighty. This is something which all monotheists must be careful of. Sanctifying and revering a man is the first step towards deifying him. In this regard, the *shahadah* is antithetical to strict Qur'anic imperatives to not set up any partners with God. Of course, adherents of the religion of Islam will never agree to let go of their invented *shahadah* as the Qur'an states:

And when God alone is remembered the hearts of those who believe not in the hereafter recoil.

And when those besides him are remembered then they rejoice. (39:45)

This discussion on such a fundamental requirement of the religion of Islam is sufficient to prove its tenuous connection with the Qur'an. However, I will go over the rest of the pillars of the Islamic religion to prove to the reader how flimsy the connection of this false religion with the Qur'an really is.

**SALAAT**

The Islamic religion dictates that *Muslims* are required to perform a ritual prayer five times a day. In broad strokes, this prayer – called *salaat* – is performed facing the direction of a stone idol in Mecca, Saudi Arabia. The performer must stand, bow, prostrate and sit in a specific manner. During the prayer, short chapters from the Qur’an are recited – regardless of whether the performer understands them or not. The prayer is completed by greeting two angels sitting on the shoulders of the performer.

*Salaat* is not a ritual prayer according to the Qur’an. If, for a moment, we assume that it is a ritual prayer then we arrive at another impasse. The five *salaats* (*fajr*, *zuhr*, *asr*, *maghrib* and *isha*) of the Islamic religion are not mentioned in the Qur’an. Only three<sup>9</sup> *salaats* are mentioned by name (*fajr*, *wustaa* and *isha*). This is an uncontestable fact. However, the troubles for inventors do not end there. The command to perform *salaat* is found in many places in the Qur’an yet the details of this important ritual are conspicuously absent in the Qur’an. The tactics of those who try to force this ritual onto the Qur’an by corrupting the meanings of *sujud* and *rakah* will be exposed in a later chapter. Even if *sujud* and *rakah* are assumed to be body movements performed during *salaat*; the fact remains that the complete prayer ritual as practiced today by adherents of the Islamic religion is not found in the Qur’an.

The word *salaat* means obligation and nothing more. The adherents of the religion of Islam approach the Qur’an with a preconceived notion of *salaat* as a ritual prayer. When they do not find the mechanics of this ritual in the Qur’an they revert to secondary sources such as *sunnah*<sup>10</sup> and *hadith*<sup>11</sup>. This is not an honest approach. We have already established that the Qur’an is clear, complete and fully detailed. We are to take this claim seriously and investigate the usage of this word within the Qur’an. Any other approach is not acceptable. I will focus on *salaat* extensively in a later chapter.

## ***SAWM***

*Sawm* which means *fasting* is another requirement of the religion of Islam. The Islamic religion dictates that its followers are to abstain from eating, drinking and sexual intercourse from dawn to sunset while fasting in a special month called *ramadan*.

A religion lives and dies on standardized requirements. This divorces an individual from personal initiative and binds him to the blind following of a system. Men then try to do the bare minimum of these requirements and hope they will be saved on the Day of Judgment. Unfortunately, the Qur’an does not follow our vain desires, hopes and dreams. The Qur’an provides fundamental commandments and it is left up to the individual to operate within these guidelines. It

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<sup>9</sup> Or two, depending on how you classify *wustaa*

<sup>10</sup> Alleged sayings of Prophet Muhammad

<sup>11</sup> Alleged practices of Prophet Muhammad passed down over generations

is true that fasting is recommended but it is up to the individual to fast according to his level of devotion.

A moon of *ramaḍān*<sup>12</sup> was that in which the Qur'an was sent down  
As guidance for mankind  
And as clear evidence of the guidance and the Division [which has now reached you]  
So whoso among you witnesses the moon  
Let him fast in it.  
And whoso of you is sick or on a journey:  
A number of other days.  
God desires for you ease and desires not for you hardship  
But that you complete the number  
And that you magnify God for guiding you [he requires you to fast]  
And that you might be grateful. (2:185)

*Ramadan* is taken to be a special holy month in which to fast. The problem is that the verse states that the Qur'an was sent down in the month of *ramadan*. It does not say to fast in the month of *ramadan* but to fast when we witness the moon i.e. every month. Let's assume for a moment that we are to fast in a special month called *ramadan*. The problem then arises that is impossible for us to establish the occurrence of this month. This is because the calendar of the religion of Islam is a lunar calendar; the months of which rotate over the years. We know that the word *ramadan* means hot and scorching heat<sup>13</sup>. This could mean any of the months in June, July and August. If this month was special and we were required to fast in it *specifically* then the Qur'an would have given us a way to know when this month was. The amount of days one needs to fast in any month is also left to the individual. We are to fast a number of days and if we are sick or on a journey we can fast some other days. I am thankful to brother Gerrans for this insight.

