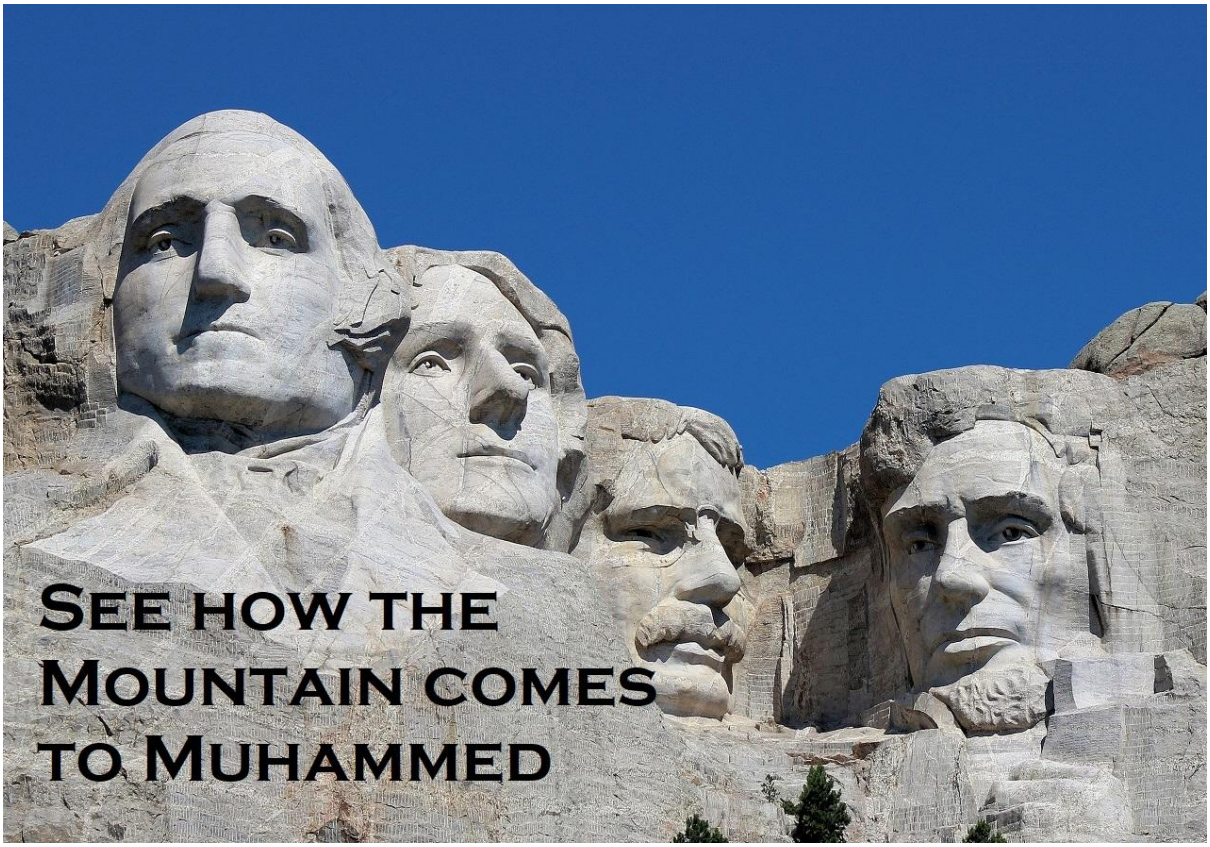
Philosophical Belief in God



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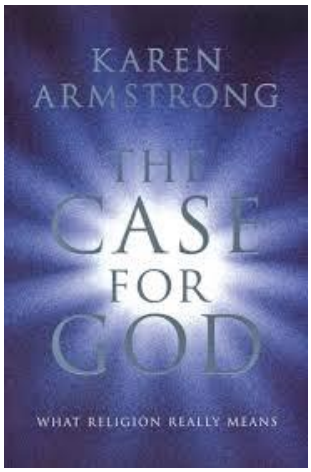
A Brief overview of Philosophical Belief in God among Medieval Christian and Muslim thinkers:

A well-worn and ancient topic among scholars and philosophers concerns the existence of God. The existence of God is debated as a topic housed in the larger thought frame of philosophy of religion. Since there is no universally accepted proof of the existence of God that all the major cultures and peoples of the world agree upon, the topic is usually broached as an open question of inquiry.

Karen Armstrong discusses Philosophical belief in God in her book *The Case for God* (2010). (She does not call it that. I do.)



In the third chapter titled *Reason*, on page 76, the first sentence of the second paragraph reads as follows:

Aristotle thought that the universe was eternal. So his God was not the creator, the first cause of being, but the unmoved mover that set the cosmos in motion.

This brief description is the beginnings of western philosophical belief in God. Aristotle's prime mover was not easily aligned with the monotheism of Christianity and Islam but scholars from both religions relied on his statements and improved on them to arrive at what they thought to be proofs of God or to harmonise philosophy with religion.

Armstrong's discussion of philosophy is renewed in the 6th chapter, *Faith and Reason*. On page 133 she discusses how the Muslims delved into philosophy:

During the eighth and ninth centuries, the Muslims in the Abbasid Empire had enjoyed a cultural florescence, inspired by the encounter with ancient Greek, Syriac and Sanskrit texts, which had recently been translated into Arabic. Many of these translators were local Christians. First they had tackled the more positive sciences, such as medicine and astronomy; then they had turned their attention to the metaphysical works of Plato, Aristotle and Plotinus, so that gradually the philosophical and scientific heritage of ancient Greece became available to the Arabic-Speaking world – but with a scientific bias. Muslims began to study astronomy, alchemy, medicine and mathematics with such success that they made impressive discoveries of their own and developed their own tradition of what they called falsafah (philosophy). Like the philosophes of the eighteenth century, the faylusufs wanted to live in accordance with the rational laws that, they believed,

governed the cosmos. They were scientists and mathematicians and wanted to apply what they learned to their religion.

Partly similar to her views on the Muslim Falsafah, Encarta encyclopaedia (2005 edition) states the following in its article on *Aristotle*:

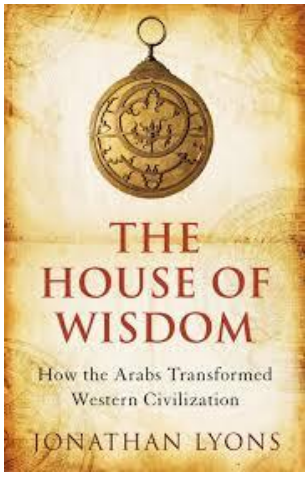
Aristotle's works were lost in the West after the decline of Rome. During the 9th century AD, Arab scholars introduced Aristotle, in Arabic translation, to Islam. The 12th-century Spanish-Arab philosopher Averroës is the best known of the Arabic scholars who studied and commented on Aristotle. In the 13th century, the Latin West renewed its interest in Aristotle's work, and St Thomas Aquinas found in it a philosophical foundation for Christian thought. Church officials at first questioned Aquinas's use of Aristotle; in the early stages of its rediscovery, Aristotle's philosophy was regarded with some suspicion, largely because his teachings were thought to lead to a materialistic view of the world. Nevertheless, the work of Aquinas was accepted, and the later philosophy of scholasticism continued the philosophical tradition based on Aquinas's adaptation of Aristotelian thought.

There was part acceptance and part rejection of Aristotle's philosophical worldview. Both Muslims and Christians liked the parts when Aristotle said that God was the immovable mover but did not like the part when he said that the universe was eternal. Christian and Muslim traditions both asserted that the universe was created from nothing and therefore could not be eternal. God was deemed the eternal and not his created universe.

Amongst the prominent Muslim intellectuals who contributed to a philosophical belief in God was the Persian physician ibn Sina, known in the west as Avicenna. He was born in 980 and died in 1037 in a time which was more than 200 years before the Dominican Friar Thomas Aquinas began reading the philosophical works of influential Muslim Philosophers. Known famously for his *Kitab al Shifa* book which is about healing and medicine Avicenna also wrote on topics such as metaphysics, philosophy and creation. [Britannica, 2009] More than 100 of his manuscripts were translated into Latin after 1250 CE. [House of Wisdom, page 176] His thoughts on the natural world were influenced by Aristotle, and in his writings he attempted to reconcile the eternity of the world to its creation from nothing, which Muslim theologists could not abandon. The way he attempted to do this was to say that God would not be God if he did not create the universe instantaneously – imagining the notion that it is an eternal universe but also one that is created because it relies on the first cause which is God. [House of Wisdom (2010), page 178]. I personally still find this notion a bit confusing.

Amongst the Muslims, the most prominent opponent of a philosophical belief in God was the scholar, and later Sufi mystic, known as Al Ghazali. Ghazali was born about two decades after the death of Avicenna and he is famous for his book Ihya Ulum ad Din (The revival of the religious sciences) [Britannica, 2009]. His severest criticism against philosophers came in the form of the book *Tahafat al Falasifiya* (the Incoherence of the Philosophers). His objections concerned not only the eternity of the world but a wider objection on other matters that philosophy was associated with. [House of Wisdom, Pg 178-179]

Born approximately 90 years after the death of Avicenna and 15 years after the death of Ghazali, the Muslim scholar, whose name is Ibn Rushd (known as Averroes in the West), championed the thesis of a philosophical belief in God but he too like Avicenna adopted the view of the eternity of the world. Jonathan Lyons on page 173-174, in his book *House of Wisdom* (2010) wrote about the stature of Averroes in Latin Europe.



Averroes fame and popularity in European academia was catapulted by the very learned Michael Scotus, who, early in 13th century, under the patronage of King Frederick II of Sicily, began translating the Aristotelian commentaries of Averroes from Arabic into Latin. The Italian poet who wrote the Divine Comedy, Alighieri Dante, acknowledges him as the one who made the great commentary of Aristotle's philosophy, and Rafael, the Italian renaissance painter's fresco The School of Athens immortalises him. Averroes was far more revered in Latin Europe than he was in Muslim universities, as he was born after al-Ghazali had penned his famous critique of the philosophers: *Tahafat al falsafa* (The Incoherence of the Philosophers). Many in European academia adopted his worldview of an eternal universe and this was troubling to Christian clergy as it was to Muslim theologians. The common creationist objection among Jews, Christians and Muslims was that God, in order to actually be God and be all powerful, had to start the universe **from nothing**.

Note: the famous Latin term **'ex nihilo'**(from nothing) is how it is often referred to in many other books.

Some 28 years after the death of Averroes, comes Thomas Aquinas, A Dominican friar and priest who read the works of earlier philosophers. He wrote commentaries on the eternity of the world and also attempted, using logic, to prove the existence of God in five arguments. [Thomas Aquinas, Wikipedia]

Jonathan Lyon, on page 190 of his book *The House of Wisdom*, reveals how Aquinas was influenced by Muslim philosophers. In particular, that several early treaties by Thomas from the 1250s show his dependence on the works of Avicenna and Averroes in opposing instances where he approved of their views and at other times when he opposed them in some ways.

Aquinas career as a priest and philosopher was fraught by heated religious and philosophical debates in the city of Paris where he worked, resulting in the two major religious condemnations in 1270 and 1277 respectively. These condemnations were the reactions to the rise of Aristotelianism and Averroism. [Thomas Aquinas, Wikipedia] Thomas having written his book *On the Eternity of the World*, in which he entertains the notion of an eternal universe, was looked upon by the Christian Clergy in askance. [House of Wisdom, Pg 191]

An Earlier Great Age of Science and Academia:

Although I am focusing on philosophical belief in God in this essay, the times referenced in the previous section, which concern Averroes towering influence in Christian Europe and his lowly rank

amongst the Muslims set the stage for the wider tectonic shift of scientific enquiry from the Arab world to Latin Europe. This alone is a fascinating study in itself and you can delve into it if you so desire to know more about the strivings that were forgone in one part of the world and that which were undertaken in another.

