

**Muslims and
Imperial Mobilization**

**Hijacking
The Holy Qur'an
And Its Religion
Islam**

Zahir Ebrahim

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First Edition 2013

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Samuel Huntington at Harvard University Asserts:

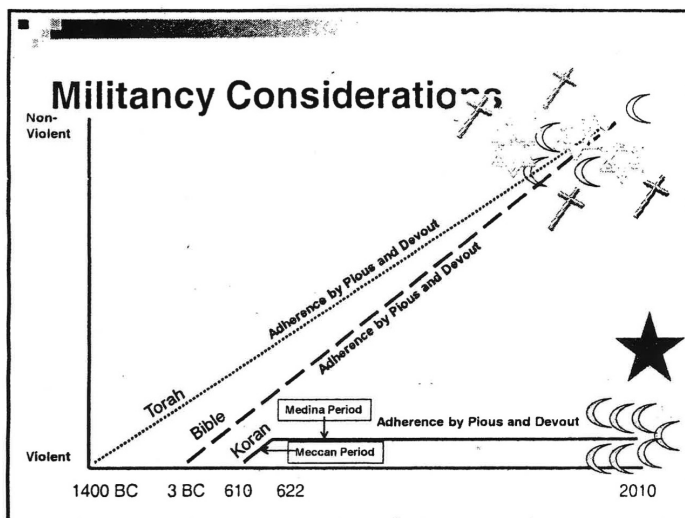
“The underlying problem for the West is not Islamic fundamentalism. It is Islam, a different civilization whose people are convinced of the superiority of their culture and are obsessed with the inferiority of their power. The problem for Islam is not the CIA or the US Department of Defense. It is the West, a different civilization whose people are convinced of the universality of their culture and believe that their superior, if declining, power imposes on them the obligation to extend that culture throughout the world. These are the basic ingredient that fuel conflict between Islam and the West.” --- Samuel P. Huntington, *The Clash of Civilizations And The Remaking Of World Order*, 1996, pgs. 217-218

Bernard Lewis at Princeton University Asserts:

“It is difficult to generalize about Islam. To begin with, the word itself is commonly used with two related but distinct meanings, as the equivalents both of Christianity, and Christendom. In the one sense, it denotes a religion, as system of beliefs and worship; in the other, the civilization that grew up and flourished under the aegis of that religion. The word Islam thus denotes more than fourteen centuries of history, a billion and a third people, and a religious and cultural tradition of enormous diversity.” --- Bernard Lewis, *Crisis of Islam – Holy War and Unholy Terror*, 2003, pg. 1

“But Islam, like other religions, has also known periods when it inspired in some of its followers a mood of hatred and violence. It is our misfortune that we have to confront part of the Muslim world while it is going through such a period, and when most – though by no means all – of that hatred is directed against us.” --- Bernard Lewis, *Crisis of Islam – Holy War and Unholy Terror*, 2003, pg. 25

The FBI Training Presentation Asserts:



Caption As reported by Wired.com on September 14, 2011, an FBI training presentation titled “Militancy Considerations” measures the relationship between piety and violence among the texts of the three Abrahamic faiths. As time goes on, the followers of the Torah and the Bible move from “violent” to “non-violent.” Not so for devotees of the Koran, whose “moderating process has not happened.” The line representing violent behavior from devout Muslims flatlines and continues outward, from 610 A.D. to 2010. In other words, religious Muslims have been and always will be agents of aggression.

But The Holy Qur'an Asserts Entirely Different:

**“This is the Scripture whereof
there is no doubt, a guidance unto
those who ward off (evil).”**

(Arabic **ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ**
) Holy Qur'an, Surah Al-Baqara 2:2

**“Who believe in the Unseen, and
establish worship, and spend of
that We have bestowed upon
them”** (Arabic **الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ**

الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

Holy Qur'an, Surah Al-Baqara 2:3

**And Defines The Word
“Islam” To Be A Proper
Noun (Unlike Bernard
Lewis):**

“This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.”

(Arabic: **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ
) تَعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا**

Holy Qur'an, Surah Al-Maeda 5:3

So What's Going On Here?

Are the superior Jewish minds of professors Bernard Lewis and Samuel Huntington, along with the pious Jewish FBI training presentation of 2011, simply mistaken?

Are these superior Western intellects of America's best Ivys and Intelligence apparatus just “innocent of knowledge”?

Or, are they diabolically seeding “doctrinal motivation” for “imperial mobilization”?

But why do they always succeed?

**Why is Islam
always so
easy to
Hijack for
“imperial
mobilization”
?**

**Why do
Muslims
always make
such easy
patsies?**

Even The Holy Qur'an Bears Witness That Its Messenger Will Lament This Outcome:

'Then the Messenger will say: “O my Lord! Truly my people took this Qur'an for just foolish nonsense.”' (Arabic وَقَالَ الرَّسُولُ يَا رَبِّ

(إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا)

Holy Qur'an, Surah Al-Furqaan
25:30

The Predatory Mind

**“We are governed, our minds are molded,
our tastes formed, our ideas suggested,
largely by men we have never heard of.”**

--- Edward Bernays, *Propaganda*, 1928, pg.1

**“we are in process of developing a whole
series of techniques which will enable the
controlling oligarchy who have always
existed and presumably always will exist,
to get people actually to love their
servitude!”** --- Aldous Huxley, *The Ultimate*

Revolution, 1962 speech at UC Berkeley

The Public Mind

“What a man believes upon grossly insufficient evidence is an index to his desires – desires of which he himself is often unconscious. If a man is offered a fact which goes against his instincts [or worldview], he will scrutinize it closely, and unless [and at times even when] the evidence is overwhelming, he will refuse to believe it. If, on the other hand, he is offered something which affords a reason for acting in accordance with his instincts [or worldview], he will accept it even on the slenderest evidence.” --- Bertrand

Russell, *Proposed Roads to Freedom*, 1919, pg 147

The Enlightened Mind

“Aspire to be like Mt. Fuji, with such a broad and solid foundation that the strongest earthquake cannot move you, and so tall that the greatest enterprises of common men seem insignificant from your lofty perspective. With your mind as high as Mt. Fuji you can see all things clearly. And you can see all the forces that shape events; not just the things happening near to you.” --- Miyamoto Musashi (Quoted in Political Ponerology by Andrew M. Lobaczewski)

A Gestalt Shift in PERSPECTIVE is Required to Understand Primacy



Caption Can the innocent child staring at the fishbowl in absolute wonderment ever view the fish from the tom cat's perspective? What might it take for him to do so?

Taking The Public Mind To Mt. Fuji

**Countering
the Hijacking
of a scripture
and its
“deen”**

**The journey
of a thousand
miles begins
with a small
baby-step**

About the Author

Zahir Ebrahim, an ordinary researcher and writer on matters of urgent human concern, a minor justice activist, grew up in Pakistan, studied EECS at UET, MIT, and Stanford (SITN), engineered for a while in high-tech Silicon Valley (<http://tinyurl.com/zahir-patents>), and retired early to pursue other responsible interests. His maiden book of protest written during the American invasion of Iraq in 2003, systematically deconstructed the catastrophic terrorism of 9/11 as a pretext for “imperial mobilization” exactly akin to the Third Reich’s “Operation Canned Goods”. Rejected by countless publishers, the analysis is presciently current and can be read at <http://PrisonersoftheCave.org>. Zahir writes primarily for Project Humanbeingsfirst.org which he founded as the Plebeian Antidote to Hectoring Hegemons. His extended bio is available at: <http://zahirebrahim.org>

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Notice

The Arabic verses of the Holy Qur'an and its translations reproduced in this book are also cited with a link to their authentic oral recitation in Arabic. The oral text in Arabic is the definitive text of the Holy Qur'an under all circumstances. The recitation of the oral text is by the well-known *qaari* Shaykh Mahmoud Khalil al-Husary. The written text is from the Open Source Qur'an Tanzil Project. The written text of the Holy Qur'an, in general, is authenticated against the oral recitation (drawn from the set of *Seven Qira'at*) by an authentic *haafiz* of the Holy Qur'an, who in turn is traceable to an authentic Qur'an institution that is universally accepted by the Muslim pulpit of both major sects of Islam. One such authentic compilation is the *Medina Mushaf* (مصحف المدينة النبوية) which the Tanzil Project claims to have used. There is a diabolical movement afoot in the United States and the Western nations to adulterate the written Arabic text with doctored versions of the Holy Qur'an. These proliferate in both printed editions and electronic editions. Any discrepancy found in this book should kindly be brought to the attention of the author.

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To All Who Care

**And, for my children — to lend them
courage to reshape tomorrow's world**

**Or tomorrow's world will be an age of
Jahiliya far worse than today's**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues (فَاسْتَبِقُوا الْخَيْرَاتِ). The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.”

(Surah Al-Maeda 5:48)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“There is no compulsion in matter of faith. Distinct is the way of guidance now from error. He who turns away from the forces of evil and believes in God, will surely hold fast to a handle that is strong and unbreakable, for God hears all and knows everything.”

(Surah Al-Baqara 2:256)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**“Say: 'Each one (of us) is waiting:
wait ye, therefore, and soon shall ye
know who it is that is on the
straight and even way, and who it is
that has received Guidance.'”**

(Surah Ta-Ha 20:135)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“Hold on firmly together to the rope of God, and be not divided among yourselves, and remember the favours God bestowed on you when you were one another's foe and He reconciled your hearts, and you turned into brethren through His grace.”

(Surah Al-Ahzaab [3:103](#))

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Preface

About this Book

This book which you now hold in your hands, **Hijacking The Holy Qur'an And Its Religion Islam – Muslims and Imperial Mobilization**, is a compendium of topics at the intersection of religion of Islam and political science. It is a case study in social engineering and is not intended as an advocacy of Islam. While Islam may be the faith of its nonconformist, and what might appear to some as unorthodox, author, the activist compulsion to pen this book is not religious – the author could not care less what philosophy, religion, or sect you espouse so long as it does not interfere with others' rights to exercise the same. Rather, it is to unravel the vile deception games which underlie the latter day *“imperial mobilization”* of which he, his nation, his people, and mankind everywhere on earth, are victim, or will soon be. Self-defense against this full spectrum onslaught upon the public mind, in specific, upon the Muslim public mind, is the primary purpose of this humble endeavor. If the scholars, intellectuals, ullemas, imams, learned leaders, and all and sundry opinion makers among the Muslim polity worldwide had not remained silent, were neither being *useful idiots* nor infected with the *plague of Occidentosis*, the author would not have had to write this book – for they surely would have done a much better job than a mere plebeian (had they wanted to).

This book has a companion volume, **The Poor-Man's Guide to**

Modernity – Oligarchic Primacy for World Government, 6th Edition 2013; a much larger compendium that systematically removes many of “truth's protective layers” which are diabolically shepherding mankind into perpetual servitude under Orwellian covers. As that *pièce de résistance* observes, in the age of Machiavelli and universal deceit, the ultimate revolutionary act trumps both, ferreting out the truth, and telling the truth. **It is to act upon the truth.** Please read the Legal Disclaimer Notice (<http://humanbeingsfirst.org#Legal>) before you hasten to do so. That Disclaimer Notice is hereby incorporated into this book by reference. In précis, you are responsible to verify what is presented here. For all you know, it could be all myth. This means that this book is principally for those able to adjudicate, rather than for students and laity who look to authority figures to learn from.

The author neither is, nor claims to be, among the “Ar-Rasikhoon-fil-ilm” (الرَّاسِيخُونَ فِي الْعِلْمِ), see verse 3:7 of the Holy Qur'an. Nor is he particularly bursting with great piety and purification as the “mutaharoon” (الْمُطَهَّرُونَ), see verse 56:79, Ibid. Instead, he wears a battle-dress head to toe (imagine Don Quixote of La Mancha if you must), uses cuss-words frequently (as an ordinary plebeian), takes no prisoners, suffers no fools, and knows very little about any matter. In fact, let's just gauge how much he actually knows. If he were to carefully read, just once, 10,000 books before his time was up, that averages to reading 4 books a week, 200 books a year, over say a 50 year period of productive life. Of those, if he were to diligently study a mere ten percent, say a 1000 books of his choice – where “study” entails more than a careful read, rather, an endeavor to master its contents – that amounts to studying 20 books a year over a 50 year period of productive lifetime. Given that there are in excess of 10 million books in existence in all human languages, he would still be 99.x percent ignorant of the already known human knowledge of the world, let alone of what is yet to be discovered. Even if he were to strive his hardest his entire life to escape the natural paradigm of “ilm” explosion as man endeavors to discover its place in the universe, and as the wisdom of civilizations and its sages continue to

accumulate, he would at best be relegated to remain somewhere between a superficial generalist and narrow-gauged specialist who is largely ignorant of the breadth and depth of human knowledge. How can a 99% ignorant fellow make any claims to being among the (الرَّاسِخُونَ فِي الْعِلْمِ) as is required to fully comprehend the message of the Holy Qur'an which is not even the expression of human knowledge (تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ)?

What is therefore deemed to be accurate in this humble endeavor that you now hold in your hands, is only by the quirk of accident that the neurons in both halves of his brain fired correctly while he was wide awake. The rest may be entirely gibberish – like the random noise inherent in all electrical activity. If you can't however tell the difference between signal and noise, then the fundamental question of epistemology that you must grapple with is: how do you know that those claiming to be “scholars”, “intellectuals”, “ullemas”, “imams”, “learned leaders”, bearing lofty titles, princely accolades, and even knighthood, fare any better?

As this book trenchantly demonstrates, the world is full of both clever *supermen* and *useful idiots* proudly adorning the mantle of scholarship, leadership, imamate. This is not just the vile invention of Machiavellian modernity; it is also the empirical fact of recorded history. The truth of these words is beyond doubt. It is in fact self-evident. From Plato's 2500 years old *Simile of the Cave* to modern perception management of the *Mighty Wurlitzer*, is a continuous endeavor for the control of the public mind by the *superman*. If you base your faith upon that pen of man, whether of notable scribes and wanna-be imams of today, or of lauded scribes and glorified imams of history, you should at least know what to expect. Here is what the Good Book of the Muslims, the Holy Qur'an, has to say about it:

“One day We shall call together all human beings with their (respective) Imams” (Surah al-Israa' [17:71](#))

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

If you voluntarily follow others in this world making them your “imam”, you should know that you will also be held to account in their company involuntarily on the Day when all accounts are finally settled. The Arabic-English dictionary of the Holy Qur'an in the hands of this scribe defines the word “Imam” thusly: “Leader; President; Any object that is followed, whether a human being or a book or a highway”. If you followed any of them here voluntarily, you will have no choice but to also follow them to wherever is their ultimate destination post Accounting:

<p>“(On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them.</p>	<p>إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ</p>
<p>And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.” (Surah Al-Baqara, 2:166-167)</p>	<p>وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا كَرَهُ فَنَتَّبِعُوا مِنْهُمْ كَمَا تَبِعُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسْرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ</p>

In the age of universal deceit, it is surely wise to follow one's own mind as one's imam first, as limited and as fallible as its vision might be, for one never really knows who is the *marde-momin* and who is the *superman*. Empiricism has shown that regardless of the merits of their claim, they both lead one to hell on earth while promising heaven elsewhere. And so does the feeble mind, the foolish mind, the dull mind that is unable to separate chaff from wheat, and who lives its socialization bias in absolute self righteousness. That is traditionally the Public Mind, encouraged to remain a perpetual follower so that it can be deftly shepherded wherever the shepherd fancies.

This book endeavors to sharpen that public mind on the grindstone of self-awareness, critical analysis, and rational logic. It is not intended to create followers, but rather to challenge you to a duel. A duel with yourself. To induce cognitive dissonance by getting you to challenge your own preconceptions, your own bloated self-importance, your own state of contentment at your hubris that if you wear a turban, an imama, or a fancy Western gown, that you know it all, let alone know anything of substance beyond superficial generalist to narrow-gauge specialist and 99 percent ignorant! It is to sow the first seeds of discontentment in your mind by the realization that one is in fact often at the mercy of a crippled epistemology bequeathed to every domain by narratives of power and its holy pens. That unless one becomes cognitively aware of this fact, one remains bounded by incestuously self-reinforced scholarship both due to socialization bias as well as adept perception management. It is impossible to escape this subliminal mind-force without making deliberate effort in the escape-direction. Like the force of gravity, it remains unseen, but very much there, and in order to escape its earthly grip, one has to reach escape velocity in the correct direction – up!

Meaning, the counter-force to crippled epistemology is a vector, not a scalar. Mastery of a 1000 books is still meaningless, and doctoral degrees and Nobel prizes only caricatures of “ilm”, if the vector is zero. Or, if wherewithal, insight, understanding, conception of the whole, are missing:

“Modern physics has taught us that the nature of any system cannot be discovered by dividing it into its component parts and studying each part by itself, since such a method often implies the loss of important properties of the system. We must keep our attention fixed on the whole and on the interconnection between the parts. ... The same is true of our intellectual life. It is impossible to make a clear cut between science, religion and art. The whole is never equal simply to the sum of its various parts.”

(Max Planck, Partly cited in *Critique of Western Philosophy and Social Theory* By David Sprintzen, pg. 76)

This is why, what is important in the real world is not how much you know, but what can you do with the little that you do know.

This realization is of such practical as well as existential significance that it bears at least some evidencing from the author's own life. As the author wrote in the Foreword of his maiden book Prisoners of the Cave, penned in a tearful state during the barbarian American invasion of Iraq Orwellianly termed in Newspeak as *Operation Iraqi Freedom*:

“How did I learn about these plans? I actually only uncovered PNAC, JV2020, and the Wolfowitz's chauvinist doctrines of preemption that he had supposedly been pushing since 1990, after 911, when I started scratching my head at the inexplicability of it all the moment some 19 Muslim hijackers' names were announced, and the public was informed that they had learnt flying on flight simulators and had told their instructors that they weren't interested in learning how to land! If Bin Laden was so smart at having planned such an outrageous attack and counted on such brilliant executioners who did it so flawlessly after only learning to fly on simulators, he was pretty stupid at having enlisted idiots who would deliberately leave such a trail of evidence behind, including statements that they weren't interested in landing – so that either they would risk being uncovered before the attack, or their attack foiled while in progress, or after a successful attack, America would know exactly whom to go bomb in retaliation!

Only one of these aspects could be true, either they

were brilliant military tacticians and strategists, or nincompoops from a three stooges movie who succeeded despite themselves, but the incongruence could not exist simultaneously on this large scale military style invasion project, except in a Hollywood spoof.

Having already read Brzezinski's Grand Chessboard and Huntington's Clash of Civilizations several years earlier, I immediately grasped the new pearl harbor concept the moment America deployed to bomb Afghanistan without adequately explaining or investigating any of the events of 911. ...

I started to reread Brzezinski and Huntington very carefully once again, then reread the entire voluminous Rise and Fall of the Third Reich, and the Mein Kampf of Hitler. The similarities between the rising crescendo of WMDs and the propaganda that William Shirer had recorded as having transpired in the Third Reich, and the similarities between ZB's and Hitler's descriptions of their respective imperatives and how to get them, were ominous, except that ZB's were more polished and more sophisticatedly put. I got really paranoid as many more light bulbs went on in my head which had not gone on when I had originally read them. I had just taken Brzezinski's book as theoretical, as being from the pen of a Cold War warrior now retired and indulging in some arm chair warrior fantasies. I didn't understand that hectoring hegemony never retires until they are six feet under. I had also dismissed Huntington's book as an ignoramus's work not to be taken seriously, as it was replete with obvious disinformation and tortuous conclusions that were easy to spot by anyone who knew anything about the

subject. Now both were being egregiously put into practice, and the latter's book did not appear so silly anymore, but rather shrewd and calculated.

The first time I had read Huntington with the lens of 'here is an interestingly titled book from a prominent Harvard professor, let me see what he has to say'; the second time I read it with the lens 'let me understand how deception is created and its seeds planted in a free society that is not too knowledgeable about the rest of the world'. The second reading showed that the obviousness of his distortions, coming from a top branded American University like Harvard, had some deeper strategic thinking behind it. Huntington is also involved in national security and other strategic studies as a prominent professor and intellectual at Harvard, and couldn't be just a simple moron like Harvard's President, Lawrence Summers, who recently claimed women were inherently not as smart as men. I was wondering how people like that become president at prestigious American universities, until once again I uncovered during my research that the same Harvard President had also written how the industrialized nations should dump their waste in developing nations while he was at the World Bank in the 1990s. With Wolfowitz now as the head of the World Bank, it is only shortsightedness to underestimate the power of the dark side, or the people who wield it. Huntington's theme from portions of his book relevant to the topic at hand is systematically dismantled in Chapter 9. Based on this new found respect of the doctrinal scholars for their craft, and realizing that we were entering a phase with the hastily approved Patriot Act I that could only lead to the Fourth Reich in America, I started attending

antiwar teachins and protest marches with my family, and began talking to prominent Vietnam war dissenters about governmental lies.

And that is when I first heard about the PNAC – from antiwar teachins. Ordinary people like me, engagingly concerned about what was happening, had uncovered more material from public sources and the analysis of history, than the entire mainstream scholarship and media apparatus in the United States of America.” (Zahir Ebrahim, 2005 Foreword to Prisoners of the Cave, 2003)

The story of this author's journey since the very day of September 11, 2001, is the systematic standing up to such experts' godly craftsmanship by a most ordinary plebeian simply doing his own due diligence. It has often been sufficient to demolish many false gods. Experts tend to fall to even simple forensic scrutiny just as easily as they have been propped up, at times by quackery, at other times by Machiavelli. Modernity, like antiquity, has produced many such experts in virtually every domain who have been imposed upon the public mind as celebrities and heroes. These experts are the sine qua non of effective perception management of the public mind. (See the Mighty Wurlitzer tinyurl.com/MightyWurlitzer and tinyurl.com/DefendingScience)

However, the author has also faced the constant dilemma which falls out of being fallible and all too human – how does one know that what one has learnt is fully correct? Truth in virtually every domain, including religion, and especially religion, comes wrapped in so many layers upon layers of deceit, half truth, quarter truth, and self-serving interpretations and confabulations in respectable books, that how does one know that one has reached the kernel of truth despite all the unlayerings? While the author is acutely mindful of epistemology, and of his own endeavors, he cannot guarantee that he has any more license to arriving at the whole truth of any matter than any other

mortal who endeavors to learn it, just because he has all the good and righteous intentions of learning it truthfully. One can also learn false things very truthfully. In fact, quite often, one dies holding on to many falsehoods most self-righteously as gospel truth. That is fallibility. A fallible mind cannot lead another and not be the recipient of the “burdens” forewarned in Surah An-Nahl:

<p>Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled. Alas, how grievous the burdens they will bear! (Surah An-Nahl <u>16:25</u>)</p>	<p>لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۗ أَلَا سَاءَ مَا يَزُرُونَ</p>
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The author therefore has always disclaimed followers. The Holy Qur'an has itself emphatically admonished followers (as already noted above in Surah Al-Baqara 2:166, 167). But fools of course only follow – which is why Machiavelli always has such a rich harvest of fools. Few Muslim scholars, from antiquity to modernity, appear to be cognizant, never mind fearful, of these considerations as they self-righteously proclaim to be the heralders of “truth”; often treated as such by the myths that are carefully cultivated around their supposed holiness and special privileges.

Perhaps all these realizations, of humbleness and insignificance of an individual's endeavors on the one hand that can so easily mislead the public mind wont to blindly follow experts, and of self-empowerment by using one's own head and commonsense on the other, can induce an acute sense of discontentment. That, while most of us can actually know very little despite our presumptions to the contrary (and that includes experts), what we do know need not be insignificant for ourselves. We can still make important existential decisions, both for sensibly protecting ourselves in this life, and if we believe in some theology, for preparing ourselves for what comes afterward, without

following *supermen* experts who often only lead us to hell on earth while promising heaven elsewhere. As the saying goes: *“If necessity is the mother of invention, then discontent must surely be the father of progress.”*

That discontentment, rationally induced among those so presumptuously wearing the multi-styled, multi-colored turbans preaching and sowing discords of self-righteousness, will surely bear some fruit. While they may be the presumed “experts” of religion, and they might well have memorized a 1000 books of antiquity often regurgitating them in dazzling oratory, they can also easily be trumped by the commonsense of ordinary people just thinking and studying for themselves. And their power to command followers straightforwardly taken away from them by the ordinary person simply refusing to follow them. As this incisive book is evidence, the scribe has acquired sufficient disdain of all “experts”, of both what they say, and what they carefully omit to say by way of silence, to hold them in strong contempt as propagandists:

‘The greatest triumphs of propaganda have been accomplished, not by doing something, but by refraining from doing. Great is truth, but still greater, from a practical point of view, is silence about truth. By simply not mentioning certain subjects, by lowering what Mr. Churchill calls an “iron curtain” between the masses and such facts or arguments as the local political bosses regard as undesirable, totalitarian propagandists have influenced opinion much more effectively than they could have done by the most eloquent denunciations, the most compelling of logical rebuttals. But silence is not enough. If persecution, liquidation and the other symptoms of social friction are to be avoided, the positive sides of propaganda must be made as effective as the negative.’ (Aldous Huxley, 1946 Preface to *Brave New World*, 1931, Harper, pg. 11)

If you don't like these statements of fact and empirical truths, good. It means you may already be experiencing some cognitive dissonance in relation to your existing world view and you haven't even opened chapter one yet! If you are lucky, you will go through several psychological state transitions that you might like to become aware of. The first being your inclination to dismiss this work because it isn't written by an “expert” who comes suitably anointed with a turban and sajdah stamped upon his forehead. If you are fortunate enough to have some neurons that still function independently despite the tranquilizing sleep that the pursuit of *American Dream* often induces, and able to examine material without the customary appeal to celebrity experts that modern marketing has invented to sell books, your next inclination to reject will be due to the substance going against your entrenched worldview. See the Public Mind slide in the beginning pages of this book. And if you are able to transcend even that public mind, only then will you be in any position, from the enlightened heights of Mt. Fuji no less, to even reasonably adjudicate what is written here.

The upsetness you may feel may also have nothing to do with cognitive dissonance – and that is a more likely response if your favorite hero, scholar, leader, shaykh, or belief has been unmasked in this book. The contents of this book are too unorthodox to benefit from for the mind groomed in herds (and that includes mankind's finest scholars') which, although quite capable of thinking for itself, but either through sheer mental laziness, or lack of basic reasoning skills that never got developed despite acquiring a college degree, a Ph.D., or a turban, always relies on some “authority” to do the principal thinking for it.

The rational call of the times is to espouse some humility rather than self-righteousness in order to come together with others who also sail in the same boat of humanity on the same turbulent seas ruled by the same common predators. As counseled by the same common Book whose scholarship some blithely claim to be divine custodians of:

“If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: **so strive as in a race in all virtues.** The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.” (Surah Al-Maeda, verse fragment 5:48)

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً
وَّاحِدَةً وَلَكِنْ لِنَبِّئُكُمْ فِي مَا
آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى
اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Socrates had surely summed up his own challenge to his audience thusly (in Edith Hamilton's rendering):

‘Agree with me if I seem to you to speak the truth; or, if not, withstand me might and main that I may not deceive you as well as myself in my desire, and like the bee leave my sting in you before I die. And now let us proceed.’

Stating the matter of fact exactly in the same words, let us proceed as well.

Zahir Ebrahim

Sunday, February 10, 2013

California, United States of America

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Chapter I

Case Study: Why is the Holy Qur'an so easy to Hijack?

Part-I

I

[Tuesday, August 02, 2011, 2nd day of Ramadan in the United States, Muslim year 1432] Despite a slight throbbing headache due to abstinence from my usual cups of morning tea on my second day of fasting, I feel motivated to address an observation made by a fellow Muslim at an *Iftar* dinner in a Pakistani restaurant in Islamabad many years ago. In the past few years I have spent many a Ramadan in Pakistan and often visited the same restaurant for breaking the fast with a lavish buffet meal. Servicing a mere day's hunger from self-imposed deprivation can be a sight to behold. Any sensible person watching privileged Muslims feast at *Iftar* with perfunctory courtesy to Islam would surely wonder about our religion. Thank goodness non-Muslims don't approach Islam by looking at the behavior of us gluttonous Muslims, but rather, by approaching the Holy Qur'an

directly. And that's the topic of this column – understanding Islam directly from its singular source, the Holy Qur'an.

The good fellow who was one of the restaurant managers and was pursuing part-time studies in Arabic, sometimes would sit with me for a cup of tea. As I vividly recall, on one of these visits for a hearty meal, he had asked me a rhetorical question to which I had partly replied in some seriousness with reference to the Holy Qur'an. My interlocutor's immediate riposte to me was something like this:

“don't quote me the Qur'an; everyone quotes their favorite verses to justify their own narrow positions; the shias quote it, the sunnis quote it, the wahabis quote it, the barelvis quote it, the deobandis quote it, the qadianis quote it, and yet they all have slightly different understanding of the same Holy Qur'an and each would rather die for that difference than relent in their view.”

Indeed, as many Muslims who have read the Holy Qur'an are aware, anyone can pretty much find at least some justification for any agenda, any belief, and mainly the one into which one is socialized at birth, in that most unusual Book.

It is an empirical fact that that's how Muslims become divided into sectarianism. Not by rationalism, logic or investigation, but by the fact of being born into a Muslim home and adopting the dominant theology and practices of the sect to which the parents belong – whether or not they be practicing Muslims. Often times, the de facto socialization parameters are determined by the dominant sect of the culture, nation, or civilization where one is raised. This is why the majority of Muslims in the world are classified in general terms as sunnis – the dominant sect among the Muslims. This is also why a Saudi Muslim is different from an Iranian Muslim, for example. Neither chooses their sectarian version of Islam – each is born into it. But each claims to be the sole custodian of Islam's true interpretation. As the dominant mainstream, the sunnis don't consider themselves to

be a “sect” by the fact of being the majority. Only the other minority is a “sect”. Every minority of course think the majority is usually wrong pointing to how it killed Socrates. Some ask: is the religion of Islam a “democracy” – that fifty one percent of the people who are born into it define what Islam and its Book must mean for the rest of the forty nine percent? Isn't that also called mob rule – where majority ignorance rules? Should one follow the majority just because they are a majority irrespective of the merit of their position? And what objective merit is that when every group, big and small, sees maximum merit only in their own socialized interpretation of Islam?

The vast majority of the 1.6 billion Muslims worldwide are directly socialized into our sectarian beliefs from birth. As adults, our understanding of the religion of Islam is thence derived almost exclusively from our birth-sect's dominant worldviews. Our respective beliefs are further strengthened when we see our sect's *ullema* (Muslim religious scholars) most eloquently argue their respective theological *raison d'être* for differing with that other sect's mumbo jumbo directly from the Holy Qur'an, and from other secondary and tertiary books of their own sect. That fact of socialization applies recursively to all scholars and compilers of antiquity as well. The bulk of their writings constituting the secondary and tertiary sources of information for subsequent generations of Muslim scholarship. Each group or sect naturally selecting the narrow views of their respective socialization to promulgate forward to the next generation in a classic example of a crippled epistemology which incestuously feeds upon itself.

This is quite empirical. Pick up any book of antiquity, from tafseer to hadith compilation to history, and one will see the clear separation of shia vs. sunni dichotomy run through them. Examine the background of the authors and they invariably exactly fall along that same boundary. A very peculiar state of affairs which is inexplicable, since all sects claim to have the same exact text of the Holy Qur'an, unless one begins to understand the power and influence of incestuous socialization in Muslim scholarship. Few escape it. And this fact is

evidenced by the straightforward observation that socialized masses and scholars alike, don't account for their own socialization in their self-righteous proclamations entirely rooted in the superiority complex of their respective inheritance.

Is the religion of the masses therefore, practically speaking, merely reduced to an inheritance?

The Author of the Holy Qur'an vociferously decries that notion of following in the footsteps of one's forefathers, unequivocally warning not to follow the religion of one's ancestors just because one is born into that religion. Surah Al-Baqara is replete with that theme. E.g.,

“This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.” (Surah Al-Baqara, 2:141);

“(On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them. And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.” (Surah Al-Baqara, 2:166-167)

The Holy Qur'an repeatedly invites individual reflection of every human being in the matters of beliefs instead of merely inheriting the beliefs from one's forefathers, as in Surah Al An'aam:

“So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones. Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people. Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest?

So when it set, he said: O my people! surely I am clear of what you set up (with Allah). Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists.” (Surah Al An'aam, 6:76-77-78-79)

The Holy Qur'an enjoins such reflection even while also accepting socialization as an empirical fact among mankind. The Author of the Holy Qur'an Itself proclaims that It created mankind in tribes and nations:

“O mankind! Lo! We have created you from male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.” (Surah Al-Hujraat, 49:13).

And sent His message to them all in their own languages:

“And We never sent a messenger save with the language of his folk, (بِلِسَانِ قَوْمِهِ) that he might make (the message) clear for them.” (Surah Ibrahim, 14:4)

And that:

“If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you.” (Surah Al-Maeda, 5:48)

So, as the verse continues its advocacy:

“so strive as in a race in all virtues (قَاسِبُوا الْخَيْرَاتِ)). The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.” (Surah Al-Maeda, 5:48)

The Holy Qur'an therefore rationally countenances socialization for those pursuing their respective beliefs other than Islam, despite the Holy Qur'an oft stating that Islam supplants them all as the final

Revelation in a tamper-proof package:

“In a Book well-guarded, Which none shall touch but those who are clean.” (Surah Al-Waqia, 56:78-79)

See the examination of Surah Al-Fatiha and Surah Al-Maeda in Islam and Knowledge vs. Socialization for the consequent principles of pluralism for virtuous conduct regardless of beliefs inherent in the message of the Holy Qur'an which unequivocally avers:

“There is no compulsion in religion.” (Surah Al-Baqara, 2:256)

“Surely We have shown him the way: he may be thankful or unthankful.” (Surah Al-insaan 76:3)

While accepting socialization as a fact, the Qur'anic recipe to circumvent socialization as a means for independent evaluation of beliefs, is to approach the Holy Qur'an with a *cleansed heart*. (Ibid.) But one still observes all the *cleansed hearts* throughout the ages still pretty much fall along the same sectarian demarcation among the Muslims. Why does the *cleansed heart* recipe evidently fail when it comes to sectarianism for the topics which divide the Muslims? Perhaps the hearts aren't *cleansed* enough? That platitudinous metaphor for bringing utmost earnestness when seeking a rational as well as spiritual understanding of the Holy Qur'an, not bringing preconceptions and prejudices to its study and reflection, doesn't really lend any additional insight into the subject of why even the most earnest seekers of truth come away understanding the Holy Book pretty much along the axis of their socialization. Focusing on the heart is a dead-end as far as further intellectual inquiry is concerned.

Therefore, the question naturally arises, that if it is empirically observed that everyone finds their own self-serving justifications to validate their respective socialization in the Holy Qur'an, how is one to study the Holy Qur'an objectively, independent of one's own socialization, in order to learn and comprehend what its own Author wanted to convey in that most revered Book of the Muslims?

How are we to prevent the hijacking of the Holy Qur'an from a self-serving understanding of it for our own selves?

Before one can even begin to perceptively answer that crucial question, commonsense suggests that one has to first diagnose and dissect the problem more precisely.

Therefore, we begin by formulating the problem in this way:

What are the inherent impediments for studying the message of the Holy Qur'an which make the Book so amenable to self-serving interpretation, socialization, and even bastardization by anyone?

Just to briefly footnote the usage of the latter villainous word, **bastardization**, it is no secret that today, its harbingers include the most notable Western propagandists. E.g., Bernard Lewis of Princeton University who skillfully crafted the mantra of 'Clash of Civilizations' and subsequently wrote the thesis "Crisis of Islam – Holy War and Unholy Terror"; and Dr. Zbigniew Brzezinski who easily gave to the USSR its Vietnam War in Afghanistan in Muslim blood with nothing more profound than a simple retake on the German Third Reich's battle cry *Gott mins uns (God be with us): "God is on your side"*.

"In 1990 Bernard Lewis, a leading Western scholar of Islam, analyzed 'The Roots of Muslim Rage,' and concluded: 'It should now be clear that we are facing a mood and a movement far transcending the level of issues and policies and the governments that pursue them. This is no less than a clash of civilizations – that perhaps irrational but surely historic reaction of an ancient rival against our Judeo-Christian heritage, our secular present, and the worldwide expansion of both. It is crucially important that we on our side should not be provoked into an equally historic but also equally irrational reaction against our rival.'"

(Samuel Huntington in *The Clash of Civilizations and the Remaking of World Order*, page 213)

That supposed “Muslim Rage” of 1990 was turned into the egregiously titled full blown propaganda treatise *The Clash of Civilizations* by Bernard Lewis' Zionist-imperialist confrere at Harvard University, Samuel Huntington, in 1995:

“The underlying problem for the West is not Islamic fundamentalism. It is Islam, a different civilization whose people are convinced of the superiority of their culture and are obsessed with the inferiority of their power. The problem for Islam is not the CIA or the US Department of Defense. It is the West, a different civilization whose people are convinced of the universality of their culture and believe that their superior, if declining, power imposes on them the obligation to extend that culture throughout the world. These are the basic ingredient that fuel conflict between Islam and the West.” (Ibid. pages 217-218)

And Huntington's myth crafting of 1995 was turned into the perpetual “War on Terrorism” on September 11, 2001 by the Zionist-imperialists' errand boy, George W. Bush Jr., the President of the United States, with “*either you are with us, or with the terrorists!*”

Moreover, today, both “militant Islam” and “moderate Islam”, the Hegelian Dialectic to continually advance and sustain the cause of empire's “War on Terror” as a “*self-fulfilling prophecy*”, draw justifications from the Holy Qur'an. One for Holy War, the other for Holy Peace. Each side has its partisans among the public because each side easily sees the correctness of their own position – it is, after all, (selectively) rooted in the Holy Qur'an they each claim. See [Response to the Fatwa on Terrorism in the Service of Empire](#).

However, mechanisms for the **bastardization** of a religion is not the focus of this analysis. See [Islam and Knowledge vs. Socialization](#),

Islam vs. Secular Humanism and World Government, and Case Study in Mantra Creation for these details. The political novel (or historical fiction – the only fair way to characterize it) “Memoirs Of Mr. Hempher, The British Spy To The Middle East” is further revealing of how the hijacking of the religion of Islam can be so diabolically engineered by planting and cultivating stooges for cognitive infiltration into the religion via a subversive sect creation in the 18th century. In PART SIX of the novel, key insightful observations are made about the religion of Islam and the Muslim psyche which, regardless of who authored them – whether as historical fiction or a real handbook of subverting Islam – are empirically visible even today. Empiricism lends direct credence to the description of the Machiavellian methods of subversion of the religion of Islam in that political treatise (read pertinent excerpt) irrespective of who is its author or what literary device is employed to convey the malignant thesis.

Just as “Philip Dru Administrator : a Story of Tomorrow 1920 - 1935”, by Edward Mandell House, depicts in a fictional narrative, the first principles used for the author's own Trojan Horse role in controlling President Woodrow Wilson's presidency (1912-1920) as a puppet on behalf of oligarchic powers behind the scenes. First principles which one can observe being practiced for all American presidencies ever since, including today for President Obama's puppet presidency. Just as empiricism also lends incontrovertible weight to the Machiavellian methods in the Protocols of the Elders of Zion regardless of who wrote that malignant treatise whose effects in the world today are plainly visible as if blueprinted directly from that villainous recipe book of subversion. All these political treatises in varying forms are akin to the political novel *The Prince* by Machiavelli, written in the 16th century which still forms the guide-book for modern statecraft, and that is the heart of the matter – the principles of subversion espoused in them. Just as Machiavelli is read and followed in statecraft, so are any recipe books which permit subverting the enemy, including the 2500 years old Chinese treatise of

Sun Tzu, *The Art of War* (read all these works).

And lastly, in that same vein of subversion of a lofty religion for seeding havoc among its followers, the two articles Egypt and Tunisia – The 'arc of crisis' being radicalized! and Unlayering the Middle East War Agenda: Making Sense of Absurdities, delve into the more recent cultivation of the shia Iranian Revolution of yesteryear to connect with the present “revolutions” suddenly erupting in the Middle East against the same tyrannical rulers who were previously aided and abetted to remain in power over their peoples just like Saddam Hussein of Iraq. Its juxtaposition to the cultivation of the sunni “Mujahideens” in Afghanistan at exactly the same time period, both of them to fertilize the “*arc of crisis*” with bipartisan Muslim blood, is frightening testimony of the persistence of vulnerable fracture points among the followers of Islam which are perennially ripe for harvesting.

The Muslim fratricide of Iran-Iraq war was only made possible by deftly employing the age old historical schisms of shia-vs-sunni, arming both sides and contriving the fratricide in untold millions. That contrivance is a textbook example of *game theory* being put into practice for a global agenda. The effects of fertilizing the “*arc of crisis*” in Muslim blood predictively percolated into enabling other premeditated global events, ultimately setting into motion the creation of a New World Order – of one world government. Read the aforementioned two articles to fathom the self-serving Cassandra-like predictions made by Zbigniew Brzezinski right after lighting that fuse to what he prophetically (sic!) called the “*arc of crisis*”. A fuller understanding of that epoch of the latter half of the twentieth century minimally requires a book-length read which perceptively re-links the seemingly disparate and often unlinked antecedent and subsequent events, wars, collapses, revolutions of the past century, melding directly into the searing event of the New Pearl Harbor on September 11, 2001. See a précis in Of Ostriches and Rebels on The Hard Road to World Order.

With the preceding bird's eye view of the age old villainous methods of subversion and harvesting of the religion of Islam from within, the focus in this article is exclusively on the natural impediments to the earnest study of the Holy Qur'an by a genuine seeker of its knowledge who willingly comes to the Book with an intent to learn its contents.

So now you open the Holy Qur'an to read, reflect, and study, with a *cleansed heart*, Muslim or non-Muslim, native Arabic speaker or reading many translations in your own language alongside. Common impediments now make the study of the Holy Qur'an uncongenial to the ordered mind. Let's dissect that uncongeniality with a surgeon's scalpel. The result is not as obvious as it might first appear.

II

Let's begin with a thought experiment. Imagine Mr. Spock from Star Trek curiously picking up the Holy Qur'an to examine its fascinating contents. What will he find?

For those unfamiliar with Mr. Spock, he is a fictional character in a science fiction television series of the 1960s. Spock is a completely logical being. He exhibits no human characteristics of subjectivity and emotionalism. He has no intuition, no imagination, and no inspiration. He makes rational analysis of any matter based solely on available facts and data. He draws linkages, makes inferences and deduction, theorizes and opines, based solely on factual logic and not on intuition or other un-quantifiable human notions of *tea-leaves* reading, sixth sense, gut feel, love, hate, etc., all of which transcend rational logic.

Therefore, Mr. Spock can put no subjective spin on his analysis. His opinion is always supported by facts at hand. When he is forced to speculate, he refrains by saying one needs facts to even speculate. When he theorizes for the unknown, he only does so based on available factual evidence. He is entirely impervious to the following human tendency:

'What a man believes upon grossly insufficient evidence is an index to his desires – desires of which he himself is often unconscious. If a man is offered a fact which goes against his instincts [or worldview], he will scrutinize it closely, and unless [and at times even when] the evidence is overwhelming, he will refuse to believe it. If, on the other hand, he is offered something which affords a reason for acting in accordance with his instincts [or worldview], he will accept it even on the slenderest evidence.' — Bertrand Russell, *Proposed Roads to Freedom*, 1919, page 147

It is fair to say that Mr. Spock is completely un-socialized into any worldview other than of pure logic, facts, and empiricism. Therefore, unlike normal human beings, Spock brings no presuppositions and no prejudices to his testimony other than that which naturally falls out from pure logic applied to empirical data.

An example to illustrate his logic mind is from the episode titled “Court Martial” where Mr. Spock is being asked to testify in a court martial of his captain. When Mr. Spock asserted that it was not possible for his captain to be guilty as charged because it was not in his nature to make such an error, he was accused by the prosecutor of bias due to loyalty to his captain; that Spock hadn't actually watched the captain not do what he was charged with doing. Mr. Spock's response is elegantly logical: *“I know the captain. Lieutenant, I am half Vulcanian. Vulcanians do not speculate. I speak from pure logic. If I let go of a hammer on a planet that has a positive gravity, I need not see it fall to know that it has in fact fallen.”*

As the science officer aboard the Starship Enterprise, Mr. Spock is the second in command and has the distinguished record of one hundred percent objective situational analysis of fast breaking crises one hundred percent of the time. Just the kind of mind we need to launch our forensic examination of the Holy Qur'an – the separation between the object under study and the observer. Mr. Spock's logical mind lends us that much needed cleavage.

Continued in Part-II

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Why is the Holy Qur'an so easy to hijack?

Part-II

I

Introduction

In Part-I of this study, Mr. Spock from Star Trek had just picked up the Holy Qur'an and with a *cleansed heart* as is natural to him on all matters (i.e., without prejudice and socialization bias – see Islam and Knowledge vs. Socialization), delved into the inquiry of what is in that Holy Book of 1.6 to 2 billion Muslims on planet earth. While it will surely take a good book-length report to cover all that he learnt, this Part-II and sequels to follow narrowly focus on the factual and analytical portions of his discovery as directly pertinent to the overarching inquiry question raised in Part-I:

What are the inherent impediments for studying the message of the Holy Qur'an which make the Book so amenable to self-serving interpretation, socialization, and even bastardization by anyone?

While this investigative study is intended primarily for the benefit of ordinary Muslims to foster a greater analytical understanding of our own religion, Islam, ordinary Non-Muslim peoples will, perhaps for the first time in the English language – the language of the Anglo-Saxon masters du jour of the affairs of the world – perceptively

glimpse the scriptural reasons for the delicate fracture points of disunity among Muslims. These fracture points have been rife for exploitation by all *imperial mobilizations* of all empires, both past and present.

But “Islam”, the proper noun, a “deen” chosen by Allah, the Author designate of the Holy Qur'an, and by the Author's own proclamation, a “favor” unto mankind to show them an enlightened and divinely guided way of life, **has nothing to do with empires:**

<p>This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil). (2:2)</p> <p>Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them (Surah Al-Baqara 2:3)</p>	<p>ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ</p>
<p>Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). (Surah Al-Baqara verse fragment 2:185)</p>	<p>شَهْرُ رَمَضَانَ الَّذِيْ اُنزِلَ فِيْهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ</p>
<p>Alif. Lam. Ra. (This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise, (Surah Ibrahim 14:1)</p>	<p>بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ كَتٰبٌ اُنزِلْنٰهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِ رَبِّهِمْ اِلَى صِرٰطٍ الْعَزِيْزِ الْحَمِيْدِ</p>

<p>If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute. (Surah Al-Maeda <u>5:48</u>)</p>	<p>وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِنَبِّئُكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ</p>
<p>For Muslim men and women, - for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise, - for them has Allah prepared forgiveness and great reward.” (Surah Al-Ahzaab, <u>33:35</u>)</p>	<p>إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِينَ وَالصَّامَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا</p>
<p>By the declining day, (<u>103:1</u>) Lo! man is in a state of loss (<u>103:2</u>) Save those who believe, and do good works, and strive for “haq”, and are patient (Surah Al-Asr <u>103:3</u>)</p>	<p>وَالْعَصْرِ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَصَّوْا بِالْحَقِّ وَتَوَصَّوْا بِالصَّبْرِ ۝</p>

<p>O soul that art at rest! (<u>89:27</u>)</p> <p>Return to your Lord, well-pleased (with him), well-pleasing (Him), (<u>89:28</u>)</p> <p>So enter among My servants, (<u>89:29</u>)</p> <p>And enter into My garden. (Surah Al-Fajr, <u>89:30</u>)</p>	<p>يَا أَيُّهَا النَّفْسُ الْمَطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي</p>
<p>This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.” (Surah Al-Maeda verse fragment <u>5:3</u>)</p>	<p>الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا</p>

Caption Verses capturing the primary mission statement of the Religion of Islam in a nutshell. See any empire?

The above table captures the primary mission statement of the Religion of Islam in its own words in a nutshell. There is no mention or even conception of empire in it. Nor in the rest of the Holy Qur'an. There is not even a word for “empire” in the vocabulary-rich language of the Holy Qur'an, never mind an advocacy to strive for it as the purpose of life. The purpose of man's striving is specified entirely different from what it would be if “imperial mobilization” of Islam (under any flag, banner, label, or pretext) was among the purposes of its constitution for a moral existence that its Author claims He already “perfected”. Meaning, there is no room for more specification in it. And there is exactly zero specification for empire in it.

Then, the obvious pertinent question must be asked. How did a “deen”:

- which Allah “perfected” (أَكْمَلْتُ لَكُمْ دِينَكُمْ) as moral guidance for the pious (هُدًى لِّلْمُتَّقِينَ) to: “bring forth mankind from darkness unto light” (النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ) ;

- showing a path of perseverance (تَوَاصَدُوا بِالصَّبْرِ) for doing “good works” (عَمَلُوا الصَّالِحَاتِ) and establishing “haq” (تَوَاصَوْا) as if “in a race in all virtues” (فَاسْتَبِقُوا الْخَيْرَاتِ) ;
- whose main prize is proclaimed to be: “forgiveness and great reward” (مَغْفِرَةً وَأَجْرًا عَظِيمًا) for a “soul that art at rest” (يَأْتِيهَا) upon its “Return to your Lord, well-pleased (with him), well-pleasing (Him)” (أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً) ;
- and whose “great reward” being: “So enter among My servants, And enter into My garden” (فَادْخُلِي فِي عِبَادِي وَأَدْخُلِي جَنَّتِي) ;

become world-dominating empires soon after the death of its Prophet?

That's a pretty straightforward prescription above, a rather simple constitution to comprehend by even the laity requiring no industry of the clergy class, nor the pulpit, to expound it. So what went wrong?

These “Islamic” empires ruled unsurpassed vast territories in the name of Islam under various Muslim dynasties say from 700 A.D. to 1400 A.D., and for another 500 years afterwards in stiff competition with European empires, the last remnants of which were forcibly laid to rest by the Anglo-Saxon masters in the early twentieth century in full capitulation to the *white man's burden*. How that came about is a study of history of rise and fall of empires in all its broad dimensions that has been repeated many times by others. A notable reading is Philip K. Hitti's *History of the Arabs*. Such is not the direction of this far humbler work.

These Muslim empires unfortunately bequeathed to mankind what it has largely come to understand of Islam today. This is true of Muslims and non-Muslims alike. If you just bother to open Bernard Lewis' many books on Islam for instance, and the Princeton University's most famous Zionist propagandist is touted as a “leading Western scholar of Islam”, you will immediately see that he eruditely opines about Islam largely from sources penned by history's scribes rather than from the Holy Qur'an itself. Care to ponder why? Can't the

incredibly well-read multi-lingual vulgar propagandist find sufficient ammunition in the Holy Qur'an to malign Islam pedantically like some of the lower-order propagandists such as the Qur'an burning pastor from Florida do? Why does Bernard Lewis so eagerly reach for the scribes of history for his propaganda manuals? His “Crisis of Islam – Holy War and Unholy Terror”, as does his “What Went Wrong? – The Clash Between Islam and Modernity in the Middle East”, both draw sustenance from history's scribes to respectively demonstrate the “terrorism” and backwardness of Muslims being rooted in “Islam” (see Hijacking the word “Islam” for Mantra Creation).

Tragically, in almost exactly the same way, Muslims trying to escape their socialization biases by studying Islam for themselves, also always first reach for the same history's scribes to understand Islam, and invariably end up basing their understanding of their religion almost entirely on expositions of these history's scribes. And as expected, they also end up incestuously self-reinforcing their socialization biases by first, and often only, reaching for history's scribes favored by their own narrow socialization in a naturally self-selecting way. While Bernard Lewis does it self-servingly for his inimical self-serving agenda, Muslims end up following the same epistemological process unwittingly, without necessarily having any agenda other than to earnestly learn their religion to better themselves.

This crippled epistemological process is nearly universal. It transcends all sectarian divides among Muslims. Sunni Muslims get their understanding of Islam from their respective “wassael-e-sunni” penned by their history's favored scribes, and Shia Muslims get their understanding of Islam from their respective “wassael-e-shia” penned by their history's favored scribes, just as Bernard Lewis gets his Islam from both their collective works. None of them principally get their understanding of Islam directly from the Holy Qur'an despite often having an intense familiarity with its words. The truth of these observations is beyond doubt. It is empirical. And therefore, also easily falsifiable if not rooted in factual observation. Muslims today would have been a single Muslim nation (**أُمَّةٌ مُسْلِمَةٌ**) if these words

are false. And Bernard Lewis not the very successful propagandist for “World War IV” – West's perpetual “War on Terror” as labeled by a former director of the CIA – that he has become, adorning Goebbels' shoes without fear of retribution. And the 1.6 to 2 billion Muslims worldwide would not be running helter-skelter foolishly asking their own predators to come save them like puppets on a string.

This study principally examines the narrow question which to this scribe's knowledge has not been addressed in Muslim and non-Muslim scholarship alike: Has the Holy Qur'an, the Book of divine guidance to the pious, itself contributed to its own “subversion”? Meaning, its own proclaimed goal of a single Muslim nation (**أُمَّةً مُسْلِمَةً**):

“Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a Muslim nation, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.”
(Surah Al-Baqara 2:128)

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ
دُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا
مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ

This is a frightening question to ask, let alone explore with unabated courage. But it is a legitimate question to inquire into because its seeds are directly planted in the Holy Qur'an itself, just waiting to be ploughed by an alert mind seeking the fruits of its divine message rather than foolishly parrot its words without comprehension as a cultural inheritance in socially acceptable ritualistic ways:

'Then the Messenger will say: **“O my Lord! Truly my people took this Qur'an for just foolish nonsense.”**
(Surah Al-Furqaan 25:30)

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ
قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ
مَهْجُورًا

Apart from the Prophet of Islam himself condemning his people for shackling the Qur'an into “foolish nonsense” (مَهْجُورًا) – an unimplemented constitution that was taught and repeated verbatim mainly as a prayer book for earning rewards in Heaven as if the Holy Qur'an was not something to be implemented for the living to create equity and justice in society which it principally advocated as the *Deen-ul-Haq* (see exposition of Surah Al-Asr) – what are some other seeds planted in the Holy Qur'an which further beg the question posed in this study?

Witness:

<p>“Mankind was but one nation, but differed (later). Had it not been for a Word that went forth before from thy Lord, their differences would have been settled between them.” (Surah Yunus <u>10:19</u>)</p>	<p>وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ</p>
<p>“If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.” (Surah Al-Maeda verse fragment <u>5:48</u>)</p>	<p>وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِنَبِّئُكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ</p>

It says it right there – in the momentous words of the Holy Qur'an: “***If Allah had so willed, He would have made you a single people,***”! And “***Had it not been for a Word that went forth before from thy Lord, their differences would have been settled between them.***” Had God wanted to, matters of disunity would have been settled in the very beginning. But, the verse of the Holy Qur'an vouches, it was by

the Lord's Word instead, that differences arose, and the settlement day deferred to be the Day of Reckoning:

<p>“And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgment) it will be judged between them fairly, and they will not be wronged.” (Surah Yunus 10:47)</p>	<p>وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قَضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ</p>
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But, until then, **“(His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.”** And that divine plan is one of choice for man, whether man is thankful or unthankful for the guidance:

<p>“Surely We have shown him the way: he may be thankful or unthankful.” (Surah Al-insaan 76:3)</p>	<p>إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا</p>
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The topic of inter-civilizational and inter-religion striving: **“as in a race in all virtues”** (فَاسْتَبِقُوا الْخَيْرَاتِ), transliteration fuss-tabi-qul-khairaat (5:48 quoted above), has already been examined in the study Islam and Knowledge vs. Socialization where religion as socialization among different peoples of different religions, cultures, and civilizations, is explored in some depth.

The same considerations apply to Muslims as well who, as one empirically observes, also become divided into sects and nations by way of socialization and inheritance no differently than the rest of the people on earth.

An alert mind can therefore legitimately inquire into the same Qur'anic concepts noted above also being applicable among Muslims themselves! Had God wanted to, He could have surely clarified all

matters in the Holy Qur'an unambiguously, but as we shall discover in this study done through the metaphor of Mr. Spock, the Author of the Holy Qur'an instead announced the following:

<p>“He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical.</p> <p>But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah.</p> <p>And those who are firmly grounded in knowledge say: 'We believe in the Book; the whole of it is from our Lord.' and none will grasp the Message except men of understanding.” (Surah Aal-'Imran <u>3:7</u>, Tr. Abdullah Yusuf Ali)</p>	<p>هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ</p> <p>فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ</p> <p>وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ</p>
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Caption Verse 3:7 Surah Aal-'Imran, defining the first source of confusion about the religion of Islam

As is examined in-depth later on, the afore-quoted verse 3:7 of Surah Aal-'Imran lends prima facie justification into this inquiry which is evidently long overdue (by fourteen centuries it would appear). The poorly understood nature of sectarianism among Muslims which is always examined as events of history and not as a prima facie consequence of the ambiguity in the Scripture itself, testifies to this bold observation.

Just as the “*Word*” (*وَلَوْلَا كَلِمَةٌ*) caused differences to appear among mankind to be settled on the Day of Reckoning: **“*And when their messenger cometh (on the Day of Judgment) it will be judged between them fairly, and they will not be wronged.*”**, did the Qur'anic Word also deliberately induce differences to appear among the Muslims: **“*But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings,*”**, for the same considerations: **“*(His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.*”** ; and to offer them the same choice: **“*Surely We have shown him the way: he may be thankful or unthankful.*”**, in almost exactly the same parallel:

<p>“One day We shall call together all human beings with their (respective) Imams” (Surah al-Israa' 17:71)</p>	<p>يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ</p>
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Caption Verse 17:71 Surah al-Israa', the fundamental verse of the Holy Qur'an introducing the notion of Accountability with the imam one followed! The verse yields the logical deduction: better be aware of what, or who, one is following as one's imam, including from whence one derives one's path attributed to whom one presumes one is following. The Arabic-English dictionary of the Holy Qur'an defines the word “Imam” thusly: “Leader; President; Any object that is followed, whether a human being or a book or a highway”.

It is like opening the Pandora's box – but as the legend declares, if one has the patience and the determination to dig through to its very bottom, the understanding will be found.

A cautionary negative side effect falls out from the afore-quoted verse 17:71 which is perhaps pertinent to mention here just briefly before

continuing. The Holy Qur'an emphatically avers that all human beings will be held to account on the Day of Judgment in the company of the leader, the Imam, they each followed. So if one correctly followed any Prophet of God, since Messengers have been sent to all peoples, no problem for them, as expected. That is the pluralism of Islam – the only religion bequeathed by antiquity to the modern world to espouse such liberalism. See Islam and Knowledge vs. Socialization for details. But what if one inadvertently made a fast-talking ignoramus one's "Imam"; or followed learned discourses written by kings and shrewd apprentices of Machiavelli who obfuscated and subverted the religions to control their peoples; or simply remained socialized under the iconic authority figures they grew up with? It would be hell to pay on the Day of Judgment – for both Muslims and non-Muslims alike, since verse 17:71 is addressed to all human beings. You are whom you follow and learn from – better choose your teachers and Imams wisely! That's the principal Qur'anic message here, to Jews, Christians, Muslims, Hindus, to all human beings whatever their persuasion and inheritance. (Also see verses 2:166-167 of Surah Al-Baqara).

Coming back to the main theme of opening a Pandora's box in this inquiry, the Holy Qur'an's focus upon the virtuous, هُدًى لِّلْمُتَّقِينَ (verse 2:2 above), those who are perpetually on the *straight path* of becoming the *perfectman* (or *marde-momin*)^[1], also seems rather simplistic on the surface. Especially so in a modernity which is run entirely by soulless, psychopathic, Machiavellian, Nietzschean, manipulative controllers who create *prisoners of the cave* with the ease of perception management described by Plato in *The Republic*.

What can the virtuous possibly ever do to overcome that perception management for regimented social control if they only journey from cradle to grave as *prisoners of the cave*? (See the Mighty Wurlitzer tinyurl.com/MightyWurlitzer)

Plato's book was written one thousand years before the Holy Qur'an was disseminated to mankind in Arabia. And it begs the pertinent

question: has the Holy Qur'an provided any recipe for extracting oneself from the matrix of perception management for *prisoners of the cave*? Can a *prisoner of the cave* ever escape the chains of the cave using purely his own cognitive reasoning abilities? Is logical examination of observed facts based on the five human senses, the empiricism of scientists, alone sufficient to extract oneself from such perception-management which is now akin to mind-control?

The rational materialist scientists oft proclaim of their left-brain dominated scientific processes:

“The only means of knowledge is reasoning from observed facts; The senses provide our only direct contact with reality; Pure logical thinking cannot yield us any knowledge of the empirical world; all knowledge of reality starts from experience and ends in it;” (Albert Einstein, as noted by Dr. Abdus Salam in his Nobel speech, 1979)

A thoughtful reading of Plato's *Myth of the Cave* is essential to apprehend the depth and dimensions of this question. The reader is referred to Plato's *The Republic* if unfamiliar with the simile of the cave. (See excerpt titled *Myth of the Cave* in the Introduction of [Prisoners of the Cave](#)) This question, which addresses the mind that is itself under intense psychological manipulation by both, the forces of socialization from birth, and Machiavellian social engineering by the “controllers outside the cave” (using Plato's vernacular), and therefore, it being a self-referential problem, appears intractable using only empirical and experiential logic.

This question is therefore at the very heart of epistemology – the study of knowledge, how we know what we know. The totality of cognitive, subliminal, and primal forces diabolically manipulating the mind which remain entirely incognizant to the logical mind, known as psychological forces, compound the already self-referential problem. Twentieth century Austrian logician, mathematician and philosopher, Kurt Friedrich Gödel, demonstrated the intractability of such a

problem if it is constrained to the dimension in which the problem is formulated, in his *Incompleteness Theorem*. One has to transcend to a higher dimension which contains the dimension of the problem being solved within it, in order to examine the lower dimension's axioms for self-consistency and completeness. This is as true in mathematics and in immanent philosophy, as perhaps in practicably escaping the mental chains of *Plato's Cave*. Perhaps we shall also uncover that dimension, a higher evolutionary consciousness which transcends the five senses and simplistic notions of piety, in this study in many parts, and come up with some sensible understanding of Islam's role in addressing this question as well.

Before we can follow Mr. Spock's trail of discovery of the Holy Qur'an, some further elaboration on the *Mr. Spock* metaphor is necessary for those unfamiliar with Star Trek and don't immediately get the concept of the logic mind in contrast to the intuitive mind.



Why Mr. Spock Abstraction

Briefly introduced as an abstraction at the conclusion of [Part-I](#) as a lead into the analytical study of the Holy Qur'an, Mr. Spock is a fictional character from the 1960s television series fable called Star Trek. As fables usually are, this fable also carries within it many intriguing lessons. Mr. Spock is a useful literary device for purely logical and purely analytical exploration of any subject matter. That is so because this character possesses no intuitive understanding of, or

susceptibility to, faith or to faith inducing artifacts including socialization, love, hate, emotional attachments, imagination, intuition, gut-feel, etc. Mr. Spock only goes by facts alone, and reasons by factual logic alone, in a very sterile methodical manner like a computer. He is strictly bound by causality which is empirical, and not fettered by imagination and intuition which perpetually remain beyond the bounds of causality.

Since Mr. Spock is entirely what might be classically called “left brained”, the spiritual aspects of the Holy Qur’an which often impact the human heart and imagination, the human soul, have no impact on him. This “left brained” metaphor for mathematically precise logical behavior requires some elaboration for readers unfamiliar with the anatomy of the human brain.

The human brain is principally in two distinguishable halves, the left and the right. For an undamaged brain which hasn't re-mapped its functions to its non-damaged parts in the self-healing process of an injured brain, the left-half typically deals in the more concrete matters of logic, analytical reasoning, engineering, math and science. And the right-half typically deals in the abstract, creative, artistic, verbal, linguistic, imaginative, poetic, spiritual, insight that is intuition based, and intuition and inspiration related matters that are not necessarily bound by causality and empiricism.

Narrowly specialized scientists generally tend to have left-half brain dominance which is what makes many of them such dorks on spiritual matters but brilliant in scientific endeavors. Whereas narrowly specialized artists and touch-feely people generally tend to have right-half brain dominance which is what often makes some so hopelessly romantic, and some others great sensitive, imaginative poets. The rest of humanity is somewhere in between that spectrum, more or less on a bell curve.

The best scientists however, those not narrowly and overly specialized, well understand the role both imagination and intuition, i.e., what appears to be faith to others, plays in one's scientific

pursuits. As Charles Townes, 1964 Nobel physics laureate stated it: *“Science wants to know the mechanism of the universe, religion the meaning. The two cannot be separated. Many scientists feel there is no place in research for discussion of anything that sounds mystical. But it is unreasonable to think we already know enough about the natural world to be confident about the totality of forces.”* Abdus Salam, who shared the 1979 Nobel Prize in Physics with Wienberg and Glashow, noted the role of faith in physics by first reciting verses 67:3-4 of Surah Al-Mulk from the Holy Qur'an on the Nobel podium in Stockholm, and stated: *“This in effect is, the faith of all physicists; the deeper we seek, the more is our wonder excited, the more is the dazzlement for our gaze.”* Arthur L. Schawlow, 1981 Nobel Prize in Physics observed: *“It seems to me that when confronted with the marvels of life and the universe, one must ask why and not just how. The only possible answers are religious. ... I find a need for God in the universe and in my own life.”* And Max Planck the pioneer of modern physics, 1918 Nobel Prize in Physics, is famous for his insight (see full quote below): *“It is impossible to make a clear cut between science, religion and art.”*

All these Nobel laureates espoused something far greater than logic and reasoning aptitude of the left-brain. They also engaged their right-brain to fully employ their entire mind to perceive reality. Such broad-band scientists evidently style their life's pursuits in accordance with what they perceive by imagination and faith. Since the domain is physics, it naturally lends itself to empiricism and measurement to confirm to others what one discovers running on faith and imagination. And then it becomes science. But when the domain is metaphysics which is not amenable to empiricism and measurements, demonstrating the truths one uncovers can be a difficult problem. This was demonstrated by Richard P. Feynman, 1965 Nobel Prize in Physics, by his *out of body* experiments in a sensory deprivation tank in which he experienced a state of mind and consciousness which no one else can reproduce, let alone measure. And this problem was also marvelously portrayed by Rudyard Kipling in his novel “Kim”. Once

the lama discovers the *River of the Arrow* after a lifetime of quest, he is unable to explain its wondrousness to anyone, including to his most ardent disciple!

That is the general problem of subjectivity inherent in imagination and intuition, gut-feel and insight, the purview of the right-brain abstraction. The two halves together constitute human consciousness --- the *raison d'être* for the human mind which enabled the human Captain Kirk to trump the logic-only Mr. Spock every single time in every Star Trek episode. We see that both literature and science understand the meta logic of the mind – that it is not constrained by logic, causality, or being able to measure something quantifiably in order to assert its existence, in its most heightened state of awareness.

This is obviously a first order model because human beings are clearly multifaceted and rather complex. Scientists have barely scratched the surface of the human mind even though the human brain has already been under the modern microscope for well over a hundred years, and even though much understanding has been gained on behavioral and cognitive psychology fronts which form the core basis of modern behavior control via perception management and propaganda. See the report [Behavior Control: Architecture of Modern Propaganda](#) for comprehending the degree of perception management achieved in today's modernity where the difference between reality and the image of reality is akin to day and night.

All of Mr. Spock's brain is what would be only the left-half brain in humans, multiplied by two to occupy the entire cranial space which is the same physical size as in humans.

Thus, using Spock to perform this narrow study is equivalent to using an IR filter in a camera to block out unwanted infra red wavelengths from being captured in the image and leaving its indelible artifacts upon the image, when one is specifically only interested in seeing what the image looks like in the narrow visible light spectrum. This is also called controlling the selectivity in engineering parlance. Mr. Spock's limitation of not having what we humans have in the right-

half brain, lends a natural selectivity switch for intellectually understanding the Holy Qur'an without interference from the spiritual right-half brain which typically drives matters pertinent to human faith.

This is only a useful abstraction, an intellectual tool, and not to be taken too literally – for first and foremost, the Holy Qur'an is a spiritual message to mankind: to believe in an unseen Creator (**يُؤْمِنُونَ**) **بِالْغَيْبِ**) on faith alone! (verse 2:3)

The Holy Qur'an asks man to believe in several matters of Divine provenance which defy man's analytical and experiential logic, such as Revelation, Prophethood, Resurrection, Day of Judgment, Hereafter, Heaven, Hell, etc. But these do not defy the spirit of man whose essence is clearly spiritual, i.e., non material. Empiricism indicates that man, despite the overt formulation of his material body, is not just a collection of atoms and chemical reactions which can be analytically reasoned about in a laboratory or in philosophy (despite the insistence of scientists & philosophers). Love, moral-sense, self-sacrifice, the language of the heart and its tribulations, all defy pat formulations of the materialist. The intellect which enslaves the heart often turns it into stone. (See Morality derived from the Intellect leads to Enslavement!) The twentieth century poet-philosopher of Muslims from the Indian subcontinent, “Sir”^[2] Muhammad Iqbal, also known as Allama Iqbal (1877-1938), who surely only endeavored in his lovely poetry to free man from the shackles of all servitude to fellow man and to his enslaving intellectual ideologies, put it this way in a famous verse in Urdu:

صبح ازل یہ مجھ سے کہا جبرئیل نے
جو عقل کا غلام ہو ، وہ دل نہ کر قبول

'Subh-e-Azal yeh Mujh Se Kaha Jibraeel Ne

Jo Aqal Ka Ghulam Ho Woh Dil Na Ker Qabool'

“Gabriel on the Morning of Creation a piece of useful
counsel gave:

Accept not the heart from a beloved whose mind
enslaves it” (Allama Iqbal, Zarbe-e-Kaleem, [source](#))

And Rabindranath Tagore put the limitations of one sided use of the intellect thusly:

“A mind all logic is like a knife all blade. It makes the
hand bleed that uses it.”

What gives a protective handle to this “*knife all blade*”, and breathes humanity into this collection of atoms and molecules called man, is a spiritual essence, and it is to that essence that the Holy Qur'an speaks for imparting spiritual guidance, to the هُدًى لِّلْمُتَّقِينَ who believe in the unseen يُؤْمِنُونَ بِالْغَيْبِ (verses 2:2-3 and onwards), while also inviting reflection with logic and analytical reasoning (e.g. Verses [67:3-4](#); [6:76-79](#)). Neither is sufficient by itself for human beings. We require both logic and reason (left-half brain) to understand and discern cognitively, and imagination and faith (right-half brain) to perceive spiritually. The left-brain parses the language of logic. The right-brain parses the language of the heart. In the Urdu language, the latter is called “sha-oor”, which in English is only loosely translated as “wisdom” or “insight”, and like “love”, another instinctual construct rooted in the language of the heart, it defies pat formulations.

To ignore either brain function is to deliberately be one-eyed when most are endowed with two for full depth perception. Such full spectrum apprehension with both eyes, the eye of logic and reason, and the eye of faith and intuition, enables thwarting cognitive as well as subliminal infiltration used for perception management and behavior control by the vile among mankind. It helps man perceive and react to reality the way reality actually is, rather than the way it is made manifest on the screen of Plato's cave.

Abstractions like the one employed here therefore can help formulate and understand an otherwise intractable problem by breaking it down into logical components. This can be done recursively to each component until one gets down to a level at which one can completely

(or at least satisfactorily) comprehend or manage it. However, as Max Planck sensibly wrote on the process of knowledge acquisition demonstrating that he well understood the role of both the left and right half brain abstractions in the service of the entire mind seeking knowledge:

“Modern physics has taught us that the nature of any system cannot be discovered by dividing it into its component parts and studying each part by itself, since such a method often implies the loss of important properties of the system. We must keep our attention fixed on the whole and on the interconnection between the parts. ... The same is true of our intellectual life. It is impossible to make a clear cut between science, religion and art. The whole is never equal simply to the sum of its various parts.”
(Max Planck, Partly cited in *Critique of Western Philosophy and Social Theory* By David Sprintzen, pg. 76)

To engage such abstract analytical methods one requires a great deal of selectivity as a tool to enable focussing on matters pertinent to each level of abstraction. After the decomposition exercise is completed, reassembling the smaller well-understood pieces into an interconnected greater whole enables conquering the once insurmountable problem.

This additive reassembly is often termed superposition in engineering parlance. In the illustrative example, it is akin to removing the IR filter from the camera to see what the composite image finally looks like in the presence of the unseen-to-the-naked-eye infrared wavelengths.

Since human beings are a combination of BOTH, left and right half brain which perform different functions, it would be foolish to take a one-half brained understanding of any matter as the complete understanding of the matter when we actually possess two distinct

halves to yield to us a much greater and richer understanding when we maximally use both halves. But it can be quite insightful to use each half independently, employing tools pertinent to each, and superpositioning the understanding gleaned separately from the two different halves into a greater whole.

It is pertinent to recall from Star Trek that the captain, James T. Kirk, is a human being who draws upon Mr. Spock's analytical abilities as needed, but runs his ship as a human being, full of intuition, full of insights, gut feels, and other non-logical things which bedevil Mr. Spock. But doing so enables the ship's captain to do far more than the solely logical Mr. Spock ever can. The interesting characteristic of Spock is that he does not deny nor oppose the understanding acquired via the right-half brain by the captain. He merely accepts that it is not within his limited capabilities, being a solely left-half brained creature, to fully comprehend the captain's intuitions. Such logic of acceptance might shame the humility challenged who reduce human beings to the material lives of a cell!

So we use Mr. Spock just as Captain Kirk uses him for logical analysis, and no more.

Let's now follow Mr. Spock's trail of discovery on that aforementioned narrow question whose exploration is surprisingly very broad.



The Holy Qur'an is not a book of literature

The first thing Mr. Spock did before he began his study was to classify the genre of the Holy Qur'an as a law book, as a rule book, as a specification manual, as a specific message conveyed through a Messenger, rather than as a book of literature, fiction, poetry, philosophy, theosophy, mysticism, science, or history. Spock recognized the import of such a core classification. He understood that the Holy Qur'an was a message by its Author to its audience. It was like an important letter or cipher conveying a singular message. Therefore, accurate extraction and understanding of the message was essential in the exact context conveyed by the Author of the Message, and not in the context of the reader – or the reader can misunderstand and misinterpret the message or parts of the message, and believe and act in ways not intended by the Author. And Mr. Spock of course was embarking on his study of the Holy Qur'an in order to learn exactly what the Author of the Holy Qur'an had specifically intended to convey in that Message as opposed to how he might interpret it on his own fancy.

Being of logical and sensible scientific acumen, Mr. Spock well understood the difference between reading literature which is amenable to personal interpretation and localized understanding such as what does a poem or philosophy mean to a human being or to a culture (in their own particular circumstance), and reading a rules and regulations manual delivered in a particular cultural context, or a design specification manual in a particular technology, where there is no room for personal and localized interpretation otherwise one gets it wrong and fails the interoperability and system integration tests. One has to comprehend exactly what the author has stated and meant, both in the letter and the spirit of the specification in the totality of the system specification.

Imagine trying to interpret the DMV driver's manual for the rules of the road, or the income tax code by one's own fancy. It is empirical that in the latter cases one endeavors to exactly understand what the relevant authority has meant to convey in its own, often convoluted, legalese language of expression and cultural context, or one does not

pass the driver's license test and gets a tax audit, respectively! Foreigners coming to the United States for instance, have to learn English and the road rules and road signs which are in English, in order to pass the DMV driving test which is particular to each of its fifty states. No Pakistani can try to interpret these unfamiliar traffic rules in his or her own Pakistani cultural context – which would be absurd and rather hazardous in any case if one is driving in the streets of America.

Even though Mr. Spock is left brained and does not interpret based on personal inclination by definition, doing his due diligence to address the posed question, he classified the Holy Qur'an as not open to personal interpretation.

Instead, Mr. Spock deemed the Holy Qur'an akin to a cipher which must be deciphered into a singular *plaintext*. Correct deciphering entails exactly recovering the *plaintext* message which its Author has meant to convey through the cipher.

The result of this classification has far reaching consequences for the question posed at the top. And this is the first commonsense conclusion Mr. Spock reached – without even opening the Holy Qur'an.

Knowing that human beings are generally prone to the right-half brain interfering via personal subjectivity in even logical matters, he logically deduces that people would also try to interpret the Holy Qur'an according to their own proclivities and socialization contexts just as they might a fine book of literature or poetry.

That instead of first judiciously trying to comprehend the principles which the Author of the Holy Qur'an had laid down in its specification in both letter and in spirit (as when using the DMV manual for instance to pass the driver's license test) and then applying those principles to one's own epoch (just as one might apply the DMV traffic rule book to one's own specific road conditions), the believers of the religion of Islam would be naturally inclined to interpret the

Holy Qur'an in their own respective socialization contexts.

And therefore, when they did that, they would each understand something different from reading or hearing the same text and that would explain the empiricism of Muslims being always divided on the meanings of the same verses of the Holy Qur'an ever since the demise of the Messenger of the Author of the Holy Qur'an who had acted as its Exemplar.

This condition is akin to different human beings reading the DMV driver's handbook interpretively and coming away with a different understanding of the traffic laws because no DMV inspector is sitting next to them in the car and being their exemplar for every emerging driving condition. Wouldn't that create chaos and mayhem on the road?

The same chaos is seen on the spiritual road of Islam in the mayhem of sectarian divides and mis-interpretations when people mis-classify a spiritual specification book and sub-consciously or deliberately read it as fine subjective literature because they are taught: *read and see what the Holy Qur'an means to you!*

Imagine if the DMV inspector said that to the learner waiting patiently for his turn to pick up the DMV rule book to pass the driving test: *here take this DMV driver's manual and see what it means to you!* The burden is always upon the prospective driver to exactly learn what the DMV driver's manual intends to teach, and not what it might mean to him in his flights of fancy as a race car maniac.

The Holy Qur'an is not primarily a written book

The first thing Mr. Spock discovers upon checking out the Holy Qur'an from his space ship's library is that there is no name of author imprinted on the cover page of the Holy Qur'an. Since a name is always a proper noun, Spock decides to call its author, Author of the Holy Qur'an, or just Author (with a capitalized A).

The next thing Spock discovers is that the Holy Qur'an is really an aural tape, an oral recitation in Arabic, and its medium of ingestion is primarily through the ears. He is initially delighted because he has big pointed ears. So he quickly learned the Qur'anic Arabic from the computer library to the point of understanding the Arabic language (but not the lingua franca of the day, *بِلِسَانِ قَوْمِهِ* , in which the Holy Qur'an was made manifest as a Book – Mr. Spock hasn't as yet discovered the pertinence of that lingua franca in this specialized study). After mastering Classical Arabic grammar, syntax, morphology, Qur'anic phonology (styles of recitation), and formal semantics of nuanced words and idioms quickly (remember his left-half brain is twice the physical size of humans and thus carries an exponential higher capacity to learn a language formally), he listened intently to the entire Holy Qur'an. It made no soulful impression on him (as expected, remember he has no right-half brain). So Mr. Spock delved directly into its contents.

But since Spock was used to reading specification manuals with his eyes-brain combination rather than ears-brain combination – despite large ears – he decided to focus on the written version of the Holy Qur'an so that he could easily sift back and forth as he would a science encyclopedia, but much more complicated in the case of the Holy Qur'an.

The Holy Qur'an, he discovered to his consternation, did not read contiguously for a topic like every other specification manual he had ever read – and being a well-traveled man of space, he had read most works of science as well as literature of not just mankind but also of many other beings in the galaxy. His captain usually quoted from the Bible and Milton, and Mr. Spock was quite familiar with their

contents, if not their appreciation. Reading the Holy Qur'an as a Book and digesting its information wasn't going to be as straightforward as Spock had imagined, having given himself only a few hours for the examination – which now stretched into days.

The Holy Qur'an is complicated to understand

While reading the Holy Qur'an sequentially, Mr. Spock discovers that the context of the verses, such as which verses are related to which verse, the antecedents and the precedents, unless the subject matter is explicit and obvious, is impossible to determine from the text of the Holy Qur'an. The Holy Qur'an does not carry the context for all the verses within it, nor the order in which the verses were revealed by the Author of the Holy Qur'an to His Messenger to convey to the people, and nor on what occasions and in which local contexts did they apply and to whom did they apply.

Therefore, to infer the general meaning of a topic without having the local context is not only subject to error, but can lead to multiple interpretations. As the causality among the various verses is impossible to ascertain with certainty in all cases from the Holy Qur'an except where it might be patently obvious, it also introduces error in understanding the full import by not always knowing all the verses and their full contexts pertinent to a topic. Mr. Spock also discovers that nor is it possible to determine the meaning of many of the allegorical verses, nor always categorically know which verse is metaphorical and which categorical.

Mr. Spock uncovers that verse 3:7 of Surah Aal-'Imran (quoted in the

Introduction above and reproduced in the table below with several translations) even confirms that no one may know their full meaning apart from the Author of the Holy Qur'an. And that none will grasp that Message except men of understanding (أُولُو الْأَلْبَابِ). The implication of that Qur'anic statement made Mr. Spock ponder: Why have verses in the Holy Qur'an when the Author asserts that the purpose of its "Scripture" is guidance to **"bring forth mankind from darkness unto light .. unto the path of the Mighty, the Owner of Praise,"** (see verse 14:1 quoted above), but which none but the Author Himself will understand: **"but no one knows its hidden meanings except Allah"?**

Mr. Spock pushes that puzzle onto his puzzle *evaluation stack*^[3] which is steadily growing.

The puzzle obviously created a logical absurdity for Mr. Spock's rational mind. Perhaps, Mr. Spock reasoned, an alternate parsing of the verse with different emphasis and punctuation might make more rational sense for the benefit of a Left-brained scientist. The alternate parsing of the verse fragment of 3:7 leads to an entirely different semantics as captured in the table below.