## ZAKAT

This is another key word which has been corrupted by inventors of religion. The word *zakat* was twisted to mean an annual obligatory religious tax. The amount is fixed at 2.5% of one's savings. This 2.5% percentage is nowhere in the Qur'an. The Qur'an uses the word *sadaqah* to mean *charity*. God has given us the leeway to decide the amount of *sadaqah* we should give. He has also left us to decide who to give charity to. Forcing individuals to pay this amount – done in certain Islamic countries – is anathema to Qura'nic principles of self-determination and liberty.

Zakat means purification and I will show how the Qur'an uses this word in a later chapter. Certainly giving wealth to poor in the form of charity is an act that leads towards self-purification.

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<sup>12</sup> Claimed by the religion of Islam to be a special holy month

<sup>13</sup> Based on lexicons which are susceptible to corruption

However, to claim that zakat means giving a set amount to charitable causes is not supported by the Qur'an.

## HAJJ

The last pillar of the religion of Islam is called *hajj*. This is an annual pilgrimage to Mecca, Saudi Arabia. It involves walking seven times counterclockwise around a stone idol called the *Kaaba*. This ritual is called the *tawaf*. Pilgrims compete to get near the *Kaaba* and kiss a special stone encased in its corner. The pilgrim then walks – or runs – between two hills (*al safā* and *al-marwa*) seven times. Pilgrims also throw seven stones at three pillars on separate occasions. The *hajj* culminates in the slaughter of an animal and shaving or trimming of hair. Water (*Zam-Zam*) from a well nearby is considered holy.

It is plain to thinking men that this is idol worship. The Islamic religion attacks the Hindu religion for revering idols but is blind to the fact that it is doing the same thing. These practices are not mentioned in the Qur'an. It is true that the Qur'an mentions *hajj* but its core meaning is *debate*. The point of *hajj* was pilgrimage to the house, debating with people and feeding the poor.

The first house set up for mankind was that at Bakka<sup>14</sup>

Blessed

And a guidance for all mankind.

In it were clear proofs of the station of Ibrāhīm<sup>15</sup> and whoso entered it was safe.

And God's claim upon mankind was the pilgrimage to the house

Whoso could find a way to it.

And whoso denied:

God was free from need of all mankind. (3:96-97)

The above two verses are sufficient to prove that whatever is going on in Mecca has nothing to do with *hajj*. The first point is that the first house of pilgrimage was set up in Bakka and not Mecca. Some apologists of the religion of Islam claim that Mecca was earlier called Bakka but their argument quickly falls apart when the Qur'an uses the word Mecca – as a common noun – in another verse:

And he it is who withheld their hands from you

And your hands from them

In a belly of destruction<sup>16</sup>

After he made you victorious over them.

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<sup>14</sup> Arabic: bi-bakka-ta

<sup>15</sup> Prophet Abraham

<sup>16</sup> Arabic: makka-ta

And God is beholder of what you do. (48:24)

I am also including Muhammad Asad's<sup>17</sup> translation for the reader:

And He it is who, in the valley of Mecca, stayed their hands from you, and your hands from them, after He had enabled you to vanquish them; and God saw indeed what you were doing. (48:24)

Whether we translate Mecca as destruction or render it as a proper noun – as Muhammad Asad has done – the fact remains that this word is used in 48:24 and not in 3:96.

The second point is that men could physically enter the house and were safe. No one is allowed to enter the *Kaaba* today. It cannot possibly fit the millions of idol worshippers that arrive during *hajj*. Whatever the *hajj* was, it did not entail revering a stone idol as the Qur'an specifically commands believers to shun idols.

And we have raised up in every community a messenger:

Serve God and shun idols.

And among them was he whom God guided

And among them was he upon whom misguidance became binding.

So travel in the land

And see how was the final outcome for the repudiators. (16:36)

And those who shun idols lest they serve them, and turn to God

For them are glad tidings.

So give thou glad tidings to my servants (39:17)

I have collected verses relating to *hajj* in the Qur'an. There is no mention of circling any stone cube seven times or throwing seven stones at three pillars. These are all false inventions.

*Al ṣafā* and *al marwa* are among the tokens of God.

So whoso made pilgrimage\* to the house or visited:

He did no wrong to move about between them. (2:158)

A case could be made that *al ṣafā* and *al-marwa* are the same hills – if we assume that they are hills and not something else - traversed today by the idol worshippers in Mecca. There are several problems with this assumption. The first problem is that there is no guarantee that *al ṣafā* and *al marwa* in the Qur'an indicate two hills in Mecca. As is evident from the discussion about *Bakka* earlier, we need to be cautious whenever a specific group links the names of places in the Qur'an to places that are in the group's domain absent any Qur'anic evidence – I am sure thinking men can

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<sup>17</sup> I have chosen to represent the viewpoint of scholars of the religion of Islam by quoting Muhammad Asad's translation. You may pick your own favorite translator to verify the validity of my claim. All translators, except Brother Gerrans, twist the meanings of words in the Qur'an to bring the Qur'an into alignment with the *Hadith* literature.

work out the reason behind a group's motivation for doing so. Furthermore, the statement *he did no wrong to move about between them* is precisely the opposite of what is being done in Mecca. The pilgrim is being reassured that there is no wrong to move about between *al ṣafā* and *al-marwa* – since a believer would be afraid that moving about between them (whatever they were) – could be considered as veneration or idol worship.