There was an earlier great age of science and academia that most westerners are unaware of. And most westerners would not even consider such a possibility because of the centrality of seeming unaided European learning that is deeply entrenched in westerners' minds from an early age. An entire set of books can be written about this earlier great age of science and academia. A concise summary of it can be found in the aforementioned book written by Jonathan Lyons: *The House of Wisdom*. While Lyons does write about the successes of this earlier civilization that triumphed in science and learning he does not write of them in a way that openly states that Europeans and westerns are coveting a great conceit or that white supremacists culture emanates from co-joining an intellectual cover up with allusions of European centrality born out of portraying 'we are the world' without actually saying it in so many words. I am saying it now and I explain it in greater detail in another essay I have written called *'The Scientific Revolution and its Dependence on Muslims'*. You can read this essay on my website at:

https://ziadcassim.com/wp-content/uploads/2026/07/The-Scientific-Revolution-and-its-Dependence-on-Muslims.pdf

In the heyday of this earlier great Muslim age of science and academia there were hundreds of European students rushing into the Arab world, learning Arabic and devoting their minds into the fascinations of Arab and Muslim intellectual advancements, their rich and sophisticated society, their engineering wonders at scales not conceivable in their home countries and cities having populations not seen since the height of the Roman Empire hundreds of years ago. The Arabs and Muslims having spent decades collating learning from both east and west had built international highways of trade and academia. The monetary system and monetary economy of the Arabs and Muslims with its numerous trade and agricultural millionaires was so dazzling for so long a time in centuries that by the end of 11th century when the Crusades succeeding in conquering Jerusalem, that by far, beyond the trunks of gold and silver that they looted from the city after butchering its inhabitants, the greatest treasure was the hundreds and thousands of books that they grabbed for learning. The Crusades was the biggest book bonanza of European Christendom's learning, so much so that present day westerners are more Islamised and Arabized than they are Hellenised and Romanised combined and they do not admit it for what the Quran teaches about Jesus.

There is a price to pay that ignorant and uncouth semi-barbaric peoples pay when they kill and torture a refined and sophisticated people far advanced than they are in learning. After they slash from without, the barriers in their minds are slashed from within as they begin to read the books and emulate the rich lifestyles of the people they slew. Knowledge breaks mental barriers and particularly, meta-physics and philosophy, topics which the Arabs and Muslims excelled at, drove Europeans to expand their faculties of reason, analysis, logic and then to ignite imagination. Don't underestimate imagination. Imagination is very powerful. With imagination you begin to build mental world models in your mind and your own mental creations that comes from you are alluring beauty because the beauty is not a physical beauty but an intellectual beauty of truth and you call it elegant. You open your eyes and see your bible and read it anew. With a richer more integrated mind it seems so backward and confusing. Science and philosophy that Europeans read and learnt from Arabs and Muslims, and which they themselves advanced from their own later discoveries, broke the European Christian Bible.

The Enlightenment and the USA:

After having spent more than 300 years reading Arabic books, translating them to Latin and then advancing the various academic disciples, of mathematics, astronomy, medicine, and alchemy that became chemistry, Europeans gave birth to the Renaissance and after that to the Enlightenment. A towering intellectual personality that presaged the enlightenment was the 17th century mathematician and physicist Sir Isaac Newton. The faith of Sir Isaac Newton, as described by Bill Bryson in his book *A Short history of Nearly Everything* (2004), is a departure from the Trinity. Read the following quote from page 71:

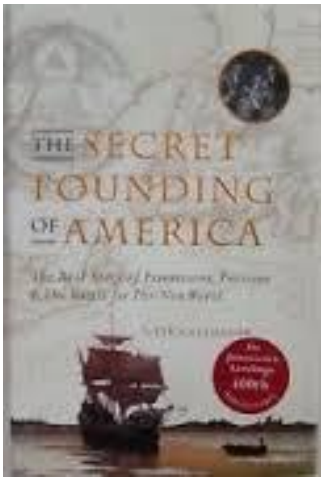
He (Isaac Newton) *was a secret adherent of a dangerously heretical sect called Arianism, whose principal tenet was the belief that there had been* ***no Holy Trinity*** *(slightly ironic, since Newton's college at Cambridge was Trinity).*

Luminaries like Newton were the start of a new age of thought in Europe. To appreciate this new intellectual age in Europe here below are two paragraphs from the Encarta Encyclopaedia's (2005 edition) article on The Age of Enlightenment:

Enlightenment, Age of, term for the trends in 18th-century thought and letters in Europe and the American colonies before the French Revolution. The phrase was often used by writers of the period, convinced that they were emerging from centuries of darkness and ignorance into a new age enlightened by reason, science, and respect for humanity.

The precursors of the Enlightenment can be traced to the 17th century and earlier. They include the philosophical rationalists René Descartes, Gottfried Leibniz, and Baruch Spinoza, the political philosophers Thomas Hobbes and John Locke, and sceptical thinkers in France such as Pierre Bayle. Equally important was the self-confidence engendered by new discoveries in science—by Nicolaus Copernicus and Galileo, for example—as well as the cultural relativism encouraged by the exploration of the non-European world.

To me, the greatest product of the enlightenment was the formation of a new nation founded on principles of rationalism, freedom, liberty, and democracy that has since become the leading superpower of the world - The United States of America. And about this country I will be referencing, below, a very revealing book titled *'The Secret Founding of America'* (2009) written by Nicholas Hagger.



In this book Hagger discusses the religious beliefs of the founding fathers of America, namely that of George Washington, John Adams, Thomas Jefferson (the author of the US Declaration of Independence) and the American diplomat, inventor and scientist Benjamin Franklin. The core observations concerning the religious outlook of the founding father's of America is not a secret that only Hagger tells which other notable American historians do not tell. No. The secrets in Hagger's book concern the secret societies that numerous prominent Americans and Europeans were inducted into and how these societies shaped movements across the Atlantic and how, virtually overnight, these societies took on a dark character, from one previously of Illumination. This is the stuff of conspiracy. The core religious values of the founding father's as they are described in Hagger's book, correspond neatly with what you will find in popular English Encyclopaedias such as Britannica, Encarta and Wikipedia. Hagger writes on page 117:

The first three presidents of the United States – George Washington, John Adams and Thomas Jefferson were Deists, as can be seen from their letters.

Deism is defined as a purely rationalist belief in a supreme being, rejecting revelation and scripture. It is a belief in God from nature and this is what I otherwise call philosophical belief in God. Encarta's opening paragraph in its *Deism* article states:

'Deism, a rationalist religious philosophy that flourished in the 17th and 18th centuries, particularly in England. Generally, deists held that a certain kind of religious knowledge (sometimes called natural religion) is either inherent in each person or accessible through the exercise of reason, but they denied the validity of religious claims based on revelation or on the specific teachings of any Church.'

To corroborate Hagger's claims concerning the founding fathers of America Encarta Encyclopaedia states in its article in *Deism*:

Deism was also influential in late 18th-century America, where deistic views were held by Benjamin Franklin, Thomas Jefferson, and George Washington.

Encyclopaedia Britannica (2009 edition) contributes to this discussion by stating in its article titled *The Founding Fathers, Deism, and Christianity*:

Founders who fall into the category of Christian Deists include Washington (whose dedication to Christianity was clear in his own mind), John Adams, and, with some qualifications, Thomas Jefferson. Jefferson was more influenced by the reason-centred Enlightenment than either Adams or Washington.

The Britannica article shows that there were different classes of deists based, not so much on their differences in deistic beliefs, but from their association to nominal Christianity. Washington was seemingly Christian but for the 25 years of attendance at church he never accepted communion. Washington was mostly the silent deist but Jefferson was blunt in his rejection of Trinitarian Christianity.

Hagger, on page 118, quotes Jefferson as follows:

No one sees with greater pleasure than myself the progress of reason in its advances towards rational Christianity. When we have done away with the ***incomprehensible jargon of the Trinitarian arithmetic****, that three are one and one are three...*

Returning back to Washington we find the following written on page 120 of Hagger's, above referenced book:

A Presbyterian minister, Arthur B. Bradford wrote that his associate Ashbel Green, another Presbyterian minister who had known George Washington personally, often said in my hearing, though very sorrowfully of course, that while Washington was very deferential to religion and its ceremonies, like nearly all the founders of the Republic, ***he was not a Christian****, but a Deist.*

A moving exhortation in favour of Deism is found on page 205 of Karen Armstrong's book *The Case for God*:

Voltaire defined Deism in his philosophical Dictionary (1764). Like Newton, he thought that true religion should be easy, its truth clearly discernible, and above all, it should be tolerant.

> *Would it not be that which taught much morality and very little dogma? That which tended to make men just without making them absurd? That which did not order one to believe in things that are impossible, contradictory, injurious to divinity, and pernicious to mankind, and which dared not menace with eternal punishment anyone possessing common sense? Would it not be that which did not uphold its belief with executioners, and did not inundate the earth with blood on account of unintelligible sophism? Which taught only the worship of one god, justice, tolerance, and humanity?*
>
> [Voltaire, Philosophical Dictionary, page 357]

After this exhortation from Voltaire the discussion after (on the same page 205) explains the antecedent intellectual developments that built the deist worldview. Armstrong's discussion of the rational deistic worldview continues for some paragraphs after this but eventually after some pages we arrive at Darwin's theory of evolution and the tidal wave of atheism that it brought with it and which had left rational deism submerged and unsuitable ground to preach from for many years.

The challenge is to overcome or incorporate the natural evolution of primates into bipedal hominids with Judeo-Christian-Islamic dogma, which states that mankind originated from a single human couple - Eve and her Adam. Criticized heavily for relying on stark creationism, creationists have softened up to evolution to some degree but not fully to the point of saying that Eve and her Adam are fictions. The new buzzwords for the creationists are intelligent design and irreducible complexity.

I am a creationist but I can go deeper than irreducible complexity and reductively redefine intelligent design smaller at the level of quantum biology. If the scale is molecular and if irreducible complexity is pointing to protein structures I can do away with it when a rational theory of protein evolution is convincingly presented and demonstrated. Such a theory will not deter my philosophical belief in God. Smaller than proteins, DNA is not the foundation layer of biological process. The story of quantum biology is unfolding at research universities such as Cornell University in the USA and it is far past the stage of being a hair scratch. I have seen a short TEDx documentary* which discusses how biological coding has a deeper level that is electrical and wave based in substance. This is the stuff of quantum biology. Previously scientists theorised that somewhere in the ancient soup like oceans random structures began repeating themselves into the first building blocks of life. Now scientists have to answer how quantum recurrent patterns can arise. I can't claim to understand the actual academic scientific research first hand because I am not a scientist but I am looking as closely as a lay researcher of phenomenon can attempt to see if all the new quantum biological research will eventually end up at *paired aspects*, as postulated by myself in my book Intelligent Design symmetries & the Future of Islam, which in the natural course of events in the universe at large is a recurrent phenomenon.

* TEDx video on YouTube: https://www.youtube.com/watch?v=XheAMrS8Q1c.

On the side of rational deism, and which is consonant with Islamic monotheism, is Unitarian Christianity. I will, hereunder, quote the first paragraph from Encarta Encyclopaedia's article on *Unitariamism*:

*Unitarianism, in general, the form of Christianity that **denies the doctrines of the Trinity**, maintaining that God exists in one person only. From the middle of the 2nd century to the end of the 3rd century a succession of eminent Christian teachers, Monarchians, maintained the undivided unity of God. Modern Unitarianism, however, traces its history to more recent sources.*

If it were all simple Unitarian Christianity equates to Islamic Monotheistic belief in one God but in different parts of the world Unitarianism is practised differently. I think in general, at its core, it has the same belief as deism.

Islam and Philosophical Belief in God:

From Aristotle to Averroes to Newton, to Voltaire I have written a summary of the progression of thought concerning a belief in God directly from nature without recourse to prophet or scripture and I do admit that I know that I am omitting many other intellectuals between Aristotle and Voltaire. But what about before Aristotle? If no one came forward to say something we could cap Aristotle as father of philosophical belief on God. My readings in this topic are fairly broad for a lay person but undoubtedly limited from an academic standing. There could be ancient intellectuals that I don't know of in either east or west that have attempted to formulate a philosophical belief in God before Aristotle and his teacher Plato. The one that I know of, and this is my opinion and may not be widely accepted in Academia, is prophet Abraham. So immediately when you read the title prophet you think, wait a minute, prophet's are prophets because they get revelation from God freely, either when God speaks to them directly (Moses) or communicates through his archangel Gabriel (Muhammad). Free inspiration from God is void of mental toiling that involves postulation, thought tinkering and meta physical experimentation employing syllogisms and logic. How can prophet Abraham be in the camp of the philosophers? I haven't researched very deeply into the historical record of Abraham and currently there may be nothing to find in this regard because often you will hear of a Biblical personality whose memory is preserved in religious or oral tradition but no writers of history have any mention of the person. Even today historians struggle to find valuable things to say about prophets such as Moses and Jesus, outside of scripture (Old and New Testament). In examining Muslim scripture (the Quran) I read Abraham to have resolved belief in God without divine intervention and that he found his lord God from examining the natural world as a philosopher would. Here below are the 6 verses from the 6th surah, from verse 74 to verse 79. The original Arabic is included below the translation of each verse:

6:74

And [mention, O Muhammad], when Abraham said to his father Azar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error."