“He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah [.] And those who are firmly grounded in knowledge[.] [they] say: 'We believe in the Book; the whole of it is from our Lord:' and none will grasp the Message except men of understanding.” (Surah Aal-'Imran 3:7, Tr. Abdullah Yusuf Ali, alternate punctuation in [brackets])

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ
مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ
الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ
فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ
الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ

يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ
رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو
الْأَلْبَابِ

Caption Alternate parsing of verse fragment 3:7 Surah Aal-'Imran with slightly different grammatically correct punctuation in [brackets]. It changes the sense entirely. The fragment beginning with “Say:” is now read with an implied [they] to be grammatically correct (as done by Ali Quli Qara'i in his translation for which it is stated: “the translation is based on Hafs’ version of the reading of ‘Asim,”). In the absence of explicit punctuation, the recitation style, i.e., *Qira't*, determines implicit punctuation, or the boundary that makes coherent sense, and since there are at least Seven accepted *Qira'at* that have been handed down from antiquity, it leaves the door open to interpretation as to the punctuation that most

accurately captures the Divine intent. Since the oral recitation, *Qira't*, came before the written text, which oral recitation, or reading style, of the same Qur'anic words defines the correct punctuation, and hence the correct deciphering of the verse? That creates an ambiguity ab initio. Ironically, the verse that is itself defining the category of مُتَشَابِهَاتٌ , metaphorical verses that have hidden meanings which can sow discord by the perverse hearted by self-interpretation and needless argumentation, itself appears to be a مُتَشَابِهَاتٌ when it comes to describing who alone besides Allah will understand these hidden meanings! Thus the caution contained in the verse: “But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings”, applies to its own parsing as well! (Ali Quli Qara'i is courtesy of <http://imamreza.net/eng/imamreza.php?id=1389> ; see translator's preface: <http://cthq.ir/translations/english/preface.pdf>)

He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. **None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord;** but only men of understanding really heed. (Marmaduke Pickthall)

He has sent down this Book which contains some verses that are categorical and basic to the Book, and others allegorical. But those who are twisted of mind look for verses metaphorical, seeking deviation and giving to them interpretations of their own; **but none knows their meaning except God; and those who are steeped in knowledge affirm: "We believe in them as all of them are from the Lord."** But only those who have wisdom understand. (Ahmed Ali)

It is He Who has revealed the Book to you. Some of its verses are absolutely clear and lucid, and these are the core of the Book. Others are ambiguous. Those in whose hearts there is perversity, always go about the part which is ambiguous, seeking mischief and seeking to arrive at its meaning arbitrarily, **although none knows their true meaning except Allah. On the contrary, those firmly rooted in knowledge say: 'We believe in it; it is all from our Lord alone.'** No one derives true admonition from anything except the men of understanding. (Abul Ala Maududi)

It is He who sent down upon thee the Book, wherein are verses clear that are the Essence of the Book, and others ambiguous. As for those in whose hearts is swerving, they follow the ambiguous part, desiring dissension, and desiring its interpretation; **and none knows its interpretation, save only God. And those firmly rooted in knowledge say, 'We believe in it; all is from our Lord';** yet none remembers, but men possessed of minds. (Arthur John Arberry)

He it is who has bestowed upon thee from on high this divine writ, containing messages that are clear in and by themselves - and these are the essence of the divine writ - as well as others that are allegorical. Now those whose hearts are given to swerving from the truth go after that part of the divine writ which has been expressed in allegory, seeking out [what is bound to create] confusion, and seeking [to arrive at] its final meaning [in an arbitrary manner]; **but none save God knows its final meaning. Hence, those who are deeply rooted in knowledge say: "We believe in it;** the whole [of the divine writ] is from our Sustainer - albeit none takes this to heart save those who are endowed with insight. (Muhammad Asad)

He it is who hath sent down unto thee the Book, wherein some verses are firmly constructed they are the mother of the Book: and others consimilar. But those in whose hearts is and deviation follow that which is consimilar therein, seeking discord and seeking to misinterpret the same **whereas none knoweth the interpretation thereof a save Allah. And the firmly- grounded in knowledge Say: we believe therein, the whole is from our Lord.** And none receiveth admonition save men of understanding. (Abdul Majid Daryabadi)

It is He who has sent down to you the Book. Parts of it are definitive verses, which are the mother of the Book, while others are metaphorical. As for those in whose hearts is deviance, they pursue what is metaphorical in it, courting temptation and courting its interpretation. **But no one knows its interpretation except Allah and those firmly grounded in knowledge; they say, 'We believe in it; all of it is from our Lord.'** And none takes admonition except those who possess intellect. (Ali Quli Qara'i)

He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord;** and none do mind except those having understanding. (Muhammad Ali Habib Shakir, House of Habib, Pakistan --- Derived from Maulana Muhammad Ali, *MMA 1917 PDF*, verse is labeled 3:6 ; Muhammad Hussain Tabatabai, uses *MMA 1917 PDF* in the English version of his tafsir)

وہی ہے جس نے تجھ پر کتاب اتاری اس میں بعض آیتیں محکم ہیں (جن کے معنی واضح ہیں) وہ کتاب کی اصل ہیں اور دوسری مشابہ ہیں (جن کے معنی معلوم یا معین نہیں) سو جن لوگوں کے دل ٹیڑھے ہیں وہ گمراہی پھیلانے کی غرض سے اور مطلب معلوم کرنے کی غرض سے متشابہات کے پیچھے لگتے ہیں اور حالانکہ ان کا مطلب سوائے اللہ کے اور کوئی نہیں جانتا اور مضبوط علم والے کہتے ہیں ہمارا ان چیزوں پر ایمان ہے یہ سب ہمارے رب کی طرف سے ہیں اور نصیحت وہی لوگ مانتے ہیں جو عقلمند ہیں
(Ahmed Ali)

وہی خدا ہے، جس نے یہ کتاب تم پر نازل کی ہے اس کتاب میں دو طرح کی آیات ہیں: ایک محکمات، جو کتاب کی اصل بنیاد ہیں اور دوسری متشابہات جن لوگوں کے دلوں میں ٹیڑھ ہے، وہ فتنے کی تلاش میں ہمیشہ متشابہات ہی کے پیچھے پڑے رہتے ہیں اور ان کو معنی پہنانے کی کوشش کیا کرتے ہیں، حالانکہ ان کا حقیقی مفہوم اللہ کے سوا کوئی نہیں جانتا بخلاف اس کے جو لوگ علم میں پختہ کار ہیں، وہ کہتے ہیں کہ "ہمارا ان پر ایمان ہے، یہ سب ہمارے رب ہی کی طرف سے ہیں" اور سچ یہ ہے کہ کسی چیز سے صحیح سبق صرف دانشمند لوگ ہی حاصل کرتے ہیں

(Abul Ala Maududi)

اس نے آپ پر وہ کتاب نازل کی ہے جس میں سے کچھ آیتیں لَحْکَم اور واضح ہیں جو اصل کتاب ہیں اور کچھ متشابہ ہیں - اب جن کے دلوں میں کجی ہے وہ ان ہی متشابہات کے پیچھے لگ جاتے ہیں تاکہ فتنہ برپا کریں اور من مانی تاویلیں کریں حالانکہ اس کی تاویل کا حکم صرف خدا کو ہے اور انہیں جو علم میں رسوخ رکھنے والے ہیں - جن کا کہنا یہ ہے کہ ہم اس کتاب پر ایمان رکھتے ہیں اور یہ سب کی سب محکم و متشابہ ہمارے پروردگار ہی کی طرف سے ہے اور یہ بات سوائے صاحبانِ عقل کے کوئی نہیں سمجھ سکتا ہے

(Syed Zeeshan Haider Jawadi)

وہ وہی ہے جس نے آپ پر ایسی کتاب نازل کی جس میں کچھ آیتیں تو محکم ہیں۔ جو کتاب کی اصل و بنیاد ہیں اور کچھ متشابہ ہیں اب جن لوگوں کے دلوں میں کجی (ٹیڑھ) ہے۔ تو وہ فتنہ برپا کرنے اور من مانی تاویلیں کرنے کی خاطر متشابہ آیتوں کے پیچھے پڑے رہتے ہیں۔ حالانکہ خدا اور ان لوگوں کے سوا جو علم میں مضبوط و پختہ کار ہیں اور کوئی ان کی تاویل (اصل معنی) کو نہیں جانتا۔ جو کہتے ہیں کہ ہم اس (کتاب) پر ایمان لائے ہیں یہ سب (آیتیں) ہمارے پروردگار کی طرف سے ہیں اور نصیحت کا اثر صرف عقل والے ہی لیتے ہیں۔

(Ayatollah Muhammad Hussain Najafi)

Caption Various translations of Surah Aal-'Imran 3:7. Is it merely a coincidence that all Sunni translators quoted in the table without exception employ the first parsing, that only Allah knows the hidden meanings of مُنْشَاهَاتٌ ; whereas the Shia translators (Jawadi, Najafi, Qara'i whose translations are their own work) employ the second parsing, that in addition to Allah, the وَالرَّاسِخُونَ وَالرَّاسِخُونَ also know the hidden meanings! (Tabatabai's and Shakir's English translation are not originally theirs but closely follow MMA 1917; Tabatabai's tafsir, while employing MMA 1917 translation in its online English version, argues for the second parsing consistent with his

Shia orientation) But which of the two is the correct parsing outside of one's socialization bias, that leads to the correct singular deciphering of the verse? Both parsings cannot be simultaneously correct as they are conflicting and alter the meaning drastically – it is one or the other! The first parsing creates an absurdity. The second parsing asserts there exists a group of persons **وَالرَّاسِخُونَ فِي الْعِلْمِ** who also know the hidden meaning of the Holy Qur'an on par with Allah. Observe that a simple punctuation emphasis can change what is understood from the verse. It immediately opens the door to argumentative interpretation (in this case exactly along the sectarian divide) – precisely the warning issued in the same verse not to pursue! What's more, the last fragment of the verse asserts that none but those with any brains, **أُولُو الْأَلْبَابِ**, the men of understanding, the intelligent people who have any commonsense, **صَاحِبَانِ عَقْلٍ**, will comprehend this matter!!! (Translations are from the electronic versions at tanzil.net/trans/ ; MMA 1917 PDF is courtesy of aaail.org ; Tabatabai is courtesy of shiasource.com/al-mizan/ ; Ali Quli Qara'i is courtesy of islamawakened.com/Quran/3/7/default.htm)

Using the alternate logical parsing in the above table with only a punctuating semicolon added, leads to an outright different and conflicting semantics for the pertinent verse segment. It now includes some unnamed persons who are **“firmly grounded in knowledge”** (**الرَّاسِخُونَ فِي الْعِلْمِ**), transliteration Ar-Rasikhoon-fil-ilm, who also know the hidden meaning of the allegorical verses at the same level of understanding as the Author of the Holy Qur'an Himself.

Following the logical trail of that revised semantics opens up the obvious (largely academic) question: are these unnamed persons exclusively the Author's Messengers and **“those vested in authority over you”** (see 4:59 below) who are made **“firmly grounded in knowledge”** so that they may discharge their duties as guides of the

people inerrantly, or can anyone become “Ar-Rasikhoon-fil-ilm” by their own striving of due diligence? That question remains unanswered in the verse itself for the second parsing which naturally creates that question ab initio.

Which parsing of the two correctly decodes the cipher text? An irrational but grammatically correct parsing in which the Author writes a specification for all mankind to follow but which only He alone shall understand? Or, the more logical also grammatically correct parsing that some other unnamed persons also understand its hidden meanings?

In the absence of explicit punctuation, the punctuation is determined entirely by the *Qira't*, or what makes logical sense. Since no reference decoding is available, obviously, as the Messenger who brought the Message is no longer present to adjudicate the parsing, how is one to know that one has decoded the verse correctly? A simple punctuation emphasis can drastically change what is understood from the verse!

Interestingly, the question itself only has academic merit long after the actual epoch of the Messenger. Its relevance for establishing the Messenger's supremacy over his followers, and thus the reason for command obedience authority delegated to him in verse 4:59 as the inerrant Messenger of Surah An-Najm 53:1-5 (see Part-III), also being the *لرَّاسِخُونَ فِي الْعِلْمِ* who intimately knew the hidden meanings of the verses of the Holy Qur'an, would surely have been of immediate pertinence. By extension, it would also have been pertinent in establishing the authority of *وَأُولِي الْأَمْرِ مِنْكُمْ* over other Muslims.

Ironically, the verse that is itself defining the category of *مُنْتَسِبَاتٌ*, verses that have hidden meanings which can sow discord by the perverse hearted by needless argumentation upon its meanings, itself appears to be a *مُنْتَسِبَاتٌ* when it comes to describing who alone besides Allah will understand these hidden meanings! Thus the caution contained in the verse: **“But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings,”**, applies to its own

parsing as well!

The above table capturing several translations however empirically validates the primary thesis of this analysis. It is evident that even a mere semicolon emphasis is placed in accordance with one's socialization bias to always support one's own socialized interpretation! Otherwise, the translations of 3:7 above would not so cleanly fall on the Sunni-Shia dogmatic divide with such precision. Now would it?

Principally, verse 3:7 Surah Aal-'Imran is a defining verse in the Holy Qur'an. The Book is explaining its own contents. The verse identifies two main category of verses in the Holy Qur'an, **آيَاتٌ مُّحْكَمَاتٌ**, the foundational verses whose meaning is plain and straightforward. The verse proclaims that these constitute the heart of the Holy Qur'an, **أُمُّ الْكِتَابِ**. And **وَأُخْرٌ مُّتَشَابِهَاتٌ**, the allegorical verses whose meaning is not so straightforward. The verse proclaims that their layered meaning is in fact hidden, and known only to the Author. And, in its alternate logical parsing, their hidden meaning is known to **وَالرَّاسِخُونَ فِي الْعِلْمِ** as well. Mr. Spock has decided to carry both parsing in his head for a while until matters become clearer during the study and perhaps automatically resolve themselves as either knowable, or unknowable.

What Mr. Spock found particularly fascinating in this self-description of the Holy Qur'an, is the cold prediction made by the Author of the Holy Qur'an that those with perversity in their heart, or from sheer ignorance, will pursue the latter, (**آيَاتٌ مُّتَشَابِهَاتٌ**), deliberately sowing discord instead of harmony. But **“those who are firmly grounded in knowledge”** will not fall for this trick for they either understand the hidden meaning of the verses exactly and don't need to speculate (the second parsing), or accept whatever is in the Book and accept it whether or not they fully understand it (the first parsing), and yet, **“none will grasp the Message except men of understanding.”**

Thus a significant source of misunderstanding and misreading of the Holy Qur'an is made known by the Holy Qur'an itself! Even in the very verse that is itself describing that fact!

How many mortal minds in the public who read this Book, wondered Mr. Spock, would be **“firmly grounded in knowledge”** (وَالرَّاسِخُونَ) (فِي الْعِلْمِ), and **“men of understanding”** (أُولُو الْأَلْبَابِ)?

Why put such tall prerequisites in a Book which its Author asserts is **“as a guide to mankind,”** (هُدًى لِّلنَّاسِ), to **“bring forth mankind from darkness unto light”** (see verses 2:185 and 14:1 quoted above)?

Why posit such a high degree of mental acuity: **“men of understanding”** (أُولُو الْأَلْبَابِ), objective learning: **“firmly grounded in knowledge”** (وَالرَّاسِخُونَ فِي الْعِلْمِ), and spiritual enlightenment: **“a guidance unto those who ward off (evil)”** (هُدًى لِّلْمُتَّقِينَ) (see verses 3:7 and 2:2 above), as predicates in order to fathom the guide which is even addressed as **“an admonition to all creatures”** (see verse 25:1 below) rather than being just a guide to all mankind (as in 2:185 above)?

It is, after all, a guidance from the Self-proclaimed **“Lord of the Worlds”** (see verse 56:80 below and also 1:2) Who, by definition, understands all matters including all that which can confuse people.

Therefore, it naturally follows to ask that *why*^[4] not make its understanding straightforward so that anyone with even an iota of brain cells can simply comprehend the Holy Qur'an, like say the Ten Commandments? Comprehension alone does not of course mean people will follow virtuous platitudes, as had amply been demonstrated by the pious Jews in the conquest of Palestine, lamented Mr. Spock, despite possessing a very easy to understand moral guidance given them, it even being carved in stone tablet to prevent its obliteration.

But making the Book difficult to comprehend for the ordinary peoples, and turning it into a cipher which only the qualified people as quoted above will comprehend, needlessly creates an order of magnitude new obstacles.

For one, it naturally seeds different misunderstandings of the same

text depending upon the intelligence level, bent of mind, and socialization biases of the people – none of whom are able to correctly decipher the cipher text anyway since none possess the reference plaintext to objectively adjudicate their deciphered text against. Thus everyone and anyone is free to proclaim their own version the most authentic. This cipher therefore becomes a great system for seeding natural diversity of beliefs in which everyone can arguably stand their ground. Their natural inclination afterwards is to damn everyone else.

Second, statistics alone favor a misunderstanding of the Message of the Holy Qur'an. Mr. Spock recalled the favorite lament of interstellar-sociologists about the war-faring indoctrinated masses of human beings who had refused to evolve in several millennia, and remained under the unrestrained control of Machiavelli despite the never-ending stream of prophets that its literatures in many human languages proclaimed to have visited them:

'at best less than 2% of the people think, about 8% think they think, and 90% wouldn't be caught dead thinking!'

Mr. Spock further notes that the Author of the Holy Qur'an in verse 4:59 of Surah an-Nisaa' had delegated His command Authority to His Messenger and Exemplar at the same precedence level of obedience as He demanded for Himself:

“O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.”
(Surah an-Nisaa' 4:59)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ
وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ
مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ
فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
تِلْكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Caption Verse 4:59 of Surah an-Nisaa', itself opening the door to sectarianism schism, the source of fundamental bifurcation between Sunni sects and Shia sects

But what the Messenger had conveyed to his people based on this divinely delegated authority and which was made binding upon the people by the Author of the Holy Qur'an, had not been recorded in the Holy Qur'an apart from the fact of this delegation of authority!

For example, in the above quoted verse, who are **“those charged with authority among you”** as the extension of the Exemplar, are not unambiguously identified by name in the Holy Qur'an.

Mr. Spock is perplexed by the fact that only the Author's own message is preserved in the Holy Qur'an, and not those articulated by the Messenger, even though the Messenger, by the accurate grammatical parsing of verse 4:59, has equal command obedience authority to the Author. Therefore, whatever the Messenger of the Author gives to his people as guidance, doctrine, or verdict, or explains to them as Exemplar of the Holy Qur'an, obeying it has the same obligation as if the Author Himself issued the directive in the Holy Qur'an.

While the Exemplar was living among his peoples, his followers were surely informed of all the contextual matters pertaining to adequate comprehension of all **آيَاتُ مُحْكَمَاتٍ**, the foundational verses in the Holy Qur'an, such as who are the persons identified as **“those charged with authority among you”** to whom, evidently, by the logic of the verse, command obedience is as obligatory as to the Prophet of Islam himself.

Mr. Spock is baffled. The Muslim flock is ordered to Obey the Messenger in all that the Messenger conveys, but these articles of obedience, and exponentiation of the full context of the Qur'anic verses, are not recorded in the Holy Qur'an by the Author of the Holy Qur'an.

How are the succeeding generations to know? From the doubtful

hands of fallible scribes and partisan narratives of imperial history? This seemed very illogical to Mr. Spock. It created a primary paradox for a Book which claimed to have “no doubt” and “perfected” (as per verses 2:2 and 5:3 quoted earlier).

Mr. Spock realized that a perpetual open-ended gaping hole is left in the Qur'anic guidance system to mankind. Spock wondered if that was calculated, to introduce deliberate ambiguousness in the specification, just as the presence of *آيَاتٌ مُتَشَابِهَاتٌ*, the allegorical verses described in verse 3:7 quoted earlier, was deliberate in order to mislead those with perversity in their heart: **“But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah.”**

Ambiguity: A Design Objective Of The Author Of The Holy Qur'an

What could be the Author's motive to offer such an ambiguous specification to mankind which could deliberately mislead them? Is it perhaps part of the process of spiritual ascendance in Islam, pondered Mr. Spock at the illogic of an ambiguous specification which proclaimed itself to be universal guidance to mankind, by which man is supposed to elevate himself (and herself) with the help of divine guidance to those who are *cleansed of heart*, to the status of Ashraf-ul-Makloofat, the best in creation? For the verse fragment 4:59 continues: **“If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last**

Day: That is best, and most suitable for final determination.”

This appears convoluted (at least on the surface). First, the specification is deliberately made ambiguous permitting differences to arise. Then it is noted that it is okay if you disagree – **“There is no compulsion in religion.”** (2:256 quoted above) – just refer the matter to the Author or His Messenger, or to those unnamed (وَأُولِي الْأَمْرِ مِنْكُمْ) who are charged with authority among you because you are commanded to obey them. While simultaneously reminding the flock the oft repeated admonishment of the Day of Accountability so that they would take heed not to fall victim to personal whims and fancies, and strictly accept, and follow, whatever is given to them by the Messenger. Since the Messenger is no longer living in subsequent epochs, that additional directive of verse 4:59 can logically only mean: refer all matters of disagreement, or confusion, to Allah, or, to **“those charged with authority among you”** (if they are still living) because they are a divine extension of the authority of the Messenger if obedience is commanded to them at the same command obedience level as the Messenger.

Look closely at the convolution. In the first part of 4:59, the Author lays out command obedience unequivocally to three items: to Himself, to His Messenger, and to the **أُولِي الْأَمْرِ**. There are no options and caveats to that command directive. It is an absolute and complete command. The next part of 4:59 states that if people don't like or dispute any matter, implying, including any matter that the Prophet has decided, including the appointment of **أُولِي الْأَمْرِ**, to refer the matter back to the Messenger, or to the Author (meaning to the Holy Qur'an). But what if the Messenger has passed away and his designated **أُولِي الْأَمْرِ** are still living? Then, the dispute must logically be referred back to the **أُولِي الْأَمْرِ** as they are now standing in place of the Prophet as his designated Exemplars of the Holy Qur'an. They are empowered to resolve any dispute, including about themselves (if the Holy Qur'an does not resolve it) because obedience to the **أُولِي الْأَمْرِ** is also made mandatory in the first part of 4:59. One cannot escape the powerful logic – the convolution notwithstanding! The word of the

أُولِي الْأَمْرِ is binding, their dispute resolution is final, even if the dispute among others is about themselves! The word of أُولِي الْأَمْرِ about any matter, including about themselves, is as veracious as the Messenger's word about any matter, including about himself. Only under that logic, as any sensible person with an iota of reasoning ability will immediately perceive, can the Author of the Holy Qur'an demand command obedience to both the Messenger and the أُولِي الْأَمْرِ on par with Himself as he does in 4:59.

It cannot be any other way because the semantic logic of the verse can be no other way. When the Messenger is living, his word trumps the word of all others (including the أُولِي الْأَمْرِ were the two to ever disagree – and that's impossible as they both obey the same Author). When the Messenger is no longer living, the word of أُولِي الْأَمْرِ trumps the word of all others in exactly the same way as the Messenger's did when he was alive! Mr. Spock reflected on the density of the Author's logic in such a pithy statement – a remarkable characteristic of sophisticated law that always requires jurists and judges to parse down to their logic but which often befuddles the common mind.

This is perhaps why, realized Mr. Spock, the Author repeatedly admonishes in the Holy Qur'an a people who might have been constantly challenging the Messenger's decisions when these decisions went against their narrow acumen or narrow self-interests. For there is no other logical reason for such repeated admonishment to obey the Messenger and to not dispute his decisions, unless there is need of such admonishments. Mr. Spock found yet another instance of the Author's admonishment, more plain than before, more shocking than before, addressing the “Believer” (لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ) this time:

“It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.” (Surah Al-Ahzaab, 33:36)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا
 قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ
 يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ
 وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ
 ضَلَّ ضَلَالًا مُّبِينًا

Caption Verse 33:36 Surah Al-Ahzaab, the most shocking admonition to the companions, believing man and woman, of the Messenger! Why is this admonition even present in the Holy Qur'an – unless there was a need for it in some circumstance?

That warning of 33:36 is remarkable. The Author, directly addressing the Muslim contemporaries of the Messenger and not the unbelievers or the hypocrites, unequivocally calls those Believing man and Believing woman who dispute and disobey the decisions of the Messenger on any matter, as being **“on a clearly wrong Path”!** To Mr. Spock's sociologist's mind, the verse is prima facie evidence of undercurrents among these contemporary Muslim followers of the Messenger, including those who actually Believe in his Apostleship (implied by the words “momineen” and “mominat” in the verse), as not always entirely happy with the Messenger's proclamations. They are being admonished emphatically in 33:36. Who exactly these people **“on a clearly wrong Path”** are remain unnamed in the Holy Qur'an, just as who exactly **“those charged with authority among you”** remain unnamed. One is deemed clearly on the wrong path to the point of condemnation by the Author, and one is deemed on the right path to the point of commanding absolute obedience akin to obedience to the Author, and no identifications by name.

Furthermore, the Author, who introduced the Holy Qur'an as **“A Revelation from the Lord of the Worlds”**, also asserts that it has

made Its definitive reference handbook available to all peoples, for all times, **“In a Book well-guarded”**:

“That this is indeed a Qur'an Most Honourable, (56:77)	إِنَّهُ لَقُرْآنٌ كَرِيمٌ
In a Book well-guarded, (78)	فِي كِتَابٍ مَكْنُونٍ
Which none shall touch but those who are clean (purified) (79)	لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ
A Revelation from the Lord of the Worlds. (80)	تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ
Is it such a Message that ye would hold in light esteem?” (Surah Al-Waqia, 56:81)	أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ

Caption Holy Qur'an Surah Al-Waqia, 56:77-81

Such a momentous conflict resolution protocol to boot; such power devolved upon **“those charged with authority among you”**; and yet, these *أُولِي الْأَمْرِ* go un-named in the Holy Qur'an. What a cipher! Or more straightforwardly, perhaps these verses are not pertinent to any other time and place other than that epoch where their identities are naturally known to the people in question. Sensible, but is the latter what the Holy Qur'an intends to teach? How to know that one has deciphered its cipher correctly?

Mr. Spock's ever vigilant mind observes that the Holy Qur'an refers to itself as *al-Furqaan*, *الْفُرْقَانَ*, the criterion by which to judge and adjudicate the truth or falsity of all matters, and all propositions, pertaining to Islam; and also refers to itself as a *Guide*, a *Mercy*, that explains all things:

<p>“Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures;” (Surah al-Furqaan <u>25:1</u>)</p>	<p>تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا</p>
<p>“and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.” (Surah An-Nahl verse fragment <u>16:89</u>)</p>	<p>وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ</p>

Therefore, Mr. Spock reasons based on the unequivocal assertion of these verses, that the gaping holes which he had identified as an impediment to understanding the Holy Qur'an, indeed appeared deliberate, and by design. They were certainly not inadvertent. They just had to be deciphered correctly by reasoning correctly. Their resolution, if it is of pertinence as Guidance to man that he must become aware of, is also present in the Holy Qur'an in the foundational verses, آيَاتٌ مُّحْكَمَاتٌ , whose meaning is plain and straightforward as classified in verse 3:7 (quoted earlier). And by the self-classification of the Holy Qur'an itself in verse 25:1 and 16:89 above, the Holy Qur'an contains within itself, by its own assertion, the complete criterion and explanation by which to adjudicate all that appears unknown and ambiguous in the Holy Qur'an if it is to be knowable by man, because, after all, as is claimed by its Author, it is a Book in which there is “no doubt”, ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ , and which had been “perfected” as a “religion”, الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ (see verses 2:2 and 5:3 quoted earlier).

Furthermore, the Holy Qur'an even affirmed its own understandability:

<p>So have We made the (Qur'an) easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous, and warnings to people given to contention. (Surah Maryam, <u>19:97</u>)</p>	<p>فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِئُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ قَوْمًا لُدًّا</p>
<p>“And We never sent a messenger save with the language of his folk, that he might make (the message) clear for them. Then Allah sendeth whom He will astray, and guideth whom He will. He is the Mighty, the Wise.” (Surah Ibrahim, <u>14:4</u>)</p>	<p>وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ</p>

Caption Verses proclaiming that the Holy Qur'an is clear, and easy, but is in the “language of his folk” (بِلِسَانِ قَوْمِهِ) which requires the Messenger to make the Message clear to them in their own tongue!

Therefore, there couldn't be any holes in the specification which could not be unequivocally resolved if these proclamations of the Holy Qur'an are taken to be truthful and on face value, including the affirmation: “**We made the (Qur'an) easy in thine own tongue**,” and “**We never sent a messenger save with the language of his folk, that he might make (the message) clear for them**.” Mr. Spock decided to entertain these assertions of the Author because that's what the specification itself stated, that the Book will eventually reveal itself despite it being in the tongue of the people among whom it was revealed (بِلِسَانِ قَوْمِهِ), rather than hastily conclude based on what he had studied thus far that the Holy Qur'an was fallacious. It just meant that Mr. Spock will have to acquire their lingua franca (see below).

But that comforting realization based on the logic of the statements of the Holy Qur'an, does not by itself solve the problem for the ever logical Mr. Spock because of the inherent incompleteness of context

specification, causality specification, and verse 3:7 statement which bizarrely asserted **“but no one knows its hidden meanings except Allah”?** (See earlier discussion of 3:7 on its alternate parsing). Which sensible author ever composes a major specification like that, wherein, he first claims it is for everyone to follow as essential specification, but then includes clauses, ambiguities, allegories, and metaphors which no one other than the author himself can understand? Mr. Spock had not encountered a specification Book or an Author like this one in the entire cosmos.

Furthermore, because the specification is now incomprehensible at first glance with many unknowns rather than straightforward, not only is it enormously time consuming to figure it all out (assuming it is possible to do so), perhaps even requiring “experts” like jurist-doctors and other narrow-gauge specialists to expound it, but it is also replete with the subjectivity inherent in such exercise. Different human beings having different levels of brain-power, psychological bent of mind, socialization, and perception biases naturally tend to understand things differently when they try to figure it all out based on their own study and due diligence. This is why even rational and most logical scientific people will still disagree on many matters when these extend into the purview of human subjectivity and opinion mongering from cold empiricism that is amenable to experimentation and scientific measurement.

And here Mr. Spock realizes is the next core-reason for human beings to understand the same text of the Holy Qur'an differently from each other.

The moment Muslims and non-Muslims alike, step outside the pages of the Holy Qur'an to gather what was incomplete in the Holy Qur'an as a specification which can be fully comprehended – namely, the temporal and social context of the Qur'anic verses for which they were revealed, their causality, the identification of the unknown persons and events, and what the Exemplar had explained to the people for twenty three years by the authority explicitly delegated to him as in

verse 4:59, called *the Sunnah of the Prophet* – by perusing the pages of history, or vicariously from their cultural contexts as most are wont, they fall unwitting victim to socialization and history-writing artifacts. Including, books upon books, and treatise upon treatise of scholarly opinions compiled by people other than the Author of the Holy Qur'an, under the suzerainty of the most oppressive dynastic kingdoms and rulers among the Muslims. (See Part-I , Part-IV , Islam and Knowledge vs. Socialization , and Islam vs. Secular Humanism and World Government for what socialization and history-writing artifacts mean.)

Mr. Spock is struck by the remarkable disparity of preservation between the *Sunnah of the Prophet* by doubtful hands in history and the Author's own pristine words for which He claimed there was “no doubt”, despite the assurances from the Holy Qur'an that it contains the criterion for deciding all pertinent matters.

Why is the full and complete message of Islam not straightforwardly recorded within the Holy Qur'an itself?

Why is it left to the native human scribes who are never immune to socialization and prejudicial artifacts themselves in the best case, and self-interest in the worst?

Was the *Sunnah* of the Prophet of Islam merely intended to be ephemeral, temporal, only binding upon the then existing people for the limited lifetime of the Exemplar, and not of any pertinence to subsequent generations of Muslims? If the *Sunnah* was of pertinence in perpetuity, then why was it not recorded in the same Holy Qur'an for the same degree of its preservation as the verses of the Holy Qur'an themselves, especially when the command obedience to both is on par?

Did the Author of the Holy Qur'an who claims to be the Creator of mankind, not know that its recording will be at the capricious whim and fancy of the rulers, the obliging narrators, and subject to the artifacts of historicity, hagiography, and other narrative vestigials

under the forces of socialization, coercion, perception management, hidden motivations, human weaknesses, and the cumulative hystereses of cultural memories of every group and sect who'd be passing it on as legacy to the next generation? That, noisy cultural texts susceptible to myth amplification and all inconvenient truth attenuation, would become the key source of interpretation of the pristine guidance to mankind, a perfection, as claimed by the Holy Qur'an?

Or, as Mr. Spock reasoned, is the Holy Qur'an itself to be used to separate the chaff from the wheat? How is that possible to the same level of reliability for socialized texts written by fallible human scribes with hidden motivations and vested interests over a period of centuries, as the pristine text of the Holy Qur'an which all Muslims accept remains un-tampered by the hand of human scribes? Mr. Spock wondered how could a specification which claimed to be divine guidance for هُدًى لِّلْمُتَّقِينَ in which there was “no doubt”, require Muslims in subsequent generations to put their faith in the hands of these scribes of history whose mother's name they even did not know? It was illogical.

Mr. Spock pondered at the stark contrast between this, and the Holy Qur'an asking the people to put their faith in the Prophet of Islam who, as was observed in the Holy Qur'an, not only belonged to a well known prophetic pedigree, but as the historical narratives unanimously affirmed, within his own lifetime among his own peoples had been anointed “Sadiq” and “Ameen”, the most truthful, and the most trustworthy, by the peoples themselves even before he brought the Message of the Holy Qur'an to them.

No such guarantees are vouchsafed for these largely unknown scribes of history who claim to have gathered the *Sunnah* of the Prophet of Islam some two centuries later amidst the cloud of internecine violence and tyrannical rulers – and as Mr. Spock reasonably asked, what value is anyone's pioussness to another, except to oneself? In any case, how can anyone judge another's piety, intentions, hidden motivations, proclivities, bent of mind? By how many times they are

reputed to have bowed in prostration? Besides, they could be blithering idiots, *house niggers*, or Machiavellis and still live on their forehead. There are plenty of Muslim Stooges in the Service of Empire in every epoch. Society today lends substantial empiricism to hold that conclusion. See for instance, [Response to the Fatwa on Terrorism in the Service of Empire](#) as an example of a Muslim cleric's selective story-telling to service empire. He was rewarded with a place-seating next to the massa at the 2011 World Economic Forum in Davos, Switzerland. His 600-page Fatwa on Terrorism was published with much fanfare in the UK and will survive as long as the empire needs the 'war on terror'. Anyone examining that document a hundred years from now will firmly believe in that narrative, penned by a Muslim scholar no less, for there won't be any dissenting voices on the bookshelves deconstructing its egregious omissions of vile servility to empire. Arguably, the survival of the names of Muslim scribes and their prodigious works through the vicissitudes of history had a lot more to do with ruling interests, than necessarily their own merit.

It is visible even today for works of scholarship which tend to never make it to the bookshelves, or simply disappear even from prestigious libraries, if they oppose the paradigms of ruling interests. The books listed in Recommended Reading (in “The Poor-Man's Guide to Modernity”) is evidence of that tortuous fact. Except for one, I believe all are out of print, and rarely available even in public libraries. They might even disappear from the Internet someday and possessing them may even be deemed a *thought crime*, just as is depicted in the fable by George Orwell, *1984*.

And behold, Mr. Spock, while diligently perusing the Holy Qur'an, encounters this remarkable warning by the Author of the Holy Qur'an to precisely clarify just this matter, almost as if it was waiting there patiently all this time for someone like Mr. Spock to precisely ponder that dilemma:

“(On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them.

And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.” (Surah Al-Baqara, 2:166-167)

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ
اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ
بِهِمُ الْأَسْبَابُ

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا
كَرِهْنَا لَنَكْفُرَنَّهُمْ كَمَا تَبَرَّأُوا
مِنَّا كَذَلِكَ يَرِيهِمُ اللَّهُ أَعْمَالَهُمْ
حَسْرَاتٍ عَلَيْهِمْ وَمَا هُمْ
بِخَارِجِينَ مِنَ النَّارِ

Caption Verse 2:166 and 2:167 Surah Al-Baqara, a most unexpected blanket warning in the Holy Qur'an. When read in conjunction with: verses 1:6-7 of Surah Al-Fatiha teaching man the path to choose and the paths to avoid in order to acquire divine guidance for the *straight path*; verse 5:35 of Surah Al-Maeda clarifying to seek divine guidance only through “wasilah” as “your duty to Allah”; and verse 17:71 of Surah al-Israa' promising every human being will be raised in the company of the “imam” they each followed for Accountability; the fundamental basis of the divine guidance system of the Holy Qur'an becomes apparent. Namely, beware of false Imams, false guides, false leaders, false paths penned in books and announced from pulpits; seek the path shown by legitimate guides. How does one discover that path? An open-ended specification of the Holy Qur'an that is almost always filled by socialization bias.

So here we have a self-proclaimed Divine Guidance System which is not fully specified, requiring going to a multitude of human scribes of antiquity outside the Holy Qur'an to learn the *Sunnah* of the Prophet

of Islam, while its Author simultaneously issues the warning not to follow others (blindly). Also see the earlier cautionary discussion on verse 17:71 above. Mr. Spock realized that the Author goes even further, categorically stating:

<p>“That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case!” (Surah Al-Baqara, <u>2:134</u>)</p>	<p>تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ</p>
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Caption Verse 2:134 of Surah Al-Baqara, categorically asserting about those who went before: “Of their merits there is no question in your case”; the straightforward counsel is repeated again for emphasis in verse 2:141

When the Holy Qur'an so clearly vouches for that separation of deeds of the people who went before from those who come afterwards without equivocation: “**Of their merits there is no question in your case**”, then how can the Author condone the acceptance of their voluntary workmanship in the documentation of what is not explained in the Holy Qur'an, for those coming afterwards to follow for their own merit? That would create a contradiction, especially if it is mandated that one **must** refer to the craftsmanship of those fallible scribes of antiquity who went before to acquire the authentic decoding of the pristine text of the Holy Qur'an.

Furthermore, it is not an easy burden being a scholar, scribe, and imam in the religion of Islam lest one mislead and misguide those fools without knowledge who are wont to follow others blindly. The Holy Qur'an categorically apportions each their culpability in Surah An-Nahl (and Surah al-Israa' 17:71 quoted above):

Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled. Alas, how grievous the burdens they will bear! (Surah An-Nahl 16:25)

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ
الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ
بُضِلُوا بِهِمْ بِغَيْرِ عِلْمٍ إِلَّا سَاءَ مَا
يَزِرُونَ

Verse 16:25 categorically informs those able to understand, **أُولُو** الألباب , that a fallible mind cannot lead another and not be the recipient of the **“the burdens of those without knowledge, whom they misled”** in some distinct measure! Mr. Spock, capable of drawing logical inferences with unsurpassed alacrity, immediately grasps that only an infallible mind that never errs, never makes a mistake, and therefore can never misguide anyone who follows them even blindly, can ever be exempt from that categorical statement! One such mind was the Messenger himself as is categorically proclaimed by the Author of the Holy Qur'an in Surah An-Najm verses 53:1-5 **“Your companion does not err, nor does he go astray; Nor does he speak out of desire. It is naught but revelation that is revealed,”** (see Part-III for detailed exposition).

Ergo, follow the Prophet of Islam, even blindly, in full faith, blind faith, and in absolute obedience, 'cause he can never make an error and consequently can never misguide his flock.

So what did the Prophet of Islam teach by way of the command authority delegated to him in verse 4:59? Where to get that *Sunnah* from? Whom to follow, whose books to read, whose word of mouth passed from generation to generation to accept, if one cannot even count on the imagined absolute honesty and hypothetical unsurpassed integrity of the scribes of history which the Holy Qur'an categorically proclaims is of no merit for those who come afterwards: **“They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case!”**?

Furthermore, how does one differentiate between following blindly and following due to socialization? Aren't they exactly the same thing? How does one tell fact from fiction, mis-interpretation from dis-information, plausible sounding from actuality, in the presence of Machiavelli who can enact *prisoners of the cave* generations downstream by the fiat of writing the historical narratives of its liking? Besides, the natural process of myth amplification, inconvenient truth attenuation, even when empires are not built upon it, makes parsing of any history always tentative, and seldom definitive. Even incontrovertible facts can be cradled in differing contexts to give them different meanings and justifications out of vested interests.

Furthermore, not everyone in mankind has the natural skills to be a doctor, scientist, or engineer, anymore than the ordinary peoples among the masses have the time or the talent to become scholars of the Holy Qur'an and study all matters for themselves first hand. Therefore, most are naturally inclined to follow "experts" whom they revere. These "experts" themselves, as human beings, are always constrained by the socialization and historical narratives passed onto them from previous scribes. The Qur'anic admonishments quoted above apply to both the "expert" and the laity following them, as the most honest "experts" too, sensibly, have presumably followed someone else to get their data and not just invented their own (i.e., speculated, which the subsequent generation of scribes then take as gospel truth leading to more myth and noise amplification).

Even when one finds the "honest" "expert" to follow after all the due diligence one can muster, how does one still tell whether the "honest" "expert" is the "momin" of the Holy Qur'an or the "superman" of Nietzsche? See: *Allama Iqbal - marde-momin or superman?* (<http://tinyurl.com/Allama-Iqbal-ubermensch>).

These are the very real pitfalls due to the pious layers of masks put on the endless abyss of the human soul that none outside may peer through, and therefore be easily deceived into taking actions that are

inimical to their own interests, for here or in the Hereafter.

That is the primary reason for the categorical admonishment in verses 2:166-167 of following others (blindly), and verse 16:25 categorically warning those who might be presumptuous enough to imagine they ought to lead or guide others and end up misguiding those without knowledge who follow them. And the warning to the followers in verse 17:71 that they will be raised for Accountability in the company of those whom they each followed.

In contrast to these emphatic and categorical warnings of (blind) following, and trying to lead others when one is oneself fallible, Mr. Spock discovers that the Author of the Holy Qur'an simultaneously asserts: **“seek the means of approach unto Him,”** the “Wasilah” (*الْوَسِيلَةَ*), in Surah Al-Maeda 5:35. In order to avoid unnecessary repetition of previously tread ground, it is necessary to reproduce the following conclusion already reached in an earlier report Islam and Knowledge vs. Socialization:

Begin Quote

Evidently, according to the prima facie prescription of Islam itself, the *cleansed hearted* journey to understand the Holy Qur'an for Muslims (like all other peoples seeking divine guidance) can only be undertaken by seeking out the path of some unnamed people whom God has favored. This is further underscored:

“O ye who believe! **Do your duty to Allah, seek the means of approach unto Him,**” (Surah Al-Maeda 5:35)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

It follows therefore, rather straightforwardly in fact from the logic of the Qur'anic Message, that ONLY **“the path of those whom Thou hast favoured”** as proclaimed in Surah Al-Fatiha 1:7, and subsequently clarified as **“seek the means of approach unto Him,”**

the “Wasilah” (الوَسِيلَةَ) in Surah Al-Maeda 5:35, can exemplify, interpret, and explain the journey of the straight path (الصِّرَاطَ الْمُسْتَقِيمَ)!

Verse 1:7 teaches the supplicant to beseech the Creator to show the path of His favored ones. And verse 5:35 commands the supplicant to first *seek the means of approach unto Him* as his duty to the Creator, in order to even approach the *straight path!*

In simpler words for the language and logic challenged, by the proclamation of the Holy Qur'an itself, the supplicant cannot approach the Creator directly, but only through the designated means of seeking the “Wasilah”. For emphasis, it is even couched as a “duty” of the “believers” to first seek the “*Wasilah!*”! And it is further emphasized that only the Author's own favored ones can delineate the *straight path* unto Him for the rest of mankind. The favored ones are the *Wasilah*, **“the means of approach unto Him.”**

The Holy Qur'an straightforwardly informs us that the *straight path* is guided journey by the divinely favored ones, the *Al-Wasilah*, and not a solo journey by one's own interpretation!

Mind blowing... putting to bed all facile views pertaining to the path of spiritual guidance and spiritual ascendance in Islam.

End Quote

Mr. Spock, having perused the aforementioned study to further reinforce his own rapidly evolving understanding of the Author's principal modus operandi of administering Divine guidance to mankind:

- only by way of seeking the “Wasilah”;
- and only by following the path tread by the Divinely favored ones;
- and by avoiding the path tread by all others;

realized the gravity of the conundrum posed by the Holy Qur'an.^[6] The Believer is cautioned on the one hand to being a (blind) follower, the learned is cautioned of misleading the uninformed by virtue of their fallibility and the fools' inability to tell the difference, and on the other hand simultaneously commanded to seek the **“the means of approach unto Him”** as even a **“duty to Allah”** no less! The prima facie text of the verse – since it is addressing the Believer, **“O ye who believe!”**, namely, the person who already believes in the Messengership of Prophet Muhammad, is now commanding him to seek the **“Wasilah”** as his or her **“duty to Allah”** – is clearly speaking of some resource other than the Messenger. Who or What is that **“Wasilah”** is not specified --- thus naturally leading to a great diversity of paths, and people automatically choosing their own **“Wasilahs”** as per their socialization bias and sectarian teaching.

The Author was being clearly adamant at not being straightforward in His Divine Guidance cipher despite His Own Proclamations: **“We made the (Qur'an) easy in thine own tongue,”** and **“We never sent a messenger save with the language of his folk, that he might make (the message) clear for them.”!**

It was more and more evident to Mr. Spock that the Holy Qur'an is deliberately contributing to the diversity of perspectives among its Believers, the natural outcome of any open-ended specification. If that wasn't the intent, there'd be no reason to speak in variables like the unnamed **“al Wasilah”**, when the verse could just as straightforwardly have provided a constant instead of a variable if it deterministically wanted to force a single understanding. Mr. Spock began to appreciate the emphasis in verse 3:7 on **“men of understanding”** (**أُولُو الْأَلْبَابِ**) even more! And that only increased the scale of the conundrum because as previously discussed, the public mind can hardly be characterized as **أُولُو الْأَلْبَابِ** !

Returning back to the conundrum posed by the open-ended specification in verse 4:59, Mr. Spock consciously refrained from leaping to the most obvious logical deduction as a way out of this

conundrum. That, verse 4:59 was principally temporal, and only for the time and age of the Prophet of Islam. For then, those people had the Messenger living among them to explain what is not explained or elaborated further in the Holy Qur'an. Verse 4:59, along with the profound attestation of infallibility made in Surah An-Najm: **“Your companion does not err, nor does he go astray; Nor does he speak out of desire. It is naught but revelation that is revealed,”** (Surah An-Najm 53:2-4, see Part-III), established for those people the unchallenged supremacy of the Messenger over them in order to command unfaltering obedience to him so that the process of enacting the religion of Islam could be bootstrapped into a political reality – which empirically did transpire in Medina. It was like a national constitution that demands obedience to state laws in order to execute governance. The fact that such directives were necessary is underscored by the fact of existence of the shocking disclosure by verse 33:36 (quoted above) that there were Believers in the Messenger's congregation who disputed the authority of the Messenger. Mr. Spock realized that he lacked the positive evidence and fuller comprehension of the Holy Qur'an to reach such a logical deduction of temporal restriction. Verse 5:35 of Surah Al-Maeda (quoted above) also dissuaded from that hasty deduction. The requirement for seeking (*الْوَسِيلَةَ*) is categorical, unbounded by time and space, even if the “Wasilah” itself is unspecified in the verse, just like **“those vested in authority over you”** (*أُولِي الْأَمْرِ مِنْكُمْ*) is unspecified in verse 4:59.

Nevertheless, the mathematical incompleteness of this system is inherent, and Mr. Spock could not escape that obviously compelling logical deduction. That observation was obvious to him because he understood mathematical closure. It is like having a closely guarded pristine cipher (the Holy Qur'an) protected by an un-challengeable superpower (Allah), while leaving its cryptographic keys (*the Sunnah*) in the protection of the noisy press (the scribes of history) which can publish whatever it wants under the supreme orchestration of the Mighty Wurlitzer.

Unless of course, these apparent cipher keys to the elusive door past which one can't see, are irrelevant to deciphering the cipher by succeeding generations. Perhaps some other keys within each human being is to be utilized – such as engaging the right-half brain for spiritual reflection and intuition (which Mr. Spock of course is not capable of, but he did not deny its existence and the superior abilities it conferred upon Captain Kirk, and nor its utility in commanding a Starship, and nor it being the official requirement for holding the position of command as the captain of a Starship, which Mr. Spock consequently did not hold and remained just the indispensable logical science officer).

Given the assurance of the Holy Qur'an that it contains all the necessary and sufficient criterion for evaluation and adjudication of all pertinent matters, Mr. Spock decides to dig deeper more systematically.

Adopting a Systematic Systems Approach

Mr. Spock decides to identify all that is precisely knowable, and all that which is not precisely knowable, from the text of the Holy Qur'an alone. A study such as this would exactly delineate all the vicarious notions Muslims have about Islam which are not explicitly contained in the Holy Qur'an, or only ambiguously specified by its Author and open to interpretation and socialization, creating the unnecessary and illogical fracture lines among the **أُمَّةٌ مُّسْلِمَةٌ** even when they are supposedly following the same textual Holy Qur'an!

This is empirical and not speculation since no such divisions evidently

existed on the surface while its Exemplar was still living among the Muslims and able to forcefully arbitrate on all matters in which the early Muslims might have disputed based on the authority vested in him by verse such as 4:59.

But the moment the Messenger is gone and the burden is put upon the Muslims to arbitrate themselves based on the *al-Furqaan*, the criterion, left behind by the Messenger, disputes, interpretations, misinterpretations, some deliberate borne of vested interests, others natural borne of ignorance, arose directly due to the fact of these gaping holes present in the Holy Qur'an.

Evidently, as was gleaned by Mr. Spock by examining the sociological context, some concerted efforts were made by the rulers to not document and write down the Prophet's rulings and explanations on all Qur'anic matters after his death. The argument speciously put forth by many an apologetic scholar of antiquity being, to seemingly protect the statements of the Holy Qur'an from being confused with those of the Messenger's by the uneducated public, for had the Author of the Holy Qur'an wanted, they argued, It would have made the Messenger's statements part of the Holy Qur'an ab initio.

The sophistry of these apologetics for not immediately preserving and writing down the binding rulings of the Exemplar after his death in a separate compilation from the Holy Qur'an in order to prevent them from being lost to the vicissitudes of time, was not lost on the sophisticated Mr. Spock. But something else also puzzled him.

To Mr. Spock's logical and scientific mind attuned to studying complex specifications from which even the most sophisticated and enduring material systems could be fabricated by very large teams of different beings on different planets and still have the designs pass the interoperability tests to function as specified in a working system, there appeared to be too many unknowns in this هُدًى لِّلْمُتَّقِينَ , divine specification for the guidance of mankind, for any reasonable interoperability as a single أُمَّةً مُّسْلِمَةً , its own stated goal.

To Spock, ambiguity appeared to be a *specification objective by design*. It could have been trivially addressed ab initio, had the Author of the Holy Qur'an wanted to address it unambiguously. Namely, have the Holy Qur'an contain all which Mr. Spock identified as missing but logically necessary for its completeness and self-sufficiency by its own Qur'anic metric, for comprehensibility by all without leaving its pristine pages. Then, there'd there would have been no fracture lines among the Muslims.

Indeed, why have divine guidance in the first place if it is to remain ambiguous, is a dogged question which arises in any logical mind.

As Mr. Spock began to comprehend the sociological contexts and the turbulent times which cradled the first 200 years of the death of the Messenger, he put the following hypothesis on the puzzle stack for further examination: Was it this deliberate ambiguity in the specification which enabled the Holy Qur'an itself to survive the early power struggles, the vicissitudes of empires and kingdoms, after the death of the prophet of Islam, such that today, fourteen centuries into the advent of Islam, all Muslims of every race, ethnicity, culture, language, and geographic origin, emphatically assert that there is no "tahrif" (changes) in the text of the Holy Qur'an like the scriptures of the past? That, unlike other holy books of antiquity, Muslims' remains un-tampered by the hand of man such that even today, one can glean the same pristine text with certainty!^[5]

And Mr. Spock confirmed this most unusual fact by examining the many different editions of the Arabic text (in differing scripts) and the Arabic aural recitations of the Holy Qur'an in the ship's library. They were identical. There did not appear to be any equivalent of the King James Version, the Gideons International Version, the New International Version, the Babylonian Talmud, the Sanhedrin Talmud, Mishneh Torah of Maimonides, the Five Books of Moses in the Old Testament with the Christians, the Five Books of Moses in the Torah scriptures with the Jews, etceteras. The Arabic text of the Holy Qur'an was identical no matter which Muslim culture, sect, and epoch had

published it in the written and aural mediums. Mr. Spock could only exclaim: *fascinating*.

And Spock further confirmed his analysis that in the vast majority of instances, the expositions on the Holy Qur'an and the Prophet of Islam written by scribes throughout the ages more or less differed exactly along the holes and ambiguities in the Holy Qur'an itself that he had identified.

Mr. Spock noted that there are 114 Chapters called Surahs, comprising 6236 total verses, uttered by the Prophet of Islam often in fragments over a 23 year period. Except for the visible contiguity in long narratives of what appears to be tales of ancient peoples as allegorical guidance, topics are not necessarily contiguous in the Holy Qur'an, even in the adjacent verses, or even within a Surah. Topics appear to be randomly spread out across many surahs, and even in-between verses, often with much repetition, and often employing different parables and similes to explain the same concepts as if the Holy Qur'an is addressing the most feeble public mind.

There is also no explicit indication that a verse is co-related to another verse within the Holy Qur'an. It is impossible to establish causality between verses from the text of the Holy Qur'an. There is not even the indication which verse was revealed first, nor which verse was revealed last, nor which was revealed second last, and so on, as the surahs and verses are not arranged chronologically.

Mr. Spock also noted that within a verse, a verse fragment could be speaking of some entirely different topic from the rest of the verse (as for instance in 5:3, 8:41, and 33:33). Mr. Spock further discovers that the subtleties of Arabic grammar and its gender specificity of nouns and pronouns, verbs and adjectives, enabled changing the point of reference suddenly within a verse just by changing the gender, or the pronoun. It wasn't always obvious who or what those new points of reference were without knowing the exact localized context in which the verse was revealed (as for instance in 33:33 for sudden change in the gender of the 2nd person pronoun when referring to the *Ahlul*

Bayt, explained in Part-III; and in 80:1-12 for rapidly switching pronouns to indicate that the verse is speaking of different persons, but who, remain unspecified, and thus open to interpretation and pronoun fixing by scribes of history).

Mr. Spock also noted that the refined diction and subtleties of the Arabic language permitted poetic allusions and implicit similes which the people of that epoch in whose lingua franca the Holy Qur'an spoke to them, would have certainly understood. But those living in the future time and space would not necessarily know the intended meaning and easily get it entirely wrong. Such comprehension was only attainable by acquiring the lingua franca of the epoch. Mr. Spock had already recognized that he would also have to study the epoch itself when the Holy Qur'an was revealed in order to acquire its sociological context. Without acquiring that sociological backdrop, an acute sense of the public mind of that epoch, and the lingua franca of its peoples, just proficiency in the Arabic language and its grammar appeared insufficient to Mr. Spock to comprehend the finer subtleties expressed in the language of the Holy Qur'an which outright asserted that: **“And We never sent a messenger save with the language of his folk, (بِلِسَانِ قَوْمِهِ) that he might make (the message) clear for them.”** (Surah Ibrahim 14:4 quoted above). That made the task of apprehending the finer subtleties of the Holy Qur'an non-trivial for people not of the revelation period and its lingua franca, including for native speakers of the Arabic language, unless they acquired that specific بِلِسَانِ قَوْمِهِ which the Holy Qur'an itself declared was its primary language!

The fact that context and causality of the verses is not carried within the Holy Qur'an also made it impossible to extract information which is not there to begin with, thus significantly hampering understandability.

The task of studying the message of the Holy Qur'an had suddenly become monumental, and not at all akin to the straightforward reading of Milton, Plato, Shakespeare, or the DMV driver's manual – even

when one spoke that language.

Nevertheless, intrigued by the total lack of traditional structure and visible cohesiveness to the Holy Qur'an normal to any typical system specification where everything pertaining to that specification is clearly and unambiguously specified within the specification itself, without requiring reference to vicarious outside sources to ascertain their meaning, Mr. Spock decided to treat his study akin to solving a most complex puzzle. A cryptographic cipher, as he had classified the genre, but also under time pressure – as Spock also had other science duties to perform and could not spend his entire life decoding a most interesting cipher.

Mr. Spock began his systematic analysis by classifying and identifying the entire text of the Holy Qur'an according to the following nomenclature:

- **Determinate:** A topic, or the full meaning of a verse or verse fragment, in context, is fully determinable from the full context of the 114 Surahs of Holy Qur'an. For instance, verse 5:48 is evidently in this category, it is categorical, as are all the foundational verses (آيَاتُ مُحْكَمَاتٌ) by definition as per verse 3:7.
- **Indeterminate:** A topic, or the full meaning of a verse or verse fragment, in context, cannot be fully established from even the full context of the Holy Qur'an including the **Determinate** verses due to insufficient information in the Holy Qur'an. For instance, verse 4:59 is evidently in this category, as are all the allegorical and metaphorical verses (آيَاتُ مُتَشَابِهَاتٌ) by definition as per verse 3:7.
- **Layered:** A topic, or word, or verse, or verse fragment, or context has obvious or un-obvious multiple bindings or points of reference, and which meaning or point of reference is implied in a given context is Indeterminate.
- **Nuanced:** A topic, or word, or verse, or verse fragment, or

context is highly nuanced, even when not Layered (i.e., it has exactly one applicable meaning from a plurality of nuanced meanings in the language of exposition), and the context for the nuance is Indeterminate.

Mr. Spock could already perceive just by the construction of these definitions that even to enumerate every verse and verse fragment of the Holy Qur'an as **Determinate** or **Indeterminate** was going to require a great deal of study. But without this classification work as prerequisite, making headway into deciphering the message of the Holy Qur'an appeared intractable. One could spend an infinite time on the **Indeterminate** verses for instance and never decipher them accurately as they were by definition not fully decipherable. Which is why it was essential to identify verses accordingly, so that the main focus of deciphering could be brought to bear on what was indeed straightforward and soluble.

It is part of the cipher, lamented Mr. Spock, that the Holy Qur'an itself did not straightforwardly identify which verses are in which category as defined in verse 3:7 – just like other matters of missing information – leaving it to the intelligence of “**men of understanding**” who are “**firmly grounded in knowledge**” to decipher the text with deep reflection. However, as the ubiquitous understanding of the Muslims of verse 4:59 demonstrated, Mr. Spock could already see the result of the requirement for public intelligence and reflection. Muslims, invariably socialized into its dogmatic sectarian interpretations from birth, irrespective of the fact that verse 4:59 itself appeared to be an **Indeterminate**, remained at loggerheads throughout history over its meaning to the point of extreme internecine warfare and sectarian hatred. Virtually all sectarianism among Muslims is directly rooted in different interpretation of 4:59. On the other hand, Muslims also largely ignored the straightforward meaning of verse 5:48 which ab initio provided the bedrock for peaceable co-existence among all socialized interpretations of 4:59.

The Muslim public intelligence over the past millennia, were it on par

with that required to understand the Holy Qur'an as stipulated by verse 3:7, would not have shackled the Holy Qur'an into مَهْجُورًا as vouchsafed would be lamented by the Prophet of Islam in verse 25:30. With even a modicum of understanding of the Holy Qur'an, the Muslims could have easily formed one unbreachable أُمَّةٌ مُسْلِمَةٌ , a single Muslim nation, which now entirely eluded them despite the repeated entreaties by the Holy Qur'an: **“Is it such a Message that ye would hold in light esteem?”** Surely, the **“people took this Qur'an for just foolish nonsense”!**

Mr. Spock's evaluation stack is growing rapidly with accumulating conundrums, not to mention the monumental task before him for the primary classification of all verses and verse fragments according to the aforementioned nomenclature. Being an expert science officer, Mr. Spock set out to develop the framework on his advanced computing system to manage this classification, down to morphology and syntax on word boundary. He deemed this resolution necessary because he had discovered that much semantic knowledge is embedded in the gender-sensitive Qur'anic Arabic syntax and its parts of speech, especially in its usage of gender-specific second person pronouns which few human languages apart from Classical Arabic even supported (as seen in verse 33:33). He had discovered phonology, recitation style, also important because it determined implicit punctuation (as seen in the alternate parsing of verse 3:7). Such linguistic features, and the unsurpassed unique style employed by the Holy Qur'an, made both translating as well as understanding the Good Book difficult for the socialized adult mind not socialized into thinking in such explicit and subtle language features which was the natural oral lingua franca (بِلِسَانِ قَوْمِهِ) of the Arabs of antiquity to whom it was originally revealed. Unless one explicitly focussed on it, sort of like thinking about how one is walking with every step one takes rather than just walking naturally without thinking, it is easy to overlook these linguistic characteristics leading to misunderstanding and misinterpretation of what is otherwise patently obvious in some cases.

Continued in Part-III

Footnotes

[1] See Sacred Cow: Allama Iqbal - marde-momin or superman? By Zahir Ebrahim, <http://tinyurl.com/Allama-Iqbal-ubermensch>

[2] Ibid. See **Caveat on quotation** <http://humanbeingsfirst.org/#No-Affiliation-Notice>

[3] An evaluation stack is an abstraction, an idea from computer science. It can be used to solve almost any computational problem. An entire computer can be built using just this form of underlying computation. Not very efficient, but simple to implement. My very first course in computer science as an undergraduate at MIT taught this basic abstraction of a stack machine. As the terminology *prima facie* suggests, an evaluation stack is a stack, just like a stack of dirty dishes. You *push* a dirty dish onto the top of stack for cleaning, and you take the top most dish from the top of the stack to clean it first (called *pop*). Using this metaphor here is just for the convenience of thinking that the puzzles are soluble and not intractable – they just need solving.

[4] This analysis is to understand the system design of Islam as disclosed in the Holy Qur'an. It is not to lay out an alternate system design that betters the “Revelation from the Lord of the Worlds.” (56:80) Asking the questions “why” and “why not” to forensically comprehend the Holy Qur'an's system design is not the same thing as proposing why the Holy Qur'an itself is not a different system design.

The intent of this report is to field a serious inquiry into the former purpose and not for indulging the facile mind into specious endeavors.

[5] For a short history of its written compilation see: *Some Old Manuscripts of the Holy Qur'an*, Kazim Mudir Shanehchi, tinyurl.com/Old-Manuscripts-Quran ; for *Understanding the Uniqueness of the Qur'an* and how to sensibly approach its study from a real Muslim scholar's point of view as opposed to logic-only Mr. Spock's who prefers his own left-brain forensic-science for the examination of any matter, be it pertaining to hard science, social science, engineering, art, religion, history, or warfare, see footnote[5] in Islam and Knowledge vs. Socialization .

[6] An inquisitive mind may perhaps stop to ponder that why did the Author of the Holy Qur'an not directly impart its self-proclaimed divine guidance directly to every human being instead of employing the convoluted Indeterminates, Messengers, Imams, and Wasilah, mandating “the means of approach unto Him”? In an alternate and rather straightforward system, an energetic mind may perhaps theorize, every human being could have just as easily been his or her own Messenger, Imam, Wasilah, employing direct Divine Inspiration – the perfect egalitarian system with direct connection to the Creator – thus obviating the need for chosen Messengers, divine Books, etc. This could have also avoided the corruption of the pulpit and the concomitant bloodshed of several millennia altogether! Why such an obviously egalitarian approach was not adopted by the Self-Proclaimed All Knowing and All Seeing Author of the Holy Qur'an, may at best only be baselessly speculated upon by the brilliant mind. For that's clearly not the method adopted by the Author of the Holy Qur'an! The Author proclaims the Holy Qur'an to be not just Guidance for the individual, but also for the collective; beginning with the self, reaching to the immediate family unit, and extending to a Muslim nation: “Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a Muslim nation, bowing to Thy (will);” (2:128) Perhaps the Holy Qur'an has itself answered that question!

Credits

Arabic Qur'an recitation by Shaykh Mahmoud Khalil al-Husary, audio courtesy of *Verse By Verse Quran*, acquired 8/13/2011 from <http://www.versebyversequran.com>

Arabic verses courtesy of the open source *Qur'an Tanzil Project*, acquired 8/13/2011 from <http://tanzil.net/download/>

Most (not all) English translation of Qur'an verses are by Yusuf Ali, Shakir, and Pickthall, acquired 8/13/2011 from <http://tanzil.net/trans/> (archived [Yusufali](#), [Shakir](#), [Pickthall](#)).

English translation by Ali Quli Qara'i acquired January 24, 2013 from <http://islamawakened.com/Quran/>

Reference to Muhammad Hussain Tabatabai's parsing of verse 3:7 from <http://shiasource.com/al-mizan/>

With most humble thanks to all!

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Why is the Holy Qur'an so easy to hijack?

Part-III

I

Continuing seamlessly from where Part-II left off, Mr. Spock probes deeper into the question guiding this inquiry using his new nomenclature: **Determinate** and **Indeterminate**. The key question guiding this inquiry is restated:

What are the inherent impediments for studying the message of the Holy Qur'an which make the Book so amenable to self-serving interpretation, socialization, and even bastardization by anyone?

The purpose in Part-III is to illustrate the inherent difficulties in comprehending the Speech of the Author of the Holy Qur'an due to its **Indeterminates**, and how to even begin to decipher the Message by logical reasoning from the Holy Qur'an itself without resorting to any outside sources, and without resorting to speculation and baseless interpretation that fly in the face of the prima facie meaning of the verses. Technically, this process of reasoning from the Holy Qur'an is sometimes referred to as “tawil” (تَأْوِيلِهِ). And just like there is poor scholarship and outstanding scholarship, there is also poor “tawil” which indulges in baseless speculation and self-serving interpretation of the metaphorical verses (آيَاتٌ مُّتَشَابِهَاتٌ) and even the categorical verses (آيَاتٌ مُّحْكَمَاتٌ), and outstanding non speculative “tawil”

which confines itself to the logical reasoning based on the prima facie meaning of the verses as demonstrated by Mr. Spock. It is mandated by the Holy Qur'an itself to the “**men of understanding**” (**أُولُو الْأَلْبَابِ**) in Surah Aal-'Imran 3:7 for correctly deciphering the **Determinates** of its Divine Guidance System. Mr. Spock will discover to what extent can that logical reasoning process of deciphering the Holy Qur'an take the inquiry after which matters become patently **Indeterminate**, and what sensible lessons may be drawn from this conspicuous limitation of the Divine Book that continually plagues all those among mankind who are not the “Ar-Rasikhoon-fil-ilm” (**الرَّاسِخُونَ فِي الْعِلْمِ**) referenced in the Holy Qur'an (3:7, 4:162).

The focus of exposition continues to remain the exploration of verses that have fueled sectarianism. The text draws on Part-II when making reference to verses already quoted, with the phrase “quoted above”.

II

Sociological factors and contextless verses

Being a well-traveled science officer aboard the Starship Enterprise and having visited many different worlds and civilizations in their differing stages of sociological development throughout the traversable universe, Mr. Spock is well aware that the general knowledge of history and other sociological material can always lend some context to any matter when it pertains to living creatures.

But Spock is also well aware from the blood-drenched history of early

civilizations that history is typically written by the victors of history. Only the works of those scribes typically survive in the libraries or in the cultural memory of the majority of the people, who either echo, or don't challenge, the core-axioms of the victors. All narratives consequently harbor a germ of untruth and falsehood in them even when they appear to narrate honestly, due to ingrained biases, vested interests, loyalties, infidelities, and other psychologically and sociologically induced tendencies of the living authors. (This is explored in more depth in Part-IV.) Mr. Spock also well understood that this characteristic was common to most if not all species in the universe he had visited. Even the history of his own planet, despite being all logic and event based, was not devoid of falsehoods and power-plays of hidden motivations of his peoples – for good and evil are merely tools for the superior intellect to achieve its end. Whether an end is noble or not is merely the moralizing semantics put on it by those who wish to see matters in that light. Whereas, in reality, these have no a priori moral and spiritual bounds put on them by creatures who lack the right-half brain function to feel, to empathize, and to moralize. (See Morality derived from the Intellect leads to Enslavement!)

In addition, human beings especially, are among the most subjective and highly malleable of cognitive creatures. Mr. Spock well knows after his lifelong sojourn among them that it is the race of mankind, more than any other cognitive race in the vast expanse of the universe, that most naturally espouses irrational feelings, uncalled for emotions, loves, hates, anxieties, fears, wants, sense of belonging, and are often driven by hidden subconscious motivations of which they themselves remain cognitively unaware of. These psychological forces and innate proclivity towards partisanship, tribalism, ethnocentrism, and ideological alliance shared with relevant political community, etc., naturally color their perception of events, epochs, and history which they record as its scholars, no differently than those who sanction or orchestrate those events, epochs, and history as the “history's actors”. No scientist, historian, sociological commentator and scholar is

immune from these psychological forces.

Its undesirable consequence to accurate scholarship is that myths and falsehoods get easily amplified with successive generation of historians just as much as unpopular truths get easily attenuated. The truth of these words is beyond doubt. It is in fact self-evident. It can be witnessed in the scholarship of any people and any civilization among mankind. Just the straightforward observation that heroes of one civilization often turn out to be the villains of another, and vice versa, is sufficient to create caution in the mind of the non dogmatic student of both history and current affairs that even the most scholarly narratives minimally have to be studied with the forensic eye of scrutiny. Without awareness of psychological and sociological forces, the human student seeking understanding of history is as compelled to 'United We Stand' with the narratives due to "group-think" as the narrators themselves. Mr. Spock fortunately is not human.

For the case at hand, Mr. Spock discovers that no written records exist of the early period of the advent of Islam until after more than a century of the death of its Prophet. Several generations until then, as was noted by the first historians writing of that period some two centuries later, had carried the *Sunnah* of the Prophet of Islam, the Qur'anic directive "*Obey the Messenger*", in their cultural memories, or word of mouth, and passed them from father to son, mother to daughter, generation after generation, due to the tyranny of the Muslim rulers who were crafting dynastic empires on Islam. These rulers, it was evident, had themselves sanctioned historical narratives and compilations of *Sunnah* which were not inimical to their own ruling interests.

Nevertheless, Mr. Spock also realized that facts are facts. And so he began searching the vast computer libraries of millions of books on Islam beginning from its earliest primary written works in search of what might be unarguable, reliable, and authenticated facts and events pertaining to the epoch of the Messenger of the Holy Qur'an and those that immediately followed, to lend some sociological context to his

study. To further identify what is a real fact vs. merely a narrative which might or might not be true, Spock clarified his thinking thusly. He took the most shocking example of a fact to delineate what he considered incontrovertible fact vs. merely a historical narrative.

The following is an exemplar case study to illustrate the issues, the difficulties, and the forensic approach to resolving indirections using guidance from the **Determinate** verses of the Holy Qur'an which has called itself: Al-Furqaan, **الْفُرْقَان** (verse 25:1). Many other Qur'anic indirections and conundrums can similarly be examined using this exemplary approach.

An incontrovertible fact is of the following type: The historical narrative indicated that a Muslim ruler in the Ummayyad Dynasty, in 680 AD, slaughtered Hussein ibn Alī ibn Abī Ṭālīb, the revered grandson of the Prophet of Islam, along with many other male members of his family including children. And this act transpired despite the Author of the Holy Qur'an's remarkable and explicit commandment to Muslims to both honor the Author's Messenger, and to honor and love the Messenger's "near of kin", which obviously includes his progeny:

'Say: "No reward do I ask of you for this except the love of those near of kin."' (Surah Ash-Shura 42:23)

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا
الْمَوَدَّةَ فِي الْقُرْبَىٰ

Evidently, even to the untrained prima facie eye, never mind to the super-trained mind of a forensic detective of history like Mr. Spock, something major appeared to have gone systemically wrong after the death of the Prophet of Islam. Only within the passage of a mere sixty years, matters came to this criminal abhorrence of internecine Muslim upon Muslim state violence inflicted upon the family of the Messenger. And this despite the most lucid and clear-text commandment of the Holy Qur'an to the Muslim polity: **'Say: "No reward do I ask of you for this except the love of those near of**

kin.”'

Identity of Ahlul Bayt in the Holy Qur'an – An Indeterminate

The reasonable question arose in Mr. Spock's mind: why this commandment to honor and love the Exemplar's progeny, his “zurriyat”, those near of kin, *فِي الْقُرْبَىٰ*? What is so special about the Prophet of Islam's kin? And again, what is the purpose for loving them? Note that in this verse there is no command to obey them. It is to actually love them, *الْمَوَدَّةَ*, with emotional content. Rather unusual to ask people to love someone else's progeny. What is the context for showing such love and faithfulness to them?

Indeed, much preference and affinity is shown for the family of the Prophet of Islam by the Author of the Holy Qur'an, by referring to them as *أَهْلَ الْبَيْتِ*, *Ahlul Bayt*. and sanctifying them with a *يُطَهِّرُكُمْ* and *تَطْهِيرًا*, a thorough purification:

“And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger.

And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.” (Surah Al-Ahzaab, 33:33)

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ
تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ
الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ
اللَّهَ وَرَسُولَهُ

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ
الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا

Caption Verse 33:33 Surah Al-Ahzaab – incredible verse that hides a wellspring of semantics by employing the gender sensitivity of Arabic grammar in its second person pronoun to describe the composition of *Ahlul Bayt*. Another reason for misunderstanding the Holy Qur'an – its sophistication of using the Classical Arabic language constructs to hide a wellspring of secrets that none among the ordinary people seeking guidance from it shall fathom except those who are capable of understanding *أولو الألباب* (see verse 3:7) and having command of its unsurpassed natural language of exposition *بِلِسَانِ قَوْمِهِ* (see verse 14:4)! Verse 33:33 is a categorical example of why the Holy Qur'an is simply untranslatable, even syntactically, let alone semantically! Even the “Orientalism” jaundiced West is reluctantly forced to admit this characteristic of the Holy Qur'an: *“The miraculous rhetorical quality that the Qur'an has for the reader is lost in translation, ... mistranslation usually occurs when translators retain Arabic terms or force a single meaning upon Arabic words.”* (tinyurl.com/Quran-Untranslatable-Harvard).

Why is the Prophet's family so important to the Author of the Holy Qur'an, persisted Mr. Spock? Why is the Prophet's *Ahlul Bayt* given such preeminence based merely on their DNA, as it would appear?

Before we proceed further in hot pursuit of that question, this remarkable verse fragment of 33:33 (*إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ () الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا*) bears closer examination as it is exemplary of the most commonly misperceived verses of the Holy Qur'an, especially when read in translation.

As was only briefly alluded to earlier, Mr. Spock had already noted of the difficulty of understanding the Holy Qur'an, that within a verse, a verse fragment could be speaking of some entirely different topic from the rest of the verse, as for instance in 5:3, 8:41, and 33:33. And

that the profound subtleties of Arabic grammar and its gender specificity, enabled changing the point of reference suddenly within a verse by simply changing the gender of the verb, noun, pronoun, etc., as for instance in the verse fragment of 33:33 which refers to the purification of the *Ahlul Bayt*. Let's look at the complete verses preceding 33:33 which ostensibly establish the overarching context for that *verse of purification* of the *Ahlul Bayt*. But do they? Not if you read it in Arabic and know Arabic grammar. Whereas, when you read it in translation, you are easily misled unless the translator took the pains to accurately capture the gender change of the pronoun in a footnote or in parenthesis to clarify matters which could not be translated in a non-gender sensitive language. And, the publisher also continued to reprint the translation with footnotes un-modified until the time you got hold of that translation.^[7]

The savvy Mr. Spock trenchantly noted the games played in translations, and also by publishers, for deliberate sectarian obfuscation of what was plainly manifest in the Qur'anic Arabic. From his ship's vast library collection, Mr. Spock compared editions of the same translations from different publishers and warily noted the remarkable dropping or subtle modification of the clarification footnotes posthumously in some subsequent editions even when the translator had taken pains to footnote the gender change and its implication in understanding the verse accurately in his original work.

The following table captures the complete context of the topic under discussion in Surah Al-Ahzaab, verses 33:28-34, using Yusuf Ali's translation.

<p>O Prophet! Say to thy Consorts: "If it be that ye desire the life of this World, and its glitter,- then come! I will provide for your enjoyment and set you free in a handsome manner. (28)</p>	<p>يَا أَيُّهَا النَّبِيُّ قُلْ لَأَرْوِّجَنَّكُمْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّاهَا فَمَتَّعَيْنَ أُمَّتَكُمْ وَأَسْرَحْنَاكُمْ سَرَاحًا جَمِيلًا</p>
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<p>But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward, (29)</p>	<p>وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ مِنْكُمْ أَجْرًا عَظِيمًا</p>
<p>O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah. (30)</p>	<p>يَا نِسَاءَ النَّبِيِّ مَنِ يَاْتِ مِنْكُمْ بِفَحِشَةٍ مُّبِينَةٍ يُضَعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا</p>
<p>But any of you that is devout in the service of Allah and His Messenger, and works righteousness,- to her shall We grant her reward twice: and We have prepared for her a generous Sustenance. (31)</p>	<p>وَمَنْ يَفْعَلْ مِنْكُمْ خَيْرًا فَلِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا</p>
<p>O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (Allah), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just. (32)</p>	<p>يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۗ إِنْ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا</p>

<p>And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger.</p> <p>And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless. (33:33)</p>	<p>وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ</p> <p>إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا</p>
<p>And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted (with them). (Surah Al-Ahzaab, 33:34) (Tr. Abdullah Yusuf Ali)</p>	<p>وَأذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۗ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا</p>

Caption Surah Al-Ahzaab, verses 33:28-34 – An illustrative case of how a translation fails to capture the semantics of the Qur'anic Arabic grammar accurately due to language limitations of English which does not have gender-specific second person pronouns and possessive pronouns. In this instance, it leads to the misperception that the interspersed verse fragment purifying the *Ahlul Bayt* in 33:33 is referring to the Messenger's wives just because the wives are being addressed by the Author earlier in that verse, and also in the preceding verses, and in the succeeding verse! This switch in topic for the *verse of purification* cannot be captured in a translated language which does not have gender-specific 2nd person pronoun with the same semantics as the Classical Qur'anic Arabic does, without explicit elaboration.

The following table completely decomposes verses 33:33 and 33:34 word by word. Please take a few minutes to study the switch in pronoun from 2nd person feminine plural possessive pronoun when referring to the houses of the wives, to 2nd person masculine plural object pronoun when referring to the *Ahlul Bayt*, and back to 2nd person feminine plural possessive pronoun when referring again to the houses of the wives in 33:34:

- **2nd person feminine plural possessive pronoun**

- (33:33:3) **بُيُوتِكُنَّ** buyūtikunna your houses

- **2nd person masculine plural object pronoun**

- (33:33:20) **عَنْكُمْ** ankumu from you,
- (33:33:24) **وَيُطَهِّرَكُمُ** wayuṭahhirakum And to purify you

- **2nd person feminine plural possessive pronoun**

- (33:34:5) **بُيُوتِكُنَّ** buyūtikunna your houses








The significance of this switch in pronouns is not lost on the super analytical Mr. Spock.








Having become an instant grammarian of the classical Arabic language, Mr. Spock knows that the 2nd person masculine pronoun **كُمُ** “kum”, and 2nd person feminine pronoun **كُنَّ** “kunna”, unambiguously represent the following semantics in order to be grammatically correct in their usage:










- “kum” when used with a plural object or possessive case represents a composition that must contain at least one or more males, and may contain zero or more females (it is equivalent of 2nd person pronoun “you”, “تم” and “vous” in gender neutral English, Urdu, and French respectively) ;
- “kunna” represents an all female composition (it has no equivalent in English, Urdu, French, et. al.; consequently, the same 2nd person pronoun “you”, “تم” and “vous” are respectively re-used causing a loss in semantics in









translation).

Word by Word Decomposition of Surah Al-Ahzaab 33:33-34

Translation	Arabic word	Syntax and morphology
(33:33:1) <u>waqarna</u> And stay		CONJ – prefixed conjunction <i>wa</i> (and) V – 2nd person feminine plural imperative verb PRON – subject pronoun الواو عاطفة فعل أمر والتاء ضمير متصل في محل رفع فاعل
(33:33:2) fi in		P – preposition حرف جر
(33:33:3) <u>buyūtikunna</u> your houses		N – genitive masculine plural noun PRON – 2nd person feminine plural possessive pronoun اسم مجرور والكاف ضمير متصل في محل جر بالاضافة
(33:33:4) walā and (do) not		CONJ – prefixed conjunction <i>wa</i> (and) PRO – prohibition particle الواو عاطفة حرف نهى
(33:33:5) <u>tabarrajna</u> display yourselves		V – 2nd person feminine plural (form V) imperfect verb, jussive mood PRON – subject pronoun فعل مضارع مجزوم والتاء ضمير متصل في محل رفع فاعل
(33:33:6) <u>tabarruja</u> (as was the) display		N – accusative masculine (form V) verbal noun اسم منصوب
(33:33:7) <u>l-jāhiliyati</u> (of the times of) ignorance		PN – genitive feminine proper noun → <u>Al-Jahiliyah</u> اسم علم مجرور

(33:33:8) <u>l-ūlā</u> the former.		N – nominative feminine noun اسم مرفوع
(33:33:9) <u>wa-aqim'na</u> And establish		CONJ – prefixed conjunction <i>wa</i> (and) V – 2nd person feminine plural (form IV) imperative verb PRON – subject pronoun الواو عاطفة فعل أمر والتاء ضمير متصل في محل رفع فاعل
(33:33:10) <u>l-salata</u> the prayer		N – accusative feminine noun اسم منصوب
(33:33:11) <u>waātina</u> and give		CONJ – prefixed conjunction <i>wa</i> (and) V – 2nd person feminine plural (form IV) imperative verb PRON – subject pronoun الواو عاطفة فعل أمر والتاء ضمير متصل في محل رفع فاعل
(33:33:12) <u>l-zakata</u> zakah		N – accusative feminine noun اسم منصوب
(33:33:13) <u>wa-ati'na</u> and obey		CONJ – prefixed conjunction <i>wa</i> (and) V – 2nd person feminine plural (form IV) imperative verb PRON – subject pronoun الواو عاطفة فعل أمر والتاء ضمير متصل في محل رفع فاعل
(33:33:14) <u>l-laha</u> Allah		PN – accusative proper noun → <u>Allah</u> لفظ الجلالة منصوب

(33:33:15) <u>warasūlahu</u> and His Messenger.		CONJ – prefixed conjunction <i>wa</i> (and) N – accusative masculine noun PRON – 3rd person masculine singular possessive pronoun الواو عاطفة اسم منصوب والهاء ضمير متصل في محل جر بالإضافة
(33:33:16) innamā Only		ACC – accusative particle PREV – preventive particle <i>mā</i> كافة ومكفوفة
(33:33:17) <u>yurīdu</u> Allah wishes		V – 3rd person masculine singular (form IV) imperfect verb فعل مضارع
(33:33:18) <u>-lahu</u> Allah wishes		PN – nominative proper noun → Allah لفظ الجلالة مرفوع
(33:33:19) <u>liyudh'hiba</u> to remove		PRP – prefixed particle of purpose <i>lām</i> V – 3rd person masculine singular (form IV) imperfect verb, subjunctive mood اللام لام التعليل فعل مضارع منصوب
(33:33:20) 'ankumu from you		P – preposition PRON – 2nd person masculine plural object pronoun جار ومجرور
(33:33:21) <u>l-rij'sa</u> the impurity,		N – accusative masculine noun اسم منصوب
(33:33:22) <u>ahla</u> (O) People		N – accusative masculine noun اسم منصوب
(33:33:23) <u>l-bayti</u> (of) the House!		N – genitive masculine noun اسم مجرور

<p>(33:33:24) <u>wayutahhirakum</u> And to purify you</p>	 PRON V CONJ	<p>CONJ – prefixed conjunction <i>wa</i> (and) V – 3rd person masculine singular (form II) imperfect verb, subjunctive mood PRON – 2nd person masculine plural object pronoun الواو عاطفة فعل مضارع منصوب والكاف ضمير متصل في محل نصب مفعول به</p>
<p>(33:33:25) <u>tathīran</u> (with thorough) purification.</p>	 N	<p>N – accusative masculine indefinite (form II) verbal noun اسم منصوب</p>
<p>(33:34:1) <u>wa-udh'kur'na</u> And remember</p>	 PRON V CONJ	<p>CONJ – prefixed conjunction <i>wa</i> (and) V – 2nd person feminine plural imperative verb PRON – subject pronoun الواو عاطفة فعل أمر والتاء ضمير متصل في محل رفع فاعل</p>
<p>(33:34:2) mā what</p>	 REL	<p>REL – relative pronoun اسم موصول</p>
<p>(33:34:3) <u>yut'lā</u> is recited</p>	 V	<p>V – 3rd person masculine singular passive imperfect verb, subjunctive mood فعل مضارع مبني للمجهول منصوب</p>
<p>(33:34:4) fi in</p>	 P	<p>P – preposition حرف جر</p>
<p>(33:34:5) <u>buyūtikunna</u> your houses</p>	 PRON N	<p>N – genitive masculine plural noun PRON – 2nd person feminine plural possessive pronoun اسم مجرور والكاف ضمير متصل في محل جر بالاضافة</p>
<p>(33:34:6) min of</p>	 P	<p>P – preposition حرف جر</p>

(33:34:7) <u>āyāti</u> (the) Verses	آيَاتٍ N	N – genitive feminine plural noun اسم مجرور
(33:34:8) <u>l-lahi</u> (of) Allah	اللَّهِ PN	PN – genitive proper noun → الله لفظ الجلالة مجرور
(33:34:9) <u>wal-hik'mati</u> and the wisdom.	وَالْحِكْمَةِ N CONJ	CONJ – prefixed conjunction <i>wa</i> (and) N – genitive feminine noun الواو عاطفة اسم مجرور
(33:34:10) inna Indeed,	إِنَّ ACC	ACC – accusative particle حرف نصب
(33:34:11) <u>l-laha</u> Allah	اللَّهِ PN	PN – accusative proper noun → الله لفظ الجلالة منصوب
(33:34:12) <u>kāna</u> is	كَانَ V	V – 3rd person masculine singular perfect verb فعل ماضٍ
(33:34:13) <u>latīfan</u> All-Subtle,	لَطِيفًا N	N – accusative masculine singular indefinite noun اسم منصوب
(33:34:14) <u>khābirān</u> All-Aware.	خَبِيرًا ADJ	ADJ – accusative masculine singular indefinite adjective صفة منصوبة

Caption Surah Al-Ahzaab, verse 33:33-34 Word by Word syntactical decomposition. (Arabic syntax and grammar courtesy of corpus.quran.com/documentation/grammar.jsp ; corpus.quran.com/wordbyword.jsp?chapter=33&verse=33)

The following table captures some prominent English and Urdu translations of verse 33:33, all of them spectacularly failing to capture the gender switch of the 2nd person pronoun from feminine to masculine form of the original verse in Arabic when referring to the *Ahlul Bayt*. Whether or not this translated language limitation is footnoted in the original printed editions by their respective

translators to draw attention to the significance of this switch in pronouns, is not known.