They ask thee about the new moons.

Say thou: They are the measurements of time for the people and the pilgrimage\*.

And it is not virtue that you approach houses by the backs thereof

(But virtue is [...]

Whoso is in prudent fear.)

But approach houses by the gates thereof.

And be in prudent fear of God

That you might be successful. (2:189)

And complete the pilgrimage\* and the attendance for God.

But if you be prevented

Then what is easy of the requirement.

And shave not your heads until what should take place occurs.

And whoso among you is sick or has a hindrance of the head:

The redemption is a fast or charity or penance.

And when you are secure

Then whoso prefers the attendance to the pilgrimage\*

Then what is easy of the requirement.

And whoso has not the wherewithal:

A fast of three days during the pilgrimage\* and seven when you have returned.

That is ten in all.

That is for him whose people are not present at the inviolable place of worship.

And be in prudent fear of God

And know that God is severe in retribution.

The pilgrimage\* is on moons appointed.

And whoso undertakes the pilgrimage\* therein:

Let there be no sexual approach

And no wanton perfidy

Or quarrelling

During the pilgrimage\*.

And whatever good you do God knows it.

And take provision.

And the best provision is prudent fear.

And be in prudent fear of me, O you possessed of insight. (2:196- 197)

The *hajj* was on moons appointed according to the verse above. Yet, the Qur'an does not give us a way to calculate these appointed moons. The Islamic religion has a calendar – based on secondary sources besides the Qur'an - which points out these appointed moons but since we have already accepted that the Qur'an is complete, clear and fully detailed we are forced to reject this Islamic calendar. Since, we cannot work out the timing and details of this *hajj* using the Qur'an alone it stands to reason we cannot perform it.

And a proclamation from God and his messenger to mankind on the day of the great pilgrimage\*:

God is free of the idolaters

As is his messenger.

And if you repent: It is better for you.

And if you turn away: Know that you cannot escape God.

And bear thou tidings to those who are indifferent to warning of a painful punishment (9:3)

Have you made the giving of water to the pilgrim\* and the visit to the Inviolable place of worship

Like him who believes in God and the Last Day and strives for the cause of God?

They are not equal with God.

And God guides not the wrongdoing people. (9:19)

Those who are indifferent to warning

And forsake the path of God

And the inviolable place of worship

Which we made for mankind equally

The one remaining in it and the one without [they seek deviation by injustice therein]

And whoso seeks deviation by injustice therein

Him will we cause to taste a painful punishment.

And when we settled for Ibrāhīm<sup>18</sup> the position of the house:

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<sup>18</sup> Prophet Abraham

Ascribe thou not a partnership with me to anything  
And purify thou my house for those who move about and those who stand  
And the lowly, the submitting.  
And proclaim thou among mankind the pilgrimage\*.  
They will come to thee on foot  
And on every lean camel  
Coming from every deep mountain pass  
That they might witness things than benefit them  
And remember the name of God on days appointed over their provision of livestock  
cattle.  
So eat thereof  
And feed therewith the unfortunate poor.  
Then let them make an end of their unkemptness  
And pay their vows  
And move about the ancient house.  
That [was then] and whoso magnifies the inviolable things of God:  
It is good for him in the sight of his lord.  
And the cattle are lawful to you save that recited unto you.  
And shun the abomination of idols.  
And shun false speech (22:25-30)

The hajj as practiced by Abraham and by the last messenger Muhammad is no more. We do not have the details anywhere in the Qur'an. Not to be deterred, the Islamic religion incorporated their pagan Arab rituals into hajj. I also encourage the reader to see how the word *tawaf* which means to move about is actually used in the Qur'an. It is never used to denote a ritualistic movement – walking, running, circling seven times – in the Qur'an. We are commanded by God to ‘...shun the abomination of idols...’ (22:30).

## CONCLUSION

It is my fervent hope and prayer that you consider this information with care and ponder on these facts. There is no denying the fact that our forefathers were misguided. They were lied to by these religious scholars, muftis, imams and sheikhs. These liars seek to divert men from the path of God as they have always done:

O you who heed warning:



Many among the rabbis and the religious scholars consume the wealth of men in vanity  
And forsake the path of God.

And those who amass gold and silver and spend it not for the cause of God:

Give thou them tidings of a painful punishment. (9:34)

Now is the time to become men of God. Repent to God, read the Qur'an and ask God for guidance. Only God guides. We are to remember God, praise Him, feed the needy and do good deeds. We are to stand up and warn others of the coming Day and serve God alone:

It is not for any mortal that God should give him the law and judgment and prophethood then he should say to men:

Be servants to me rather than God.

But:

Be men of God in that you do teach the law and in that you do study. (3:79)

Speak the truth and be just. May God guide you to His straight path. Peace and blessings to you dear reader. – S.M.