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً ۖ إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ

6:75
And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith]

وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

6:76
So when the night covered him [with darkness], he saw a star. He said, "This is my lord." But when it set, he said, "I like not those that disappear."

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ

6:77
And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."

فَلَمَّا
رَأَى الْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ
لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

6:78
And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah.

فَلَمَّا
رَأَى الشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّي هَٰذَا أَكْبَرُ ۖ
فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

6:79
Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah."

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

That is it and it is all of it. There are other surahs (chapters) and verses that say other things about the life and stature of Abraham but this story is not repeated anywhere else in the Quran and not continued either. Importantly here the story ends with a realisation that he (Abraham) found his Lord God (He turned his face to God the creator) and nothing is said about what that realisation is. I have applied my mind to this and have arrived at my interpretation of the realisation and I interpret this realisation to be the basis of a philosophical belief in God. Having read the six verses you can see that no angel came to Abraham and no physical miracle is mentioned. For now, I won't tell you what my interpretation of the realisation is. I will give two clues concerning the realisation. Firstly, it is something the Oracle says to Neo in her cookie baking kitchen, in the third Matrix film – The Matrix Revolutions, which was released in theatres in 2003. If that clue is out of reach then read from page 131 in chapter 6 of my book *Intelligent Design Symmetries & the Future of Islam*. Even without reaching for these two sets of clues the answer is easy to resolve in 10 seconds or less. I also have an interpretation as to why God does not explain the realisation but for now I won't tell it to you. Further below in this essay I will explain the realisation and the reason I believe that the realisation is not explained by God.

For the present discussion concerning the way of prophet Abraham there is a new Arabic word to learn and it is a word that is used at least 10 times in the Quran and 8 out of the 10 times it is used for the prophet Abraham. This Arabic word is **hanif**. In the 7th century when this word was recited from the Quran some people were ignorant of its meaning and asked about for an explanation. A contemporary of the prophet whose name Zaid bin 'Amr bin Nufail travelled north from Arabia and asked both a Jew and a Christian separately and each said to him that hanif is the religion of Prophet Abraham who was neither a Jew nor a Christian and he (Abraham) used to worship Allah alone. [Sahih Al-Bukhari, vol. 5, book 58, hadith no. 169]

From the Quran 8 verses that use the word hanif to explain the religion of Abraham the one you already read is the last of the 6 verses above that told the short story of Abraham but the English translators did not use the word hanif in the translation. Here is the verse again and I will red colour how they translated the word hanif:

6:79 Indeed, I have turned my face toward He who created the heavens and the earth, ***inclining toward truth****, and I am not of those who associate others with Allah.*

Hanif in Arabic is حَنِيفًا but the translators used the phrase **inclining toward truth** because there is no English equivalent for it but they still had to try to translate what they deemed to be its intrinsic meaning. The word for truth in Arabic is **haq** and it looks like this: حَقًّ . You can see that the Arabic words hanif and haq are different.

Here below are the 7 other Quran verses which associate **hanif** with Abraham:

*2:135 They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] **the religion of Abraham**, **hanif** ~~inclining toward truth~~, and he was not of the polytheists."*

*3:67 Abraham was neither a Jew nor a Christian, but he was **hanif** ~~one inclining toward truth~~, a **Muslim** [submitting to Allah]. And he was not of the polytheists.*

*3:95 Say, "Allah has told the truth. So **follow the religion of Abraham**, **hanif** ~~inclining toward truth~~; and he was not of the polytheists."*

*4:125 And who is better in religion than one who submits himself to Allah while being a doer of good and **follows the religion of Abraham**, **hanif** ~~inclining toward truth~~? And Allah took Abraham as an intimate **friend**.*

*6:161 Say, "Indeed, my Lord has guided me to a straight path - **a correct religion - the way of Abraham**, **hanif** ~~inclining toward truth~~. And he was not among those who associated others with Allah."*

*16:120 Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, **hanif** ~~inclining toward truth~~, and he was not of those who associate others with Allah.*

*16:123 Then We revealed to you, [O Muhammad], to **follow the religion of Abraham**, **hanif** ~~inclining toward truth~~; and he was not of those who associate with Allah.*

Now look closely at the hanif verses quoted above. Look at how God says in 3:67 (2nd verse in the quoted set of seven verses above) that Abraham was a **Muslim** and before this in the same verse God says that Abraham was neither Jew nor Christian. Isn't something amiss here? Abraham, the man, lived approximately 2000 years before the times of Prophet Muhammad and he is regarded by Semitic peoples to be patriarchal father to both Jews and Arabs. Muslim tradition teaches that Abraham had two sons. The firstborn was Ismail (Ishmael) whose descendants are the Arabs. Ismail's mother is Hajra (Hagar) the second spouse of Abraham. The second born is Isaac. His descendants are the Hebrews (the Jews). The mother of Isaac is Sarah, the first spouse of Abraham.

The thing that is amiss is that chronologically when Abraham walked the earth with Sarah there was no Hebrew or Arabic languages. The obvious part that is said in the verse is that Abraham cannot be a Jew or Christian because the only Jews or Christians would be in the distant future. The not so obvious omission in the verse is that there were no Arabs either in Abraham's times because the Arabs are from his son Ismail. So that means there cannot be an Arabic language and no Arabic language means the word *Muslim* would not exist. So how can Abraham be Muslim when the word Muslim does not even exist? Think about that for a moment. For some people this verse is a proving point that the Quran is anachronistic and thereby not consistent, and, then to say, not from God and not a true revelation.

Wikipedia's article on *Voltaire* has an Islam sub-section and in the second paragraph is the following:

*In 1748, after having read Henri de Boulainvilliers and George Sale, he wrote again about Mohammed and Islam in "De l'Alcoranet de Mahomet" ("On the Quran and on Mohammed"). In this essay, Voltaire maintained that Mohammed was a "sublime charlatan" Drawing on complementary information in Herbelot's "Oriental Library", Voltaire, according to René Pomeau, adjudged the Quran, with its "contradictions, ... absurdities, ... **anachronisms**", to be "rhapsody, without connection, without order, and without art"*

Perhaps Voltaire' critique was from analysing the verse 3:67 in the Quran.

Now I will refer again to the story of Abraham's realisation in the 6 verses from the 6th surah (written above). This realisation (and I hope you figured it out by now) lead to his belief in and submission to God. And remember that it is a realisation, an epiphany, and not a revelation. Notice that from verses 76 to 78 that Abraham is searching for his Lord and God. Both Lord and God refer to the same Supreme Being but when you say Lord it implies submission because Lord is a subjugator. The word **Muslim** is a naming word but it is also a word with a meaning and an etymology. The **mu** in **Mu**slim is a designative prefix. I will explain with an example. **Iman** is the Arabic word for belief. The person who believes is '**mu iman**' but this is not the correct descriptive phrase to use in Arabic grammar. Joining *mu* and *iman* makes the Arabic word **mu'min** which is the correct Arabic word for believer. Islam means submission in Arabic. The Arabic word for a person who submits is from amalgamating mu and Islam. '**Mu Islam**' becomes **Muslim**.

Now put it all together in your mind. What I put forward to you is that Abraham is a Muslim because his realisation lead him to find and declare his Lord to whom he is submissive - a Muslim (a person who submits) and since his submission is from examining nature (Star, Moon and Sun) and not revelation then Abraham is a philosophical Mu'min (believer) and Muslim and if he was the first then he can claim the title of being father philosophical belief in God.

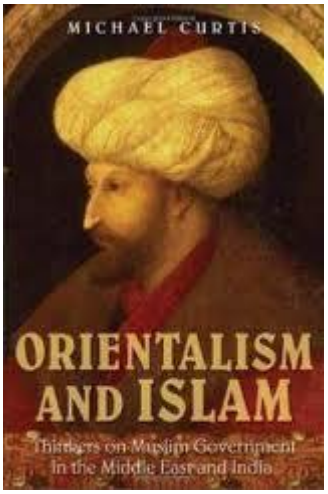
So now I can call Voltaire Muslim and I can say that the founding fathers of America are Muslims. Not Mohamedan Muslims but un-Arabic philosophical Muslims. To say more, there is an Islam before *Islam* or Islam sans Arabic. That's definitely an oxymoron.

If the founding statesmen of America and influential Europeans like Voltaire could renounce the doctrines of Trinitarian Christianity and adopt deism, which equates to hanif Islam and opens them to be called philosophical Muslims then millions of Christians could follow them toward Islam. Remember that all this outpouring of Enlightenment and deism in the western world was rooted in their technological and cultural assimilation of Arab and Muslim sciences and culture that started centuries before when they began reading Arabic texts. The more they assimilated Arab sciences, Arab mathematics and Arab philosophy the more they gravitated toward Islam. Satan from his vantage point of being thousands of years old since the time of Adam and Eve could see, in the words of the Architect in the second Matrix film, "An Escalating probability of disaster". By the 18th century Western Europe was beginning to colonize much of America, Asia and Africa and if, in their enlightenment, they became Muslims then the world too could become a Westernised Islam.

The need for equating Deism and Philosophical belief in God to Islam answers some Westerners questions and objections about what they see as the rigidity of Islam. I want to quote from a book titled *'Orientalism and Islam'*, written by Michael Curtis, Professor Emeritus of Political Science at Rutgers University. The book was published in 2009 by Cambridge University Press. Starting from the bottom of page 153 and into the first two paragraphs of page 154 Curtis is discussing Alexis De Tocqueville's contrasting views on Islam and Christianity, the former being viewed as rigid and the latter as flexible:

Yet Tocqueville remained troubled by the character and thrust of Islam. In a passage in Democracy in America (vol. II), Tocqueville generalised that "at times of general culture and equality," religions ought more cautiously than at any other times "to confine themselves to their proper sphere...if they wish to extend their power beyond spiritual matters they run the risk of not being believed in at all." From this point of view he compared Islam and

Christianity. Muhammad professed to derive his mission and laws from heaven. He had civil and criminal laws, and theories of science. In contrast, the Christian Gospels spoke only of the general relations of men to God and to each other and imposed no point of faith. This alone, besides a thousand other reasons, sufficed to prove that Islam could never long predominate in an enlightened and democratic age, while Christianity was destined to its sway in these as in all other eras. In Tocqueville's letter of March 21, 1838 to Kergorlay, he wrote he was reading about the life of Muhammad and Islam, and could not understand how General Juchault de Lamorciere, a friend of Kergolay, could say that the Koran was an improvement over the Gospels (L'Evangile).



This text segment shows how they view Muslims as rigid. The Muslims must try and rise up to their challenge and show them the broadness of philosophical Islam while not side-lining the truthfulness of the core teachings of monotheistic Islam as embodied in scripture. By this I mean to express that the firmer and higher ground to stand on is that we must adhere to our fitrah - our human nature and our humanity - and make it the foundation of interpreting the Quran and hadith (recordings of the prophet Muhammed's sayings and ways of life) and at the same time we cannot open the floodgates of unchecked inclusivity. If we did that we fall into the trap of Satan: Out of the frying pan and into the fire - in our rush to wash off the narrow strictures of the Tablighis and the Salafis we jump out of the frying pan of rigid, pathological Islam and fall into the fire of pantheistic Sufism*. Isn't this the common intellectual bi-polar reaction of Muslim minorities the world over, even here in my home country of South Africa and most certainly in Europe and the United States of America? Along with fitrah we must hold fast to the rational and natural hanif Islam that prophet Abraham adopted and which has found modern expression in the enlightened Deism of the founding fathers of America. This is why I am a hanif Muslim and an Anti-Sufi and bold in expressing it.