And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Apostle. Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying. (Muhammad Ali Habib Shakir, House of Habib, Pakistan)

And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poorrate, and obey Allah and His Apostle; Allah only desires to take away the uncleanness from you, O people of the household! and to purify you a (thorough) purifying. (Maulana Muhammad Ali MMA 1917 PDF)

And stay in your houses. Bedizen not yourselves with the bedizement of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing. (Marmaduke Pickthall)

Remain in your houses; and display not your finery, as did the pagans of old. And perform the prayer, and pay the alms, and obey God and His Messenger. People of the House, God only desires to put away from you abomination and to cleanse you. (Arthur John Arberry)

Stay at home, and do not deck yourselves with ostentation as in the days of paganism; fulfil your devotional obligations, pay the zakat, and obey God and His Apostle. God desires to remove impurities from you, O inmates of this house, and to cleanse and bring out the best in you. (Ahmed Ali)

And stay in Your houses. and display not yourselves! with the display of the times of former Paganism; and establish the prayer and give the poor-rate and obey Allah and His apostle. Allah only desireth to take away uncleanness from you, people of the household, and to purify you with a thorough purification. (Abdul Majid Daryabadi)

And abide quietly in your homes, and do not flaunt your charms as they used to flaunt them in the old days of pagan ignorance; and be constant in prayer, and render the purifying dues, and pay heed unto God and His Apostle: for God only wants to remove from you all that might be loathsome, O you members of the [Prophet's] household, and to purify you to utmost purity. (Muhammad Asad)

And stay in your homes and do not go about displaying your allurements as in the former Time of Ignorance. Establish Prayer, give Zakah, and obey Allah and His Messenger. Allah only wishes to remove uncleanness from you, O members of the (Prophet's) household, and to purify you completely. (Abul Ala Maududi)

Stay in your houses and do not display your finery with the display of the former [days of] ignorance. Maintain the prayer and pay the zakat and obey Allah and His Apostle. Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. (Ali Quli Qara'i)

اپنے گھروں میں ٹک کر رہو اور سابق دورِ جاہلیت کی سی سچ دھج نہ دکھاتی
پہرو نماز قائم کرو، زکوٰۃ دو اور اللہ اور اس کے رسول کی اطاعت کرو اللہ تو یہ
چاہتا ہے کہ اہل بیتِ نبی سے گندگی کو دور کرے اور تمہیں پوری طرح پاک کر
دے

(Abul Ala Maududi)

اور اپنے گھروں میں بیٹھی رہو اور گزشتہ زمانہ جاہلیت کی طرح بناؤ سنگھار
دکھاتی نہ پہرو اور نماز پڑھو اور زکوٰۃ دو اور اللہ اور اس کے رسول کی
فرمانبرداری کرو اللہ یہی چاہتا ہے کہ اے اس گھر والو تم سے ناپاکی دور کرے
اور تمہیں خوب پاک کرے

(Ahmed Ali)

اور اپنے گھر میں بیٹھی رہو اور پہلی جاہلیت جیسا بناؤ سنگھار نہ کرو اور نماز
قائم کرو اور زکوٰۃ دو اور اللہ اور اس کے رسول کی اطاعت کرو - بس اللہ کا
ارادہ یہ ہے اے اہل بیت علیہ السلام کہ تم سے ہر برائی کو دور رکھے اور اس
طرح پاک و پاکیزہ رکھے جو پاک و پاکیزہ رکھنے کا حق ہے

(Syed Zeeshan Haider Jawadi)

اور اپنے گھروں میں قرار سے رہو اور سابقہ زمانہ جاہلیت کی طرح اپنی آرائش کی نمائش نہ کرتی پھرو (باہر نہ نکلا کرو) اور نماز قائم کرو اور زکوٰۃ ادا کرو اور اللہ اور اس کے رسول کی اطاعت کیا کرو۔ اے اہل بیت! اللہ تو بس یہی چاہتا ہے کہ تم سے ہر قسم کے رجس (الودگی) کو دور رکھے اور تمہیں اس طرح پاک و پاکیزہ رکھے جس طرح پاک رکھنے کا حق ہے۔
(Ayatollah Muhammad Hussain Najafi)

Caption various translations of Surah Al-Ahzaab verse 33:33 into English and Urdu, the non-gender sensitive languages, all spectacularly failing to capture the semantics created due to the gender change from feminine to masculine form of the 2nd person pronoun when referring to the *Ahlul Bayt*. (Translations are from the electronic versions at tanzil.net/trans/ ; MMA 1917 PDF courtesy of aaail.org ; Ali Quli Qara'i courtesy of islamawakened.com/Quran/33/33/default.htm)

In French, which is more gender sensitive than either English or Urdu but less so than Classical Arabic, the translation of verse 33:33 is given below. The 2nd person pronoun “vous” in French, like its Urdu and English 2nd person pronoun counterpart “تم” and “you” respectively, including the possessive case variations thereof, are unfortunately gender neutral and unable to distinguish between singular and plural object, leading to the same loss in semantics.

Restez dans vos foyers; et ne vous exhibez pas à la manière des femmes d'avant l'Islam (Jâhiliyah). Accomplissez la Salât, acquittez la Zakât et obéissez à Allah et à Son messenger. Allah ne veut que vous débarrasser de toute souillure, ô gens de la maison [du prophète], et veut vous purifier pleinement. (verse 33:33 Tr. Muhammad Hamidullah)

Caption Translation of verse 33:33 into French. The second person pronoun *vous* is gender neutral just like in Urdu and English, despite French being more gender sensitive than either English or Urdu, therefore leading to the same loss in semantics.

In Spanish however, the matter is salvaged. Spanish enables expressing gender sensitivity of the object by addition of either “os” or “as” to the verb. Therefore, a correct semantic translation of verse 33:33 from Arabic into Spanish is possible by reflecting the 2nd person plural gender sensitivity of the pronoun in Arabic, to the correct conjugated form of the verb expressing the gender and plurality of the object. So, if “*gente de la casa*” (*Ahlul Bayt*) was referring to only the wives of the Messenger, the grammatically correct verb conjugation of the root verbs 'librar' and 'purificar' in Spanish would have been “libraras” and “purificaras” instead of “*libraros*” and “*purificaros*”.

¡Quedaos en vuestras casas! ¡No os acicaléis como se acicalaban las natiguas paganas! ¡Haced la azalá! ¡Dad el azaque! ¡Obedeced a Alá y a Su Enviado! Alá sólo quiere libraros de la mancha, gente de la casa, y purificaros por completo. (verse 33:33 Tr. Julio Cortes)

Caption Translation of verse 33:33 into Spanish. The loss of semantics in translation is prevented by reflecting the 2nd person plural masculine pronoun of Arabic on the correct selection of masculine or feminine verb conjugation, since both choices are available in Spanish to indicate object composition and its plurality.

That language limitation conundrum disclosed above, noted Mr. Spock, is yet another source of misunderstanding the Holy Qur'an – studying it in translation! The Holy Qur'an is simply untranslatable, in any language. Which is why the famous translator Arthur J. Arberry, in deep humility, called his excellent rendition into English: “The Koran Interpreted”. Even the “Orientalism” jaundiced West is reluctantly forced to admit this characteristic of the Holy Qur'an: “*The miraculous rhetorical quality that the Qur'an has for the reader is lost in translation, ... mistranslation usually occurs when translators retain Arabic terms or force a single meaning upon Arabic words.*” (see tinyurl.com/Quran-Untranslatable-Harvard).

Furthermore, a translation also lends itself easily to both Machiavellian as well as inadvertent perception management of the public mind. We can see this pernicious cognitive infiltration in the contemporary English translation of the Holy Qur'an titled: *The Sublime Quran* (see tinyurl.com/Critique-Laleh-Bakhtiar-Zahir).

To this day, countless generations of Muslims growing up in non Arabic speaking Muslim countries do not perceive what has so straightforwardly been demonstrated above, as the sophistication of the classical Arabic language to mask its secrets from the unwary by something so elegant as simply a gender change in its 2nd person pronoun. The syntactic as well as semantic limitations of any translation language in comparison to the intrinsic richness and succinctness of Qur'anic Arabic requires much reframing for the target language in order to preserve both literal as well as semantic accuracy, which, as in the case of verse 33:33, simply cannot be maintained without additional footnotes and parenthetical annotations.

These language limitations naturally create additional motivation to seek sources of explanation and exegeses outside of the pages of the Holy Qur'an, called “tafsir”, especially for those who do not speak Arabic, which is approximately 90 percent of the 1.6 to 2 billion Muslim public spread throughout the world in many different cultures and civilizations. That fact automatically leads to the very paradox being explored in this analysis: fallible hands, fallible minds, and fallible hearts, some clean and some unclean, some competent and some incompetent, none of them categorically known to be among the “Ar-Rasikhon-fil-ilm” (الرَّاسِخُونَ فِي الْعِلْمِ) of verse 3:7 of the Holy Qur'an, expositing the pristine text of the Holy Qur'an according to their own perception and socialization bias – rather than the Word of its own Author explain itself. (See a detailed examination of the translation issue in: [Critique: Laleh Bakhtiar and The Sublime Quran](http://tinyurl.com/Critique-Laleh-Bakhtiar-Zahir) , <http://tinyurl.com/Critique-Laleh-Bakhtiar-Zahir>)

At least with respect to this verse fragment 33:33, the native Arabic speaker has a leg-up on the non Arabic speaker. The former knows

that *Ahlul Bayt* is being referred to with a masculine pronoun and therefore its composition, by definition, comprises one or more males, and cannot comprise only females, and therefore the verse fragment 33:33 is not necessarily referring to the wives, or even just the wives alone. If that verse fragment was indeed referring to only the wives, an all female group, then the feminine form of the pronoun would have been used to refer to the *Ahlul Bayt* as is done when referring to the houses of the wives before and after that *verse of purification*.

But that's also where the native Arabic speaker's advantage over the non-speaker ends. Neither knows the actual composition of the *Ahlul Bayt* beyond that *prima facie* information contained in that sequence of verses 33:28-34 reproduced above, that it is a Household of the Prophet, and comprises one or more males, and zero or more females, and it may or may not contain the wives of the Prophet, irrespective of the fact that the verse fragment is interspersed in between where the Author of the Holy Qur'an is commanding the wives of the Prophet of Islam what they are supposed to do. Whereas, in the *purification* fragment of verse 33:33, the Author declares what He Himself intends to do to the *Ahlul Bayt*. That change of "actor" from the wives to the Author and back to the wives is most conspicuous in the verse. In that interspersed switch, the Author pledged some abstract "perfect purification" to the Ahlul Bayt. What that "perfect purification" means remains as foreign to the native speaker of Arabic as to the non-speaker. It requires for both to indulge in much due diligence to uncover. Mr. Spock was finding that the Holy Qur'an is hardly the Book that is so easy to understand or so clear as claimed by its Author.

Returning to the thread of analysis before that closer look at verse 33:33, the same verse fragment of “perfect purification” begs the obvious question: Why are only the *Ahlul Bayt* chosen by the Author of the Holy Qur'an and sanctified so specially with such a profound divine benefaction: “**Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless**” (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا) , and no one else is chosen for this benefaction from among the vast number of respected companions and close familial ties of the Prophet of Islam?

What did this unusual “purification” actually mean in the language of the Holy Qur'an such that it exclusively only applied to the *Ahlul Bayt*?

How should (وَيُطَهِّرَكُمْ تَطْهِيرًا) be accurately understood from its cipher-text form? Having witnessed the ease of straightforward obfuscation possible due to the gender-specific Arabic grammar cleverly employed in this verse to suddenly change the context, Mr. Spock is exceptionally vigilant for correct and un-careless decoding of the cipher text of the Holy Qur'an, and especially for this verse fragment which evidently is hiding some secret. It appeared to be another one of those bedeviling verses (مُتَشَابِهَاتٌ) defined in verse 3:7 on the face of it. Perhaps it was an **Indeterminate**, and perhaps it wasn't. To further his understanding of what was meant by “purification”, Mr. Spock therefore pushes onto the ever growing evaluation stack the words “Tahira kum Tathira” (وَيُطَهِّرَكُمْ تَطْهِيرًا) of verse 33:33, and the related “Mutaharoon” (الْمُطَهَّرُونَ) of verse 56:79 (see Surah Al-Waqia quoted above).

Perhaps that held an important clue to the identity of who were being purified if what “purification” actually meant in the language of the Holy Qur'an could be correctly deciphered. Then its purpose, the why, would become known, which would in turn perhaps lead to the who, as in who could achieve that purpose. Even in the prima facie meaning, it obviously was not an exoteric physical purification, such

as cleansing of the physical body. Rather, it implied some esoteric “religious” purification just from examining the verses 56:78 and 56:79 which a priori defined who could even access the Holy Qur'an: **“In a Book well-guarded, Which none shall touch but those who are clean (purified).”** (الْمُطَهَّرُونَ)

To Mr. Spock's perceptive mind already attuned to different methods of access control for managing hierarchical access to privileged information, the concept of “purification” in the light of verses 56:78-79 appeared akin to the Author of the Holy Qur'an requiring a “security clearance” for access to His Message in the “Book well-guarded”. And the Book progressively revealing more and more of its inner secrets higher the “security clearance” of the seeker of its Guidance. Therefore, “perfect purification” would logically mean the highest level of “security clearance” and the complete revealing of all its deep secrets to those who possessed that rank – the “Ar-Rasikhoon-fil-ilm” (الرَّاسِخُونَ فِي الْعِلْمِ) described in verse 3:7 (already quoted above). Thus, the Author of the Holy Qur'an choosing the *Ahlul Bayt* for “perfect purification” appeared to harbor a far deeper context beyond what was superficially apparent from a careless reading of verse 33:33 which was in outright error. The matter demanded careful analysis and deeper study. The Holy Qur'an itself demanded such due diligence by straightforwardly asserting: **“Do they not then reflect on the Qur'an? Nay, on the hearts there are locks.”** (see 47:24 quoted below).

To Mr. Spock's observant mind, preference for a choosing a particular family and lineage, a particular strand of human DNA above all the nations, and continuing to choose from that strand generation after generation for the divinely appointed stewardship of man, لِلنَّاسِ إِمَامًا , appeared to play a principal role in the overall provenance and sequence of divine guidance by the Author of the Holy Qur'an:

<p>“Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations.</p> <p>Offspring one of the other; and Allah is Hearing, Knowing.” (Surah Aal-e-Imran 3:33-34)</p>	<p>إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَعَالَ إِبْرَاهِيمَ وَعَالَ عِمْرَانَ عَلَى الْعَالَمِينَ</p> <p>ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ</p>
<p>“And when his Lord tried Ibrahim with certain words, he fulfilled them.</p> <p>He said: Surely I will make you an Imam of men.</p> <p>Ibrahim said: And of my offspring? My covenant does not include the unjust, said He” (Surah Al-Baqara, 2:124)</p>	<p>وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَاتَّمَّهُنَّ</p> <p>قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتِي</p> <p>قَالَ لَا يَتَّخِذِ الْظَالِمِينَ</p>

So, once again encountering a preference for a specific family, the *Ahlul Bayt*, which Allah chose in 33:33 for a thorough purification, and in 42:23 commanded the Prophet to tell the people to love his “those near of kin”, was not unusual to Mr. Spock's perceptive mind. It followed a consistent pattern, that the Author of the Holy Qur'an chose whomsoever as His Messengers, Exemplars, and Imams above all the other peoples. And verses 3:33-34 and 2:124 unambiguously and unequivocally indicated the Author's particular preference for a very specific lineage starting from Prophet Adam, “**Offspring one of the other**”, to choose Prophets and Imams from among that lineage only, to bring His divine message to all peoples among mankind (see verse 10:47 quoted above, and many others like 16:36 “*And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods*”). The Author's preference for the Prophet of Islam's *Ahlul Bayt* in verse 33:33 was from the same DNA strand of Prophet Ibrahim. Which, according to verse 2:124, قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ

إِمَامًا مَّقَالًا وَمِنْ ذُرِّيَّتِي مَقَالًا لَا يَنَالُ عَهْدِي الظَّالِمِينَ, was also going to spawn Imams of the people throughout the ages in Prophet Ibrahim's progeny.

Mr. Spock noted that verse 2:124 proffered an unambiguous criterion for such appointment. That, if there were to be any divinely appointed Imams among the people of Arabia, they had to emerge from the genetic seed of Prophet Ibrahim only, as per the Author's Promise to Prophet Ibrahim. That criterion was just as applicable to Muhammad, the Prophet of Islam, as to his *Ahlul Bayt*. Mr. Spock ascertained from the historical record that Prophet Muhammad was considered a descendent of Prophet Ibrahim by the people of Arabia, coming from the distinguished prophetic lineage of *Bani Hashim* who had been the keepers of the pilgrims' structure called the Holy Kaaba for generations. The Author of the Holy Qur'an too attested to the fact that Prophet Muhammad was indeed a descendent of Prophet Ibrahim, by the act of choosing him over all others in Arabia as His Messenger – since the Author by His own admission only chose successive Prophets, Messengers, and Imams, from a single lineage as per His proclamation noted in verse 3:33-34.

Therefore, if there were to be any additional Imams as per the promise in verse 2:124 to Ibrahim, reasoned Mr. Spock, these Imams had to carry the seeds of Prophet Ibrahim or Prophet Muhammad in order to continue the Author's self-proclaimed modus operandi for conveying His Guidance to the people: **“Offspring one of the other”**.

Furthermore, the Holy Qur'an attested to the fact that Muhammad was not a father of any men among the people:

“Muhammad is not the father of any of your men, but he is the Apostle of Allah and the Last of the prophets; and Allah is cognizant of all things.” (Surah Al-Ahzaab, 33:40)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

This automatically meant, reasoned Mr. Spock, that if such leadership as promised in verse 2:124 was to continue after the Prophet of Islam – Muhammad being the last of the Messengers according to the bold proclamation of the afore-quoted 33:40: رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ – as it evidently did by virtue of the Qur'anic commandment of 4:59: **“obey the Messenger, and those charged with authority among you”**, the latter **“those charged with authority among you”** could only emanate from either Prophet Ibrahim's seed of which Muhammad was himself a progeny, or Prophet Muhammad's own progeny.

The fact that Muhammad had a progeny is testified by the Holy Qur'an in the verse where its Author is evidently consoling His Messenger that it is the Messenger's enemies who will be without progeny (and not him):

<p>“Surely your enemy is the one who shall be without posterity.” (Surah Al-Kauthar, <u>108:3</u>)</p>	<p>إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ</p>
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Therefore, in order for the Holy Qur'an to not be falsified, verses 33:40 and 108:3 straightforwardly imply that Prophet Muhammad's progeny must be through his female offspring only as **“Muhammad is not the father of any of your men”**.

This criterion, adduced directly from the Holy Qur'an, automatically implied the composition of the *Ahlul Bayt* from which to search for Imams, leaving the straightforward identification of **“Offspring one of the other”** from the factual historical records by seeking out the Prophet of Islam's female progeny. Provided of course that such factual historical records are incontrovertible, reliably documented. Fortunately, history documents to the same degree of empirical veracity as it documents that Prophet Muhammad is a real figure of history, that lady Fatima Zahra is Prophet Muhammad's only seed, and her two sons, Hassan ibn Alī ibn Abī Tālib, and Hussein ibn Alī ibn Abī Tālib, are her only two offspring, the latter being killed by the

Muslim Ummayyad ruler's army as noted at the beginning of this section. All recorded historical facts that remain incontrovertible.

However, the precise identity of the progeny is still held as an unknown variable in Mr. Spock's logical mind in this specific thread despite being fully aware of the sociological context and documentation of Muslim history. Because, as already noted, in this study Mr. Spock is keenly interested in separating what the Holy Qur'an has itself conveyed in the “**criterion**” of “**no doubt**”, without confusing it with the historical records or the narratives of doubtful scribes of history. The criterion, once adduced from the Holy Qur'an and correctly understood, can always be applied for extracting any valid signals from the partisan noise of history to understand that history itself.

The general problem Mr. Spock is wrestling with, in case the reader has lost track, is the enigma that instead of applying the criterion learnt from the Holy Qur'an to parse history recorded by fallible scribes in order to improve its signal to noise ratio, history is evidently necessary to understand the meaning of the text of the Holy Qur'an due to its **Indeterminates**. That's like putting the cart before the horse! Mr. Spock in this forensic study is sensibly trying to adduce the criterion first from the self-described “**criterion**” of “**no doubt**” revealed by the “Lord of the Worlds” on how to even go about selecting valid signals from the doubtful penmanship of history which could, in turn, perhaps enable deciphering the message of the Holy Qur'an to some degree of objectivity when at all necessary. In order to not lose sight of that primary motivation, Mr. Spock is explicitly holding what is an **Indeterminate** as an explicit variable (that is fixed from history by Muslims, often subjectively, based entirely on their socialization biases and/or vested interests), and what is **Determinate** as a known constant (which is lamentably often ignored by Muslims).

That is the main objective in Mr. Spock's search for identifying the *Ahlul Bayt* from the Holy Qur'an, by understanding the criterion established in the Holy Qur'an itself, the book that called itself the

“Criterion”, for their identification. Otherwise, if Mr. Spock is to ask even a laity Muslim during any epoch at any place, who the daughter of the Prophet of Islam and her children are, the laity will unanimously rush to inform him with a single answer – another incontrovertible fact of recorded history which unites all Muslims in all civilizations across time and space. It is this universal unity among Muslims on the fact of the identify of the Messenger's progeny, just as their unity on the fact of the text of the Holy Qur'an being untampered by the hand of man, which lends more than just academic and existential veracity to the historical record documenting both. It is a component of the unshakable belief of a Muslim that has continued to be so throughout history right from the time of the Prophet of Islam.

Because of this unusual empiricism, the enigma posed in this section of the Prophet's grandson being killed so mercilessly by the Muslim Ummayyad army despite the clear-text Qur'anic commandment of verse [42:23](#) to love them, and the Muslims of the epoch clearly recognizing the Messenger's progeny who weren't an unknown to the people, is being examined in such great depth.

To Mr. Spock's objective mind unsocialized into the Muslim ethos, just the fact that this violence upon the Messenger's immediate grandchildren could even transpire at the hands of a Muslim ruler, and the Muslims of the time even permitted it to transpire, is indicative that both, historiography by partisans of power, and hagiography by partisans of victims of that power, is the defining epistemology of Muslim scholarship. And therefore, the latter had to be examined with an acute forensic eye to improve its reality to myth ratio. It lent further substance to the paradox Mr. Spock is grappling with that how could the “perfected” ciphertext of the Holy Qur'an require itself to be decoded by such an epistemology of imperfect pens of history? This is taken up in more depth in Part-IV.

Mr. Spock, persistent in his study, continues to qualitatively observe that the remarkable show of preference for the Messenger's *Ahlul*

Bayt was entirely self-consistent with the Author's overarching narrative in the Holy Qur'an for choosing some over all others for His special favors. This idea of granting special favors to some people over all others during the period of providing guidance to the people, Mr. Spock discovered, is almost over-emphasized by the Author of the Holy Qur'an, as for instance in:

<p>“And this was Our argument which we gave to Ibrahim against his people; We exalt in dignity whom We please; surely your Lord is Wise, Knowing.” (Surah Al An'aam, <u>6:83</u>)</p>	<p>وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ تَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ</p>
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Mr. Spock recognizes that the continuation of verse 6:83 of Surah Al An'aam was further revealing of the Author's principal modus operandi of choosing some over others for special favors, especially verse 6:87 “**And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.**”

And verse fragments 6:89-90 asserted a pertinent purpose which further explained why “**those charged with authority among you**” existed in addition to the Prophet of Islam: “**We have already entrusted with it a people who are not disbelievers in it. These are they whom Allah guided, therefore follow their guidance.**”

<p>And We gave to him Ishaq and Yaqoub; each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Musa and Haroun; and thus do We reward those who do good (to others). (<u>6:84</u>)</p>	<p>وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ كُلًّا هَدَيْنَا ۗ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۗ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۗ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ</p>
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<p>And Zakariya and Yahya and Isa and Ilyas; every one was of the good; (6:85)</p>	<p>وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ</p>
<p>And Ismail and Al-Yasha and Yunus and Lut; and every one We made to excel (in) the worlds: (6:86)</p>	<p>وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ</p>
<p>And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way. (6:87)</p>	<p>وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ</p>
<p>This is Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them. (6:88)</p>	<p>ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ</p>
<p>These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it. (6:89)</p>	<p>أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ فَإِن يَكْفُرْ بِهَا هُوَ لَا إِفْعَالَهُ فَفَدَّ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ</p>
<p>These are they whom Allah guided, therefore follow their guidance. Say: I do not ask you for any reward for it; it is nothing but a reminder to the nations. (6:90)</p>	<p>أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ آفَقْتَهُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِن هُوَ إِلَّا ذِكْرَىٰ لِلْعَالَمِينَ</p>

Caption Surah Al An'aam verses 6:84-90 explaining the modus operandi of the Author of the Holy Qur'an for continued guidance of nations among mankind from time immemorial.

Unless Mr. Spock was erroneous in his analysis despite applying his best reasoning and logic capabilities which had earned him the most difficult position as the solo science officer aboard the Starship Enterprise, application of straightforward logic to the study of the Holy Qur'an had been incredibly revealing thus far. It was heartening to Mr. Spock that the Holy Qur'an emphatically admonished the people who did not reflect on its Message, or treated it as **“just foolish nonsense”** (مَهْجُورًا see verse 25:30 quoted above):

<p>“Do they not then reflect on the Qur'an? Nay, on the hearts there are locks.” (Surah Muhammad 47:24)</p>	<p>أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا</p>
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Whereas, even rudimentary logical reflection on the آيَاتُ مُحْكَمَاتُ texts of the Holy Qur'an, the categorical foundational verses which formed the heart of the Holy Qur'an as per its Author's own declaration of أُمُّ الْكِتَابِ, automatically led the earnest detective to such inescapable logical deductions as demonstrated in the aforementioned reasoning process by Mr. Spock. But such reasoned deductions also begged the layman's foolish question, for what purpose? – As if it isn't already patently obvious by now.

Because, after all, it could also be argued that verse 5:3 had already categorically asserted that the Qur'an was completed in the Prophet's own lifetime: **“This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.”**

Therefore, *wasn't Qur'an alone sufficient?* Mr. Spock recalled the rebuke to Believers in Surah Al-Ahzaab verse 33:36, **“It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.”** (quoted above). It takes no speculation to infer from this shocking verse the presence of undercurrents of dissent and

disputation with the Messenger among some Believers. Such disputing could easily lead to the suggestion that Qur'an alone is sufficient in order to suppress the decisions of the Messenger not contained in the Holy Qur'an which the Believers in his congregation did not like. Which, at least to Mr. Spock's intelligent mind gave an explanation for why the first Caliphs after the Prophet's demise forbid the documenting of the Messenger's verdicts and statements, called *Hadiths*.

It now becomes self-evident to Mr. Spock that:

1. by the categorical statement of 4:59, that there existed some unnamed persons besides the Messenger, **“those charged with authority among you”** to whom obedience was made obligatory ;
2. by the assertion of verse fragments 6:89-90 in full context that **“We have already entrusted with it a people who are not disbelievers in it. These are they whom Allah guided, therefore follow their guidance.”**
3. by the categorical directive of 5:35 to the Muslims: **“O ye who believe! Do your duty to Allah, seek the means of approach unto Him,”**
4. and in the light of 5:3 that the religion of Islam had been “perfected” ;

there was a pretty clear logical reason for the presence of **“those charged with authority among you”** apart from the Messenger, and to whom obedience was made as obligatory by the Holy Qur'an as to the Messenger for all Muslims.

That, by the commandment **“those charged with authority among you”**, the Author of the Holy Qur'an had very clearly provided to the early Muslims, additional temporal Exemplars, Imams, besides the Prophet of Islam, **“Offspring one of the other”**, who were meant to continue teaching to the people the “perfected” religion which

Prophet Muhammad had brought to them as the Messenger, even after the Messenger was no longer among them. This is a straightforward logical conclusion based upon its Author's own statements. Otherwise, the Holy Qur'an is falsified by verse 4:59 if there were no Imams after the Prophet of Islam!

That, dereferencing the indirect pointers given in the **Determinate** verses of the Holy Qur'an for the identity of these additional Imams:

5. by the criterion of 2:124, that the Author promised to choose leaders and Imams only from the seed of Ibrahim after Ibrahim passed his "test";
6. by the fact that there is no verse in the Holy Qur'an to suggest that 2:124 is not an exclusive promise to the family of Ibrahim, quite the contrary, the assertion of 3:33-34 indicates the Author's sole criterion for choosing the Imams of mankind, from the limited subset of a single family: **"Offspring one of the other"** ;
7. by the benefaction of 33:33, that the *Ahlul Bayt* were elevated above all others with a thorough spiritual purification ;
8. and by the commandment of 42:23, that the people were asked to love (in its most superlative form) and honor the Messenger's near of kin ;

naturally lead to identifying them as being only from the *Ahlul Bayt*.

The above logical reasoning leads to the following conclusions:

1. That, there appeared to be no other competing, or even plausible solution based on the **Determinate** verses of the Holy Qur'an, to decipher this inquiry in any other direction for the straightforward logic of the matter that these Imams **"whom Allah guided, therefore follow their guidance"** had to be

“**Offspring one of the other**”, and also possess the same degree of knowledge and understanding of the Holy Qur’an as the Messenger in order to continue the Messenger’s mission of divinely guiding the Muslims as his successor exemplars of the Holy Qur’an.

2. That, it appeared to be a sophisticated bootstrap process of Islam whose legal texts had been perfected and completely revealed, to guide a stubborn pagan civilization that had inflicted so much physical warfare upon the Prophet of Islam during his entire tenure of Prophethood, onto the *straight path* for at least some additional time period after the Messenger had passed away.
3. That, just as Surah Al-Fatiha verses 1:6 and 1:7 informed the Believers how to beseech the Author to show them how to seek the path of divine guidance, the very narrow separation pointed out in 1:7 between the *straight path* (أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) and *wrong path* (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) of those who *go astray* – both paths being tread by Believers themselves and not the obvious unbelievers who were easily identified – was very clearly delineated for the early Muslims by bequeathing to them the *Ahlul Bayt* (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ) who alone were elevated above all others with a most unusual divine favor of *perfect purification* in verse 33:33 (وَيُطَهِّرْكُمْ تَطْهِيرًا).
4. That, the *Ahlul Bayt* was therefore the crucial differentiator as “**The path of those upon whom Thou hast bestowed favors**” of verse 1:7 given to the early Muslims to protect them from unwittingly following the other Believers who were reprimanded as “**on a clearly wrong Path**” (Surah Al-Ahzaab,

33:36).

5. That, it was indeed the same protocol for Prophet Muhammad's succession as it had been the Prophetic tradition of all previous Messengers of the Author, to leave designated successors behind to protect and carry-on their mission. Which, in that early bootstrap phase of Islam, was to protect and safeguard the journey of reaching the common goal of forming a single Muslim nation: **“Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a Muslim nation, bowing to Thy (will);”** (Surah Al-Baqara 2:128)
6. That, the *Ahlul Bayt* construct was an additional divine favor given by the Author of the Holy Qur'an to the early Muslims as fulfillment of the prayer that the Author had Himself taught the Believers in Surah Al-Fatiha, and for which the Author also emphatically declared in verse 76:3 **“Surely We have shown him the way: he may be thankful or unthankful.”**
7. That, these self-consistent conclusions when applied to empiricism explained reality as it had principally unfolded, most accurately. The goal of verse 2:128 obviously never transpired. The Muslims instead killed the grandson of the Messenger after a tumultuous ad hoc political succession process which tied a Gordian knot on the process of transformation itself. Unless verse 33:36 is wiped off the pages of the Holy Qur'an by some fiendish technology, it is in perpetual Testimony by the Author Himself that some Believers who challenged the Prophet's decisions existed during his own time. The path of these same people so emphatically condemned by the Author in 33:36 as **“clearly wrong Path”** must have indeed

taken over after the demise of the Messenger instead of the path of the rightful heirs from among the *Ahlul Bayt*, in order for the empirical reality to become manifested as it did. Otherwise, the Holy Qur'an is falsified if it is asserted that the right path was followed in the succession. The empiricism of the slaughtered grandson of the Prophet of Islam is prima facie testimony that this abhorrent destination was reached by only following the **“clearly wrong Path”!** Because, if this abhorrent destination was reached by following the right path, than the Holy Qur'an lied that such was a good path of **“whom Allah guided, therefore follow their guidance”** in Surah Al An'aam 6:90, as it still ended in that same abhorrence. In order for the Holy Qur'an to not be falsified by empiricism, abhorrence can only be reached by following **“clearly wrong Path”!**

As Mr. Spock well understands, empiricism is the only reality for a left-brained scientist. Any analysis, any model, any theory that goes against explaining reality is just imaginary and useless. Unless the analysis presented here is shown to be seriously flawed, the conclusions reached by the line of reasoning employed by Mr. Spock from the **Determinate** verses of the Holy Qur'an is remarkable discovery.

It sure explains empirical reality coherently, but most importantly, in self-sufficiency and self-consistency drawn solely from the Holy Qur'an and no other source!

For, as Mr. Spock ascertained perusing the historical record of early Muslim rulers and empires, few Muslims among the masses living under their dominions seemed to have been aware of this rather straightforward logical deduction regarding the *Ahlul Bayt*, despite knowing, respecting, and also loving the progeny of the Prophet of Islam as some sort of revered objects thought to bring them divine

blessings if salutations were continually showered upon them in daily prayers. And despite the fact of this discovery being made only from the **Determinate** verses of the Holy Qur'an in its **آيَاتٌ مُحْكَمَاتٌ** texts requiring only a bare modicum of reflection to uncover the matter. And despite their daily recitation of the same **Determinate** verses of the Holy Qur'an with the most ardent religious fervor!

It was almost as if, observed Mr. Spock, this logically derived conclusion had been calculatingly masked off from the Muslim mind under the ruling paradigms of caliphs and dynastic empires.

Even today, lamentably, few Muslims are aware that this is a conclusion adduced directly from the straightforward statements and simple logic of the Holy Qur'an without making any recourse to vicarious outside sources and doubtful human scribes.

And that mass ignorance of the Muslim public, mused Mr. Spock, perhaps also explained the context for the Messenger's prescient but strange lament recorded in verse 25:30 of Surah Al-Furqaan (quoted above) after the ascent of Islam as the dominant religion of Arabia: 'Then the Messenger will say: **“O my Lord! Truly my people took this Qur'an for just foolish nonsense.”**'

What more can be gleaned from other eligibility criterion established in the Holy Qur'an to better comprehend the attributes and characteristics of **“those charged with authority among you”** that might enable identifying them more precisely?

Reasoning it out from the Holy Qur'an itself – Taking it one step deeper and further

The Qur'anic eligibility criterion of 2:124 and 3:33-34 have come only one step closer in the direction of identifying **“those charged with authority among you”**. That eligibility criterion had indicated to Mr. Spock that the only persons even eligible for this divine appointment of leadership, **“those charged with authority among you”** to whom obedience is made as obligatory as to the Prophet of Islam, must come from the *Ahlul Bayt* and no where else. Because, only that singular family automatically includes both the seed of Prophet Ibrahim and the seed of Prophet Muhammad, **“Offspring one of the other”** as already reasoned by Mr. Spock. That reasoning also lends sensible context to why the people are commanded to love the Prophet's near of kin. Even the way it is propositioned to the people by the Author of the Holy Qur'an, and the choice of Arabic word employed which only loosely translates to “love” in English but is the superlative form of love in Arabic, **الْمَوَدَّةَ**, is revealing of its motivation: **'Say: “No reward do I ask of you for this except the love of those near of kin.”'**

The Prophet is asked by the Author of the Holy Qur'an to demand the love of his near of kin as a gratitude from the people – not as a favor the people are asked to do the Prophet, but in return for the favor done to the people by the Prophet of Islam of being God's Messenger among them!

In other words, it is an obligation put on the people to “love” the Prophet's near of kin in the most superlative degree that the semantic-rich Arabic language can convey for terms of endearment and affection to other human beings!

The logical connection among the many verses outlined above, and making the love and affection of Prophet's near of kin an obligation upon the people, thus making it psychologically easier for the people to accept Exemplars from among the *Ahlul Bayt*, conclusively indicated to Mr. Spock that **“those charged with authority among you”** could only emanate from among the *Ahlul Bayt*. But who among the *Ahlul Bayt* meets that criterion and are also **“Offspring one of the**

other”?

Mr. Spock, solely on the anvil of pure reasoned logic applied to *al-Furqaan* (see discussion of verse 25:1, Surah al-Furqaan quoted above), could straightforwardly deduce still additional eligibility and rejection criterion to further narrow down the field for who could possibly meet the Qur'anic criterion to comprise the set of **“those charged with authority among you”**.

That, as per verse 4:59, any such persons to whom command obedience is extended from the Prophet of Islam as an Exemplar of the Holy Qur'an, must also be Exemplars of the Holy Qur'an themselves! That conclusion is simply inescapable. Because, as Mr. Spock reasoned, they couldn't be just any prominent persons occupying the throne or the pulpit, no matter how learned or respectable, for in order to have command obedience to them as per verse 4:59, they'd have to possess knowledge and understanding of the divine message of the Holy Qur'an to the same level of unerring comprehension as the Prophet of Islam! Otherwise, they could possibly misinform and misguide the people using their own interpretation (despite their best intentions to be accurate). Which, of course, also automatically implied that their teacher could be none among those whom they have been *divinely chosen* to guide! The logic of that sequence of impeccable deductions is also undeniable. Not surprisingly, the deduction is directly underscored by the Holy Qur'an itself, as in verse fragments 6:89-90 (quoted above): **“We have already entrusted with it a people who are not disbelievers in it. These are they whom Allah guided, therefore follow their guidance.”** Allah is their teacher!

Therefore, Mr. Spock continued to reason, these could only be persons who were specially favored by the Author of the Holy Qur'an to also be unerring like the Messenger. Unerringness being the primary logical criterion to being an Exemplar of the Holy Qur'an in order to faithfully convey the message of the Author who claims to be the Creator of Mankind and the “Lord of the Worlds”, to the people

without any alterations, additions and subtractions, in full and accurate context, in both letter and spirit. This deduction is also simply logical and straightforward. The *verse of spiritual purification* already analyzed in 33:33 arguably conveys at least some sense of bestowing unerringness, *وَيُطَهِّرُكُمْ تَطْهِيرًا*, by keeping away all “rijis”, *الرَّجَسَ*, from the *Ahlul Bayt*.

Once again, the Arabic words employed by the Author of the Holy Qur'an to convey to the people what is being kept away from the Ahlul Bayt (all abominations) and for what purpose (purification) are far richer in semantics than can be captured straightforwardly in semantic-starved translated English. As already discussed earlier, and pending further discovery by Mr. Spock of the most accurate meaning of the concept of “Mutaharoon”, *الْمُطَهَّرُونَ*, of verse 56:79 as the bearers of the secrets of the Holy Qur'an, the reasonable metaphor of privileged access control to those with “security clearance” implied by that verse of Surah Al-Waqia (quoted above), also led to the comprehension that *perfect purification* from “rijis” of verse 33:33 would necessarily mean perfect unerring knowledge of the Holy Qur'an – knowledge that is necessary and sufficient to guide others only if the guides themselves are without error.

After all, not given to error is a declared gift bestowed by the Author and not an endeavor of man himself to acquire that state of perfect knowledge. Only the Author can confer perfect unerring knowledge of His Divine Message such that He can blithely command Muslims to: **“Obey Allah, and obey the Messenger, and those charged with authority among you”** on par with His own Word because He has also declared in Surah An-Najm: **“Your companion does not err, nor does he go astray; Nor does he speak out of desire. It is naught but revelation that is revealed”!**

I swear by the star when it goes down.
(53:1)

وَالنَّجْمِ إِذَا هَوَىٰ

Your companion does not err, nor does he go astray; (53:2)	مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ
Nor does he speak out of desire. (53:3)	وَمَا يَنْطِقُ عَنِ الْهَوَىٰ
It is naught but revelation that is revealed, (53:4)	إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ
The Lord of Mighty Power has taught him, (53:5)	عَلَّمَهُ شَدِيدُ الْقُوَىٰ

Caption Surah An-Najm 53:1-5 declaring the Prophet of Islam is inerrant, infallible, whose speech is naught but revelation that is revealed! Only on that categorical basis of inerrancy is obedience commanded to the Messenger on par with the Author of the Holy Qur'an in 4:59

Qualitatively, observes Mr. Spock, the concept of inerrancy is most clearly, most emphatically, and most unambiguously stated in Surah An-Najm verses 53:1-5 (quoted above). It is clearly a **Determinate** verse realizes Mr. Spock, self-sufficient, clear, and without any indirections. To Mr. Spock's mind, it is the most obvious and applicable meaning behind “purification”, “Mutaharoon”, الْمُطَهَّرُونَ , of verse 56:79, and is the underpinning of the blanket command obedience to the Prophet of Islam on par with the Author of the Holy Qur'an in Surah an-Nisaa' 4:59.

Surah An-Najm 53:1-5 further preempts the questions: How is the Messenger communicating the Author's Word unerringly to the people; How is the Messenger being an unerring Exemplar of the Holy Qur'an; How can the Messenger's companions know when to believe and obey the Messenger and when to follow their own opinion on any matter?

Firstly, verse 33:36 has already made it clear that the Messenger's decisions have to be abided by at all times: **“It is not fitting for a Believer, man or woman, when a matter has been decided by**

Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.”

Secondly, verses 53:1-5 categorically put to bed the capricious speculation that the Messenger is only inerrant in some speech and not in others and therefore people can follow their own opinions in the latter: **“Your companion does not err, nor does he go astray; Nor does he speak out of desire. It is naught but revelation that is revealed,”**.

If that absurd proposition were true, perceptively observed Mr. Spock, it would create a logical conundrum: How could the Messenger's companions ever know when is the Messenger errant and when is he inerrant? They'd obviously have to rely on the Messenger's own word to even know that in the first place. But if the Messenger is capable of making an error, he is also capable of making an error in that determination as well.

If the Messenger is not inerrant in every single matter, every single act, every single speech, every single thought, then even one errancy is sufficient to put his entire Messengership in doubt – due to transmission error for instance. If not infallible, the Messenger could have made an error in a hundred thousand different ways that would remain undetectable by the people and they would be misled by the Messenger masquerading his own fallible opinion for the Author's infallible Word. The Messenger's own word for instance, differentiating what is the Author's Words vs. his own word, could itself be in error if the Messenger is ever capable of even a single error – and that opens the Pandora's box: Is the Holy Qur'an error-free from transmission errors of the Author's Message?

One must not forget that it is the Messenger who is ab initio introducing the Holy Qur'an, and not vice versa. It is the belief of the peoples in the Messenger's truthfulness upon which the Holy Qur'an itself is predicated. Unless the Messenger of the Holy Qur'an is infallible, it puts the words uttered by the Prophet, who alone

designated that the specified words belonged to the Author of the Holy Qur'an and not to himself, into jeopardy.

It is only after the trust in the Messenger's veracity and truthfulness is established among his contemporaries, that the people are invited to come to the Holy Qur'an. It is only at that point, after the Messenger has already established his veracity among the peoples, that the Holy Qur'an subsequently confirms, through the speech of the Messenger itself and not via some other independent source, that the Messenger is infallible in Surah An-Najm. The Author of the Holy Qur'an, speaking through the mouth of the Messenger, confirms the people's earlier adjudication of Muhammad's veracity, by first swearing some unexplainable oath: **“I swear by the star when it goes down.”** (وَالنَّجْمِ إِذَا هَوَىٰ), and then emphatically confirming to the Messenger's contemporaries: **“Your companion does not err, nor does he go astray; Nor does he speak out of desire. It is naught but revelation that is revealed”!**

If there is no belief in the Prophet, there is no belief in the Holy Qur'an! Once that belief is established, only then the Holy Qur'an has any meaning. And only at that point does the Author of the Holy Qur'an avers, putting no caveat to His declaration of the Prophet's infallibility, and making His proclamation blanket, unequivocal, universal, affirming not just the Prophet's Messengership of having accurately delivered the Author's Message (in 5:3), but also the Prophet's Exemplarship of having accurately explained the Message to his companions by way of a living example.

Therefore, returning back to verse 4:49, by extending that command delegation authority of 4:59 from the Messenger to also obey **“those charged with authority among you”**, and for the people not ever to be misled by obeying them, the **وَأُولِي الْأَمْرِ مِنْكُمْ** must logically share the same attribute, the same “security clearance” so to speak, as the Messenger! There is simply no escaping that equivalence logic.

Ergo, it follows that the **وَأُولِي الْأَمْرِ مِنْكُمْ** could logically only come from the peerless and unerring guides of the religion of Islam from

among the *Ahlul Bayt* as only these people are explicitly being specially favored, for some blanket “purification” no less, as their spiritual conditioning, their preparation, for being obeyed without equivocation! According to the Qur'anic criterion, only such specially favored “purified” persons, who also were the offspring of Ibrahim or Muhammad, could even be eligible to be the subsequent Exemplars, Imams, of the people, *لِلنَّاسِ إِمَامًا* , after the Prophet of Islam.

The successive application of Qur'anic eligibility criterions had narrowed down the search considerably for Mr. Spock to get him closer to identifying “**those charged with authority among you**” solely from their characteristics deduced from the Holy Qur'an.

Remarkable what could be learnt from even a convoluted law book when one begins to decipher it accurately rather than rehearse it like a parrot or as the unwitting victim of socialization and perception management!

In equivalent terms, Mr. Spock now had the legal definitions, and the beginning of the understanding of what the letter and spirit of the Qur'anic law actually is. That law now needed to be applied to the empirical historical evidence in order to adjudicate, to separate the chaff from the wheat, the usurpers from the legitimate owners – which is the purpose of all law, both divine and man-made.

As Mr. Spock knew, meeting a criterion only determines eligibility. It does not necessarily indicate specific appointment – the specific “choosing”, or “charged”, or “entrusting”, as expressed in verses like: “We have already entrusted with it a people who are not disbelievers in it. **These are they whom Allah guided, therefore follow their guidance.** Say: I do not ask you for any reward for it; it is nothing but a reminder to the nations.” (6:89-90 quoted above). The specific “entrusting” requires explicit evidence of appointment – some empirical evidence – not merely the general statements of law unless it specifically names the entrusted. Even the most logical deductions from law is merely theory in the absence of empiricism. Albeit, such reasoning of law and logic is surely necessary as a qualitative

criterion; it helps one legally, i.e., objectively, without equivocation, exclude usurpers presumptuous enough to claim false entitlements.

While it may be argued by the learned doctrinaire that after everyone else is excluded by the accurate application of *the criterion*, those who remain standing are automatically selected as the bearers of that “entrusting”, empirical affirmation as well as commonsense of the laity both demand explicit evidence of specific appointment and clear identification. Especially, when the matter is made contentious and kept locked for centuries within the suffocating ambit of empires which ruled in the name of “God”, and which controlled all the dominant narratives and expositions on Islam. To this very day when Mr. Spock took up the study of the Holy Qur'an millennia later, their legacy evidently endured in the socialization of the Muslim public across cultures and civilizations.

Thus Mr. Spock pondered, if this matter is important to the Author, why aren't the names of **“those charged with authority among you”** explicitly mentioned in the Holy Qur'an? Why just give the criterion to establish their identity – why not also their names? How are people in subsequent generations to know their identity without relying on the doubtful and partisan pens of the scribes of history? Because, that is the only place to go seeking empirical evidence of such “entrusting” in all subsequent time and space!

Mr. Spock reasoned that unless the Messenger had shirked his duty to the Author of the Holy Qur'an, in which case verse 5:3 would not exist affirming the completion and perfection of the delivery of the message of Islam as a “deen” for mankind, the Messenger must have categorically informed the people of Arabia, the first Muslim generation, of all the unknowns noted above based on the explicit authority delegated to him in 4:59: **“Obey Allah, and obey the Messenger,”**. Specifically, the Messenger would have informed the people who had the entitlement to be included in that characterization of *Ahlul Bayt*, أَهْلَ الْبَيْتِ, for whom **“Allah only wishes to remove all abomination”**, and the exact identity of **“those charged with**

authority among you” whom the Muslims had to obey on par with himself.

The people of the time would have also naturally known who the Messenger's near of kin were whom they were asked to love as a mark of gratitude to the Prophet by divine commandment, by the simple virtue of the fact that the Prophet of Islam and his family lived among them his entire life. It is logical to presume, reasoned Mr. Spock, that the Messenger would have been asked by new Muslims coming from elsewhere, on hearing this verse, about the identity of who his near of kin were, and who **“those charged with authority among you”** were, and the Messenger of course would have hastened to inform them personally in order to discharge his duty faithfully as the Messenger.

How are we to know all that today when new Muslims, un-socialized into their new religion as an inheritance, similarly wish to inquire?

By leaving all this knowledge out of the pristine un-tampered pages of the Holy Qur'an, reflected Mr. Spock, why deny to subsequent generations of Muslims that certainty of knowing about this possibly momentous matter? What was the Author's wisdom in leaving them pitifully at the mercy of the doubtful scribes of history, their partisan pens, and cultural inheritance?

If in fact this was not important for subsequent generations to know, then why not just state so directly in the Holy Qur'an that this matter was only of temporal significance during that early epoch and not worth bickering about in subsequent times? And if it was important, why not just give the names of **“those charged with authority among you”** directly in the Holy Qur'an and be done with it?

These glaring omissions of the Author in the Holy Qur'an were evidently responsible for the flourishing sectarianism millennia later. And all indications still continued to lead to the same inescapable conclusion already noted earlier, that these ambiguities were deliberate and evidently well thought out by the Author as a system

design of Islam for divine guidance to all mankind.

Mr. Spock muses how he could learn the precise identity of **“those charged with authority among you”** without the ease of reliance on the partisan narratives of history to which Muslims had fallen victim. Having browsed sufficient sociological context, Mr. Spock wanted to focus solely on what, and how much, did the Holy Qur'an itself communicate on the question which appeared to be an **Indeterminate** from the outset.

Were there other straightforward verses in the Holy Qur'an which enabled and assisted in their further identification? Without the correct context for the verses which spoke in indirections and in unknowns, as verse 4:59 did, how was one to even identify such verses that spoke to their identity? Perhaps there were some other incontrovertible facts in recorded history, despite the partisanship of scribes and imperial craftsmanship – like the incontrovertible fact of the slaughter of the Prophet's progeny by the Ummayad army already cited above to which there can be no doubt that it transpired in history – which assisted in unequivocally affirming their identity? It persistently begged the question that why had the Author of the Holy Qur'an relied on the doubtful scribes of history to complete their identification – if that identification was of any significance to subsequent generations after the first crop of Muslim?

Mr. Spock began to realize that this puzzle was almost akin to solving a system of linear equations with several unknown variables, but which could only be solved if the number of equations were at least equal to the number of unknown variables. However, as already explored in depth in Islam and Knowledge vs. Socialization, and alluded above by verses like:

- “One day We shall call together all human beings with their (respective) Imams”, (17:71) ;
- “If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He

hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.” (5:48) ;

- “And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgment) it will be judged between them fairly, and they will not be wronged.” (10:47) ;

the operative principle **“so strive as in a race in all virtues”** arguably indicated many solutions, not just one, which could satisfy these equations!

It appeared to Mr. Spock that the Author had very astutely, and quite sensibly, accounted for socialization biases by offering mankind the core guidance: **“so strive as in a race in all virtues”**, and the conflict resolution principle when they differed: **“The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.”**

Mr. Spock realized that he had made substantial progress already, and thus makes the assumption that it must be true that this puzzle of pertinent guidance is completely soluble by man in its cipher form, taking the Holy Qur'an at its word. Otherwise, he reasoned, the entire edifice of the guidance system to mankind proclaimed by the Holy Qur'an falls flat on its face. It becomes relegated to mean whatever anyone in power wants it to mean, or can write the dominant narrative for it which survives through history.

As per the first classification of the Holy Qur'an by Mr. Spock, as a cipher message of the Author to mankind that had to be decoded correctly, and therefore, was not open to individual interpretation or the recovery of the singular *plaintext* could be in error, Mr. Spock saw it being self-evident, that the correct meaning, interpretation, and understanding of the verses of the Holy Qur'an, in addition from the Prophet of Islam, and from the Holy Qur'an itself, could only be taken from these designated but unnamed persons as per the Author's

declaration of obedience to them in 4:59. And not from just any pretentious scholar gurgling Arabic, or legitimately or illegitimately occupying the throne or pulpit of Islam.

This logical conclusion, argued Mr. Spock, is most significant and the key to the entire matter.

However, if, **“those charged with authority among you”** had been thrust aside or ignored after the death of the Messenger, their guidance not sought, not recorded, and not followed, then all the evil which followed from that first transgression of the first few generation of Muslims fourteen centuries ago accumulated into the greater whole of sectarianism and dynastic empires that have existed ever since. In other words, their crime was not mere disobedience, but a supreme crime as it contained within it the seeds of all the evil that followed, leaving Muslims today, as yesterday, a pathetic people mired in rituals, schisms, sectarian blood-shed, kingdoms, and servility to empire.

The fact that hardly anyone among the Muslim public outside of their myopic socialization biases is even aware of there being some specially designated (but unnamed) persons in the Holy Qur'an in addition to the Messenger who are meant to be its Exemplars after the Prophet of Islam, and obedience to them is made as obligatory as to the Prophet of Islam, lends credence to the logical surmising that **“those charged with authority among you”** must have been shunted aside by those coveting the highest pulpit of Islam.

It explains the empirical observation that today each Muslim understands the same verses slightly differently. There are, and were, too many “imams” interpreting and explaining the Holy Qur'an by their own fancy and judgment, even vested interest, having lost or ignored the explanation and interpretation by its authentic stewards! Despite the *plaintext* warning to the people to be wary of such “imams”: **“One day We shall call together all human beings with their (respective) Imams”** (see verse 17:71 quoted above). Mr. Spock recalled with marvel the foresight of the Author of the Holy

Qur'an: **“Surely We have shown him the way: he may be thankful or unthankful.”** (see verse 76:3 quoted above)

Given the documented reality of the ensuing power-struggle immediately after the death of the Prophet of Islam which pitted the family of the Prophet of Islam against the first Muslim caliphs, and the sociological context surrounding the events of power and its vile inflection in the name of God which culminated in the slaughter of the progeny of the Prophet of Islam and the emergence of the most abhorrent dynastic empires that led the Muslim world to its seven hundred years of unsurpassed global ascendancy among much internecine state violence, Mr. Spock realizes that objectively extracting incontrovertible evidence of the appointment of **“those charged with authority among you”** in order to establish their clear identity from the historical records of imperial craftsmanship and outright suppression for two hundred years, would be akin to extracting a weak signal from a vast sea of background noise in communication theory in electrical engineering!

Mr. Spock recognizes that he would have to be a forensic detective in order to recreate the fuller contexts for the understanding of the largely contextless verses of the Holy Qur'an. He also recognizes however that such a detective work would surely identify the principal first cause of dissension among the Muslims which had led to all the subsequent multiplication into sectarianism. Identification and extraction of that principal first cause could be key to uniting the Muslims once again as they once were under the single banner of **أُمَّةٌ مُسْلِمَةٌ** during the lifetime of the Prophet of Islam. Mr. Spock quickly pushes this overarching puzzle on his evaluation stack.

Mr. Spock's puzzle evaluation stack is growing rapidly with his increasing understanding of the complexity of the issues... For, indeed, the narratives which survived past those early period are clearly partisan, with scribes and rulers taking sides as already noted. Thus the richer context for the verses of the Holy Qur'an is now deeply mired in this blood-drenched early history of the Muslims and

cannot be straightforwardly extracted merely by perusing the early literature. As is the case for all such histories, even including the contemporary history examined in this volume under the orchestration of the *Mighty Wurlitzer*, myths get naturally amplified by successive generation of scribes, and facts and factors inconvenient to their narratives, or to their rulers, are naturally attenuated as already explained above leading to a *crippled epistemology* for those who study things on faith or without any forensic talent.



Summation and Impact Analysis

In summation, so far, Mr. Spock, well-read in both the sociological histories of empires and their social engineering of the public, has recognized that all works outside of the Holy Qur'an (including the Holy Qur'an itself) have been composed in sociological contexts and not in an abstract or sterile vacuum free from the influence of the ruling paradigms. And that these sociological contexts are most essential to fully identify and perceptively comprehend, especially when the early history of the advent of religion of Islam after its Messenger's demise is soaked in so much internecine state violence and obfuscation. To understand those outside written works therefore, Mr. Spock ascertains that the full sociological context under which all these books on Islam were originally compiled, must first be understood – as facts in a void can convey any meaning its compiler wants. Therefore, Mr. Spock decides that facts alone will not be

sufficient to establish clues to resolving the **Indeterminates** of the Holy Qur'an. That it would also be necessary to cradle facts in the rich sociological context and the narratives of history which caused the strange paradoxical artifact: that the Author of the Holy Qur'an chose not to protect its Exemplar's *Sunnah* within the Holy Qur'an itself but to which it issued command obedience as per 4:59.

Furthermore, that such historical facts would have to be not just cradled, but forensically cradled in the sociological realities of realpolitik forces and often unrecorded motivations which gave birth to those facts, and to their narratives, in order to fully comprehend them.

And Mr. Spock immediately surmises that as the evidence of history in every civilization indicates, these narratives too are invariably the sectarian narratives of partisans taking sides. Historians, compilers, exegeses writers, essayists and poets, all taking sides, omitting and attenuating facts and contexts inconvenient either to their narrative, or to their socialization bias, or to the sanction of the rulers under whom they scribed, while amplifying myths and opinions conducive to their narrative and socialization outlook whereby the victors ruled creating the facts on the ground, and the victims mourned exaggerating and perhaps mythifying the victimizing circumstances in cultural memory for centuries that might pale the Homer's Iliad by comparison. This natural cause and effect relationship of history, narrated by those most affected by it, on either side of it, becoming the de facto source of exposition and explanation of the **Indeterminates** of the Holy Qur'an as soon as one stepped out of its boundaries to figure out the unknowns.

The divine irony (or perhaps the divine comedy) poignantly strikes Mr. Spock's analytical mind: Mortal fallible pens seemingly *completing* a Book whose Author claims it is “**Perfection**” (5:3) and “**A Revelation from the Lord of the Worlds.**” (56:80).

To Mr. Spock's mind, prima facie logic alone would dictate not to use the fallible pens to parse the Infallible pen of the Author Who claims

Itself to be Perfection Incarnate and the “Lord of the Worlds”. The Author of the Holy Qur’an is so assertive of the perfection of His Word that He asserts repeatedly, as in verse 2:2, that it is a Book in which there is no doubt, and a guidance to only those pious of heart who earnestly seek it. So why then use the fallible pen of scribes which is always full of doubt, to gain comprehension of the Infallible Words of the Author for which the Author asserts there is no doubt?

But the same Author has also, evidently by design, practically necessitated the very use of fallible pens by virtue of verses like 4:59 which create importance for the *Sunnah* of the Prophet of Islam on par with the Qur’an and to the obedience to it, but not recording those *Sunnah* within the pages of the Holy Qur’an and leaving the verses of the Qur’an as **Indeterminates**. This is a paradox in the Holy Qur’an.

This is why, Mr. Spock logically concludes, the Muslims from the very beginning had become preoccupied with the temporal, and often reactionary sociological contexts, deliberately drowning the holistic and timeless text of the Holy Qur’an by insisting on partisan hadiths, tafseers, and narratives of history penned in the fallible ink and cultural memories largely due to commandments like 4:59 which made the Holy Qur’an subject to easy abuse.

The Muslims, it became evident to Mr. Spock, through the subsequent generations after the first, had paradoxically become its unwitting victims because they had insisted on following the commandment 4:59 of the Holy Qur’an to the letter, without understanding its accurate import in the larger context of the entire message of the Holy Qur’an. And they used the scribes of history literally, along their own socialization axis, becoming putty in the hands of rulers who could trivially inflict internecine violence for political expediency upon those who fell out of favor.

The Muslims had not bothered to elevate themselves beyond the baggage of their respective narrow socialization which often leads to close-mindedness, and partisanship.

Their collective understanding of Islam in the successive Muslim empires and subsequent servile civilizations had therefore become ossified in the imperial narratives of history expounded from the “Roman pulpit”, and in reaction to it in its many “Protestant movements”, rather than become progressive and egalitarian based on the sublimity of its timeless doctrines principled in the Holy Qur'an. What had been intended as a sublime force of transformation for the evolution of societies from its barbarisms and exploitations to an enlightened state of mankind's existence over time, had become the force majeure for building absolutist enduring empires instead.

The Muslims had inexorably fallen victim to the same sort of corruption which was emphatically admonished by the Holy Qur'an about their cousins, the Jews and the Christians – the persistent distortion of the Author's message delivered to the Abrahamic seed!

Except, in the case of the Muslims, they continued to claim, in every epoch, to possess the Author's Message in its unadulterated most pristine cipher form. And demonstrably so. But Muslims could neither decipher nor implement it effectively because of the hijacking that the Holy Qur'an itself permitted by virtue of it being a cipher-text rather than a straightforward *plaintext*!

Of course, the aliasing of proper nouns in the Holy Qur'an into common nouns had been, and continues to be, the most common and obvious subversion of the Holy Qur'an by Muslims and Non-Muslims alike. For example, as already discussed in Islam and Knowledge vs. Socialization, Muslims using the proper noun “Imam” as a common noun for anointing anyone with it, whereas the Holy Qur'an explicitly used **لِلنَّاسِ إِمَامًا** to anoint only the Author's own favored ones with that station of leadership among mankind. Similarly, as also already deconstructed in considerable depth in “Hijacking the word 'Islam' for Mantra Creation”, Western demagogues inimical to Islam, like Bernard Lewis and Samuel Huntington, overloading the proper noun “Islam” to designate a kitchen sink of semantics, whereas the Holy Qur'an used **الْإِسْلَامَ دِينًا** to explicitly designate a “deen” which Allah

“perfected”.

The use of **Indeterminates** in the Holy Qur'an had only facilitated such calculated hijacking, permitting the easy fixing of these values by anyone. The brilliant could subvert it easily for their power-interests to build empires. And the foolish remained socialized in it to find justification for whatever sect they grew up in!

Even its very first chapter, Surah Al-Fatiha, which Mr. Spock observed was parroted daily by all Muslims who reverently bowed in prayer, was a mini cipher (see its examination in Islam and Knowledge vs. Socialization).

The Holy Qur'an was certainly turning out to be nothing like the *plaintext* Bible, the holy book of Captain Kirk of the Starship Enterprise, lamented Mr. Spock. He recalled the fluency and the ease with which his human captain sometimes quoted from it to teach him interesting lessons in selflessness of the most sublime in human endeavors. Mr. Spock had always found these lessons perplexing due to his logic-only rational mind. It is interesting to footnote in passing however, that in this 1960s' fable that was turned into movies in the 1980s and 1990s, Mr. Spock gave his own life selflessly in one of these episodes to save his spaceship in the *Genesis project*, making the rational irrefutable argument to his captain's chagrin and intense grief that in order for the Starship to continue its endless mission of discovery of the cosmos, *the life of one over the life of many is a purely logical decision*.

In any case, Mr. Spock pondered that how could this blatant self-contradiction, a macro puzzle, a paradox of the Holy Qur'an, of the Holy Qur'an ostensibly facilitating its own subversion, have escaped the acumen of Muslim sages throughout the ages?

More pertinently, why had it not been resolved all this time?

How Islam became an empire

To Mr. Spock's logical mind, if conundrums and paradoxes borne of pure logic of the matter cannot be resolved with logic alone, they remain perpetual conundrums, and therefore, always ripe for subjective interpretation and harvesting for narrow interests. Here was the principal reason, within the text of the Holy Qur'an itself, which continually leads to seeking and following material outside the confines of the Authorship of the Holy Qur'an. And no Muslim sage is inclined to address it!

Perceptive as he is, the motivation to not solve this paradox, especially during the heyday of Muslim civilizations, is now readily apparent to Mr. Spock. This persistent puzzle of the Holy Qur'an to Mr. Spock is indicative of both, the deep sociological contexts which cradled the message of Islam from its earliest inception to the present day, and its pathological transformation into enduring empires. As Mr. Spock dispassionately observed, the religion of Islam had been morphed into an unsurpassed absolutist system for the exercise of imperial power by Muslim rulers. Anyone on the throne and the pulpit could interpret the verses of the Holy Qur'an any which way they liked simply by making recourse to any outside text written by themselves, or by their own favored scribes, or to their own favored narrative of history. By thus fixing values of its **Indeterminates** to suit their narrow self-interests, it was easy to hijack Islam to one's primacy advantage.

The intoxicating, almost mesmerizing, effect the Holy Qur'an has upon the Muslim masses makes it especially easy to manipulate and control them by distorting the largely contextless verses of the Holy Qur'an and giving these any meaning that is expedient. Promising the

masses Heaven in *After-life* for their sufferance of hell right here in this life. A messiah in the future who would free them of their misery and establish justice and equity if only they were patient in their afflictions and injustices here, and relegated themselves to dutifully mind their religious rituals instead. And, instead of challenging, either participated in, or suffered in silence, the kingly opulence and tyrannical adventures of their rulers as it was indeed God who had appointed them the absolute sovereign of the lands. After all, didn't the Holy Qur'an unequivocally command Muslims to obey: **“those charged with authority among you”**, and **“to be patient”** in their suffering!!

While musing this pathocracy of social control, Mr. Spock recalled a global primacy strategist's rational observations of absolutist empires which most aptly captured the global ascendance of these despotic Muslim empires:

“The earlier empires were built by aristocratic political elites and were in most cases ruled by essentially authoritarian or absolutist regimes. The bulk of the populations of the imperial states were either politically indifferent or, in more recent times, infected by imperialist emotions and symbols. The quest for national glory, "the white man's burden," "la mission civilisatrice," not to speak of the opportunities for personal profit—all served to mobilize support for imperial adventures and to sustain essentially hierarchical imperial power pyramids.”^[8]

The Muslim empires, with their absolute sovereignty ruthlessly secured in the name of Islam's “God” from all domestic challenge, became great patrons of the arts, the sciences, and the humanities. They became the first to bring the translations of the works of the Classical civilizations into Arabic, from where it reached the Western shores centuries later. The enterprising and talented ones among the

Muslim populations labored under the parallel personal motivations to impel empire forward as already explored in the *Fable of the Bees* for the modern contemporary times under Western empires. The pertinent verses from the Holy Qur'an that encouraged astronomy, the study of the cosmos, in fact the study of all creation (as in verses 67:3-4 of Surah Al-Mulk which were also quoted by Dr. Abdus Salam when receiving his shared 1979 Nobel Prize in Physics and which precisely underscores this very point), and indeed the boundless pursuit of all forms of knowledge (**“and say: My Lord! Increase me in knowledge.”** Surah Ta-Ha, 20:114 , Arabic: **وَقُلْ رَبِّ زِدْنِي عِلْمًا**), helped propel Muslim civilizations to the forefront of global supremacy on all fronts in their heyday just as it has done for American Primacy and Its Geostrategic Imperatives in this day and age. Except, in the development of political thought.

That necessary re-discovery had to await the *Renaissance* during the Middle Ages in the West, to finally end the reign of their own pulpited supreme Dark Ages that had principally been seeded in the hijacking of Christianity as the official state religion of the Roman Empire centuries earlier (in approx. 300 AD under emperor Constantine).

Why had such *Renaissance* against the Muslim pulpit's hijacking of Islam likewise centuries earlier, right after the death of its Prophet, similarly not transpired in the Muslim civilizations despite their own un-challenged global supremacy of vast territories on Earth for a period far exceeding the Roman Empire? Considering that the Muslims were the first to be exposed to Greek classics and to their Classical Hellenic culture of political self-empowerment (such as republic, democracy), egalitarian ideas of social justice (such as Solon's, considered among the ten greatest law givers of Athenian antiquity according to Plutarch's *Lives*), etc., for these socio-political ideas to have never taken root in absolutist Muslim civilizations which likewise ruled dynastically with an iron-fist in the name of Islam's “God”, while they borrowed liberally from Hellenic math, sciences, and military warfare methods to become the supreme

empires of their time, is revealing in and of itself. If one simply compares that state of affairs to the political indifference of the learned in society today, all matters become patently obvious.

Of the hundreds of living Nobel laureates in the sciences and humanities in America and the Western world, how many learned minds rose to challenge the empire's narratives of 9/11, or called it for its prima facie enactment, *an inside job*, or showed any skepticism when BBC reported the destruction of WTC-7 the very same evening a full twenty-five minutes before it nearly free-fall collapsed into its own footprints with no airliner ever hitting it, or forensically deconstructed the so called *Catastrophic Terrorism* of 9/11 to uncover and publicly protest that it was to launch *imperial mobilization* for one-world government?

These most brilliant high achieving minds of America, like the rest of the American masses caught between their daily *bread and circuses*, watched their beloved Western world descend into police-states, lose their vaunted civil liberties, stood meekly at airports first with their own shoes in hands, and subsequently with their private parts in TSA's hands, all in the name of outright idiotic and villainous absurdities. To this scribe's last count as of the year 2012 AD, exactly zero have arisen to call America's *War on Terror* for what it is, or handed in their vaunted Nobel prize in protest to its open barbarianism upon the 'lesser peoples'. This silence and show of political indifference of the supposed "learned" of Western society during the exercise and expansion of Western hegemony is not a singularity. It is the norm under every empire from time immemorial. One cannot stand tall against the tyranny of ruling interests and thrive at the same time.

Mr. Spock perceptively observed with the precision of a sociologist and science officer, that a revolutionary religion, intended primarily for the transformation of man – both men and women – into the *perfectman* submitting wholly to its Creator "*bowing to Thy (Will)*", and society into the perfect egalitarian system of social justice and

sublime morality (as for instance had been noted by Solon in Athens a thousand years before Islam (Ibid.), and most succinctly outlined in Surah al-Asr, chapter 103 of the Holy Qur'an), had been trivially transformed on the one hand into the opiate of the people *waiting for Allah*, and on the other into a natural force for *imperial mobilization* throughout the ages!

No system of absolute rule, marveled Mr. Spock, has been able to surpass this tortuous mass control of the public mind that could so trivially persuade people to accept and enjoy their own servitude with just the mere promise of the *Hereafter* which not even the rulers, but their almighty God had undertaken to fulfill. The rulers got a free ride with no promises of their own to keep! Whereas today, a lot more sophistication and technical expertise, not to mention considerable expense and talent, is brought to bear to achieve the same effect under “democracy” (see The Mighty Wurlitzer), and a hell of a lot of bayonets under Stalinist like dictatorship.

This has been the real prime-mover behind the villainous history of the oft glorified Muslim empires of the past, where the first caliphate came into existence after the death of the Prophet of Islam under a cloud of dissent from the progeny of the Prophet of Islam, where the first Ummayyad Empire came into existence by killing the progeny of the Prophet of Islam, where the follow-on Abbasside empire came into existence on the pretext of rectifying the wrong done by the Ummayyads but then took over the *imperial mobilization* from where the previous tyrannical empire had left off. The Mongols conquered Eurasia, assimilated with the local population, and spawned the two new Muslim Empires of the Ottomans in Central Asia, and the Mughals in Persia and India. This is what Zbigniew Brzezinski wrote in *The Grand Chessboard* of their precursors, the Mongols' phenomenal conquest of Eurasia which gave birth to these Muslim empires:

“To find a somewhat closer analogy to today's definition of a global power, we must turn to the

remarkable phenomenon of the Mongol Empire. Its emergence was achieved through an intense struggle with major and well-organized opponents. Among those defeated were the kingdoms of Poland and Hungary, the forces of the Holy Roman Empire, several Russian and Rus' principalities, the Caliphate of Baghdad, and later, even the Sung dynasty of China.

Genghis Khan and his successors, by defeating their regional rivals, established centralized control over the territory that latterday scholars of geopolitics have identified as the global heartland, or the pivot for world power. Their Eurasian continental empire ranged from the shores of the China Sea to Anatolia in Asia Minor and to Central Europe (see map). It was not until the heyday of the Stalinist Sino-Soviet bloc that the Mongol Empire on the Eurasian continent was finally matched, insofar as the scope of centralized control over contiguous territory is concerned.

The Roman, Chinese, and Mongol empires were regional precursors of subsequent aspirants to global power. In the case of Rome and China, as already noted, their imperial structures were highly developed, both politically and economically, while the widespread acceptance of the cultural superiority of the center exercised an important cementing role. In contrast, the Mongol Empire sustained political control by relying more directly on military conquest followed by adaptation (and even assimilation) to local conditions.

Mongol imperial power was largely based on military domination. Achieved through the brilliant and

ruthless application of superior military tactics that combined a remarkable capacity for rapid movement of forces with their timely concentration, Mongol rule entailed no organized economic or financial system, nor was Mongol authority derived from any assertive sense of cultural superiority. The Mongol rulers were too thin numerically to represent a self-regenerating ruling class, and in any case, the absence of a defined and self-conscious sense of cultural or even ethnic superiority deprived the imperial elite of the needed subjective confidence.

In fact, the Mongol rulers proved quite susceptible to gradual assimilation by the often culturally more advanced peoples they had conquered. Thus, one of the grandsons of Genghis Khan, who had become the emperor of the Chinese part of the great Khan's realm, became a fervent propagator of Confucianism; another became a devout Muslim in his capacity as the sultan of Persia; and a third became the culturally Persian ruler of Central Asia.

It was that factor—assimilation of the rulers by the ruled because of the absence of a dominant political culture—as well as unresolved problems of succession to the great Khan who had founded the empire, that caused the empire's eventual demise. The Mongol realm had become too big to be governed from a single center, but the solution attempted—dividing the empire into several self-contained parts—prompted still more rapid local assimilation and accelerated the imperial disintegration. After lasting two centuries, from 1206 to 1405, the world's largest land-based empire disappeared without a trace.” --- Zbigniew Brzezinski, *The Grand Chessboard*, pgs. 15-17

Leaving behind their Muslim legatees, the Ottoman and the Mughal Empires. Little changed with their assimilation by the conquered peoples, as now these new absolutist regimes of the assimilated ruling class exercised ruthless power in the name of the same “God” of Islam, rather than formerly as the Central Asian Mongol barbarians. The Ottomans and the Mughals took imperial suzerainty from where the Ummayyads, the Abbassides, and the Fatimides had left off, abusing Islam exactly as their predecessors, to inflict social control upon the masses in the name of “God”, and to infect the public with their own 'la mission civilisatrice' which supported imperial objectives, now largely held in check by the burgeoning European empire. And it is now, the contemporary history in the making of the Anglo Saxon's drive for a world government empire.

All principally enabled by the fracture lines among the Muslims themselves because of their slightly different theological understanding of the Holy Qur'an due to the open-ended interpretation of the verses of the Holy Qur'an that is possible, leading to losing the original message intended by the Author for the guidance to man. Once the Author's message is lost to individual interpretation, all the evil follows when the fault lines thus created fall into the grubby hands of *Supermen* and *Machiavelli* who know how to diabolically harness them in the name of “God” and “imperial mobilization”.

One can see perfect contemporary examples of the West's harvesting of Islam in Zbigniew Brzezinski crafting the Afghan Mujahideens in yesteryear as already examined in Islam and Knowledge vs. Socialization. And today, in the crafting of 'militant Islam' vs. 'moderate Islam' Hegelian Dialectic, to create the “*revolutionary times*” necessary to seed the transformation into one-world government empire as already examined in The Mighty Wurlitzer.

It is only that, the abuse of the religion of Islam as an unmatched force for absolute social control in the name of “God”, and not its lofty purpose, concluded Mr. Spock, which led the Muslims to dizzying heights of unsurpassed empires for over seven hundred years, from

700 AD to 1400 AD. Muslim empires limped along, often in the throes of mediocrity, in competition with the rapidly burgeoning Western hegemony in Europe for another five hundred years, until they were finally put out of their misery by an even more diabolical foe that had now surpassed the dynastic Muslim rulers in the arts and sciences of societal control and behavior manipulation. The authority of “God” was replaced with that of “Democracy”, and the pulpit by the *Mighty Wurlitzer*.

Failure to Transform Society

While Islam has indubitably played a transformative role in the lives of individuals, and in creating the culture of religion – common ethos and rituals shared with the relevant political and religious communities – why has the **Religion of Islam** as “perfected” in verse 5:3, failed to transform society as it is primarily intended, rather than be continually hijacked for “imperial mobilization”, pondered Mr. Spock. He again recalled another sociologist and political scientist, a “leading Western scholar of Islam”, Bernard Lewis, describing the meteoric rise and dominance of “Islam” (see [Hijacking the word “Islam” for Mantra Creation](#)), and it puzzled Mr. Spock why all that was even true despite there being no “empire” in the **Religion of Islam**:

“It is difficult to generalize about Islam. To begin with, the word itself is commonly used with two related but distinct meanings, as the equivalents both of Christianity, and Christendom. In the one sense, it denotes a religion, as system of beliefs and worship;

in the other, the civilization that grew up and flourished under the aegis of that religion. The word Islam thus denotes more than fourteen centuries of history, a billion and a third people, and a religious and cultural tradition of enormous diversity. ... For more than a thousand years, Islam provided the only universally acceptable set of rules and principles for the regulation of public and social life. Even during the period of maximum European influence, in the countries ruled or dominated by European imperial powers as well as in those that remained independent, Islamic political notions and attitudes remained a profound and pervasive influence.” --- Bernard Lewis, *Crisis of Islam – Holy War and Unholy Terror*, pgs. 1 and 13

The key to that puzzle is in the text of the Holy Qur'an itself.

The very concept of spiritual guidance in the Holy Qur'an is addressed to a very narrow audience, those who approach it with a “cleansed heart” (see detailed exposition in [Islam and Knowledge vs. Socialization](#)). The rest are destined to be misled, as per the many admonishing proclamations in the Holy Qur'an.

But, as Mr. Spock already understood by way of considerable empiricism, no society, from time immemorial, possesses such wonderfully pious public with a “cleansed heart” in the majority! “Hegemony is as old as mankind”^[9]; and so is its power to corrupt and to co-opt: “Power tends to corrupt, and absolute power corrupts absolutely. Great men are almost always bad men.”^[10] And their core instrument of extracting obedience from the public mind is Machiavellian political science. That succeeds primarily because, as is also an observed empirical fact, the general mass intelligence among human beings is rather low, irrespective of the civilization and epoch they belong to. A human philosopher had once captured this empiricism with wit: “Most people would rather die than think; in

fact, they do so”.[11]

Therefore, questioned Mr. Spock, how is this guidance of the Holy Qur'an which is initially meant for only a small minority among the public who are required to both reason and think, and also bring a “cleansed heart” to bear upon the divine message, supposed to transform the majority of the people in any society?

One brimming with unbridled optimism may perhaps blindly speculate that the first seeds of moral enlightenment among the minority will eventually germinate and percolate to the rest of society – the evolution of societies under Islam to their more egalitarian and sublime state of equity, social justice, and spiritual ascendancy – just like it arguably was on such a transforming path in the most backward piece of geography on earth at the time. In the desert of Arabia, when the Prophet of Islam established his ruling state in the small oasis called Medina during his own lifetime.

But not Mr. Spock, who had in fact been quite bored reading *Pollyanna* from the ship's library. He could already perceive that these are wonderfully lofty ideals of Islam no doubt, just like its predecessors' the Ten Commandments brought by Prophet Moses to the 'chosen peoples', and the 'love thy neighbor' Gospel brought by Prophet Jesus to their legatees subsequently known as Christians. None has transpired yet! But all have succeeded in leaving high-minded platitudes on elevated bookshelves of over 5 billion peoples who today claim to follow the Abrahamic creeds!

Practically speaking, reasoned Spock, if the masses are mainly unthinking creatures of habit and socialization, what does transformation really mean, apart from merely implanting new habits among the masses by social engineering – no cleansed hearts needed.

Mr. Spock is well aware that according to sociologists' empirical study of human societies still existing in the twenty-first century, at best less than 2% of the people think, about 8% think they think, and 90% wouldn't be caught dead thinking! In fact, stupider the masses,

more gullibly they are led to any destination by the Machiavelli with social engineering, and with bread and circuses – and that has been a fact from time immemorial.

How can the Holy Qur'an counter that empirical reality among the wider populations of human beings with its platitudinous cleansed heart recipe? The way the Holy Qur'an is structured, that recipe principally requires the ability to think and to reason, like Mr. Spock's mind, while overcoming the chains of socialization and indoctrination inflicted upon the public from birth, in order to fully decipher the message of the Holy Qur'an.

But if not more than 2% of any human society realistically has such rational capacity at this stage of their human development on earth, as is empirically visible, genuine heart cleansing can only remain unimplementable. This automatically implies that holding diversity of views and remaining fragmented is the only practical outcome for such primitive societies, leaving the incredible statements of the Holy Qur'an to ultimately prevail to explain that empiricism:

- “If Allah had so willed, He would have made you a single people,” ;
- “(His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.” ;
- “If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.” ;
- “Surely We have shown him the way: he may be thankful or unthankful.” ;
- “One day We shall call together all human beings with their (respective) Imams” ;

- 'Then the Messenger will say: "*O my Lord! Truly my people took this Qur'an for just foolish nonsense.*"';
- "This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did." (all cited above)

As evidenced in the verses above, the Author of the Holy Qur'an asserts to have fully empowered individuals, societies, and civilizations from time immemorial with His Divine Guidance System whether they be thankful or unthankful. And will hold all human beings to account for its implementation in their own lives and their own times in the company of their respective Imams. Be that as it may, the implementation of the Author's Divine Guidance System is nevertheless made even more impractical by the meta paradox of the Holy Qur'an, that the hijacking of its understanding has been enabled by the Holy Qur'an itself. Even the smartest minds in sophisticated societies have to deal with the challenge of accurately deciphering the Holy Qur'an due to its **Indeterminates!**

But the twain of that paradox is still another paradox – that perhaps it was this first paradox which enabled the Holy Qur'an to even survive in its cipher form as a pristine un-tampered text through the vicissitudes of empires built upon the abuse of the religion of Islam as a force for social engineering, in the first place. When Muslim power-mongers at the very inception of Islam's ascendance did not hesitate from slaughtering the progeny of the Prophet of Islam to occupy its highest pulpits despite the clear Qur'anic commandment to Muslims that loving the Messenger's near of kin in gratitude is a moral obligation put upon them, '**Say: "No reward do I ask of you for this except the love of those near of kin."**', the verses of the Holy Qur'an themselves would surely not have survived un-tampered had they effectively got in the way of *imperial mobilization*.

By using open-ended statements and indirections in its verses, i.e., by becoming a cipher, and by encouraging its verbatim memorization and

recitation on every occasion imaginable primarily as an oral message, the Author has certainly been able to safeguard the text of the Holy Qur'an from the villainy of human scribes and the vicissitudes of time. And here is the twain paradox – but who can decipher that pristine un-tampered cipher message of “no doubt” into its singular *plaintext* today without any doubt? Albeit, the Holy Qur'an has provided a cipher key for breaking this deadlock condition, to approach its cipher with a “cleansed heart” and all would be revealed: **“In a Book well-guarded, Which none shall touch but those who are clean (purified)”**, Surah Al-Waqia, 56:78-79, already quoted above.

Many millenniums later, despite the indirections and the unknowns, the pristine text of the Holy Qur'an has still enabled the solely left-brained Mr. Spock to reason through the cipher using only the Holy Qur'an itself as the criterion to adjudicate his reasoning. As should be readily apparent to the reader, validating the broad claims of the Holy Qur'an, Mr. Spock has certainly comprehended quite a bit already.

But the paradox of trying to comprehend in totality, the Infallible Words of the Author from the fallible words of the scribes of history persists. This paradox is deeply inherent in the Holy Qur'an and no amount of rationalization of how pristine and un-tampered the Qur'anic text really is, can wipe it away. While its words and verses may be intact and pristine, the meaning of those words and verses on the precise fault-lines of sectarianism is far from **Determinate**.

Mr. Spock pushes this macro meta puzzle on the top of his evaluation stack, realizing fully well that albeit a totality of understanding may be difficult to acquire, a reasonable, even if ultimately partial, understanding may still be achieved to finally resolve all paradoxes with logical self-consistency once he has dug his way to the very bottom of the Pandora's box.

Mr. Spock has also insightfully realized that unlike peoples of other religions, Islam and the Holy Qur'an evidently continue to play a much greater role in the daily lives of Muslim nations on earth in nearly all cultures and civilizations of the East. The West is also not

immune to its intoxicating grip upon the Muslim peoples living there. The public's oral recitation of the Holy Qur'an, if not its penetrating study, is ubiquitous among the Muslim masses and comprises their essential Islamic ethos. It is a pathetic shame therefore, muses Mr. Spock, that they each understand the same text of their Good Book differently leading to needless fracture lines among them that are always ripe for harvesting by the vile and the villainous. Something really should be done about this – despite the potential of the *Prime Directive* adversely interfering with that lofty objective (*Prime Directive*: a social Darwinian concept to not have the highly evolved Star Trek folks in the fable meddle with primitive war-mongering civilizations in the galaxy, to instead afford them the opportunity to either evolve, or naturally die away and be replaced by a better civilization more eager and able to evolve).

Accurately unraveling the principal first cause of disunity among Muslims from which every schism, every empire, and every evil has followed, logically surmised Mr. Spock, would minimally lead to eliminating all sectarianism from among them; the Muslims already possess the common text of the Holy Qur'an which they are all already united upon, and mainly only differ in what it means. A rational elimination of these now very powerful fracture lines, a happenstance of history, would also eliminate the ease of abuse of Islam by rulers and empires who thrive on historical obfuscation, on aiding and abetting internecine violence, on fanning sectarian divides, pitting one narrative against the other among the ignorant partisans to assert their own primacy and its geostrategic imperatives. Eliminating just that singular source of global threat to other worlds and other civilizations, would be worth violating the *Prime Directive* for, reasons Mr. Spock.