*Note: More detailed objections about Sufism's pantheism can be read in my essay *The Core Rejection of Sufism*, self-published on my website at:

https://ziadcassim.com/wp-content/uploads/2026/06/The-Core-Rejection-of-Sufism.pdf

Explaining the Realisation of Prophet Abraham:

Now the moment has come to explain how Abraham found belief in God from observing nature – his realisation or epiphany.

The star rises and then falls. The rising precedes the falling. The rising is a beginning and the falling is an ending. This also applies to the moon and even the colossal sun. The realisation is that **"Everything that has a beginning has an End."** Therefore, if everything that has a beginning has end, then anything that follows this pattern is not Lord and that the true Lord God is he who never had a beginning and will never have an ending. This means that God was never born and will never die. God is the **ever-living** prime being of existence. People have beginnings in birth and endings in death. Anything that is created has a beginning. The un-begotten God without beginning is then the uncreated God of the Universe.

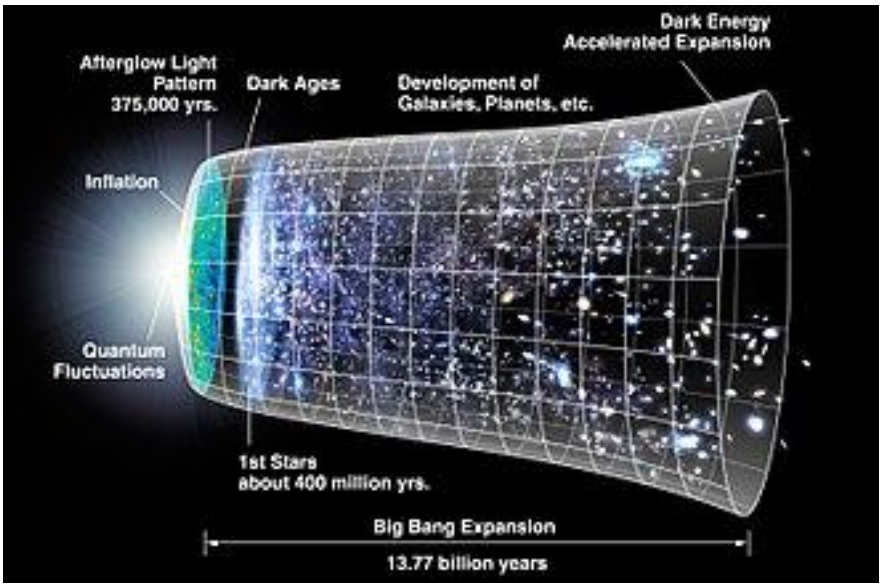
In a more abstract sense the notion of uncreated has two logical thought streams:
1. That which has **no existence**.

An atheist that denies creation cannot possibly say that the universe does not exist. What he or she actually believes, when they say that they deny creation, is that the universe is simply a Godless existence and they are part of it.

2. That which **exists eternally**.

An atheist cannot scientifically claim that the universe existed eternally because of the widely accepted scientific theory of the Big Bang that happened approximately 13, 8 billion years ago.

Here is an image from Wikipedia encyclopaedia. It is an artistic impression of the Big Bang and the tubular shape of space and time.



As you can see at the extreme left of the image is the burst of white light from a point of origin. Scientists don't actually know where this point comes from and what physical laws apply to this point and why it burst outward in the recorded explosion that is known as the Big Bang. For now, the point of origin is called a singularity. The universe came from this singularity but where did this singularity come from? If the universe did not exist eternally then it did have a beginning and a point of origin and before the beginning and origin is the uncreated. So, which is the true uncreated (as listed above):

1. **Non existence**

2. **Eternal entity**

Let's look at the first alternative: **Non existence**. Writer (me) and reader (you) are both present as is this essay. Hence existence is real. How can existence (me, you, this essay and everything else in the cosmos) materialise from purely nothing. This idea I find to hover somewhere between incredible to implausible. I find it unlikely because only nothing can arise from nothing. That existence arises from nothing is contradictory to everything we know in science. The thought of existence arising from nothing begs the deeper questions of why then, why not sooner or later and just simply why? There is a fundamental process embedded in the logical series of questions I am asking in this paragraph. It is called causality. The crux of causality is that there must always exist an existential starting point that ever was. The non-existent uncreated just does not sit well with causality. Causality, if you did not appreciate its worth, is the basis of all science. Take away causality and we might as well say the moon is made of cheese.

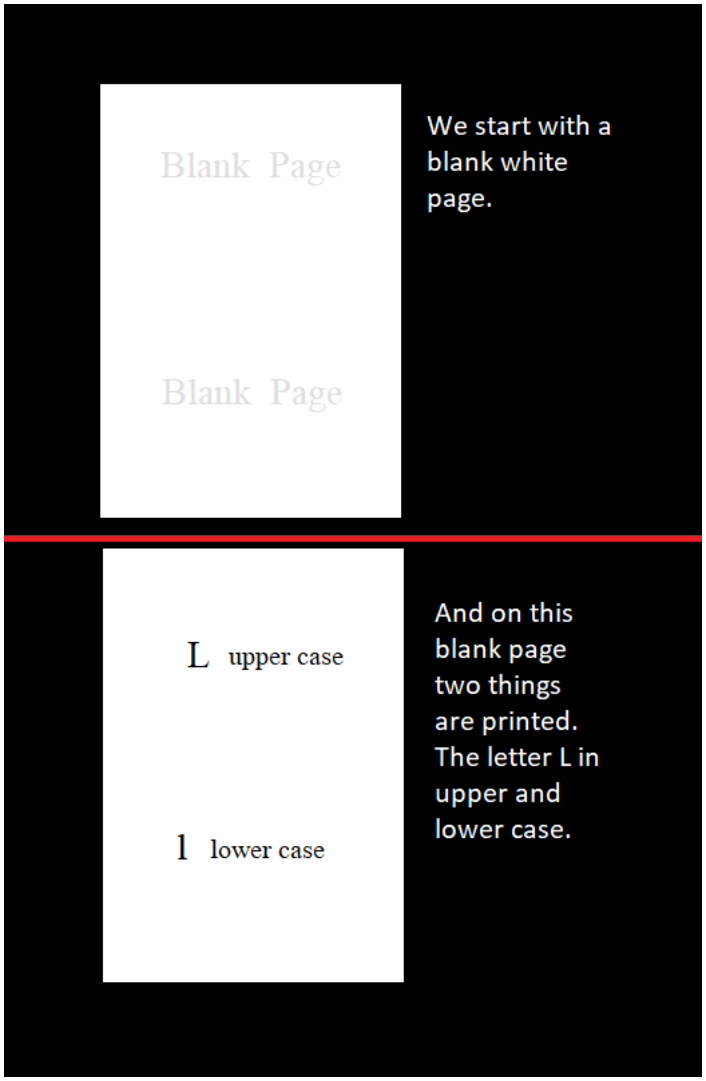
Therefore, if we eliminate non-existence then we left with alternative 2: **Eternal entity**. Causality always takes us back to this refuge of logical thought. Remember that I mentioned the philosophical words of Aristotle above. Aristotle theorised of an Unmoved or Prime mover as his God.

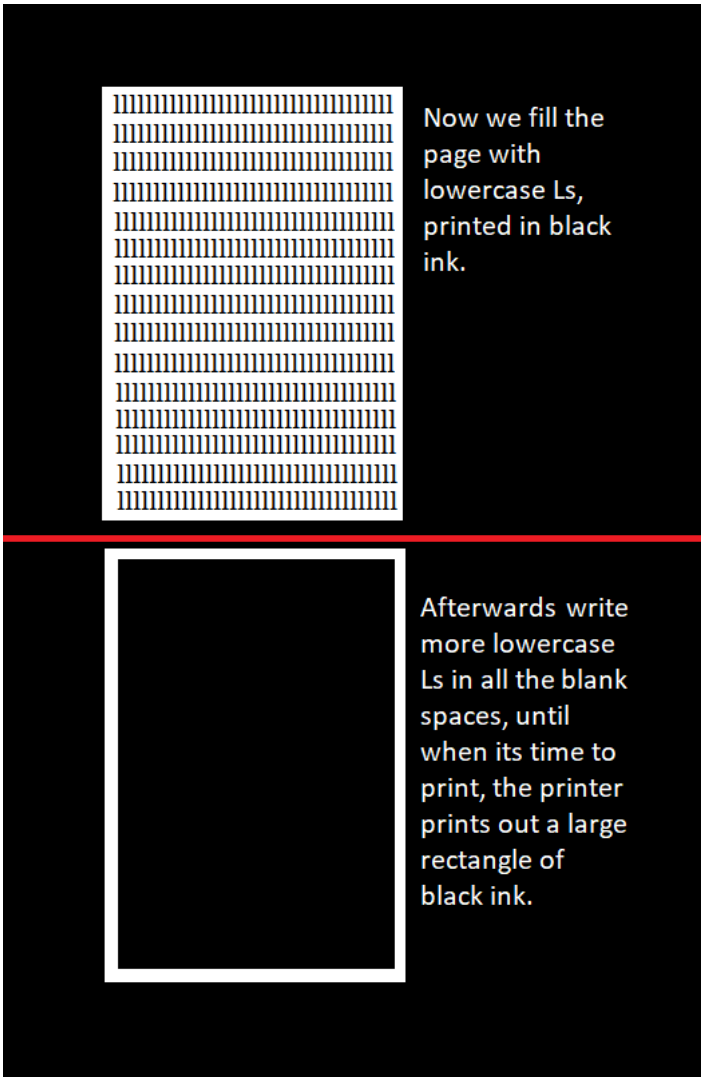
If God is defined as:
1. A living Supreme Being,
2. without any other being preceding him, and
3. without any other matter existing before him

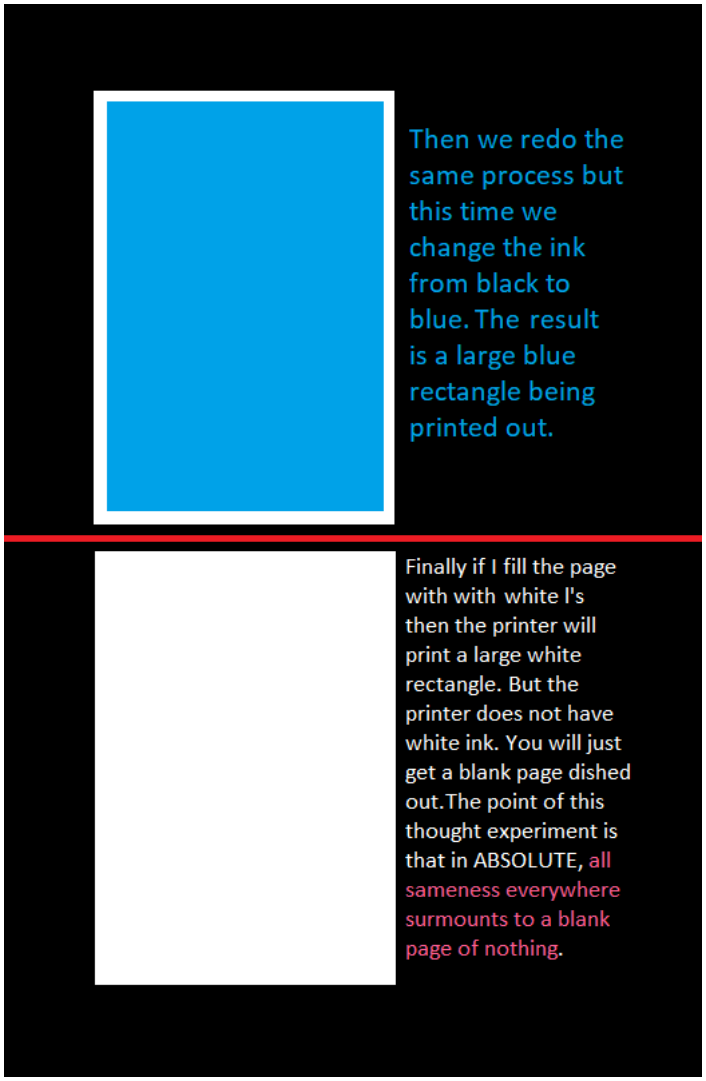
Then God is the eternal entity that the thinking mind identifies when differentiating between created and uncreated. All else that is differentiated from the uncreated can be defined as dependent on the eternal entity, the uncreated, and can hence be called his creation.