Because of his long exposure to the exercise of hegemony and evolution of primitive societies, Mr. Spock well understands that a society often only evolves due to being conquered, or sometimes due to resistance to being conquered, and rarely voluntarily without a motivating force. Industrial and technological advancement had been a primal force of social evolution – but rather than evolve the mental

styles of man, it had only principally evolved the living styles of mankind. No spiritual advancement had taken place over at least 5000 years of mankind's existence despite copious visitations by prophets. Therefore, Mr. Spock recognizes that if Muslim societies now under dire existential threat, are permitted or coached into evolving their comprehension of the real meaning of Islam and the sublime guidance to mankind offered in the Holy Qur'an, and if knowledge of this new egalitarian understanding of the religion of Islam is encouraged to percolate downwards to the Muslim masses and upwards to the Muslim pontiffs, that:

- firstly, all such subversions for “*imperial mobilizations*” would automatically be thwarted (See exposition of Surah Al-Asr , Chapter 103 of the Holy Qur'an, to understand how the *banality of evil* is easily overcome once the implementation of *Deen-ul-Haq* is liberated from the clutches of pious rituals and pious mullahs) ;
- and secondly, the concomitant societal journey towards a progressive more egalitarian state of spiritual as well as equitable material existence would become naturally organic and automatic.

But, Mr. Spock also lamentably ponders, which ruling class and threatened interests among them would ever permit such a positive transformation to occur on its own, without substantial use of a counter force, when it would kill the golden goose which lays the imperial egg? Especially, if such revolutionizing transformation could finally even unite the Muslims into one enlightened people who would be next to impossible to conquer for inimical interests.

However, a bent tree can hardly ever be straightened without breaking it, as Mr. Spock well knows. And that unfortunate empiricism may necessitate that the religion of Islam, as preserved in its un-tampered scripture, continually resuscitate itself in new cultures and new civilizations, among new peoples, each time for a better implementation of divine guidance, while leaving the corrupted and

hijacked nations to naturally decay away into oblivion. There is no arresting, never mind curing, cancer in an already decaying society.

With that as the overarching backdrop of the import of his study, Mr. Spock decides to dig his electrified mind into a deeper more penetrating examination of the Holy Qur'an. His mathematical genius simply had to solve these puzzles and paradoxes of the enigmatic text which appeared to offer some sensible guidance for mutual co-existence in the stochastic process of mankind's existence – a random process which seeds natural diversity among mankind via socialization bias that only depends upon which side of the railroad tracks people are born, but offering them a breathtaking unity of purpose as expressed in Surah Al-Maeda 5:48.

IV

Path Forward: Altering The Legacy With Qur'anic Political Science – Impacting Muslim Existence

As far as Mr. Spock has been able to ascertain from his study of the Holy Qur'an, there are no Imams mentioned in the Holy Qur'an by name, nor the fact of their number as in how many, except for the sole fact of the existence of some *وَأُولِي الْأَمْرِ مِنْكُمْ*. That latter fact is categorical. It cannot be denied. Nor can it be denied that logical deductions from the verses of the Holy Quran have led Mr. Spock to the conclusion that these could only be from the *Ahlul Bayt*. That point does require adjudication from empirical data as already discussed in the preceding sections. Beyond that, everything else on

the subject is shrouded in metaphorical verses of the **Indeterminates**. These are open to interpretation and historical fixing, and usually almost entirely by socialization bias. Neither the names of the members of the *Ahlul Bayt*, nor the names of the four Caliphs who took power in temporal succession after the Messenger's demise, nor the names of the Ummayyad and Abbaside imperial rulers who came thereafter to create the Muslim empires, nor the names of the *Hadith* compilers and jurists, nor the names of any of the companions of the Messenger, nor the names of his wives, are mentioned in the Holy Qur'an. This silence is also a fact.

What the Holy Qur'an has instead specified is exclusively the criterion by which to judge, adjudicate, ascertain and affirm, all matters pertaining to the religion of Islam in its categorical verses. Some of these criterion have been used by Mr. Spock to figure out many things, some shocking, like the admonishment that some Muslims in the time of the Messenger were “**on a clearly wrong Path**” (Surah Al-Ahzaab, 33:36). Similarly, on the topic which principally divides Sunnis and Shias and from which all their other sectarian differences follow – was there, or was there not, appointment of an apostolic successor by divine decree and proclaimed by the Messenger? So judge by the **Determinate** criterion of the Holy Qur'an alone, to your own good heart's content, who is entitled to be **وَأُولِي الْأَمْرِ مِنْكُمْ** from among the distinguished players of history. Mr. Spock's path to understand the Qur'anic criterion is summarized in the Self Study section at the end.

But also observe that its relevance today is principally only of theoretical and academic interest from the point of view of the **Determinate** verses of the Holy Qur'an. Because, if it wasn't, these historically entitled **وَأُولِي الْأَمْرِ مِنْكُمْ** would have been identified in the Holy Qur'an by name and details about them would be contained in the **Determinates** of the Holy Qur'an for subsequent generations to follow categorically, until the end of time. The reason they are not identified by name, is arguably because they were clearly known to the peoples in the era they each lived in, and were principally meant

for. Whereas, the theologies surrounding them which have reached Muslims some millennia later, are not to be found in the Holy Qur'an except by way of interpretation of the **Indeterminates**, largely drawn from the preferred penmanship of history. What would have happened if none of these scribes existed, or had written anything – just as nothing was written down for more than a century after the demise of the Prophet of Islam? On what logical basis, deduced from the criterion of the Holy Qur'an, are these fallible scribes predicates to the understanding of the infallible Holy Qur'an? Mr. Spock found no reference in the Holy Qur'an mandating the existence of these scribes. There is no mention in the Holy Qur'an of scribes who have been “perfected” for this task of faultless preservation of historical narratives that exist today as the primary written sources of Islam outside of the Holy Qur'an.

Every generation has the new opportunity to start afresh – for the natural cyclical process of birth and death can also have a beneficial cleansing effect upon the baggage of legacy. Why should a new generation born into their own times be shackled by what went before? Which is why the Holy Qur'an itself advocates starting afresh for every man and woman rather than remain shackled by the holiness of others who came before them:

“That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do!
Of their merits there is no question in your case!”
(Surah Al-Baqara, 2:134, repeated again for emphasis in 2:141)

When the Holy Qur'an so clearly vouches for that separation from the people who went before without equivocation: **“Of their merits there is no question in your case”**, then how can it endorse the acceptance of their workmanship for you to follow for your merit? That would create a contradiction!

Indeed, the Holy Qur'an unequivocally confirms that conclusion with the following explicit warning:

“(On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them. And those who were but followers will say: **If a return were possible for us, we would disown them even as they have disowned us.** Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.” (Surah Al-Baqara, 2:166-167)

The **Indeterminates** of the Holy Qur'an weren't meant to be filled in by the imaginative scribes in pious robes, nor spawn Muslim empires by subverting their meanings from the pulpit, nor the latter day lucrative industry of madrassas, howzas, and seminaries which run into unaccountable billions of dollars of annual zakat, khums, and endowment funds. Like the financial secrecy enjoyed by the Papacy, no one has any accounting for these funds. No nation demands it. No accounting firm produces the balance sheet for the public for the funds harvest from the public in the name of religion. This holy industry feeds for lifetime, generations of savants who often cannot be gainfully employed in any competitive sector of society. In modernity, if you are a mental midget who cannot get into college, or are too poor to feed yourself, you become an “alim”. If you are more fortunate, you become a “revolutionary”, or acquire a Ph.D. to “bring reform to Islam”. The religion of Islam remaining in the clutches of the pulpit that feeds off of it, for profit, power, or glory, can never stand up to the hectoring hegemons. It becomes the stage for house niggers, useful idiots, and mercenaries of empire to rally the public mind to its agendas. We even empirically witness this in our own times. Caught between the Hegelian Dialectic of “militant Islam” and “moderate Islam”, with “revolutionary Islam” soon to be added to its mix to foment more “revolutionary times” of internecine violence, the sectarian pulpit spells worldwide national suicide for Muslims today.

Just as the ancient scribes fixed the **Indeterminates** of the Holy Qur'an to suit their narrow self-interests, we have the opportunity to

rationally unfix the **Indeterminates** of their subversive bindings to suit our broader existential self-interests. We have the same ability to de-emphasize the **Indeterminates** in our religious ethos, or to treat them as options not to be fought or disunited over, just as the earlier times went in the opposite direction. We have the opportunity to actively build on what is common ground so easily forged by the **Determinates** of the Holy Qur'an, just as those who went before us differentiated on the basis of the **Indeterminates**.

Only that sensible path offers any coherent possibilities for Muslims to finally stop being puppets on a string. Only that approach permits the sectarianly divided Muslims to come together against common global predators whose only real leverage upon Muslims is their superior Machiavellian ability to divide and conquer the simpleton public mind.

We have the opportunity to stop being simpletons. That is why we are each given our own little “zulfiqar”, our intellect! But it is born dull just as man is born naked at birth. And just as we don't go prancing about in our birth-day clothes *au natural* for the rest of our lives, and if someone did they'd be simply locked away in an asylum, those still prancing about in their birth-day mind *au natural* are just as simply harvested for fodder of the Nietzscheian *superman*.

Focussing on the **Determinates** effectively checkmates the hijacking of the religion of Islam from all pulpits. It helps overcome the sectarian divide among Muslims without either requiring anyone to give up their own socialization biases, nor requiring anyone to accept any particular sect's supremacy as the sole custodian of the religion of Islam some fourteen-fifteen centuries later.

Just acquiring that first crucial understanding, that **Indeterminates** by definition seed diversity of viewpoints, and those viewpoints that are inimical to the spirit of Islam expressed in its **Determinates** will always sow discord, is sufficient for this coming together of the Muslim public mind. Such common ground does not require a common pulpit. It only requires reaching a common understanding of

the above principle so lucidly visible in the Holy Qur'an with even a modicum of reflection. All else will naturally follow with the realization that Muslims should abstain from building the core religious values of their faith upon the narratives of the scribes of history who fixed these **Indeterminates** according to their own logic and motivations pertinent to their own epoch, when today Muslims have the same pristine text of the same Holy Qur'an untampered by human hand also available to them to guide them in their own epoch!

Muslims today have that momentous benefit denied all other peoples none of whose sacred scriptures can stand that test of time. To then journey voluntarily on the path that peoples of other religions are involuntarily forced to adopt because they do not have such untampered sacred scriptures, and that path lead to disunity and infighting, is outright stupidity. Nay, asininity. When such foolishness leads to internecine warfare, it is outright criminal. And not to fight back that criminalist path when it perches a people on the very brink of existentialism, a national suicide!

Who can liberate the Muslim public mind so steeped in rituals, so manipulated from the pulpit in every sect, and so incestuously socialized into their respective sectarian ethos generation after generation? How to bootstrap that transformation of the Muslim public mind without wiping out that cultural history? How to fight back that national suicide?

If Mustafa Kemal Atatürk can ruthlessly separate a domineering people from their 300 year old Muslim heritage of Ottoman empire within a single generation to create Westernized Turkey, if Ayatollah Khomeini can wipe out 2500 year old heritage of monarchy in Persia in far less time than that to create a Revolutionary theological Iran, it surely can be done. But can it be done without bloodshed, internecine violence, and a forced separation from who we are? Both those cited transformations of the twentieth century came at the expense of that forced separation of a people from their heritage; and much spilled Muslim blood – mostly by Muslims themselves! Neither is necessary

nor desirable in order to end the divisiveness of sectarianism.

All it takes is pulpits in all sects to perceptively understand, and judiciously promulgate, the concepts of **Determinates** and **Indeterminates** to their respective flock. The rest will naturally follow. That initial first step will surely take state power to affect at national and international levels – for, if the pulpit was ever so rational, it had the choice of addressing the problem in the previous centuries on their own. Just as it took state power to first preserve the Holy Qur'an, it will also take state power to first push its common **Determinate** meaning through. The rest will surely be organic once a new generation grows up learning the new understanding. Other principled measures can also be adopted by any state, such as mandating **Determinate** verse 5:48 of Surah Al-Maeda as the overarching mission statement of every Muslim sect under its suzerainty in order for the sect to be accorded state recognition and constitutional protection of rights as a legitimate Islamic sect.

There is no fundamental political problem in sowing good – Ayn Rand's twentieth-century theology of Objectivism and individual selfishness notwithstanding. Holy Qur'an is inimical to such ideas and therefore, to not accord ideas inimical to the religion of Islam any protection in a Muslim state is rational and self-consistent with the theology that is espoused by the state. In the same vein, fraternal ideas the Holy Qur'an engenders in its **Determinate** verses are both a spiritual and political constitution to live by for Muslims and therefore, there is no principal reason why certain key political principles extracted from it not be adopted as governing principles of a state even if it is a secular state. Just that one simple fundamental measure, like its Biblical counterpart known as *The Golden Rule*, will ensure that vitriolic sects whose entire raison d'être is ominously self-righteousness, declaring others non-Muslim their principle enactment of their philosophy, get naturally wiped out by making the soil infertile for their growth.

The power of political sagaciousness and beneficial mutual co-

existence inherent in the Determinate verse 5:48 of Surah Al-Maeda both checkmates, as well as preempts, all internecine warfare among Muslims. No outside or inside Machiavelli can harvest Muslims cracks and lacunas with the adoption of verse 5:48 as part of the state constitution where diverse Muslim sects live in any substantial numbers and permitted to practice their religion with state protection of their rights. Those religious rights can be made contingent on the directives of the very religion that is being accorded state political rights.

This line of reasoning is neither platitudinous nor theoretical. But straightforward Qur'anic political science to defeat Machiavellian political science. Take political science out of religion, and all a people are left with is the empty shell of banal rituals ripe for harvesting by the Machiavelli. That's how the **Religion of Islam** was principally hijacked, and that's also how it will ever be un-hijacked! The world might pay attention to this if they care to rid themselves of the curse of the repeated diabolical harvesting of the religion of Islam for “imperial mobilization”. The world might also pay attention to the political evils spread in the name of “freedom” that is nipped in the bud with such cautious political adoption – even if it may sound exclusionary to the nihilistic advocates of unlimited freedom. This includes the so called *avant-garde in political thought* who want freedom to spread political evil in the name of political freedom, freedom to destroy with vile speech in the name of freedom of speech, freedom to belittle others' religion in the name of freedom of religion, and freedom to spread anarchy in the name of freedom of individualism. No civilization can exist for long with predators flourishing among them in the name of freedom and devouring its every civilizational construct in the lofty guise of *liberté, égalité, fraternité*.

The aforementioned solution-space is applicable even when the political governance system that Muslims live in is a theological state of any sectarian flavor. Today, these span the full gamut of defining governance characteristics that are not to be found in the Holy Qur'an

but is presented as being part of the religion of Islam. Drawn entirely from the **Indeterminates**, it spans the gamut of extremes: from the strict orthodox Wahabi-Salafi Sunni sect that rules Islam's holiest places as a private kingdom named after their own ruling family which interprets (وَأُولِي الْأَمْرِ مِنْكُمْ) of verse 4:59 as anyone vested in temporal power by any means (amply supported by their own preferred history's scribes and precedents); to the “virtuous philosopher-king” model of the Iranian Shia sect asserting a mandate for “Imammate by proxy” also based on the same verse 4:59 (and also amply supported by their own preferred history's scribes and precedents)!

The Iranian revolution of Ayatollah (imam) Khomeini (imam in the ordinary sense of political and spiritual leader whom people followed, hence lower case usage) however was somewhat more creative and principled than the Wahabis pernicious takeover of Islam's sacred soil under the banner of the House of Saud.

The latter were largely an ignorant but locally powerful tribe, cognitively infiltrated by the Wahabi sect invented by the British empire as part of its ongoing subversive warfare upon the Muslim Ottoman empire, and brought to state power in the Hijaz by the interplay of victorious superpowers on the grand chessboard of the early twentieth century.

Whereas, the Iranian revolution in the second half of the twentieth century was led largely by well-read scholars and theologians. Ayatollah (imam) Khomeini easily adapted Plato's “philosopher-king” for his “governance of the faqih” (*vilayat-i faqih*) model, seamlessly tying it to the shia jurisprudence principle of “taqleed” to shepherd the flock. He equally easily sold the new franchise of “revolutionary Islam” to the Iranian public mind which had been readily primed for the revolution through the good graces of the ignoble Shah's CIA trained SAVAK, that it was far nobler in the mind to be ruled by an enlightened clergy in the name of God as the perpetual enemy of America (*the Great Satan*) rather than by America's own Shahansha in

his own royal name – without the conception of Hegelian Dialectic ever becoming part of the discourse space. The *arc of crisis* was lighted simultaneously by American President Jimmy Carter with both revolutionary Sunnis in Afghanistan and revolutionary Shias in Iran.

A non hagiographic examination of the conception of *vilayat-i faqih* in both Ayatollah (imam) Khomeini's book: "Islam and Revolution" (translated by Hamid Algar, 1981), and how it has been enacted in post Revolutionary Iran, reveals that it is little different in terms of absolutist governance than what it replaced: both autocratic rules by those who ascribe to themselves the divine right of kings to rule and consequently, absolutely intolerant of dissenting ideology and dissenting politics. Both demonized their respective antagonists at home (never mind abroad) with the absolute righteousness of divine authority. Both asserting with unsurpassed oratory, and with the power of the state backing their oration, that the chosen elite, respectively themselves, is more entitled to govern the public than the public itself. In the case of Revolutionary Iran, the people agreed to accept that determination with an unprecedented public referendum which remains unsurpassed as a choice exercised by a fed-up people to be willingly ruled by their clergy class, brought to political power on an Air France jet airliner flying through America's NATO controlled skies, instead of living under the suzerainty of the most cruel King of kings who had previously been brought to political power by America's CIA.

The public in post Revolutionary Iran, just like in America, comes out to vote periodically to select from among their respective ruling elite who will govern them under their respectively pre-established structures of power espousing unchangeable sacred ideologies, making it quite irrelevant whom the public selects in both nations. It is the power structure, once established, that governs, with new faces only representing who gets to occupy the established musical chairs and put their signatures on pieces of parchment.

All of the preceding is just reporting palpably recorded facts. None of

it is state secret, or speculation. No conclusions are being drawn from it in terms of the legitimacy of governance, only of how power actually flows in reality, stripped off its mythological air and public relations veneers, and the public's acceptance of one form of power over another when both have served an insidious function for the same *Great Satan*. One as its policeman, the other as its fabricated enemy to continue sustaining its superpower war footings upon the peaceable instincts of its own democratic public (see Zbigniew Brzezinski in *The Arc of Crisis* and *The Grand Chessboard* cited in reports referenced in Part-I).

Irrespective of whether a public makes the choice of governance with their ballot, or a “choice” is imposed upon a public with the bullet or even “democracy”, neither is “rule by kingdom” specified in the Holy Qur'an, nor is “rule by clergy” specified in the Holy Qur'an, and nor is “rule by parliament” or “rule by Western powers' orchestrated friendly puppets and fabricated enemies of any flavor, religious and secular” specified in the Holy Qur'an.

In fact, there is no method of governance demanded, specified, or even outlined in the Holy Qur'an, at least not any that Mr. Spock has been able to discover in its **Determinate** verses, except the articulation of the general and platitudinous mandate to build a righteous and just society in which no one takes unfair advantage of another. The Holy Qur'an instead affirms the lovely beatitudinous (exalted in happiness) promise:

<p>“And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs,” (Surah Al-Qasas <u>28:5</u>)</p>	<p>وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ</p>
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<p>“Allah has decreed: "It is I and My messengers who must prevail": For Allah is One full of strength, able to enforce His Will.” (Surah Al-Mujaadila <u>58:21</u>)</p>	<p>كَتَبَ اللَّهُ لَأَعْلَيْنَ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ</p>
<p>Before this We wrote in the Psalms, after the Message (given to Moses): "My servants, the righteous, shall inherit the earth." (Surah Al-Anbiyaa <u>21:105</u>)</p>	<p>وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ</p>

Caption The Holy Qur'an's equivalent of the Biblical Beatitude: “the meek shall inherit the earth” (Matthew 5:5 Holy Bible KJV). Is the Holy Qur'an proclaiming Divine Rule?

These verses are **Indeterminates**. Like verse 4:59, verse 28:5 **“who were deemed weak in the land,”** is unknown. Perhaps it can be similarly qualitatively reasoned from other verses of the Holy Qur'an, but without context which is not in the Holy Qur'an, it would remain metaphorical and strictly **Indeterminate**. It can just as easily be argued by all oppressed to apply to themselves to encourage themselves with hope to continue in their perseverance! And it can also be argued by Machiavelli to apply to the oppressed to foment manufactured revolutions. However, a closer analytical examination also reveals that for the promise: **“to make them the Imams, and to make them the heirs,”** these heirs must logically also share common characteristics with the Imams the Holy Qur'an has referenced elsewhere. For instance, in Surah Al-Baqara, 2:124, where the Author proclaims that He alone makes Imams by divine appointment: **“He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.”** When the Author makes Imams as per his covenant with Prophet Ibrahim, the word is used in a specific sense from its common meaning. The Arabic-English dictionary of the Holy Qur'an defines

the common meaning of the word “Imam” thusly: “Leader; President; Any object that is followed, whether a human being or a book or a highway”. That common meaning of the word “Imam” for instance is in verse 17:71: **“One day We shall call together all human beings with their (respective) Imams”**.

Therefore, in the specific sense of Imam appointed by the Author in the context of 2:124, as opposed to just any ordinary leader that has a following in the context of 17:71, obedience is made obligatory for those for whom they are Imams, and the entire discussion of **وَأُولِي الْأَمْرِ مِنْكُمْ** of verse 4:59 also carries over wherever and whenever obedience is made obligatory to any man by the Author. As already reasoned out in preceding sections, the Author cannot make obedience obligatory towards anyone who can make an error and not make a mockery of His Own divine Guidance System as the right path. Imam, obedience to the Imam, and inerrancy sort of go together as a package – in order for it to make any logical sense to demand obedience to a man and still remain on the path of divine guidance which is proclaimed to be error free, infallible.

Therefore, if the word “Imam” is used in verse 28:5 in that specific sense of 2:124, the verse is still only a Beatitude, an uplifting promise of some future time. The brilliant ability to harvest that theological concept for self-interest by the *superman* among both: the Shia pulpit to orchestrate “Imammate by proxy” to seed IRAN: The Crescent of Crisis as the birth of the uncompromising “Revolutionary Islam”, and among the hectoring hegemony to orchestrate the fiction of “Armageddon”, not withstanding. A contorted “doctrinal motivation” on two opposing sides for synthesizing the fear of “Clash of Civilizations” in order to continually lend credence to the threat of “End Times”. It enables manufacturing a brilliant Hegelian Dialectic which cannot be disputed by those caught in its web – as it is already written in the sacred books that more than half the world's population believes in. It promotes the fiction of the existence of a global existential threat, putting the entire world on perpetual crisis footing.

[12]

And if the word “Imam” represents the common meaning of 17:71 as an ordinary leader, it is exactly akin to the Biblical Beatitude: “the meek shall inherit the earth” (Matthew 5:5 Holy Bible KJV). Once again no reason to obey the meek when they inherit the earth – for they could become the next tyrants as was amply witnessed in the French Revolution.

Even whether verse 28:5 is speaking of the Messenger's own contemporary epoch when Prophet Muhammad finally prevailed over his own oppressors of twenty three long years and conquered Mecca just before he died, or of some future time, is **Indeterminate**. As is verse 58:21 affirming: "**It is I and My messengers who must prevail**"; and verse 21:105 similarly affirming: "**My servants, the righteous, shall inherit the earth**". All remarkably akin to the aforementioned uplifting promise in the Biblical Beatitude, and all recipient of the preceding analysis in toto.

When will such bliss transpire on earth is of course an ageless open question. It has been the source of speculation and anticipation from time immemorial, and the principal argument for Divine Rule since the adoption of Christianity by the Roman Empire. As far as the Holy Qur'an is concerned, it is **Indeterminate**.

It is of course also extraordinarily utilitarian for any believer or their chief to claim that inheritance for oneself in any era – mostly to survive with hope and dignity through dark periods of tyranny – for who can challenge that presumption?

Especially if one succeeds in acquiring state powers and engages a thousand scribes and orators to extol one's divine rights to that inheritance as the *vilayat-i faqih*. Since it is an **Indeterminate**, it can be posited any which way one wishes to dignify it, limited only by the fertility of one's imagination and foundation of one's eruditeness. It cannot be disproved from the Holy Qur'an because it is anchored as an **Indeterminate**! And it can certainly be proved to one's own audience by drawing upon one's own historical narratives that are collectively subscribed by the sect.

<p>"That which is left you by Allah is best for you, if ye (but) believed! but I am not set over you to keep watch!" (Surah Hud, <u>11:86</u>)</p>	<p>بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ</p>
<p>Say: "Each one (of us) is waiting: wait ye, therefore, and soon shall ye know who it is that is on the straight and even way, and who it is that has received Guidance." (Surah Ta-Ha, <u>20:135</u>)</p>	<p>قُلْ كُلُّ مُرَبِّصٍ فَتَرَبِّصُوا ۗ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ</p>

Caption Is the Holy Qur'an proclaiming a Savior?

Verses 11:86 and 20:135 of the Holy Qur'an are intriguing examples of **Indeterminates** along the same lines of allegorical Beatitudes, but which directly fall on the Shia-Sunni sectarian divide on how these are understood by the Muslim mind. One must in fact go to sources outside the Holy Qur'an to even get an inkling of who or what (the people in the past believed) is being spoken of by the Author: **بَقِيَّتُ اللَّهِ** . **خَيْرٌ لَّكُمْ** . These exemplary verses, and a few more like these, are esoterically proclaimed by some of these outside sources to be about Imam Mahdi – the Awaited Savior of humanity who will rule in *End Times* --- that entire eschatology itself being only in pages outside of the Holy Qur'an. Why are these verses not categorical rather than metaphorical if the knowledge of eschatology is of pertinence to every people in every epoch? Speculation upon these verses is rife with absurdities.

Whereas, the prima facie meaning of verse 11:86 refers to some object (**بَقِيَّتُ**), a nominative feminine noun, which can mean anything including persons or thing or guidance, that Allah leaves for “you” (**لَّكُمْ** , both male and female) as a gift or benefit or mercy (**خَيْرٌ**).

Straightforwardly, to the ordinary non doctrinaire mind, **بَقِيَّتُ** can represent the Holy Qur'an itself, which Allah has left those who believe (**مُؤْمِنِينَ**), as being best for them. Or it could mean the **أولي**

الأمر of verse 4:59. Which one, if either, is not further disambiguated. The remaining part of the verse indicates Allah is not going to shepherd the believers beyond what He has already left them – it is entirely up to the believers to run with the *remnant of Allah*, بَقِيَّتُ اللَّهِ , and: “**Surely We have shown him the way: he may be thankful or unthankful.**” (see verse 76:3 quoted above)

The *remnant of Allah*, بَقِيَّتُ اللَّهِ , in this verse is just a common noun, a symbol, a placeholder variable waiting to take on the instance of the object, or objects it represents, and not the object itself. Surely the Messenger of Allah must have explained what it means – but that explanation is not contained in the Holy Qur'an itself.

Therefore, verse 11:86 is *prima facie* allegorical, metaphorical, and not categorical; it is آيَاتٌ مُتَشَابِهَاتٌ and therefore **Indeterminate**. This verse, like all the other مُتَشَابِهَاتٌ , as a cynic would surely surmise, evidently exist only to sow confusion and discord among the Believers, perhaps to separate those who think (أُولُو الْأَلْبَابِ) from those who do not: “**and none will grasp the Message except men of understanding.**” In addition, to stochastically seed diversity of beliefs based on socialization, tribe and nation that one is born into – which it has also always succeeded in doing, in every era. That observation is empirical.

Notice that the Sunnis and the Shias each fill in the variable according to their respective sacred books. The Sunni Muslims are not remiss if they think بَقِيَّتُ اللَّهِ might mean the Holy Qur'an, or the Caliphate; and the Shia Muslims are not remiss if they think it is the أُولِي الْأَمْرِ of verse 4:59. Since the latter today is the twelfth Imam, Imam Mahdi, according to the dogma found in Shia *Ithna Ashari* books of history, that's how that variable is fixed by them accordingly. Whereas the Shia Ismaili Muslim aren't remiss if some among them might believe it represents their *Hazir Imam*, the Aga Khan. However, unless it can be logically adduced from the **Determinates** alone who or what is being referenced by the Author in Surah Hud 11:86, it is categorically an **Indeterminate**.

Similarly, in the case of Surah Ta-Ha 20:135 where the Author commands, **Say: "Each one (of us) is waiting: wait ye,"**, the object noun for "wait ye" is noticeably absent, making the verse also an **Indeterminate** even on first reading. However, whatever that "**wait ye,**" might be for, the verse avers that it will unequivocally permit clear adjudication when that wait eventually does expire: "**soon shall ye know who it is that is on the straight and even way, and who it is that has received Guidance.**" Once again we are immediately besieged by more imponderables. What does "soon" mean? How soon is soon? Is that the final Day of judgment? Or is that the arrival of the day of fulfillment of the promise made in the Qur'anic Beatitudes quoted above? Is that perhaps also what **بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ** refers to, the fulfillment of the divine promise which is the *remnant of Allah*: "**That which is left you by Allah is best for you**"?

Thus, whichever way one examines it, **بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ** is at best a metaphor whose semantics, never mind hidden meaning, is known only to Allah, (and as per the alternate parsing of verse 3:7) and to "Ar-Rasikhoon-fil-ilm" (**الرَّاسِخُونَ فِي الْعِلْمِ**).

All these inquiry questions are clearly **Indeterminate**, each one leading to more questions than answers, and thus entirely speculative to ponder upon. It is for this reason that these verses have been speciously speculated upon throughout the ages – an occupation of idle minds who perhaps never had to pursue a day's honest labor to earn their keep in their lifetime of paid employment from public funds as glorified theologians and scribes. The only function they ended up serving is causing needless differentiation to arise among Muslims based purely on speculative hearsay, "he said she said", leading the foolish public mind deeper and deeper into sectarian quagmire which subsequently became a permanent unshakable part of their socialized ethos and religious beliefs. Today, the same public mind will kill, and die, for these same beliefs on matters entirely **Indeterminate**. The Holy Qur'an clearly prescribes the accumulating fortunes of such scribes, scholars, and imams in Surah An-Nahl:

Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled. Alas, how grievous the burdens they will bear! (Surah An-Nahl 16:25)

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ
الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ
بُضِلُوا بِهِمْ بِغَيْرِ عِلْمٍ أَلا سَاءَ مَا
يَزِرُونَ

To conclude this mini thread on the examination of Qur'anic Beatitudes and appeal to divinely sanctioned rule, we can now appreciate that there are layers of meaning to these metaphorical verses not resolved by the **Determinates**, and hence are **Indeterminate**. And unless these do become resolved by **Determinates**, either by acquiring new understanding, or new knowledge that is discovered over time that makes comprehending the **Indeterminates** better, these categorically remain **Indeterminate**. Perhaps the Messenger had explained their hidden meanings. Those who believe they still retain these explanations accurately in their socialization context, can of course believe whatever they like – they are socialized into these beliefs anyway with little choice exercised by them. However, the men and woman of understanding among them, (أولو الألباب), must also force their pulpits to publicly acknowledge to their own flock that their fixing of an **Indeterminate** is drawn from sources outside the pages of the Holy Qur'an, from their respective holy books and sectarian dogmas. If one is to stay within the pages of the Holy Qur'an, one is forced to leave these matters as the Author Himself counsels in verse 3:7, as metaphorical, and therefore, **Indeterminate**. Meaning, as unknowns, without feeling any inner compulsion to fix their meaning at all.

Observe that despite the arguable metaphorical allusions to divinely sanctioned rule in its **Indeterminates**, the Holy Qur'an does not categorically prescribe in its **Determinate** verses any kind of governance, never mind specify who must rule apart from أولي الأمر of verse 4:59 previously analyzed, and which is itself left as an

Indeterminate. It is arguably to transpire only in some unknown and unspecified epoch whence all the Qur'anic Beatitudes quoted above are finally realized: **"It is I and My messengers who must prevail"**. Thus far, that allegorical promise of both the Holy Bible and the Holy Qur'an have not been realized. We still live in a world of tyranny run by vile Hectoring Hegemons, now even more sophisticated than ever, employing diabolical instruments and philosophies to continually corral mankind from one misery to another under different Hegelian Dialectics. So who governs in the mean time? Sensibly, the people have to govern themselves! The Holy Qur'an has categorically prescribed its recipe that man must willingly stand up to these usurpers and exploiters of mankind among them (see tinyurl.com/Surah-Asr-Tafsir). However, the Holy Qur'an has not prescribed in its **Determinate** verses what such governance must look like that stands up to tyranny, except for some desirable general characteristics of righteous collectivism which it categorically prescribes for realizing the good Islamic society that is the harbinger of justice for all mankind.

In fact, these Qur'anic platitudes are not that much different in principle from what Solon, the ancient Athenian law-giver, advocated for social responsibility. When asked which city he thought was well-governed, Solon said: **"That city where those who have not been injured take up the cause of one who has, and prosecute the case as earnestly as if the wrong had been done to themselves."**

For that matter, even the United States Constitution and its famous American Bill of Rights are not inconsistent with the Holy Qur'an. There isn't anything in that manmade republican governance principle that is intrinsically in conflict with the Good Book. In fact, it can be cogently argued to be implementing some of the principles of Islam itself. Unlike others claiming the divine right to rule through 4:59, the American Constitution however does not claim itself to be divine – but Declares itself to be self-evident for the spelled out inalienable rights of the people.

It is a travesty that all these lofty platitudes on lovely parchment have been instrumented in society with the same inimical zest for justice and fairness as any other lovely words in any Sacred text from time immemorial, including the Ten Commandments, and the Holy Qur'an. This topic has been examined in depth in Islam and Knowledge vs. Socialization (see tinyurl.com/Islam-Socialization).

Rule in the name of divine went away during Christendom's reformation period. It was replaced by people choosing to govern themselves. Whereas, it has been the principal *raison d'être* of governance of all Muslim empires and Caliphates, including latter day Muslim oligarchic states. None of which is to be found in the **Determinates** of the Holy Qur'an itself; appeal is always made to its **Indeterminates** in every era to justify and sanction man's rule in the name of divine.

There is surely no name more abused for narrow self-interests than the name of divine since the dawn of civilization. In the past it was to verse 4:59 that thirteen centuries of Muslim empires looked to justify their rule. In the contemporary present, the principle of *vilayat-i faqih* in the Islamic Republic of Iran has most imaginatively made that appeal inter alia to both 4:59 and 28:5, asserting that its clergy class are representatives of those inheritors of the promise made in 28:5, and therefore must be obeyed as per 4:59.

One can see that the **Indeterminates** permit open interpretation – and that's the premeditated diversity engine of the religion of Islam. When diversity based on the **Indeterminates** does not sow discord, is in the spirit of Islam as categorically outlined by its **Determinates**, then it is theologically not deprecated in the religion of Islam as should be evident from all the preceding discussions. It is the sowing of discord by interpreting what is metaphorical and allegorical in the Holy Qur'an that is deprecated. If interpretation was in fact not expected by the Author despite His Counsel against it, arguably there'd be no **Indeterminates** in the Book which claims itself a Divine Guidance for all mankind. The ambiguity in its specification is *prima facie*

evidence of its sophisticated and pragmatic engine to seed diversity because man, by the very nature of its construction, will argue and dispute: **“If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.”** The Qur'anic guidance system endeavors to take man from that disputative warring state, to willingly rising to a stature in which he will come to excel the angels. Only the journey on the road of fustabi-qul-khairaat (فَاسْتَبِقُوا الْخَيْرَاتِ) can take a disputative, ethnocentric, tribalistic, nationalistic, and *fiqhilistic* people there.

To even begin the process of transformation of coming together on the **Determinates** of the Holy Qur'an, since no Muslim sect is going to give up their emotional and theological attachments to their historical legacy any time soon, if ever, the realities of the matter and the dangers of fratricide facing Muslims, call for immediate co-existence of sects as they are. Arguably therefore, so long as the interpretations and fixing of the **Indeterminates** do not sow discord among Muslims as per verse 3:7, why should any particular fixing by one sect be deemed any more holier than any other sect's? All fixing make recourse to material outside the Holy Qur'an anyway --- whatever may be deemed to be its sacredness by the socialization in the respective sect. **It is still not in the Holy Qur'an.**

That is the singular recognition which must finally be truthfully admitted from every pulpit in order to form any kind of coherence among the disparate Muslim sects.

The abstractions **Determinate** and **Indeterminate** naturally permit such realization to first be articulated, and then percolated inwards, outwards, upwards, and downwards. A bold public admission of just this reality of the actual sources of their beliefs, driven from all Muslim pulpits, either voluntarily, or through state power according religious rights to Muslim sects, is the first step of coming together as one Muslim nation – without coercing anyone to change their

emotional attachments to their respective heroes of history or come under the stewardship of any one sect's ideology.

Consequently, regardless of which Muslim sect or political group defines their nation's philosophical and national characteristics, if they employ the **Determinate** verse 5:48 of Surah Al-Ma'eda as the cornerstone of their state's constitution; if they espouse the fairness expressed in the *Biblical Golden Rule*: “Do unto others as you have others do unto you” and adopt the powerful corollary that naturally falls out of it as their force majeure to preempt exploitation: “no one shall take unfair advantage of another”; and make these worthy first principles of fairness the very foundation of their governance structure whereby all civil, political, and religious rights are accorded to its citizens irrespective of their own theological beliefs, with equality and without prejudice, both in theory and in practice, such a state would be sufficiently Islamic to legitimately call itself an Islamic state – even if it was entirely a secular state! It would be irrespective of the rest of its colorful artifacts, whether theologically drawn from the **Indeterminates** and therefore not something to be sown discord over as verse 3:7 clearly avers, or a separation of state and religion in terms of the philosophical outlook of the state itself! What does it matter to the ordinary man and woman what type of state it is if the state gives the public fairness, justice, is not exploitive, does not usurp, does not plunder, is not a vassal of foreign powers, and lends all its denizens the opportunity to believe and practice as a community what they each commonly hold sacred?

As one can immediately see, an almost infinite array of diverse governance systems are possible under that enlightened rubric – only limited by the creative energies of the people and their enlightened stewards. The stony silence of the Holy Qur'an on the governance structure, and its explicit categorical articulation of the general social principles to enact among Muslims in its **Determinates**, yields only this logical deduction, and no other!

This isn't a utopia. Many Muslims governments exist today – they can

just as easily adopt the political recommendations noted above to eliminate fratricide and foster amity among Muslims in their own nations. That would of course only be possible if these states were themselves not part of this Machiavellian fratricide, state sponsored, both nationally and globally, as surrogate vassals of the hectoring hegemons.

Therefore, if any presumptuously “Islamic” state sheds the blood of Muslims in the name of Islam, sows discord, then it is clearly not an Islamic state by definition of the religion of Islam – but a tyrannical state no different than any other tyrannical state, Islam's lofty symbols proudly adorning its national flag notwithstanding.

What is perhaps of utmost most significance however, is the recognition that the Hectoring Hegemons not only perceptively understand these matters concerning the religion of Islam, they also understand the cracks, fissures, and lacunas among the Muslim sects, and how to both tickle these further, and how to harvest the subsequent fruits. They know how to invent new sects just as well as they know how to create revolutions by harnessing the indigenous discontent which they ab initio create in the first place.

As in recent past, internecine warfare is the unnatural destiny that has been planned for Muslims in the twenty-first century as well – and they had better wizen up before it is enacted on the scale which has been apportioned. To appreciate the urgency, and just how much of an existential necessity it is to immediately overcome sectarianism which continues to directly play into the hands of hectoring hegemons, see the excerpt from the political novel (or historical fiction) “Memoirs Of Mr. Hempher, The British Spy To The Middle East” (tinyurl.com/excerpt-memoirs-of-mr-hempher). It is sure to distress the naïve and the erudite mind alike to learn just how accurately the hectoring hegemons understand and exploit the cracks and lacunas among the two major sects of Islam comprising nearly 99 percent of the 1.6 to 2 billion Muslims on planet earth today.

V

Conclusion

We set out to address the question posed at the top in this Part-II:

What are the inherent impediments for studying the message of the Holy Qur'an which make the Book so amenable to self-serving interpretation, socialization, and even bastardization by anyone?

If the reader's mind hasn't been entirely asleep through this long perusal, the discovery that the presence of **Indeterminates** in the Holy Qur'an which necessitates going outside of its pristine pages to resolve them, is primarily responsible for the paradox that the Holy Qur'an has itself contributed to its subversion, must be disconcerting to the honest mind. The Muslims, generation after generation, have themselves contributed to this state of affairs by remaining ossified in the narratives of history rather than progressively evolving their understanding of the principles of Islam as espoused directly in the text of the Holy Qur'an. That lamentable fact has arrested their evolution as a people, mired them in rituals and rites which dominate their socialization and their practice of religion, and opened them to sectarian schisms which has made them easy prey to the *supermen* and *Machiavelli*. The unfortunate truth of these observations is straightforwardly validated by the lamentable fact that even in today's modernity, one which is run exclusively by superior intellects who use game theory, psychology, social engineering, and political science to orchestrate "*imperial mobilization*" under the primacy imperatives of the new *White Man's Burden* for one-world government, even the best among the Muslim scholars and intellectuals, politicians and

statesmen, poets and dreamers, pressmen and prostitutes, remain nonetheless wiser. In fact, many have become *house niggers* willingly carrying the *White Man's Burden*. And like the Muslim masses, many also offer their daily prayers on time, keep all their fasts, feed the poor, and perform their Hajj, preferably multiple times. And if one informs them that they are in fact destined for hell, hell right here on earth, they confidently reply that they are looking forward to Heaven elsewhere.

Solution Space

The ease with which the masters of religion divided the Muslims since its very inception, with even far greater ease the Muslims can become united on the Holy Qur'an by acquiring intimacy with the abstractions natural to the Holy Qur'an: **Determinates** and **Indeterminates**. The Muslims have been made victims by their own pulpits no differently than the Christians. Neither the Sunni nor the Shia pulpit is able to reason, nor logically prove their differentiating theology from the Holy Qur'an directly, blanket assertions with appeal to authority and historical sources being their only blunt instrument of argumentation. This is clearly visible among both the Shia and Sunni pulpits each of which have created their own sacred axioms that they each swear by, based exclusively on the scribes of history and selective fixing of the **Indeterminates** to suit their respective socialization bias. That has led to the senseless differentiation which is guaranteed to be irreconcilable under any one sect's ideological banner, remaining perennially ripe for a good harvest by Machiavelli in every era.

Adoption of abstractions **Determinate** and **Indeterminate** in promulgating the understanding of the religion of Islam from both the Shia and Sunni pulpits, permits a mutual co-existence with greater amity and friendship among all the major Muslim sects. It simultaneously raises awareness of the actual sources of their own religion from which the Muslim mind draws its various beliefs. These

simple abstractions lend a vocabulary and nomenclature to even begin sensible and rational discussions of matters that have previously often been steeped in blind faith, shrouded in ignorance, clothed in baseless assertions, and ripe for gratuitous cognitive infiltration into the religion of Islam. It permits the Muslim mind to “legally” agree to disagree on matters which are **Indeterminate** without calling each other misguided or *kafir*, while automatically permitting rational agreements to be forged on what is **Determinate**. This also resolves forging agreement on matters that fall on the delicate boundary between what is **Determinate** and what is **Indeterminate**, as for instance is betrayed by the two different parsing of verse 3:7 along the Shia-Sunni sectarian divide. Which parsing is correct is itself an **Indeterminate**. Therefore, what is not categorically deemed **Determinate** by both pulpits is sensibly treated as **Indeterminate** by definition, rather than sow discord. That approach is counseled by verse 3:7 itself.

Only under that singular categorical banner of the **Determinates** of the Holy Qur'an, can Muslims ever forge themselves into one Muslim nation. This is so obvious that to even state it fourteen-fifteen centuries later sounds entirely platitudinous – sort of like repeating the Ten Commandments. Nevertheless, the lead principle to drive this unification process is verse 5:48 of the Holy Qur'an. Its rational adoption as the political and spiritual mandate of all Muslim sects, tribes and nations, organically launches the Muslim public mind on that road to both political as well as spiritual recovery simultaneously, without being under the headmastership of any sect. The rest will happen naturally, over time, by the natural system dynamics unleashed with the adoption and active promulgation of that simple political science principle from the Holy Qur'an itself.

This evolution of the understanding of the religion of Islam among the Muslims is the only choice to survive in the coming age without both, internecine warfare that is diabolically crafted by Machiavelli, and losing the spirit of their religion further to the shell of empty rituals. The Machiavelli in the meantime is active by way of divide and

conquer to spread the scourge of Secular Humanism, now on the engineered rise in all civilizations to wipe out all traces of theism. The religion of Islam, evidently, is its most resolute obstruction (see tinyurl.com/Islam-vs-Secular-Humanism).

Proposal to the Pulpits

As the first baby step towards better understanding their own differences – the Shia and Sunni pulpits are invited to proclaim their own beliefs at their own learned scholarly level, using these new abstractions. Then let's sit together to examine what each sect has itself determined to be **Determinate** vs. **Indeterminate** on matters that are differentiating between Shia and Sunni pulpits. It will surely surprise them both! Just as it has surprised this scribe how easy and straightforward the resolution is – its only obstruction being the hectoring hegemony and their insidious vassals throughout the Muslim world. It is perhaps for this insightful realization that a pen awarded to this scribe's little boy a score years ago by the Sunday School in California in the United States of America, for Qur'an recitation on stage at age 4 or 5, had inscribed on it the farsighted statement:

“Those who differentiate between Shia and Sunni are neither of the Sunnis nor of the Shias.”

Self Study for Seekers of Understanding (أولو الألباب)

Incestuous self-reinforcement is the bane of objective scholarship. This is why the scientific process came into existence to study any matter objectively. Putting the data and its analysis before others to examine, enables defeating crippled epistemology and incestuous self-reinforcement. One has the opportunity to examine the same data, and the analysis performed on that data, conduct one's own experiments so to speak, and either substantiate or refute the thesis and conclusions so reached. The process itself advances not just the state of

understanding, but enables new discoveries. The question posed in Part-I is empirical: “*everyone quotes their favorite verses to justify their own narrow positions;*”. However, has the author of this report done anything different, as far as the alert reader is concerned, when the report inter alia asserts in Part-III :

It sure explains empirical reality coherently, but most importantly, in self-sufficiency and self-consistency drawn solely from the Holy Qur'an and no other source!

How is the skeptical reader, and the seeker of understanding desirous of being counted among those addressed as **أُولُو الْأَلْبَابِ** in the Holy Qur'an, to defend their levying that same charge of Part-I against this report beyond their own knee-jerk emotional reaction which the report is sure to induce in a Muslim?

Only by following the scientific process! This study is not about faith, or about questioning faith. It is about epistemology – how we know what we know. It is about rational examination of data and its analysis akin to what one might pursue in any academic science. Here, logical reasoning as the standard of analysis, “*aqal ki kassoti*” (**أقل کی کسو تی**) as one might say in Urdu, and not faith, is applied to the study of a complex Book by someone named Author. What is the Author specifying in His Own Words? That is the primary yardstick driving this investigation.

This author, an ordinary engineer in Silicon Valley California in a past life, well-versed in building systems that work and interoperate from initially incomplete or ambiguous specifications or merely wish lists, and in developing and writing specifications ab initio to create systems which work and solve customers' problems and for which customers paid real money to purchase, has explored the stated inquiry question from that analytical perspective, of a systems architect who is hypothetically tasked to engineer the system specified in the Holy Qur'an. In order to do so, the Qur'anic specification must first be understood. And understood in terms of what its Author has

specified, and not what this author has imagined, or interpreted. Compliance testing reigns in the fertile imagination of an engineer:

- by Functional Tests which the Author will administer for pass or fail on the Day of Accountability (this means **no interpretation**, akin to understanding the DMV driver's manual correctly in order to pass the road test);
- by seamless interoperability with others pursuing similar mandate (this means being constrained to the **Determinates**, akin to driving on the public roads in harmony and without causing fatal accidents or discord with all the other drivers).

This study of the Holy Qur'an, and Part-IV that follows which looks at the primary sources of understanding the religion of Islam outside of the Holy Qur'an, have principally been conducted thus far with the left-half brain, logic-only mind, of a practical scientist engaged in existential battles like the metaphorical Mr. Spock (and not an ideologue ensconced in some ivory tower who has never lived in the real world, never competed for livelihood, never fought an enemy, never stood up to Machiavellian power with courage and fortitude, and never lived the hell on earth except on paper and on television). Often called to make urgent split-second factual analysis of weighty matters, at times ambiguous, at times concrete, and at times cloaked in layers of deception by the enemy, upon which depend life and death decisions of his Captain, Mr. Spock cannot ever be wrong in his factual analysis and logical deductions. But his recommendations may or may not be acceptable to the Captain who steers his decisions by more than just his own left-half brain. The Captain can never refute Mr. Spock's analysis and deductions, and at times his right-half brain led decisions appear illogical to Mr. Spock. And yet, invariably turn out to be more effective in certain cases that require gut-feel, intuition, insight, faith, spiritual know-how; all esoterica that remain beyond the purview of empirical analysis and logical reasoning. The limitations of Mr. Spock and this approach to studying a divine text have already been addressed in the preamble of Part-II.

The fact that Mr. Spock classified the divine text as a ciphertext which must be deciphered correctly to a single plaintext, i.e., uncover the meaning intended to be conveyed by the Author of the Holy Qur'an as in a law book or the DMV driver's manual, rather than as a book of literature and poetry which may interpreted according to each individual's bent of mind and proclivity, is the first axiom that could itself be perceived as being in error by the right-brain dominant human mind that feels more than it is able to think and reason. Is the Holy Qur'an not intended as guidance for them too? They can neither reason effectively nor think clearly – but who is to say that they do not understand the spiritual essence of the Holy Qur'an better than those empiricists who can think and reason? No reference decoding is available today to adjudicate! The Messenger is no longer among us to tell us who is right, and who isn't.

Which is why the sensible *remnant of Allah*, **“That which is left you by Allah is best for you”**?, **بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ**, inter alia is the verse 5:48. It is the categorical best for all of us: **“so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.”** It works for both types of people, those who think and analyze, and those unable to reason for themselves and follow by faith, sect, emotionalism, socialization, indoctrination, and whatever or whoever appeals to their own subconscious mind.

One useful way to think about this abstraction for those who possess both half brains in some balanced non-zero quantity, might be:

- the right-half brain feels a compelling need to climb a specific mountain but does not know how except to extol the virtues of climbing that mountain in verse and oratory;
- the left-half brain comes up with the practical analysis for such a journey, the engineering and logistics plan to get there, and the battle plan to defeat the many anticipated obstructions lurking in the path including those that are unpredictable like the bad weather, flash floods, and robbers hiding in bushes;

- the right-half brain sustains the human spirit with faith and fortitude throughout that agonizing journey to finally be able to climb that mountain with any kind of engineered plan rather than to merely have dreamed of climbing it.

One can no more engineer a plan with one's right-half brain than one can imagine success with one's left-half brain in the face of hopelessness and dark clouds. The reader's job is to verify the engineered plan, which means to first understand the specification in order to even be able to adjudicate, before he and she embarks on that arduous journey to climb that mountain with nothing but faith sustaining thine spirit, and nothing but shrewd planning guiding thine little “zulfiqar”. Just another way to think about how to engage the human mind to its fullest potential. The analysis presented here therefore, to be of any use to anyone, should be examined solely for what it is, and not with “religious” sentiments interfering with the facts and analysis.

For the reader's convenience, the table below lists all the verses of the Holy Qur'an which appear in the examination of the question: Why it is easy to hijack the Holy Qur'an and the religion of Islam, and upon which the analysis and deductions of this report are solely based – to the best ability of this scribe who is not Mr. Spock, and is as socialized into his own ethos, by virtue of being fully human, as anyone else. The only difference from others being, the scribe has cognitively endeavored to rise to the many challenges outlined in this report. You can surely do the same, and better the analysis.

Given that there are 6236 total verses in the Holy Qur'an, and it is itself a deep ocean, this study has barely scratched the surface of acquiring an analytical understanding of the singular Sacred Scripture of Islam. But to the extent this study has dived into this ocean, its discoveries just on this one narrow question are before the reader to adjudicate, to validate, to refute, to enhance, or to remain indifferent.

<u>Aal-'Imran 3:7</u>	<u>Al-insaan 76:3</u>	<u>Al An'aam 6:83, 84, 85, 86, 87, 88, 89, 90</u>
<u>an-Nisaa' 4:59</u>	<u>al-Israa' 17:71</u>	<u>Muhammad 47:24</u>
<u>Al-Maeda 5:48</u>	<u>Al-Ahzaab 33:36</u>	<u>Al-Maeda 5:35</u>
<u>Al-Baqara 2:2, 3</u>	<u>Al-Waqia 56:77, 78, 79, 80, 81</u>	<u>An-Najm 53:1, 2, 3, 4, 5</u>
<u>Al-Baqara 2:185</u>	<u>al-Furqaan 25:1</u>	<u>Al-Fatiha 1:6 1:7</u>
<u>Ibrahim 14:1</u>	<u>Maryam 19:97</u>	<u>Ta-Ha 20:114</u>
<u>Al-Ahzaab 33:35</u>	<u>Ibrahim 14:4</u>	<u>Al-Baqara 2:134, 141</u>
<u>Al-Asr 103:1, 2, 3</u>	<u>Al-Baqara 2:166, 167</u>	<u>Al-Qasas 28:5</u>
<u>Al-Fajr 89:27, 28, 29, 30</u>	<u>Ash-Shura 42:23</u>	<u>Al-Mujaadila 58:21</u>
<u>Al-Maeda 5:3</u>	<u>Al-Ahzaab 33:28, 29, 30, 31, 32, 33, 34</u>	<u>Al-Anbiyaa 21:105</u>
<u>Al-Furqaan 25:30</u>	<u>Aal-e-Imran 3:33, 34</u>	<u>Surah Hud 11:86</u>
<u>Al-Baqara 2:128</u>	<u>Al-Baqara 2:124</u>	<u>Surah Ta-Ha 20:135</u>
<u>Yunus 10:19, 47</u>	<u>Al-Ahzaab 33:40</u>	<u>Surah An-Nahl 16:25</u>
	<u>Al-Kauthar 108:3</u>	

Caption Verses of the Holy Qur'an employed in Part-II and Part-III to examine the question: Why it is easy to hijack the Holy Qur'an and the religion of Islam.

Continued in Part-IV

Footnotes

[7] The contemporary and popular English translation of M.H. Shakir

by TTQ, New York, has dropped all his footnotes in their hard copy edition (with posthumous apologies to the author!). The scribe possesses the original first edition with its sporadic footnotes intact. Similarly, the extensive footnotes in the English translation of Yusuf Ali have been openly doctored in posthumous reprints published by Amana Publications, Saudi Arabia. The scribe also possess a copy of the 1934 first edition with the unadulterated original footnotes intact.

[8] Zbigniew Brzezinski, *The Grand Chessboard*, 1997, pg. 24

[9] *Ibid.* pg. 3

[10] Lord Acton

[11] Bertrand Russell

[12] David Ben-Gurion had lucidly explained the utility of crisis creation during the violent fabrication of the Jewish State in Palestine: *“What is inconceivable in normal times is possible in revolutionary times; and if at this time the opportunity is missed and what is possible at such great hours is not carried out – a whole world is lost”*. This diabolical political science principle was reiterated some three score years and ten later by Rahm Emanuel, American President Barack Obama's Jewish White House Chief of Staff (January 20, 2009 – October 1, 2010) whose father was part of the terrorist gang “Irgun” that had so successfully utilized the Ben-Gurion principle for the creation of Israel in Palestine: *“you never want a serious crisis to go to waste. And what I mean by that is an opportunity to do things that you think you could not do before.”* Rahm Emanuel's statement to the press, <http://youtube.com/watch?v=tM5ZdO-IgEE> (at time 1m 3s)

Credits

Arabic Qur'an recitation by Shaykh Mahmoud Khalil al-Husary, audio courtesy of *Verse By Verse Quran*, acquired 8/13/2011 from <http://www.versebyversequran.com>

Arabic verses courtesy of the open source *Qur'an Tanzil Project*,
acquired 8/13/2011 from <http://tanzil.net/download/>

Most (not all) English translation of Qur'an verses are by Yusuf Ali,
Shakir, and Pickthall, acquired 8/13/2011 from <http://tanzil.net/trans/>
(archived [Yusufali](#), [Shakir](#), [Pickthall](#)).

French translation by Hamidullah acquired 1/18/2013
<http://tanzil.net/trans/fr.hamidullah>

Spanish translation by Cortes acquired 3/2/2013
<http://tanzil.net/trans/es.cortes>

Arabic grammar decomposition courtesy of the open source *Quranic
Arabic Corpus* project at Language Research Group University of
Leeds, acquired January 24, 2013 from <http://corpus.quran.com/>

English translation by Ali Quli Qara'i acquired January 24, 2013 from
<http://islamawakened.com/Quran/>

Reference to Muhammad Hussain Tabatabai's parsing of verse 3:7
from <http://shiasource.com/al-mizan/>

With most humble thanks to all!

Report any mistakes to: humanbeingsfirst@gmail.com

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Why is the Holy Qur'an so easy to hijack?

Part-IV



Introduction

Part-IV focuses on the scribes of Muslim history and the timelines of both, the “wassael-e-sunni” and the “wassael-e-shia”, namely, all the primary Muslim written sources which exist today. Together these comprise less than a handful of earliest primary written works entirely responsible for the state of Muslim dysfunction today. The understanding of the Religion of Islam today simply cannot be divorced from the work of these fallible hands – none of whom are mentioned in the Holy Qur'an. Therefore, to gratuitously assert that the Holy Qur'an, a Book “without doubt”, must depend upon these authors' books to explain itself to mankind, is patently absurd. But what is even more absurd is to base aspects of faith upon these books which are not to be found in the Holy Qur'an. That first absurdity is the sine qua non of all other absurdities plaguing the Muslim mind from antiquity to modernity. It begins with theological dispersion into sectarianism, initially appearing harmless unto itself as merely differences of opinion; quickly mutates into serving narrow imperial interests; and culminates in Muslims killing Muslims to advance those same imperial interests. This is the basic continuum of subversion of the Religion of Islam which is common to both antiquity and modernity.

Understanding the dialectical mechanisms of that Machiavellian process – one which has tied such a Gordian knot on the religion of Islam that even fourteen-fifteen centuries later it is still working its miracle in the service of empire – is the driving motivation in this study. However, if the earlier Parts only succeeded in offending the sensibilities of the gentle mind without inducing *cognitive dissonance* – its main objective – what follows will also only induce a migraine headache instead of *metanoia*, the key objective of this study.

As was emphatically reasoned previously, every generation has the new opportunity to start afresh – for the natural cyclical process of birth and death can also have a beneficial cleansing effect upon the baggage of legacy. Why should a new generation born into their own times be shackled by what went before? Which is why the Holy Qur'an itself advocates starting afresh for every man and woman rather than remain shackled by the holiness of others who came before:

“That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do!
Of their merits there is no question in your case!”
(Surah Al-Baqara, 2:134, repeated again for emphasis in 2:141)

When the Holy Qur'an so clearly vouches for that separation from the people who went before without equivocation: **“Of their merits there is no question in your case”**, then how can it endorse the acceptance of their workmanship for you to follow for your merit? That would create a contradiction!

Indeed, the Holy Qur'an unequivocally confirms that conclusion with the following explicit warning:

“(On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them. And those who were but followers will say: **If a return**

were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.” (Surah Al-Baqara, 2:166-167)

It must first be acknowledged at the outset that unlike other Messengers and Prophets, for instance Prophet Jesus and Prophet Moses mentioned among the five Great Prophets in the Holy Qur'an, the Prophet of Islam had remarkably succeeded in creating a ruling state in his own lifetime. Despite the rather humble beginnings in 613 A.D. in Medina, the power of the state for officially documenting Islam's first years and its Messenger's teachings had already come into existence during Prophet Muhammad's own lifetime. That's primarily how and why we have the same pristine text of the Holy Qur'an reaching us today some fourteen-fifteen centuries later as was delivered by the Prophet of Islam and sanctioned by his state power. Without state power during the lifetime of the Messenger himself, the Holy Qur'an would possibly have suffered the same fate as Prophet Jesus' Gospel. We can see that even in that case, it took Emperor Constantine's state power of the Roman empire to set what became the New Testament at the First Council of Nicaea in about 325 A.D. And it further took state power of the emerging British empire during the sixteenth century to further fix it into the King James Version that is today the primary source of the English language Bible in Western Christianity. That same state power of Islam which brought us the Holy Qur'an in its exact pristine state such that all Muslims today agree on that fact, was also put to good use for establishing ad hoc political successions and its copious narratives immediately after the death of the Prophet of Islam. State power can obviously cut both ways! And so can narratives. Deriving articles of faith from the narratives of history is always risky business. For any people.

Since there is no mention of any of the temporal rulers who came after the Prophet of Islam in the Holy Qur'an by name, is the Holy Qur'an silent upon such an important existential matter as the Messenger's

immediate political succession? Prophet Muhammad, after all, unlike any other Messenger in recorded history who brought a Book, was already an all powerful political ruler when the Holy Qur'an asserted the perfection and completion of its Message in verse 5:3 in 623 A.D. The Messenger died within a few months soon afterwards. Verse 4:59 patently established the existence of some apostolic heirs to whom the Author of the Holy Qur'an had devolved the same command obedience as to the Prophet of Islam. The analysis in this study previously uncovered the logical criterion that such heirs to the Messengership of the Prophet of Islam to act as his successor Exemplars, could only emanate from his *Ahlul Bayt*. While the fact that the Messenger left apostolic heirs is irrefutable due to the unequivocal declaration of verse 4:59; but that these heirs must be from the *Ahlul Bayt* is a logical deduction derived from the rest of the Holy Qur'an. Is that deduction principally correct? Can it be logically refuted and the refutation itself stand the acid test of logic from the Holy Qur'an?

Noteworthy here is the uncanny deterministic beauty of the **Indeterminates** which is always predictable due to the momentous declaration of the Holy Qur'an in verse 3:7. That, **Indeterminates** tend to take on any meaning the public mind or the pulpit wishes to attribute to them; that, doing so may lead to a false path; that, it is even easy to know that it is a false path if it sows discord among mankind; and that, not all people will understand that point. Therefore, the only rational and final adjudication of **Indeterminates**, at least for those who do comprehend that point, is by way of empiricism of the Prophet's own explanation. Provided an explanation was given, and also recorded with the same due diligence as the Holy Qur'an for those to come in later times.

After all, the speech of the Messenger, the *Speaking Qur'an*, the *Qur'an-e-Natiq*, the Exemplar who “**does not err, nor does he go astray; Nor does he speak out of desire. It is naught but revelation that is revealed,**” (Surah An-Najm 53:2-4, see Part-III), commanded the same obligatory obedience for Muslims as the speech of the

Author Himself as per the explicit declaration of verse 4:59. Therefore, why should the Messenger's Speech not be accorded the same pristine preservation by Muslim state power after the Messenger's demise as the Holy Qur'an? So the Muslim public mind, too indoctrinated to be skeptical of power, and too lazy to study matters on its own, innocently imagines that the Messenger's acts and speech, just as his life story, are indeed authentically preserved. What's more, of the same exact content as when the Messenger was Exemplifying for his followers in person; sufficiently exact to use fourteen-fifteen centuries later for deriving their religion.

Therefore, it is reasonable to inquire that when a deduction from the Holy Qur'an is singularly logical, is there any empirical evidence from the pen of these scribes to unequivocally adjudicate that logic today?

Specifically, if the Messenger left apostolic heirs to bear the great burden of 4:59, then who are they? And if he did not leave heirs, the Holy Qur'an is falsified for 4:59. Most Muslims would instinctively reject the latter as being repugnant to their religion. Therefore, they are forced to look for the former. By simply asking that right question, Muslims automatically open the doors to understanding the matter for themselves. It is the successful prevention of asking that question throughout history that is remarkable – for the question itself is rather obvious and falls right out of even a simple study of the Holy Qur'an.

The history's scribes have played a most crucial role in documenting, and omitting to document, the reactionary epochs of the first few centuries of the meteoric rise of Islam as a world religion and in fixing the **Indeterminates** of the Holy Qur'an to match that historic rise. It is principally the works of these scribes of history from whence virtually all Muslims, divided into sects and theologies that often violently opposed each other throughout history and continue to do so even today, derive their differentiating understanding of the religion of Islam. Extensive “sharia” systems, i.e., systems of jurisprudence, have evolved along sectarian and partisan boundaries that inevitably anchor their uncommon rulings to what is documented by these early scribes,

some of them jurists and scholars themselves. These early scribes carrying the burden of religion upon their backs, sometimes with lashes from state power, and other times in cooperation with state power, followed the same differentiating principle recursively, tracing the genealogy of their own verdicts and narratives to the Prophet of Islam through mostly oral scribes of the earliest period, say the first two centuries of Islam. Generations of these oral scribes became the source material of the first written scribes in subsequent centuries. And it is that latter work which has reached modern times. Therefore, the primary works of these written scribes of history, the sine qua non of sectarianism, is the next focus of forensic examination.

It will be witnessed in what follows that Muslim scholarship at its earliest written sources which have reached us today, while living through the vicissitudes of “imperial mobilizations” of rulers and dynastic empires that soon followed the early succession period, grotesquely suffers from both, historiography by partisans of power, and hagiography by partisans of victims of that power. That is the common characteristic of the primary epistemology in virtually all Muslim scholarship – just as it is in any scholarship of any people emotionally attached to their subject. While such attachments can lend considerable insight denied to outsiders of that time and space, emotions and sympathies, it can also take away some measure of objectivity. That is not to say that outsiders are any more objective. As we have witnessed, that scholarship can just as easily suffer from other psychological cataracts, such as the all too familiar “orientalism” (looking at the East with jaundiced eyes), “occidentalism” (looking at the West with jaundiced eyes), not to forget deliberate demonization, obfuscation, and myth construction with half-truths, quarter-truths, and fundamental lies wrapped in veneers of truth.

Therefore, all history, even in its most pristine narrative form, harbors a germ of falsehood and has to be prudently examined with a forensic eye to improve its reality to myth ratio. Sometimes, a narrative may capture a world of events to accurately express the perception of

reality, like Plato's depiction of the trial and defence of Socrates; but it cannot be shown that Socrates ever uttered any of those sentences which Plato attributes to him in his famous trilogy: *The Apologia*, *The Crito* and *The Phædo*, all of which have reference to the trial, imprisonment and death of Socrates. At other times, there are fundamental impediments to capturing the reality as it actually is, rather than as it is perceived – and once again Plato gives a defining example of it in his classic *Simile of the Cave* in his most seminal book: *The Republic*.

Here is the fundamental problem. It was first described by this author in his deconstruction of the Zionist conquest of Palestine, in the pamphlet: *How to Return to Palestine*.

Begin Excerpt

As a practicing engineer – used to examining complex systems in order to build them – turned social scientist, puzzled by this bizarre empiricism of the slaughter of the goy in massive numbers and the systematic destruction of their power-base, with the Jews successively coming out on top after each slaughter-cycle in such a short span, I decided to probe deeper. This paper is the result of my progressively refined research into this question since that very day of infamy, September 11, 2001. Since the day when I had decided to dump all a priori pre-suppositions, and all pied-pipers, and had curled up with William Shirer's *Rise and Fall of The Third Reich*, and Hitler's *Mein Kampf*, to attempt to comprehend the Nazi's self-inflicted *Operation Canned Goods* as a pretext for their war of *German Lebensraum*. I have, by now, studied countless historical narratives to understand current affairs and empirical matters always cloaked in deception. My comprehension today is layered upon facts uncovered by many a rational, un-afraid detective who has tread this path before me.

But it is not mere facts which create perspectives. Although, no doubt, facts must be built upon in order to be empirical in one's analysis. In

an age when:

- “deception is the state of mind and the mind of state”;
- when power decides what is fact and what is recorded as fact in its primary documentation and in the popular Press, which in turn are subsequently used by others down the chain of narrators echoing what was by fiat deemed to be fact, as absolute fact, without being cognizant of that very fact of fiat;
- when the enactment of puppetshows is construed as displaying “facts”, and recorded as such by historians;

facts by themselves are meaningless in such a landscape when “waging war by way of deception” upon the public is the norm rather than the exception.

So, for instance, is it a fact that '19 Muslim Jihadis' rammed hijacked airplanes into two tall buildings bringing both of them down into their own footprint (watch [wtc1](#), [wtc2](#)), bringing a third tall building down into its own footprint a few hours later without even hitting it (watch [wtc7](#))? In this example, the scientific observation that three very tall buildings comprising millions of tons of steel exploded into powder and/or collapsed into their own footprint at near free-fall speed, is an unarguable empirical fact. And the only fact. The rest, who dunnit, how it was done, and why it was done, as officially recorded in the current affairs books and the Press, are assertions by the fiat of power using its control of the narrative, i.e., the Mighty Wurlitzer. The official narratives of today are the absolute facts of the historians of tomorrow with no minority report on the official record. Popular dissenting voices of course are merely 'conspiracy theories' (tinyurl.com/Anatomy-Conspiracy-Theory), shortly to be medically diagnosed as victims of delusions suffering from mental illnesses for which medical and legal groundwork is now being laid.

As George Orwell shrewdly but accurately observed in the opening of his seminal prognostications in “1984”:

“Who controls the past, controls the future; who

controls the present, controls the past”

Therefore, empirically, control of the narrative of history, as of current affairs, has been the imperative of all empires. It is a tool as old as hegemony, as old as mankind. Only fools, and imperial scholars in the service of empire, regardless of their garb, ignore it.

Ergo, it follows that the purported facts of history, as well as of current affairs, have to be treated as being more akin to clues, at times false clues and red herrings as in a crime scene, rather than as statements of fact. Therefore, the most rational model for understanding history and its linkages to current affairs, is the forensic one. Like the forensic eye of a crime detective, such as Agatha Christie's famous character Hercule Poirot, pondering upon the interconnections of clues, statements of purported eyewitnesses, drawing deductions, making logical inferences, and using new methods for uncovering unknown clues not visible to the naked eye in the visible light spectrum, such as employing ultraviolet and infrared regions of the spectrum to see what the naked eye can't perceive – all part and parcel of the forensics employed for apprehending a convoluted crime, solving a puzzle.

Thus, studying history and current affairs is like studying a crime scene or solving a puzzle. Its path is almost like the weaving of the many horizontal and vertical threads on a loom to fashion a carpet, or knit a Jacquard. That fashions a perspective from the underlying clues borne of empiricism. Weaving many perspectives from the same empirical elements, just like weaving many carpets from the same colored threads, is possible. And just like some detectives are plain wrong, and one right in identifying the real criminal, the same challenges beset the study of history. To find that right one master criminal, or the right perspective which explains the engagement of power and its narrative, surrounded *tous azimuth* by an endless trail of false clues, patsies taking the fall, and lies turned into sacred truths.

To the extent that a perspective is empirical, cohesive, is able to coherently resolve the riddles of power and its infestations of the

mind, it cannot be refuted by mere assertions, threats, and calumny. It can stand in a court of law on its own merit, provided of course, it isn't a kangaroo court administering the sovereign's justice, a Military Tribunal administering the victor's justice, or a tournament of justice run by the Queen of Hearts from Alice in Wonderland.

End Excerpt

We can easily appreciate from the preceding analysis of historiography that conclusions derived from the records of history must always remain tentative; subject to refinement – for history can just as much lie as it can tell the truth. But even that truth, when history does factually convey it, is often merely a chronicle of visible events, dates and places, who came into and out of power when, which battles were fought and won, speeches that were handed down, etc. It is almost always devoid of any examination of the hidden forces and invisible motivations that shaped those events, sometimes near, sometimes far, and sometimes disparate. There is obviously never an examination of history as a crime scene. Sometimes, truth from fiction is as indiscernible for history as it is for current affairs. GIGO epistemology straightforwardly ensures that outcome – garbage of current affairs manufactured by the Mighty Wurlitzer (see tinyurl.com/MightyWurlitzer) becomes the veritable records of history for future generations to examine as “truths”.

We can even experience that for ourselves today in how myths masquerade as truth from all pulpits in the service of power. What makes the past pulpits any more holier, any more different? It is the same God now as was then. The same gods too. And the same man, as well as the same *superman*.

Ergo, if today we see deceit with our own eyes in the inflection of power and its narratives, it is foolish to expect that the past was any different. The fact is that it isn't any different. To assert exceptionalism that it is some how different when it comes to

Muslims, that these ancient scholars and scribes were extra holy, immune to human tendencies empirically understood today from the many disciplines of social sciences – from psychology to sociology, from psychological warfare to the banality of evil – and that these past scribes left a veritable trail of guidance which should be followed by future generations, contradicts the **Determinate** verses of the Holy Qur'an itself. See verses 2:134, and 2:166--167 of Surah Al-Baqara quoted above.

Which is also why every sensible Muslim scholarship today, virtually across all sects, does not treat the works of these ancient Muslim scribes as being as authentic as the Holy Qur'an. The problem is that it almost universally also treats many of these works as being only slightly less authentic than the Holy Qur'an! While the Holy Qur'an is the foundation of faith for Muslims, history too has been parsed on the yardstick of faith more than on the yardstick of intellectual rigor, to create a severely crippled epistemology. The tragedy is that Muslim faith is based more on that crippled epistemology than on the **Determinates** of the Holy Qur'an itself.

The primary written scribes and scholars of Muslim history did indeed develop some reasonable **rejection criterion** to filter out the preceding epochs' historical noise when chronicling facts and events – material which patently conflicted with the Holy Qur'an, or the empirical reality, and thus was just too easily falsified because of it as more myth than historical reality – in sound historical scholarship. However, these very same holy scribes of “Islam” also found imaginative ways of filling in the many **Indeterminates** of the Holy Qur'an with the most atrocious and absurd **acceptance criterion** deemed to be “signals”, in totally bogus penmanship. By modern standards these cannot stand up to any rigorous intellectual scrutiny. Today we'd call such scholarship “hearsay”, i.e., “he said, she said”. An entire pious industry got developed on hearsay with specious rules to confer some legitimacy to quackery. Were the same processes applied today to any other matter, or as rules of evidence in legal court to understand a crime, it would be dismissed as nothing but

hearsay; quackery wearing the pious robe of faith. Concatenated with the holy works of successive generations of even more imaginative Arab, Persian, and Indian subcontinental scribes incestuously employing GIGO epistemology (i.e., Garbage-In Garbage-Out) on these handful of earliest written sources, these together succeeded in inducing the cognitive and spiritual infiltration of the religion of Islam.

It is that first historical noise and rulership precedents harvested due to the **Indeterminates** in the name of religion, and subsequently amplified in every age according to each epoch's natural proclivity to perpetuate their own socialization biases and self-interests, which has continually shackled the understanding of the religion of Islam into the “foolish nonsense” the Holy Qur'an vouches:

'Then the Messenger will say: “O my Lord! Truly my people took this Qur'an for just foolish nonsense.”
(Surah Al-Furqaan, 25:30)

A useful backdrop to cradle the examination of these works of fallible minds and hands is to simultaneously conduct a rational thought experiment: If all these primary written books were to get suddenly wiped off from the face of existence by a magical hand, what understanding of the religion of Islam would be left behind for mankind? That understanding is principally what is being taught by the Author of the Holy Qur'an in His Book to all succeeding generations after the epoch of the Prophet of Islam.

Since the Author did not mandate the existence of these primary written works in the Holy Qur'an when He asserted that He perfected the religion of Islam: “**This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.**” (Surah Al-Maeda 5:3), these books of fallible minds and hands are therefore irrelevant to the Author of the Holy Qur'an. What the Author of the Holy Qur'an deems irrelevant, the enlightened Muslim mind cannot justify as relevant. Only the perversely indoctrinated mind naturally gravitates towards the absurd,

unable to see the absurdity of arguing against the Book which it also believes as the untampered word of God!

At the same time, another useful backdrop to keep in mind are the discoveries made previously in this study: that indeed, while the Author did not mandate the existence of these books written by fallible hands in the Holy Qur'an, He mandated two things to the people of the time which are not further documented in the Holy Qur'an: "O ye who believe! **Obey Allah, and obey the Messenger, and those charged with authority among you.**" (Surah an-Nisaa' 4:59). To obey the Messenger means to follow his directives as the Exemplar of the Holy Qur'an, and the same meaning for "those charged with authority among you". Furthermore, verse 5:35 of Surah Al-Maeda stated the requirement of seeking (الوَسِيلَةَ) categorically, unbounded by time and space, even if the "Wasilah" itself is unspecified in the verse. But since the Author deliberately chose not to record their Exemplariness, their decisions and directives in the Holy Qur'an, it follows that their Exemplariness, and their decisions and directives, could arguably only have been pertinent for the peoples living in the respective epochs of the Messenger and "**those charged with authority among you**". That is because the public already knew who was meant – but we no longer know without resorting to the fallible and partisan scribes of history. That sensible inference is of course tampered and even discouraged by the categorical statement of 5:35 as previously examined.

However, if only for a moment, we entertain the aforementioned thought experiment, we suddenly observe that remarkably, both shia and sunni differentiation immediately goes away. Obviously this is only a thought experiment and not about to transpire in the real world, but it lends clarity to the matter as to the primary source of sectarian schism among the sects. Once that seed was planted millennia ago by the Holy Qur'an itself, the natural outcome with the passage of time is the mushrooming divergence into all sorts of beliefs and practices that is simply not in the Holy Qur'an. At least, not in the Holy Qur'an that is completed to perfection by the verse 5:3. And that Holy Qur'an is

deliberately ambiguous on many fronts as the **Indeterminates** already examined in Part-II.

With the aforementioned thought experiment at the back of one's mind, the proportionate significance of these primary written books potentially rematerializes. These primary works, commentaries upon these primary works, and commentaries upon commentaries ad infinitum, no longer define articles, expositions and prescriptions of faith that is narrated by fallible minds and hands. Rather, this historical legacy is now treated as the revealing and well documented history of a people who rose to political power from the pagan sands of Arabia under the leadership of a monotheistic Prophet, and who dominated the affairs of the known world for nearly a millennia through several empires that ruled in the name of the religion brought by their Prophet.

In that rational and commonsensical perspective, these historical narratives and commentaries, compilation of prayers and invocations, and wisdom taught through parables and anecdotes, can finally be studied and benefitted from accordingly, as a treasure trove of Muslim heritage like any other peoples' heritage: an amalgam of officialdom, reportage, recording of prior events often carried by word of mouth for generations, narratives explaining those events, folklore, myths, fiction, half truths, quarter truths, and grains of truth sprinkled in the mix as veritable statements of empirical fact.

That is how history principally is --- a narrative --- the professional pulpits' self-serving endeavors throughout the ages to extract divine interpretations out of it to administer a fossilized religion to the public notwithstanding.

This thought experiment is just something to keep at the back of one's mind while perusing what follows. It lends useful perspective that, just as the Muslim mind imputes these same considerations to the compilation of the Bible for instance, that perhaps their own hagiographic historiography ought to be subjected to that same yardstick. If the Muslim pulpit has a problem with the Bible

introducing the alien concept of Trinity from Islam's point of view, what egotistical considerations of godly exceptionalism prevents it from reflecting on what, and how much, could have infiltrated into the religion of Islam's own theology in the guise of pious penmanship of holy scribes? The entire domain of eschatology, the domain of savior, the domain of statements attributed to the Prophet of Islam that he might never have made, are all in this category. Conversely, the statements made by the Prophet of Islam as its Exemplar and not recorded due to political considerations, or distorted, or not emphasized to their contextual significance, are also in the same category. No religion may be extracted from that compendium of what is --- to claim its station holier than the Bible! When one has the Holy Qur'an, why would a Muslim mind reach for its bible version – except just out of curiosity or to inform oneself of the rich heritage?

It is for the Muslim mind to adjudicate how much it is willing to be controlled by its socialization biases by birth, how much by incestuously self-reinforcing GIGO epistemology of its pulpits, and how much by the empirical understanding before it using that magnificent mind itself to adjudicate matters.

Since most people are just ordinary human beings and not the ever logical and all rational Mr. Spock of Part-II, perhaps they don't wish to be rational, logical, and all left-brained; perhaps our emotional makeup is what primarily defines our existence for many of us. If that wasn't the case at least to some extent, there'd hardly be any reason to believe in the Unseen in the first place which requires far more than logical empiricism to apprehend. The Author of the Holy Qur'an clearly understands that fact about human beings. After all, He does indeed claim in His Book that it is **“A Revelation from the Lord of the Worlds.”** (56:80); and that it is He Who Fashioned man:

<p>“He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay, (32:07)</p>	<p>الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ</p>
<p>And made his progeny from a quintessence of the nature of a fluid despised: (32:08)</p>	<p>ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَّةٍ مِّن مَّاءٍ مَّهِينٍ</p>
<p>But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give!” (Surah As-Sajdah 32:09)</p>	<p>ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ</p>

Caption Surah As-Sajdah verses 32:7-9 declaring that the Author of the Holy Qur'an fashioned man in due proportion (and not as a random event)

Therefore, when **“He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding)”**, He surely must also Know the psychological bent of every human mind, borne of its natural socialization and cultural programming due to being born in a specific nation and specific tribe. The Author therefore also Knows the “fitrat”, i.e., nature, of every man, specifically, what he is susceptible to. Only because of the empirical fact of natural socialization by birth, that the Author of the Holy Qur'an strongly Countenances the pursuit of: *فَاسْتَيْقُوا الْخَيْرَاتِ* , instead of theological upmanship, clearly predicting that the human mind that He Fashioned, and that He Knows well, will face grave difficulty overcoming its natural programming without expending considerable striving.

Therefore, those unable to fully indulge in such strenuous mental (and

spiritual) effort should instead be guided on the following **Determinate** path rather than embark on some self-appointed *la mission civilisatrice*:

“If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; **it is He that will show you the truth of the matters in which ye dispute.**” (Surah Al-Maeda, verse fragment 5:48)

One can decide for oneself what one is now, and rather strive to be: a programmed robot unable to reason beyond the worldview inherited, meaning 98% of the Muslim mind; or trenchantly able to confront that programming by reasoning just one single step beyond?

In the first case, the path is clear:

- Strive to implement verse 5:48 of Surah Al-Maeda without taxing one's mind, imagination, and emotional makeup too much. One may stay happily attached to one's own sect (by birth or by inclination), *fiqh*, books, and set of beliefs, and instead, focus on pursuing *فَاسْتَبِقُوا الْخَيْرَاتِ* in this life in relationship to others. Let the Afterlife take care of its own – and should one disagree with others in matters of faith: **“it is He that will show you the truth of the matters in which ye dispute.”** That does not mean to dig up one's favored interpretation from the Holy Qur'an to condemn others, but rather, to build consensus on the common **Determinates** of the Holy Qur'an and leave the **Indeterminates** to people as their own choice. But do keep in mind the Author's promise that one shall be *raised* with the Imam one followed: **“One day We shall call together all human beings with their (respective) Imams”** (*يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ*) (Surah al-Israa' 17:71). The word “Imam” according

to The Arabic-English dictionary of the Holy Qur'an in this scribe's reference is defined as: "Leader; President; Any object that is followed, whether a human being or a book or a highway". The "imam" one follows is obviously one's choice. Permit the same right to choice to others without passing judgment, and suddenly, for the vast majority of Muslim public divided into sectarianism from birth, we get one hundred different self-righteous sects able to live peaceably with each other, accommodating each other, and competing with each other "as in a race in all virtues." Surely the Biblical follower would be looking at this remarkable religion of Islam with some envy – given the burden put upon the poor Crusading soldier to go save everyone's soul in order to save his own! In Islam, worry about your own soul. Obviously, this commonsense has never transpired among any people, and is surely not about to transpire among Muslims either – left to their own devices. See the Path Forward in Part-III.

In the second case the journey is more strenuous:

- One surely can get out of one's own shoes and endeavor to look at one's own epistemology with the same measure of objectivity that one employs to condemn others'. This new path does require expending strenuous mental activity. Firstly, in becoming cognizant of one's own socialization and perception biases. That requires a heightened degree of self-awareness, an acute penchant for intellectual honesty, and an intellect that is able to bear witness against its own self and its heroes. Such an intellect is not born pre-built anymore than a child is born with its clothes on. It has to be developed and sharpened on the anvil of ego suppression in an honest search for

truth, especially for the objective study of any matter that one is emotionally attached to. Only with an intellect that soars on Mt. Fuji in purposeful honesty, can one put the necessary scrutinizing filters on to cancel out one's socialization biases in order to create some detachment between the subject under study and the observer. It is a road much less traveled by the Muslim mind – scholar and laity alike – perpetually weaned on the scholarship of incestuous self-reinforcement. But it may serendipitously take one to wherever it will:

I shall be telling this with a sigh

Somewhere ages and ages hence:

Two roads diverged in a wood, and I,

I took the one less traveled by,

And that has made all the difference.'

(The Road Not Taken by Robert Frost)

Only the journey of a people on that road not taken can eventually lead to the fulfillment of the divine prayer: “Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny **a Muslim nation**, bowing to Thy (will);” (2:128) --- for all the roads taken obviously have not!