Differentiating God from his Creation:

From the perspective of the uncreated eternal entity everything created by the uncreated God can only exist in knowledge because everything God creates must be thoroughly understood by him. God has to understand what the fundamentals of knowledge are right at the very beginning of his quest to create anything. After solving this he is going to choose the best possible way to do it, especially if it is something as marvellous and large as the whole universe. The best way will incorporate the most efficient way that uses the least effort while maintaining the largest possible complexity the creation can accommodate. The next three diagrams starts off the discussion:

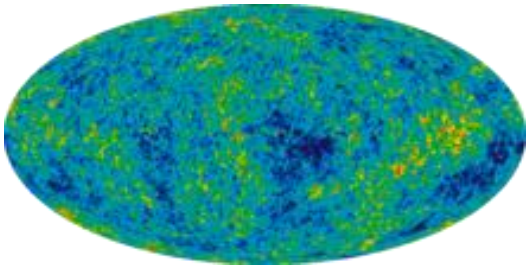

Blank Page
Blank Page
We start with a blank white page.
L upper case
l lower case
And on this blank page two things are printed. The letter L in upper and lower case.


Now we fill the page with lowercase Ls, printed in black ink.
Afterwards write more lowercase Ls in all the blank spaces, until when its time to print, the printer prints out a large rectangle of black ink.



If we change the lowercase L to 1 (one) and again the whole page will be coloured to the colour of the written 1 and then changing the colour will result in the same conclusion as using the lowercase L. But now we can introduce a 0 to the page: 10101000111010111110. With zero differentiation arises. What can we do with a 1 (one) and 0 (zero)? Isn't the answer anything. 1's and 0's is the base binary number system to represent any number and any letter of the alphabet digitally and all programming code in a computer is based on electrical signals that are ultimately switching between on and off - digitally referred to as the 1s and 0s of binary code. What can't we represent on a digital computer? Practically nothing is the answer.

The philosophical wisdom is that all same is nothing and any form of concept or any facet of knowledge arises from differentiation. All knowledge in any system, be that system a poem, a book, an iPhone, a planet, a galaxy and even the whole universe is rooted in differentiation. To prove this to you here below, sourced from Wikipedia encyclopaedia, is the distribution map of the CMBR (Cosmic Microwave Background Radiation):



The CMBR is the remnant of the fireball explosion known at the Bing Bang and the universe is theorised by scientists to have originated from the Big Bang. Though scientists currently don't know everything that happened at the Big Bang moment and in the early expansive phase of the universe, scientists have observed many properties of the early universe. Everything they know, in some way connects to the very picture you now see, the CMBR image above. A variety of colours can be seen in this image. The colour variation depicts the unevenness of the early universe's expansion. It was bumpy ride. There were differences and variations in density and in temperature.

To appreciate the conceptualisation of the universe we must now go back to a period before the CMBR. Before the CMBR, everything of the matter of the universe was in perfect sameness everywhere in every direction. It was perfect uniformity. The perfect uniformity, even as it expands outwards still surmounts to the blank page and that mean nothing. Stuff is moving, but in terms of knowledge there is no universe. The universe only genuinely arises when differentiation arises. That is to say, when the absolute sameness is broken - when the zero is introduced to the 1. Thus, the conceptual universe is the only universe that matters.

The breaking of the perfect uniformity resulted in different clumps of matter grouping in different regions. Hence the colour variation that is seen in the above image of the CMBR. Here is a relevant quote from Wikipedia encyclopaedia to explain the consequence of this variation: *'Over a long period of time, the slightly denser regions of the nearly uniformly distributed matter gravitationally attracted nearby matter and thus grew even denser, forming gas clouds, stars, galaxies, and the other astronomical structures observable today.'*

Now since the universe is itself predicated to differentiation then we next need to figure out what is the best most efficient representation of differentiation. 3, 4 and higher numbers are representations of differentiation but the best most efficient representation is the smallest number above absolute sameness. It is the number 2. Two is the smallest unit of differentiation. The binary number system of 1's and 0's is an example of this.

At the cutting edge of scientific enquiry, to understand the origin and the make-up of the universe, is the study of matter at its smallest scale. These scientific investigations began by scientist's discovery of the atom and afterwards they went further to know what was inside the atom. Today, in the new frontiers of atomic sciences, that of particle physics, there is a new periodic table of quantum particles and the particles all come in pairs. Besides this, even atoms themselves have their pair in the form of anti-matter which has anti-protons and anti-electrons. This is proven science since the early 20th century.

So now we come to a conceptualisation of the universe as being differentiable and existing in the best most efficient representation of differentiation which is two or binary. Now look at what God says in the Quran:

36:36 ***Exalted is He*** ***who created all pairs*** *- from what the earth grows and from themselves and from that which they do not know.*

After this verse, the 49th verse of the 51st surah affirms the universal number of creation:

51:49 And of all things We created two mates; perhaps you will remember.

These are the crowning fundamental verses of creation. When God says that he creates in pairs, what he really means is that He creates in knowledge, because all knowledge is predicated to differentiation and the best representation of differentiation is in pairs or binary, represented by the number 2.

Now think of a painting. It is a creation of the painter. Can the painter be a living person in the painting? Never. It is illogical. The painter can't be living in his painting. He can paint an image of himself in the painting but he or she must be external to the painting and that also implies chronologically that the painter would exist BEFORE the painting. Simple logical right? Now think of the universe as the painting and God as the painter that came before the painting. But we already established that the universe is built on the governing principle of pairs and a pair in mathematics is symbolised by the number 2. We getting closer to a mathematical description of God. The universe seen as creation is 2. Then the universe's creator is before 2. Picture a number line: 2...3...4...5...and so on. On the same number line before **2** is **1**. There can only be **One** God without partners. Though God is One and unique, knowledge of God inside the universe can only exist as a paired unit of information: The uncreated creator that is differentiated from his creation.

*Hear, O Israel: The LORD our God, the LORD is **One**.*

This is not a Quran verse but is in fact from the Bible in Deuteronomy 6:4. The Quran has its own equivalent verse too. It is the 1st verse of the 112th surah (analogous to a chapter).

*112:1 Say, "He is Allah, **One***

Now you might be equating absolute sameness to one and then equating God to one and thinking to yourself isn't that a contradiction to say that God and nothing is one. Bear in mind that I am using images and symbols to explain matters. I used the lowercase L letter to represent the uniform sameness across an entire page, which I then equated to the blank page, and in turn equated that to nothing but in reality, repetitions of L, 1 or any other primordial matter is not the existential nothing. In reality nothing represents nothing. There isn't any substantial contradiction. In existential reality 1 (one) does not represent absolute sameness that equates to nothing.

The Encarta dictionary defines **agnostic** as:
somebody denying God's existence is provable. Somebody who believes that it is impossible to know whether or not God exists

If you agnostic and doubt or deny God's existence, you can still entertain the thought of God and define the attributes of the fundamentally true God. From what I have stated here, concerning differentiation and reduction to binary, such a thought must logically arrive at ONE God without partners.

Therefore, any person, if he or she wants to maintain integrity of thought, whether they be believer in God or agnostic, cannot deny the Oneness of God and cannot admit plurality in Godhead. Even an atheist must logically deem plurality of godhead mentally repugnant, flawed and corrupted. There can never be a Trinitarian or polytheistic concept of God that is fundamentally true to the observable universe that is paired and symmetrical at every scale.

How would God understand himself? If all knowledge is rooted in differentiation, which translates to binary then is the One God defined by binary himself? Very difficult question for me to answer. If he was defined by binaries can we say that there could be other entities, or matter or beings in God's realm? If we said this now it would mean that God is 'housed' in a yet larger entity that is the true universe of existence. And where would this larger structure come from? Would it have an origin or be eternal? The answer is not known. What we do know is what the Quran claims to be the entity of eternal refuge. The entity is God and even if knowledge of Him is in binaries He is saying that He alone always was and always will be independent of time and that he is a living being. To really ask if there are other entities in his realm is to ask if God is telling the truth in the Quran. As a being inside this universe which is proven by scientists to have an origin (implying it never existed eternally) we cannot verify his claim independently. You just have to either settle on it in belief or deny it, thereby turning to the unknown or any other fanciful creation or existential narrative you decide on from imagination or whatever other source you decide to believe. Ultimately you will believe in something. For me:

- The logic of one before two suffices.
- The logic that there is no God unless all causally competing entities resolve to a prime victor suffices. This statement I put forward here really is about saying that Godhead as a concept, is never in plurality. Plurality in godhead is contradictory to the concept itself because I cannot accept the notion of God without being a causally prime living being that cannot be put down or overcome by any other and thereby being supreme and all powerful.

For me it is either believe in One God or don't believe in God at all.

Two More Hanif Verses:

You may have forgotten (I know I could have) but there were 10 hanif verses from the Quran that I mentioned of in paragraphs above. I only quoted 8 of them thus far. The remaining two, which don't have direct reference to Abraham, are as follows:

10:105 And [commanded], 'Direct your face toward the religion, ***hanif*** ~~*inclining to truth*~~*, and never be of those who associate others with Allah;*

30:30 So direct your face toward the religion, ***hanif*** ~~*inclining to truth*~~*. [Adhere to] the* ***fitrah*** *of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion,* ***but most of the people do not know****.*

The focus is on the second verse here (30:30). The new Quran word to learn is the blue coloured word **fitrah**. The prophet taught that no child is born except on *fitrah* and that it is the parents of the child that make him/her a Christian or Jew or Magian. [Sahih al Bukhari, Volume 6, Book 60, Hadith Number 298]

Fitrah is the natural inclination of every child to be directed to the true belief in God. For this reason Muslims do not use the word convert when someone from another religion or no religion embraces Islam. Rather we say revert. You are born from nature and nature testifies to the truth about God. Thus, all humans are born Muslim.

Verse 30:30 ends with the words **but most people do not know**. The people that do not know are those that disbelieve. That much even traditional Muslims will admit. Added to the disbelievers are Mohamedan Muslims who do not know because they follow Muhammad as supreme in religious matters whereas I interpret hanif to be higher, because it relies on process and removes personality.

Reliance on process means to rely on principles. Principles are associated with fairness because it is about ethical standards.

Progressive and Traditional Religious Approaches:

Now to revisit the 8 hanif verses which were associated with Prophet Abraham:

*2:135 They say, "Be Jews or Christians [so] you will be guided." Say, "**Rather, [we follow]the religion of Abraham**, **hanif** ~~inclining toward truth~~, and he was not of the polytheists."*

*3:67 Abraham was neither a Jew nor a Christian, but he was **hanif** ~~one inclining toward truth~~, a **Muslim** [submitting to Allah]. And he was not of the polytheists.*

*3:95 Say, "Allah has told the truth. So **follow the religion of Abraham**, **hanif** ~~inclining toward truth~~; and he was not of the polytheists."*

*4:125 And who is better in religion than one who submits himself to Allah while being a doer of good and **follows the religion of Abraham**, **hanif** ~~inclining toward truth~~? And Allah took Abraham as an intimate **friend**.*

*6:79 Indeed, I have turned my face toward He who created the heavens and the earth, **hanif** ~~inclining toward truth~~, and I am not of those who associate others with Allah.*

*6:161 Say, "Indeed, my Lord has guided me to a straight path - **a correct religion - the way of Abraham**, **hanif** ~~inclining toward truth~~. And he was not among those who associated others with Allah."*

*16:120 Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, **hanif** ~~inclining toward truth~~, and he was not of those who associate others with Allah.*

*16:123 Then We revealed to you, [O Muhammad], to **follow the religion of Abraham**, **hanif** ~~inclining toward truth~~; and he was not of those who associate with Allah.*

Above I focused on the word **Muslim** in the 3:67 hanif verse (it is the second of the eight quoted verses). Now I want to focus on the purple coloured texts in 5 of the 8 quoted verses above. The exhortation from God to Muhammad and to the followers of Muhammad is to follow the religion of Abraham in the hanif way. This means that Quranic injunction is not a rigid following with Muhammad having supremacy over his followers. Philosophically it means that person (Muhammad) is to follow hanif (process). Yes, Muhammad is told to follow Abraham but ultimately Abraham did not have an angel visit him and inspire him to believe. Abraham believed from striving of his own in the true philosophical sense which he himself called hanif (see 6:79 in Quran). Thus, it all boils down to removing personality and admitting philosophy and its refinement of science in religion.