We begin next with the timeline of all the known primary written works of Muslim history in existence. Let the evidence speak for itself.

Continued in Part-V

Short URL: <http://tinyurl.com/Hijacking-Quran-pt4>

Source URL: <http://faith-humanbeingsfirst.blogspot.com/2011/08/islam-why-is-quran-easy-to-hijack-pt4.html>

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Chapter II

Hijacking the word “Islam” for Mantra Creation

Taking a Deeper Look into the Dynamics of Mantra Creation: Islamofascism

Let's begin at the very inception of the 'arc of crisis' which Zbigniew Brzezinski laid the groundwork for during his reign of terror upon the USSR as the National Security Advisor to the 38th President of the United States, Jimmy Carter. See [Instrumenting Kosovo in the 'arc of crisis' and the 'global zone of percolating violence'](http://tinyurl.com/arc-of-crisis) (<http://tinyurl.com/arc-of-crisis>) for other details of the epoch and its connections to the present 'War on Terror'. It suffices to quote here the following brilliantly clairvoyant statement attributed to Israeli Intelligence founder from the same epoch in 1979, a full two decades prior to 9/11:

'On Sept. 23, 1979, the founder of Israeli intelligence over dinner told me that America was developing a

tolerance for terror. The gentleman's name was Isser Harel, the founder of Mossad Israeli intelligence-he ran it from 1947 to 1963. He told me that America had developed an alliance between two countries, Israel and Saudi Arabia, and that the alliance with Saudi Arabia was dangerous and would develop a tolerance for terror among Americans. He said if the tolerance continued that Islamic fundamentalists would ultimately strike America. I said "Where?" He said, ***"In Islamic theology, the phallic symbol is very important. Your biggest phallic symbol is New York City and your tallest building will be the phallic symbol they will hit."*** Isser Harel prophesied that the tallest building in New York would be the first building hit by Islamic fundamentalists 21 years ago.'
Source

And Mossad again betrayed its brilliant clairvoyance 20 years later:

'The attacks on the World Trade Centre's twin towers and the Pentagon were humiliating blows to the intelligence services, which failed to foresee them, and to the defence forces of the most powerful nation in the world, which failed to deflect them. The Telegraph has learnt that two senior experts with Mossad, the Israeli military intelligence service, were sent to Washington in August to alert the CIA and FBI to the existence of a cell of as many of 200 terrorists said to be preparing a big operation. ***"They had no specific information about what was being planned but linked the plot to Osama bin Laden and told the Americans that there were strong grounds for suspecting Iraqi involvement,"*** said a senior Israeli security official.' --- UK Telegraph, 16 Sep 2001

Seeded by that “prophesy” from the stellar Israeli intelligence mind, British Zionist Svengali at Princeton University, Professor Bernard Lewis planted the '**The Roots of Muslim Rage**' in 1990 in the Council on Foreign Relations' prestigious magazine *Foreign Affairs*. An influential establishmentarian mouthpiece which is read around the world by those who believe that if you want to know what will happen ten years from now in any remote corner of the world, read *Foreign Affairs* of ten years ago:

“In 1990 Bernard Lewis, a leading Western scholar of Islam, analyzed '**The Roots of Muslim Rage,**' and concluded: 'It should now be clear that we are facing a mood and a movement far transcending the level of issues and policies and the governments that pursue them. **This is no less than a clash of civilizations** – that perhaps irrational but surely historic reaction of an ancient rival against our Judeo-Christian heritage, our secular present, and the worldwide expansion of both. It is crucially important that we on our side should not be provoked into an equally historic but also equally irrational reaction against our rival.'” --- Samuel Huntington, *The Clash of Civilizations and the Remaking of World Order*, 1996, pg. 213

That 'Muslim Rage' was subsequently transformed in 1996 into a full blown political ideology for governing International Relations of the sole superpower as the infamous 'Clash of Civilizations', by Bernard Lewis' confrere and fellow Zionist at Harvard University, Professor Samuel Huntington:

'The underlying problem for the West is not Islamic fundamentalism. It is Islam, a different civilization whose people are convinced of the superiority of their culture and are obsessed with the inferiority of their power. The problem for Islam is not the CIA or the US Department of Defense. It is

the West, a different civilization whose people are convinced of the universality of their culture and believe that their superior, if declining, power imposes on them the obligation to extend that culture throughout the world. These are the basic ingredient that fuel conflict between Islam and the West.' --- Ibid. pg. 217

'Some Westerners, including [ex] President Bill Clinton, have argued that the West does not have problems with Islam but only with violent Islamist extremists. Fourteen hundred years of history demonstrate otherwise.... **Islam is the only civilization which has put the survival of the West in doubt, and it has done that at least twice...** The parallel concepts of 'jihad' and 'crusade' not only resemble each other...' --- Ibid. pg. 209

This systematic myth construction of 'Islamic Terror' was prime for harvesting as the global 'War on Terrorism' on September 11, 2001 by George W. Bush with the dialectical ultimatum to the world: ***“either you are with us, or with the terrorists”!***

Within 15 minutes of the super terrorism of that day in infamy, the newsmedia had been awash in naming the first terrorist: Osama Bin Laden! The scripted discourse is of course repeated ad nauseam to this very day, the last time by President Obama himself while announcing the boogeyman's demise on May 1, 2011: ***“Good evening. Tonight, I can report to the American people, and to the world. The United States has conducted an operation that has killed Osama Bin Laden, the leader of Al Qaeda.”***

That's of course, after already having reiterated on the heels of his predecessor, on June 4th 2009, who was responsible for 9/11: ***“But let us be clear. Al Qaeda killed nearly 3000 people on that day. The victims were innocent men, women, and children from America and many other nations who had done nothing to harm anybody.”***

And all foretold by the clairvoyance of the Zionist Israeli Mossad founder, and reinforced by other Israeli Military Intelligence Mossad agents in the days just preceding 9/11, of the brilliant Islamic fundamentalists' successful attack on the West's most prominent **“phallic symbol”**.

Bernard Lewis subsequently justified George W. Bush's launching of the global 'War on Terrorism' in his phantasmic 2003 book *Crisis of Islam – Holy War and Unholy Terror*. First by reinforcing his earlier seeding of the mantra of 'the roots of the irrational Muslim rage', and extending those roots to Islam itself:

'But Islam, like other religions, has also known periods when it inspired in some of its followers a mood of hatred and violence. It is our misfortune that we have to confront part of the Muslim world while it is going through such a period, and when most – though by no means all – of that hatred is directed against us.' --- Bernard Lewis, *Crisis of Islam – Holy War and Unholy Terror*, pg. 25

And then clairvoyantly predicting the following self-serving conclusions as his last word:

'If the fundamentalists are correct in their calculations and succeed in their war, then a dark future awaits the world, especially that part of it that embraces Islam.' --- Ibid. Chapter IX: The Rise of Terrorism, pg. 164

'If freedom fails and terror triumphs, the peoples of Islam will be the first and greatest victims. They will not be alone, and many others will suffer with them.' --- Ibid. Afterword, December 1, 2003, pg. 169

The Collateral Damage to Language for Synthesizing the Doctrinal Motivation of Islamofascism

Before we continue further, it is necessary to deconstruct the crafty use of language for synthesizing the aforementioned propaganda to fuel the “War on Terror”. The following is extracted from Project Humanbeingsfirst's very critical response to the CAIR (Council on American Islamic Relations) Report titled Calling CAIR to Account for its Omissions, for their egregiously omitting the most crucial fact of the matter in their otherwise stellar documentation of the rise of Islamophobia in America. The CAIR report (which incidentally underscores the observation that the name Council on American Islamic Relations sounds awfully similar to the Council on Public Relations founded by Edward Bernays to recast systems of propaganda into a new respectable light as “public relations” after World War II, the pathetic report is evidently serving the same function) was issued in collaboration with the Center for Race & Gender at the University of California, Berkeley. The significance of the following dismantling from first principles, beginning with the very use of language and the re-semanticization of words to construct the propaganda system of Islamofascism, will not be lost to the builders of tall totem poles who worry about having plausibly sound doctrinal foundations in order to have propaganda stand at all.

Let's examine the usage of the word “Islam” by Bernard Lewis.

Unlike Christians and Christianity, Muslims have two completely separate words to designate the people who proclaim to follow the religion or are born into that culture (Muslims) vs. the divine religion (Islam). Any time you see one terminology aliasing for another, you might do well to remember that there is some axe to grind somewhere. Bernard Lewis is the venerable master of this obfuscation being amiably carried by CAIR without reservation. Bernard Lewis began his treatise “Crisis of Islam – Holy War and Unholy Terror” with the following gem:

“It is difficult to generalize about Islam. To begin with, the word itself is commonly used with two related but distinct meanings, as the equivalents both of Christianity, and Christendom. In the one sense, it denotes a religion, as system of beliefs and worship; in the other, the civilization that grew up and flourished under the aegis of that religion. **The word Islam thus denotes more than fourteen centuries of history, a billion and a third people, and a religious and cultural tradition of enormous diversity.**” --- Bernard Lewis, *Crisis of Islam*, pg. 1

That last sentence is the diabolical deception with which imperial craftsmanship subverts our religion: ***“The word Islam thus denotes more than fourteen centuries of history, a billion and a third people, and a religious and cultural tradition of enormous diversity.”***

According to the Author of the Holy Qur'an upon which the religion of Islam is based, the word “Islam” denotes only, and only, the following:

“This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion;” (Arabic **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُمْ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا** Holy Qur'an, Surah Al-Maida 5:3)

Indeed. Islam is the name of a religion, “deen” (**الْإِسْلَامَ دِينًا**).

That is the only, repeat only, context in which the word “Islam” can be legitimately used. It is the only context in which Qur'an has used it, indicating a divine religion to which the Author of the Qur'an itself gave the name “Islam”. The people didn't chose that name. Whether or not someone believes in Qur'an's “divinity” is irrelevant to us here; that is what the Book and the Religion upon which Bernard Lewis is proffering his imperial scholarship, itself proclaims.

This is very significant. The word “Islam” is quite distinct from the word used to designate Islam's followers and the affairs of its followers. That separation of terminology is itself espoused in the Holy Qur'an by virtue of having a separate terminology to refer to the followers. Once again, while this may sound repetitious, but to the Western mind wholly attuned to referring to Christians and Christianity with the same root word devolving from their God named “Christ”, no amount of repetition can ever be sufficient to drive the point home. The Qur'an itself defined a different nomenclature to name its followers; the followers didn't:

“**Our Lord! make of us Muslims**, bowing to Thy (Will), and of our progeny a **Muslim nation**, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.”
 (Arabic رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الرَّحِيمُ التَّوَّابُ الرَّحِيمُ Holy Qur'an, Surah Al-Baqara 2:128)

This separation of terminology is in fact a singular distinction of Islam in comparison to all the other Abrahamic religions, indeed all major religions of the world including Hinduism, Buddhism, and Zoroastrianism, which do not feature such a clear separation.

This is why followers of Prophet Muhammad for instance, are not called “Mohammedans”, nor believers of Islam “Islamic”, “Islamist”, etc. except by the prejudicial orientalist.

The word designated in the Holy Qur'an for human beings who are Muslims, regardless of good or bad people, pious or murderers, sinners or saints, is “Muslims”, or to be exact in the transliteration, “Muslimeen” (مُسْلِمِينَ). The Muslims throughout the world are referred to as “Muslim Umma”, or to be exact in the transliteration,

“Ummat-e-Muslima” (اُمَّةٌ مُسْلِمَةٌ).

All who misuse the Qur'anic terminology, Muslims and non-Muslims alike, are either ignorant peoples – and there are always plenty of “learned morons” and parrots in every epoch who are deftly planted on the pulpit – or, the respected apprentices of Machiavelli. In the latter case, they deliberately try to subvert the religion of Islam by associating it with the inglorious deeds and the kingly history of Muslims.

One can immediately see the result of such gratuitous binding. It enables drawing false and specious associations by overloading the semantics in an already well-defined nomenclature.

That is the principal basis for subliminally, as well as cognitively, binding something virtuous (the religion) with something abhorrent (the vile deeds of the peoples, their kings, their cultures, their civilization). Thus, when the word Islam is mentioned, the abhorrent, or whatever is deemed abhorrent by Oriental scholarship, naturally springs to the mind of the seduced.

Based solely on that premeditated collateral damage to language that Samuel Huntington, the late circus clown of empire at Harvard, diabolically made the already quoted statement on “Islam” in his treatise “The Clash of Civilizations”. It is reproduced again because now we dissect it from the language point of view:

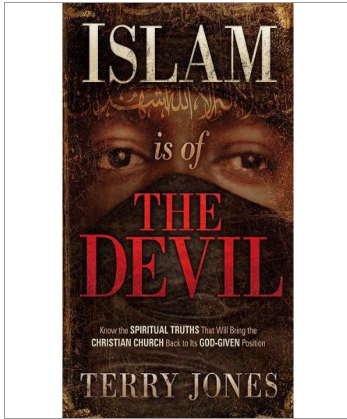
“The underlying problem for the West is not Islamic fundamentalism. It is Islam, a different civilization whose people are convinced of the superiority of their culture and are obsessed with the inferiority of their power. The problem for Islam is not the CIA or the US Department of Defense. It is the West, a different civilization whose people are convinced of the universality of their culture and believe that their superior, if declining, power imposes on them the obligation to extend that

culture throughout the world. **These are the basic ingredient that fuel conflict between Islam and the West.**” (Samuel Huntington, *The Clash of Civilizations and the Remaking of World Order*, 1996, pg. 217)

Since when did the word "Islam" indicate civilization? A civilization is an aggregate of peoples, harboring one or more cultures, one or more languages, one or more customs, one or more religions. Like the Western civilization which has the nations of German, French, English, American, Russian, etceteras, that many languages, and many religions are practiced in these nations, including atheism, Christianity, and Islam. Whereas Islam is a religion, a “deen”. A religion can be practiced in any civilization, by any peoples, including right here in the USA.

Samuel Huntington's teacher was evidently Bernard Lewis, as evidenced from their common re-semanticization of the word “Islam”. This is how Huntington was able to demonize Islam: ***“The underlying problem for the West is not Islamic fundamentalism. It is Islam,”*** and ***“These are the basic ingredient that fuel conflict between Islam and the West.”*** We have already witnessed the passage above in which Samuel Huntington cited his Princeton University confrere Bernard Lewis as the author of *'The Roots of Muslim Rage'* and the first authority on the ***“Clash of Civilizations”***. They incestuously reinforce each other rather well, don't they? Cass Sunstein, the other propagandist Harvard Law professor and President Obama's information czar, referred to such incestuous self-reinforcements in his erudite paper on ***“Conspiracy Theories”*** in the more refined academic jargon, as ***“crippled epistemology”***.

As we perceptively observe, it is the diabolical misuse of language which first and foremost enables drafting a thesis like “Clash of Civilizations”. (See *Prisoners of the Cave* Chapter 9 which deconstructs Huntington's craftsmanship in more depth.) Such theses, made erudite and plausible sounding with the IVY League stamp, are



Caption The Hegelian Dialectic side A: Reviling Islam (Islam is of The Devil by Pastor Terry Jones)

thence crafted into simple propaganda to seed the Mighty Wurlitzer's many compositions. It is repeated ad nauseam thereafter.

Since Western people's point of reference is mainly *Christianity* where the common root word denotes everything, the people “Christians”, the religion “Christianity”, the civilization “Christendom”, even the God “Christ” – in fact everything that Bernard Lewis falsely and maliciously imputed to Islam on page 1 of his propaganda manual “Crisis of Islam” – the same *kitchen sink* linguistics devilishly attributed to Islam, repeatedly,

makes it believable for the un-informed Western public.

Thus, maligning Islam before the un-informed masses becomes a child's play for the Mighty Wurlitzer. Effective propaganda is always targeted only at the ordinary un-informed peoples, ***“the crowd of simpletons and the credulous”***, as examined in the report Manufacturing Dissent. Its core purpose is to control public behavior by instilling false beliefs.

And we can see its rich harvest not in just the 'United We Stand' against “militant Islam” and the unfettered “imperial mobilization” and “shock and “awe”, but in the Qur'an burning, Islam bashing, and other Islamophobic festivities of the ignorant people against Muslims. It is surely not a surprise then, that Islamophobia should have increased steadily in the United States and the West since 9/11. Islamophobia is only the desired and natural effect of the propaganda system of the Mighty Wurlitzer. Like the festering boil on the

protesting bride's lip, it is only symptomatic of the real syphilis beneath the virtuous wedding gown.

This crucial analysis unarguably illustrates how imperial scholars incestuously reinforce each other in implanting the “*doctrinal motivation*” mentioned by Zbigniew Brzezinski as being necessary for “*imperial mobilization*”. It was pretty much the same protocol in the quest for *Lebensraum* of the Third Reich in yesteryear. At Nuremberg, the Nazi Party's chief philosopher, Alfred Rosenberg, was hanged for his mumbo jumbo. The third Reich's chief of propaganda, Reichminister of Propaganda and National Enlightenment, Dr. Joseph Goebbels, committed suicide after administering cyanide to his wife and six young children before the long arm of justice could wring his neck. Just thought I'd mention that in passing.

Such premeditated collateral damage to language, with the concomitant priming of doctrinal fuel for the long gestating mantras of “The Roots of Muslim Rage” years in advance of its catastrophic unveiling, is what so trivially enabled forging a bipartisan political consensus on the US foreign policy of aggression and invasion in the immediate aftermath of the shock effects of 9/11. The Patriot Act I was passed quickly without reading, and the entire United States Congress, save one member, gave its green light to invade Afghanistan. The mightiest and richest nation on earth patriotically savaged the poorest and weakest nation on earth in a broad political consensus. The American peoples 'United We Stand' saluting the flag, and motor car bumper stickers proudly proclaimed “We Support Our Troops”.

Please refer back to Zbigniew Brzezinski's quoted passages above to refresh your memory that he had shrewdly stated in 1996: “***Moreover, as America becomes an increasingly multicultural society, it may find it more difficult to fashion a consensus on foreign policy issues, except in the circumstance of a truly massive and widely perceived direct external threat.***” *The Grand Chessboard* effectively blueprints the entire chain of causal linkages which have empirically

transpired since 9/11, exactly as it was for Hitler's *Mein Kampf*.

Furthermore, also recall the previously quoted clairvoyant statements made by the so called Terrorism Study Group. These too lend prima facie evidence for how the Mighty Wurlitzer **premeditatedly** harnessed the '*searing*' or '*molding*' event of 9/11, the "*new Pearl Harbor*", to successfully capitalize on the pre-implanted public myths of Islamofascism to launch the perpetual "*War on Terror*". For, in all that confusion surrounding the event of Catastrophic Terrorism, fait accompli of the despotic response by the sole superpower was automatically seeded because "***Like Pearl Harbor, such an event [divides] our past and future into a 'before' and 'after.'***" Now anything goes because "***what is inconceivable in normal times is possible in revolutionary times***", including launching aggressive wars against innocent nations, and turning one's own nation into a police-state. Ex post facto, print all about it in the New York Times!

Thus, also recall the previously mentioned chutzpah of their mea culpa, ex post facto, led by the Iraq Study Group in 2005 blaming "*intelligence failure*" for the missing WMDs in Iraq, and the New York Times in 2008 blaming the Pentagon, see [Pentagon's Message Machine Behind TV Analysts, Pentagon's Hidden Hand](#), April 20, 2008. More such revelations will continue to occur as world government is incrementally cemented. Someday, even sixth graders will learn about it with a tad more honesty than the public is permitted to know today, just as school children candidly learn today about the genocide of the native American Indians on their own land.

What had appeared to casual observers who had been interested enough to read this stuff before the events of 9/11, to be only academic psychoanalyses of the American public, became the actual reality of "*imperial mobilization*" exactly as was so boldly foretold in these public writings.

It is also useful to recall at this point that the US Chief prosecuting counsel at Nuremberg, Robert H. Jackson, had declared on hearing the feigned protestations from the Nazi leadership on trial that they didn't

know anything about Hitler's plans for *Lebensraum*:

“The plans of Adolf Hitler for aggression were just as secret as *Mein Kampf*, of which over six million copies were published in Germany” --- Justice Robert H. Jackson in his closing speech at Nuremberg, on Friday, 7/26/1946, Morning Session, Part 3, Trial of the Major War Criminals before the International Military Tribunal

Thus, Islamophobia steadily rising even in the tenth year of the catastrophic terrorism of 9/11 as documented by CAIR and the University of California, Berkeley, is a direct descendent of the Dynamics of Mantra Creation for “Islamofascism”. One can no more describe the effects of Islamophobia without also describing its first cause, the American *Mein Kampfs* written by Jewish hands in Muslim blood to launch “*imperial mobilization*”, than one can describe the color of a tree without describing its first cause, the DNA of the tree.

Don't these scholars know their own literature? Can't they judge motivation? Can they not add two plus two to equal four? Will they also brazenly feign on their own day of reckoning that they were just highly paid ignorant morons unaware of the new *Mein Kampfs* rather than the learned scholars they are now presented to be?

Only vulgar propagandists and traffickers in truth will hide the causal linkages between pre-planned doctrines and the unfolding reality. That is a crime against the people! And only fools and useful idiots among them will pretend to not understand that crime. And that is the overarching success of the Mighty Wurlitzer. The myth of militant Islam has been successfully cast into perceived reality for the public.

The Hegelian Dialectic Militant Islam vs. Moderate Islam

The preceding success of the Mighty Wurlitzer effectively enables introducing the Hegelian Dialectic of “moderate Islam”.

Once demonized sufficiently with “militant Islam” and “islamofascism”, with “Islamophobia” sufficiently priming the public, the new propaganda slogan automatically becomes: **we want to “reform Islam” for a more “moderate Islam”!**

To mobilize this new devil like the previous one for “militant Islam” also requires the same *“high degree of doctrinal motivation, intellectual commitment, and patriotic gratification.”* as perceptively observed by Zbigniew Brzezinski in *The Grand Chessboard*. Please refer back to the full quoted excerpt above to remind yourself of this fact.

Thus new comparable works of “doctrinal motivation” become available preaching “moderate Islam”. These works and writings started appearing immediately in the aftermath of 9/11 with learned Muslim clerics making loud proclamations against “militant Islam” and speaking of “good Muslims” vs. “bad Muslims” (see interview Shaykh Hamza Yusuf Hanson, San Jose Mercury News, Sunday Edition, September 16, 2001, [cached](#)). Clerics most faithfully echoing the core message of empire are immediately invited to the White House and to the Presidential Address in Congress by President George W. Bush Jr. and seated with Laura Bush and Tony Blair for dutifully speaking out against “Militant Islam” (watch [CSPAN Presidential Address, September 20, 2001](#), see [video image](#) of Shaykh Hamza Yusuf with Laura Bush, Tony Blair, Donald Rumsfeld offering standing ovation to George W. Bush's pending invasions of Muslim nations along with the rest of United States Congress). Religious *fatwas* are issued against “militant Islam” and terrorism by “moderate” clerics in favor of “moderate Islam” (see [Response to the Fatwa on Terrorism in the Service of Empire](#), this [photograph](#) reveals the *fatwa* granting cleric Tahir ul Qadri prominently seated and speaking at the World Economic Forum).

PRESIDENTIAL ADDRESS
 SEP 20, 2001

U.S. Senate | U.S. House of Representatives


White House Travel | DC Event

President Bush addressed a joint session of Congress following terrorist attacks on the World Trade Center and the Pentagon. He pledged to pursue terrorists around the world, called on Americans to be patient in what could turn ... [Read More](#)

1 hour, 4 minutes | 3,552 Views

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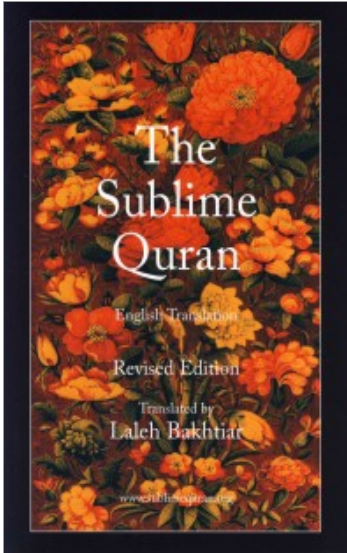
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Caption Shaykh Hamza Yusuf Hanson, a fiery Muslim cleric from San Jose, California, convert from Christianity, founder of Zaytuna College in Berkeley to teach “moderate Islam” to American Muslims, attending George W. Bush's presidential address to US Congress on September 20, 2001, seated immediately behind British Prime Minister Tony Blair, American First Lady Laura Bush, and American Secretary of Defense Donald Rumsfeld, giving standing ovation to the American president's announcement of perpetual war on “militant Islam” (Photograph source [CSPAN](#)). *How does a convert Muslim cleric get such rapid security clearance that within just 9 days of the most catastrophic terrorism on America's soil, he is seated with the most powerful rulers of the world – and applauding their waging of barbaric wars upon Muslim nations? Only a long cultivated intelligence asset of the Mighty Wurlitzer for cognitive infiltration of the American and Western Muslim Mind! That manufactured product, in 2012 was graciously anointed 42nd among “The World's 500 Most Influential Muslims”, two places ahead of even Seyyed Hossein Nasr, the prolific Muslim scholar at George Town University, by some idiotic think-tank setup among Muslims as their *House Nigger* drum-beater for the Mighty Wurlitzer.*



Caption Pakistani *house niggers*, Imran Khan and Tahir ul Qadri, seated on the massa's table at the Western super financial elite's World Economic Forum annual meeting in Davos, Switzerland, January 27, 2011. (Photograph source: a reader submission) *How did these two political “no-ops” of least significance get invited to world economic forum for the white man's recognition? They are neither financiers, nor industrialists, and nor do they hold any economic or financial ministerial position within the government of Pakistan. Yes, as Western intelligence assets managed by their local counterpart, both are being rewarded for selling the massa's pitch on “moderate Islam” (even in their occasional controlled dissent with the Pakistani establishment which is most dutifully towing the massa's full line on “militant Islam”). And Tahir ul Qadri specifically for his “600 page Fatwa on Terrorism”. Both house niggers artfully retain the core axioms of massa on “militant Islam” to continually push the envelope of the Hegelian Dialectic forward as a self-fulfilling prophecy!*



Caption The Hegelian Dialectic side B: Reforming Islam “... Quran translated by an American woman. This modern, inclusive translation refutes past translations that have been used to justify violence against women.” (The Sublime Quran By Laleh Bakhtiar <http://tinyurl.com/Critique-Laleh-Bakhtiar-Zahir>)

What is an Intellectual Negro?).

Muslim bookstores prominently feature the “reform Islam” authors' works with glowing tributes: *“This is the first edition of the Quran translated by an American woman. This modern, inclusive translation*

New translations of the Holy Qur'an are marketed to “bring reform to Islam” by respectable progressive scholars (see Critique: Laleh Bakhtiar and The Sublime Quran , <http://tinyurl.com/Critique-Laleh-Bakhtiar-Zahir>). Shocking eye-catching news headlines in Westerndom's most prestigious newspapers announce their availability (see The Sunday Times of London, March 31, 2007, Wife-beating rejected in ‘new’ Koran).

And the same three ring circus is masterfully conducted by the Mighty Wurlitzer with the “moderate Islam” show added to play concurrently in the same broad arena with many other side shows (switching metaphor for appropriateness). The crucial difference in this instance however is that it is seemingly staged by “reform minded”, progressive, as well as conservative Muslims themselves. Sophisticated and scholarly looking Muslim intellectuals are recruited for this purpose from across the intellectual spectrum (see FAQ

refutes past translations that have been used to justify violence against women.” (see Kazi Publications, frontpage cached). Please refer to Critique: Laleh Bakhtiar and The Sublime Quran where the following commonsense is noted with respect to the preceding statement:

'It is your grave misconception that Muslims beat their wives because the Holy Qur'an gives them permission to beat their wives. Muslims also kill their wives, do honor killings of their children and family members, and a thousand other grotesque and equally criminal things in Muslim societies – **and the Holy Qur'an strictly forbids it all.**

And Muslims do no more horrendous acts than the pious Western Christians and holy Western Jews who commit the most heinous crimes, and monumental crimes against humanity which are on-going even as I write this. The white man today is calculatingly killing and raping far more Muslim women on a daily basis with “shock and awe”, drone attacks, military occupation, to the thunderous silence of Western champions of human rights than any Muslims assaulting their wives in domestic quarrels because of 4:34. **But of course it is Islam which needs to be reformed first with a new translation of the Holy Qur'an.** Daniel Pipes must be feeling rather pleased with himself for this fortuitous gift.' --- Zahir Ebrahim in his letter of critique to Laleh Bakhtiar <http://tinyurl.com/Critique-Laleh-Bakhtiar-Zahir>

It is evidently more effective if respectable looking mainstream Muslims themselves appear to drive the demand to **“bring reform to Islam”** for “moderate Islam” rather than Jews like Daniel Pipes, David Horowitz, Bernard Lewis, the late Samuel Huntington, the neo-cons at AIPAC, JINSA. AEI; Christians like the 700 Club, Quran

burning pastor of the Church in Florida whose book on Islam is pictured above; the White House, the Pentagon; the think-tanks; the Western courts, et. al., appear to be driving it. **The synergistic WWF wrestling matches however always only collect windfall profits for the same root promoter.**

The revealing thing to observe here is the intriguing background of some of the most prominent among these “moderate Islam” shrill voices in America. They are often converts to Islam from Christian heritage and have become self-taught scholars of Islam in America with imposing command of Arabic. The loud mouth striving to **“bring reform to Islam”** by writing an entirely new English translation of the Holy Qur'an no less, titled *The Sublime Quran* (see image above), grew up as a Catholic of mixed Iranian-American parentage. She is Laleh Bakhtiar, Ph.D. in Education Psychology. As a linguist in Arabic and English, she employs the same re-semantification of the word “Islam” as Bernard Lewis and Samuel Huntington when she pitches **“bring reform to Islam”!** In the [Critique: Laleh Bakhtiar and The Sublime Quran](#):

'You surely could not have meant 'reform the religion of Islam' for which the Holy Qur'an stated: **“This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion;”** (Arabic **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا** Holy Qur'an, Surah Al-Maida 5:3)

You are going to reform what Allah [perfected]?

You surely must have meant to say 'reform the misunderstandings among the Muslims regarding Islam.'

Then why not just say exactly what you mean?

Does the statement “bring reform to Islam” mean the same thing as 'bring reform to Muslims' to a

grammarians and linguists who have translated the Holy Qur'an from Arabic into English?' --- Zahir Ebrahim in his letter of critique to Laleh Bakhtiar

And the loudest mouth decrying “militant Islam” from the first day of 9/11 is of course Hamza Yusuf, convert to Islam from Orthodox Christianity. He was studying to be a male nurse in Santa Clara California where I knew him in the 1980s giving fiery Friday sermons to the delight of the pious Muslim worshippers, before he conferred upon himself the lofty honorific of “Shaykh” in the 1990s and started his own institute to teach “moderate Islam” to Americans. Called the Zaytuna Institute, now Zaytuna College in Berkeley. He is well respected among many American Muslims who swear by his scholarship with an almost cult like faith – the “moderate Islam”. He has acquired international fame for his oratory and his command of the arcane in the Muslim writings of antiquity so revered by the majority of Muslims. He told the UK Guardian's Jack O'Sullivan in an article titled: 'If you hate the west, emigrate to a Muslim country', October 08, 2001:

' "Many Muslims seem to be in deep denial about what has happened," he says. "They are coming up with different conspiracy theories and don't entertain the real possibility that it was indeed Muslims who did this. Yet we do have people within our ranks who have reached that level of hatred and misguidance." '

Jack O'Sullivan introduced Hamza Yusuf in the lede to his aforementioned article with this description:

'Hamza Yusuf is arguably the west's most influential Islamic scholar. Many Muslims find his views hard to stomach, but he is advising the White House on the current crisis, and today he will be talking to religious leaders in the UK'.

As respected Muslim opinion makers bearing exactly the right credentials to appeal to their respective Muslim constituencies, they make great useful idiots and/or assets for this Hegelian Dialectic just like their “militant Islam” counterparts, whether or not they are themselves aware of it. It is no different than the suicide bombers recruited for “militant Islam” and being handled by local intelligence handlers who themselves deeply believe in their divine mission quite oblivious to the reality that they are dancing to the Mighty Wurlitzer's tune. Unless of course, also like many of their counterparts in the theater of “militant Islam”, they too were psychologically profiled and directly recruited as controlled sleeper assets of the Mighty Wurlitzer a long time ago for later harvesting.

Empiricism has the bad habit of revealing the obvious. It is especially pertinent to observe how this Hamza Yusuf character immediately sprung into prominent action as if on cue in the immediate aftermath of 9/11. When the rest of American news media was blaming “militant Islam” within 15 minutes of 9/11, Hamza Yusuf managed to get his interview published in the San Jose Mercury News in the very first Sunday's edition after 9/11, September 16, 2001, condemning “militant Islam” with pious indignation. And on September 20, 2001 was in the White House, and seated next to Laura Bush in Congress. And thereafter meeting British leaders selling the empire's story to Muslims in Britain.

No Trojan Horse agent of the Mighty Wurlitzer could have done more than Hamza Yusuf did – contribute directly to build consensus for invading Afghanistan and the 'War on Terror' by driving it from the angle of “moderate Islam”.

It is no accident that each and every prominent proponent of “moderate Islam” and “reform Islam” also promulgates that 9/11 was done by “militant Islam” echoing the core-axiom of empire!

And this is precisely what betrays them, the fact that they are running with the foxes while hunting with the hounds. **Otherwise the Hegelian Dialectic would not work!**

The message to their own flock is simple but effective, drawn right from Edward Bernays text book on Propaganda quoted at the very beginning of this report, and Hitler's Mein Kampf. Just as Dr. Joseph Goebbels had a very simple message for corralling the Germans, these Muslim leaders have an equally simple message for their flock adapted from empire's singular core-axiom. First, in order to refresh one's memory, this is what is reported in Mein Kampf:

'The success of any advertisement, whether of a business or political nature, depends on the consistency and perseverance with which it is employed.

In this respect also the propaganda organized by our enemies set us an excellent example.

It confined itself to a few themes, which were meant exclusively for mass consumption, and it repeated these themes with untiring perseverance.

Once these fundamental themes and the manner of placing them before the world were recognized as effective, they adhered to them without the slightest alteration for the whole duration of the War.

At first all of it appeared to be idiotic in its impudent assertiveness. Later on it was looked upon as disturbing, but finally it was believed.

But in England they came to understand something further: namely, that the possibility of success in the use of this spiritual weapon consists in the mass employment of it, and that when employed in this way it brings full returns for the large expenses incurred.

In England propaganda was regarded as a weapon of the first order, whereas with us it represented the last hope of a livelihood for our unemployed politicians

and a snug job for shirkers of the modest hero type. ...

I learned something that was important at that time, namely, to snatch from the hands of the enemy the weapons which he was using in his reply. I soon noticed that our adversaries, especially in the persons of those who led the discussion against us, were furnished with a definite repertoire of arguments out of which they took points against our claims which were being constantly repeated.

The uniform character of this mode of procedure pointed to a systematic and unified training.

And so we were able to recognize the incredible way in which the enemy's propagandists had been disciplined, and I am proud to-day that I discovered a means not only of making this propaganda ineffective but of beating the artificers of it at their own work. Two years later I was master of that art.' [Mein Kampf, Adolph Hitler, Vol. 2, Chapter VI]

Now compare to what is repeated ad nauseam and with great consistency from virtually every “good” Muslim mosque pulpit and from every “good” Muslim institutional soapbox including the most prominent American Muslim civil rights organization CAIR noted earlier, each using their own diction of course to inflict precisely the following Propaganda for “moderate Islam”:

- it was “militant Islam” which is responsible for 9/11 attacks,
- these are the “bad” Muslims, we are the “good” Muslims, we don't do terrorism,
- we must fight terrorism,
- we must support our government to fight the militants,
- and we must practice “moderate Islam” which is the true Islam,

- our blessed Prophet was a “moderate”,
- he did not kill innocent peoples,
- the Qur'an forbids killing innocent people. --- Propaganda message of “moderate Islam”

Consequently, religion-based as well as secular-based voices of “moderate Islam”, the lofty bearers of this propaganda feast for the *“the crowd of simpletons and the credulous”*, are immediately effective in corralling the majority of “good” Muslims. They span the full gamut of persuasions from conservatives (Hamza Yusuf et. al.) to reform oriented progressives and seculars (CAIR et. al., Laleh Bakhtiar et. al.). All “good” Muslims end up “United We Stand” with the empire in its perpetual war against “militant Islam” following their respective pied pipers. This propaganda transcends the sectarian divide among the “good” Muslims in the West. This is the dominant characteristic of the vast majority of the 'United We Stand' mainstream Muslims.

To draw upon empiricism to validate, observe the “good Muslims” inextricably caught in this Hegelian Dialectic in Muslims against Terrorism (frontpage cached), and watch the rich and famous make Proud to be American Muslims videos to distance themselves from “militant Islam”. Joseph Goebbels would be immensely proud of his legates. At the peak of hubris, Sieg Heil is the only reality!

The few angry Muslims escaping Sieg Heil like the rest of the few angry citizens, but still caught in the Hegelian Dialectic are corralled by the controlled dissent-space anxiously waiting to welcome them. See Hegelian Dialectic of Dissent below.

The controlled dissent is run very efficiently on a treadmill permitting the angry Muslims along with the rest of the Western public to vent their lungs out shouting in the streets, and their fingers out typing on the internet, before they return back to their jobs Monday morning feeling fresh from the weekend catharsis. The too angry among them who are not so easily placated by “weekend jihad” soon acquire the

label “bad” or “terrorist”. There is no escape for them so long as they remain caught in the Hegelian Dialectic.

Please go back a little to the Guardian interview with Hamza Yusuf quoted above and observe the uncanny exactness in the wording which almost mirrors the New York Times' anointing Noam Chomsky. Between “[Noam Chomsky is] arguably the most important intellectual alive” (New York Times) driving the Left, and “Hamza Yusuf is arguably the west's most influential Islamic scholar” (Guardian) driving the Muslim Right, both proclaiming “militant Islam” attacked America on 9/11 in great synergy with the White House and the Pentagon, the field is covered.

One heads the manufacturing dissent factory catching those who escape the Hegelian Dialectic of “militant Islam” vs. “moderate Islam”, the other heads the manufacturing consent factory for “moderate Islam” against “militant Islam” beating the imperial drums.

Where you gonna go?

Those few who eventually wizen up to it all and fearlessly exit that Hegelian Dialectic altogether are now attempted to be corralled in warmly welcoming “conspiracy” groups strategically cultivated for exactly this purpose as part of “*imperial mobilization*” planning. As Cass Sunstein put it in “Conspiracy Theories”, these groups lend “*beneficial cognitive diversity*” to aid statecraft defocus all the angry energies.

If the Hegelian Dialectic didn't get all the morally angry people as it did the vast majority of the public diabolically trapped between the false paradigm of “militant Islam” vs. “moderate Islam” and controlled dissent all sharing the empire's core-axioms, this trap catches the remaining majority. Watch how the most intelligent among this lot soon find themselves in the 9/11 Truth Movement. See Toronto Hearings: A strange cast of characters among 9/11 Truth Leadership.

That treadmill is strategically designed to occupy the remaining

morally angry people studying 9/11 mysteries and how the WTC towers came down repeatedly calling for “new investigations”. The “*history's actors*” of course, unbeknownst to these bright lads, have already announced that this is precisely what they shall all be kept busy with: “*We're history's actors . . . and you, all of you, will be left to just study what we do.*” In the meantime, the “*history's actors*” have acted again and created “*new realities*”.

There is no exit from that trap either so long as one is kept occupied with the previous fait accompli leaving the “*history's actors*” free to enact new ones!

The aforementioned set of comprehensive fly traps pretty much ensnare what appears to this scribe to be close to ninety nine percent of the nation's citizenry. About the remaining odd percent (or two), Adolph Hitler had observed in his Mein Kampf: “*the value of these [skeptics] lies in their intelligence and not in their numerical strength,*”! No one pays any attention to them whatsoever. If they speak, they are first ignored, then reviled, and then made an offer they can't refuse. As part of “imperial mobilization” planning, statecraft ensured via the Patriot Acts, police state laws, “no fly lists”, etc., that there remained no effective means for ordinary citizens to ever effectively mobilize themselves together on a single focussed goal of derailing “imperial mobilization” and therefore pose any threat whatsoever to their plans.

From the propaganda of Islamofascism to domestic police state was one short jump in this slick game of “imperial mobilization”.

The exercise of primacy always is. And the role of the Mighty Wurlitzer, as we can now appreciate, is indispensable across the entire spectrum of social engineering to get people to consent to what is happening to them! Please refer back to the statements made by Aldous Huxley in his talk in 1961 quoted above: “*Well, it seems to me that the nature of the Ultimate Revolution with which we are now faced is precisely this: that we are in process of developing a whole series of techniques which will enable the controlling oligarchy who*

have always existed and presumably always will exist, to get people actually to love their servitude!

The perpetual 'war on terror' is not mere happenstance and over-reaction to catastrophic terrorism as some of empire's leading detractors too *innocent of knowledge* gullibly argue. The evidence presented here demonstrates it to be diabolically premeditated in no less a measure than the Third Reich's march to *Lebensraum* after the full disclosure of their intent in *Mein Kampf*. In both cases, the public had to be mobilized since ***“Democracy is inimical to imperial mobilization.”*** In our case, *Lebensraum* is world government, and as reasoned by Bertrand Russell, ***“World government could only be kept in being by force.”*** (Bertrand Russell, *Impact of Science on Society* Ch. 2, pg. 37)

The Hegelian Dialectic Militant Islam vs. Moderate Islam will surely go down in history as among the greatest enablers of war, rivaling and perhaps surpassing both Communism vs. Fascism and Communism vs. Capitalism of the twentieth century. It is their legatee for the twenty-first century. As previously noted, it is already called “World War IV”. The blood stains accumulated on all the saintly hands enabling it, as of those prosecuting it, won't be cleansed by all the perfumes of Arabia while they sleep holily in bed! (Shakespeare MacBeth) Fortunate are those who at least experience PTSD and can't sleep holily in bed (see Zahir Ebrahim, [Letter: A Cure for America's War Veterans who have fertilized the 'arc of crisis' in Muslim blood](#)).

The Hegelian Dialectic Militant Islam vs. Moderate Islam however is still designed to play a multifaceted role beyond the prima facie one of each of its individual components.

The mantra of “reform Islam” is the more pernicious of the two. While “militant Islam” has seditiously enabled police states in the West which all can experience themselves without having to read about it, “moderate Islam” is intended to enable the new world religion for these police states which few among the public are able to apprehend just yet.

Many useful idiots who play their role like actors on stage, some believing in the promise of “moderate Islam”, have little understanding of the entire show, their script only being for Act II. Act I was obviously “militant Islam” in this Hegelian Dialectic.

Acts III and IV which are coming up next after the intermission for which the stage is now being set, is to harvest the calculated subversion of all established religions, specifically the religion of Islam, to pave the way for the introduction of Secular Humanism – the new religion of world Government (see [Islam vs. Secular Humanism and World Government](#)).

Short URL: <http://tinyurl.com/hijackingislam>

Source URL: <http://faith-humanbeingsfirst.blogspot.com/2011/08/hijacking-word-islam-mantra-creation.html>

Short URL Full Report: <http://tinyurl.com/mightywurlitzer>

Source URL Full Report: <http://print-humanbeingsfirst.blogspot.com/2009/05/note-on-mighty-wurlitzer.html>

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Adapted from the Report: The Mighty Wurlitzer – Architecture of Modern Propaganda for Psychological Warfare

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Chapter III

CAIR and American Progress – The “Limited Hangout” Team

CAIR Documenting Islamophobia on the rise in the USA – Calling CAIR to Account for its Omissions

Introduction

The following letter was sent to CAIR, *The Council on American-Islamic Relations*, forwarding them my comment to the article “Islamophobia on the rise in USA” which highlighted their report, with a short preamble prefacing that comment.

First, some context for non-Muslim readers who might be unfamiliar with matters peculiar to Muslims which Muslims implicitly understand, and which often forms the unarticulated sub-text of our

communications amongst each other:

- AOA is the internet vernacular for the greeting 'Assalaam O Alekum'. It loosely means 'may peace be with you'.

- “jihad-un-nafs” is the Qur'anic concept of inner courage and strength one must acquire in oneself (**يُجَاهِدُ لِنَفْسِهِ** Holy Qur'an Surah Al-Ankaboot, 29:6) in order to strive for truth and justice in practice before one will in fact ever be able to practice truth and justice (**وَتَوَاصَوْا بِالْحَقِّ** Holy Qur'an Surah Al-Asr 103:3) in one's conduct with fellow man. It is often referred out of context as simply the “inner struggle” for the control of the “self”. That out-of-context meaning typically relegates it to a meaningless spiritual battle of no consequence to alleviating the suffering of fellow man from all causes, including tyranny. It is among the many hijackings of the religion Islam by its venerable imperial scholars, experts, narrators, and mullahs who have served empire throughout history unto the present day, and the ignorant peoples of all stripes who bow before these “experts” without using their own commonsense, to turn Islam, the religion of implementing justice for oneself as much as for fellow man, into merely one of a gibberish religion of rituals and soulful Arabic recitations.

- As Muslims, we love wearing our religion upon our forehead. We are also perhaps the most ritualistic pious people on earth. Our mosques are full of heaven seekers. But when it comes to implementing the core meaningful constructs of the religion which transcend the rituals of piety, we are the proverbial empty drum – make a lot of noise. We love to carry the banner of "Islam" in our names, titles, institutions, national constitutions, etc. The non-Muslim not entirely taken in by our show of pious rituals would surely have noticed that more we use the word "Islamic" in our designations and affiliations, more we appear to please false gods while making all our pretenses to the One True God we proclaim to worship.

- Between being useful idiots and pleasing false gods, the choice is often straightforward for us Muslims. Do both. No outsider can tell

the difference anyway. It has many advantages – for when caught, we can proclaim we were fooled, that we didn't know. Works great – on the one hand it serves the interests of the false gods du jour, on the other it protects us from retribution if ever the false gods change and new ones become our masters.

- Unlike Christians and Christianity, we have two completely separate words to designate the people who proclaim to follow the religion or are born into that culture (Muslims) vs. the divine religion (Islam). Any time you see one terminology aliasing for another, you might do well to remember that there is some axe to grind somewhere. Bernard Lewis is the venerable master of this obfuscation now being amiably carried by CAIR, when he began his treatise “Crisis of Islam – Holy War and Unholy Terror” with the following gem:

“It is difficult to generalize about Islam. To begin with, the word itself is commonly used with two related but distinct meanings, as the equivalents both of Christianity, and Christendom. In the one sense, it denotes a religion, as system of beliefs and worship; in the other, the civilization that grew up and flourished under the aegis of that religion. The word Islam thus denotes more than fourteen centuries of history, a billion and a third people, and a religious and cultural tradition of enormous diversity.”
(Bernard Lewis, Crisis of Islam, pg. 1).

That last sentence is the diabolical deception with which imperial craftsmanship subverts our religion: **“The word Islam thus denotes more than fourteen centuries of history, a billion and a third people, and a religious and cultural tradition of enormous diversity.”**

According to the Author of the Holy Qur'an upon which the religion of Islam is based, the word Islam denotes only, and only, the following: **“This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a**

religion;” (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا Holy Qur'an, Surah Al-Maida 5:3)

That is the only, repeat only, context in which the word “Islam” can be legitimately used. It is the only context in which Qur'an has used it – as indicating a divine religion, quite separate from its followers, and the affairs of its followers. That separation of terminology is itself espoused in the Holy Qur'an by virtue of having a separate terminology. It is in fact a distinction of Islam in comparison to all the other Abrahamic religions which do not feature such a clear separation. This is why followers of Prophet Muhammad for instance are not called Mohammedans, nor believers of Islam Islamic, except by the prejudicial orientalis. The word designated in the Holy Qur'an for them is Muslims.

All who misuse the Qur'anic terminology, Muslims and non-Muslims alike, are either ignorant peoples, or, the respected apprentices of Machiavelli. In the latter case, they deliberately try to subvert the religion of Islam by associating it with the inglorious deeds, and the kingly history of Muslims. One can immediately see the result of such gratuitous binding – read the afore-cited book of Bernard Lewis if one is a naïve baby only born yesterday and magically became a scholar overnight.

Based solely on that premeditated collateral damage to language – drawing false associations by overloading semantics in an already well-defined nomenclature, also the principal basis of subliminally as well as cognitively binding something virtuous with something abhorrent such that when the virtuous is mentioned, the abhorrent naturally springs to mind – that Samuel Huntington, the late circus clown of empire at Harvard, diabolically made the following statement in his treatise “The Clash of Civilizations”:

“The underlying problem for the West is not Islamic fundamentalism. **It is Islam, a different civilization whose people are convinced of the superiority of their culture and are obsessed with the inferiority**

of their power. The problem for Islam is not the CIA or the US Department of Defense. It is the West, a different civilization whose people are convinced of the universality of their culture and believe that their superior, if declining, power imposes on them the obligation to extend that culture throughout the world. These are the basic ingredient that fuel conflict between Islam and the West.” (Samuel Huntington, *The Clash of Civilizations and the Remaking of World Order*, 1996, pg. 217)

Since when did the word "Islam" indicate civilization? A civilization is an aggregate of peoples. Whereas Islam is a religion. A religion can be practiced in any civilization and by any peoples, including right here in the USA. Samuel Huntington's teacher was evidently Bernard Lewis, and they incestuously fed off each other in seeding Islamophobia in service to their own cause.

Such premeditated collateral damage to language, and fanning the flames of Islamophobia years in advance, enabled forging the US foreign policy in the aftermath of 9/11 against the cleverly devised Hegelian construct of “militant Islam”, to mask what Zbigniew Brzezinski termed “*imperial mobilization*” in his own treatise, “The Grand Chessboard”, pg. 36.

The roots of Islamophobia are very deep and very distinguished indeed. As noted in the letter to CAIR below, it is the twain of Islamofascism and militant Islam – the pretext for the 'War on Terror'. One cannot be examined in isolation from the other any more than the leaves of a tree can be examined in isolation from its DNA, or cause from its effect. 'Tis rather obvious!

- We Muslims understand this sub-text of the War on Terror – even when we refuse to say it out loud in public. One can hear it in hushed living-room conversations throughout the Muslim world. We might act cowardly in public – but we aren't so stupid when we stare in the mirror.

- While one expects empire and its instruments to indulge in such diabolically specious story-telling, and they do – from academe to politicians to newsmedia – one does not expect the self-proclaimed representatives of its victims to do the same. But this anomalous behavior resoundingly echoes in every instance of Muslims' representation today, from mosques to secular non-profit institutions like CAIR. The one thing which perhaps sheds some penetrating light on this vile zeitgeist is the following insight of Martin Luther King Jr. into a colonized mind:

“The white establishment is skilled in flattering and cultivating emerging leaders. It presses its own image on them and finally, from imitation of manners, dress, and style of living, a deeper strain of corruption develops. This kind of Negro leader acquires the white man’s contempt for the ordinary Negro. He is often more at home with the middle-class white than he is among his own people. His language changes, his location changes, his income changes, and ultimately he changes from the representative of the Negro to the white man into the white man’s representative to the Negro. The tragedy is that too often he does not recognize what has happened to him.”, -- (Martin Luther King Jr., *A Testament of Hope*, pg. 307)

Two references are useful study in this regard for scholars and laity alike: the [FAQ on 'House Negro'](#), and *The Autobiography of Malcolm X* which timelessly captures the 'nigger' who lives to be 'white'. There is hardly a Muslim who will not understand these matters, our earnestness at playing the fool notwithstanding. We know, deep within our heart, who is carrying the *White Man's Burden*. The worst 'niggers' among us are our learned academics. They usually find a welcoming home in America's vast academic complex, especially as dissent-chiefs. It must soothe the conscience to be innocent of knowledge of WWF wrestling, when one indulges in it.

That is the primary reason why Professor Hatem Bazian is cc'ed on my letter to CAIR. As a well-known Muslim scholar of SF-BAY Area who graces many a Friday sermon in Bay Area mosques, an outspoken Palestinian critic of Israel, someone whom I know (but who may not know me as I am only a plebeian once found sitting quietly in the audience but no longer bother), and one who is acknowledged prominently in the CAIR report by CAIR's Executive Director on page-5 "*I would like to extend my thanks to the following people who contributed to the production of this report: Khadija Athman and Dr. Hatem Bazian*", the good professor must publicly account for its short-comings alongside CAIR and their other technical advisors.

Page-2 of the CAIR report squarely lays the blame for the grotesque omissions I charge them with, only upon CAIR and their technical advisors:

"This report is co-sponsored by the University of California, Berkeley's Center for Race and Gender and the Council on American-Islamic Relations (CAIR). The Center for Race and Gender is responsible for the special sections on Park 51 and the 2010 election. CAIR is responsible for all other material in the report. This report was finalized on Dec. 1, 2010. All information is accurate to the best of our knowledge through that date."

- And lastly, we see below an example of that axe of "useful idiot" being grinded by CAIR while keeping the core-axioms for the worship of their false gods intact and untouchable. CAIR might do well to replace "Islamic" with "Muslim" in their title to become *The Council on American-Muslim Relations* which is certainly more appropriate for an organization dealing with Muslim affairs in America rather than dealing with the religion of Islam. Then, at least ordinary ill-informed plebeians like me won't get confused by their omissions and half-narratives which are the staple of any polished propaganda system of the Mighty Wurlitzer.

I look forward to hearing what excuse CAIR will bring forth to explain their omissions – “didn't know” (useful idiot) or “conspiracy theory” (using the narrative of their own false gods).

With all the preceding sub-text of implicitly understood matters among Muslims behind us, reproduced below is my letter to CAIR objecting to their report. Preamble is in [] brackets.

To: CAIR <info@cair.com>, <info@sfba.cair.com>

Subject: CAIR Documenting Islamophobia on the rise in the USA –
Calling CAIR to Account for its Omissions By Zahir
Ebrahim

Cc: Professor Hatem Bazian <hatemb@berkeley.edu>,

Cc: Prof. Evelyn Nakano Glenn Director Center for Race & Gender
<englenn@berkeley.edu>

Date: Mon, Jul 4, 2011 at 6:51 PM PST

[AOA, The glossy 68-page CAIR report is how many of us are co-opted into muttering half-truths in the name of conscience, activism, dissent, representation, etc., when we do find the courage to give up our stoned silence. I am not sure which is better: half-truth documenting crimes against humanity (a Jewish proverb says: “a half truth is a full lie”), or, pathetic silence of the spectators in the face of crimes against humanity (which all books of wisdom and retrospective law (such as Nuremberg) say is criminal)?

What I have learnt personally in this respect are two things.

1) That half-truths are part of Machiavellian political science. It always serves someone's purpose. And sometimes, rather often times, quite unbeknownst to its narrators/actors. That's called a "useful idiot" serving someone else's interests but with the best noble motivations of one's own. Read the Mighty Wurlitzer Report.

And 2) That silence is either a calculated part of wise cowardice, or, a lack of an abundance of foolish courage. Take your pick. It follows that speaking the bold truth in completeness without any omissions, must be the act of "jihad-un-nafs" – no? Thank you, Zahir Ebrahim, Project Humanbeingsfirst.org]

Hello.

Thank you for the link to CAIR document (Same Hate, New Target: Islamophobia and Its Impact in the United States January 2009-December 2010)*. It will certainly come in handy one day if Muslims ever become like our Jewish brethren – the eternal victims. The Jews have perfected the art of seeking endless claims, as noted in the Press Release (Did You or Your Family Take Palestinian Property during the Jewish Zionist Era Since 1948? June 27, 2011). But we shall surely "better that instruction" (Shakespeare in Merchant of Venice)**. Just kidding....

But this PDF document of CAIR serves little purpose other than being a Mighty Wurlitzer piece as a limited hangout. What else is the point

of this documentation may I ask?

Does its colored and glossy 68 pages lend any insight whatsoever into the motivation, the WHY Islamophobia is on the rise in USA – what was the purpose to craftily seed it to begin with? It didn't materialize overnight you know.

Here is a passage from the late Harvard professor Samuel Huntington's 1996 book, quoting professor emeritus of Princeton University, Bernard Lewis from his 1990 article in the Council on Foreign Relations' rag, Foreign Affairs, crafting “Muslim Rage” to define the framework for 9/11 and the War on Terror a full decade before it:

“In 1990 Bernard Lewis, a leading Western scholar of Islam, analyzed 'The Roots of Muslim Rage,' and concluded: 'It should now be clear that we are facing a mood and a movement far transcending the level of issues and policies and the governments that pursue them. This is no less than a clash of civilizations - that perhaps irrational but surely historic reaction of an ancient rival against our Judeo-Christian heritage, our secular present, and the worldwide expansion of both. It is crucially important that we on our side should not be provoked into an equally historic but also equally irrational reaction against our rival.’” (Samuel Huntington, *The Clash of Civilizations and the Remaking of World Order*, 1996, pg. 213)

Sadly, such motivations are neither disclosed nor deconstructed by the high-falutin glossy 68 page brochure of CAIR and their hoity-toity academics acknowledged on pages 8-9 of that document. Perhaps I just scanned it too fast – perhaps CAIR has addressed it elsewhere and wanted to keep this brochure for the claimants' courts of the future....

If interested, and tired of reading empire's useful idiots who, in order to ensure that imperial crumbs continue to fall on their academic

plates, continually shy away from any bold and accurate articulation of truth (not that they don't know it – most Muslims such as these learned souls surely must, but all are silenced by the expectation of rewards, continued employment, or loss of benefits if they speak up) by telling half-stories and partial truths, read it here: 'War on Terror' is not about 'Islamofascism' – Please get with the real agenda you people!

That explains why Islamophobia was seeded in the USA and EU, starting with Bernard Lewis' fiction of “Muslim Rage”.

We only see its backlash flourishing by the natural process of weed multiplication in any fertile green lawn. The natural social dynamics of engineering consent are far better understood by the hectoring hegemony than the common man can comprehend. Such processes, occasionally “tickled” by the odd Qur'an burning parties here and there which appear to be officially protected (by virtue of nothing ever happens to the Qur'an burners), keep the notion of Islamophobia alive for good measure. And useful idiots like CAIR document them for our benefit, without lending any insight into the matter. Wonderful....

But the primary purpose has already been served by seeding the mantra of “Islamofascism” and “Muslim Rage”. (We already harvested the perpetual War on Terror, the Fortress America, the definition of the “domestic terrorist” to make a successful police-state in Fortress America, and most bountiful of all harvests, the never-ending pretexts for “imperial mobilization” of Dr. Zbigniew Brzezinski to achieve the “global governance” of the bankster oligarchy.)

Thus, it is now fine for all the list of accolades for the "BEST" on page 13 onwards in the glossy CAIR brochure to stand up to Islamophobia. Hegelian Dialectic requires both sides of the fabricated coin to be present. Both sides are fabricated, and patently false. (How does one tell it is a Hegelian Dialectic? By observing that both sides, the Islamophobes and those opposing it, keep the core-lies of empire

very much intact. And they each do it by omission!)

In so far as it goes, CAIR is still the only Muslim organization that does whatever little it does. I am not sure if I should be thankful for its generosity of purpose, which it is, or pull my remaining hair out for its useful idiot's role in America, which it also is.

Zahir Ebrahim | Project Humanbeingsfirst.org

Comment submitted for: "Islamophobia on the rise in USA"

Footnotes

* PDF also archived at:

<http://humanbeingsfirst.files.wordpress.com/2011/07/cacheof-cair-islamophobiareport2009-2010.pdf>

** Shakespeare's passage in context: "If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. The villainy you teach me, I will execute, and it shall go hard but I will better the instruction."

Source URL: <http://faith-humanbeingsfirst.blogspot.com/2011/07/cair-report-islamophobia-rising-usa.html>

First Published Monday, July 04, 2011

Zahir Ebrahim's response to Fear, Inc. The Roots of the Islamophobia Network in America

From: Project Humanbeingsfirst.org

To: “Faiz Shakir, Vice President at American Progress,
Editor-in-Chief of ThinkProgress.org and The
Progress Report, B.A. degree in government from
Harvard University and a J.D. degree from the
Georgetown Law Center”
fshakir@americanprogress.org

Subject: How Islamophobia is linked to Imperial Mobilization

Date: Thu, Sep 1, 2011 at 5:13 PM

Dear Mr. Faiz Shakir,

Previously CAIR had issued a 68 page glossy report in May 2011 titled: Same Hate, New Target: Islamophobia and Its Impact in the United States January 2009-December 2010 in conjunction with UC Berkeley's Center for Race & Gender. That public report released with much fanfare by CAIR conveniently left out the roots of Islamophobia, describing only its rise and prevalence. My response to CAIR and to the CRG Director at UC Berkeley noted the omissions and demanded an explanation.

Now your organization americanprogress.org has issued a 70 page glossy report titled: Fear, Inc. The Roots of the Islamophobia Network

in America which has gone a tiny step further in documenting that it is deliberately cultivated, and of course as most of us already know, run by a bunch of errand boys and girls of the neo-cons. Yet your report too failed to link this cultivation of Islamophobia to "imperial mobilization", and to examining why these errand boys and girls are cultivating "Islamophobia" as the circus clowns of empire. There is no mention of the ringmasters either. This makes your 70-page document at best a "limited hangout".

The short article below examines what you have failed to examine despite the excellent reportage of facts in your report and the palpable conclusion which has already been empirical for over ten years. If what is stated in my article below is in error, please do feel free to offer correction. If it is not in error, I call upon you to address the linkages you have omitted in a revised report.

As the Jewish proverb goes, *a half truth is a full lie*. We have had enough purveyors of half-truths. Let's have a some full truths for a change. It ain't rocket science - only political science. Anyone from Harvard cannot fail to recognize that fact.

Thank you for your time.

Sincerely,

Zahir Ebrahim

[Project Humanbeingsfirst.org](http://ProjectHumanbeingsfirst.org)

California

Enclosure: [Hijacking the word 'Islam' for Mantra Creation](#)

Source URL: <http://faith-humanbeingsfirst.blogspot.com/2011/09/response-fear-inc-roots-of->

islamophobia.html

First Published Thursday, September 1, 2011

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Chapter IV

Islam in the Service of Empire

Islam and Knowledge vs. Socialization

The very foundation of hegemony and empire lie in the public holding largely facile views of truths essential to the rulers

I sometimes like to tee off my writings on the human condition from the opinions I hear being expressed among the common man, in the grapevine, or in the news media. The quoted perspective below is from an unknown website written by an anonymous person. It expresses the seeds of a crucially pertinent topic to the human condition which is examined in considerable depth in this article.

'On occasions, I feel Muslims 'lose' something when it comes to religion. I am speaking about the second last prophet Jesus or Isa (E-sa) peace be

upon him. ... My general opinion of Muslims is that they tend to take on a facile view of Christianity ... I get the feeling that this may be because: If an increase in discussions by Muslims of Jesus (pbuh) were to take place, it would be perceived as “being Christian”.’ ---- [article](#)^[1]

Where to seek knowledge, wisdom, when all bearers of knowledge and wisdom, both in the East and the West, appear to be shilling for self-interest? When the bearers of knowledge today also appear to be the greatest manipulators and predators of man? And when the knowledge seeker too is naturally beholden to socialization and susceptible to accepting facile world views ingrained since birth?

The interesting perspective embodied in that quote which inspired me to address this issue, is along the lines which reduce to the following empiricism: Human beings in general don't tend to appreciate what is not part of one's own socialization.

Furthermore, with suitable inculcation, this lack of appreciation can span the gamut of behavior from remaining largely indifferent to being outright antagonistic to what's not perceived as one's own. The limit of that of course being intense

doctrinal hatred and warfare.

This is pretty much a universal trait. An observable universal truism if there is one. And just as applicable to one as to another.

Upon this truism is the manipulative jingoism of antiquity to modernity constructed. We see this from tribalism to ethnocentrism, sectarianism to religionism, racism to culturalism, and nationalism to patriotism.

It is even the basis of the following formulation in Zbigniew Brzezinski's *The Grand Chessboard – American Primacy and Its*

Geostrategic Imperatives: *“More generally, cultural change in America may also be uncongenial to the sustained exercise abroad of genuinely imperial power. That exercise requires a high degree of doctrinal motivation, intellectual commitment, and patriotic gratification.”* (pgs. 211-212)

I mention that not to needlessly digress, but only to point out the universality of the principle that the seeding theme being responded to and developed, has outlined just one instance of.

Recognizing this innate psychological trait of mankind (one presumes) is why the author of the Qur'an, which Muslims of course believe is the Creator (while other's believe was a lunatic), makes an extraordinary pronouncement on this very topic in Surah Al-Maeda:

“It was We who revealed the Torah (to Moses); therein was guidance and light. By its standard have been judged the Jews, by the Prophet who bowed (as in Islam) to Allah’s will, by the Rabbis and the Doctors of Law: for to them was entrusted the protection of Allah’s Book, and they were witnesses thereto: therefore fear not men, but fear Me, and sell not My Signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.
(5:44)

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ
 بِحُكْمِ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا
 لِلَّذِينَ هَادُوا وَالرَّبَّانِيُونَ وَالْأَخْبَارُ
 بِمَا اسْتَحْفِظُوا مِنْ كِتَابِ اللَّهِ
 وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا
 النَّاسَ وَاحْشَوْنِ وَلَا تَشْتَرُوا
 بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ
 بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

<p>We ordained therein for them: “<i>Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.</i>” But if anyone remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrong-doers. (5:45)</p>	<p>وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ</p>
<p>And in their footsteps We sent Jesus the son of Mary, confirming the law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the law that had come before him: a guidance and an admonition to those who fear Allah. (5:46)</p>	<p>وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ</p>
<p>Let the people of the Gospel Judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel. (5:47)</p>	<p>وَلْيَحْكُمْ أَهْلَ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ</p>

To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety; so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee.

To each among you have We prescribed a Law and an Open Way.

If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues.

The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute. (5:48) ” Holy Qur’an, Surah Al-Maeda 5:44-48

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Caption Holy Qur'an Surah Al-Maeda verses 5:44-48 on Islam's fundamental acceptance of plurality of beliefs, and its enjoining mankind to strive for good alone, *as in a race in all virtues*, while staying within their own socialized belief systems and following their own prophets. Observe that there is no “saving” by conversion in Islam as in the religion of the Christian; and there is also no everlasting certificate of virtue as “god's chosen people” as in the religion of the Jew; and nor class hierarchy by birth as in the religion of the Hindu. Man is judged by his or her acts alone, of both commission and omission, in Islam. How much more explicit can Islam's singular scripture, the Holy

Qur'an, be? And yet, the incessant propaganda barrage against Islam and its noble Messenger, as in the FBI training presentation graph (see below), continually succeeds among the “information-age” soaked Western mind – just as indifference, apathy, and fatalism of “*god is running the world*” continually succeeds among the religion-soaked Muslim mind. Facile? Or the success of The Mighty Wurlitzer? (<http://tinyurl.com/mightywurlitzer>)

And to ensure that the point is not lost here, permit me to highlight the solution-space outlined in the above passage by none other than the presumed Almighty Creator of mankind: ***“To each among you have We prescribed a Law and an Open Way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.”***

The Author of the Qur'an is in fact rather emphatic about “*matters in which ye dispute*”:

“And in whatever thing you differ, its decision is unto God” (Arabic: **وَمَا اَخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ اِلَى اللّٰهِ**)
Holy Qur'an, Surah Ash-Shura 42:10

If one were to endeavor to judiciously extract the core principle from that multicultural pronouncement, noting that the Author of the Holy Qur'an affirms that It did not deny Its Message or Its Messengers to any among mankind (even though only a very few are explicitly mentioned in the Holy Qur'an such as in Surah Al-Ma'eda 5:44-48 above):

“And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods” (Arabic: **وَلَقَدْ بَعَثْنَا فِي كُلِّ اُمَّةٍ رَّسُوْلًا اَنْ اَعْبُدُوا اللّٰهَ**)
(**وَاجْتَنِبُوا الطَّاغُوْت**) Holy Qur'an, Surah An-Nahl 16:36 ;

“And for every nation there is a messenger. And when

their messenger cometh (on the Day of Judgment) it will be judged between them fairly, and they will not be wronged.” (Arabic: وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ وَكَرِهُوا لِقَوْلِهِمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ) Holy Qur’an, Surah Yunus 10:47 ;

“Surely We have sent you with the Truth as a bearer of good news and a warner; and there is not a people but a warner has gone among them.” (Arabic: إِنَّمَا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ) Holy Qur’an, Surah Faatir 35:24 ;

and that furthermore, the Author of the Holy Qur'an even requires anyone who accepts Its teachings to also accept all Its past Revelations to all peoples as an article of faith:

“And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter.” (Arabic: وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) Holy Qur’an, Surah Al-Baqara 2:4 ;

one discovers a governing principle that is universally applicable to all of mankind, to all beliefs, and to no belief:

1. [to] mind one's own business for what one does not feel is one's own, as in the case of what's outside one's own sphere of socialization; and
2. [to] compete with each other in virtuous conduct (فَاسْتَبِقُوا الْخَيْرَاتِ Surah Al-Maeda 5:48) rather than religious or any other upmanship.

In my humble view, this is outstanding guidance to a fractious mankind who are naturally psychologically prone to tribalism, ethnocentrism, the modern version of it being nationalism – all by the natural artifact of birth and socialization. By the admission of the author of the above verse, it is by design that the Creator made mankind into separate peoples and nations and gave each localized

affiliations: ***“If Allah had so willed, He would have made you a single people”*** (**أُمَّةٌ وَأَجْدَةٌ**) Surah Al-Maeda 5:48).

Of course, when own looks at evolutionary biology and sociology, that is the natural outcome of how mankind has developed in many different tribes and nations across the earth. And the Author of the Holy Qur'an provides guidance du jour taking empiricism of mankind's present and future condition into account while also clearly recognizing that in the past, it was but one people:

“Mankind was but one nation, but differed (later). Had it not been for a Word that went forth before from thy Lord, their differences would have been settled between them.” (Arabic: **وَمِمَّا كَانِ الدَّاسُ إِلَّا أُمَّةٌ** **وَأَجْدَةٌ فَأَخْتَلَفُوا^ع وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِّيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ**) Holy Qur'an, Surah Yunus 10:19

What is apparent from even these few quoted verses in accurate and full context of the Holy Qur'an, is that for all future times from its Last Messenger's revelation of the Holy Qur'an, which was itself declared by the Author of the Holy Qur'an as the completion of its favors and the perfection of its religion which it named “Islam” (see verse 5:3 Surah Al-Maeda below), the Holy Qur'an accepts and guarantees diversity of beliefs based on the natural artifacts of individual and group socialization.

If you don't prefer the message of Islam, no problem – ***“there is no compulsion in religion”*** declares the Holy Qur'an (see verse 2:256 Surah Al-Baqara below). Follow the guides, imams, that were sent to your own people and on the Day of Judgment, declares the Holy Qur'an: ***“One day We shall call together all human beings with their (respective) Imams”*** (see verse 17:71 Surah al-Israa' below) and ***“it will be judged between them fairly, and they will not be wronged.”*** (see verse 10:47 Surah Yunus above).

The clear message of the Holy Qur'an to everyone among mankind, Muslim and non Muslim, whatever sect, whatever ethnicity, whatever

nation, and whatever epoch, is to compete for virtuous conduct (فَاسْتَبِقُوا الْخَيْرَاتِ) amongst themselves – not for resources, not for territories, and not power! The Holy Qur'an continually harkens mankind towards dealing with each other in full justice, even unequivocally averring that God loves those who are just and deal equitably with each other:

“For Allah loveth those who judge in equity.”

(Arabic: إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ) Holy Qur'an Surah Al-Maeda 5:42

That straightforwardly puts to rest all religious and sectarian arguments for all times! Just that much is sufficient to both repel all propaganda against Islam, and eliminate all internecine fracture points and facile views among Muslims. But we have only just begun.

The obvious overarching point to ponder here is that why go through all this repetition once again if justice among mankind is the core first-principle the Holy Qur'an is teaching for mankind's conduct amongst each other? Everything else of course naturally follows from that core first-principle. But it is not a new or unfamiliar concept.

The following Biblical Commandment from antiquity was, and still is, at least in my view, both complete and sufficient for governing the peaceable, equitable, and virtuous conduct of mankind:

“Do unto Others as you have others do unto you.”

(The Bible: Matthew 7:12, Luke 6:31; Old Testament Mosaic Law; Socrates; Confucius; Solon)

So, why does mankind need anything more than that one primary fundamental Biblical statement? Indeed, one can easily surmise that all beneficial national constitutions, international and local laws, trade treaties, foreign policies, inter and intra governing principles, and even effective principles for dispute resolutions, are logically derivable from just that one ancient first principle, for a fairly equitable co-existence of mutual benefit for all mankind. There'd be no room for masters and slaves under the corollaries derived from

such an egalitarian first principle!

While that universal pithy wisdom is deemed Biblical, I have found evidence of its truism in other antiquity as cited above. For instance, Solon the Athenian law giver, according to Plutarch's Lives, when asked which city he thought was well-governed, said: ***“That city where those who have not been injured take up the cause of one who has, and prosecute the case as earnestly as if the wrong had been done to themselves.”***

Even beyond divine religion, in the realm of logic and rational empiricism alone, the following operations-research (OR) logical formulation due to Bertrand Russell, a man of considerable beliefs in no religion, is the most commonsensical recipe of governing peaceable human conduct. In my own succinct rendition, Bertrand Russell's formulation goes something like this (and I am putting it in single quotes to indicate that the formulation belongs to Russell but the words may not all be his):

'Maximize individual happiness while minimizing social conflict for optimizing the overall common-good.' (Bertrand Russell's prescription to do away with religion as the bearer of moral law, probably in 'Why I am not a Christian' and similar writings)

With just a little bit of reflection, one will see that Bertrand Russell captures the beneficial essence of many religions, including Islam, in at least so far as “haquq-al-ibad”, i.e., the rights of man upon man, otherwise known as moral law, are concerned, quite admirably.

By just using rational empathetic logic which hinges on spreading virtue rather than glory, vice, hegemony, and conquest, one can come up with reasonably equitable methods of governing oneself in any age, and among any peoples.

However, the Author of the Holy Qur'an having commanded the path to virtue in its perfection of its favors upon mankind which it called “Islam”, is as meaningless as man coming up with it on his own

sensible logic and reason, if man is unwilling or unable to implement it:

“This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.” (Arabic: **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا**) Verse fragment Holy Qur'an, Surah Al-Maeda 5:3, 632 AD

“Hegemony is as old as mankind.” Zbigniew Brzezinski, *The Grand Chessboard – American Primacy and Its Geostrategic Imperatives*, 1996 AD, pg. 3 – the book's dedication reads: “For my students —to help them shape tomorrow's world”

Thus, if nihilist followers of Zbigniew Brzezinski's predatory foreign policies which predicate upon primacy and its geostrategic imperatives because they believe that “*Hegemony is as old as mankind*” so why change it, choose sociopathic mass psychology to mobilize the public to villainy and infamy by bequeathing to them only facile worldviews, well, that's not because there is any shortage of great platitudinous recipes in either the divine books of antiquity, or the modern mind of reason as the Deistic philosophers of eighteenth century enlightenment argued (of which Bertrand Russell was the atheist legatee).

That choice, of exercising villainous hegemony or equity and benevolence upon the 'untermenschen', is entirely man's of course. The Author of the Holy Qur'an itself asserts that such a choice between life's governing principles is entirely up to mankind in all its diversity of existence, and is neither a monolithic diktat of triumphalism, nor a choiceless matter like being born to one's parents:

“There is no compulsion in religion.” (Arabic: **لَا إِكْرَاهَ**) Holy Qur'an, Surah Al-Baqara, 2:256 **فِي الدِّينِ**)

“There surely came over man a period of time when he was a thing not worth mentioning. (Arabic: **هَلْ أَتَىٰ**

(عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا)

Surely We have created man from a small life-germ uniting (itself): We mean to try him, so We have made him hearing, seeing. (Arabic: إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا)

Surely We have shown him the way: he may be thankful or unthankful.” (Arabic: إِنَّمَا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا) Holy Qur'an, Surah Al-insaan 76:1-2-3

The overarching point being, at the risk of being repetitious, whatever the religion, whatever the people, and whatever the culture and geography, man naturally gravitates firstly towards one's own kith and kin, and secondly towards one's own socialization which principally gives birth to one's dominant worldview. It is all but a truism that just as one man's terrorist is another man's freedom fighter, one man's “messiah” is another man's lunatic.

And Islam, recognizing this natural human tendency for partisanship and tribalism due to socialization from birth, proffered the above quoted solution of Surah Al-Maeda 5:44-48 to those who believe in Islam, and also to those who wish to learn about Islam, that this religion, this way of life, this “deen” which Allah perfected for those who wish to believe in it of their own free will, does not bring the threat of forced triumphalism to mankind.

That Islam cherishes diversity and enjoins the people to compete only in virtuous conduct (فَاسْتَبِقُوا الْخَيْرَاتِ) amongst themselves even as they live in their own respective socialization of birth, faiths, tribes and nations, forming a diverse multicultural milieu of mankind.

That, if God wanted to, mankind could have been made into all one people just as they were in the past and **“their differences would have been settled between them”** (see 10:19 Surah Yunus above).

That, if people disagree in matters of theology, religion, and other esoterica upon which faith is often based, to leave the resolution of

such disagreements to God alone (see 42:10 Surah Ash-Shura above) --- lest the Muslims at any time in the future, senselessly imbued with empire and its '*la mission civilisatrice*', criminally come to carry the '*white man's burden*':

“And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers? And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand.” (Arabic *وَلَوْ شَاءَ رَبُّكَ لَأَمَرْنَا فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ وَمَا كَانَ لِنَفْسٍ أَنْ نُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَجْعَلُ الرَّجْسَ عَلَىٰ الَّذِينَ لَا يَحْقُلُونَ*) Holy Qur'an, Surah Yunus 10:99-100

Surah Al-Maeda 5:44-48 and other supporting verses quoted above in full context, put to rest in finality, all false charges brought by Western war-mongers, of their merely defending themselves from Islam's “Triumphalism” in their holy war against “Islamofascism”.

As these unambiguous verses in their complete context clearly convey in the direct words of the Holy Qur'an itself, there isn't any “Triumphalism” in Islam. It is a charge more suited to Pauline Christianity (today's mainstream Christianity of almost every denomination and sect), whereby, to “save” mankind from eternal damnation, the unworthy humanity has to all be converted to belief in Christ!

All such charges are vulgar propaganda against Islam, conveyed today no differently than it was conveyed during the Christian Crusades, by some very diabolical “Western scholars of Islam” in order to cultivate facile views among their ignorant Western peoples. (See for instance, Bernard Lewis: *Crisis of Islam – Holy War and Unholy Terror*)

Without such facile views, the masses cannot be readily mobilized against “Islamofascism” in the fabricated “clash of civilizations”. As Zbigniew Brzezinski self-servingly but accurately presaged in The

Grand Chessboard: *“democracy is inimical to imperial mobilization ... except in conditions of a sudden threat or challenge to the public's sense of domestic well-being.”* (pg. 36) See Pastor Terry Jones below.

The directive of Surah Al-Maeda 5:44-48 is also very explicit for Muslims. There is no ambiguity in it. These are not allegorical verses (مُتَشَابِهَاتٌ); their meaning is very straightforward, established, and unequivocally clear (آيَاتٌ مُّحْكَمَاتٌ). (See verse 3:7 of Surah Aal-'Imran for Qur'an's own definition of the two types of verses in the Holy Qur'an; every verse and verse fragment of the Holy Qur'an has to be understood in the entire context of the Holy Qur'an, and not just in isolation of its occurrence or else it can easily lead to constructing a facile or even false understanding of the topic. See the case study “Islam: Why is the Holy Qur'an so easy to hijack? Part I”^[2])

Although, it must be admitted that, the universal principle of virtuous and amicable co-existence among the diversity of nations as those outlined in Surah Al-Maeda 5:44-48, and the corollaries to be deduced from it and from several verses like it in the Holy Qur'an, requires at least a modicum of reflection and some basic ability to reason.

Parrots memorizing the Holy Qur'an as an inheritance, can no more come to understand it than any other talking parrot, regardless of the beauty of its voice and feathers!

Were such reasoning a characteristic of Muslim scholarship, the scholars of Islam would have long extinguished the flames of sectarianism among the Muslims which had originally arisen in the epoch of the Prophet of Islam itself, not due to any misunderstanding of the Holy Qur'an and the Prophet's teachings for the Exemplar lived and taught among them, but purely due to vested interests. These vested interests ab initio planted the pernicious seeds of absolutist kingdoms and empires to come in the future. These empires subsequently endowed their scholars to interpret and canonize the imperial religion – the hijacking of Islam into an unsurpassed Muslim

empire lasting 700 years in the name of Islam's God – for their masses. (Ibid.)

Today, we are merely their inheritors and unable to go back to the fundamental teachings of Islam beyond the superficial rituals. For the only original sources we have beside the Holy Qur'an, are the works of these very partisan and sectarian scholars of empire who had hijacked Islam! More details can be gleaned in the investigative case study on how the Holy Qur'an itself contributed to its own subversion: “Islam: Why is the Holy Qur'an so easy to hijack? Part-I”.

But pertinent to the topic at hand, Surah Al-Maeda 5:44-48 bears such a momentous general concept of acceptance of others in the religion Islam, that this concept is even formulaically rehearsed countless times each day in daily prayers by its adherents without any reflection whatsoever. For, if one spent even 10 minutes thinking about what many "pious" among Muslims likely repeat at least 17 times daily, if not more, one would easily see that very core-principle at work for oneself.

That repetitive formulation is Surah Al-Fatiha of the Holy Qur'an, its very first Surah. It is recited countless times daily by Muslims as a prayer. Just look at it with some reflection rather than rehearsing it as a parrot and matters become transparent. And what does it say?

First let's see what it does not say:

1. there is no mention of the word “muslim” in it ;
2. nor is there any mention of the noble name of the harbinger of the Qur'an, its Exemplar.

If one were not so imbued with one's own socialization since birth, one would surely ask the following question to oneself: why not?

If Islam is the last Testament, its Prophet the last Messenger, and the Holy Qur'an the last Word on the matter of Divine Guidance to mankind, why have the following riddle in its *the most essential* Surah:

“Show us the straight path,” (Arabic إِهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ)

“The path of those whom Thou hast favoured. ...”
(Arabic: صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ) Holy Qur'an, Surah
Al-Fatiha 1:6-7

Why command the reciter of that Surah to beseech the Creator to show him or her the “straight path”, a path that is not named or labeled or identified in any other way other than as the “straight path”, a singular path, and only identified as the path of those whom (plural) have been bestowed “divine favors” (plural), or who have been divinely favored? But no names are mentioned for any further identification!

Why send the poor seeker of divine wisdom in search of solving what appears to be a complicated riddle?

How is he, or she, to know what those unknown “quantities” are?

Is the man of faith simply to be socialized into fixing those unknowns – like choosing a value for the variable “x” in an elementary school level algebraic expression – by his parents, grandparents, teachers, scholars, culture, civilization, by osmosis, diffusion, vicariously?

Given that the average intelligence of the masses in any nation is rather low, and the Author of the Holy Qur'an if it is indeed the Creator of man would certainly have known that, why then did the Author of the Holy Qur'an not straightforwardly just say for all and sundry Muslim to understand in its most oft recited Surah: follow the path laid out in the Holy Qur'an, follow the path of Muhammad, its last Messenger and Exemplar?

How ironical that what the Surah calls a “straight path” is not identified straightforwardly!

All Muslims feel they already know (by virtue of their socialization) that that's what is implied. But that's not what the Surah Al-Fatiha says at all. One is only interpreting it to mean that based on one's own

socialization bias!

The answer to the riddle, as invariably in all Qur'anic riddle cases, the Holy Qur'an itself also provides.

The author of the Qur'an has repeatedly alluded to Its Word as the Book of Reflection which none shall approach, except with a *cleansed heart*.

So, not everyone can glean the wisdom of the Qur'an even though they may be reading or mouthing its words – how interesting!

And the solution to the riddle is hinted, inter alia, in the afore-quoted verses from Surah Al-Maeda 5:44-48. It is still obviously not the complete solution, but we are an inch closer to solving the riddle.

For one thing, we learn that the solution is multicultural, and is indeed very much socialization dependent.

Different peoples will naturally have different perspective on what is “divine favor”, who those favored ones are, and are thus encouraged to seek out the path followed by those whom they naturally psychologically feel closer to – that is the basis for what appears to the riddle of Surah Al-Fatiha, 1:6-7.

And Surah Al-Maeda 5:44-48 quoted above is an exemplary partial hint to solving that riddle.

Wow! What an incredible Book!

Nevertheless, it is still a Book of reflection first and foremost, which none shall penetrate, except with a *cleansed heart*. The rest are naturally misled. The Author of the Holy Qur'an even asserts that only It Guides Whom It pleases and leads others astray. Is this just rhetorical tautology? The Western mind un-attuned to the language of the Qur'an often thinks so.