So then when you read different instructions for believers in the Quran some of it can be interpreted for the followers of earlier times and when science tells you something else you may have to abandon it in order to maintain the values of humanity that the Quran verses ultimately directs us towards.

When you see Muslims praying (the actual bowing and prostrating ritual) each prayer is made to start with the first surah of the Quran which has only seven verses. The scholar Bukhari records a report in which the prophet, while in a mosque, beckoned a companion to him but he refused to

respond as he was engaged in formal prayer. Muhammad then asked if he was familiar with a particular verse, which he then recited. This verse is the 24th verse of the 8th surah and it concerns obedience to the prophet when he calls to anyone. After reciting the verse Muhammad then said that what he had intended to convey to him is the knowledge that the greatest surah (chapter) in the Quran is the first surah of the Quran, titled *surah-al-fatiha*, which has the seven often repeated verses (often repeated in daily formal prayers). [Sahih al-Bukhari, Volume 6, Book 60, Hadith no. 170]

Here is the seven verses from this **greatest surah**:
1:1 In the name of Allah, the Entirely Merciful, the Especially Merciful.
1:2 [All] praise is [due] to Allah, Lord of the worlds -
1:3 The Entirely Merciful, the Especially Merciful,
1:4 Sovereign of the Day of Recompense.
1:5 It is You we worship and You we ask for help.
1:6 ***Guide us to the straight path****-*
1:7 The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

I red coloured the 6th verse. This verse is an example of a verse that cannot be replaced because the straight path is our humanity. The verse in the Quran, as recited by the prophet, which commands obedience to the prophet is as follows:

8:24 O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

To me this verse serves as an example of a Quran instruction which can be deemed only for those Muslims that had direct contact with the prophet and not for later generations. This verse in the Quran (8:24) gave Muhammad supremacy and command over all others in the community. Many of today's Muslims, such as the Taliban and Tabliqhis regard themselves and all present day Muslims far lower in piety than the direct followers of Muhammad. If it was good for those Muslims to give supremacy to Muhammad it must certainly be good for today's Muslims too. They reckon that it is essential to conduct religion in the same 7th century mentality and show disdain for modernity, which includes science and technology. This is how I understand stagnation in many Muslim communities and from where they oppress their own mothers, sisters and daughters.

Now look at these two verses from the Quran:
48:13 And whoever has not believed in Allah ***and His Messenger*** *- then indeed, We have prepared for the disbelievers a Blaze.*

49:15 The believers are only the ones who have believed in Allah ***and His Messenger*** *and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.*

You can read these verses in the narrow sense of Islam starting with Muhammad but the hanif instructing verses already exist. So, this is either another case of Voltaire's contradictions or you have to interpret the verse in the sense that it applies only to those Muslims that took belief from Muhammad directly in person in the 7th century.

Consider the following verse concerning the conduct between husband and wife:

*4:34 Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance -[first] advise them; [then if they persist], forsake them in bed; and [finally], **strike them**. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.*

Like this verse there are other verses instructing a people that previously never had a government and never had courts and written laws. It can serve an old society But I cannot doggedly adhere to it now in modern times, living in a philosophical state (a democracy). It is there in the Quran for posterity but I do not take direct instruction to deem woman beneath men. I don't follow it. The broad philosophical framework of hanif extends over and above the narrow instructions that the earlier followers directed themselves when they knew not philosophical belief in God and only knew God from Muhammad. I do know better now and God wants me to know better and so I will do better and treat woman better in the spirit of love and equality. I think this is the way forward for religion if we are to go into the heavens (outer space travel) from our own striving. But the millions of Muslims are Mohammedan Muslims.

An integrated, uncorrupted approach to religion:

If you now seeing my interpretations which I demonstrated from the Quran, then a good question is why don't the others see it this way? What is going on in their heads when they want to be so obedient to God? Why won't they substantially admit the hanif instructions? The overarching answer I offer is that their stance results from a social condition in all nations and peoples the world over. The social condition is to do with attachment, pride, compartmentalisation and not educating oneself as a way of turning to self reliance. The scholar Bukhari records a statement of prophet Muhammad which tells the simple truth that God never sent any prophet but he shepherded sheep. To this statement he was asked if he did the same and he replied in the affirmative saying that he used to shepherd the sheep of the people of Mecca. [Sahih al Bukhari, Volume 3, Book 36, Hadith Number 463]

This is a wisdom statement in my view. What I see in it is that the prophet is saying that there are people and there are sheeple. People will turn to themselves and make the effort to seek God from the world around them. Sheeple will take belief only from their respective prophets (and this is the narrow minded way). Prophets exist for sheeple. People, like Abraham, don't need, prophets. Sheep require a shepherd to be guided. Sheeple need a prophet.

I gave you two riddles to solve in pages above. I stated the solution to the first one thus far: **Everything that has a beginning has an end**. God does not even tell this realisation to the reader of the Quran. He knows the nature of mankind. Most are sheeple. For the few that are people he leaves the realisation as a thrill to seek. EUREKA is the answer to the second riddle.

Eureka!
[literal meaning] *I have found it!*

Archimedes (287? BC - 212 BC)
Sicilian-born Greek mathematician and inventor.

An exclamation of joy supposedly uttered as, stepping into a bath and noticing the water overflowing, he saw the answer to a problem and began the train of thought that led to his principle of buoyancy.
[Microsoft Encarta 2005 edition]

This is the ecstasy of philosophers and scientists the world over.

"Enjoy the discovery of me in truth and integrity because that will make you happy", is what God is saying to people.

In Islam there is no such thing as say and do as you like and whatever and all are included in belief. There are right paths and there are wrong paths. In mathematics this translates to right answers and wrong answers. 3 + 3 = 6 is the correct answer but if you put any other number from zero to infinity as the answer they all wrong. Thus, there is one correct answer and infinite wrong answers.

If you give 6 as your answer it is the correct answer and it implies you believe 6 is the right answer and, not always thought of, it implies that you disbelieve that any other number is the correct answer. If you gave 4 as the answer it is the wrong answer and it implies that you believe 4 to be the right answer. Humanely if someone gave the wrong answer out of ignorance we correct them and say 6 is the right answer to 3 + 3. If after receiving correction you repeatedly answer numbers other than 6, then, admitting that your memory and ability to learn is normal in all of life's other engagements, it means that you are repeatedly **disbelieving** 6 to be the right answer and that your state of disbelief is long past ignorance and is founded on rejection.

3 + 3 = 6 is a trivial exercise so now let us discuss something more socially engaging. If a man come to the residence of a married man and decides to have sex with his wife and both husband and wife refuse him and tell him they are married to each other and then the man replies that he refuses to accept the marriage even after they produce a marriage certificate, then this kind of rejection is socially challenging. As an advocate against domestic violence you can easily see where this is going. A court restraining order is needed backed up by the state's judicial branch of government that has sole discretion to legally use physical force (the police) to enforce the restraining order. If the rejecter refuses to recognise the state or King that issues the restraining order then you have a problem with such a rejecter being allowed freedom in your country or in the King's domains.

If laws are generally accepted by the citizenry for the correct and peaceful ordering of society then those that reject the laws must be separated from those that accept the laws. Thus, punishment in the form of banishment follows for the rejecter of the marriage and of the state or King.

This is the humane basis in which a good Muslim should understand belief and disbelief in God. That if a person disbelieves in God out of ignorance then God is arrogant to punish them in hellfire. But if they disbelieve in God out of rejection that is tied up with arrogance and corruption, then it is justifiable to at least to remove them from paradise or the good society of the Muslims who abide by the laws of their humanity and of their king God.

Logically, then, we may ask, where does the right answer for belief in God come from? Most Muslims will say that a prophet is sent to a people to teach truth about God and the correctness of belief. A lot of people sheepishly leave the answer there not realising how underperforming such a system of knowledge really is. I never met the prophet and so can millions of other people offer the same challenge to God if questioned about why they never believed in God. Copies of the Quran did not simultaneously disseminate to every village, town and dwelling of humans at the push of a button in the 7th century. Millions of Bantu Africans hundreds of years after the death of the Prophet Muhammad and even before they became descendent tribes such as Zulu and Xhosa never heard of Muhammad or the Arabic name Allah. And what about the peoples in the Americas and Australia and various Pacific and Oceanic island communities that for hundreds of years of living and dying in the thousands and millions did not encounter a single Muslim missionary. Aren't they ignorant of

God and exempt from punishment or from being excluded from paradise for not believing in God? If that is allowed then there is no urgency for Muslims missionaries to convert non Muslims. You can take it a step further and question as to why then does God have to send prophets over the ages to different nations to teach about believing in his being if disbelief from ignorance cannot impede entry to paradise? The answer is that the prophets and their books are an extra handout and mercy from God to help people correct their state of disbelief because all forms of disbelief are rooted in rejection and corrupted **compartmentalisation** of mind and that disbelief from ignorance is a fallacy.

The realisation of Abraham is plainly available to all peoples on this earth at all times. Once you realise that God is the ever-living and the eternal then he is the Prime mover (as realised by Aristotle). Look more carefully at *beginning* and *ending* from which Abraham's realisation is founded. They are a pair, more specifically an opposing and cancelling pair. In a paused moment of observation sunrise and sunset are symmetrical objects (the round disk of the sun) on opposite (east and west) horizons. A thoughtful observer will realise that symmetry arises from sameness but it must have the framing context of differentiation. So, then there is a realisation of symmetries associated and arising from differentiation. Then apply Aristotle's principle of backward causal events to differentiation. You are now applying reductionism until you have the next profound realisation that the smallest unit of differentiation is two. Then realise that pairs are the foundation of all knowledge. Even in ancient times people will see water and fire, earth and sky, up and down, left and right, happy and sad, good and bad. Then the observer will say all of nature, which is creation, is seen from pairs and since we already know Abrahams realisation of an undying ever-living God, that this God must be causally before pairs. Pairs is enumerated by the number two, and that then means that God, the creator who is before his creation, is before all pairs (and before two). So, what is before two? One. Therefore, God is one.

If testification of God's existence is in nature all around us, including our own actions, then a human being with billions of atoms in their body and with a mind that can understand and participate in complex social interactions cannot claim disbelief from ignorance. Humans are surrounded by testifications of God's existence. And if they are thus surrounded and still cannot correct their state of disbelief then their compartmentalisation, rejection and corruptibility is proven. Thereafter God will deal with these rejecters in his way and according to his universal plans and system of justice.

Imagine mental integration as an egalitarian and just ruler intent on unifying, either by diplomacy or, if the extreme need arises, conquest, rival neighbours that operate under biased, oppressive and corrupted legal systems that are founded on fabricated myths instead of true knowledge from science and philosophy. And because they are biased and steeped in myth they are treacherous in their dealings with outsiders and amongst themselves. Their treachery results in bloodshed that makes people revengeful. Their attachment to revenge in turn makes them emotional to the point that they reject new learning and improvements. They remain stuck in insularity, myth and violence. The egalitarian and just ruler wins the people over because he grants all the peoples of the realm the same rights from a single legal system based on humanism, science and philosophy and from the same sciences and philosophy he introduces them to new technologies that improve their lives and they come to appreciate the interconnectedness of all things – and they realise the benefits of integrated thinking and they themselves see the falseness of the myths that made them biased, corrupt and backward in their religion and society.

Science and philosophy combined is the egalitarian and just ruler in the realm of the mind. Science and philosophy combined unified and absorbed the whole mind under one integrated knowledge system. Whereas previously the mind was divided into petty mental kingdoms (compartmentalisation), operating under biased, corrupted and contradictory belief and value systems. The egalitarian and just ruler destroyed the mental compartments that divided and

separated the mind realm. When the borders came crashing down the divided consciousnesses merged into one entity and when this unified consciousness walked between the divided mental realms with the egalitarian and just ruler (science and philosophy combined) by his side, the iniquities and tyrannies of the divided petty kingdoms of the mind were exposed and the fallacies of previous times were rebuked.