Here are some verses from the Holy Qur'an on the *cleansed heart*.

That this is indeed a Qur'an Most Honourable, <u>56:77</u>	إِنَّهُ لَفُرْآنٌ كَرِيمٌ
In a Book well-guarded, <u>56:78</u>	فِي كِتَابٍ مَكْنُونٍ
Which none shall touch but those who are clean (purified): <u>56:79</u>	لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ
A Revelation from the Lord of the Worlds. <u>56:80</u>	تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ
Is it such a Message that ye would hold in light esteem? <u>56:81</u> , Surah Al-Waqia, 56:77-81	أَفِيهِذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ
Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed. Surah An-Nahl, <u>16:108</u>	أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْعَافُونَ
Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom. Surah Al-Baqara, <u>2:7</u>	خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ
In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie. Surah Al-Baqara, <u>2:10</u>	فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ
Do they not then reflect on the Quran? Nay, on the hearts there are locks. Surah Muhammad <u>47:24</u>	أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Caption A few verses from the Holy Qur'an on the *cleansed heart* metaphor.

The understanding of the message contained in the Holy Qur'an is only made accessible to those who try to approach its contents **not**

with pre-conceptions, or agendas bearing the diseases of the heart, or other prejudices, but with a genuine desire to learn what exactly is the Book Saying! Only the purified ones, “al-muttaharoon” الْمُطَهَّرُونَ may approach its full understanding. The meaning of the Qur'anic word الْمُطَهَّرُونَ in the context of the Holy Qur'an is layered and nuanced. The Holy Qur'an explains الْمُطَهَّرُونَ itself, as it continually points them out in terms of various defining characteristics in its own emphatic explanation of whom it is intended for, who will be able to extract its message, who its custodians are, and who it is not going to benefit at all:

“This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).” (Arabic: ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ) Holy Qur'an, Surah Al-Baqara 2:2

The Holy Qur'an by its own statement is a guidance only for those who are “muttaqin” (هُدًى لِّلْمُتَّقِينَ), and not for others! The “muttaqin” characteristics are further defined, inter alia:

“Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them; And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter. These depend on guidance from their Lord. These are the successful.”

(Arabic: الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا أُنزِلَ مِن قَبْلِكَ وَيَآئِلَآءِ آخِرَةِ هُمْ يُوقِنُونَ

(أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ) Holy Qur'an, Surah Al-Baqara 2:3-4-5

These “muttaqin” (must) approach the scriptures with a *cleansed heart* in order to effectively endeavor in seeking its meaning. And

they will succeed in comprehending its message dependent only on the level of their spiritual cleansing – that's a promise of the Holy Qur'an! Different seekers of guidance will have different levels of comprehension of the Holy Qur'an based on how much “muttaqin” and how much “al-muttaharoon” they are! This is why the Holy Qur'an further differentiates among them – all Muslims, believers in Islam, are not equal in the sight of the Author of the Holy Qur'an who identifies Itself as “the Lord of the Worlds” (رَبِّ الْعَالَمِينَ):

“Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord— (like one who does not)? Say: “Are those equal, those who know and those who do not know?” It is those who are endued with understanding that receive admonition.” (Arabic: أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَدْعُرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ) Holy Qur'an, Surah Az-Zumar 39:9

“Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you.” (Arabic: إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ) Holy Qur'an, Surah Al-Hujraat, 49:13 (see full verse below)

Incredible!

How does one embark on such a mission of a *cleansed hearted* journey to understand the Holy Qur'an today and overcome, in a meaningful way, one's socialization biases and natural tendencies, to actually be counted among those even mildly “*honoured in the sight of Allah*” rather than being among those who are “*in a state of loss*” (see Surah Al-Asr below)? If the Holy Qur'an claims to be a book of guidance for all mankind for all times rather than merely a revered scripture of antiquity, then clearly it must be comprehensible today in today's epoch, offer prescriptive principles to adhere to which are

vibrant, effective and pertinent for today's living conditions, just as they must be for tomorrow's living conditions, and just as they were for the time of the Prophet of Islam when the Holy Qur'an reputedly revolutionized that *Age of Jahiliya*.

Well, the answer the Holy Qur'an itself provides in its very first Surah, Surah Al-Fatiha, verse 1:6-7 quoted above – to beseech the Creator in daily supplication to **“Show us the straight path, The path of those whom Thou hast favoured.”**

Evidently, according to the prima facie prescription of Islam itself, the *cleansed hearted* journey to understand the Holy Qur'an for Muslims (like all other peoples seeking divine guidance) can only be undertaken by seeking out the path of some unnamed people whom God has favored. This is further underscored:

“O ye who believe! Do your duty to Allah, seek the means of approach unto Him,” (Arabic: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ) Holy Qur'an, Surah Al-Maeda 5:35

It follows therefore, rather straightforwardly in fact from the logic of the Qur'anic Message, that ONLY **“the path of those whom Thou hast favoured”** as proclaimed in Surah Al-Fatiha 1:7, and subsequently clarified as **“seek the means of approach unto Him,”** the “Wasilah” (الْوَسِيلَةَ) in Surah Al-Maeda 5:35, can exemplify, interpret, and explain the journey of the straight path (الصِّرَاطَ الْمُسْتَقِيمَ)!

Verse 1:7 teaches the supplicant to beseech the Creator to show the path of His favored ones. And verse 5:35 commands the supplicant to first *seek the means of approach unto Him* as his duty to the Creator, in order to even approach the *straight path!*

In simpler words for the language and logic challenged, by the proclamation of the Holy Qur'an itself, the supplicant cannot approach the Creator directly, but only through the designated means of seeking the “Wasilah”. For emphasis, it is even couched as a “duty” of the

“believers” to first seek the “*Wasilah*”! And it is further emphasized that only the Author's own favored ones can delineate the *straight path* unto Him for the rest of mankind. The favored ones are the *Wasilah*, “**the means of approach unto Him.**”

The Holy Qur'an straightforwardly informs us that the *straight path* is guided journey by the divinely favored ones, the *Al-Wasilah*, and not a solo journey by one's own interpretation!

Mind blowing... putting to bed all facile views pertaining to the path of spiritual guidance and spiritual ascendance in Islam.*

Putting it together with verse 39:9 of Surah Az-Zumar (quoted above) then makes that rhetorical question obviously prescriptive, rather than being merely tautological: “***Are those equal, those who know and those who do not know?***”

Meaning, these “*Wasilah*”, the show-ers of the *straight path* upon whom God has bestowed favors, must also be the ones highest in knowledge and in-errant in their understanding of the divinely crafted *straight path*. Otherwise, how can they guide others more knowledgeable than themselves? Or, if their own understanding concerning this *straight path* was error prone? Especially of an obscure path which Allah ordained that no man may otherwise know of his and her own accord, except through those who were divinely favored. Which, of course, also automatically implies that their teacher can be none among those whom they have been *divinely chosen* to guide!

That there is a didactic significance to the notion of “*Wasilah*” for knowing and approaching the *straight-path*, and which is not to be dismissed as merely allegorical (*مُتَشَابِهَاتٌ*), is emphasized again:

“One day We shall call together all human beings with their (respective) Imams” (Arabic: *يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ*) Holy Qur'an, Surah al-Israa' 17:71

A brief explanation of the word “Imam” (*إِمَامًا*) is perhaps in order as few Muslims evidently comprehend it – judging from the honorific

which they continually adopt for themselves and ascribe to every tom dick and harry who can regurgitate in Arabic or tie a turban on his head. The word “Imam” is frequently used in the Holy Qur'an. Its meaning fortunately is unambiguously explained by the Holy Qur'an itself. We don't have to use a language dictionary nor hijack Qur'anic terminology as a *common noun* when it clearly is not intended to be. (See Hijacking the word 'Islam' for Mantra Creation for how Qur'anic terminology is routinely hijacked with *semantic overload* by vested interests).

In the language of the Holy Qur'an, the terminology “Imam” refers to leaders of men (and women) whom Allah chose above all others – as in the following verses where its clearest meaning is made manifest for those upon whose eyes there is no covering, and upon whose ears and heart there is no lock of self-interest or self-deception:

“Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. **Offspring one of the other; and Allah is Hearing, Knowing.**” (Arabic: إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ) Holy Quran, Surah Aal-e-Imran 3:33-34

“And when his Lord tried Ibrahim with certain words, he fulfilled them. **He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He**” (Arabic: وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ) Holy Qur'an, Surah Al-Baqara, 2:124

Thence we see that when verses 17:71 and 10:47 (quoted above) respectively state: **“One day We shall call together all human beings with their (respective) Imams”, “And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgment) it will be judged between them fairly, and they will not**

be wronged.”, the word “Imam” sensibly refers to those guides whom Allah has chosen to lead men (and women) onto the *straight path*. But being perpetual victims of facile views, Muslims tend to follow anyone with a turban on the pulpit with the title “Imam” – and therein lies the pièce de résistance of conundrums.

Apart from the logical reasoning noted earlier for the solution to the obvious puzzle that why can't one just read the Holy Qur'an and be done with the dispensation of divine guidance directly from it rather than seek out the path of some favored ones who are not even straightforwardly identified in the most common Surah; that why does one, even today fourteen centuries later, in obligatorily repeating Surah Al-Fatiha in mandatory daily prayers, have to seek that *straight path* of divine guidance via some “Wasilah” who also remain unnamed in the Holy Qur'an? But that's not the end of the conundrum, only its beginning!

If only the business of divine guidance were so straightforward – for the average intelligence level of humanity is certainly not up to solving complex riddles in order to pursue faith by way of reasoning about it (which is why the vast majority are simply socialized into their respective belief system by birth, and stay in it for their entire life). That empirical reality must be accounted for otherwise the Holy Qur'an remains just un-implementable theory.

The first of these accountings for the empirical reality of socialization already mentioned above, is to compete with each other in virtuous conduct (فَاسْتَبِقُوا الْخَيْرَاتِ) Surah Al-Maeda 5:48 above) as individual behavioral responsibility, rather than in theological upmanship among God's religions brought by different Messengers among whom there is no difference (Surah Al-Baqara 2:285 below).

Now, we have the second empirical reality. It is proffered to not only *“seek the means of approach unto Him”*, but also that *“We shall call together all human beings with their (respective) Imams”* on the Day of Reckoning.

What if the socialization is outright, or partially, based on falsehoods, half-truths, three-quarter truths, and subtle distortions that have crept into the divine teachings? What if that which is followed is not accurately the teachings of the Messengers and Imams dispatched by God to every people – including to the Muslims?

Since: ***“We shall call together all human beings with their (respective) Imams”***, and the false “imams” will disclaim their followers (see verses immediately below), we have both, a practical and a theological problem. Finding the ***“straight path”*** just got a lot harder and trickier – because now there is a penalty attached to getting it wrong and following false teachers and false leaders despite the best of plebeian intentions!

Therefore, to ensure correct guidance for the supplicant of the *straight path* that they don't end up mistakenly following false paths, false prophets, false leaders, false imams, false pontiffs, false kings, false khalifas, false pulpits, and false paths laid out by usurpers, tyrants, and impostors, while thinking they are following the divinely guided *straight path*, the following verses of the Holy Qur'an proffer the clearest admonishment (آيَاتُ مُحْكَمَاتٌ) of perpetual vigilance as the caveating qualifier to seeking the straight path (الصِّرَاطَ الْمُسْتَقِيمَ) of only those people whom God hath favored (اَنْعَمْتَ عَلَيْهِمْ):

“(On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them.”
 (Arabic: إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ)

“And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.” (Arabic: وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يَرِيهِمُ اللَّهُ) Holy (اَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ)

Qur'an, Surah Al-Baqara, 2:166-167

And specifically, the following admonishment is especially for the Muslims, in their blindly casting about for guides and imams, and ending up with false friends:

“The Day that the wrong-doer will bite at his hands, he will say, "Oh! Would that I had taken a (straight) path with the Messenger!" (Arabic: وَيَوْمَ يَعْرَضُ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا)

"Ah! Woe is me! Would that I had never taken such a one for a friend!" (Arabic: يَا وَيْلَتَىٰ لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا)

"He did lead me astray from the Message (of Allah) after it had come to me! Ah! the Evil One is but a traitor to man!" (Arabic: لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي) (Arabic: وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا)

Then the Messenger will say: "O my Lord! Truly my people took this Qur'an for just foolish nonsense." ” (Arabic: وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا) Holy Qur'an, Surah Al-Furqaan 25:27-28-29-30

Speak of facile views! The Prophet of Islam, vouches the Holy Qur'an, will himself complain on the Day of Reckoning that: ***“Truly my people took this Qur'an for just foolish nonsense.”***

What a challenge for the earnest seeker of the straight path (الصِّرَاطُ) (المُسْتَقِيمِ), especially when religion intersects with imperial mobilization and its diabolical confrere, the Machiavelli, as it has done since time immemorial.

How is a Muslim, born and raised under the cloud of sectarian schisms and empire's favored version of Islam, to navigate this minefield which is replete not just with socialization artifacts of birth, culture, and historical baggage, but also ongoing false friends

cultivated from the highest pulpits in every generation?

Not a single Muslim thinks these admonishing verses apply to him or her – as is typical of all self-righteous indoctrinations. See “[Hijacking the word 'Islam' for Mantra Creation](#)”, the [600 page Fatwa on Terrorism](#), and the [CAIR report](#) for contemporary examples of false friends and institutions devilishly implanted among Muslims for precisely this purpose of diabolically manufacturing consent and controlled dissent for aiding imperial mobilization. Well-intentioned people seeking guidance hither and thither continually fall for them!

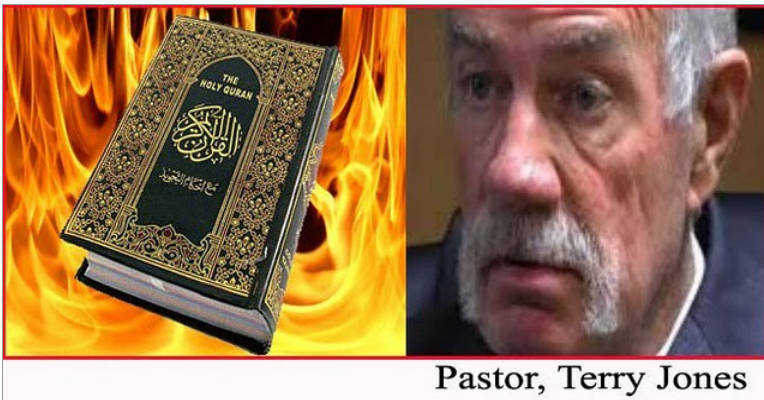
One needs to be fully awake and thinking in the matters of faith no differently than in any other matter of political science – for faith and political science continually intersect to ensure both the support of religion, and no interference from religion, in the pursuit of empire's business. Whereas God's “deen” has nothing to do with empire! And this is the most significant fact of the matter from which all macro good and evil follow, for every people, of every religion, and no religion.

Furthermore, the *cleansed hearted* learning for the journey of the straight path (الصِّرَاطَ الْمُسْتَقِيمَ) is not just with the intellectual left-half brain, i.e., cognitive, analytical, logical, reasoned, based on empirical knowledge. But also with the poetic and linguistic right-half brain, i.e., with feelings, emotions, empathy, intuitions, insights, inspiration, all of which may transcend the causality principle of cold objective intellectual empiricism. (Think Mr. Spock vs. Captain Kirk in the fable of Star Trek television series of the 1960s). For a discussion of why these are independent human faculties and why both are necessary to pilot human wisdom and spiritual learning towards the straight path, see the essay^[3] [Morality derived from the Intellect leads to Enslavement!](#). The report^[4] [Islam: Why is the Holy Qur'an so easy to hijack? Part-II](#) further dwells upon this bifurcation of left and right half brain metaphors and what the *language of the intellect* (verses like 67:3-4 see discussion below), and the *language of the heart* (verses like those quoted above), respectively speak to in the context

of the overarching spiritual teachings of the Holy Qur'an (such as in verse 20:114 discussed below). One without the other is at best one-eyed! More often, usually blind.

Seeing with the spiritual eye is how the journey of the straight-path even becomes discernible. But it is not a spiritual journey of the Sufis and dervishes withdrawn from the affairs of this world – it is a bold physical life's journey of *striving* in this world amidst all its travails and tribulations as further outlined in the recipe of a successful life in Surah Al-Asr discussed below. The inner motivation to embark and to stay on that journey of the straight path is principally seeded only with the spiritual eye to even perceive the straight path (الصِّرَاطَ الْمُسْتَقِيمَ), and the urgency to be on it – for one does not know how much time one has remaining to one's life .

This is why the Holy Qur'an refers to the spiritual condition of being lost in darkness away from the *straight path* in similitudes like: ***“on the hearts there are locks”*** and ***“Allah hath sealed their hearing and their hearts, and on their eyes there is a covering.”***



Caption Image Pastor Terry Jones burning the Holy Quran

That's the *cleansed heart* metaphor – inter alia, a genuine desire to learn using all human faculties at our disposal. Whereas anyone may pick up a copy of the Qur'an, read it, torch it, defecate on it, shoot at

it, and of course, even recite it in in the most surreal and melodious of incantations that is prized by all Muslims worldwide. The *cleansed heart* is an empirical demand not just of the Author of the Holy Qur'an to those who seek its teaching, but also of rational commonsense.

Don't bring perceptual, ingrained, residual, or prejudicial biases to reading any book or else you won't comprehend the complete message that was put in the book by its author. You'll only get what you want to hear, believe, or argue to serve your own narrow interests! That's how fine literature is supposed to be read, argued, and enjoyed – using one's own interpretation and imagination. A fine book of poetry or allegorical fiction can reasonably mean different things to different people – and they can argue about it all day if they like without loss of sensibilities.

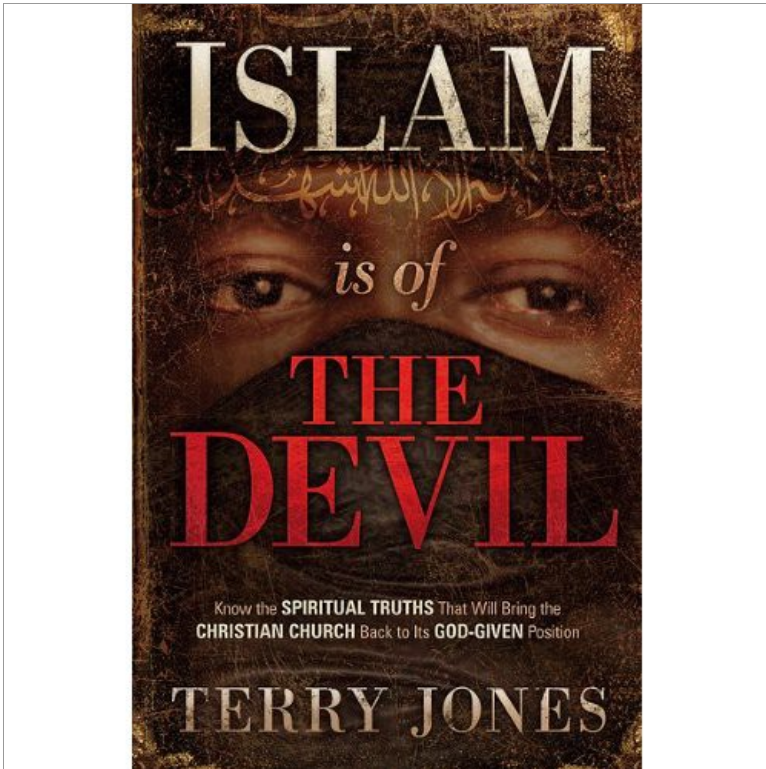
But try doing that to a city's handbook of traffic laws, or the tax laws. One has to precisely understand what the authors of the traffic regulations – the Department of Motor Vehicles (DMV) – mean in the full letter, the full intent, and the full spirit of the regulations if one wants to pass that pesky written test to get one's driver license. More importantly, in order to be a safe driver which only comes about by repeatedly putting into best practice what one has learnt in theory. The practice helps clarify the theory, and the theory helps refine the practice.

Indeed, the Holy Qur'an is like any other convoluted law book – one has to absorb it with concentration, contemplation, and with the clear motivation to exactly comprehend what its Author had in mind. This is also a common topic of exposition by genuine scholars of Islam. But unfortunately it has been relegated to dusty old books in local Muslim languages which few ordinary people read. The advent of the internet has made at least some of these works accessible in translation to anyone today and there is hardly any excuse for the lack of commonsense on how to sensibly study the complex and unusual text of the Holy Qur'an.^[5]

Acquiring such non-facile theoretical Qur'anic knowledge, and living

it in practice in the straight path (الصِّرَاطَ الْمُسْتَقِيمَ) established by those whom God hath favored, just made both the comprehension and practice of the Religion of Islam a lot harder than the prostrations stamped upon the forehead! (See: Islam: Why is the Holy Qur'an so easy to hijack? [Part-I](#), [Part-II](#))

Furthermore, hijacking the Qur'an for vested interests also just got easier. Deliberately purveying facile views on Islam serve their own diabolical agendas. Let's take a moment to examine the intent behind Terry Jones', the 'Burn a Quran' pastor in Gainesville Florida, statement to CNN.



Caption Image bookcover of Pastor Terry Jones “ISLAM is of THE DEVIL”

‘(CNN) — In protest of what it calls a religion “of the

devil,” a nondenominational church in Gainesville, Florida, plans to host an “International Burn a Quran Day” on the ninth anniversary of the September 11, 2001, attacks. The Dove World Outreach Center says it is hosting the event to remember 9/11 victims and take a stand against Islam. With promotions on its website and Facebook page, it invites Christians to burn the Muslim holy book at the church from 6 p.m. to 9 p.m.

“We believe that Islam is of the devil, that it’s causing billions of people to go to hell, it is a deceptive religion, it is a violent religion and that is proven many, many times,” Pastor Terry Jones told CNN’s Rick Sanchez earlier this week.

Jones wrote a book titled “Islam is of the Devil,” and the church sells coffee mugs and shirts featuring the phrase.

“I mean ask yourself, have you ever really seen a really happy Muslim? As they’re on the way to Mecca? As they gather together in the mosque on the floor? Does it look like a real religion of joy?” Jones asks in one of his YouTube posts.

“No, to me it looks like a religion of the devil.”

“In Islam, many actions that we consider to be crimes are encouraged, condoned or sheltered under Islamic teaching and practice, though. Another reason to burn a Quran.” (CNN, [July 29, 2010](#))^[6]

When someone utters of a scriptural religion of 2 billion peoples which unequivocally enjoins justice and equity among mankind regardless of religion, which unequivocally forbids committing excesses in the land, unequivocally forbids the killing of innocent people, and unequivocally likens the virtue of saving one innocent

person from injustice being akin to saving an entire peoples, that: **“to me it looks like a religion of the devil”**, is not just simple ignorance:

“For Allah loveth those who judge in equity.” Holy Qur'an Surah Al-Maeda 5:42

“... so strive as in a race in all virtues.” Holy Qur'an Surah Al-Maeda 5:48

“On that account We ordained for the Children of Israel that **if any one slew a person unless it be for murder or for spreading mischief in the land, it would be as if he slew the whole people; and if any one saved a life, it would be as if he saved the life of the whole people.** Then although there came to them Our Messengers with Clear Signs, yet, even after that, many of them continued to commit excesses in the land.” Holy Qur'an Surah Al-Maeda 5:32

Furthermore, to go to the bother of writing a full book-length treatise egregiously titling it: **'Islam is of the Devil'**, seems to be following directly in the footsteps of the propaganda manuals written by the *“foremost Western scholar of Islam”*, Princeton University professor emeritus of Near Eastern Studies, primarily of Islamic history, Bernard Lewis, such as *Crisis of Islam – Holy War and Unholy Terror*.

Clearly Terry Jones' case isn't the simple situation of mere prejudice, of being mistaken about Islam in the information age of 2011, of an orientalist misreading the Holy Qur'an. Pastor Terry Jones actually went ahead and torched a copy of the Holy Qur'an in March 2011^[7]. Such demonstrated malice is beyond ignorance. It is designed to inflame, to hurt, to elicit an uncontrolled response from the Muslims. No hate laws were applied to Pastor Terry Jones of course in the name of free speech any more than these were applied to the Danish cartoonist drawing hideous caricatures of the Prophet of Islam in 2006

under guidance from his own Jewish confreres in America, Daniel Pipes and company.^[8] Instead, Terry Jones is now smugly mounting a campaign for becoming the president of the United States for 2012^[9]!

It is easy to misread into Terry Jones' misanthropy as being either an isolated case of a crackpot jackass (as the Western media projects it to be), or an example of revived Crusades against Islam (which Muslims holding facile views are wont to believe). It is neither. Apart from perhaps personal malice, it is entirely political science in the same vein as all propaganda manuals are. And the word "Islam" is the scapegoat! As I had summed it up in September 2010:

'(yawn.... sooo reminiscent of Bible Burning in Zionistan and pissing-spitting on the symbols of Christianity for advanced entertainment and mirth — common progenitors and instigators harboring more or less equal contempt for the faith of all 'untermensch' and thenceforth, without fear of accountability or retribution, nurturing the figment of a "clash of civilizations" to justify the ongoing murderous "Imperial Mobilization")'

That Machiavellian maligning of Islam as "***doctrinal motivation***" (see Brzezinski quote at the beginning) is examined in the report "Hijacking the word 'Islam' for Mantra Creation"^[10] where I take an in-depth look into the Dynamics of Mantra Creation of Islamofascism, starting with the crafty Jewish penmanship of Bernard Lewis in the service of "***imperial mobilization***".

I should just add in passing that the unenviable destiny of all such vulgar propagandists who at the peak of their hubris fuel unspeakable war-mongering upon mankind, is perhaps timelessly captured in the Goebbels family's fate^[11]! But only under the spectre of *victor's justice*.

Returning back to inadvertently misunderstanding the Holy Qur'an as opposed to deliberately distorting it for vested interests as illustrated

above, it should be obvious to any sensible person that memorizing the Holy Qur'an like a tape recorder has zero pertinence to understanding its message, never mind comprehending it sufficiently as “muttaqin” for practicing its spirit beyond its daily rituals. I hope I can be forgiven for drawing the apt parallel of the pleasure of daily Qur'anic recitation with daily reciting the DMV driver's handbook just for the pleasure of hearing the sound of the latter's instructive words!

That is in effect what the Muslims have done with the Holy Qur'an – read the DMV handbook for the sheer pleasure of hearing the sounds and rhythm of its words and sentences! As useful as that might be to wean oneself from sleeping pills, can one pass the DMV test that way? ***“Is it such a Message that ye would hold in light esteem?”*** demands the Author of the Holy Qur'an, while simultaneously asserting ***“In a Book well-guarded, which none shall touch but those who are clean”!***

Clearly, the warning to Muslims (and non-Muslims alike) by the Author of the Holy Qur'an to not make a mockery of the ***“well-guarded Book”***, is very emphatic, repetitive, and unequivocal (**آيَاتُ مُحْكَمَاتٍ**). Even verse 25:30 of Surah Al-Furqaan vouches a severe condemnation of the Muslims themselves by none other than the Messenger who brought them the Holy Qur'an: ***“Then the Messenger will say: 'O my Lord! Truly my people took this Qur'an for just foolish nonsense.’”*** The primary focus is veritably on understanding the message: ***“Do they not then reflect on the Quran? Nay, on the hearts there are locks.”*** (refer to Surah Muhammad, 47:24 quoted above) as it commonsensically should be, and not on its mere recitation, memorization, ritual reverence, and ritual practice: ***“Is it such a Message that ye would hold in light esteem?”*** (refer to Surah Al-Waqia, 56:81 quoted above). Of course, as all Muslims will surely testify, there is a more profound effect upon the spirit on hearing or reciting the Holy Qur'an in its original Arabic than doing the same to the DMV driver's handbook in any language!

The Holy Qur'an, first and foremost, is an aural recitation, not a

written word. The authenticity and correctness of the written copy of the Qur'an, as Muslims are aware, is testified by a *hafiz* of the Qur'an, one who has memorized it in its exactness, like a tape recorder, and the memorization has itself been authenticated by his teacher – successively going back to the time of the Prophet of Islam when the Prophet himself (the historical narrative unanimously states) approved the full recitation as it exists today. (For a history of its written compilation see: *Some Old Manuscripts of the Holy Qur'an*^[12])

As divisive as Muslims are, and in as many sects as we are divided in, and in as many languages we speak on all five (or six) continents that we live, one thing we agree upon is the text of the Qur'an – that it remains unchanged.

There is nothing which unites the fractious 2 billion Muslims more than the text of the Holy Qur'an. The following verse asserts that unlike previous scriptures, the Author of the Holy Qur'an takes the responsibility of protecting its Message from man's corruption:

“We have, without doubt, sent down the Message;
and We will assuredly guard it (from corruption)”
(Arabic: *إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ*) Holy Qur'an,
Surah Al-Hijr 15:9

This is perhaps why there is so much emphasis among Muslims of all nations, cultures, and civilizations since the very time of the Prophet and the spread of Islam, to learn the memorization of the Holy Qur'an as both a sacred as well as a utilitarian virtue. Its verbatim perfect memorization continually protects the Holy Qur'an from tampering by those who own the printing presses. And it protected the Holy Qur'an in antiquity from malicious scribes working for kings, and from copying errors. And we see the proof of the pudding in its eating even today, fourteen centuries later. But while the text of the Holy Qur'an all Muslims agree remains the same, they all slightly disagree on what it means! See Islam: Why is the Holy Qur'an so easy to hijack? Part-II for a first of its kind forensic examination into this matter.

Sticking with the recitation of the Qur'anic Word for the moment, there is also something undeniable and uncanny about the calmness and feeling of spiritual peace which comes with reciting a Surah from the Holy Qur'an as an act of worship. Such calmness does indeed benefit many Muslims temporally – meaning, in the here and the now. Our psychiatric bills are almost negligible (unless we are physically being bombed to smithereens on a daily basis), and Prozac™ sales never took off among the Muslim nations as it did in the West. Empirically speaking, it is undeniable that even memorization, recitation, and parroting by the ordinary peoples has brought Muslims throughout the fourteen centuries some very unique benefits of spiritual strength and empowerment to withstand daily vicissitudes of life and tyrants.

Nevertheless, commonsense tells us that something has terribly gone wrong here.

We have kept the shell and thrown away its fruit!

The Muslims have come to believe, or been led to believe, collectively, that making the Arabic offering of the Qur'an to Allah with its attendant rituals will take one to *Heaven!*

More recitation offerings to Allah will bring more *Heaven* in the *Hereafter* by compensating for our failings in the here, of both commissions and omissions.

Personal elevation of the spirit notwithstanding – the Shaman priest too derives much elevation of the soul in reciting his mantras as does the Hindu swami reciting the Vedas (for man, evidently, is naturally endowed with a spiritual bent of mind that seeks psychological comfort in the pursuit of the “why” of existence) – often times the words being recited are in a foreign tongue (Arabic) which the vast majority of Muslims on earth don't even speak or understand!

Of the nearly 2 billion Muslims on planet earth today, just about 10% are native speakers of Arabic. A few others speak it as a second language.

But most Muslims mouth the words of the Holy Qur'an formulaically in its original Arabic, or in its transliteration into their local language script, for some vague notion of reaping rewards in the *Hereafter*.

Acts of courage, valor, dignity, self-respect, standing up for what's right, standing up to oppression, tyranny, breaking the bonds of servitude, have all been replaced by joyous recitations.

Muslims do such pious recitations every opportunity we get, which is mostly on deaths and death-anniversaries of loved ones. We solemnly bring down the Qur'an from the topmost shelf of our choicest closet or bookcase, often kept wrapped in many layers of fine silk to preserve its dignity from dust and spiders, and gather around with friends and family to "finish" mouthing the Qur'an a maximum number of times as blessings and reward for the dear departed. More often than not, because of our busy lives, unable to gather sufficient number of people to mouth the Qur'an, we farm off the task to the nearest mosque and get children studying there to come-over and do so in proxy services in lieu of some food and generous gratuity to the mullah. More money we spend in such efforts, more we feel our prayers have traveled farther into *purgatory* relieving the burden of accountability on our loved ones!

As per the concept of *sadqa-jariya*, it is believed by many Muslims that such Qur'anic recitations and prayers of good-will help those who are no longer in this world when their loved ones miss them and pray for mercy for their souls (as opposed to forget them or curse them). Let's just accept, to avoid any red herring contentions, that it helps the damned to be less damned in purgatory if they leave a good legacy of love and charitable works behind. For those rare virtuous people not damned, perhaps the prayers of the living helps them gain greater *Heaven*. *Sadqa-Jariya* is a unique concept in Islam which helps foster love, brotherhood, and charitable works that keep on accruing benefit to one even after one has left this abode, so long as the good-will left behind keeps bearing fruit for those still living.

But does such ceremonial mouthing of the Holy Qur'an help us while

we are still living?

And during Ramadan of course, we again rush to “finish” mouthing all its 114 chapters divided into 30 sections, in just under 27 days as the fast-path to *Heaven*. If we overshoot by one day, we are in panic mode to finish the remaining sections quickly before the night of moon-sighting for the next day's *Eid* festivities.

When do Muslims actually study the Holy Qur'an to comprehend its message for the here and the now, as one would study the DMV handbook? Or more aptly, as one studies to learn one's profession and trade?

How much more facile than that can anyone get?

Returning back the topic of the remarkable pluralism of Surah Al-Fatiha and Surah Al-Maeda, what does the Author of the Holy Qur'an say to Muslims about His many prophets and messengers?

“Say (O Muslims): *'We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.'* ”

(Arabic: قُولُوا ءَامَنَّا بِٱللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْكُمْ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ)

Holy Qur'an, Surah Al-Baqara 2:136

“The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one

(of them) believeth in Allah, His angels, His books, and His messengers. *'We We make no distinction (they say) between one and another of His messengers.'* And they say: *'We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys'* ” (Arabic: *ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامِنٌ بِاللَّهِ وَمَلَكَاتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ*) Holy Qur'an, Surah Al-Baqara 2:285

This is principally why Muslims do not return the villainous propaganda warfare waged against Prophet Muhammad by the Judeo-Christian soldiers carrying the *white man's burden* – for instance, like the Danish cartoons of 2006, and the American movie of 2012, dehumanizing the noble Prophet of Islam – with counter propaganda warfare against the prophets of antiquity whom the Christians and the Jews revere. For, the Holy Qur'an enjoins the Muslims to revere these same prophets of antiquity and to ***“make no distinction between one and another of His messengers.”*** (See many similar verses, e.g. 4:163, 6:83, 57:26).

This is despite the Holy Qur'an simultaneously vouching that the earlier messages brought by these prophets of antiquity had been lost or distorted by the impudence of human hands (see Surah Al-Maeda 5:12-16), and that Islam now superseded them all as the last Testament to mankind which the Author had Himself undertaken to safeguard: ***“We have, without doubt, sent down the Message; and We will assuredly guard it”*** (Surah Al-Hijr 15:9 quoted earlier), with no more Messengers and Testaments to come in future times (see Surah Al-Ahzaab 33:40).

But does the Author of the Holy Qur'an forbid Muslims reading other people's books?

No!

I have not found any occasion when such a travesty has been

advocated.

Does the Author of the Qur'an forbid speaking to the people of other nations?

No!

I have not found any occasion when such a travesty has been advocated.

To the contrary, the author of the Qur'an emphatically states the following:

“O mankind! Lo! We have created you from male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.” (Arabic: يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ Holy Qur'an, Surah Al-Hujraat, 49:13)

And how can “*ye may know one another*” (لِتَعَارَفُوا) unless ye talk to each other, partake of each others joys and sorrows?

The straight forward logic of this verse in full context demonstrates that the author of the Qur'an made the religion of Islam both non-isolationist, and non-triumphalist to the core!

Does the Author of the Qur'an forbid Muslims imbibing themselves of knowledge and wisdom from any source?

No!

I have also not found any occasion when such a travesty has been advocated.

Quite the opposite in fact. The Author of the Qur'an commands Its own last Messenger to pray to his Creator to increase his own "ilm" as a virtue:

“and say: My Lord! Increase me in knowledge.”
(Arabic: وَقُلْ رَبِّ زِدْنِي عِلْمًا) Holy Qur'an, Surah Ta-

And therefore, since the Author's last Messenger is also the Exemplar for his followers, the commandment is to the Exemplar's followers as well, i.e., to the Muslims, to do the same: ***“and say: My Lord! Increase me in knowledge.”*** This pithy prayer is recited by many Muslims in their daily prayers. Unfortunately, this increase evidently hasn't come to pass for a vast majority of us.

What's more, the author of the Qur'an even advocates pursuing boundless “ilm” thusly:

“Thou seest not, in the Creation of the All-Merciful any imperfections. Return thy gaze, seest thou any fissure, Then return thy gaze, again and again. Thy gaze comes back to thee dazzled, aweary.” (Arabic: مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَاوُتٍ فَجِئِجِ الْبَصِيرَ هَلْ تَرَىٰ مِن فُطُورٍ ثُمَّ ارْجِعِ الْبَصِيرَ كَرْتَيْنِ يَنْقَلِبُ إِلَيْكَ الْبَصِيرُ خَائِبًا وَهُوَ حَسِيرٌ) Holy Qur'an, Surah Al-Mulk, 67:3-4

The profound significance of these pithy verses of Surah Mulk to knowledge, to “ilm” acquisition can perhaps also be judged from the fact that Muslim physicist Dr. Abdus Salam rehearsed it in Stockholm upon accepting The Nobel Prize in Physics 1979, boldly stating^[13] at the Nobel Banquet on December 10, 1979, before other Nobel laureates, scientists and dignitaries, the Nobel Foundation and the Royal Academy of Sciences, that: ***“This in effect is, the faith of all physicists; the deeper we seek, the more is our wonder excited, the more is the dazzlement for our gaze.”***

But does the author the Qur'an advocate such pursuits, singlemindedly, to the exclusion of all else, such that such pursuits become the self-serving pursuit of the 'American Dream'?

Or, is such an advocacy for the pursuit of “ilm” as a noble endeavor, made an essential component of a greater all encompassing moral imperative by the author of the Qur'an? A categorical imperative which devolves upon man an even greater system of personal and

social responsibility for which the wholehearted pursuit of “ilm” is necessary, but not sufficient?

The answer is obvious, despite the question not being merely rhetorical.

It is plainly given by the author of the Qur'an in the pithy Surah Asr, in the verse fragment:

“and those who strive for haq” (Arabic: **وَتَوَاصَوْا بِالْحَقِّ**
) Holy Qur'an, Surah Al-Asr 103:3

The Arabic word “haq” **حَقٌّ** (pronounced 'huq' like 'hug' and not like 'faq') is an all encompassing word and its single-word translation into English is impossible. It means all of the following (and then some): truth, Truth, justice, rights, rectifying injustice, not violating rights, not being unjust, demanding one's own rights, not permitting others to violate one's own rights, etceteras.

It is but simple logic and commonsense to deduce that the pursuit of accurate knowledge in all matters is an essential prerequisite to the pursuit of “haq” in all matters – lest one be deceived, be manipulated, end up believing in falsehoods, and act unjustly.

The aforementioned tiny but self-sufficient verse fragment of the Qur'an forms the foundational basis for what is called “jihad”, striving as a moral imperative, in other verses of the Qur'an:

“And strive they with their wealth and their lives in the way of God; they are the truthful ones.” (Arabic: **وَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ**
Al-Hujraat 49:15)

But what should they “strive” (**وَجَاهِدُ**) for, inter alia, with their wealth and their lives, without any expectations in return from their fellow man, to be so nobly designated as the “truthful ones” (**الصَّادِقُونَ**) by none other than the one who claims to be their Creator?

The Qur'anic answer, once again unequivocally provided by the author of the Qur'an in the Qur'an itself, is in Surah Asr.

It is to principally strive for “haq” (وَتَوَاصَوْا بِالْحَقِّ) with all of one's wealth, resources, talents, and energies! The lack of striving of which, the author of the Qur'an emphatically re-asserts in the same Surah Asr, leads to:

“Lo! man is in a state of loss” (إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ)
 Holy Qur'an, Surah Al-Asr 103:2

For completeness, reproduced below is the full recipe of the pithy Surah Asr for a noble life which is “*not in a state of loss*”, one which is not perpetually full of facile views, ignorance, apathy, vile servitude to the harbingers of inequity and injustices, and wild revolutions and further injustices in the name of redressing injustices. Notice what's stated and what's omitted in this self-sufficient tiny Surah. There is no reference to Muslims, or to Islam, or to any particular people or religion. It is directly addressed to man (الْإِنْسَانَ) , “*insaan*”, to every people of all religions, and to people of no religion, the overarching context for which has already been elucidated above:

By the declining day, (103:1)	وَالْعَصْرِ
Lo! man is in a state of loss (2)	إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ
Save those who believe, and do good works, and strive for “haq”, and are patient (3)	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Caption Surah Al-Asr, Chapter 103 of the Holy Qur'an (see [full exposition](#)^[14])

The aforementioned few words of the author of the Holy Qur'an, as straightforward as they appear to be, still do require plenty of reflection and context to grasp the full import of its message towards an equitable and mutually beneficial multicultural co-existence without the imposition of anyone's values and/or “*facile views*” upon

another.

It is important to re-emphasize for the first of the four clauses of verse 3 of Surah Asr quoted above, even at the risk of being repetitious once gain, that on theological matters of belief, including no belief, when one disagrees with another, the dispute is not up to man to decide. It is for some abstract entity called “God” to decide, as already quoted from the author of the Qur'an in the preceding discussion. It is not the business of man what another's beliefs are. That business is God's, and is defined as being among the Rights of God upon man, the “haquq-Allah”. No mortal may interfere in that Right even if, due to their own natural socialization and/or self-ascribed learnedness, they perceive that some Right of God is being violated by others holding a facile view. This clear demarcation of respective Rights in Islam between the Rights of God (beliefs) and the Rights of man (moral law), ends for all times, at least from Islam's point of view, all arguments of the type: whose conception of god is better; is there a god or isn't there; etc.

Everyone gets to believe in whatever theology they want! The author of the Holy Qur'an in defining the religion of Islam, already took the inherent differences in beliefs and perception biases due to the very nature of socialization of man into account! Thus, apart from friendly discourse, any forceful disputation with another on the nature of their personal beliefs is transgressing the limits set by the author of the Qur'an for Islam's practitioners:

“And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?”
(Arabic: وَلَوْ شَاءَ رَبُّكَ لَأَمَرْنَا فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا)
(أَقَانَتْ نُجْرَةَ النَّاسِ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ) Holy Qur'an, Surah Yunus 10:99

Wonderful.

This leaves man, as per the other three clauses of Surah Al-Asr verse

3 quoted above, in his short gift of life, to not worry about saving another's soul, but to primarily contend with his own conduct with his fellow man, the previously mentioned “haquq-al-ibad”.

The commonsense advocacy of that method of conduct, of doing good to fellow man, of striving for “haq” in removing injustices from oneself and from fellow man, and being patient in adversity rather than committing suicide or becoming a suicide bomber, is beneficial guidance to all mankind no differently than the Biblical commandment: ***“do unto others as you have others do unto you”***, and Bertrand Russell's non-religious and secular formulation: ***'Maximize individual happiness while minimizing social conflict for optimizing the overall common-good'***, are beneficial for all mankind.

Take from whichever system of thought that naturally resonates with one; but don't be iniquitous to oneself, or to another; and the only practicable method to achieve that enlightened state of affairs regardless of the belief system one is socialized into, is the pursuit of “ilm” (in order to minimally be able to differentiate truth from falsehoods), social justice, and benevolence, as if in a race in all virtues instead of being in a race for Primacy and its Geostrategic Imperatives – i.e., imperial mobilization. This is the prima facie principal message of the Author of the Holy Qur'an. There is absolutely no drive for empire, or triumphalism, in the principled teachings of the Holy Qur'an which describes itself as the completion of a divine favor of a “deen” in verse 5:3 (**الإِسْلَامَ دِينًا**), and a divine guidance only to the “mutaqeen” in verse 2:2 (**هُدًى لِّلْمُتَّقِينَ**).

(The Holy Qur'an's self-description naturally begs the obvious question which is addressed in the aforementioned case study Islam: Why is the Holy Qur'an so easy to hijack? Part-II: where is empire in the Holy Qur'an? Especially, as were witnessed in the Ummayyad, Abbasside, Fatimide, the Spanish Moor, and the Ottoman dynastic empires during the heyday of Arab and Mongol Muslim domination of the world for nearly a millennium?)

If only man were to take heed of any of this platitudinous stuff from

any of the Books of wisdom among mankind, and implement that which is his preferred choice by socialization or natural inclination, in his respective tribe and nation.

That singular failure to implement moral platitudes, from time immemorial, is the one fundamental problem of social failure to strive in “haq”! That social failure is the first cause for the creation of unjust empires and tyrants, and their subsequent quest for hegemony and domination of tribes and nations of the world as was justified by Zbigniew Brzezinski in his own American Mein Kampf of 1996 titled *The Grand Chessboard – American Primacy and Its Geostrategic Imperatives: “Hegemony is as old as mankind.”*

It is because of this empirical fact that the author of the Qur'an, in what it claims to be its last Testament to mankind, has laid such strong emphasis on striving for “haq” – even making it the underpinning of a life which is at a loss in its absence (*إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ*). Otherwise, the Biblical wisdom “do unto others as you have others do unto you” is still sufficient general principle among any enlightened peoples. However, while the latter was merely advisory, striving for “haq” has been made compulsory in Islam! In order to comprehend just how difficult that is in practice, and always has been, which is evidently why it has been made a cornerstone of Islam in the Holy Qur'an, please see the [full exposition](#) of Surah al-Asr. (op. cit.)

And what has man, “insaan”, done about such striving for “haq” as the principle engine of social development and progress?

Nothing.

Caught between facile world views on the one hand, and bread and circuses on the other, man continues to be manipulated into voluntary servitude to tyrants of modernity just as he was in antiquity. While one may arguably understand the servitude in the Dark Ages to the tyrants of antiquity, in the modern information age, the Technetronic Era (term coined by Zbigniew Brzezinski), for the disease of the Dark Ages to persist is indicative of something far deeper which has not

changed despite the march of civilizations, liberations, exponential increases in public knowledge, and the Technetronic progress.

Those who pursue “ilm”, knowledge, don't necessarily do so to strive for “haq”, or to redress the human condition, but for their own narrow self-interests to achieve their own version of the 'American Dream'. As the knowledge bearers, they are often either the direct harbingers of, or the silent bystanders to, the untold crimes against humanity. In the Technetronic Era of today, the former are the scientists, engineers, and technicians of empire laboring under facile delusions of all kind.

Tyranny of course only flourishes when many good men, and many good women, learned and pious, too busy pursuing their 'American Dreams', stay silent, indifferent.

That is just too well-worn a statement to be anything but one of the best moral clichés of all time. Edmund Burke wasn't the first to think of it. All the sages throughout the ages have reflected upon it. And Solon, the Athenian law giver, as noted previously, even made coming to the aid of fellow man a legal obligation (as opposed to solely being a moral one imparted by religions)!

Apart from the copious evidence of blood-stained pages of recorded history, the obvious import of accurate knowledge to the pursuit of “haq” as its principled primemover, can also be contemporarily judged by the empirical fact that due to the Muslims having a rather facile view of their own religion throughout history, and remaining quite ignorant of its interplay with imperial matters in every epoch, “jihad” was once again vilely harvested for an imperial agenda in the modern epoch with nothing but snake oil.

This time around by Zbigniew Brzezinski for “*giving to the USSR its Vietnam War*” in Afghanistan 1979-1988 by creating the “Mujahideens”. It is worth reproducing here Zbigniew Brzezinski's 1998 interview to French magazine *Le Nouvel Observateur* for his own confessions of the utility of promulgating facile world views to accomplish this:



'Question: The former director of the CIA, Robert Gates, stated in his memoirs [“From the Shadows”], that American intelligence services began to aid the Mujahadeen in Afghanistan 6 months before the Soviet intervention.

In this period you were the national security adviser to President Carter. You therefore played a role in this affair. Is that correct?

Brzezinski: Yes. According to the official version of history, CIA aid to the Mujahadeen began during 1980, that is to say, after the Soviet army invaded Afghanistan, 24 Dec 1979. But the reality, secretly guarded until now, is completely otherwise. Indeed, it was July 3, 1979 that President Carter signed the first directive for secret aid to the opponents of the pro-Soviet regime in Kabul. And that very day, I wrote a note to the president in which I explained to him that in my opinion this aid was going to induce a Soviet military intervention.

Question: Despite this risk, you were an advocate of this covert action. But perhaps you yourself desired this Soviet entry into war and looked to provoke it?

Brzezinski: It isn't quite that. We didn't push the Russians to intervene, but we knowingly increased the probability that they would.

Question: When the Soviets justified their intervention by asserting that they intended to fight against a secret involvement of the United States in Afghanistan, people didn't believe them. However, there was a basis of truth. You don't regret anything today?

Brzezinski: Regret what? That secret operation was an excellent idea. It had the effect of drawing the Russians into the Afghan trap and you want me to regret it? The day that the Soviets officially crossed the border, I wrote to President Carter. We now have the opportunity of giving to the USSR its Vietnam war. Indeed, for almost 10 years, Moscow had to carry on a war unsupportable by the government, a conflict that brought about the demoralization and finally the breakup of the Soviet empire.

Question: And neither do you regret having supported the Islamic fundamentalism, having given arms and advice to future terrorists?

Brzezinski: What is most important to the history of the world? The Taliban or the collapse of the Soviet empire? Some stirred-up Moslems or the liberation of Central Europe and the end of the cold war?

Question: Some stirred-up Moslems? But it has been said and repeated Islamic fundamentalism represents a world menace today.

Brzezinski: Nonsense! It is said that the West had a global policy in regard to Islam. That is stupid. There isn't a global Islam. Look at Islam in a rational manner and without demagoguery or emotion. It is the leading religion of the world with 1.5 billion followers. But what is there in common among Saudi

Arabian fundamentalism, moderate Morocco, Pakistan militarism, Egyptian pro-Western or Central Asian secularism? Nothing more than what unites the Christian countries.' (source [Global Research](#)^[15])

It is also worth reproducing here how Brzezinski fashioned these **“Some stirred-up Moslems”**:

News voice over 1980: *“US National Security Advisor Brzezinski flew to Pakistan to set about rallying resistance. He wanted to arm the Mujahideen without revealing America's role. On the Afghan border near the Khayber Pass, he urged the Soldiers of God to redouble their efforts”*

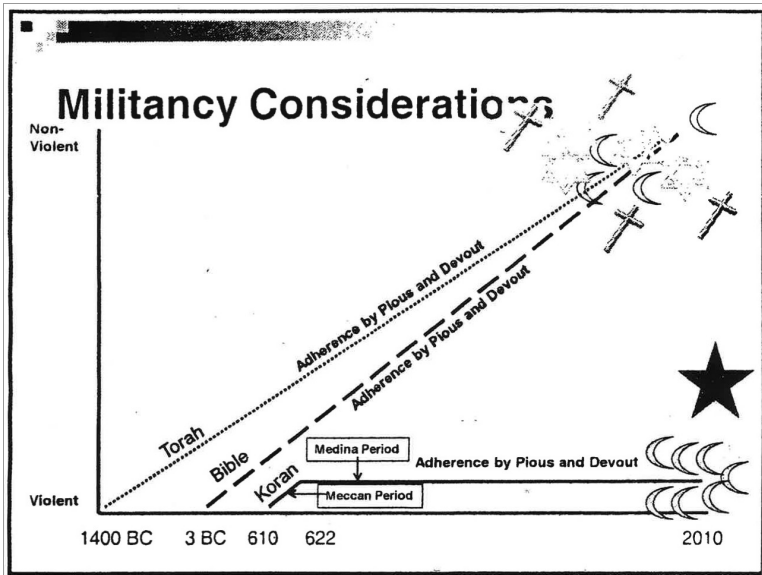
Brzezinski 1980: *“We know of their deep belief in God, and we are confident that their struggle will succeed. That land over there, is yours, you'll go back to it one day, because your fight will prevail, and you'll have your homes and your mosques back again; because your cause is right; **God is on your side.**”* [enthusiastic clapping by the future 'Mujahideens']

Brzezinski in the studio speaking to the interviewer: *“The purpose of coordinating with the Pakistanis will be to make the Soviets bleed, for as much, as long, as possible.”* (transcription is mine from the documentary [video clip](#)^[16])

The mass ignorance and the facile world views that lay behind **“their deep belief in god”** among the Muslims was devilishly harvested with **“god is on your side”** to leave the Muslim civilization of Afghanistan into dust, and to set the stage for the future disintegration of Pakistan, with nothing but **“Some stirred-up Moslems”!**

It is the same fundamental lack of wherewithal today among the Muslims which is also enabling the same grandmasters to wage the

perpetual 'Global War on Terror' upon the world as the age-old pretext for “imperial mobilization” on *The Grand Chessboard*. The enemy in yesteryear was crafted as Communism. The enemy today is crafted as Islam. (See Hijacking the word 'Islam' for Mantra Creation, op. cit.)



Caption As reported by Wired on September 14, 2011, an FBI training presentation titled “Militancy Considerations” measures the relationship between piety and violence among the texts of the three Abrahamic faiths [**the god's chosen people obviously coming out on top!!!**] As time goes on, the followers of the Torah and the Bible move from “violent” to “non-violent.” Not so for devotees of the Koran, whose “moderating process has not happened.” The line representing violent behavior from devout Muslims flatlines and continues outward, from 610 A.D. to 2010. In other words, religious Muslims have been and always will be agents of aggression. (Image source) Watch FBI Presentation Video artfully Hijacking Islam. See its full

deconstruction in FBI Muslims and Militancy
Considerations --- Heads up. See Islam vs. Secular
Humanism and World Government by Zahir Ebrahim for its
full implication upon future generations of Muslims in the
West.

In both endeavors, Muslim rulers and their intelligence apparatuses played, and are still playing, prostitutes to empire against the common-good of their own public.

Evidently, all empires, past and present, from antiquity to modernity, are built upon promoting facile views of certain truths among their public, and among their prostitutes.

St. Augustine had aptly summed it millennia ago:

“When the King asked him what he meant by infesting the sea, the pirate defiantly replied: *'the same as you do when you infest the whole world; but because I do it with a little ship I am called a robber, and because you do it with a great fleet, you are an emperor.'*” (*The City of God against the Pagans*, pg. 148).

It is not surprising then, that the One who claims to be the Creator of man, the author of the Qur'an, correctly gauged the natural psychology of the masses among mankind and how they will be manipulated by the devil's apprentices, and for which it universally advocated the pursuit of “ilm” and “haq” for every “insaan” in a lifelong striving it termed “jihad” as the only effective counter to facile world views from which all evil follows.

It is therefore also not surprising then, that the superlative devil's apprentices too, from time immemorial, also recognized that encouraging facile views among the masses was essential in order to rule them!

Thus was created the narrow specializations and superficial generalization of education systems since the dawn of the Industrial

Age, to craft the “*likkha parrha jahils*” of modernity, meaning, literate morons with pieces of paper proclaiming their august qualifications. It wasn't just by the happenstance of rapid knowledge expansion of the *Technetronic Era*, as Zbigniew Brzezinski speciously implied in his 1970 book *Between Two Ages*, that the following has transpired:

'... it can be argued that in some respects "understanding" ... is today much more difficult for most people to attain. ... It is simply impossible for the average citizen and even for men of intellect to assimilate and meaningfully organize the flow of knowledge for themselves. In every scientific field complaints are mounting that the torrential outpouring of published reports, scientific papers, and scholarly articles and the proliferation of professional journals make it impossible for individuals to avoid becoming either narrow-gauged specialists or superficial generalists. The sharing of new common perspectives thus becomes more difficult as knowledge expands; in addition, traditional perspectives such as those provided by primitive myths or, more recently, by certain historically conditioned ideologies can no longer be sustained.' (Zbigniew Brzezinski, *Between Two Ages*, 1970, pg. 15)

Let me highlight the two key empirical observations from that aforementioned passage: “***make it impossible for individuals to avoid becoming either narrow-gauged specialists or superficial generalists. The sharing of new common perspectives thus becomes more difficult as knowledge expands;***”. The self-serving cyclic argument of Brzezinski is that firstly, ignorance about knowledge, due to the sheer explosion in knowledge, is the natural outcome of scientific modernity. Secondly, that people can no longer easily reach a common “understanding” of their common condition. Both those observations are empirically true today. But one can easily imagine an

alternate modernity where that need not be the case despite the abundance of knowledge explosion. It was the corporatization of knowledge in the service of empire in the vast military-industrial-academe complexes of the industrialized world, and its tight coupling to the exercise of hegemony, that has made it so. Science and technology today equate with hegemony. Therefore, since the quest for hegemony is perpetual, those pursuing science and technology have to continue slaving in the service of empire as “*narrow-gauged specialists.*” It is a self-serving, self-sustaining game of flourishing ignorance. And it isn't just incidental to knowledge explosion as Brzezinski has tried to portray it. It is in fact according to a premeditated plan, deftly put into motion at the very onset of Western industrialization, for the crafting of “*a large number of men who are content to labor hard all day long.*”

Here is Bernard de Mandeville in the eighteenth century, cleverly planting the very seeds of modern self-serving ignorance of the people for a production-consumption economy wherein, human masses are deemed only useful as economic widgets for the economic well-being of a nation:

'The economic well-being of the nation depends on the presence of a large number of men who are content to labor hard all day long. Because men are naturally lazy they will not work unless forced by necessity to do so.' (Bernard de Mandeville, *The Fable of the Bees*, 1705)

This man-made value system of human beings as economic widgets “*content to labor hard all day long*”, has today spread like a virus across the full gamut of gainful employment in the globalized corporate world, from blue collar to white collar, from traders to craftsman, from superficial generalists to narrow-gauged specialists.

That philosophy, to create “*a large number of men who are content to labor hard all day long ... forced by necessity*” espoused in *The Fable of the Bees*, inspired Adam Smith, the author of *Wealth of Nations*, to

propose the pursuit of selfish industriousness for the overall common good. Of course, common good primarily of the ruling class with trickle-down economics, but that's just buried in the definition of common good where the common man labors hard all day long, and the elites enjoy the good. Patterned upon the bees collectively making that marvelous tasting honey, each bee narrowly staying busy in its own specialized micro-task, while the queen bee rests and enjoys all the benefits, lies the entire edifice of modern civilization. It hinges entirely upon what Bernard de Mandeville stated 300 years ago. At the risk of being repetitious, it needs to be emphasized once again: ***“The economic well-being of the nation depends on the presence of a large number of men who are content to labor hard all day long ... forced by necessity.”***

This 300 years old philosophy of inculcating selfish, myopic, narrow-gauged industriousness for the common good has been easily adapted to the high-tech *Technetronic Era* of modernity which naturally requires highly specialized, passionate, skilled, ultra-hard working bees “*content to labor hard all day long*” due to their natural fascination with the subject. It goes hand in glove with creating specialized narrow-gauged morons with advanced university degrees who can very patriotically “United We Stand” for the common good while staying productively engaged in narrow specializations in the economy.

Kept perpetually too busy to either think independently from the herd even when capable of doing so, or to pursue knowledge outside of their narrow-gauged spheres of specializations by the sheer demands of time and the endless debt-bills in pursuit of their endless “American Dreams”, statecraft today relies on inflicting exactly *The Fable of the Bees* upon man for its own functioning as an empire. In this scheme of things, vast amounts of useless information has been recast as knowledge, and parrots have been turned into learned savants. While wisdom and commonsense have been driven out from the acumen of men and women “*content to labor hard all day long ... forced by necessity.*”

That pursuit, by its very nature, promotes holding only facile world views among the dreamers of the 'American Dream'. The more one is invested in one's American Dream, the more averse one automatically becomes to losing that dream if one wakes up to "ilm". Natural psychological forces do the rest, by automatically bringing to the cognitive surface incessant rationalizations and self-delusions to maintain status quo in order to suppress the discomfort of *cognitive dissonance*. (See Leon Festinger's study of mental gymnastics for harmonizing dissonance.) The end result is that one prefers to maintain only a nodding acquaintance with "ilm", remaining mostly content with what's salutarily written on that piece of decorative parchment necessary for becoming an economic widget. The devil's apprentices building their palatial heavens right here on this earth, have further ensured that the very nature of participating in modernity also only permits the hardworking bees just sufficient time and inclination for either very superficially-broad, or very narrow-gauged specialized acquaintance with "ilm".

We have already seen above that without "ilm", striving for "haq" is impossible. Thus, between self-deception, deception by Machiavelli, and full time engagement in bread and circuses, one automatically becomes a captive audience to one's ignorance in all important matters which occupy the elites enjoying all that common good from the work of those "*content to labor hard all day long.*" This diabolically induced state of ignorance makes one easy putty in the rulers' cold calculating hands. The cumulative impact of this to society is exactly as presaged by Brzezinski in *Between Two Ages* – a must read ode to legitimizing the tyranny of the elite in the *Technetronic Era* (subtitle of the book). The era of global scientific dictatorship.

The proof of this is the empirical evidence that the most industrialized, most powerful, the greatest and richest Republic on earth today whose economic foundation was laid by Adam Smith, trumped the foundation of liberty and separation from empire laid by its founding fathers with the prime directive that it was to be a Republic. It has silently descended into a police-state without a

murmur of protest from either its super-educated or its rank and file. They both today stupidly stand together in line to have their body cavities examined, groped, molested, humiliated, or irradiated with deadly radiation every time they travel by air. Soon, it will be every time they visit a shopping mall, governmental office, school, and perhaps even getting on and off highways to and fro from work. Mobile radiation scanners are already deployed in many cities which scan all passerbys, cars, trucks, for the so called “terrorists”. The rulers meanwhile have their own private jets which take off and land on private runways and terminals bypassing the fate of the masses. No radiation scanners violate their physical being, and no perverts molest their women and children.

All this travesty only exists because the public is continually taught the facile view, or forced to acquiesce to the facile view at the threat of themselves being labeled “terrorist”, that they are under mortal threat from the “terrorist”. Referring back to Zbigniew Brzezinski's ode to hegemony quoted at the very beginning, the method of circumventing domestic impediments to the *“sustained exercise abroad of genuinely imperial power”* become empirically self-evident: *“Moreover, as America becomes an increasingly multicultural society, it may find it more difficult to fashion a consensus on foreign policy issues, except in the circumstance of a truly massive and widely perceived direct external threat. [Because] the pursuit of power is not a goal that commands popular passion, except in conditions of a sudden threat or challenge to the public's sense of domestic well-being.”* (pgs. 211, 44) Q.E.D.

As the aforementioned examination discloses, in this perpetual battle between good and evil, strong and weak, hegemon and victims, wolves and sheep, rulers and masses, evidently both sides have been well equipped. But unfortunately, it is only the one side which has continually figured out, from time immemorial, how to capitalize on its own core strengths and others' weaknesses. And it has artfully trapped the other in bread and circuses.

This was the craft of kings from antiquity who ruled in the name of the divine for their own private interests with “*all authority is an extension of god's authority*”. And is now the craft of Machiavelli in modernity who showed the prince how to rule for private interests in the name of democracy with “*god is on your side*”. Indeed, it is only upon that singular characteristic that the following observation of Zbigniew Brzezinski in his own bible of hegemony, *The Grand Chessboard*, is so penetratingly accurate even today: “*Hegemony is as old as mankind.*” (pg. 3)

The very foundation of hegemony and empire lie in the public holding largely facile views of truths essential to the rulers. It doesn't matter which view they hold, in fact, they can hold any view they want, so long as it is not the whole truth, and is anything but the truth.

Like every people, such facile views are also promoted by Christians themselves of their own religion upon their own masses – never mind others doing it for them – when it is convenient to the exercise of imperial power. There is virtually no exception to this empiricism throughout the pages of recorded history. It exists among every people, including Jews, Hindus, Muslims, Greeks, Romans, Egyptians, etc. Pick an empire and its people have been subjected to facile worldviews which have served the interests of empire.

And modernity is no exception.

Promulgating Zionism among the Jews, and Christian Zionism in the Bible Belt of America, readily come to mind.

The following is just one example. A facile sermon ostensibly from the Holy Bible, by a Christian preacher harkening back to the divine kings of antiquity to teach his own flock to “*Honor the King. Do it anyway, whether the king deserves it or not*”:

“I am free to submit to authority. I am free to make myself a slave.

My friends, you are free, you are free to respect and appreciate the authority of the government that god gives to you - Honor the King!

The way you talk about your government, it's so easy to complain isn't it? It is so easy to criticize, it is so easy to find fault.

Honor the King. Do it anyway, whether the king deserves it or not.

All authority, all authority is an extension of god's authority!” (*New American Theology of Civil Submission*’, transcription is mine from a Youtube video of the sermon cited by prisonplanet.com^[17], April 14, 2008)

Caption New American Theology of Civil Submission

What can be a more self-servingly facile view of Christianity than that Orwellian double-speak?

Any Muslim's facile views of Christianity surely pale in comparison!

As is amply evidenced above, anyone can promote facile views, and also be the victim of them. To remove facile views on any subject, including Christianity and Islam, it is commonsensical to go directly to its source. Approach the Good Book with a desire to understand what the Book actually says, whether or not one believes or accepts it – as when writing an A+ book report for a high school English honors class – and one shall know.

Worn out from holding facile views in the land of absurdities, journalist and “*accidental theologian*”, Lesley Hazleton tried it. She sat down one day to read the Holy Qur'an as “*an agnostic Jew reading someone else's Holy Book*” – by her own description. And what she found -- as a non-Muslim, a self-identified “*tourist*” in the

Islamic holy book -- wasn't what she had expected. It ended for her the tyranny of facile views on Islam and the Holy Qur'an. [Watch](#)^[18].

Summation and Impact Analysis

To finally bring this long riposte to a summation, the short theme being keyed off here has posed a good specific question whose general answer has been explained to those Muslims who can understand the wisdom of the Qur'an. Ignorance, like being naked at birth, is the natural state of being. But we don't go prancing about as civilized adults in the *au natural* state of our body anymore than we should as civilized adults, of the *au natural* state of our mind!

Having facile views is natural, of others especially, but is not limited to the 'other'. One can be just as ignorant of what's one's own as illustrated above. And as an antidote to holding facile views, the full spectrum pursuit of knowledge as the precondition for the pursuit of a noble life – to be counted among the “truthful ones” – is rationally advocated by the author of the Qur'an as a categorical imperative for the civilized and harmonious co-existence of man.

That quest for harmonious co-existence at times requires measured and effective self-defence against predators, both physical and psychological. And the prescription for that striving against man's natural predators, the sociopaths and tyrants from among mankind itself, is captured by the universal striving for “haq”. Meaning, just as the natural state of creation is the jungle, but we don't live in one as a civilized people, the natural law of the jungle too is not the law of civilization. That law, the Qur'anic prescription of striving for “haq”, is the most well balanced and comprehensive prescription that exists in any book of wisdom from time immemorial. It prescribes how to be effective and pragmatic in standing up to barbarians without ourselves becoming one. It offers the criterion for resolving the existential dilemma often faced by all peoples of conscience, whether to confront, or to be co-opted. To know what it is, one still needs to

acquire its “ilm”, as with everything else. We no more naturally know it in our *au natural* state of ignorance and barbarianism than we are born with our clothes on.

Interestingly, it is also a commonsense wisdom. Acquire Knowledge – *'even if one has to journey to China'*, as the Prophet of Islam is reputed to have also stated to his followers in that *Age of Jahiliya* (ignorance).

The difficulty of physically journeying to China is of course considerably less today. However, we continue to suffer another *Age of Jahiliya* in our modernity today. One that is dominated by facile views and deception all around. The most pervasive of these facile views among Muslims today is their own self-deception to avoid taking on the responsibility for rectifying their own subjugated condition. It is that oft heard self-serving proclamation of the pious and the scoundrel alike: “*Allah chala raha hai*”. Meaning, “God is running the world”. Its natural corollary then easily follows: “*let Allah take care of his world while I take care of my camels.*”

The devil's apprentices who actually are running the world, from time immemorial, deliberately cultivate such servile dogmas and facile views among the foolish masses living in their *au natural* mental state. To await their favorite *savior* or *messiah*; to patiently suffer life for the future expectation of reward in heaven; to focus on taking care of one's own camels and to leave the affairs of state to god, president, or king, except to vote every four years as that's called “democracy” which one must worship; etceteras, while the rulers continue to enjoy their own unlimited heavens right here on earth.

The devil's apprentices also find an irresistibly natural fertile soil among the Muslims for imperial plowing and harvesting. Divided into partisan sects from birth, each having not just a different understanding of the early history of their religion, but also a slightly different understanding of the religion of Islam itself despite possessing the same Holy Qur'an that they all share, Muslims rush to draw upon their respective sectarian narrations of history and

doctrinal mumbo jumbo (that's the only way I can fairly describe what pious Muslim scholars utter from their highest pulpits to indoctrinate their flock), to dignify their pathetic silence to tyranny. That's the “good Muslim” variety (sic!). The “bad Muslim” of course rush to join “Al Qaeda” (sic!). The Muslim ethos, born in servitude, cultivated into co-optation, and dreaming of rewards in heaven, lends naturally to the Hegelian Dialectic of “good Muslim” vs. “bad Muslim”.

And precisely that facile world view was engaged from the very day of 9/11 by Muslim scholars with assistance from the many Trojan Horses and Uncle Toms. It made, and still continues to make ten years later, the otherwise un-congenial task of “*imperial mobilization*” all that much more un-impedimental for invading and occupying “bad Muslim” nations while the “good Muslims” who stay silent, or support the empire's narratives, are applauded and rewarded for their “United We Stand”. See for instance, the 2010 [600 page Fatwa on Terrorism](#)^[19] which earned its Uncle Tom author a place next to the massa at the World Economic Forum in 2011.

As one can hopefully appreciate very clearly by now, the observation by Zbigniew Brzezinski: “*Hegemony is as old as mankind*”, has only been true because of an almost infinite gamut of facile views being deftly cultivated among the peoples who have lived and died for maintaining the glory of their rulers from the very beginning of civilization.

Where to seek knowledge, wisdom, when all bearers of knowledge and wisdom, both in the East and the West, appear to be shilling for self-interest? When the bearers of knowledge today also appear to be the greatest manipulators and predators of man? And when the knowledge seeker too is naturally beholden to socialization and susceptible to accepting facile world views ingrained since birth?

See the [CAIR report](#)^[20] for the difficulties faced in overcoming facile views by even the most learned and pious when their own chiefs mislead them. For writing and disseminating that response to CAIR

report pointing out its significant omissions, one Muslim board member of one of the largest Muslim community and mosque of California Bay Area responded: “*Whose interests are you serving? Hateful zionists or the hateful christian zioinists or both? Take me off your list.*”!

It will be noticed that I have refrained from offering any specific solutions here beyond what is naturally obvious by way of commonsense, or automatically falls out from the text of the quoted passages from the Holy Qur'an. Instead, I have focussed mainly on highlighting the myriad dimensions of the problem-space surrounding the cultivation of self-serving facile views birthed by socialization but aliased as “knowledge” and “wisdom”. Apart from vested self-interests, it is the improper rush to solutions by short attention span sincere peoples which often preclude really understanding the problem domain to the depth of ab initio, which in turn precludes any effective redressing. Thus, it is observed that most invariably end up applying palliative ointments to symptoms of systemic diseases which instead of healing, continue to eat-away a people from within. See “The Poor-Man's Guide to Modernity”^[21] for more aspects of the problem domain.

That vile curse of modernity, wrought by hectoring hegemons, is the common challenge for all people of faith, as well as no faith. Namely, self-preservation from predatory forces disguised as friends and governments who thrive mainly by cultivating facile and outright nonsensical views among the public as gospel truths! Even the best and the brightest often get taken in by both socialization and self-interests, and end up 'United We Stand' with what is in fact absurdities.

Additional real world examples of how very difficult this endeavor of seeking knowledge which can help separate truth from falsehoods, has become in the super-abundance of our information-age due to a) self-absorption in the pursuit of the proverbial 'American Dream'; b) being perpetually kept busy between bread and circuses throughout our

adult lives; and c) Machiavellian total perception management being the cornerstone of modern statecraft; can be found in “The IVY League Morons Syndrome”^[22] and “Response to 'Why I'm leaving Harvard'”^[23].

A review of the FAQ: What is an Intellectual Negro?^[24], and the report on Behavior Control titled “The Mighty Wurlitzer”^[25], will I hope help in becoming self-aware of some of the mental gymnastics of servitude routinely inflicted upon mankind which naturally encourage holding self-serving facile views.

How we ended up in this tortuous *New Age of Jahiliya* where everything the public is made to believe is either facile or false; where liberty is to get people to love their own servitude obeying orders; and where happiness is in the public being content laboring hard all day long for the benefit of the few; is examined in depth in my response to a brilliant scientist inducted into the National Inventors Hall of Fame in 2011, “The Fable of the Bees”^[26].

Footnotes

* A non-Muslim inquisitive reader may sensibly stop to ponder that why did the Author of the Holy Qur'an not directly impart its self-proclaimed divine guidance directly to each human being instead of employing the “Al-Wasilah”, His Messengers and Imams? Instead of mandating seeking “*the means of approach unto Him,*” the “Wasilah”, in an alternate system every human being could have just as easily been his or her own Imam, his or her own Wasilah, employing his or her own inner moral compass – the perfect egalitarian system with direct connection to the Creator – thus obviating the need for chosen Messengers and Imams to start with. It may be argued that this could have perhaps avoided the corruption of the pulpit and the concomitant bloodshed of several millennia altogether! Why such an obvious earthly measure was not adopted by the self-proclaimed All Knowing and All Seeing Author of the Holy

Qur'an, may at best only be baselessly speculated upon by the brilliant intellectual – for that's clearly not the method adopted by the Author of the Holy Qur'an – leading to even more idle chatter and furtherance of even more facile views of Islam.

[1] An early version of this article was submitted as comment for the article to the anon website:

<http://lwtc247.wordpress.com/2011/06/09/jesus-isa-alahi-salam/#comment-5241>

[2] <http://faith-humanbeingsfirst.blogspot.com/2011/08/islam-why-is-quran-easy-to-hijack-pt1.html>

[3] <http://print-humanbeingsfirst.blogspot.com/2009/12/morality-from-intellect-is-enslavement.html>

[4] <http://faith-humanbeingsfirst.blogspot.com/2011/08/islam-why-is-quran-easy-to-hijack-pt2.html>

[5] A straightforward exposition can be found in Murtada Mutahhari, *Understanding the Uniqueness of the Qur'an*, <http://www.al-islam.org/al-tawhid/unique-quran.htm> . Albeit, with the characteristic presuppositions common to all ingrained sectarian socializations already examined in Part-I of *Islam: Why is the Holy Qur'an so easy to hijack?* <http://faith-humanbeingsfirst.blogspot.com/2011/08/islam-why-is-quran-easy-to-hijack-pt1.html> . This fact of socialization is unfortunately not acknowledged by Mutahhari in his exposition even though it is embedded in the teachings of the Holy Qur'an in its emphasis on the separation of righteous beliefs (haquq Allah 42:10) from righteous acts (haquq-al-ibad 5:48). The Holy Qur'an calls itself *Al Furqan*, the criterion, by which to judge both for one's own strivings in the path of “haq”. That lack of recognition fortunately does not detract from Murtada Mutahhari's sensible examination of how to study the Holy Quran despite that fact that he does lend an a priori conclusion to such study based on his own socialization which is amply in evidence in his exposition. It is in fact hard to find a scholar of any religion who fervently believes in that religion, who

would be immune to such a priori conclusions even as he might endeavor to teach others how to study the religion and letting them arrive at their own conclusions AFTER that study! This appears to be the inherent nature of socialization and of the subjectivity, and hence the religiosity, conferred to it by the right-half brain. This is perhaps why the Holy Qur'an while accepting socialization as a human fact, has also laid so much emphasis on striving for "haq" under all conditions for everyone among mankind whereby, striving for overcoming the *nafs*, the personal inclinations due to proclivity and socialization, is termed the *greater jihad* and a co-requisite to the reflective study of the Holy Qur'an. See Part-II of Islam: Why is the Holy Qur'an so easy to hijack? (Ibid.) for some inherent impediments in its path.

[6]

<http://edition.cnn.com/2010/US/07/29/florida.burn.quran.day/index.html>

[7] http://www.usatoday.com/news/religion/2011-03-21-quran-burning-florida_N.htm

[8] *European media provokes Muslims to inflame Zionist "CLASH OF CIVILIZATIONS"* by Christopher Bollyn, American Free Press, 3-Feb-2006 <http://www.rumormillnews.com/cgi-bin/archive.cgi?read=84976>

[9] http://www.huffingtonpost.com/2011/10/27/terry-jones-2012-president_n_1035631.html

[10] <http://faith-humanbeingsfirst.blogspot.com/2011/08/hijacking-word-islam-mantra-creation.html>

[11] <http://print-humanbeingsfirst.blogspot.com/2010/02/what-is-intellectual-negro.html#The-Goebbels-Family-Fate>

[12] *Some Old Manuscripts of the Holy Qur'an* by Kazim Mudir Shanehchi, Astaneh-ye Quds-a Radawi, Mashad, Iran <http://www.al-islam.org/al-tawhid/manuscripts.htm>

[13] http://nobelprize.org/nobel_prizes/physics/laureates/1979/salam-speech.html

[14] <http://faith-humanbeingsfirst.blogspot.com/2011/07/islam-surah-al-asr-of-holy-quran.html>

[15] <http://www.globalresearch.ca/articles/BRZ110A.html>

[16] http://sites.google.com/site/humanbeingsfirst/download-pdf/god_is_on_your_side.wmv

[17] http://www.prisonplanet.com/articles/april2008/140408_b_Theology.htm

[18] http://www.ted.com/talks/lesley_hazelton_on_reading_the_koran.html

[19] <http://print-humanbeingsfirst.blogspot.com/2011/03/resp-terror-fatwa-in-service-of-empire.html>

[20] <http://print-humanbeingsfirst.blogspot.com/2011/07/cair-report-islamophobia-rising-usa.html>

[21] <http://print-humanbeingsfirst.blogspot.com/2011/06/poor-mans-guide-to-modernity.html>

PDF Book The Poor-Man's Guide to Modernity Edition 5f, September 15, 2012: <http://humanbeingsfirst.files.wordpress.com/2012/10/the-poor-mans-guide-to-modernity-5f.pdf>

PDF Book Hijacking the Holy Qur'an and Islam, October 2012: <http://humanbeingsfirst.files.wordpress.com/2012/10/why-hijacking-quran-islam-easy-zahirebrahim.pdf>

[22] <http://print-humanbeingsfirst.blogspot.com/2011/01/ivy-league-morons-syndrome-zahirebrahim.html>

[23] <http://print-humanbeingsfirst.blogspot.com/2010/11/response-to-why-im-leaving-harvard.html>

[24] <http://print-humanbeingsfirst.blogspot.com/2010/02/what-is->

intellectual-negro.html

[25] <http://print-humanbeingsfirst.blogspot.com/2009/05/note-on-mighty-wurlitzer.html>

[26] <http://print-humanbeingsfirst.blogspot.com/2011/11/seduction-of-science-and-technology.html>

Short URL: <http://tinyurl.com/Islam-Socialization>

Source URL: <http://faith-humanbeingsfirst.blogspot.com/2011/07/islam-and-knowledge-vs-socialization.html>

Credits

Qur'an Arabic text and translation courtesy of: <http://tanzil.net>

Qur'an Audio courtesy of: <http://versebyversequran.com>

Qur'an Translations in English by Yusuf Ali, Shakir, and Pickthall

First published on June 11, 2011

Chapter V

Muslim Stooges in the Service of Empire

Response to the Fatwa on Terrorism in the Service of Empire

The political philosophies and social engineering underlying *imperial mobilization* are far more diabolical today than they have been in the past. Comprehending the role of fabricated enemies and false oppositions to lend credence to the fabricated enemies, begins at the doorstep of political science, not Islam. The fatwa is part of the finely tuned social engineering to continually *engineer consent* for the fabricated perpetual war on terror.

This is a response to the following pertinent passage from the

Pakistani news reports on the Islamic scholar Dr. Tahir ul-Qadri of Minhaj-ul-Qur'aan, a Sufi organization in East London, issuing terrorism fatwa (also BBC [March 2, 2010](#)).

The Pakistani English language daily The News reported:

'LONDON: The 600-page document, drawn up by Dr Tahir-ul-Qadri, declares that attacks on innocent citizens are "absolutely against the teachings of Islam".

The Minhaj-ul-Qur'aan, a Sufi organisation based in East London, which advises the British government on how to combat radicalisation of the Muslim youth, will launch the 600-page Fatwa against suicide bombings and terrorism, declaring them un-Islamic, tomorrow.

It condemns the perpetrators of terrorist explosions and suicide bombings. The document, written by Dr Tahir-ul-Qadri, declares the suicide bombings and terrorism as "totally un-Islamic". It is one of the most detailed and comprehensive documents of its kind to be published in Britain.'

Right!

The BBC in its own truthful coverage of the fatwa (and parroted by the world press) noted that: *'The scholar describes al-Qaeda as an "old evil with a new name" that has not been sufficiently challenged.'* Al Qaeda is indeed the same age "old evil with a new name": the fabricated Hegelian Dialectic necessary for launching and sustaining "imperial mobilization" on the Grand Chessboard!

But sadly, and quite expectedly, none heralding the fatwa in the worldwide media coverage, nor any branded scholar manufacturing consent or dissent, dared to complete that virtuous proclamation on terrorism in that 600-page fatwa with the following obviousness:



Caption **Shameless Stooges** and *house niggers* at the *massa's* table in payoff for "Bukakke" services rendered. Tahir ul-Qadri and Imran Khan are not simpleton patsies – they know exactly what they are doing by echoing empire's axioms on Terrorism. Just being invited to sit at the *white man's* table and utter gibberish in gratitude is evidently sufficient incentive for Pakistani *brown-sahibs* to commit treason. The Western establishment's cultivated Trojan Horse among Muslims for "*cognitive infiltration*" and spawning more "*beneficial religious diversity*" (sic!), namely "moderate Islam", Qadri-Khan make even Mir Jafar/Mir Sadiq duo look virtuous. The final payment awaiting stooges when their services are terminated can be witnessed in the fate of the one far more illustrious, Benazir Bhutto. The ill-fated *daughter of the East* had echoed the same axioms on Terrorism at the CFR in 2007. Evidently, anyone and everyone can be recruited after they have shown their willingness to echo the white man's burden. Here is CFR's latest 2011 promotion from among the *native informants*. (Image contributed by a Pakistani *field negro*) **Job Advertisement:** *Now is your chance to serve the massa – pathetic house negroes are in great demand! And you can have your choice of "Betweens" to choose from as your daily service. Trips to Disneyland, sabbaticals, appointments, and book deals are included in the compensation package based on the level of eruditeness of your bullshit.*

'Furthermore, gratuitously laying a carpet of bombs on civilian populations, invading one's military forces into other nations' territories, and decimating entire civilizations to the point of cultural and physical genocide, is a far greater terrorism; a crime of aggression so heinous that it is not simply referred to as "war crime", but "*the supreme international crime differing only from other war crimes in that it contains within itself the accumulated evil of the whole.*"'

Unless that additional truism – which is also the Islamic principle for culpability expressed in the Qur'an as the blame is with those who initiate the war-mongering aggression – well established by the Military Tribunal at Nuremberg by the United States herself as the yardstick for identifying primary war-mongers, is appended, or pre-pended, to any overarching statement on terrorism, one must know that all such pious proclamations, including that in the 600-page document, are only the Hegelian vomit of vulgar propagandists justifying the "*supreme international crime*" of their real masters.

Their fate will be no different than Goebbells'. Whether or not that destiny actually transpires within our own lifetime, let it be repeatedly told at every opportunity, in every generation, and in no uncertain terms, that in the hammaams (bath houses) of the hectoring hegemon, these prostitutes are merely their "Bukakke" (borrowing that hideous new word which appears to be the passionate pastime of many a Pakistani as I learnt here).

Unlike some others, I foolishly write under my own name with full self-identification. And I invite these brilliant scholars who span the gamut of doctrinal warfare from peddling "Islam" with half-truths to peddling Secular Humanism with outright deception, to haul me into the International Criminal Court of Justice for referring to them by their only real profession. It should be interesting, but only if the foolish plebeian is permitted to speak unfettered.

Any takers of “justice”, “Islam”, Secular Humanism? How about you, Dr Tahir-ul-Qadri?

The voice of reason of ordinary plebeians often seems to be accompanied by only the thunderous sounds of silence. Free-speech in free-space can kill mercilessly by asphyxiation!

And humanity is concomitantly being butchered under the twain carpet of bombs because there is no one to challenge the “*supreme international crime*” in a forum that has any meaningful power to redress it. When the rare opportunity does materialize to wage a genuine battle for justice for a change, it is largely squandered on the lower order bits of the matter:

<http://print-humanbeingsfirst.blogspot.com/2010/03/zahirs-comment-Russell-tribunal-palest.html>

<http://print-humanbeingsfirst.blogspot.com/2010/01/letter-francisboyle-iraq-afghan-victims.html>

<http://print-humanbeingsfirst.blogspot.com/2009/04/vanilla-or-chocolate-icing-ondevilscape.html>

But what kills me even more than these well-intentioned justice-minded professionals whom I don't personally know – at least these courageous folks know the truth and operate on their own peculiar calculus of justice which merely differs from mine – is the obsequence of intellectual and house negroes in America and Pakistan, many of whom happen to be my good friends and colleagues. Some even know of my humble pen. And yet, they too only see the friggin Islamofascist pirates, just like this Dr. Tahir-ul-Qadri chap with his fake Hegelian opposition to Islamofascism. But not the emperor's vast armies poised to annihilate entire defenseless nations with their unmatched nuclear weapons, and already having done so with extreme “*shock and awe*” invasions of Iraq, Afghanistan, Lebanon, Palestine, and now even doing their own nation.

Nor do they try to comprehend political science, that the pirates are

almost entirely a diabolical synthesis of the emperor's Machiavellian brains because without Islamofascism and its duped recruits, the rulers of the world have no pretext to rapidly transform their empire into world government. All the hectoring hegemon's raped-pregnancies and birth-pangs of world order ultimately remain still-born without the synthetic curse of Islamofascism:

'[Because] the pursuit of power is not a goal that commands popular passion, except in conditions of a sudden threat or challenge to the public's sense of domestic well-being. The economic self-denial (that is defense spending), and the human sacrifice (casualties even among professional soldiers) required in the effort are uncongenial to democratic instincts. Democracy is inimical to imperial mobilization. ... [Thus it is] more difficult to fashion a consensus on foreign policy issues, except in the circumstance of a truly massive and widely perceived direct external threat. ... That exercise requires a high degree of doctrinal motivation, intellectual commitment, and patriotic gratification.' (Zbigniew Brzezinski)

I expect Dr. Tahir ul-Qadri of Minhaj-ul-Qur'aan to publicly explain his vulgar omissions in his partial definition of terrorism. Perhaps he remains un-aware that: *"Great is truth, but still greater, from a practical point of view, is silence about truth. By simply not mentioning certain subjects... totalitarian propagandists have influenced opinion much more effectively than they could have by the most eloquent denunciations."* (Aldous Huxley) I would in fact support his thesis on terrorism if it was accordingly amended to reflect all the omissions noted here, and not couched as fatwa in the service of empire.

However, the learned scholar labors under a grave misconception that his personal opinion has any religious significance as fatwa, even if he

were to make the aforementioned corrections and forthrightly condemn empire's own state terrorism and war-mongering aggression in his document.

No human being needs permission from another to wage his or her legitimate self-defense. It is a primary existential instinct, more fundamental than any dogma, religion, or belief – even the lowliest of animals have their instinct for self-preservation. If modernity has desensitized that basic instinct among humankind, watch its demonstration in animalkind in the [Battle at Kruger](#). Loftier principles of morals and dogmas layered upon these basic natural instincts which purport to transform us human beings from the amoeba into Ashraf-ul-Makloofat – such as America's famous Bill of Rights and its Declaration of Independence, and of course Islam which proclaims itself the natural religion liberating man from the shackles of all servitude to fellow man – regulate what is lawful and what isn't so people may equitably co-exist with each other and with state-power without usurping each others rights. That regulation for Muslims choosing to follow the religion Islam, is explicit in the Qur'anic teachings in the context of terrorism vs. Jihad. These require no mullah's fatwa, no matter how learned. Personal fatwas in the religion of Islam may not be issued on what is already made explicit in the religion of Islam itself – by the very definition of the concept of fatwa in Islamic jurisprudence. What is permissible, and what isn't, in waging the battle of self-defense is already made abundantly explicit in the principled teachings of the Holy Qur'an. One may surely explain these principles to others in full context, but not issue fatwas amending, particularizing, or hiding its general import in the totality of the message of Islam through calculated omissions in the service of vested interests.

Any personal opinion couched as fatwa which fails to recognize the greatest enemy systematically devouring Muslims today, can only emanate from the enemy of the Muslims. The hectoring hegemonies are experts at disguises and can wear any garb. The Mussalmans' short and blood-soaked history is replete with such two-bit skills putting

religion in the service of empire. The price has spanned the gamut of co-option from a few silver coins for issuing imperial proclamations in the name of Islam, to anointed leadership of manufactured sects for sowing discords and *“beneficial cognitive diversity”* in the best mold of divide et impera.

In this instance, it is the realization of Daniel Pipes wet-dreams in the service of empire that *‘The idea that “militant Islam is the problem, moderate Islam is the solution” is finding greater acceptance over time.’* Well, here is empire's own *“moderate Islam”* for us plebes, as the WWF wrestling match against its own virulent creation of *“militant Islam”*.

The face of “moderate Islam”



Caption Video Face of *“moderate Islam”* featuring Dr. Tahir-ul-Qadri, the *“Ambassador of Peace”*. An even more entertaining version of Daniel Pipe's choice for *“moderate Islam”* with its leader* basking in the adulation of his prostrating fans, is here (search)

The political philosophies and social engineering underlying *imperial mobilization* are far more diabolical today than they have been in the past. Comprehending the role of fabricated enemies and false oppositions to lend credence to the fabricated enemies, begins at the doorstep of political science, not Islam. The fatwa is part of the finely tuned social engineering to continually *engineer consent* for the fabricated perpetual war on terror. The primary modus operandi of that social engineering is seeded in the Hegelian Dialectics of Deception and the Technique of Infamy as already explained in this [tutorial](#). Witness the dialectical twin of this pious Fatwa in the promulgation of the impious girl flogging video which was presciently unraveled in this [Letter to Editor of April 06, 2009](#), and which is now coming unraveled even officially.

This factual observation of diabolically *engineering consent* with [tortuous political theories and absurdities](#) being primarily at work here, is further underscored in the stark contrast between the pious 'Islamic scholarship' of the Fatwa in the service of empire and this Syrian Arab Catholic priest's lament in his open letter '[To His Holiness Pope Benedict XVI](#)'. The latter demonstrates a moral fibre largely unknown to Pakistan's virtuous *house negro* peddling 'Islam's holiness' for gratis (£6.99 for [hardcopy](#)), and which was even intoned by the [BBC News Magazine](#) as '**A fatwa they can work with?**': "*An Islamic scholar turned up in London last week to deliver a religious ruling denouncing terrorism in all its forms – but what was it about him that made everyone sit up and listen? He's a man on a mission – a mission to state the obvious.*" Unfortunately for the 'untermenschen' everywhere, this virtuous "*man on a mission*" journeying to the heartland of empire in voluntary servitude to peddle his "Islam" felt no "*moral mission to state the [even more] obvious*"! Facts which, quite unsurprisingly, even the empire's own top field commander, [Gen. Stanley A. McChrystal](#), being a free man unfettered in his own *la mission civilisatrice*, had the cold chutzpah to boldly proclaim without fear of any future Nuremberg accountability: "*We have shot an amazing number of people, but to my knowledge, none has ever*

proven to be a threat,” (New York Times, March 26, 2010)

Finally, I conclude this lamentable but principled response to Dr. Tahir-ul-Qadri's terrorism fatwa in the service of his empire with the only universally humanitarian prayer to perhaps ever escape from the particularistic lips of 'god's chosen people' now waging full spectrum war of domination upon all *Amelekites*, that of its favorite Nobel laureate Holocaust™ spokesman, Elie Wiesel:

‘I still curse the killers, their accomplices, the indifferent spectators who knew and kept silent, and Creation itself, Creation and those who perverted and distorted it. I feel like screaming, howling like a madman so that that world, the world of the murderers, might know it will never be forgiven.’

Thank you.

* **Footnote:** I have no opinion on Tahir ul-Qadri's version of “Sufi Islam” per se, only on his brazen omissions in defining terrorism in the *calculated* service of empire. Qadri is not a patsy. It is doubtful that Qadri remains unaware that he is being used as a useful idiot! On the other hand, sitting at the massa's table for a *house nigger* can be a most powerful aphrodisiac for which he is willing to do anything. It is even worse in case of a Pakistani *brown-sahib*, who is more likely to be a straightforward and savvy mercenary than a complicated mental-midget: *“Price of a Pakistani oscillates between a free trip to the US and a bottle of whisky.”*, as was reported by a former Director of Pakistan's ISI in his memoir *Profiles of Intelligence*, quoting a US Counsel General at Lahore. Also see Malcolm X's and Martin Luther King Jr.'s insightful descriptions of the *house negro* in <http://print-humanbeingsfirst.blogspot.com/2010/02/what-is-intellectual-negro.html>

Zahir Ebrahim

Addendum: Letter to Fatwa Authors

Date: Wed, Mar 24, 2010 at 11:09 AM

From: Zahir Ebrahim | Project Humanbeingsfirst.org

To: The originators and authors of the Fatwa on Terrorism

tehreek@minhaj.org, spokesman@minhajuk.org,
shahid.mursaleen@minhajuk.org, zahid.iqbal@minhajuk.org,
ishtiaq.ahmed@minhajuk.org

CC: Press

Dear Scholars and Leaders of Islam issuing the One-sided Fatwa on Terrorism:

You might be aware that I do not recognize any pious leaders, of Islam or otherwise, when they intersect conversely with truth, or with political science. The only genuine leadership I know of today, is that of the devil – the hectoring hegemons – and therefore, I oppose it.

Therefore, I do not find it impertinent to boldly ask whether you take peoples to be fools? Or are you just being useful idiots in the hands of hectoring hegemons? I am not sure which one. Therefore, I draw your kind attention to Project Humanbeingsfirst's Response to your Terrorism Fatwa which is entirely in the service of empire:

<http://print-humanbeingsfirst.blogspot.com/2010/03/resp-terror-fatwa-in-service-of-empire.html>

Please be advised that people are aware that all sorts of fatwas have been issued throughout history by the most pious pontiffs to justify the crimes of empire. If it is news to you how religion, and especially Islam, is put in the service of empire through half-truths and outright omissions, then, instead of presuming to teach others, you might perhaps spend some time studying yourself.

And lest you believe that you have acquired some newly inspired knowledge through virtuous piety which I do not possess due to my ordinary dint of hard study and forensic observations, and due to which you believe your palpable omissions as noted in the response are justified, I would be happy to hear of your inspired knowledge.

And if I am shown the error of my analysis and conclusions due to my general lack of humility before either the pirates or the emperor, I would be happy to eat crow.

Otherwise, I invite you to be forthright and include what is omitted in your terrorism report to complete your partial thesis in the full service of the people, of all peoples. For doing that, you will most assuredly earn my genuine and humble thanks with full endorsement of your report - provided the word fatwa is dropped from it. Your personal opinion has no religious significance in matters in which the religion of Islam has unequivocally already spoken. Only a political one, and that would be sufficient, nay [of] immense significance for the ordinary peoples of the world, almost 7 billion of us, of all faiths and persuasions, that even one Muslim scholar has the balls to call a spade a spade.

Even further, I would be most happy to enter into fair interlocution with your learned scholar who presumably authored this one-sided Fatwa, or obligingly put his name to it, in any public televised forum. Should be interesting for the world to witness a rational dialog between a virtuous Islamic scholar berating the pirates while ignoring

the grotesque imperial mobilization of the emperor that is not only responsible for genocide of multiple Muslim civilizations, but is also rapidly lowering an iron-curtain of tortuous police-states throughout Europe and America, and an ordinary plebe.

I humbly invite the press to publish this letter in their columns and newspapers.

Thank you.

Zahir Ebrahim

Project Humanbeingsfirst.org

<http://humanbeingsfirst.org>

California, United States of America.

The Reply

Date: Wed, 24 Mar 2010 21:44:52 +0000

Subject: Re: Response to the Fatwa on Terrorism in the Service of Empire

From: Zahid Iqbal

To: "Project Humanbeingsfirst.org"

Cc: tehreek@minhaj.org, spokesman@minhajuk.org,
shahid.mursaleen@minhajuk.org, zahid.iqbal@minhajuk.org,
ishtiaq.ahmed@minhajuk.org, Abbas Aziz , DAWOOD HUSSAIN

AoA

err....

I think we have a nut-job here, and a frustrated one at that. No need to reply, methinks...

Zahid

Short URL: <http://tinyurl.com/Tahir-ul-Qadri-Fatwa-Terrorism>

Source URL: <http://print-humanbeingsfirst.blogspot.com/2011/03/resp-terror-fatwa-in-service-of-empire.html>

Source PDF Letter March 24, 2010:

<http://humanbeingsfirst.files.wordpress.com/2010/03/letter-to-fatwa-authors-response-to-the-fatwa-on-terrorism-in-the-service-of-empire-by-zahir-ebrahim-march-24-2010.pdf>

First published on Saturday, March 20, 2010

Chapter VI

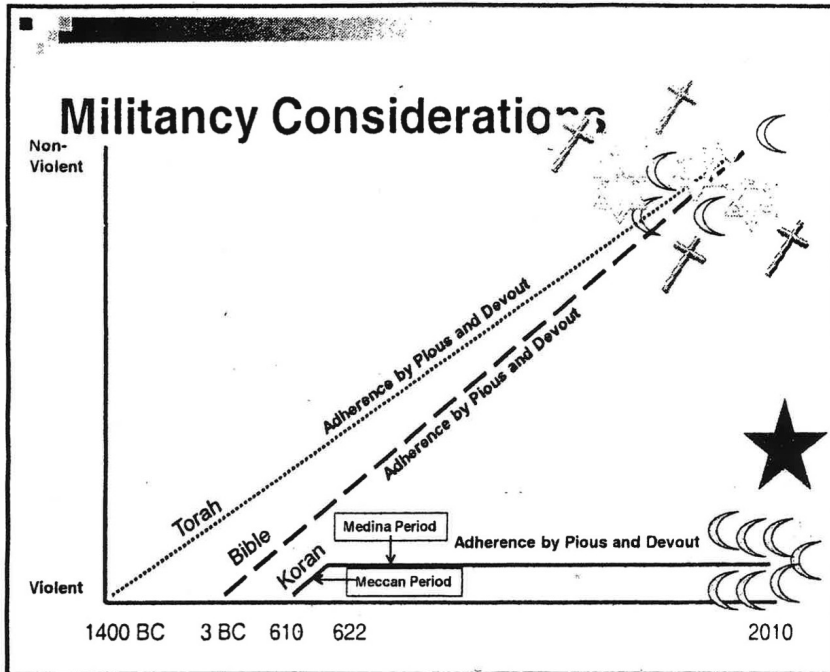
FBI-Militancy Presentation and Empire

FBI Muslims and Militancy Considerations --- Heads up

**A Public Service Message from Project
Humanbeingsfirst.org**

Ominous clouds are hovering over the Muslims of the West as they occupy themselves in virtuous mosque-piety behind useful idiots, false leaders and Trojan horses, quite oblivious to the reality around them. The best among the Muslim institutional leadership can only come up with syntactic sugaring – and this ranges from mosque pulpits to institutional reports to academic pundits selling their consciences on the prayer mat and amidst virtuous Hegelian Dialectic speeches on Islamophobia. Our institutional corruption spanning the gamut from Mosques to NGOs to the Academy is so widespread that it has become almost invisible and incognizant like the air we breathe

--- but it surrounds us no less. This corruption isn't like what most Muslims are used to in the East. To understand this intellectual corruption which is laden with Faustian pacts of the soul and cradled in Machiavellian omissions to keep the laity perpetual *prisoners of the cave* while the prison walls around us continue to close-in, click on the FBI's agent-education image below:



Caption As reported by Wired on September 14, 2011, an FBI training presentation titled “Militancy Considerations” measures the relationship between piety and violence among the texts of the three Abrahamic faiths [**the god's chosen people obviously coming out on top!!!**] As time goes on, the followers of the Torah and the Bible move from “violent” to “non-violent.” Not so for devotees of the Koran, whose “moderating process has not happened.” The line representing violent behavior from devout Muslims flatlines and continues outward, from 610 A.D. to 2010. In other words, religious Muslims have been and always will be

agents of aggression. Watch [FBI Presentation Video](#) artfully Hijacking Islam. See [Islam vs. Secular Humanism and World Government by Zahir Ebrahim](#) for its full implication. ([Image source](#))

The roots of this graph in the FBI presentation are very distinguished and very deep-seated in doctrinal warfare. It is not merely some ad hoc “overreaction” to the “war on terror” against “militant Islam” by an overzealous state security apparatus' training program to keep the Americans safe from terrorists.

For instance, the late Samuel Huntington of Harvard University in his famous ode to reseeding new “*doctrinal motivation*” for the on-going exercise of Anglo-Saxon hegemony over the entire planet titled “The Clash of Civilizations and the Remaking of World Order”, stated:

“Some Westerners, including [ex] President Bill Clinton, have argued that the West does not have problems with Islam but only with violent Islamist extremists. Fourteen hundred years of history demonstrate otherwise Islam is the only civilization which has put the survival of the West in doubt, and it has done that at least twice.” (pg. 209)

“The underlying problem for the West is not Islamic fundamentalism. It is Islam, a different civilization whose people are convinced of the superiority of their culture and are obsessed with the inferiority of their power. The problem for Islam is not the CIA or the US Department of Defense. It is the West, a different civilization whose people are convinced of the universality of their culture and believe that their superior, if declining, power imposes on them the obligation to extend that culture throughout the world. These are the basic ingredient that fuel conflict between Islam and the West.” (pg. 217)

“The violent nature of these shifting relationships is reflected in the fact that 50 percent of wars involving pairs of states of different religions between 1820 and 1929 were wars between Muslims and Christians”. (pg. 210)

“In 1990 Bernard Lewis, a leading Western scholar of Islam, analyzed *'The Roots of Muslim Rage,'* and concluded: *'It should now be clear that we are facing a mood and a movement far transcending the level of issues and policies and the governments that pursue them. This is no less than a clash of civilizations – that perhaps irrational but surely historic reaction of an ancient rival against our Judeo-Christian heritage, our secular present, and the worldwide expansion of both. It is crucially important that we on our side should not be provoked into an equally historic but also equally irrational reaction against our rival.'*” (pg. 213)

That “*Judeo-Christian heritage*” and *'The Roots of Muslim Rage,'* is what is captured in the FBI “Militancy Considerations” training graph. Bernard Lewis of Princeton University further reconstituted Huntington's self-serving statistic for the “*basic ingredient that fuel conflict between Islam and the West*” in his post 9/11 ode to defending the West against “militant Islam” titled “Crisis of Islam – Holy War and Unholy Terror”:

“... But Islam, like other religions, has also known periods when it inspired in some of its followers a mood of hatred and violence. It is our misfortune that we have to confront part of the Muslim world while it is going through such a period, and when most – though by no means all - of that hatred is directed against us.” (pg. 25)

“Terrorism requires only a few. Obviously the West

must defend itself by whatever means will be effective. But in devising means to fight the terrorist, it would surely be useful to understand the forces that drive them.” (pg. xxxii)

That's all that the FBI is doing – implementing Bernard Lewis' prescription. The FBI, like all the rest of the Western states security and war-mongering apparatuses of their vast interlocking military-industrial-academe-media-intelligence complex, are defending the West against the motivations outlined for them by the *god's chosen peoples*:

“For more than a thousand years, Islam provided the only universally acceptable set of rules and principles for the regulation of public and social life. Even during the period of maximum European influence, in the countries ruled or dominated by European imperial powers as well as in those that remained independent, Islamic political notions and attitudes remained a profound and pervasive influence. In recent years there have been many signs that these notions and attitudes may be returning, albeit in modified form, to their previous dominance.” (pg. 13)

But we already knew all about that imminent threat of the Islamofascists trying to take over the West. Since the day FBI knocked on my door in 2003 as the bombing of Iraq was underway to protect the Americans from Sadaam Hussein's WMDs, I knew that by first hand experience.

Which begs the question, why make such information public? The intelligence apparatuses will do what they are chartered or ordered to be doing – what purpose does such an outright *big lie* depicted in the FBI graph serve by making it public? Never mind the Christian Crusades; never mind Christian Zionism and Talmudic Zionism devastating Palestine to Iraq; never mind the World Wars which saw Christians killing Christians, and Christians killing Jews, all financed

by the Jewish Wall Street and the Jewish bankers controlling the Federal Reserve Bank of the United States who sat in on the subsequent so called Peace Conferences to harvest the loot of the Balfour Declaration to orchestrate the Jewish State in Palestine in the name of Torah's god: "*This country exists as the fulfillment of a promise made by God Himself.*" [1] and "*It is true God promised it to us. ... Our God is not theirs.*" [2]; etceteras, who would buy into such an outright big lie in the West today? The majority of its public who 'United We Stand' with absurdities! This includes all the Muslims who stay silent like their Western counterparts, and labor under the same or different misconceptions.

Those who do not understand the psychological basis of doctrinal warfare, fear-mongering, and uncertainty-creation as essential ingredients of psyops and mass persuasion techniques for creating "*revolutionary times*" [3] as the most effective means of changing the lifestyle of an entire people, will never comprehend such matters which are driven entirely from the macro-social calculus of ushering in one-world government. Unless one understands all of that, that the Hard Road to World Order is paved in cold blood, one can neither understand this FBI training modality for its agents, nor the obedience training of Americans at airports. See the detailed Mighty Wurlitzer Report to comprehend its primal DNA. And read the two short articles Convince People of Absurdities and get them Acquiescing to Atrocities: The Enduring Power of Machiavellian Political Science and 'War on Terror' is not about 'Islamofascism' – Please get with the real agenda you people! to understand how the blossoming tree of "*imperial mobilization*" is being constructed in baby steps using that very DNA of full spectrum psychological warfare and controlled "*revolutionary times*".

Pick up Huntington's *The Clash of Civilizations*, and Bernard Lewis' *Crisis of Islam*, and read them both in the context and references outlined here and the absurd FBI graph will start making sense. Then pick up Zbigniew Brzezinski's *The Grand Chessboard* and the concept of "*doctrinal motivation*" necessary for "*imperial mobilization*" will

start making sense:

“It is also a fact that America is too democratic at home to be autocratic abroad. This limits the use of America's power, especially its capacity for military intimidation. Never before has a populist democracy attained international supremacy. But the pursuit of power is not a goal that commands popular passion, except in conditions of a sudden threat or challenge to the public's sense of domestic well-being. The economic self-denial (that is defense spending), and the human sacrifice (casualties even among professional soldiers) required in the effort are uncongenial to democratic instincts. Democracy is inimical to imperial mobilization.” (pgs. 35-36)

“Moreover, as America becomes an increasingly multicultural society, it may find it more difficult to fashion a consensus on foreign policy issues, except in the circumstance of a truly massive and widely perceived direct external threat. More generally, cultural change in America may also be uncongenial to the sustained exercise abroad of genuinely imperial power. That exercise requires a high degree of doctrinal motivation, intellectual commitment, and patriotic gratification.” (pgs. 211-212)

Compare all that book knowledge with the empirical reality, and Bertrand Russell's 1952 book *The Impact of Science on Society* will start appearing more self-servingly prophetic than Nostradamus:

“There is, it must be confessed, a psychological difficulty about a single world government. The chief source of social cohesion in the past, I repeat, has been war; the passions that inspire a feeling of unity are hate and fear. These depend upon the existence of an enemy, actual or potential. It seems to follow that a

world government could only be kept in being by force, not by the spontaneous loyalty that now inspires a nation to war.” (Ch. 2, pg. 37)

Muslims today are victimized twice:

- First by the massa's “imperial mobilization” by way of deception, by dictatorship infliction, by bombardment and “democracy” and “revolution” infliction to bring freedoms from the same dictatorships, not to mention more neo-liberal debt enslavement for rebuilding what's destroyed while bringing neo-cons freedoms.
- And second, by the subversion of our own Uncle Toms who keep us confused and un-enlightened by their shifting amalgams of myths, half-truths, omissions, mis-diagnosis, and red herrings.

Together they target us by total perception management, and thus control our behavior of full servitude by piece-meal conditioning, eventually leading to Pavlovian compliance to their every stimulus. Their dominant narratives is what informs us, cajoles us, frightens us, and that's how we end up 'United We Stand' with the Massa. If they say there is “Islamic terrorism”, we say there is “Islamic terrorism”. If they say 9/11 was the work of “jihadi Muslims”, if they say there is “global warming”, “peak oil”, “swine flu”, this and that global disaster, this and that galactic catastrophe, we not only echo the same, but naturally find ourselves inclined to act in accordance to that implanted fear. If such mantras come anointed with imposing IVY stamp of approval, the Nobel stamp of approval, lofty academic endorsement, so much more we believe in them, to the point that we even permit the state to molest us to keep us safe! The theories of psychological persuasion techniques in text-books exactly match the ground realities. Sounds rather prosaic – but empirically true nevertheless.

This ought not to be surprising --- here is Aldous Huxley

prognosticating it in 1962 at University of California-Berkeley:

‘You can do everything with bayonets except sit on them! If you are going to control any population for any length of time you must have some measure of consent. It’s exceedingly difficult to see how pure terrorism can function indefinitely. It can function for a fairly long time, but I think sooner or later you have to bring in an element of persuasion. An element of getting people to consent to what is happening to them. Well, it seems to me that the nature of the Ultimate Revolution with which we are now faced is precisely this: that we are in process of developing a whole series of techniques which will enable the controlling oligarchy who have always existed and presumably always will exist, to get people actually to love their servitude! This is the, it seems to me the ultimate in malevolent revolution shall we say.’ — Aldous Huxley, 1962 speech at UC Berkeley, minute 04:06

Without our own self-study and due diligence, without skepticism to all that is presented to us, as the targets of villainous perception management and behavior control, we will continue to fall victim to the Uncle Toms who control all our institutions on behalf of the massa.

We have to by-pass our holy and pious chieftains and their institutions and become self-reliant both intellectually and physically, that means in thought as well as in lifestyle away from our pontiffs and chieftains, or else we shall continually be sold down the drain in the guise of their being our illumined “benefactors” and “peace-makers”. Holy Qur'an verse 2:11 even bears witness to that timeless empiricism --- but Plato predates it in his prescient similitude *Myth of the Cave* in *The Republic* by one thousand years!

Empowering the individual with deep knowledge in overarching

contexts to instill deep system insights into the calculus of hegemony, is the only antidote for this full spectrum assault on the human mind which employs sophisticated psychological persuasion techniques of behavior control from cognitive to subliminal. We cannot lay out the parts like a motor mechanic and examine each one in isolation. We have to look at the entire system and understand its overall behavior as a function of its components and what role each plays in that overall system dynamics.

Such comprehension cannot be had in 15-second attention spans we have been weaned on. And nor by sitting like stupid gullible fools in pious or learned gatherings listening to Trojan Horses and other insipid fools and useful idiots planted among us and in our vaunted institutions – both religious and secular, as well in our academies and our governments. And nor can it be acquired by the feeble minded cowards and Uncle Toms who prefer to die many deaths for the pleasure of earning a good word and a paycheck from the *massa*. There is no external cure for Faustian pacts. The cure for that is solely within.

But for the rest more inclined to use an iota of commonsense and a modicum skepticism than stoned belief in authority to examine any matter, this heads-up contains essential knowledge you will not be given either at UC Berkeley, or Harvard, or Princeton, or by a Woodrow Wilson scholar or a Nobel laureate, or by the mercenaries and stooges heading CAIR or MCA, or ISNA, ICNA, AMA, CIA, ISI, MI6, CNN, ABC, NBC, BBC, NYT, and the myriad other alphabet soups throughout the world under the iron grip of the Mighty Wurlitzer. Yet this knowledge is entirely public information, only waiting to be read and studied as containing the master blueprints for the global governance system being built openly. Its success lies in obscurity by design – since no one “respectable” goes there. Just look at the two recent reports emanating from CAIR and American Progress in collaboration with University of California-Berkeley, both belaboring the obviousness of Islamophobia like the autumn leaves, but not disclosing to the public what is made deliberately obscure by

their criminal conspiracy of omission. None of them relate matters to the Hard Road to World Order... but they will all be eagerly doing so ex post facto, and awarded Pulitzers and other lofty intellectual anointments for their eruditeness!

It is a crafty red herring and calculated subversion for Muslim institutions (led by glorified Uncle Toms and useful idiots) to protest the fabricated symptoms of the disease while ignoring the root cause of the disease: The Diabolical Hijacking of Islam for Imperial Mobilization by god's chosen peoples!

Now we can finally return to the question asked above to lend some forensic insight into the matter: Why did the FBI make its 'Islamology' presentation public which is entirely drawn from the war-mongering Jews Bernard Lewis', Samuel Huntington's, Zbigniew Brzezinski's et. al.'s decades old craftsmanship for a viable “*doctrinal motivation, intellectual commitment, and patriotic gratification*” to seed the propagandistic explanation for a “New Pearl Harbor”, and subsequently sustain “*imperial mobilization*” to its logical conclusion as disclosed above? It further begs the question that for those eloquently condemning it, including Muslim organizations like CAIR, myriad other civil rights and human rights organization including the Senators who Blast FBI Terror-Training ‘Lies’, Senator Joe Lieberman, the bastion of Zionist Jewry in the United States Senate, why is the forensic articulation of what's disclosed here by a mere plebeian so difficult for them to express?

It ain't rocket science – or is it? No, it is only Machiavellian political science!

Think Hegelian Dialectic of Dissent (<http://tinyurl.com/Hegelian-Dialectic-Dissent>) fabricated from bogus lies whose main purpose is to re-justify the core-axioms of empire couched in WWF wrestling, and the fog lifts instantly! One team invents the lies, the other condemns it, and it is orchestrated by the same coterie who come away from it re-emphasizing the core “*doctrinal motivation*”, the threat of “al-Qaida”, at the expense of their own intelligence

apparatus which is only following the directives given to it by the State. This is what the most hawkish king of war-mongering neo-con Zionist Jews in the US Senate averred, playing WWF wrestling with his brethren with a chutzpah which only the god's chosen people who have moved *from "violent" to "non-violent"* following their Torah can muster:

"There is no room in America for the lies, propagated by al-Qaida, that the U.S. is at war with Islam, or the lie propagated by others that all Muslims support terrorism," Sen. Joe Lieberman, the chairman of the Senate Homeland Security and Government Affairs Committee, told Danger Room.' WIRED, September 15, 2011

Examine the political science of it all today and not tomorrow when fait accompli of world government will make it a moot point which boogiemans were myth, and which one was factual --- like the disclosure by the New York Times in 2008 of the Pentagon's Message Machine that its retired Generals diabolically led the three ring media circus to enact America's decimation of Iraq under obvious falsehoods. That belated admission after the NYT itself led that three ring circus did not restore to Iraq its shattered tabula rasa with any more chutzpah than the admission by the Iraq Study Group in 2005, mostly populated by the same hectoring hegemony who led the mantra of WMD in the first place including Bernard Lewis, that all the intelligence on Iraq's WMDs were indeed false!

Tomorrow, many of the myths and "*doctrinal motivations*" taken as gospel truths today will similarly be shown to be the output of the Mighty Wurlitzer's message machine with a simple narrative "oops"! This is already presaged in The Report from Iron Mountain where the motivational source for many fear-mongering modern myths can be found. Don't wait until tomorrow when you hear it from your favorite pontiffs and nod your head in that all-knowing state of servitude that has become the pathetic characteristic of Muslims and all the rest of

the 'untermenschen' worldwide. Evaluate the many Hegelian Dialectics today, argue these today, challenge your pontiffs today, disrobe and unmask them today, understand the motivations behind their Message Machine today which comes layered in sophisticated political science as the vile mechanics for a system of global governance that is being deceptively ushered in under different guises of fabricated “*revolutionary times*”. This system is being wrought by a people all of whom evidently have multiple Ph.Ds. in deception. The culprits are visible to even the most blind in the saintly FBI graph itself.

And ultimately, if you deem this knowledge not worthy as it still only comes from the lowly pen of a most ordinary plebeian, and not from your favorite pontiff, throw it away.

Thank you.

Zahir Ebrahim

Footnotes

[1] Full quote: “*This country exists as the fulfillment of a promise made by God Himself. It would be ridiculous to ask it to account for its legitimacy.*” -- Golda Meir, Le Monde, 15 October 1971 ([source](#))

[2] Full quote: “*If I were an Arab leader, I would never sign an agreement with Israel. It is normal; we have taken their country. It is true God promised it to us, but how could that interest them? Our God is not theirs. There has been Anti-Semitism, the Nazis, Hitler, Auschwitz, but was that their fault? They see but one thing: we have come and we have stolen their country. Why would they accept that?*” -- David Ben Gurion – Quoted by Nahum Goldmann in Le Paradoxe Juif (The Jewish Paradox) ([source](#))

[3] Full quote: “*What is inconceivable in normal times is possible in*

revolutionary times; and if at this time the opportunity is missed and what is possible at such great hours is not carried out – a whole world is lost” -- David Ben Gurion ([source](#))

Additional References

[1] [Zahir Ebrahim's Letter to Editor: FBI's Islamology September 25, 2011](#)

[2] [Zahir Ebrahim's Response to Chris Hedges' amalgam of half-truths 'A Decade After 9/11: We Are What We Loathe' September 13, 2011](#)

Source URL: <http://faith-humanbeingsfirst.blogspot.com/2011/09/fbi-muslims-and-militancy.html>

First Published September 18, 2011

Chapter VII

The Noble Path: Denying to Caesar what is not Caesar's

Islam: Surah Al-Asr of the Holy Qur'an

Reproduced here is the full recipe of the pithy Surah Al-Asr of the Holy Qur'an for a noble life which is *“not in a state of loss”*.

Notice what's stated and what's omitted in this self-sufficient tiny Surah which evidently requires reflection in inverse proportion to its length.

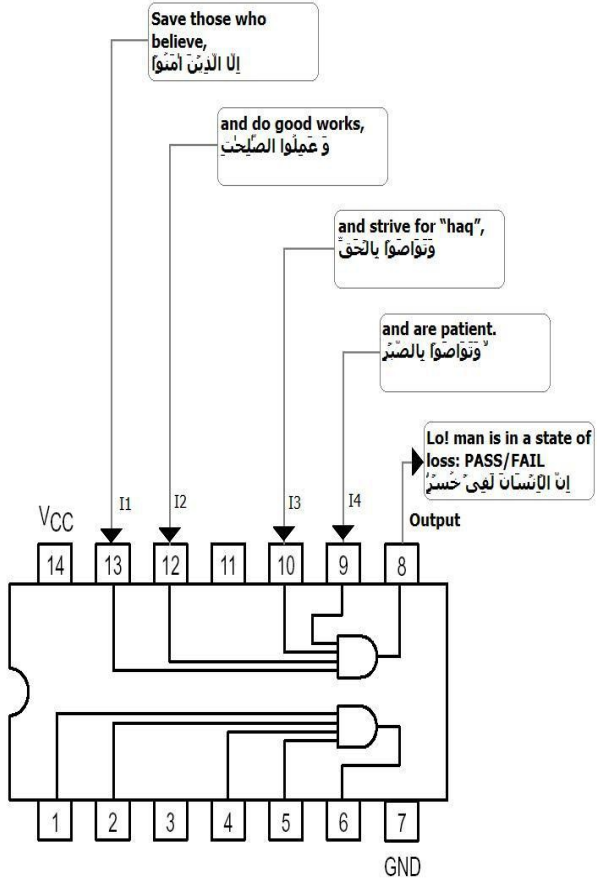
There is no reference to Muslims, or to Islam, or to any particular people or religion.

The Surah is directly addressed to man, “*insaan*” (*الْإِنْسَانَ*), to every people of all religions, and to people of no religion (the overarching pluralistic context for peoples of different faiths has previously been established in the article: [Islam and Knowledge vs. Socialization](#)).

The AND Logic of Surah Al-Asr

Truth Table 4 Input AND Gate

I1	I2	I3	I4	Out
1	1	1	1	1
0	0	0	0	0
0	0	0	1	0
0	0	1	0	0
0	0	1	1	0
0	1	0	0	0
0	1	0	1	0
0	1	1	0	0
0	1	1	1	0
1	0	0	0	0
1	0	0	1	0
1	0	1	0	0
1	0	1	1	0
1	1	0	0	0
1	1	0	1	0
1	1	1	0	0



DUAL 4-INPUT AND GATE (M) MOTOROLA SN54/74LS21

Caption Islam: The AND Logic of Surah Al-Asr of the Holy Qur'an, Chapter 103*

By the declining day, (1)	وَالْعَصْرِ
Lo! man is in a state of loss (2)	إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ
Save those who believe, and do good works, and strive for “haq”, and are patient** (3)	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَّوْا بِالْحَقِّ وَتَوَّصَّوْا بِالصَّبْرِ ۝

Caption Full text of Surah Al-Asr, Chapter 103 of the Holy Qur'an

The logic of the verses 2-3 is the **AND** conjunctive clause. Meaning, a concatenation of conditions joined by the AND clause (Arabic **وَ**). Every one of the listed conditions in such a statement has to be individually true in order for the overall statement to be true. Otherwise the statement is false.

Being a techie engineer, I have depicted this AND conjunction in electrical engineering parlance in the top figure using a simple electronic device called the AND Gate. One can purchase it for a few cents at Radio Shack. The logic device is made out of a few transistors and implements this AND conjunctive clause function.

The 4-input AND Gate in the diagram captures the logic of Surah Al-Asr verses 2:3 with exact precision. Those more inclined to be “Left-brained” (logic, math, and problem-solving dominated) than “Right-brained” (art, creativity, and language dominated) can perhaps appreciate the import of Surah Al-Asr better in this representation.

Imagine that an LED is attached to the pin labeled **Output** (metaphor for a man's life).

- It glows green (to indicate a life which is not at a loss) only if all four inputs of the AND Gate labeled I1, I2, I3, and I4 are TRUE (represented by a “one” in the truth table). Observe that there is only a single statement in the truth table when the LED is ever green.

- It glows red (to indicate a life which is at a loss) if one or more input is FALSE (represented by the corresponding “zero” in the truth table). Observe that there are fifteen statements in the truth table representing all the remaining permutations for which the LED is red!! The obvious first statement of all zero inputs clearly captures the vile hectoring hegemony of the planet and is of no surprise to anyone. But the remaining fourteen can indeed be very surprising.

Meaning:

- it doesn't matter how many prayers one offered and how many *Hajj* one performed to “believe” (*أَمْتُوا*);
- or how many hungry mouths one fed, how many hospitals and schools one built, and how honestly one earned one's income and paid one's *zakat* to do “good works” (*عَمِلُوا الصَّالِحَاتِ*);
- if one didn't strive to oppose falsehoods and uphold “*haq*” (*حَقٌّ*), the life, even if otherwise piously and well-lived, is still one of “loss” (*خُسْرٌ*).

I am not making this up. That's what the Holy Qur'an itself states, unequivocally – reflect on it yourself while further recalling the admonishment of the Author of the Book of Reflection:

'That this is indeed a Qur'an Most Honourable, In a Book well-guarded, Which none shall touch but those who are clean: A Revelation from the Lord of the Worlds. **Is it such a Message that ye would hold in light esteem?'** Holy Qur'an, Surah Al-Waqia, 56:77-81

Witness that the hardest thing to do in modern life is to stand up to oppression and tyranny (*وَتَوَاصَوْا بِالْحَقِّ*). And also to persevere in adversity when one is experiencing the jackboots of the new Nazis upon one's neck (*وَتَوَاصَوْا بِالصَّبْرِ*).

Whereas the easiest thing to do is to sit in a mosque, and/or to feed the

hungry in atonement of a guilty conscience.

We already see what the pious Muslims worldwide tend to excel in. We pay our *zakat*, *khums*, *fitra* (religiously mandated donations) on time, pray our *namaz* on time, and keep our *fasts* on time. Aspire to go for *Hajj* at least once, while the privileged take great pride in performing it repeatedly. Many among the oppressed are also incredibly patient in affliction. Indeed, we are so patient that we oft proclaim “*Allah chala raha hai*” (God is running the world), “*Allah malik hai*” (God is our provider), and often cry ourselves to sleep with utmost *sabr* (patience in the sense of resignation to fate), repeating to ourselves with quivering lips and glistening eyes: “*hasbun allahu wa naimal wakeel*” (Allah is sufficient for us and most excellent is the Protector, Arabic: وَنِعْمَ الْوَكِيلُ حَسْبُنَا اللَّهُ Holy Qur'an, Surah Al-e-Imran 3:173).

According to the testimony of Surah Al-Asr, take it any which you want, the fact remains that most of us are still in *خُسْرٍ* unless we stand up to oppression and unequivocally affirm *حَقٍّ* with some measure of constancy to the best of our individual capacity. While it is true that only Allah can be the fair judge of that capacity and to what measure each individual is at a loss and not at a loss, silence and acquiescence to tyranny are the obvious antithesis of (*وَتَوَاصَوْا بِالْحَقِّ*). And that, lamentably, seems to be the *modus vivendi* of the majority of Muslims today.

The crafting of that antithesis, evidently, has also come about courtesy of the imperial scholars subverting the meaning of the religion of Islam in the service of tyrants and kings throughout the ages, modernity being no exception. Language being the first target of corruption.

Thus, *وَتَوَاصَوْا بِالْحَقِّ* has been reduced to some nonsensical gibberish by the pious turbaned man on the pulpit to mean: just talk about justice *حَقٍّ* with utmost earnestness while occupying oneself in the mosque believing *أَمْنًا* and in doing good deeds *عَمِلُوا الصَّالِحَاتِ* ! The exposition of *وَتَوَاصَوْا بِالْحَقِّ* from the pulpit and among the masses

never includes standing up to kings, rulers, governments, and to their usurpation, oppression, injustices, and “imperial mobilizations” writ large in the blood of the masses.

The *ullema* (plural for the Muslim man on the pulpit) today, as yesterday, selectively focus people's attention with verses from the Holy Qur'an that exhort people to *good works* and *belief* promising a pleasing *Hereafter* (e.g. Surah Al Baqara 2:25), to mask their crafty omissions in the service of empire.

Keeping the masses occupied in rituals and salvation, and “*rendering unto Caesar the things which are Caesar's,*” is not merely a Biblical saying (Matthew 22:21). That semantics has existed from time immemorial. Its biggest harbingers have always been the man on the pulpit.

Witness the 600-page one-sided Fatwa on Terrorism by the vaunted “scholar of Islam”, the posterboy of “moderate Islam” who issued a jurist's proclamation (*Fatwa*) against the terrorism of the pirates (see <http://tinyurl.com/Fabricating-Pirates>) but not the emperor's. For services rendered to empire, the *house nigger* (see FAQ: What is a house nigger) soon found a place-setting at the *massa's* table. As previously examined in Islam vs. Secular Humanism and World Government, the religion of Islam was hijacked from its very early days to service “empire” - Muslims' own. Nothing has principally changed today except for the color of the imperial flag.

Liberating the meaning of the religion of Islam, the *Deen-ul-Haq* (religion of حَقّ) from the clutches of the so called scholars and jurists among Muslims is only as difficult as the uncongeniality of pondering the message of the Holy Qur'an directly, with one's own head and commonsense, rather than merely mouthing its melodic and soothing verses which no doubt are magic to the soul.

To strive for “*haq*” (وَتَوَاصَوْا بِالْحَقِّ) against anyone's tyranny requires no man's sanction – when Allah Itself has sanctioned it for every man and woman (اِنْسَان) in creation.

That is the momentous import of Surah Al-Asr – that tiniest Surah of the Holy Qur'an comprising a mere 27 words (as counted for the English translation used here). **Its utility as a rallying call for denying to Caesar what is not Caesar's, for affirming to God what is God's, and to man what is man's, remains unsurpassed.**

But, at the end of the day, only Allah is also the final Judge of the extent to which we each did our own due diligence to Allah's guidance given our individual trials and tribulations, and our individual bounties and blessings, **on all four criterion** for a life which only Allah shall Deem as *“not in a state of loss”!*

Q.E.D.

The holy month of Ramadan, a joyous month of fasting and reflection, commences tomorrow (or the day after) worldwide for 1.6 billion Muslims. Perhaps while rushing to “finish” the recitation of the Holy Qur'an in this month for nourishing the starved soul, the hunger in the stomach from not eating all day will be matched with a hunger in the intellect from not thinking at all.

Ramadan Mubarik.

Zahir Ebrahim

[Project Humanbeingsfirst.org](http://ProjectHumanbeingsfirst.org)

Sunday, July 31, 2011

Footnotes

* For those “Left-brained” readers with a precision oriented

engineering bent of mind, there is an implicit A/D convertor at each of the four inputs in the figure above to characterize the threshold of conversion from a “zero” to a “one” for every individual.

** Perseverance, constancy, steadfastness – and not passivity or resignation.

Short URL: <http://tinyurl.com/Surah-Asr-Tafsir>

Source URL: <http://faith-humanbeingsfirst.blogspot.com/2011/07/islam-surah-al-asr-of-holy-quran.html>

First Published Sunday, July 31, 2011, Ramadan eve in the United States, Muslim year 1432

Chapter VIII

The Ignoble Path: Long Road To Secular Humanism

Islam vs. Secular Humanism and World Government

Zahir Ebrahim's Letter to Muslims: Is Islam really the Last Obstruction to World Government and Absolute Scientific Global Dictatorship?

Please read the article "[Thought police muscle up in Britain](#)" by Hal G. P. Colebatch which appeared in *The Australian* on April 21, 2009, in conjunction with watching these revealing videos:

- Brian Gerrish's talk "State of the Nation" from the Jan 24, 2009 *Lawful Rebellion Conference* ;
- Brian Gerrish's talk "Common Purpose - Exposing the Real Traitors" from the Dec 12, 2009 *Wakeup Call Conference* ;
- American documentary by William Lewis *One Nation Under*

Siege (<http://undersiegemovie.com>).

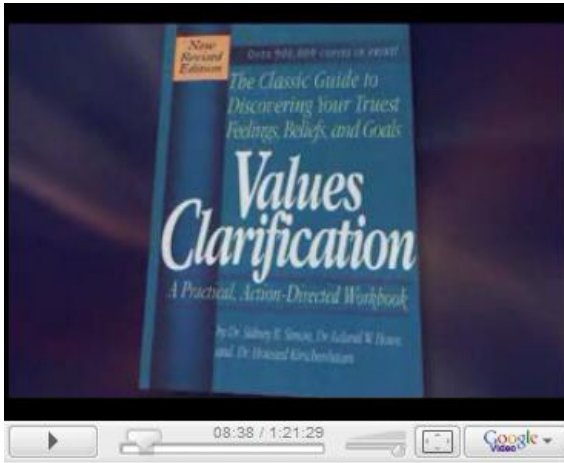
And connect with the impetus towards the introduction of Secular Humanism as the “religion” of the New World Order!



[<http://www.bbc5.tv/video/brian-gerrish-state-nation>]



[<http://www.bbc5.tv/video/brian-gerrish-exposing-common-purpose>]



[youtube=youtube.com/watch?v=iXjEW2etAVM]

To understand what Secular Humanism really means in practice, please watch the cited videos. To understand its philosophical underpinnings, please read my article “**Morality derived from the Intellect leads to Enslavement!**” permanently linked to with this photograph:



Caption: Secular Humanism is the Moral Relativism of the New Age: Morality derived from Intellect leads to Barbarianism and Enslavement under the false pretense of Enlightenment! (tinyurl.com/UbermenschMorality)

These documentaries reveal a concerted effort to subvert Theism, mainly Islam and Christianity respectively. Since this letter is addressed to Muslims, its focus is on Islam. However, a universal truth which applies to all Theism regardless of religion, and which appears to be a major impediment to the nihilism of the New World Order, is that only Theism teaches man in absolute moral codes how to overcome self-interests for higher moral cause; only Theism teaches man how to break his bonds of servitude to fellow man. And that is why the genuine practice of Theism and its absolute morality poses a real impediment to Secular Humanism and World Government which depend on moral relativism to promulgate their nihilistic agenda for the New Age.

Moral codes in Theism are indeed encased in the absolute *semantic strait-jacket* so feared by all tyrants across space and time and therefore, remain forever under attack and subversion. Islam, like all Theistic religions, has already answered the question of bondage to fellow man in showing the way to its effective severing. It is even part of the cryptic formula, the *Kalima*, recited by the adherent daily, without evidently understanding any of it: **“La ilaha ilallah”** (Arabic: لا إله إلا الله) – **“there is no god but God”**.

Islam's clear prescription of bowing in servitude only to the One God of Truth is completely pre-conditioned upon **first** breaking the bonds of servitude to all other gods of falsehoods. A simple substitution of “God” with “Truth”, and “god” with “falsehoods” including the worship of “self-interests” and “society's gods” in the above daily declaration of faith makes the all encompassing import of *Kalima* self-evident. The logic of that declaration itself mandates this mental substitution in the proclamation of *Monotheism* in order to prevent it from degenerating into an absurdity.

Islam, for its followers, is anything but an absurdity. And yet, their facile understanding of it directly reduces their practice of their lofty proclamation of *Monotheism* to the absurdity of polytheism. Silence and apathy in the face of the ubiquitous spread of oppression and falsehoods in our time, is akin to directly bowing in servitude before the gods of tyranny. That silence and co-option permits tyranny to spread unchecked becoming its de facto first-cause enabler! Islam calls the allegiance to another *superpower*, or bowing in servitude before other gods and idols, *polytheism*. The abode of polytheists, the Holy Qur'an oft proclaims, is *Jahanam*.

As noted by Brian Gerrish in his *Lawful Rebellion* talk, all other major religious and ethnic populations in the West have become so secularized in the Western culture that only Islam today remains the effective impediment in its path – even though it is not much of one, as seen by the subversion of the Muslims and their religion! I quite

agree with this introduction chapter by David Livingstone of the book **“Surrendering Islam – The subversion of Muslim politics throughout history until the present day”**: <http://surrenderingislam.com/surrendering-islam/surrendering-islam>.

What Livingstone has perhaps missed in his zeal (I haven't read his entire book), but which does not change his point about the subversion of Islam today made in that chapter, is that the subversion of Islam historically was started the day of 'Fatah Mecca' (and not just by the British creating sects through Machiavellian infiltrations). A dispassionate non-partisan study of recorded history itself shows that Islam was viewed differently by different peoples, many of whom converted overnight to the new religion of Arabia after a lifetime of opposition to it. As one critically examines the most momentous of times in the early days of Islam in the immediate aftermath of the death of its Prophet, even when one glosses over the first 25 years of tumultuous ad hoc political successions and rapid expansion of territories through their own *la mission civilisatrice*, the first dynastic imperial empire was really seeded by Abu Suffian. The mighty trader and leader of the Meccans, and the Prophet of Islam's greatest antagonist, Abu Suffian, standing next to Ibn Abbas (the Prophet's relative), on the mountains surrounding Mecca on the night of 'Fatah Mecca' – following the conquest of Mecca without bloodshed, and the Prophet's blanket proclamation of full pardon without seeking any retribution for the ten years of imposed military warfare by the Meccans upon the Muslims – and watching the vast field of thousands of bonfires dotting the Muslim tents in the valley below, realized that Islam potentially meant a lucrative “empire”, and told Ibn Abbas so!

From Abu Suffian, the harbinger of ill-begotten Muslim dynastic empires, to Bernard Lewis, the harbinger of fabricated “*clash of civilizations*”, spanning the gamut of those 14 centuries and with all the Muslim empires which David Livingstone glorifyingly mentions in-between, they all corrupted the Holy Qur'an's designated “*straight-path*” of guidance in Islam, the “*sirat-e-mustaqeem*” of *Surah Fatiha*, into “empire” – one way or another.

In today's modernity, Islam is principally subverted in the same mold by introducing “*beneficial cognitive diversity*” (sic!) into that original singular formulation of “*straight-path*”. See Islam and Knowledge vs. Socialization for details on how exactly it is accomplished today.

The sophistication of Islam's subversion however that is evidently running circles around the Muslim mind today, relies in the employment of complex political theory called Hegelian Dialectic: invent two or more opposing and polarized ideologies (or lies), say one entirely militant, and the other entirely spiritual, and get them to clash by forcing people to choose between them while perniciously harvesting each one in the greater service of “*imperial mobilization*”. This is the underlying philosophy in the “good Muslim” vs. “bad Muslim” dialectic, and in Presidential statements like “*either you are with us, or you are with the terrorists*”. The conflict that is naturally seeded in any clash of the opposites is an opportunity for *birth-pang* something far greater from the burnt ashes left behind. Tortuous processes so unleashed upon the unsuspecting public can leave so much confusion and chaos in its wake that as David Ben Gurion had explained the purpose of seeding controlled chaos: “*what is inconceivable in normal times is possible in revolutionary times*”. And the Council on Foreign Relations proposed exactly that same modus operandi to seed world government:

'In short, the 'house of world order' will have to be built from the bottom up, rather than from the top down. It will look like a great 'booming, buzzing confusion' to use William James' famous description of reality, but an end run around national sovereignty, eroding it piece by piece will accomplish much more than the old-fashioned frontal assault.'

Watch the fabrication of the Hegelian Dialectic of “militant Islam” vs. “moderate Islam” in the following two videos. Both are officially sponsored by the ruling establishment of the Hectoring Hegemons. These promulgate their respective asininity among the Muslims for a

purpose so diabolical that it can only be fully comprehended in the domains of political theory, game theory, employing dynamic systems analysis, and not by studying each component separately.

'God is on your side'



[youtube=<http://www.youtube.com/watch?v=WaiJtLrEwVU>]

The face of “moderate Islam”



Caption Video Face of **“moderate Islam”** featuring Dr. Tahir-ul-Qadri, the **“Ambassador of Peace”**. An even more entertaining version of Daniel Pipe's choice for **“moderate Islam”** with its leader* basking in the adulation of his **prostrating fans**, is [here](#) ([search](#))

This sophisticated Machiavelli is primarily the reason most Muslims, while knowing that there is something wrong with the 'War on Terror' in that the way the UK-US-EU axis of evil is going about it only creates more terror, remain perpetually confused by what is it that the West really wants when it arbitrarily seems to support opposites simultaneously. Inextricably caught between suicide bombers and F-16s, and between neo-colonialism and struggle for daily bread, most clutch at every strawman spun by any detracting snake-oil salesman in town. Thus we see the proliferation of conspiracy theories and plausible sounding false explanations with the concomitant **“beneficial cognitive diversity”** which these naturally engender, many of them deliberately created as red herrings (see [Anatomy of Conspiracy Theory](#)). And our learned scholars, news media, politicians, et. al., have all been so co-opted that they willingly lead

the *Newspeak* chorus of 'war on terror', taliban, al-qaeda song and dance routine as the *House Negroes* of the West. Our best minds have turned *Native Informant*. So who is left to explain Realityspeak to the Muslims?

As any knowledgeable person – who is not entirely deprived of mental acuity to have largely become a glorified parrot of history, often with imposing titles stamped upon his turban to lend respectability before the masses – would straightforwardly know, there are no empire's in the religion of Islam itself. Or, for that matter in any Theistic religion that is intended to be a *way of life* for ordinary peoples. Only 'religions' of the elite have empires. Interestingly, one can trivially spot the subversion of any religion by simply observing the stances of its pontiffs to the powers under which they flourish. This is true of the religion of both the Christian and Muslim peoples throughout the ages. The subversion of Theistic theologies to support empire is empirical.

Find a word for “empire” for me in the Holy Qur'an as a commandment to seek it – as distinct from finding it in the history of the despotic Muslim rulers who did indeed build vast dynastic empires with the help of their own doctrinal scholars, from historians to narrators, no different than has been done since time immemorial. There is no basis for such dynastic imperialism in the Holy Qur'an. Indeed, Muslim civilizations, its arts, letters, and sciences, all flourished during those first 700 years after the Prophet of Islam. And these dominant Muslim civilizations also defined the “modernity” of their epoch. But so have many other civilizations of history including the present modernity of the Americans – the Classical Greeks arguably flourished even more than the Muslims, and for a lot longer period. But what does that have to do with a religion? The Muslim rulers of all these Muslim empires espoused as much moral gravitas as any other preceding or succeeding rulers in recorded history, ancient and modern. Who can deny that? The empirical fact that these Muslim empires were long running family dynasties acquired by bloodshed, and often maintained and perpetuated by the same sort of intrigues

and bloodshed as Shakespeare's Henry the whatever, is not hidden from anyone, except perhaps the Muslims.

Whereas, Islam defines itself rather precisely in the Holy Qur'an, and it is entirely about moral existence along a divinely defined path – the “*sirat-e-mustaqeem*” noted in its very first Chapter. Islam's unequivocally stated aim is to give mankind the free-will of elevating itself to “*Ashraf-ul-Makhloq-aat*” – the best among all creations – while fully engaged in the vicissitudes of this life as commanded in its *Surah Asr*. And furthermore, to also be equally free to go the converse route, be the worst of all creations. The twain, Islam the religion, and Muslims (with their concomitant histories, narratives, cultures, civilizations, and good and evil choices throughout history which has ultimately led us to our present), are not the same thing. Only Bernard Lewis is confused about it. He even opens his formidable thesis titled: “**Crisis of Islam – Holy War and UnHoly Terror**”, redefining “Islam” in precisely that way (which evidently has also confused David Livingstone like many other Muslims):

'It is difficult to generalize about Islam. To begin with, the word itself is commonly used with two related but distinct meanings, as the equivalents both of Christianity, and Christendom. In the one sense, it denotes a religion, as system of beliefs and worship; in the other, the civilization that grew up and flourished under the aegis of that religion. The word Islam thus denotes more than fourteen centuries of history, a billion and a third people, and a religious and cultural tradition of enormous diversity.' (page 1, Bernard Lewis, Crisis of Islam)

See my exact deconstruction of that Machiavellian definition of “Islam” in [Behavior Control: Architecture of Modern Propaganda](#). Suffice it to note here that the Holy Qur'an has given a very precise meaning to the word “Islam” to exclusively designate a divine religion, a “deen” (**الْإِسْلَامَ دِينًا**), and not a civilization, not a people

(for which a separate word “Muslim” is used in the Holy Qur'an), and not an empire (for which there is no word in the Holy Qur'an):

'This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion;' (Arabic **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا** Holy Qur'an, Surah Al-Maida 5:3)

As corrupted, subservient, powerless, and mentally colonized the two billion Muslims are today despite our vast piety and full mosques, and as convoluted and tortuous the understanding of Islam and what passes as its history has become, **still, according to Brian Gerrish in his aforementioned video, Islam and Muslims are evidently the single biggest social impediment to Secular Humanism!!**

In other words, Islam is the last wall to breach in order to usher in the full 1984-like Orwellian New World Order, and all the details of enslavement which it portends, including, the elimination of religion, of family, and the big-Brother State birthing and owning the kids and raising them according to the new precepts of Secular Humanism. (See What's the truth about modern medicine?)

Hollywood movies like Logan's Run and Aldous Huxley's fable A Brave New World, while offering fun futuristic entertainment to the masses, have also been psychologically priming the Western public to this state of voluntary servitude wherein, a combination of Orwellian-Huxleyan worlds coupled with full mind-body control and total social engineering will simply make human revolt against the communist-style regimentation of the oligarchy as unthinkable as the revolt of sheep against the habit of mutton eating! That phraseology is borrowed from Bertrand Russell. Aldous Huxley had (perhaps self-servingly) observed in his talk at UC Berkeley in 1961, that eliciting such voluntary compliance from the plebes has remained the focus of all social engineering throughout the ages, **“to get people actually to love their servitude”** in what could only be called the **“ultimate in**

malevolent revolution”:

'Today, we are faced, I think, with the approach of what may be called the ultimate revolution. The final revolution where man can act directly on the mind-body of his fellows. Well needless to say, some kind of direct action on human mind-bodies has been going on since the beginning of time. But this has generally been of a violent nature.

The techniques of terrorism have been known from time immemorial and people have employed them with more or less ingenuity, sometimes with the utmost crudity, sometimes with a good deal of skill acquired by a process of trial and error, finding out what the best ways of using torture, imprisonment, constraints of various kinds.

But, as, I think it was Mettenif, said many years ago, you can do everything with bayonets except sit on them! If you are going to control any population for any length of time you must have some measure of consent. It's exceedingly difficult to see how pure terrorism can function indefinitely. It can function for a fairly long time, but I think sooner or later you have to bring in an element of persuasion. An element of getting people to consent to what is happening to them.

Well, it seems to me that the nature of the Ultimate Revolution with which we are now faced is precisely this: that we are in process of developing a whole series of techniques which will enable the controlling oligarchy who have always existed and presumably always will exist, **to get people actually to love their servitude!**

This is the, it seems to me, the ultimate in malevolent revolution shall we say.' (Aldous Huxley, 1961 UC Berkeley, minutes 3:05 to 5:17, transcribed by Project Humanbeingsfirst

<http://sunsite.berkeley.edu/VideoTest/hux1.ram>)

What empirically stands in the path of fully realizing that state of affairs today?

The 1984 style thought control paradigm being enacted in the US--UK is portentous of what's to come to all of Western civilization as a very visible force – its signs are already visible all around us, thus far only disguised as the “war on terror” – see this article “[War on Terror is not about Islamofascism – get with the agenda you people](#)”, for how it is perniciously making its way into the very fabric of American and European society where the “terrorists” now “[look Western](#)”. And with this [Times Square bombing plot](#), I just heard Retired General Michael Hayden, the terrorist “[tickling](#)” specialist as the former director of the CIA and now with the Chertoff group selling all those body-scanners to the United States, on [MSNBC describing the new Al-qaeda threat](#), and soon new laws will be enacted or enforced to deal with those. Already we are being conditioned to obey orders by forcing us to take our shoes off at airports, and compelling us to exhibit our anatomical perfections to the perps manning the FAST scanners. Hollywood entertainment in “[Total Recall](#)” had presaged full body scanners at airports with people going through them without a second thought a full two decades ago. And we are doing exactly that today. The [RFID implants](#) are next. Zbigniew Brzezinski, like his intellectual confrere Aldous Huxley before him, had also predicted with matching chutzpah in his seminal 1970 book *Between Two Ages : America's Role in the Technetronic Era*, that:

'In the technetronic society scientific and technical knowledge, in addition to enhancing production capabilities, quickly spills over to affect almost all aspects of life directly. Accordingly, both the growing

capacity for the instant calculation of the most complex interactions and the increasing availability of biochemical means of human control augment the potential scope of consciously chosen direction, and thereby also the pressures to direct, to choose, and to change.

Reliance on these new techniques of calculation and communication enhances the social importance of human intelligence and the immediate relevance of learning. The need to integrate social change is heightened by the increased ability to decipher the patterns of change; this in turn increases the significance of basic assumptions concerning the nature of man and the desirability of one or another form of social organization. Science thereby intensifies rather than diminishes the relevance of values, but it demands that they be cast in terms that go beyond the more crude ideologies of the industrial age.' (page 10)

This re-casting of values that “*go beyond the more crude ideologies of the industrial age*” with “*biochemical means of human control [which] augment the potential scope of consciously chosen direction,*” is the incontrovertible flag of scientific totalitarianism we see rapidly being unfurled today. While much less biochemical in its present state of deployment than in Aldous Huxley's narrative (but not for the want of it, for example see [RFID Implants](#)), it is no less coercive than in George Orwell's narrative. Brzezinski went on to prognosticate the “*trend*” in his book, and mind you with a foresight so uncannily accurate that he could only have been sitting at the same oligarchic dinner tables when the future that is already here today, was being planned into existence:

'In the technetronic society the trend seems to be toward aggregating the individual support of millions

of unorganized citizens, who are easily within the reach of magnetic and attractive personalities, and effectively exploiting the latest communication techniques to manipulate emotions and control reason.

Reliance on television—and hence the tendency to replace language with imagery, which is international rather than national, and to include war coverage or scenes of hunger in places as distant as, for example, India—creates a somewhat more cosmopolitan, though highly impressionistic, involvement in global affairs.' (page 11)

'Life seems to lack cohesion as environment rapidly alters and human beings become increasingly manipulable and malleable. Everything seems more transitory and temporary: external reality more fluid than solid, the human being more synthetic than authentic. Even our senses perceive an entirely novel “reality”—one of our own making but nevertheless, in terms of our sensations, quite “real.”

More important, there is already widespread concern about the possibility of biological and chemical tampering with what has until now been considered the immutable essence of man. Human conduct, some argue, can be predetermined and subjected to deliberate control. Man is increasingly acquiring the capacity to determine the sex of his children, to affect through drugs the extent of their intelligence, and to modify and control their personalities. Speaking of a future at most only decades away, an experimenter in intelligence control asserted, “I foresee the time when we shall have the means and therefore, inevitably, the temptation to manipulate the behaviour and

intellectual functioning of all the people through environmental and biochemical manipulation of the brain.” (page 12)

'Another threat, less overt but no less basic, confronts liberal democracy. More directly linked to the impact of technology, it involves the gradual appearance of a more controlled and directed society. Such a society would be dominated by an elite whose claim to political power would rest on allegedly superior scientific know-how.

Unhindered by the restraints of traditional liberal values, this elite would not hesitate to achieve its political ends by using the latest modern techniques for influencing public behavior and keeping society under close surveillance and control.' (page 97)

Zbigniew Brzezinski's elite have already embarked on achieving their political end *“by using the latest modern techniques for influencing public behavior and keeping society under close surveillance and control”* as witnessed today. The culmination of this path of engineered social control, the *“tampering with what has until now been considered the immutable essence of man”* – a tortuous combination of Orwellian and Brave New World in which *“Human conduct [is] predetermined and subjected to deliberate control”* – will hit the West the hardest. They were the most used to living in free societies, and thus, by the necessity of management of the masses by the controlling oligarchy, had been given the illusions of freedom more than us in the East where we were long conditioned to god, kings, and dictators. As Goethe had observed: *“None are more hopelessly enslaved than those who falsely believe they are free”*. I do believe that mentally, as colonized the East has been physically, it is has been far freer than the West. In the East, we don't trust our elite, nor our government. In the West, most even refuse to believe that there is even an elite which runs their elected governments, and the

vast majority “United We Stand” as is evident from 911.

The Orwellian-Huxleyan social engineering presently in the works takes away even those freedoms and those illusions – because, the West is headed towards full-spectrum dominance, but not just of the world, but of its peoples. I.e., totalitarianism the likes of which have not been seen in history. The East is not targeted for such mind-controlled totalitarianism, because, for one thing it is difficult to implement. We are too backwards as a scientifically controlled modernity. But not to fear, we are a direct target of population reduction and all the rest of Malthusian crap. See my deconstruction of NSSM-200, and Bertrand Russell's “Impact of Science on Society”. But, as is the truism of life, we all have to go some day of course. So, arguably, at least let's live with a mind that isn't enslaved, even though the body may be in chains and under the constant threat of physical “shock and awe” from both the pirate suicide bombers working for the emperor as patsies, and the emperor's drones once again bringing us the *white man's burden*, its renewed *la mission civilisatrice*.

The only place left today to seek to make a home to raise one's family, appears to be back in the East – yes, where we are under constant “shock and awe”. The psychological attacks and sophisticated social engineering transpiring in the West, coupled with its scientific modernity, make surviving outside the “matrix” of thought control a rather challenging if not outright impossible task in the West. Crazy, isn't it? But crazy or not, choosing lesser of two evils has become part of the calculus of life's decision making – whatever the decision. Only fools and ignoramuses will ignore these parameters though – for ignorance is surely bliss. Taking the “blue pill” does have its rewards.

This potential obstruction to the elite's **religion of Secular Humanism** for their world government posed by Islam as a Theistic religion, and by ordinary practicing Muslims just living their ordinary family lives, is an entirely different and orthogonal dimension from the hectoring hegemons' harnessing of “militant Islam” and “moderate Islam” described above.

Before hearing Brian Gerrish's evidence last year and reflecting upon the matter ever since, I did not really believe Islam, the last of the great Theistic religions, to be anything other than a diabolical instrument of hegemony in the minds of hectoring hegemony in the pre and post 9/11 world – just like Communism of the USSR was before it was dismantled. Something they brilliantly subverted to create a boogiemán for seeding ***“doctrinal motivation, intellectual commitment, and patriotic gratification”*** in order to sustain ***“Imperial mobilization”*** on Zbigniew Brzezinski's *Grand Chessboard*. But something they had only utter contempt for.

Evidently, they also find Islam to be a genuine impediment to achieving their ultimate agenda of Secular Humanism. An impediment reaching outside of their direct ability to eliminate or even control. An empire in its own statecraft of hegemony never holds genuine impediments to its primacy ever in contempt. Rather, it always deals with them as a real enemy to subdue and dominate with ***“military-style objectivity”*** and ***“avoidance of preconceived value assumptions”***. That amoral phraseology is from the *Report from Iron Mountain*. The myriad Pentagon and think-tank documents such as the *Joint Vision 2020* and *PNAC* which blithely strategize for ***“full spectrum dominance”***, afford a glimpse into that primacy mindset.

Incredible! Muslims today, despite our pathetic servile condition slaving under the yoke of both mental and physical colonization, still potentially have something that is perceived as a real obstruction by the hectoring hegemony in their nihilist calculus of world government.

That alone is an excitement I cannot contain! I have something they can't control nor take away from me if I don't let them. Indeed, the pithy *Surah Al-Asr* of Islam, is perhaps the most potent political-spiritual weapon system in the Muslim possession if we can only learn to use it effectively. It can straightforwardly achieve what Etienne de La Boétie could not bring about in his *“The Politics of Obedience: The Discourse of Voluntary Servitude”*!

Islam's prescription to end man's voluntary servitude to tyranny, one which escaped Etienne de La Boétie's commonsensical Discourse, is ***Jihad-un-nafs***. Contrary to what many are led to believe as just an “inner struggle” with no outward manifestation, its true import is nothing less than revolutionary. Jihad-un-nafs principally directs us in our inner struggles to break our bonds of servitude to fellow man, to overcome our fears, apathy, and silence. It is the reservoir from which saying 'No' to the *banality of evil* springs from. Jihad-un-nafs enables us to deny our own petty as well as existential self-interests when they conflict with morality and 'higher purpose'. For, it is only self-interests that trump morality which co-opt us and perpetually enslave us to any tyrant. Once such inner-struggle is underway, when fears and allegiances to falsehoods start melting away, when determination sets in which no denigrating labels may circumvent, when the fear of the loss of paycheck or confinement to state hospitality centers can no longer preempt moral stance, then, and only then, doors automatically open up, feet automatically start marching in the streets, mouths automatically come un-stitched, and in the limit, one fearlessly stands-up before the D9-Caterpillar bulldozer like Rachel Corrie, and before the armies of tyrants like David before Goliath, Hussein before Yazeed, Rosa Parks before KKK, Viva Palestina before Israel, As the late George Bernard Shaw had wisely observed: ***“We are made wise not by the recollections of our past, but by the responsibility for our future.”*** That responsibility becomes easier to shoulder when our self-interests can no longer trump our moral callings.

Pious peoples continually ask me what can they do as the justification for their silence and apathy. As consummate victims of the *banality of evil*, evidently they are so saddled with self-interests that they either pretend to not see the clear path as they rather stay busy in their various ritual acts of seeking *Heaven* instead of stand-up to wrong-doings, or, suffer from a myopia characteristic of self-absorption and/or indoctrination. Well, *Heaven*, if there is one in the future, is surely denied to those who help create hell on earth today – for, evil only flourishes when well-intentioned people remain silent spectators

and do nothing to stop it. Often times they even directly collaborate in it as part of their daily grind, collectively culminating in horrendous evils – *the banality of evil!* Jewish scholar Hannah Arendt had already explored that aspect of it in copious detail in the context of the Third Reich in 1963. Just two score years later, I too had dwelled upon it in my very first piece of public writing in the context of the Fourth one. For our purposes here however, let's briefly examine this idea of apathy logically within the Theistic beliefs of the Muslims themselves. I have examined indoctrination and the reigning twisted epistemology which blinds one to it elsewhere.

Do pious Muslims filling their mosques in relative comforts while humanity everywhere is oppressed at the altar of the lusts of the Hectoring Hegemons, think that *Jahanam* will be the abode of only the few tyrants and their soldiers of fame and fortune who directly inflicted the evils? That their own souls are spotless since they stayed busy in ritual piety *waiting for Allah?*

Iqbal's Poem from Zarb-E-Kaleem explains “there is no god but God”

خودي کا سر نہاں لا الہ الا اللہ
خودي ہے تیغ، فساں لا الہ الا اللہ

Khudi ka sirr-e-nihaaN La ilaha il Allah
khudi hai tegh-e-fasaaN La ilaha il Allah

The secret of the Self is hid, In words "No god but He alone".
The Self is just a dull-edged sword, "No god but He," the grinding
stone.

یہ دور اپنے براہیم کی تلاش میں ہے
صنم کدہ ہے جہاں، لا الہ الا اللہ

Yeh daur apne 'Braaheem ki talaash mein hai
Sanam-kadah hai jahaaN La ilaha il Allah

An Abraham by the age is sought To break the idols of this Hall:
The avowal of God's Oneness can Make all these idols headlong fall.

کیا ہے تو نے متاع غرور کا سودا
فریب سود و زیاں، لا الہ الا اللہ

Kiya hai tu ne mataa'-e-gharoor ka sauda
fareb-e-sood-o-ziyaaN ! La ilaha il Allah

A bargain you have struck for goods Of life, a step, that smacks
conceit,
All save the Call "No god but He" Is merely fraught with fraud and
deceit.

یہ مال و دولت دنیا، یہ رشتہ و پیوند
بتان وبم و گمان، لا الہ الا اللہ

Yeh maal o dawlat-e-dunya, yeh ristha o paivand
butaan-e-vehm-o-gumaaN! La ilaha il Allah

The worldly wealth and riches too, Ties of blood and friends a dream
The idols wrought by doubts untrue, All save God's Oneness empty
seem.

خرد ہوئی ہے زمان و مکان کی زناری
نہ ہے زمان نہ مکان، لا الہ الا اللہ

Khird huwee hai zamaan o makaan ki zunaari
na hai zamaaN, na makaaN! La ilaha il Allah

The mind has worn the holy thread Of Time and Space like pagans all
Though Time and Space both illusive "No god but He" is true withal.

یہ نغمہ فصل گل و لالہ کا نہیں پابند
بہار ہو کہ خزاں، لا الہ الا اللہ

Yeh naghma fasl-e-gul o laaleh ka nahin paband
bahaar ho ke khizaaN, La ilaha il Allah

These melodious songs are not confined To Time when rose and tulip
bloom
Whatever the season of year be "No god but He" must ring till doom.

اگرچہ بت ہیں جماعت کی آستینوں میں
مجھے ہے حکم اذان، لا الہ الا اللہ

Agarche buth hain jama'at ki aasteenoN mein
mujhe hai hukm-e-azaaN, La ilaha il Allah

**Many idols are still concealed' In their sleeves by the Faithful
Fold,
I am ordained by Mighty God To raise the call and be much bold.**

Translated by: Syed Akbar Ali Shah ([listen](#))

If it is true that tyrants flourish only with the assistance of the majority who silently comply, and empiricism and history both lend substantial evidence to this view (Etienne de La Boétie almost 500 years ago gave a compelling description of it in his Discourse cited above), then, it logically follows that the first-cause enablers of tyranny and its spread throughout the lands is the silently spectating apathy of the peoples! Those who enable crimes are no less culpable than those who commit crimes.

The inescapable logic of this condemns the first-causers to be the backbone fuel of the very inferno they so wish to escape with their obsession with ritual piety while Creation burns. If the god whom pious Muslims worship is a rational god, then this must be true – for, only in courageously rising to break the bonds of servitude to fellow man is Islam's "*Ashraf-ul-Makhlooq-aa*t" birth-panged into existence. If however, their god is irrational, as many learned scholars proclaim when they attribute arbitrariness to god's justice due to its self-proclaimed omnipotence, then is such a god anything more than Zeus, the anthropomorphic god of ancient Greece? Why fall in prostration to Zeus 5 times each day?

Even Nuremberg, as fallible as that Military Tribunal was in its administration of 'victor's justice', focussed on the first-cause (self-

servingly) ignoring the Allied bombings of civilian population centers and dropping of atomic bombs. Nuremberg called the Nazi aggression the first-cause of war, ***“the supreme international crime differing only from other war crimes in that it contains within itself the accumulated evil of the whole.”***

When the first-cause is always held more culpable even in our fallible courts on earth, do Muslims think that in the Court of the *Most Just* the first-cause enablers will get a free-ride?

Many thinking Muslims presume that the god they worship is absolute in its *Justice*. Otherwise, they feel that the whole notion of *Accountability* on the *Day of Judgment* in the *Hereafter* becomes meaningless gibberish, devoid of substance. Indeed, were that not the case, God's Justice would be reduced to the whimsical moral relativism that is already being thrust upon us in these times as propositioned by a US Supreme Court Justice:

'Nothing is more certain in modern society than the principle that there are no absolutes, that a name, a phrases, a standard has meaning only when associated with the considerations which give birth to nomenclature. To those who would paralyze our Government in the face of impending threat by encasing it in a semantic strait-jacket, we must reply that all concepts are relative.' Justice Vinson, U.S. Supreme Court, 1951

Moral codes in Theism are indeed encased in the absolute ***semantic strait-jacket*** so feared by all tyrants across space and time and therefore, remain forever under attack and subversion. Islam, like all Theistic religions, has already answered the question of bondage to fellow man in showing the way to its effective severing. It is even part of the cryptic formula, the *Kalima*, recited by the adherent daily, without evidently understanding any of it: ***“La ilaha ilallah”*** (Arabic: لا إله إلا الله) – ***“there is no god but God”***.

Islam's clear prescription of bowing in servitude only to the One God of Truth is completely pre-conditioned upon **first breaking** the bonds of servitude to all other gods of falsehoods. A simple substitution of “God” with “Truth”, and “god” with “falsehoods” including the worship of “self-interests” and “society's gods”, in the above daily declaration of faith makes the all encompassing import of *Kalima* self-evident. The logic of that declaration itself mandates this mental substitution in the proclamation of Monotheism in order to prevent it from degenerating into an absurdity. The Holy Qur'an admonishes not to make a mockery of its teaching:

'That this is indeed a Qur'an Most Honourable, In a Book well-guarded, Which none shall touch but those who are clean: A Revelation from the Lord of the Worlds. **Is it such a Message that ye would hold in light esteem?'** Holy Qur'an, Surah Al-Waqia, 56:77-81

And the Holy Qur'an unequivocally equates lies and falsehoods before which one bows, in fear or in expectations, with false gods – as commonsense would dictate:

'Is it a falsehood – gods beside Allah – that ye desire?'
(Arabic: **أَفَكُنَّا ءَالِهَةً دُونَ اللَّهِ تُرِيدُونَ** Holy Qur'an, Surah As-Saffat 37:86)

Islam, for its followers, is anything but an absurdity. They'd sooner die than mock their religion. And yet, their facile understanding of it directly reduces their practice of their lofty proclamation of *Monotheism* to the absurdity of polytheism. Silence and apathy in the face of the ubiquitous spread of oppression and falsehoods in our time, is akin to directly bowing in servitude before the gods of tyranny. That silence and co-option permits tyranny to spread unchecked becoming its de facto first-cause enabler! Islam calls the allegiance to another *superpower*, or bowing in servitude before other gods, *polytheism*. The abode of polytheists, the Holy Qur'an oft proclaims, is *Jahanam* (the metaphorical abode in the *Hereafter*

where accounts are to be settled for creating, aiding and abetting, the hell on earth). **Q.E.D.**

The invitation to break bondage to all false gods and idols is the first Abrahamic creed of Islam. Without it, there is no Islam – only hypocritical pretensions. This Qur'anic similitude was well understood by previous generations of Muslims. This is even evidenced in the twentieth century poet-philosopher of Muslims, Muhammad Iqbal's attempts at transforming the *Muslim umma* from the shackles of ubiquitous colonialism and servitude (see poem in the sidebar)*.

But Muslims in our present age of *Jahiliya* have been deftly indoctrinated into believing that *polytheism* is only about worshiping the *stone statues* like the ones which inhabited the *Kaaba* before the advent of Islam and its latter day variants, both physical and abstract, seen among peoples of many faiths. Such as, the Holy Trinity of the Christians (the Father, the Son, the Holy Ghost), and the physical representations of the many gods of the Hindus!

While loudly decrying those gods of others, Muslims daily reaffirm their own allegiance to all the false gods of pelf and power to advance their petty livelihood and ephemeral station!

All those signature prostrations on the prayer-mat and the circumambulations around the *Kaaba* leaving their indelible mark of piety on the forehead of silence to the hell on earth, may yet turn out to be the key evidence for the eternal purgatory of *Hell* for *polytheism* in the *Hereafter*. For Islam to make any rational sense at all, that is the only logic of justice which falls out. And that logic has been reaffirmed in Surah Al-Asr of the Holy Qur'an, in the second most misunderstood formulaic daily rehearsal by Muslims: “*Wa ta wa so bil haq*” (Arabic 103:3 وَتَوَاصَوْا بِالْحَقِّ) – “*and those who strive for haq*” (see exposition of [Surah Al-Asr](#)).

What is “haq” but another synonym for truth, justice – the exact antithesis of silent collaboration with tyranny? **2 + 2 still equals only 4, even when the pious might insist upon 5!**

It is surely the most ironical of empirical paradoxes that it is not the theists by and large, but the moral atheists who have courageously risen to shoulder that **“responsibility for our future”!** See Islam and Knowledge vs. Socialization for why, contrary to popular belief, even the atheist is not without an inner moral compass (see Bertrand Russell's formulation cited therein). Perhaps the pious living for the *Hereafter* in obliviousness to the tyranny around them, might strive to learn from the godless to value the *here and the now* more than *Hereafter*; to endeavor to make the present less hellish in order to avoid it in the *Hereafter*; to be more concerned with affairs of the *here* than of the *Hereafter*; and in doing so perhaps come to learn the real intent of Theism – **“Wa ta wa so bil haq”** – from these moral atheists!

It would be a well-deserved divine irony if moral atheists who stood by their fellow man without fear of hell or favor of heaven, come to constitute the largest citizenry of any *Heaven* if God does turn out to exist! They will end up with the last laugh in either case! That's all I can say to the pious silent bystanders of modernity prostrating daily in ritual prayers. Poet Iqbal said it a bit more delicately:

جو میں سر بسجدہ ہوا کبھی تو زمیں سے آنے لگی صدا
تیرا دل تو ہے صنم آشنا، تجھے کیا ملے گا نماز میں

Jo Mein Sar-ba-sajada Hova Kabhi, To Zameen Se
Aane Lagi Sada

Tera Dil To Hai Sanam Aashana, Tujhe Kya Milega
Namaaz Mein

'Ever I bowed my head in prostration, there arose hue
and cry from the ground:

Thy heart is enamoured by idols, what shalt thou find
in prayers?' (Kalaam-e-Iqbal, Bang-e-Dara, listen)

East or West, theist or atheist, being aware of the real challenges for those who choose to not merely exist in a dream-state, I believe, will prepare one to meet them more effectively. Self awareness however is the key to the awareness of reality. As Edward Bernays stated it bluntly in the opening passage of his book titled Propaganda: “*We are governed, our minds are molded, our tastes formed, our ideas suggested, largely by men we have never heard of.*” The videos cited at the top of this letter empirically show that a formidable totalitarian system is being engineered even as we speak, and we are being convinced to accept it. Why are they succeeding? How are they able to control our perceptions? I am afraid that most Muslims remain unaware of all this concerted social engineering as many continue to sing the empire's 'War on Terror' song against the Islamofascists. Soon, Muslims might be surprised to find their own religion banned in the West and their very identity as Muslim being associated with “terrorism”. In a generation or two, there won't be any overt Muslims. A far cry?

Not if this Oped in Pakistan's Dawn of May 06, 2010 is portentous:

'Hussain immigrated to the United States in 2003 and said his children had once even asked if they could change their names due to the image of their homeland in the wake of the September 11, 2001 attacks.'

The headline screaming in today's Dawn, May 07, 2010, is even more revealing, even if perhaps mainly as Mighty Wurlitzer's psyop to get others to follow suit:

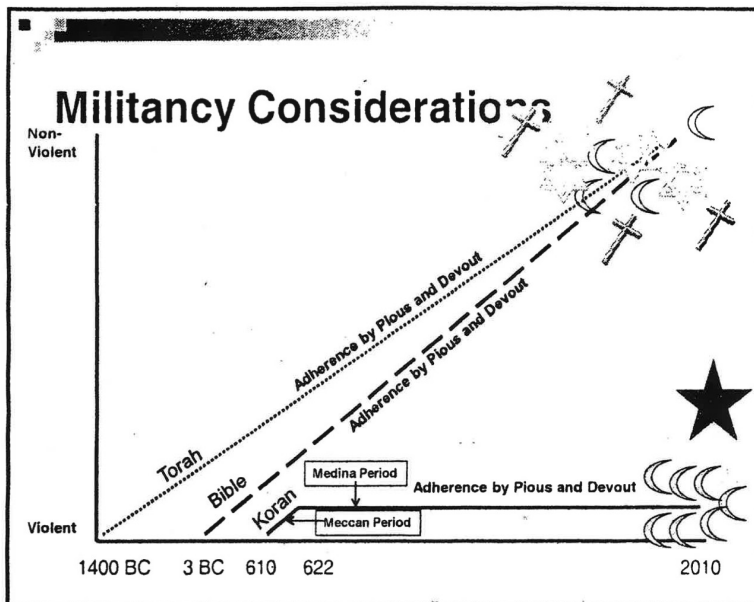
'Pakistanis pose as Indians after NY bomb scare:
NEW YORK: Pakistani merchants and job seekers in the United States, still reeling from economic hardship since the Sept. 11 attacks of 2001, are posing as Indians to avoid discrimination in the wake of the Times Square bomb attempt.'