Philosophical Belief and Growth in Religion from Striving:

Striving is the way of human progress and growth. All humans know this as a simple truth like the truth that we need air to live. You reap what you sow. All cultures and peoples the world over know this even when they attribute their progress to a deity. However, people don't always connect the dots the right way when asked how this knowledge incorporates into religion.

Philosophical belief in God is the belief from striving. Belief in God from revelation can also be a striving belief in God because a person, to ultimately finds religious solace from religion that started from revelation (examples are Christianity and Mohamedan Islam), may have travelled to a distant place, searched for scholars or learned and wise religious teachers and spent years reading about different beliefs. The striving in the way of philosophical belief goes further because it does not have starting points (examples are the revealed scriptures such as the Injeel or Evangel (Gospel) of Jesus or the Quran of Muhammad) that arrived on this earth for free.

Common people take pride in the size of the miracles that their lord or prophet performs and they also take pride in the great book of knowledge and religious instruction that God gives them. And if the book says that they are the chosen people of God then that invokes another round of self tapping pride. If their book says their prophet is a lord and saviour whose suffering erases the sins of his believers (his flock) then who is greater than this Prince of Peace. If the book says their prophet travelled into the heavens and he stood at a station that surpassed the archangel Gabriel then who can be higher than this beloved of God. This is how religions compete for supremacy and primacy on the world stage. I find it juvenile and disjointed. To this I invoke verse 84 of the 3rd surah:

3:84 Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make ***no distinction*** *between any of them, and we are Muslims [submitting] to Him."*

The same is repeated in 2:136 and a similar statement is found in verse 2:285.

Not Moses, Jesus nor Muhammad have distinction and yet Abraham is said by God himself to be his friend. There are only 25 named prophets in the entire Quran and they include Moses, Jesus, Adam, David, Solomon and several others, including Abraham and it is only to Abraham that Muhammad is commanded to follow his way of hanif. Though not stated explicitly in the Quran, I imagine all prophets could be commanded as Muhammed was. What is being implied here if anything at all?

Muhammed's prophedhood is a model of striving to follow. Muhammed is only partly like Moses. The parts that are the same is that both Moses and Muhammed got scriptures from on High (Torah and Quran) but there are differences in the details. There is a hadith (report) which explains something about the character of the Quran. Bukhari records Muhammad to having called the Quran ***Jawami al-kalim*** and he (Muhammad) explained this term to mean that the Quran is a summarization of the detailed descriptions that were revealed in the previous books of God, such as the Torah, the Psalms and the Gospel of Jesus. In the Quran one or two statements are given for a

particular matter but the previous revelations from God had detailed descriptions of such matters.
[Sahih al Bukhari, Volume 9, Book 87, Hadith Number 141]

This report of how the prophet called the Quran ***Jawami al-Kalim*** shows how different the Quran is, compared to, say, the Torah. The true unaltered Torah of Moses, not the current text which modern academics have found alterations and interpolations in, is assumed to have had detailed explanations of various sciences. Consider this verse from the Quran which describes where life comes from:

*21:30 Have those who disbelieved not considered that the **heavens and the earth were a joined entity**, and We separated them and **made from water every living thing**? Then will they not believe?*

It does not say much as an encyclopaedia would about the formation of the earth or the origin of life but a keen science reader can discern some bits of truth pointing toward the bigger picture. Science books give us detailed explanations of how the earth formed over millions of years, when the sun was young and the leftover matter swirling around it in the form of rocks, dust and gases coalesced to form all the planets and moons from the effects of gravity acting on mass. That certainly can be imagined as if the **earth and the heavens were joined as one** - the leftover matter swirling around the sun in the form of rocks, dust and gases. Our modern encyclopaedias also tell us that life is theorised to have formed in the earths primordial oceans where molecules and particles began replicating themselves in recurrent patterns that evolved to become DNA and then cellular life. That is one way of saying that **life began in water**. Another fascinating possibility is the new research about what scientists called structured water which they deem to be a fourth state of water after solid, liquid and gas. Structured water has recurrent properties such that it is possible that structured water itself was the recurrent molecule that passed its trait to other adjoining molecules so that as things evolved the dominant form of life is the replication of molecules made of other particles and water (unstructured) is only the medium of life. Much more can be said about the earth and about life and perhaps it was so in the Torah. Like 21:30 there are other truth bits in the Quran.

The Quran itself is not a neatly organised book of morals and instructions. It has those things but it is not a normal book with identifiable chapters dealing with just a single topic. In fact, there are no chapters. There are surahs instead and a surah can be over 100 verses long or just 3 verses. Added to this is a correction about the so-called verses in the Quran. The so-called verses are not actually called verses. The term verse is just a convenient translatable term. The so-called verses are called signs in the Quran. The Arabic word for sign is ayah and to take it further the Quran even classifies more than one kind of ayah.

Here below is ayah 15 of the 10thsurah of the Quran:

*10:15 And when **Our verses** are recited to them as clear evidences, those who do not expect the meeting with Us say, "Bring us a Qur'an other than this or change it." Say, [O Muhammad], "It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed, I fear, if I should disobey my Lord, the punishment of a tremendous Day*

In the above verse the opening Arabic phrase '***ayah-thu-na***' translates to '***Our verses***', referring to the Quran itself. However, the Quran also informs us of a different kind of sign. Verse 164 from the 2ndsurah of the Quran, surah al-Baqarah, will explain:

2:164. Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has

*sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are **signs** for a people who use reason.*

In the last part of 2:164 God is very clearly saying that all of His creations, such as the sun, the stars, the earth, the wind, the clouds, the creatures of the earth, etc are a sign. Again as in 10:15 the Arabic word used is '**ayah**'.

The Quran as a whole was revealed over a period of 22 or 23 years and it was not revealed in the order that the Quran is now codified. For example, the first verses ever revealed to prophet Muhammad were the first 5 verses of the 96th surah. Non-contiguous fragments of verses were revealed at different times as a kind of working set of instructions. In some cases earlier instructing verses were superseded by later ones and both are found in the Quran and they are not side by side. Even the stories of past peoples and prophets are in fragmented form and with parts of the story repeated. For example, in the stories of prophets such as Adam and Moses so much of it is just repetition and they are scattered in different surahs.

Yes, I did say that both Torah and Quran are free books from God. But Muhammad's Quran is a patch book of sententious signs and then too they not neatly organised into chapters. Unlike the Jew the Muslim has to work harder for his knowledge of the world he lives in. He has to keep flipping back and forth the pages of his disorganised patch book and stare at small verses like 21:30 for long periods trying to think how it fits into the world.

And while the Muslim is sorting and analysing, if he is an Arab he already knows he does not have a promised land like the Jews. There is a story to be told from the Quran which explains how the Jews attained their promised land and I wrote about it in the last chapter of my aforementioned book *Intelligent Design Symmetries & the Future of Islam*. On page 294:

In verses 21 to 26 of the 5th surah of the Quran the Jews were told to enter the holy land but they refused to enter the land until the existing people, whom they regarded to be tyrannical, had vacated it. They were then advised that if they entered through the gate they would be predominant over the people therein. Here too they refused and said to Moses that he and God must fight and drive the people out while they remained back doing nothing. Then God commanded that they remain wandering in the wilderness for 40 years. After the 40 years they entered the holy land. Thus, these Jewish people received their land freely without striving or fighting for it.

As the story of Jew begins with Abraham's son Isaac, the story of the Arab begins with the Abraham's first son, Ismail (Ishmael). The story told by prophet Muhammed is that Hajra (Hagar) was a slave girl given to Sarah by a tyrant after being punished by God for attempting to molest Sarah. Hajra became the servant of Abraham and Sarah and later the consort of Abraham. Their son was Ismail. At a later time, from another hadith, we are told that Hajra used to wear a girdle to hide her tracks from Sarah. This part of the story does not make sense to me, but in any case I am assuming that the two women had differences which eventually led Abraham to split them apart by taking Hajra and leaving her in the valley of Mecca when it was a barren land without water and dwellings. In fact, the place was deserted and the Kaaba was not built in those days. He left them with a bag of dates and water. [Sahih al-Bukhari, vol. 4, book 44, hadith 583 & 584]. He then went back to Sarah in the Levant. When the water ran out they panicked and eventually a miracle occurred in that water began to spring out of the ground. In time a well was built around that spring and with water, others settled in the valley. That is how Mecca became a town. Muslim scholars say that Sarah was Jealous that Hajra bore Abraham a son when she could not. Had there been no jealousy the Arab would

have his home in Palestine beside his Jewish half brothers and perhaps they would not have been separate peoples in the first place.

Palestine is an arable land and it has fruit trees and sufficient rainfalls and wild game in its environs. There is sufficient water in Lake Tiberius to support a very large population and a thriving agrarian economy. Mecca on the other hand is completely barren, but for the well of Zam Zam (the miracle spring that Hajra discovered). Palestine is temperate whereas Mecca is unbearably hot and dry. The land is arid and water is precious. Large scale agriculture is not naturally supported in Mecca. So clearly the Land of the Arab is a harder and suffering land of greater toil than Palestine.

Thus far I have covered two foundation layers of the both Jewish and Muslim religion. Their respective great religious books and their lands. The third foundation layer is the central place of worship for both Jew and Arab. This too I have written about in the aforementioned book on the same page 294:

…the Jewish temple in Jerusalem, we are told in verse 14 of the 34th surah of the Quran, was built by the fettered Jinn under the command of King Solomon with such zeal and fear that when Solomon died his body remained erect on the building site holding his staff in his hand until a tiny worm unseen by the masonic jinn bit and gnawed into the staff causing it to fall to the ground. When the masonic jinn saw this they realized that Solomon was dead and fled from the building site, to be free, but by then the building of the temple was finished.

As can be seen the Jews never build their temple by themselves but the labour came from the evil jinn that were enslaved by the power that prophet and King Solomon had.

In the case of the Arab the story of their central place of worship begins with Abraham himself. He was given a white stone from paradise. It is not a large stone to occupy the whole area of the Kaaba, nor is it broad enough to be a large wall, nor long enough to be a long pillar. It is heavy but no larger than the size of a suitcase and in present times it is now black in colour. This stone is called the Hajre-Aswad and it is housed in one corner of the Kaaba. The tradition was started by prophet Muhammad of kissing the black stone. God gave the Arab not a grand mosque to pray at, not a grand temple as the temple of Solomon was but just a single stone and then directed Abraham and his son Ismail to build the Kaaba with their own hands. After many years Abraham returned to the valley of Mecca when his son was a young man, and their labour and prayers while building the Kaaba is storied in the Quran as follows:

2:125 And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]."
2:126 And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."
2:127 And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing.
2:128 Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.

2:129 Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."
2:130 ***And who would be averse to the religion of Abraham except one who makes a fool of himself****. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.*

The foundation layers of both religions, between Jew and Arab, moves from free and easiness, to work for it and harder terrain to dwell on. It's the common view that this easily proves that Muhammad's less than grand foundations are shams - A charade of cheaply organised religious rituals and reading from a patch book of disorganised and sometimes contradicted verses somewhere far out in the wilderness where descent and educated folk won't turn up to point out the terrible shortcomings of Muhammad, and thereby easily persuade his followers into abandoning him. That is how I imagine Voltaire, in his posh surroundings, turning his nose away from the *al Koran*.

If you were to ask why did God make men to be wooden dollies? Educated people will say that people are not wooden but alive with faculties of thought and reason and perception. Here follows my point of the 'why' behind philosophical belief that is born from striving and not free endowments: wooden dollies have no growth, but faculties of thought, reason and perception do and so too must religion. Philosophical religion is foundational, in that it predates scriptural, dogmatic religion. Dogmatic religion suits thoughtless sheeple that just only want to follow a shepherding prophet but after many generations, their descendants, who would be living with new technologies and cultures and new social challenges will need reform and progress in their religion. There is a very long road ahead for technological progression and social advancement and so God now says I won't just give you fish anew but I give you the rod and you strive and catch your own fish and each generation can improve the catch with newer technologies.

There are 10 verses pointing out the hanif way of Prophet Abraham, and some of them directly instruct prophet Muhammad to follow this way. Then there are verses where God says that the verses are actually signs and then God expands on this to say that his creations in nature also signs. And after this God expands even more:

31:27 And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise.

From this verse you now see the great book of God open up before you and it is not the Quran, nor the Torah which had detailed descriptions for the terse 'truthlets' that are in the Quran. It is in fact the one book the American astronomy Scientist Carl Sagan is famous for: Cosmos. That is the great book of God and the Quran, in its verses, which are descriptive of nature, is merely the mirror. The power of a telescope to see further into outer space comes not from the length of the lensing tube but from the size of the mirror. Larger mirrors take in more light and allow us to see more. We need mirrors like the Quran to give us a start and then the science advances to become cosmology, from which we can refine our understanding of nature to help us understand mass and energy to help us on our way into the heavens above. Up there is the future of Islam.

When I try to join these knowledge sets – the hanif way, the ayats (signs) in nature and the cosmic book of God, in my mind, I see God saying to people to go out and discover my ayats in the world and read them and interpret them and make your social governance laws form them. Can you see, that if you see it this way, it means to build the philosophical state for the support of the people of

God and their furtherance. When I see Abraham leaving Hajra and Ismail in the lifeless Meccan Valley - in the wilderness - and then he returns to them and after he is given one stone, he and his son Ismail build the Kaaba together - and the Kaaba is just four walls and a roof and a door – and I see the rites of Hajj – the international gathering of human endeavour and striving - and the daily worship of Muslims around this central house, I see the call of God and the striving to go into the heavens – the final wilderness of vast stretches of empty space, punctuated by tiny planetary oases – and build your own home, and your own Kingdom of Heaven and your own Paradise. For all this the foundation is an aphorism taught to Abraham in the following Quran verse:

53:39 And that there is not for man except that [good] for which he strives

Nothing for Man but striving is the great lesson to learn in religion and this is the way of growth in religion. Today's Jew are very much unlike their ancient forebears. The free Torah, free promised Land and free temple is tattered, conquered and lost until Zionism, and in ruins respectively. What they have achieved from striving in modern times is **$e = mc^2$** and so now Einstein is a greater prophet than Moses and David combined. So here I am penning this essay trying to have broader success in this direction, but, of course, without wanting to make Frankenstein. My social motto is **Make Love not Frankenstein**.

Frankenstein making is a substitution strategy used by reckless and arrogant Zionists in the creation of Israel, that is built atop dozens of bulldozed Palestinian villages, Apartheid laws and regional military incursions, supported by American weaponry, American intelligence gathering, American support for Israel's Nuclear arsenal, American regional hegemony in the form of the Invasion of and occupation of Iraq, the war on terror from false flag inside job terrorism such as the 9/11 terrorist events in New York and Washington DC, and importantly, while they do these horrible things or have them done for them, in concert with American hawks, they prop up authoritarian regimes in the region and give them economic support to build modern infrastructure and modern social services in those countries as a counter balance to the bloodshed they orchestrate. Over time, over decades, the face of the middle east changes and starting with Israel itself, Jewish population increases to the point that the changing demographics can be said to validate their occupation, and American economic, industrial and military partnerships with countries such as Saudi Arabia, United Arab Emirates, Kuwait and Qatar have remodelled one cheek of the Middle East as a face of modernity, elegance and technological sophistication. Its looks like they are making a person – living, animated and talking intelligently but they are not making a person from making love. They are making a Frankenstein from joining cut-up limbs and organs from dead bodies, from past horrors in Iraq, Syria and Palestine. God is seeing all that they do and his prophet Muhammad has foretold of the coming of the False Messiah, the Dajjal, who in my interpretation is the embodiment of the Frankenstein policies of the Zionists (be they Jewish, Christian or atheist Zionists).

There are three separate narrations in the Quran about the how the angels came to the home of Abraham and informed him and Sarah that they would have a son and in two of these narrations the son, Isaac is described as learned. Here below is the shortest one comprising just 6 verses:

15:51 And inform them about the guests of Abraham,
15:52 When they entered upon him and said, "Peace." [Abraham] said, "Indeed, we are fearful of you."
*15:53 [The angels] said, "Fear not. Indeed, we give you good tidings of **a learned boy**."*
15:54 He said, "Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?"
15:55 They said, "We have given you good tidings in truth, so do not be of the despairing."
15:56 He said, "And who despairs of the mercy of his Lord except for those astray?"

The story of Abraham's first born, Ismail, is combined with the earlier story of him (Abraham) rebuking the false worshipping ways of his father's people and their attempts to kill him in a furnace they constructed for his death, his miraculous deliverance from the fire unscathed, the news of a forbearing son and then the story of Abraham's trial from a dream vision in which he saw him take his son Ismail to a place to sacrifice him:

37:91 Then he turned to their gods and said, "Do you not eat?
37:92 What is [wrong] with you that you do not speak?"
37:93 And he turned upon them a blow with [his] right hand.
37:94 Then the people came toward him, hastening.
37:95 He said, "Do you worship that which you [yourselves] carve,
37:96 While Allah created you and that which you do?"
37:97 They said, "Construct for him a furnace and throw him into the burning fire."
37:98 And they intended for him a plan, but We made them the most debased.
37:99 And [then] he said, "Indeed, I will go to [where I am ordered by] my Lord; He will guide me.
37:100 My Lord, grant me [a child] from among the righteous."
37:101 So We gave him good tidings of ***a forbearing boy.***
37:102 And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."
37:103 And when they had both submitted and he put him down upon his forehead,
37:104 We called to him, "O Abraham,
37:105 You have fulfilled the vision." Indeed, We thus reward the doers of good.
37:106 Indeed, this was the clear trial.
37:107 And We ransomed him with a great sacrifice,

Do you think Muhammad made this up, saying of the Jewish Patriarchal father that he is learned and of his own Patriarchal father that he is forbearing?

Questions for Christian readers:

Which is you, people or sheeple?

If you are people can you tell me how Africans **before the birth of Christ** are supposed to find salvation in Jesus Christ, as their present day descendants offer faith in Christ for their salvation having been taught of Christ by European travellers and settlers?

I now present these exhortations of Voltaire:
1. Religion must be easy.
2. Religion must not be injurious?
3. Religious truth must be clearly discernible

How is Jesus clearly discernible to Native Americans who lived before Columbus (or the Vikings or Chinese for that matter)?

Besides the person Jesus, isn't nature all around you easy? Isn't the philosophical democratic state directed from humanism that is rooted in a cooperative embrace between people and between people and nature not injurious as a rigid religious theocratic state whose edicts are outdated from over a thousand years? Isn't one (1) that is not equal to two (2) clearly discernible?

What is easier for all peoples at all times, Jesus who was born approximately 2000 years ago or the great book of God all around you AND IN YOU, in all the symmetries and that give shape to you and meaning to you?

Would it be unfair to say to God that if he put people in hell out of ignorance (the native Americans who never knew Jesus before Jesus' birth) that that is arrogance? God is not arrogant because his signs and guidance is from his created world all around you, all the time, for all (thinking) peoples (who are above sheep and sheeple).

Religion is Free to Choose:

The following quote is verse 256 from the 2nd surah in the Quran:

2:256 ***There shall be no compulsion in [acceptance of] the religion****. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.*

Note: The word Taghut is interpreted very broadly. It can refer to false deities, Satan and idols.

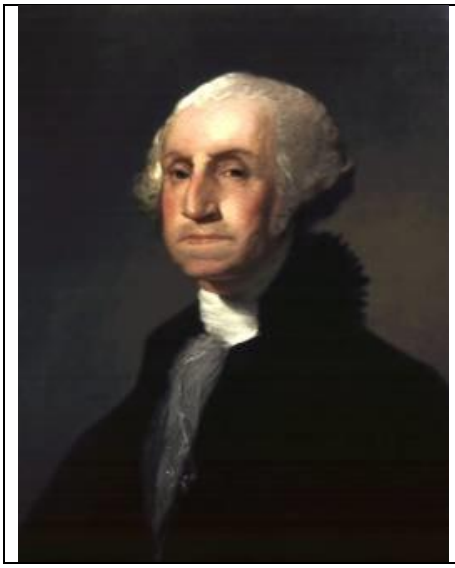
1. *No compulsion* means **no injury** to anyone concerning belief
2. *Right course has become clear from the wrong* (second sentence) shows it to be **clearly discernible**
3. *grasped the most trustworthy handhold with no break in it* is the unbroken integrated nature all around us in pairs and symmetries and it is thereby **easy**.

In one verse the Quran is in agreement with Voltaire's three conditions, but not in the form of Mohamedan Islam but rather nature based hanif Islam. In the context of hanif and fitrah it is easy to understand why there is no compulsion in religion and why '*right course has become clear from the wrong*'.

Do you know what the Shariah Islamic punishment is for apostasy –that is, when a person abandons Islam? It is death. That is what Mohamedan followers do. Not me. I bypass prophet and refer to nature itself, which says to judge people on principles of humanity. Let people believe and disbelieve at will and no forcing in the matter is what the Quran allows. If Muhammad killed the apostate I interpret it as an expediency. Not the right way for me. You are not killed when you are born a Trinitarian Christian but if you revert to Islam and then afterwards abandon Islam then you could get killed by Muslim authorities. This is not humanely logical or fair to me.

Pick the name you like:

Islam can have varied and layered approaches and what really matters is the heart you bring that is beneath the clothing of words and cultural idioms. Examine the substantial prayer and striving of these people (George Washington, Thomas Jefferson, Benjamin Franklin:





They never use the word Islam in their belief in God. You are not asked to use the Islam word but in heart you asked to hold the true belief in the Lord God who is the highest creator, in your heart, without contradiction. It can be nameless or adopt the word Islam or Muslim, or adopt the name Christian Deist, or adopt the words philosophical believer, or adopt the word hanif, or adopt a word you make up yourself. Or not. Or wait and ponder over it all, over a longer time before deciding.

Why punishment forever:

Consider this verse from the 4th surah (chapter) which explains that those who die in disbelief cannot hope to have their repentance be accepted:

*4:18 But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," **or of those who die while they are disbelievers**. For them We have prepared a painful punishment.*

In traditional Islam this verse is understood to mean to be put in hell forever. I remember a related hadith in which the prophet said that paradise is only for the believers. [Sahih al Bukhari, Volume 8, Book 77, Hadith Number 603]

I don't know why this is so. Disbelief arises from rejection and not ignorance because belief is in nature all around us. Rejection is rooted in compartmentalisation and corruption of mind – the criminalisation of mind. But even some Muslims, while having true belief in the one God, are terribly corrupted and compartmentalised in social interactions. The Taliban are typical offenders in this regard. Yet God says in several hadith that Muslims with just starting level belief and an iota of goodwill eventually go to Paradise after being punished for sins in hell, if their deeds warranted such punishment. The burning question I ask is why forever in hell for non-believers when both believers and non-believers can live lives of social corruption and psychological compartmentalisation and die in that state? Why even resurrect the bad people after death?

After the earth's surface is levelled and destroyed the bodies of the deceased will grow like vegetation and the soul will be put back into the body, an angel will blow from a trumpet and people will awaken for the Judgement. The day is said be like 1000 years long. Sure, give the good people Paradise but why not leave the bad dead and gone forever? And what about good humane people

who just didn't believe in one God? Why not admit them to Paradise on the basis of just goodness, setting apart their wrongful belief about God (for example, that Jesus is the begotten son of God)? Or at the very least just leave them dead and gone forever, like the proposition I made above about the really bad people. I wonder if it is all tied up to how God structured the universe when he created it. This is a speculative thought and lacks a lot of information and detail. God says in a Quran verse (5:64) that the ancient Jews said that God's hand is tied and God replies that this is not so. Well if it is not tied then why is God creating in this way? Where is the mercy in this? Perhaps best to ask Jesus when he returns.

Note: All English translations of the Quran in this essay are from the translators at Saheeh International.

Document History:

1. 22 June 2022 – First uploaded to website.
2. 18 July 2022 – Corrected several spelling and grammatical errors, the worst of which was to incorrectly state 2000 with one less zero as 200 on page 12.
3. 8 Sep 2024 - Face Lift: added the large photo of Mount Rushmore (from Wikipedia commons)
4. 20 Jan 2025 - Corrected spelling and grammatical errors, and expanded the section describing creation in pairs (Pg 16).