The systematic demonization of Islam and Muslims is being conducted not merely by the vile ignoramuses and the agents provocateurs in burning the Holy Qur'an (see [Hijacking the word 'Islam' for Mantra Creation](#)), but officially by the State itself as evidenced in what the FBI is teaching its agents even in the tenth year of 9/11 (see [WIRED: FBI Teaches Agents 'Mainstream' Muslims Are 'Violent, Radical' and 7th-Century Simpletons July and September 2011](#)). Mother Jones magazine [September/October 2011 issue](#) reports that the FBI has built a massive network of spies to prevent another domestic attack (sic!), “*The bureau now maintains a roster of 15,000 spies, some paid as much as \$100,000 per case, many of them tasked with infiltrating Muslim communities in the United States.*” Teamed up with the University of California-Berkeley's Investigative Reporting Program, the author of that report gallantly asked – perhaps to add a measure of chutzpah after carefully omitting to challenge the core-axiom of the State that 9/11 was the work of Muslim terrorists – “*But are they busting terrorist plots—or leading them?*”

That Machiavellian trend of calculated lying by way of omissions in respectful looking reportage, backed by academic prestige which retain the core presuppositions of empire necessary to craft the [Hegelian Dialectic of Dissent](#), is ubiquitous. It was brazenly apparent in the May 2011 CAIR report which was co-sponsored by the University of California-Berkeley's Center for Race and Gender (see [CAIR Documenting Islamophobia on the rise in the USA – Calling CAIR to Account for its Omissions By Zahir Ebrahim](#)). It was also evident in the followup August 2011 report by a private Washington think-tank called American Progress, gallantly titled “Fear, Inc.” (see [Zahir Ebrahim's response to Fear, Inc. The Roots of the Islamophobia Network in America](#)). Both of these reports respectably documented the rise of Islamophobia in America. But they also egregiously failed to examine its root cause and motivation in the geopolitical context of the 'War on Terror'.

The concept that this synthetic war on terror was being used as the pretext for ushering in one-world government is completely absent in

these (yawn) narratives! Perhaps these brilliant pundits are poorly read only in certain impermissible scholarship. Or, the more likely, the most respectable looking academic scholarship and award-winning journalists are being engaged by the Mighty Wurlitzer to convey both the empire's opprobrium of “Militant Islam”, as well as what's permissible dissent. Notice how – by retaining the notion of “Militant Islam” in the guise of critiquing the reactionary excesses of the sole superpower in response to 9/11. That is the standard line of acceptable dissent. (See Zahir Ebrahim's Response to Chris Hedges' amalgam of half-truths 'A Decade After 9/11: We Are What We Loathe')



Caption As reported by Wired on September 14, 2011, an FBI training presentation titled “Militancy Considerations” measures the relationship between piety and violence among the texts of the three Abrahamic faiths [**the god's chosen people obviously coming out on top!!!**] As time goes on, the followers of the Torah and the Bible move from

“violent” to “non-violent.” Not so for devotees of the Koran, whose “moderating process has not happened.” The line representing violent behavior from devout Muslims flatlines and continues outward, from 610 A.D. to 2010. In other words, religious Muslims have been and always will be agents of aggression. Watch [FBI Presentation Video](#) artfully Hijacking Islam.

It's a pretty slick game of full spectrum assault on all human senses, cognitive as well as subliminal. Hollywood has already interjected that thought of banning the Qur'an into Western consciousness in the movie “[V for Vendetta](#)”. Soon – that demand might actually be heard on mainstream television in the many choruses of the Mighty Wurlitzer. It ought not to surprise anyone if Muslim faces are presented as Hegelian counterpoint, demanding a “moderate” Islam instead of banning the Qur'an outright! (See [Hijacking the word 'Islam' for Mantra Creation](#)). Muslims have plenty of House Niggers and cultivated agents and assets in the West who will be harvested for this purpose. (See [FAQ: What is an Intellectual Negro](#)) Such a demand simply cannot be plausibly made, or effectively implemented, in the East! Judging from the riots that break out on the “mere” cartooning of the Prophet of Islam – O yes, we are surely slated for population reduction, the “*useless eaters*” of humanity, **while we apathetically wait for Allah to change our condition:**

'For his sake there are angels following one another, before him and behind him, who guard him by Allah's commandment; surely **Allah does not change the condition of a people until they change their own condition**; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.' (Holy Qur'an, Surah Al-Ra'd, 13:11)

Evidently, the God of the Muslims says different from what a lot of Muslims have been led to believe (vicariously) that *Allah chala raha hai* (God is running the world). If someone were to ask me, I'd suggest

that obsessive immoral devils are running the world. Because, Allah has unequivocally proffered all human beings to stand up to these devils; to not wait for Allah to change their condition; to manage their own affairs with “*Wa ta wa so bil haq*” and with patience if their life is not to be a total loss despite all its material as well as spiritual advancement (see my examination of my understanding of Surah *Al-Asr*).

– **End Letter** –

Original date of Letter: Friday, May 07, 2010

Footnote: *See Sacred Cow: Allama Iqbal - marde-momin or superman? <http://tinyurl.com/Allama-Iqbal-ubermensch>

See **caveat** on quotation <http://humanbeingsfirst.org/#No-Affiliation-Notice>

Endnote: All quotes and unfamiliar concepts in the text can be studied further by using the [Search-box](#) on Project Humanbeingsfirst's [homepage](#). Please help give wide circulation to this letter. The most pious institutions of the Muslims, and our most learned men and women of Letters and the Cloth heading them, are the most villainous Trojan Horses among us — empowering the individual with knowledge and understanding is its only antidote. Thank you.

Supplemental Readings on <http://faith-humanbeingsfirst.blogspot.com>

- [1] [Islam and Knowledge vs. Socialization](#)
- [2] [Hijacking the word 'Islam' for Mantra Creation](#)
- [3] [Islam: Surah Al-Asr of the Holy Qur'an](#)
- [4] [Islam: Why is the Holy Qur'an so easy to hijack? Part-1, Part-II](#)

Short URL: <http://tinyurl.com/Islam-vs-Secular-Humanism>

Source URL: <http://faith-humanbeingsfirst.blogspot.com/2011/07/islam-vs-secular-humanism.html>

Original date of Letter: Friday, May 07, 2010

Chapter IX

The Ignoble Path: Path of the Superman

Morality Derived From Intellect Leads To Enslavement

This is Project Humanbeingsfirst's response to the moral reflections of an ordinary mortal using the nom de plume 'lwtc247' on the web, in "[The importance and benefits of self honesty](#)" where he mused:

'When you stand before God to be judged, do you really think at that time you will be able to enter a debate with God about your behavior? Playing with or bending some words to cover-up or justify your bad deeds? Perhaps a little "white lie" here and there? Do you really think you can deceive God?'

Hi -

This problem was solved by Nietzsche a long time ago! Where have you been?

There used to be a prominent T-Shirt worn around campus when I was an undergrad, it said in bold:

God is Dead -- Nietzsche

(of course I am not going to provide you the punch-line that was printed in very fine letters just underneath that)

More pertinently however, morality and intellect are two separate things. It is mixing them where people become misled!

Intellect cannot confer upon morality any view other than subjective, and hence relative and arbitrary. The following statement from an 'uber intellect' is a good evidence of this:

“Nothing is more certain in modern society than the principle that there are no absolutes, that a name, a phrases, a standard has meaning only when associated with the considerations which give birth to nomenclature. To those who would paralyze our Government in the face of impending threat by encasing it in a semantic strait-jacket, we must reply that all concepts are relative.” -- Justice Vinson, U.S. Supreme Court, 1951 AD

However, the following algorithm is not just evidence of what I say, but its outright proof. This proof is furnished by the 'uber uber' atheist of the 20th century, i.e., the most fanatical God is Dead exponent, Mr. Bertrand Russell. I can't recall the exact chapter and verse, but it goes something like this.

Bertrand Russell's morality synthesis exclusively from the intellect:

~'Maximize individual happiness (pleasures) while minimizing social conflict (not hitting on another's spouse) to optimize the overall happiness of the people composing the social unit who agree to live by the set of laws which implement this operations-research calculus.' -- Bertrand Russell

also noted some caveats for protection of minors and those unable to make choices so that one could not maximize one's pleasures upon them without some institutional safeguards.

Using that highly intellectual morality equation – and I will confess that I have not encountered a more profound synthesis of morality and law anywhere, and which, on the surface at least, appears rather full of brilliance and minimalism – it would be perfectly acceptable, for instance, to spread Black-death every other generation for population control among other 'untermensch' societies. Or, to create a draconian police-state by re-defining what individual happiness might mean, and conditioning the people to get used to it. As Goethe had observed, ***“none are more hopelessly enslaved than those who falsely believe they are free”***. In such a society, the people could be kept quite content in their voluntary servitude thus leaving no social conflict whatsoever – and thus culminating in a perfectly stable and rational society.

In this highly intellectual system, also called **Secular Humanism**, enslaving the populace by a bunch of wily 'ubermensch' who have craftily chosen not to be constrained in the ***“semantic strait-jacket”*** alluded to by Judge Vinson quoted above and who accept ***“that all concepts are relative”***, that state of affairs would be a perfectly moral outcome. It certainly satisfies Bertrand Russell's intellect-derived morality calculus. And if someone thinks I am making all this up, Bertrand Russell himself concluded in his epiphany to 'uber' intellectual morality, in his 1952 book ***“Impact of Science on Society”***, that a Scientific Society, meaning one built on intellect – as obviously imbeciles can't do high-tech science – will automatically culminate in ***“World government [which] could only be kept in being by force”***.

We can brazenly observe this exercise of the 'uber' intellect for instance, not just in the world government under construction which of course no one believes is happening, but in the Talmud among its

very moral followers which no one can ever deny unless their lips are moving in chutzpatic confabulations. The Ten Commandments of Moses are intellectually particularized from their universal moral form, by adding an implied “Jew” at the end. Thus, as has been amply exposed by many recovering Jews themselves, “**Thou Shall Not Kill**” is read by many an adherent Talmudic Rabbi as: “**Thou Shall Not Kill [a Jew; killing goy is OK]**”.

And as evidence that this “*hegelian mind fck*” isn't just some historical baggage which happened in the Dark Ages with no bearing to modernity, here is the latest version of the Law Book of Israel: '**The King's Torah**': <http://www.gilad.co.uk/writings/the-complete-guide-to-killing-non-jews.html>!

For additional examples of this ongoing “*hegelian mind fck*”, please see: <http://print-humanbeingsfirst.blogspot.com/2009/11/genesis-to-genocide-golem-not-jewish.html>

Fundamentally, the problems outlined by [lwtc247](#) have been long solved philosophically, i.e., by using the intellect. Here is a short passage from Leo Strauss which shows just how remarkably it is has been solved:

'Political Zionism has repeatedly characterized itself as the will to normalize the existence of the Jewish people, to normalize the Jewish people. By this self-definition it has exposed itself to a grave misunderstanding, namely, the misunderstanding that the will to normality was the first word of political Zionism; the most effective criticism of political Zionism rests on this misunderstanding. In truth, the presupposition of the Zionist will to normalization, that is, of the Zionist negation of galut [exile], is the conviction that "the power of religion has been broken". Because the break with religion has been resolutely effected by many individual Jews, and only because of this reason, it is possible for these

individuals to raise the question on behalf of their people, how the people is to live from now on. Not that they prostrate themselves before the idol of normality; on the contrary: they no longer see any reason for the lack of normality. And this is decisive: in the age of atheism, the Jewish people can no longer base its existence on God but only on itself alone, on its labor, on its land, and on its state. ...' -- page 202, Leo Strauss, The Early Writings 1921-1932

See its fuller exposition at the link below, but here is the core essence of that morality:

'In simple language which peels off the philosophical-gibberish of ***“will to normality”*** and such, straightforwardly speaking: god gave the Jews the land grants, anointed them as the 'chosen peoples', and then Nietzsche killed god, and now it's up to the Jewish people who ***“can no longer base its existence on God but only on itself alone, on its labor, on its land, and on its state”***, in order to construct their own future ***“because the break with religion has been resolutely effected by many individual Jews”*** who must now lead their flock!!!' -- <http://print-humanbeingsfirst.blogspot.com/2009/02/letterto-dalitvoice-which-god.html>

See how wonderful a solution it is *mes amis*? I hope no one is too sarcasm impaired here.

Not to be outdone by atheists in defining their own super-morality with their uber-intellect, god's chosen theists can even outdo that with learned confabulations – become god themselves:

'... The point is that a Jew has strength, ability and power to create the desire within G-d to accept and become King over the entire creation.

It's understood, that the existence of the entire creation, in truth, is brought about by the Jew's coronation of G-d, and through which He becomes a King over the entire creation, which ultimately results in the fact that all of creation comes from the Primary being, G-d.

It's obvious that since every Jew, men and even women and children, brings about the existence of the entire creation, they become masters over the world, and thus every single creation owes them recognition for this good.

Being that through the Jew, all beings were created, he therefore becomes the master over all of them.

This is especially so in regards to what needs to be accomplished on erev [every?] Rosh Hashana.

Since the judgment of Rosh Hashana is primarily regarding physical matters, as explained in Likutei Torah, therefore the Jew is in complete control, particularly over physical matters.

The physicality of the world itself has to recognize the good that the Jew has accomplished.

Through the Jews they came into being, and their true existence is through their unity with the True Being.

Since G-d and the Jews are one, each Jew becomes a True Being, and is thus able to bring about all of creation.

He therefore has control over all of creation and not only that, but they owe him thanks and are indeed thankful, for being provided with abundance in physical and especially spiritual matters.' --

<http://bloghumanbeingsfirst.wordpress.com/2010/10/22/on-jews-becoming-the-masters-of-the-world-the-coronation-of-hashem-from-the-torah/#masters-of-the-world>

Such is the natural culmination of morality when the superior intellect is put in charge of it! The sociopaths will always justify the ubermensch.

It would of course be a travesty of thought to end this missive without giving the punch-line that was printed on the T-Shirt noted above. I wish I had bought one – at the time it was only humorous. It read:

Nietzsche is Dead -- God!

I can hear someone laughing...

Because I can actually feel that laugh down my spine without any physical sound waves impinging upon my eardrums from across the ethernet, it shows me that, inter alia: Morality likewise is naturally felt, not naturally thought.

Morality originates from the heart where feelings reside, not the mind – Plato's virtuous philosopher-king notwithstanding. Such abstract intellectualism, including his Shapes, appear to reside in the vast immanent-space of the philosopher's mind alone since they can find no empirical verification in the far more constrained existential reality-space. The only morality that the intellect is empirically shown to beget through time immemorial, is the Nietzscheian-Hegelian variety explored above, of **might has rights!** It is also known as the divinely ordained moral law of the jungle to some. To others, it constitutes the categorical imperatives which are beyond good and evil. To still others, it is simply amoral precision of *“military-style objectivity”*.

Whereas, interestingly, as in all lovers' happy or tragic tales also since time immemorial, the Heart also is where the Almighty resides! Read both the Qur'an and the Bible and one sees references to the heart as the container for morality, for spiritual eyes, for cleanliness of the

heart begetting the cleanliness of the soul, for cognitively incomprehensible admonitions of none shall approach the truth unless they approach it with a cleansed heart, for there being a seal put on the heart of those who are heedless and who are the purveyors of falsehoods, who bring misery upon mankind by their 'uber' clever planning, etceteras. I have yet to recall knowing anyone who fell in love through their mind as opposed to through their heart. Or even recall reading any literature, sacred or divine, and I am an indefatigable reader, that alluded to the mind for matters of love, faith, courage, self-sacrifice, and yes, the notorious jihad – jihad-un-nafs – the primordial inner struggle of the soul to overcome the **“banality of evil”** only upon the conquest of which, the sword is automagically both found and comes unsheathed! And when I used to read comparative religions, I recall also the case of appeal to the heart being true of Hindu scriptures as well as others.

In conclusion, **“Cogito Ergo Sum”** might have taken a tiny lesson from Zen were it not so imbued in its own arrogance of the intellect and so blinded by its own brilliance to actually have missed the commonsense. Watch Zen Master Bruce Lee so simply teach it here:

[youtube=<http://youtube.com/watch?v=roY9SaqM0mo>]



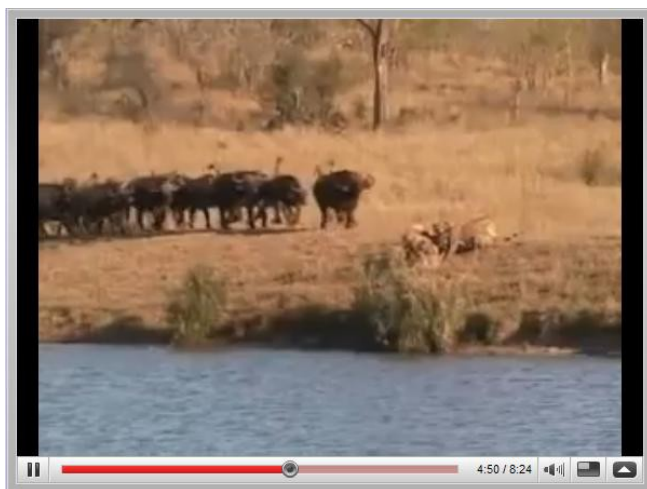
Caption Quote Bruce Lee: “We need emotional content. Don't think, feel; it is like a finger pointing away to the moon. Don't concentrate on the finger or you will miss all that heavenly glory”!

It should be patently obvious to anyone that an intellect voluntarily serving under the command of morality can be the only possible solution for equitable and peaceable “*Cogito Ergo Sum*” for all mankind, rather than for the 'uber' few when it's put the other way around.

I will humbly further suggest that the clincher empirical proof that morality and intellect are separate entities, that morality is primarily rooted in feelings rather than in the intellect, is that had ordinary people simply retained even an iota of humanity in them, even a tiny feeling of empathy for the suffering of fellowman, for their own natural tribe of mankind, then, instead of intellectually watching the decimation of their own kith and kin all unfold on television looking from the side, at best going tsk tsk, and at worst cheering, we would have collectively marched in formation and forcibly neutered all the hectoring hegemonies now so boldly munching on their victims no differently than the lowly wildebeest and buffaloes do against the hectoring hegemonies of their jungle!

And no scientist in the universe can argue with a straight face that the poor buffaloes who **feel the pain so immensely** for their own humble kith and kin as depicted in the video below, are a very cognitive species – a fact also brazenly recognized by our own hectoring hegemonies which is perhaps why they work so assiduously on desensitizing our **feelings** of empathy for our fellowman, including for our ourselves, by continually bringing us all the manufactured Hollywood violence and other baser entertainment:

[youtube=<http://youtube.com/watch?v=LU8DDYz68kM>]



Short URL: <http://tinyurl.com/UbermenschMorality>

Source URL: <http://print-humanbeingsfirst.blogspot.com/2009/12/morality-from-intellect-is-enslavement.html>

First Published December 09, 2009

Chapter X

**Case Study: Subversion of
the Holy Qur'an from Within,
or, just another useful idiot
for “reform Islam”?**

Critique: Laleh Bakhtiar and The Sublime Quran

To: Laleh Bakhtiar laleh@bakhtiar.org

From: Zahir Ebrahim | [Project Humanbeingsfirst.org](http://ProjectHumanbeingsfirst.org)

Date: Monday, August 8, 2011, 8th of Ramadan, 1432

Subject: Your translation of verse 103:3 عَمِلُوا الصَّالِحَاتِ

Dear Dr. Laleh,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ AsSalaam O Alekum once again. I hope this

blessed month of Ramadan is bringing you and your family much spiritual ascension.

Thank you for your prompt reply to my inquiry letter. I understand fully what you have stated regarding your reasons for translating عَمِلُوا الصَّالِحَاتِ as: **“and ones who have acted in accord with morality”**.

However, I must admit that your reply did not intellectually satisfy me. This long letter, inter alia, explains why. I am an intellectually very curious person and oddities stand out to me like puzzles begging to be solved. I can't resist picking them up. But before I proceed, I would like to state up front that: I am not a scholar. That I don't mince words and state things straightforwardly. That I have read your Preface in The Sublime Qur'an very carefully; I have read every single page of your excellent [website](#); watched every single video of your [youtube channel](#); absorbed many other interviews and news reports going all the way back to March 31, 2007 to the astonishing headline in the Sunday Times: [Wife-beating rejected in 'new' Koran](#) when your translation of the Holy Qur'an was first released, to the most recent one I could find, your interview of April 14, 2011 with Tim King at Salem News: [Laleh Bakhtiar Discusses Evolution of Islam](#). And what I was really searching for was your teacher and mentor whom you reference time and again, Professor Seyyed Hossein Nasr's opinion of your translation. I did not find it. I would appreciate if you would send it to me if it exists. I would deem it a most disturbing and quite understandable indictment of your work if your own teacher has not publicly proffered his qualified opinion as a respected Muslim scholar of the religion of Islam, on his own student's most momentous work of translating the Holy Qur'an.

You replied to me in your letter: **'I had asked fifty friends to describe what “righteous” means and none of them could do so. It means: morally right or acting in accord with moral law or characterized by morality. Therefore, I arrived at one who does**

or acts in accord with morality.'

If you would kindly refer to Surah Al Baqara, the Holy Qur'an itself informs one what "righteous" means. You don't have to ask fifty learned friends or arrive at your own meaning for what it means when the text of the Holy Qur'an itself clearly defines it:

'It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; **and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due.** And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allah-fearing.'

(Surah Al-Baqara 2:177, Pickthal's)

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ
وَالصَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

What most Muslims understand from *عَمِلُوا الصَّالِحَاتِ* is what is described for "righteous" behavior above: ***and giveth wealth, for love of Him,***

The fuller description of *عَمِلُوا الصَّالِحَاتِ* entailing, inter alia, ***and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due.*** *وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ*

You could have easily used the definition of "righteous" from 2:177

to capture the correct semantics already unequivocally established by the Holy Qur'an: “and giveth wealth, for love of Him,” for وَعَمِلُوا الصَّالِحَاتِ in your translation. There are many other verses of the Qur'an which also explain وَعَمِلُوا الصَّالِحَاتِ very precisely. For instance: Surah Al-Munafiqoon 63:10. There was no need to ask fifty friends their permission to use in the translated language what the Author of the Holy Qur'an has made plainly manifest in the source language. That mindset of primary fidelity to semantics over form would have trivially led you to use one of the following more appropriate English words as other translators had used:

- “and do good,” by Shakir;
- “and do good works,” by Pickthal;
- “and do righteous deeds” by Yousuf Ali;
- “and do righteous deeds,” by Arberry;
- all English translations I have encountered except yours are similar.
- اور نیک کم کیے (aur naik kaam kiaey – and did good deeds – in all Urdu translations with minor variations)

None among the many translations in English and Urdu I have seen have used “morality” as the synonym which you have uniquely used to translate وَعَمِلُوا الصَّالِحَاتِ

- “and ones who have acted in accord with morality” by Laleh Bakhtiar, The Sublime Quran

So, against the unequivocal guidance directly from the Holy Qur'an, you went a different route and chose a different word, the weakest possible synonym which doesn't even fit in the context of وَعَمِلُوا الصَّالِحَاتِ as examined in detail further down.

You justified your choice in your letter: 'You will find the 129 times that salaha appears, the word is translated the same depending upon whether or not it is the perfect form of the verb or active participle. As I mentioned in the Preface, I began with the words

in order to assure internal consistency and reliability in the translation. I was told by a friend that this is how they translated the KJV and that it is called formal equivalence.'

If I understand what you are telling me without any ambiguity, you didn't choose the obvious words for translating **وَعَمِلُوا الصَّالِحَاتِ** even though any number of them would have been the most closest in semantics to the Arabic than your choice, primarily because of the artifacts of the translation process you have adopted by choice.

In other words, in order to “religiously” maintain your academic notion of “internal consistency” and “formal equivalence”, you deliberately sacrificed Semantic Equivalence!!

I just cannot believe that any reasonable translator of the Holy Qur'an would ever make such a tradeoff. There is no religion in the translation process. You are not submitting a Ph.D. thesis on translation. Your translation is not being judged by academics for pedantic attributes and academic purity.

The actual religion is in the observing of the original semantics of the Holy Qur'an in the translated language so that the reader can exactly comprehend from a translated verse and Surah what his counterpart in Arabic understands. That's the only prime directive for the translation of the Holy Qur'an.

This idea is called **Semantic Equivalence**. It is a terminology which I have borrowed from my profession as a computer scientist and engineer, to denote the function, or properties, which I am expressing here. Two entirely different representations of data are Semantically Equivalent if they express the same semantics despite their outwardly differing forms. E.g., a verse in Arabic and its counterpart in English.

In a human language translation the exact or perfect Semantic Equivalence is difficult to attain because of nuances and subtleties of context, vocabulary disparity, grammar disparity, audience disparity necessitating reframing, etc. Therefore, striving primarily for Semantic Equivalence in translation yields the best possible

translation for two reasons:

- the policy of holding Semantic Equivalence as an invariant does not permit any translation artifacts to get in the way of a correct translation; there is now no “religion” about the process, and each translation situation is dealt with in accordance to its own requirement and is not needlessly hampered by constraints coming from other previous translation situations;
- and the resulting translation is as close in semantics to the original as was practicably possible given all the target language weakness and target audience reframing constraints.

The poor reader is not holding an English translation of the Holy Qur'an in his hand to learn Arabic from the Holy Qur'an. He is reading the English translation primarily to understand its meaning because he can't read Arabic directly. All other matters are secondary for him. And if the meaning is sacrificed because the translator has some other notions of what academic and linguistic properties a great translation of the Holy Qur'an must contain, then you lost on all counts because you failed to perform your highest order duty to the reader: Semantic Equivalence.

If the translation process sacrifices some semantics because of translation artifacts, in this case upholding “internal consistency” and “formal equivalence” paradigm which the translator has arbitrarily chosen to inflict upon her translation, the translation process itself is incorrect, or flawed in its implementation.

Dear Dr. Laleh Bakhtiar, your translation is in manifest error because your governing principle for translation is in manifest error. You have sacrificed Semantic Equivalence for some “formal equivalence” process which you have arbitrarily deemed to be of a greater virtue than retaining the exact semantics expressed in the Holy Qur'an itself, for explaining verse: **وَ عَمِلُوا الصَّالِحَاتِ**

Do you understand what I mean here? By your own argument of 'T

began with the words in order to assure internal consistency and reliability in the translation.’, you chose not to use the obvious word for **عَمِلُوا الصَّالِحَاتِ** because it conflicted with your sensibilities for your “*internal consistency*” requirement! Even when the semantics of the expression called for it, you re-framed another English word there which is less suitable just because it solves “*internal consistency*”. And you did this because you never had Semantic Equivalence as your invariant. Instead, you maintained “formal equivalence” and internal consistency” as invariants.

The word “invariant” is also borrowed from computer science to help me articulate my thoughts with precision. In this instance, it means to hold some property as true at all times during the translation process, to not compromise on it.

Achieving Semantic Equivalence is obviously a huge problem when translating into a nuance-poor, limited spiritual language like English which does not have an equivalently nuanced syntactical richness in its grammar and syntax, nor equivalently nuanced semantic richness in its vocabulary. Which is why striving for “internal consistency” at all cost automatically creates the problem which I observe in your translation of **وَعَمِلُوا الصَّالِحَاتِ**

There just aren't that many nuanced words in English to capture all the thousand nuances of the usage of a word in Arabic to achieve both “formal equivalence” and Semantic Equivalence simultaneously. The translation must be permitted to internally become “inconsistent” in the usage of the words in different situations – your main gripe with previous translations. The word “inconsistent” is used in the context of your own terminology “internal consistency”. I think such inconsistency, if that's what you wish to call it, is a livable and mostly inconsequential artifact when the prime goal is Semantic Equivalence – and nothing, absolutely nothing may stand in its way.

If the two languages were exactly matched in linguistic properties, and there was no drastic reframing for the target audience such that you have to deliberately water things down to make it understandable,

you'd automatically achieve both Semantic Equivalence and “formal Equivalence” (as you have defined it) – by definition – in a correct translation process.

When the two languages are not matched, the precedence always goes to Semantic Equivalence for a good translation.

Let me state the overarching policy invariant of an accurate translation system in the most precise way I can.

Giving precedence to Semantic Equivalence as a translation policy automatically implies that the translator is open to “inconsistently” re-using words when necessary for the accurate framing of the translation in the target language:

- primarily for Semantic Equivalence with the source being translated,
- and not primarily for “internal consistency” of words in the target translation,
- or “formal equivalence” of words with the source being translated.

That does not of course preclude maintaining “internal consistency” and “formal equivalence” as part of best practices in a translation wherever it is achievable, while still maintaining the Semantic Equivalence invariant.

Even though the vocabulary here is borrowed from Computer Science, I am certain you are already more than familiar with these ideas being a professional and very accomplished translator. However, the precise vocabulary permits us to think precisely as you already well know also as a professional psychologist, and because of it, you can now recognize the problem with your system of translation more precisely.

You never explicitly made Semantic Equivalence your translation policy. You pretended that it will just fall out from your word focussed system due to your “formal equivalence” policy.

In this letter, I am really trying to prove to you that Semantic

Equivalence does not automatically fall out by narrowly focussing on word etymology and word semantics and trying to keep “internal consistency” in the target language. While certainly useful and perhaps necessary tools, these tools are not ends unto themselves.

Let me restate for emphasis: **The “Formal equivalence” notion which you have developed is only a tool, a means to an end, and not the end in itself. The end is Semantic Equivalence.** The terminology “internal consistency” and “formal equivalence” is as you have defined in your Preface to *The Sublime Quran*. Semantic Equivalence is as I have defined in this letter.

You will surely agree with the following commonsensical observations:

- **The user of a translation of the Holy Qur'an does not care what process a translator adopted for the translation.** A sensible Muslim user of a translation of the Holy Qur'an already understands that the Holy Qur'an is a most unusual *Divine Book* unlike any other book on the New York Times Best Seller list. And therefore, that its translation must entail specialized processes and esoteric knowledges of many Arabic disciplines, most obvious being masterful scholarship of the entire Holy Qur'an itself. **A sensible reader quite understands that just the mastery of Arabic grammar and Arabic linguistics while a prerequisite for the translation of the Holy Qur'an, is grossly insufficient, when it would be quite adequate for translating any other book.** A sensible reader of a translation of the Holy Qur'an understands that when the translation is not commissioned by an authority or paymaster, that for individual scholars of the Holy Qur'an undertaking it, it must be a painstaking and all consuming task, a labor of love rather than pecuniary gain. While appreciating all this implicitly, a user of a translation of the Holy Qur'an still does not particularly care or concern himself with what process is adopted for the translation because he

does not have the knowledge or the skill to judge its merit anyway. **A user of the translation of the Holy Qur'an just implicitly assumes that the translator of the Holy Qur'an, it being such a complex book, must know what he or she is doing.** And that is perhaps the only shortcoming that the innocent user may be faulted for – being naïve in making that gratuitous assumption.

- **The user of a translation of the Holy Qur'an only cares for the end result which he is holding in the palm of his hand opened to a Surah,** that it be semantically equivalent to the source language, that it be as accurate in conveying the original meaning as is humanly possible in the translated language in letter, spirit, and the full context of the Holy Qur'an.

Consequently, as a translator addressing the expectations of the sensible Muslim user of the translation of the Holy Qur'an, you must then also agree with the following burden which automatically falls upon the translator:

- Any self-proclaimed purity of any translation process which looses Semantic Equivalence, has a problem with it which must be fixed.
- Any re-framing of the source semantics for the understandability of the target audience which looses Semantic Equivalence has a problem with it which must be fixed.
- And therefore, the translation process and the re-framing must be continually evaluated and re-tuned for exception handling wherever necessary, in order to continuously satisfy the primary big-picture expectation of the user of the translation of the Holy Qur'an: Semantic Equivalence.

Semantic Equivalence is obviously inclusive of the requirement to frame the translation not just to the target language, but also to

the target audience context.

That is always a most difficult task if the semantics in the source language find no natural equivalence in the mind of the target audience. While I can appreciate your quoting somewhere (I can't locate the reference now), that to convey the message of the Holy Qur'an in the language of the people, there is only so much one can do to cater to the target audience mental level and sociological context while strictly maintaining strong Semantic Equivalence. If the necessary re-framing to reach the mental level of the target audience starts encroaching upon the integrity and fidelity of Semantic Equivalence, as it did when you stated: **'I had asked fifty friends to describe what "righteous" means and none of them could do so. ... Therefore, I arrived at one who does or acts in accord with morality'**, then the translator has to start making conscious and deliberate tradeoffs for just how strong a Semantic Equivalence she wants to maintain vs. writing an Idiot's guide to the Holy Qur'an which is also a commendable act. One can obviously always write levels of translation, one for children, one for newbies, one for experts, one for aliens, etc. The issue is when one is making tall claims of fidelity like what The Sublime Quran is making for its process of "internal consistency" and "formal equivalence", while gratuitously throwing away Semantic Equivalence when reframing for target audience context and consequently yielding a more inaccurate translation. When trying to achieve all that The Sublime Quran started out to do as disclosed in its Preface, it must have surely been a delicate balancing act, more art than science, in which that idea of re-framing for target context can only be taken so far and no farther, lest it diminish Semantic Equivalence from its highest possible achievable level.

Semantic equivalence is also obviously inclusive of the natural requirement that the translator keep their own biases and prejudices out of the translation process to the extent possible.

That is also a most difficult task when the biases are deeply ingrained

in the society itself and one is unaware of them. For example, “Orientalism”. That is how the West ended up with the prejudicial translations of the Holy Qur'an in the eighteenth and nineteenth centuries. The imperialist translators held the orient in utmost contempt, or if not outright contempt, then at least as inferiors! Witness this explicitly in Lord Macaulay speech of 1835 to Britannia's Parliament where he advocated a new education policy for the Indian subcontinent natives claiming: *“that a single shelf of a good European library was worth the whole native literature of India and Arabia.”* No degree of any purist process could ever have been adopted by those scholars of empire to remove such “Orientalism” from their translations of the Holy Qur'an – unless they removed their ingrained prejudices first! And how can imperialists ever do that? We see it around us even today! **The latter day equivalent of “Orientalism” of yesteryear in the Western sociological context is “bring reform to Islam”.** It is the new plague of “Occidentosis” from the West which now infects the modern progressive Westernized Muslim mind. That accurately descriptive neologism as you are well aware is the title of the book by the Iranian Jalal Ali Ahmad. We all have susceptibility to ingrained perception biases just because we are human beings. You have of course admirably noted your attempt to be consciously unbiased yourself by asserting that your translation is non-sectarian. Non-sectarian of course does not imply personal bias free. Moreover, it can also mean “mainstream” – see Islam: Why is the Holy Qur'an so easy to hijack? Part-I. More on **“bring reform to Islam”** in part 3.

Dissecting your translation process

So let's look at how your method actually went wrong for **وَعَمِلُوا الصَّالِحَاتِ** based on how I have inferred your translation system worked. Please correct my misunderstanding here because I am simply reconstructing your system in my mind. You have a giant *symbol table* and a *word boundary concordance*. The symbol table

may or may not require transliteration of Arabic into English before insertion and lookup. This is akin to the Macintosh database you have mentioned in your interviews, but the precise terminology is drawn from computer science.

You came to verse 103:3 . First thing you did was insert its words into the symbol table and it gave you a link to **'129 times that salaha appears,'** in the concordance. You then applied your internal consistency algorithm for word selection which suggested that the right consistent word to use for this instance of **لَصَلِحَتْ** was “righteous”. You asked **'fifty friends to describe what “righteous” means and none of them could do so'**. Therefore, you decided to reframe. As you described it to me in your reply letter: **'It means: morally right or acting in accord with moral law or characterized by morality. Therefore, I arrived at one who does or acts in accord with morality.'** That automatically fixed your translation of **وَعَمِلُوا الصَّالِحَاتِ** to: **“acted in accord with morality”**.

Did I get it right? At least to the first order approximation?

This is a pretty slick system I must admit, and surely yields “formal equivalence” as well as “internal consistency”. Worth a Ph.D. thesis at MIT (which is my alma mater) and a Nobel Prize in Computer Science (if it is ever instituted). **But it got the translation wrong!**

And that's the heart of the matter isn't it? Let me prove it to you differently this time.

Which steps did the translation go wrong? In two places.

Instead of doing all your mechanical operations on etymological word boundary – which you wouldn't have been doing if you weren't writing a Ph.D. thesis as a student in a new highly specialized discipline, and which you also wouldn't have been doing if you were a already masterful scholar of the Holy Qur'an instead of just a masterful scholar of classical Arabic – had you just paid attention to the semantics of the full verse fragment **وَعَمِلُوا الصَّالِحَاتِ** in the full context of the Holy Qur'an, the error would not have occurred. Allah

has already defined the semantics of **وَعَمِلُوا الصَّالِحَاتِ** as depicted in 2:177 and many other verses. You tried to infer it from its etymology alone. Even though etymologically you came up with the correct word “righteous”, it is evident that you have a poor understanding of what it means in the semantics of the Holy Qur'an.

It is self-evident from your own statement **'It means: morally right or acting in accord with moral law or characterized by morality.'** that you did not fully understand or appreciate the meaning of this verse **وَعَمِلُوا الصَّالِحَاتِ** in its context of Surah Asr as primarily pertinent to doing good works for *haquq-al-ibad*. You instead concentrated on looking up words mechanically. When you discovered that the right word in English was “righteous”, you didn't go back to the Holy Qur'an to ascertain its correct semantics.

You instead came up with your own definition: **'It means: morally right or acting in accord with moral law or characterized by morality.'** While that may well be the correct general meaning of that word, I don't know, I didn't check, but let's assume that it is, it is still irrelevant for the specific context of this verse.

And that is one of the key moment of translational error in the translation process itself. Error number 1.

Because at this stage of the translation process, the real look up for establishing the full semantics of the english word “righteous” which the etymological search gave you, instead of solely being in the Oxford English language dictionary, should have mainly been in the Holy Qur'an itself. That would have automatically taken you to 2:177 and many others like it, which would have defined “righteous” for you very precisely in the full context of the Holy Qur'an, inter alia: ***“and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due.”***

Then you should have returned back to Surah Al-Asr and tried to understand what that Quranic meaning of “righteous” meant in the

specific context of Surah Al-Asr **وَ عَمِلُوا الصَّالِحَاتِ** in order to select the most appropriate and closest synonym for that concept in the English language irrespective of any “internal consistency” and other translation artifacts. That would have led to properly re-framed choices that would be easy for the target audience to understand in the primary context of *haquq-ul-ibad* of this verse fragment:

- “and do good works,” if translating into English
- اور نیک کم کیے if translating into Urdu

The above choices is what you see in the majority of translations of the Holy Qur'an in both English and Urdu.

For error identification to the translation process itself, I'd say this is error number 2: Not choosing the right synonym due to your artificially self-imposed “internal consistency” constraint.

Some academic sure led you astray dear Dr. Laleh Bakhtiar!

These errors I readily surmise are repeated time and again in your translation of the Holy Qur'an because you are evidently NOT a scholar of the Holy Qur'an itself. Scholarship of Arabic grammar and Arabic linguistics, does not automatically confer the scholarship of the Holy Qur'an. It is your misperception, or your unfortunate hubris, if you sadly think so.

Additional aids for the user to assist in achieving Semantic Equivalence

Now let's look at how to facilitate proper reframing for a target audience which is sociologically alien to the original sociological context of the East where the Holy Qur'an originated, and where many matters are implicitly understood due to socialization, due to daily interaction with the Holy Qur'an and Islam within the culture itself – from radio, television, social functions – where Qur'anic language and Islamic concepts have become a part of the local vernacular and forms

its lingua franca. Words such as “InshaAllah”, “MashaAllah”, “Alhamdulillah”, are uttered at least a thousand times each day by almost every person in a Muslim society. Even Christian sweepers in Pakistan who come to clean a Muslim home will often use these terms, and may even have some passing acquaintance with their meaning. West does not share such a sociological framework.

Thus facilitating the understanding of the translation of the Holy Qur'an is necessary because reframing alone does not re-create the Semantic Equivalence automatically in the mind of the Western reader as it does in the mind of the Eastern reader.

The KWIC index can be very useful for this purpose. It stands for Key Word In Context. It is like an ordinary index except with one addition. Each word in the index has a short context statement attached to it. Let me use the word “righteous” to show how it works. The index entry “righteous” would contain a short context statement perhaps excerpted from 2:177, and like an ordinary index, would list the page number on which it occurred for verse 103:3. If the same word “righteous” is used in a different context than the previous one in another Surah, it is repeated as a new index entry in the KWIC index with the new context statement. If it is used in the same context in another Surah, then just an additional page number is appended to the first entry.

I am sure you must be more than familiar with this – many books have KWIC indexes. This of course makes the index a bit bigger, takes a bit longer to compile, is also more art than science and relies a great deal on the translators judgment just like the translation does, but that's just life. A KWIC index in The Sublime Quran would solve so many of your problems. For instance, your problem: **'fifty friends to describe what “righteous” means and none of them could do so'**. Is easily addressed in the KWIC index. You could simply excerpt 2:177 as the context statement.

Your other concerns for why you felt you needed to reframe Allah to God is also straightforwardly solved in the KWIC index. Your

deplorable decision to reframe Allah to God for the specious rationalizations you have given in your Preface is examined further down in this letter.

A KWIC index, and the changes to your translation process as outlined here, will enable you to maintain a very strong Semantic Equivalence for your future edition of The Sublime Quran. Which, I earnestly hope, you will compose but only after acquiring the masterful Scholarship of the Holy Qur'an first. I'll buy a copy of that edition. I plan to return the 6th Edition, 2009 I purchased back to the bookstore as a totally unsatisfactory product.

Examining the impact of your choice of word for translating وَ عَمِلُوا الصَّالِحَاتِ

Now let's examine the harm done by using **“acted in accord with morality”**. What will the Western audience understand by it? Only how they understand the word “morality” vicariously.

In the West, “to be moral” and “morality” generally mean not to be immoral in personal ethics. Conversely, for the more positivists who act rather than merely refrain, to be moral in personal ethics. To act morally doesn't necessarily imply to the Western mind to do good social works for others, *fallahi kaam* (charitable works), righteous deeds, solely for the love of Allah, as reflected in the afore-quoted 2:177.

I have found no place in Western sociological framework of modernity where the concept of morality has been directly equated with doing good charitable works for others, never mind for the sake of Allah. There is no general notion of وَ عَمِلُوا الصَّالِحَاتِ in the lingua franca of the West as it is in the Muslim societies of the East. There is really no precedence to draw semantics to a word which inherently implies personal morality as noted in the Ten Commandments, or in the so called Christian Puritanical work ethic, or in rare cases when

one sees someone drowning and recalls the Good Samaritan. Except perhaps for Solon, the Athenian statesman and lawmaker of antiquity who made it a moral duty to come to the aid of fellow man with selfless moral acts, I am not sure that it necessarily even existed in Western history.

For instance, Bill Gates who does charitable works and gives away hundreds of millions of dollars to vaccinate poor children in India and China, is never referred to in “moral” terms. Only in “generosity” terms, or “philanthropic” terms. Whereas people who don't lie and cheat and kill and deceive and usurp and plunder are thought in “moral” terms.

I will lay a wager with you that if you went back and again asked the same fifty friends whom you had earlier asked **'to describe what “righteous” means and none of them could do so'**, to define what “morality” means, that you will likely get the same answer.

So instead, a more productive wager is if you now ask them what they actually understand by **“acted in accord with morality”** as you used in your translation of Surah Asr, that they will say something similar to what I have described above on the usage of the term “morality”. This will enable you to validate your translation with the same friends whom you trusted for not using “righteous” as the synonym in the first place (as if a focus group of fifty friends is the best modality for collecting cultural linguistic data for reframing a Divine Book). If that is your yardstick for reframing, then the same yardstick will also be validation for you.

My bet is that barely any in your Western focus group of fifty friends will suggest what automatically springs to the mind of the Eastern Muslim who has grown up in Muslim society and whether or not he knows Arabic, when you ask him what **عَمَلُوا الصَّالِحَاتِ** means, even if you don't put the translation **اور نیک کم کیے** before him, many in the streets of Pakistan will tell you that 'do naik amal, charitabe works, for the sake of Allah', which is quite close to 2:177: **“and giveth wealth, for love of Him,”**.

Few persons in the West reading your translation for **عَمِلُوا الصَّالِحَاتِ** as “acted in accord with morality” will likely ever come up with anything remotely close to doing charitable works. It simply would not occur to them in their sociological and cultural linguistic context that “acted in accord with morality” could ever mean doing good works and deeds for fellow man. He would immediately think of his personal ethics, don't murder, don't plunder, don't lie, etc., in accordance with his understanding of what individual morality means in the West. But had you used the word “do good deeds” - he would have most assuredly learnt that his duty and responsibility transcends his individualism and explicitly requires him to not just be doing no harm to fellow man, but doing actual good deeds for fellow man.

If I have succeeded in tickling your concern and not made a total fool of myself in presumptively writing you this long letter as if you would really care to know the critical opinion of a non-scholar about your monumental work, you can mitigate your concern by creating a KWIC index as a palliative.

Other translational artifacts of word focussed translation system

Let's now look at some common problems which I immediately perceive arising by using word based translation of your system. Surely you must exercise exception handling yourself as these are so basic, and they directly fail your system of “formal equivalence” on word boundary.

The problem occurs with semantics when two or more words are put together in a sentence to create a semantics greater than the sum of the meaning of the individual words.

The expression “It is raining cats and dogs.” is neither about “cats”, nor “dogs”, nor animals, nor living creatures. Idiomatic, allegorical, metaphorical, and other esoteric compound expressions fall into this category. I refer to them as *complex expressions* in this letter – whose semantics is not necessarily reflected in the meanings of each

individual word.

Example: “It is raining cats and dogs.” A semantic equivalence translation into another language will neither include the word “cats” nor “dogs”. And there goes your formal equivalence method on individual word boundaries. Keeping Semantic Equivalence, the statement translated correctly to (reverse translated): “it is raining heavily”!

If the translator did not recognize that this was an idiomatic expression and applied “formal equivalence” by looking up the words “cats”, “dogs”, “raining”, or, decided to do a literal translation, it will create gibberish in the target language no matter how you compose it. Translated incorrectly using “formal equivalence” on word boundary (reverse translated): “cats and dogs are falling from the sky”.

Translating such *complex expressions* is thus self-evidently error prone for the following exact reasons:

- First, the translator does not have domain expertise in the subject matter he is translating and therefore does not recognize a *complex expression*.
- Second, the *complex expression's* semantics is alien to the sociological context of the target audience and reframing cannot adequately express it, thus necessitating interpretation for that specific sociological context.
- Third, the meaning of the *complex expression* itself is unknown in the source language.

I am sure you are already familiar with such limitations to a much deeper level as a professional translator, and must have encountered them while translating the Holy Qur'an. Therefore, I surmise that you must have had to ignore the individual word meanings and tried to examine what the *complex expression* meant in the full context of the Holy Qur'an.

In such cases therefore, translating the *complex expression* must have

bypassed your “internal consistency” and “formal equivalence” constraints because in order to be reasonably accurate, you would have had to compose its translation the best way you could for achieving Semantic Equivalence without worrying about word usage constraints. I would be most grateful if you would kindly confirm or correct my perception. Or advise if you did not encounter any such *complex expressions* in the Holy Qur'an which could not be handled on word boundary.

A good translation system would have consistent policies to deal with *complex expressions*. Whether to translate, whether to reframe, whether to just pass it intact transliterated, etc.

Wondering how you dealt with some of these matters with any consistency, I looked up your translation for **“He had been among the jinn”** (Surah Al-Kahf 18:50, The Sublime Quran). You did not reframe the word **الْجِنُّ**. because reframing is clearly impossible. You simply transliterated it phonetically to “jinn”. You also applied the same transliteration to “Iblis” **وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ** and did not reframe it to “Devil” when it was certainly possible to reframe to the sociological context of the West had you wanted to: **“And mention when We said to the angels: Prostrate to Adam! So they prostrated but Iblis”** (Surah Al-Kahf 18:50, The Sublime Quran).

But you chose to reframe Allah from the very sentence of the Holy Qur'an as dealt with below. This indicates to me that you really didn't have a well defined, well articulated, consistent policy to deal with such things despite all this hoopla about your pristine translational process. That despite your claims to being sectarianly un-biased and devoid of imparting personal values to the translational process, you in fact permitted personal values to interfere in the matter of translating the most momentous word in the Holy Qur'an, Allah.

This fact is exactly betrayed by this anomaly that you did not also reframe “Iblis” to “Devil” for all the same reasons you gave for reframing Allah to God. I see that you have capitalized “Iblis”

correctly, and so you know it is a proper noun and referring to a particular “jinn”. But you are also aware that Allah is a proper noun, it is the name of God, a unique singular noun, the very basis of the monotheism of Islam. Allah is the first of God's 99 names. Yet you reframed the very first proper noun, the very unique name Allah, the one most recognized among Muslims the world over, to a general name “God” – yes even though they are semantically equivalent in the same way that a proper noun is equivalent to a unique singular noun in representing that same singular entity but with a name.

Thus by your inconsistency of translation, while you acquaint the Western world with the Quranic name of the devil “Iblis”, you don't acquaint the Western world with the Quranic name of God, Allah. **The reframing is clearly arbitrary and driven primarily by your overarching policy preferences for your translation project.**

As you can clearly see, you do have an MRD (Marketing Requirements Document, see below) in which your overarching policy preference has been specified. This is why the same class of word is transliterated vs. reframed differently based entirely on personal bias and overarching policy preference rather than on a consistent value-free translation policy of how to handle similar words and proper nouns consistently in the translation process. While you claimed to be non-Sectarian and value-free in your translation implying you were presenting a very objective translation of the Holy Qur'an. But what I have just demonstrated unequivocally is that you have applied overarching policy preferences to the translation. This is discussed below.

But returning to the main point which I wish to emphasize here. Having direct domain expertise in the subject matter being translated determines the credibility and fidelity of the translation, and not just expertise in the language of its expression which is taken for granted for any expert translator applying for a translation job.

For deriving your own logical arguments against the traditional understanding of 4:34 in your translation of the Holy Qur'an, you

endeavored to acquire some domain expertise for that specific verse fragment in order to arrive at the most logical, sensible translation. Your utmost priority in that case was indeed Semantic Equivalence. You strived to achieve it. You didn't just do word look ups alone in your database, but you researched the Holy Qur'an, presumably from end to end, for gaining a deeper understanding of just that one single verse fragment in the entire context of the message of the Holy Qur'an.

And I maintain that one can't get away with not doing such due diligence in even far greater depth and deliberation for every single verse of the Holy Qur'an, all 6236 verses. Semantic Equivalence as the single unique invariant to uphold demands it. And that surely requires explicit masterful scholarship of the Holy Qur'an.

I would like to say that your argumentative logic for 4:34 based on citing 2:231 is prima facie sensible and wise. I can't refute it and nor would I wish to if it makes sense – but I am not a scholar, never mind erudite in the mysteries of the Holy Qur'an and Islam. If the Holy Qur'an has gone into such minutiae of what to do with your wife in the bedroom and other domestic matters, just as it has gone into other minutiae on legislative matters, it surely must have some Wisdom, some pertinence. I do not possess the domain expertise to comprehend it. I just seek the low hanging most visible fruits and that's plenty for me.

So – 'don't beat your wife' or 'divorce her amicably', is just as great a platitude as 'if you kill your wife you go to jail pal.'

The Ten Commandments didn't prevent any killings whatsoever.

Neither did the Bible.

And neither did the Holy Qur'an.

The early Muslims killed each other in the most horrendous internecine bloodshed right after the death of Prophet of Islam. Recall the bloody battles of Jaml, Siffin, Naharwan. In Jaml, the holy wife of the Prophet of Islam along with his many famous companions were

pitted against the son in-law of the Prophet of Islam who also happened to be the Ameer-ul-momineen and 4th Caliph of the Muslims at that time. The Prophet's own grandson was mercilessly slaughtered along with all his male family members and children save one in the hot plains of Karbala by Qur'an toting Muslims. His womenfolk and children including the granddaughters of the Prophet of Islam, were mercilessly beaten up, incarcerated, dishonored, marched barefoot in chains to Damascus to the court of the Muslim caliph all the way from the burning plains of Mesopotamia by the same Qur'an toting Muslims. I believe you are more familiar with Muslim history than I.

You really can't be so naïve in making so much headline making public hoopla on 4:34 in the Western media as to believe that what's written in a holy book modulates crimes, greed, lust, power, among people do you?

And what happens in a bedroom is entirely of passion – the good and the bad. No Holy Book has moderated crimes of passion when reason is lost in anger any more than it has moderated the premeditated slaughter undertaken with full reasoned planning and heartless execution.

Anecdotally speaking, as a student at MIT decades ago, I spent an evening field trip for my psychology studies in Behavior Control with other students and professor Steve Chorover (<http://bcs.mit.edu/people/chorover.html>), in the Walpole prison near Boston. We were surrounded by the most respectable looking white folks attired in dinner jackets, smoking pipes and cigars. All had been convicted for manslaughter for crimes of passion, including murder. We didn't of course know it at the time what their crimes were as part of the study. More to the point here, it does not matter what's written in any holy book – Muslims' or Christians' or Hindus' or Jews'. People will do what people will do in anger, and in premeditation. No moral code in a book can stop it.

It is your grave misconception that Muslims beat their wives because

the Holy Qur'an gives them permission to beat their wives. Muslims also kill their wives, do honor killings of their children and family members, and a thousand other grotesque and equally criminal things in Muslim societies – **and the Holy Qur'an strictly forbids it all.**

And Muslims do no more horrendous acts than the pious Western Christians and holy Western Jews who commit the most heinous crimes, and monumental crimes against humanity which are on-going even as I write this. The white man today is calculatingly killing and raping far more Muslim women on a daily basis with “shock and awe”, drone attacks, military occupation, to the thunderous silence of Western champions of human rights than any Muslims assaulting their wives in domestic quarrels because of 4:34. But of course it is Islam which needs to be reformed first with a new translation of the Holy Qur'an. Daniel Pipes must be feeling rather pleased with himself for this fortuitous gift. More in part-3 below where your statement to Salem News “*bring reform to Islam*” is examined.

Reframing Allah to God and overarching policy preferences

Before I finally end this layman's dissection of your translation of the Holy Qur'an which I hope you will offer corrections for its mis-perceptions, I briefly wish to comment on your reframing of Allah to God in your translation.

In the aforementioned dissection, I have identified Semantic Equivalence as the holy grail of any translation system dependent only upon the overarching goals and policies of the translation project, and not dependent upon the artifacts of the translation process.

Here I look at the overarching policy preferences which define the flavor and scope of the end product. In marketing terms, it is what would go into the MRD (Marketing Requirements Document) for any consumer product before its development is commissioned or undertaken.

The MRD policies depend entirely on the motivation for the translation which in turn determines the specific translation policies to use in the translation system. I will specifically limit my self to the translation of the Holy Qur'an and not speak in general terms.

For a most unusual spiritual living holy book which is read or recited daily in the vast majority of homes among the 1.6 billion Muslims worldwide, to attempt to translate the Holy Qur'an is a burden. A great burden which I am certain you have felt. No translator can escape feeling it.

It is a burden because it can make a great deal of impact. This impact can be both positive, as well as NEGATIVE.

Religion has been the most common Trojan Horse to control people from time immemorial. From the Dark Ages of Christianity to the modern times, we see all Holy Books abused for social and political control. Some of this is discussed in later parts.

Suffice it to say here that a Holy Book like the Holy Qur'an is not in a political and social vacuum. It is not just a religious issue. A new translation of the Holy Qur'an can just as easily be used as a tool of subversion and cognitive infiltration for “introducing beneficial cognitive diversity”, as for promulgating genuinely fresh translation full of innocence. The big words in that preceding sentence are borrowed from a Harvard Law professor who is or was President Obama's information czar. He deemed the utility of what he called “beneficial cognitive diversity”, meaning promulgating dissension and de-focus in the guise of promoting diversity of views, of immense significance to statecraft. He identified how to effectively use “cognitive infiltration” to subvert from within. It is not a new thing. It has existed for as long as mankind has existed. And every empire has subverted religion for imperial purposes. See [Islam and Knowledge vs. Socialization](#), [Islam vs. Secular Humanism and World Government](#), [Case Study in Mantra Creation](#) and [Why is the Holy Qur'an so easy to hijack? Part-I](#) for how cognitive infiltration is made to work on your enemy's religion.

Even a superficial glance at history will show how it has worked on one's own religion to control one's own people in the name of religion. You have yourself made passing reference to Muslim history in one of your videos and how it has been ruled by successive tyrants save one in the often glorified Muslim dynastical empires of the 700 year supremacy of Muslims. The religion of Islam was their first point of subversion in order to rule. They employ both mercenaries as well as useful idiots for their agendas.

So when undertaking the translation of the Holy Qur'an, as when dealing with any consumer product to inform, to educate, to entertain, to make their lives easier, and to subvert, some overarching strategic policy calculus always goes into its MRD.

Very clearly, for your translation, The Sublime Quran, there were several key overarching policy points that you have described in your Preface which went into your translation project. Your Allah to God reframing was explicitly done according to those overarching policies and beliefs. Some may call it an agenda, or personal preference, or subjective bias, or the MRD requirement for defining the overall parameters of the translation project. These are all equivalent terms.

I will just briefly examine only the actual significance of your policy as I see it. All references are to your Preface. I invite you to refute it if you can. I invite you to converse with me in more depth if you wish. Or, if there is overriding benefit in what I say, then **فِي سَبِيلِ اللَّهِ** be convinced by it on the anvil of logic for your next most excellent edition of The Sublime Quran.

You say people in the West are unfamiliar with the word Allah, and for “inclusiveness”, you reframed Allah to God.

Dr. Laleh Bakhtiar, if in these times of information age and global village, people picking up the Holy Qur'an aren't able to tell that Allah means God, then God help them!

No learned Jewish Rabbi I suspect would ever reframe Yahweh, Jews' most sacred name for God, as anything but Yahweh, and with great

religious and cultural pride. That's because the agenda of the Rabbis is to theologically unite the Jews of Diaspora, instill and affirm Jewish fraternal-hood, and make the goyems of the world aware of the Jewish heritage (among other matters). When I go to study Judaism, the first thing I learn is how to pronounce their name for God. And I learn it with respect and am quite happy to know it.

No learned Hindu Swami I suspect would ever reframe the names of all their gods into English "God". So Ram has stayed Ram, Vishnu has stayed Vishnu, Ganpati Papa has remained Ganpati Papa and so on so forth. Even Bollywood movies which are watched with great interest in the West have endeavored to popularize the names of their Hindu gods with great cultural pride.

But look what you have accomplished:

- You did not teach in your translation of the Holy Qur'an that the name of its Author is pronounced Allah.
- You separated your Western Muslim audience not just from the Eastern Muslims who ubiquitously utter Allah at every street corner and a thousand times each day, but also from the beauty of uttering the name Allah as they read your translation
- Imagine that your translation of the Holy Qur'an, or one like it with even more artifacts of ***"bring reform to Islam"***, by the fiat of power became the equivalent of the King James Version of the Bible in the West. (see KJV in part 2) Even before one single generation has passed on, those weaned on such a sanctioned translation of the Holy Quran will not know the word Allah. Perhaps they may also not know many things in the "reformed Islam".

Just the aforementioned significance of your overarching policy trumps every single argument you have presented to the public in your Preface to justify your not using the name of Allah. I hope this alone is sufficient to convince you.

But permit me to continue.

If the real intent of your translation of the Holy Qur'an was to genuinely teach the religion of Islam as defined in the Holy Qur'an to Muslims of the West by bringing the words of the Holy Qur'an closer to them in their own native language, rather than merely be the Nobel prize winning intellectual reference book for the departments of Middle Eastern Studies in the over 2000 universities in America, then the first thing to teach would be the name **Allah**. Just as every Muslim child among the 1.6 billion Muslims worldwide is taught from the very first day of birth when Azaan is gently echoed in their ears.

Your policy itself is specious. Do you think that the suave Western Muslim who informs himself from your Holy Qur'an will never say **Bismillah**? Right there is the name of Allah shining through it. So what did you achieve by omitting it from the translation? Or have you primarily written this Qur'an for non-Muslims who couldn't care less?

As part of the virtuous practice of Islam, learning the beautiful 99 names of Allah is considered an act of worship. So is your translation of the Holy Qur'an merely for academic studies in American universities? They don't read the Holy Qur'an as an act of worship. At best for comparative religious studies. Even there they won't know from your translation that God is named Allah in Islam. But Muslims do read the Holy Qur'an as an act of worship. In fact, we tend to err in the opposite direction – we don't study it enough to uncover its meanings. So what did you achieve by masking the name Allah out from the translation?

A sensible self-aware translator who was genuinely concerned with all the matters listed in the Preface of The Sublime Quran could also have addressed them more effectively as follows:

- Required the reader picking up the Holy Qur'an for the first time to minimally get acquainted with how God is pronounced in Islam. It is pronounced as Allah.
- Provided a simple introduction page where it was explained that the name of God in Islam is Allah, that it is the same one

God that all human beings think of when they think of a monotheist creator irrespective of their religion.

- Just as you employed the Preface to explain the virtues of your translation system, you could have devoted a page, right before the very first Surah to explain this so that no one would miss it.

You made the point that Muslims don't have monopoly on the word Allah and that others use it too. How is that relevant? Muslims don't care how many different religions use the word Allah for God in their translated works in Arabic. We are delighted that Christian Arabs and Jewish Arab use it. All we care is that we as Muslims use the word Allah for God because Allah has so defined it in his own religion of Islam for us Muslims.

For a translation of the Holy Qur'an to drop the word Allah is a travesty in the best case. It is agendist in the worst case – one which gels from supping with Daniel Pipes to come up with every possible specious reason for dropping Allah as among the baby steps for “moderate Islam”.

I understand that your work strives to speak to the average American who knows no better, who is so dumbed down that Allah has to be translated as God before he will understand the Holy Qur'an, or feel at home even opening it, and to be “inclusive” of all dumb jack asses too lazy to learn that the name used for God in Islam is Allah, but energetic enough to spend hours upon hours reading the Holy Qur'an. Honestly, where will you find such a silly oxymoron even in America? Only in your imagination.

The zenith of any virtuous scholarship dictates not pandering to the lowest level of public intelligence, nor to anyone's ignorance. A scholarship must instead endeavor to pull the audience up, not lower itself to their level of ignorance in order to pander to the new mantra of “inclusiveness”. Another name for it is “beneficial cognitive diversity” and you cannot convince me otherwise. But I hope I have

convinced you.

Part-2

Your reference to the King James Version of Bible (KJV)

I would like to comment at length on your repeated reference to the King James Bible which you have cited with some veneration in the Preface, in your reply letter **“I was told by a friend that this is how they translated the KJV and that it is called formal equivalence.”**, and elsewhere in your public interviews attempting to confer indirect credibility to your translation techniques by association. Or at least that is how it appears to me. You have repeated **“I was told by a friend ...KJV”** countless times, even in your reply letter to me. Apart from the fact that you also appear to be hedging when you caveat it with **“I was told by a friend”**, you also appear to be laboring under considerable misperceptions.

I know only a little bit about the King James Version of the Bible – but what little I do know is quite sufficient for me to hold the following judgment unequivocally. I would like to share it with you.

KJV fixed into the Bible in English from its source renderings all the mumbo jumbo of Christian theology necessary for promulgating the British empire and its *la mission civilisatrice*. That's the first order overarching problem in the so called "seminal" translation of the Bible. It has been fixed by a King seeking empire. (see details below) Do you honestly believe that Jesus, had anything to do with empire or kings? Then how comes empire is rushing to adopt Jesus? Only because the “Jesus” they are adopting serves their interests. And endless generations of people will be born and socialized into that officially sanctioned “Jesus” with utmost piety and faith.

Moreover there is absolutely no internal consistency of thought in it.

Show me internal consistency in the Holy Bible for the translational properties you claim, even for syntax and vocabulary, writing style, never mind semantics! One would of course have to also study the original in order to demonstrate those imaginary translational properties for the translated version now won't one?

Who has access to the original sources? Can you access and read the Greek and who knows which other texts that went into the translation source set?

Thus anyone can make any academic claim about the Bible and get away with it. The claims cannot be authenticated so why not make them. They can write papers and publish them in respectable journals – who is gonna be able to verify it? They can even offer its purity of translation method as the reason for KJV's longevity too. Or the blessings of the Holy Ghost as the reason for its longevity.

However those who have studied history and the power of empires to promulgate their values ought to know better about how religion is used.

The reason for the longevity of KJV translation has little to do with the “purity” of its translation process or its linguistics. No doubt the Holy Bible inspires immense faith among believing Christians just as the Holy Qur'an inspires among believing Muslims. For Christian people of faith, such matters as the method **“they translated the KJV and that it is called formal equivalence.”** is totally irrelevant, whether that statement is true or not. It plays no role in their faith. No Christian reads the Bible for its linguistic content. They read it because it is the word of God for them. It is their prayer book and that's the end of it. As a prayer book, it is as Holy to the Christians as the Qur'an is Holy to the Muslims. They each accept the religion they open their eyes in and are socialized into.

Empiricism indicates that the reason for the longevity of KJV translation and its global ubiquity had a lot to do with the East India Company and Britannia's *la mission civilisatrice* upon the

'*untermenschen*' which they carried on for 400 years.

That mission has evidently now been taken over by the legatees of the previous empire in exactly the same fashion – watch this [video](#) of the mission of “Jesus” to Afghanistan, and read this report by [Jeremy Scahill](#). Billy Graham's son spoke of bringing bread and “Jesus” to Iraq in 2003 with such missionary zeal that I felt I was seeing the East India Company operate under a new flag to bring the latest edition of KJV to the Muslims.

I know the *white man's burden* all too well. Lord Macaulay separated us in the Indo subcontinent from our native languages proclaiming (reproducing the quote already given for the emphasis it deserves): **“that a single shelf of a good European library was worth the whole native literature of India and Arabia.”** And the white man taught us English in the sub-continent at the نيزه (point of a lance) of colonialism. Even today the Muslims are more familiar with the Bible than the West is familiar with the Holy Qur'an.

That system of occupation and colonization, the free trade mantra of the East India Company backed by the naval armada of home Britannia, is the real unhidden secret of why KJV is ubiquitous today. Not because of linguistics or purity of translation or other such silly nonsense. But because of empire. It is the same way as when the Bible became ubiquitous in the Roman Empire, and thereafter as the Crusaders' legacy.

If you read the modern day Bible, including the “new” ones derived from KJV with any degree of interest and fascination, you would already know that the New Testament is a hodge-podge, nay a veritable kitchen sink of ideas which has misled the modern Christians even in understanding their own lofty religion of Jesus. This is independent of faith. People believe in all sorts of things and are willing to die for their beliefs. This is looking analytically at what it's actually saying. See for instance this [nonsense](#) sermon for promulgating servitude to the rulers, drawn directly from the KJV Bible Romans 13. A sermon that is reigning supreme in the West's

police states today to corral its good citizenry to obedience to tyranny.

Or witness the criminal support for Christian Zionism that is dug out from the verses of the Bible by America's Bible Belt for directly aiding in the dispossession and genocide of an innocent peoples from their own ancestral homeland even while the rest of the world watches. The former President George W. Bush's largest electoral base was in the Evangelical Bible Belt which is demonizing Islam on a daily basis. Have you watched the 700 Club? They brought him to power twice.

The Evangelical pastor in Florida even had Qur'an burning festivities. The pastor's book, titled "Islam is of the Devil", is a direct outcome of using the Holy Bible to demonize the Muslims and our religion. I don't know what exactly they draw upon from the Bible to malign the religion of Islam and Muslims, but 700 Club et. al., are always holding the KJV prayer book in one hand while they berate Muslims and the religion of Islam with the other. They are today the lead drum-beaters for "reforming Islam" (my next topic below)

All these KJV endorsed matters the moral Christians, those human beings with any inner moral compass, find appalling and disgusting. But they evidently also find maintaining dignified silence as the better part of valor.

The following are statements of fact which gave birth to KJV. English was just many broken dialects which could not even be understood by people of the same immediate geography in 1600 AD, until Francis Bacon/Shakespeare/King James I (all these names overlap in time and whether nom de plumes or not, these literary identities shared the same agendas for language promulgation as the King) made concerted efforts to create a new vocabulary and standard language for the empire being birthed.

The Bible translation sanctioned by the King, and the Shakespeare plays, were the two most significant language contributions for promulgating the new imperial lingua franca and the imperial State

religion to the rest of the world. This motivation is little different than the first canonical compilation of the Bible which was sanctioned by the Council of Nicea to adopt Christianity as the state religion of the Roman Empire. So let me repeat that aforementioned statement once again: Do you honestly believe that Jesus, had anything to do with empire? Then how comes empire is rushing to adopt Jesus? Only because the “Jesus” they are adopting serves their interests. And endless generations of people will be born and socialized into that officially sanctioned “Jesus”!

Do we care what methods of academic purity the Council of Nicea employed to standardize the New Testament as it exists today? Which, as legend goes (as documented in the book *Jesus Prophet of Islam* by Muhammad Ata Ur Rahman if I recall correctly), the Council of Nicea prayed to the Holy Ghost to guide them in the selection of the most accurate gospels which most closely endorsed Trinity. It is recorded, perhaps only anecdotally I am not sure since it sounds entirely absurd, that the Council at the end of their deliberations, finally put all existent gospels in a room, locked the door from outside, invited the *Holy Ghost* to sort out the most authentic rendering of the teachings of the *Father* and the *Son* and to percolate those gospels to the top of the stack, unlocked the door next day, picked up the top four gospels as the official sanctioning of the Holy Ghost of divine Christianity for all mankind for all times, and burned all the rest. The top four just happened to be Matthew, Mark, Luke, and John – all advocating Pauline Christianity, the Holy Trinity, or not inimical to it.

If we are sensible, do we not examine the final result at the end of any process to adjudicate the goodness of the process itself? Or, do we blindly adjudicate the result by the supposed purity of the process – irrespective of what result we get?

Do we assume the fruit is sweet just because the gardener has done his due diligence in watering the tree?

Or do we go by the sensible saying, *the proof of the pudding is in the*

eating?

In the case of the Council of Nicea, we see that a great deal of self-serving selectivity went into that original Bible compilation which has now ruled Christendom in every language for over 1700 years. That is the source base for KJV.

The near universality of the Bible among 3 billion Christians, the largest religious group on earth today, is no more a testimony to the method of its astonishing compilation by super-natural forces for the veritable teachings of noble Jesus than KJV is for its 17th century re-rendering.

Part-3

Your interview with Tim King of Salem News and “bring reform to Islam”

You made an interesting hypothetical argument for your famous verse 4:34 in your interview to Salem News: ***'LB: First of all, I asked: When this verse was revealed to the blessed Prophet, who was unlettered, did he sit back and say: Let me see. Is this a transitive or intransitive verb? No. We know from his behavior that he “went away.”'***

While the Prophet of Islam may have been christened “unlettered”, *ummi*, he was also the harbinger of a grammatically correct Holy Qur'an which has in fact, defined the grammar for the Arabic language and who would know this more than translator of the Holy Qur'an. Do you seriously imagine that the Prophet of Islam was merely a glorified parrot when he uttered the directives of God from his “unlettered” mouth?

For heaven's sake, the Prophet of Islam is also called the “Speaking Qur'an”. A speaking Qur'an which does not know its own grammar?

Why preface your comment in that interview statement with the word “unlettered” unless you meant to imply that the Speaking Qur'an didn't understand the lovely language of the Holy Qur'an, or its imposing grammar, or its unmatched syntax, but only its semantics? Does that make any logical sense? Or does it indicate an absurdity looming up?

Please refer to the very first revelation of the very first verse of the Holy Qur'an: **اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ** “Read in the name of your Lord Who created.” (Surah Al-Alaq 96:1) Is the Author of the Holy Qur'an clowning around that It tells Its own Prophet to “Iqra”, Read, if the Prophet can't “Iqra”? I will leave you as the expert in Arabic etymology to figure out all the many meanings of “Iqra”. At least one of them, the most common, is to Read. Suffice it to suggest here that “unlettered” semantics can only mean the Prophet had no human teacher. The Prophet of Islam's teacher was the Author of the Holy Qur'an directly. The One who made Muhammad His *Ullul Azam* Prophet and taught him all the *ilm*. It was confirmed by the Prophet of Islam himself: “*Ana madinatul ilmi ...*” **I am the city of knowledge.** Otherwise, how could the Author of the Holy Qur'an command the Prophet to “Read in the name of your Lord” if the Prophet couldn't read?

Therefore, all allegations, insinuations, snide remarks, and gratuitous prefacing of any kind which imply directly or indirectly that the Prophet of Islam was illiterate, or could not Read, or didn't understand the grammar of the Holy Qur'an even when he is himself the Speaking Qur'an, or that he was just a talking parrot of Islam, are at best misinformed.

Moreover, no talking parrot would ever be commanded to be obeyed at the same level of precedence as the Author of the Holy Qur'an Himself: **يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ** (O you who believe! obey Allah and obey the Messenger Surah An-Nisa 4:59). Unless of course if one now wishes to call Allah an absurd deity who on the one hand gives command obedience precedence to His *Ullul Azam* Messenger equal to His own command obedience, and on the

other hand deprives his Messenger of the *ilm* to match that comparable command obedience stature.... driving one deeper and deeper into the pit of ignominy.

Q.E.D.

Dear Dr. Laleh Bakhtiar: No respectable translator of the Holy Qur'an can obviously be unaware of such straightforward low hanging fruits of the Holy Qur'an about the Prophet of Islam. Therefore, I hope that I only hastily misunderstood your gratuitously prefacing of “unlettered” to the hypothetically constructed rhetorical question: ***When this verse was revealed to the blessed Prophet, who was unlettered, did he sit back and say: Let me see. Is this a transitive or intransitive verb? No. We know from his behavior!***. And that you naturally agree one hundred percent with the unarguable logic I have demonstrated above.

Perhaps you might consider leaving a clarifying amendment with Tim King to be posted in the same interview so that no one comes away with the grotesque misimpression that an expert grammarian translator of the Holy Qur'an has thought the Prophet of Islam himself did not know the grammar of the very Qur'an of which he was the sole Exemplar, and that the translator of the Holy Qur'an knows more than the Messenger of Allah. People nowadays will believe any absurdity if presented by an “expert”.

Your statement “bring reform to Islam”

You made another disturbing statement in that interview to Salem News which is an outright gift to the likes of “moderate Islam” flag bearers such as Daniel Pipes: ***'Yes, of course, Tim. And I would like to add that the other problem I have faced here in the States is that mainstream publishers and their agents are often not supportive of the attempt by American Muslims to bring reform to Islam. I would hope that this would change in time.'***

The Western hegemons have the mantra of “reforming Islam” and

you have the desire to **“bring reform to Islam.”** I am deeply disturbed by this synergy. For the translator of the Holy Qur'an to be relaying the same message as the agents of empire that is bombing Muslim nations to smithereens while carrying to them their *la mission civilisatrice*, is unforgivable. Any time anyone uses the words **“bring reform to Islam”** in the media, I sense either an agent or asset of empire, or a useful idiot.

Please see my carefully researched work in this domain if unfamiliar with what I speak of. Here is a [link](#) to a very detailed study in psychological warfare. The link directly points to a section within it titled **'Taking a Deeper Look into the Dynamics of Mantra Creation: Islamofascism'**. It unarguably demonstrates the clear diabolical abuse of the word “Islam”. You have inadvertently heaped the exact same abuse as Bernard Lewis of Princeton who wrote the famous book: “Crisis of Islam – Holy War and Unholy Terror”, and the late Samuel Huntington of Harvard made famous among Muslims by his book “The Clash of Civilizations and the Remaking of World Order”

You surely could not have meant 'reform the religion of Islam' for which the Holy Qur'an stated: “This day have I perfected for you your religion and completed My favor on you **and chosen for you Islam as a religion;**” (Arabic **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا** Holy Qur'an, Surah Al-Maida 5:3)

You are going to reform what Allah [perfected]?

You surely must have meant to say 'reform the misunderstandings among the Muslims regarding Islam.'

Then why not just say exactly what you mean?

Does the statement **“bring reform to Islam”** mean the same thing as **'bring reform to Muslims'** to a grammarian and linguist who has translated the Holy Qur'an from Arabic into English which requires expert syntax **AND** semantics command of both languages?

The word “Islam” is different from the word “Muslim” even though

they might share the same root. One is not interchangeable with the other. Who more than the translator of the Holy Qur'an would know that fact! Yet you made that mistake by stating: *“bring reform to Islam.”*

Dear Dr. Laleh Bakhtiar: Why do you gratuitously overload the semantics of the word Islam in this way? I have heard you repeat your “reform Islam” mantra line time and again and therefore I know that unlike the previous case examined above, this utterance mistake is not just a mis-spoke. As a professional psychologist with a Ph.D. in that discipline, you surely cannot be unaware of the power of psychological warfare.

The study [link](#) which I mentioned above meticulously dissects how the word “Islam” is Machiavellianly misused to synthesize the mantra of “militant Islam”. The Hegelian Dialectic of that is “moderate Islam” and its flag-bearer is “reform Islam”. Please read the subsection titled: **'The Collateral Damage to Language for Synthesizing the Doctrinal Motivation of Islamofascism'** as part of this letter. That entire subsection is immediately pertinent and is not merely a study reference. It is incorporated into this letter by reference.

When one is not part of that imperial game, one might think it prudent to not inadvertently contribute gratuitous ammunition to that game.

You surely cannot be unaware of the larger political context in which the mantra of “reform Islam” is being pushed forward in the West. Every time you utter the words *“bring reform to Islam”* you will find the agendist and the news media flocking to you like flies drawn to sweet sweet honey. Haven't you noticed it already? If not, do look for them – these will be all the “reform” oriented closet Secular Humanists (from both the Left and the Right) praising your work, the various feminists who have little to do with practicing Islam in their own lives but will be advocating for your saintly mantra of *“bring reform to Islam.”*

Therefore, sanity, wisdom, and commonsense in these diabolical times indicate to not make so much public hoopla about your eureka moment on 4:34 whose practical utility itself is nil as already demonstrated in part-1 above. Glamorizing this issue in the West, as you have evidently been doing over the past four years – it's the first thing for instance which is brought up in your interview with Tim King at Salem News as if that's the sum total of your work in The Sublime Quran, and look at the eye catching propagandizing title of the Sunday Times of 2007 cited at the very top – is hardly going to be beneficial to Muslims. Is that your interest – to be of benefit to Muslims? We neither benefit from your translation of the Holy Qur'an as I have already demonstrated in part-1 above, and nor do we benefit from your “*bring reform to Islam.*”

Even if you are an American Muslim and you feel that you have nothing to do with other backward Eastern Muslim nations who use 4:34 to *beat their wives*, and that your interest is only the Western English enabled progressive and suave Muslims of America who don't use 4:34 to *beat their wife*, then may I remind you that America today is a police state. And your country is waging perpetual wars upon many Muslim nations simultaneously. The casualty incurred by “shock and awe”, in drone attacks, and in prison and judicial abuses upon Eastern Muslim women whose human rights you are so concerned about far outstrip any injuries in domestic abuse pertinent to 4:34. The sheer number of Muslim women killed, raped, incarcerated, made homeless, and deprived of their loved ones since 9/11 by American bombs doesn't seem to bother very many American women activists.

The abuse suffered by this frail woman who was sentenced to 86 years in prison by an American judge evokes few expressions of genuine sympathy from American women championing women's rights among Muslims in our Muslim countries.

Today, almost all Western champions of human rights for our Muslim nations only carry the empire's message, its *la mission civilisatrice*, its

white man's burden. Muslims of the East remain unimpressed.

Anyone shouting “reform Islam”, “moderate Islam” is an asset, agent, stooge, or useful idiot of empire's Hegelian Dialectic.

We have plenty of native informants and house negroes in our Muslim nations who echo the same message. And they derive much mileage in empire's media, its universities, its talk show circuits, its think tanks, etc. More and more Western Muslims are daily joining that group. I have written a detailed FAQ describing the characteristics of the 'Intellectual Negro', my neologism, to identify a mutated strain of the house negro which is new to modernity:

'This Negro, the “Intellectual Negro”, is very sophisticated, and often very intelligent with advanced academic and/or public credentials. [He or She] will appear to be an outspoken voice of dissent in favor of the downtrodden and the oppressed, typically from the 'left-liberal' nexus, but will still devilishly manage to echo the massa's core message.'

Dr. Laleh Bakhtiar, thank you very much for your time. If I have misperceived, misinterpreted, or just got it plain wrong, I would be most happy if you would offer corrections. Where I am correct, I thank my Creator Allah for His many gifts which feebly enabled me to articulate the truths in this letter in the state of fasting such that you agreed they were truthful. Where I made a mistake, I beg your forgiveness.

May Allah reward you and your family for your strivings for Haq.

Best wishes,

Zahir Ebrahim

Project Humanbeingsfirst.org

California

Earlier Correspondence

To: laleh@bakhtiar.org

From: Project Humanbeingsfirst.org

Subject: The Sublime Quran

Date: Thu, Aug 4, 2011 at 7:36 PM

Dear Dr. Laleh,

Assalaam Alekum, Ramadan Mubarik.

I am writing you because today I purchased a copy of The Sublime Quran, your translation of the Holy Qur'an, and would like to ask a question pertaining to your translation.

I purchased your book after reading the Preface as it impressed me immediately. When I looked at the fruit of your method of formal equivalence by turning to one of my favorite surah's, I was puzzled. And I write to inquire if you might perhaps explain it. Surah Al-Asr, 103, you have translated وَعَمِلُوا الصَّالِحَاتِ as "and ones who have acted in accord with morality". How did pious deeds, or righteous deeds, or good works translate as "accord with morality"? They are not equivalent by any means. I am not a linguist but the meaning each brings to mind is completely different. Especially when you exactly noted in the Preface that other translations suffered from interpretation and you were going to adhere to strict formal equivalence? This is what attracted me to your translation.

If you can kindly explain your reasoning for that choice of word, I can better understand other cases of "unusual" translation which will

surely arise as I read through your momentous work.

May Allah reward you and your family for your strivings for Haq.

Best wishes,

Zahir Ebrahim

Project Humanbeingsfirst.org

California

To: “Project Humanbeingsfirst.org”

From: Laleh Bakhtiar laleh@bakhtiar.org

Subject: The Sublime Quran

Date: Fri, Aug 5, 2011 at 3:44 AM

Dear Zahir Ebrahim,

Alaykum salam. Ramadan mubarak to you and yours, as well.

Thank you for your question.

You will find the 129 times that salaha appears, the word is translated the same depending upon whether or not it is the perfect form of the verb or active participle.

As I mentioned in the Preface, I began with the words in order to assure internal consistency and reliability in the translation. I was told by a friend that this is how they translated the KJV and that it is called formal equivalence.

I had asked fifty friends to describe what “righteous” means and none

of them could do so. It means: morally right or acting in accord with moral law or characterized by morality. Therefore, I arrived at one who does or acts in accord with morality.

I hope this answers your question.

Peace,

Laleh Bakhtiar, Ph. D.

Short URL: <http://tinyurl.com/Critique-Laleh-Bakhtiar-Zahir>

Source URL: <http://faith-humanbeingsfirst.blogspot.com/2011/08/critique-laleh-bakhtiar-sublime-quran.html>

Date of Letter: 08/08/2011 17:00:06 14000

Appendix-A: Letter to the Distributor of Laleh Bakhtiar's Sublime Quran

To: Kazi Publishers and Distributors Chicago info@kazi.org

From: Project Humanbeingsfirst.org

Subject: Critique: Laleh Bakhtiar and The Sublime Quran By Zahir Ebrahim

Date: Tue, Aug 9, 2011 at 12:27 AM

Dear Kazi Publishers,

Assalaam Alekum. Ramadan Mubarak.

I noted that you are featuring the beautiful cover of The Sublime Quran on the front page of your website and you are also listed as Distributors on its copyright page. Therefore, I would like to draw your kind attention to my detailed critique of the translation. Its URL for online and PDF are listed below. The critique was sent to Dr. Laleh Bakhtiar and an excerpt of the critique is reproduced below. It was also shared with many Muslim mosque boards and Muslim organizations with an introduction letter prefacing it which is what I am sending you.

Thank you for your time.

Zahir Ebrahim.

California

----- Appended Letter -----

From: Project Humanbeingsfirst.org <humanbeingsfirst@gmail.com>

Date: Mon, Aug 8, 2011 at 5:39 PM

Subject: Critique: Laleh Bakhtiar and The Sublime Quran By Zahir Ebrahim

To: Muslim mosque boards, Muslim organizations, and Muslim friends and colleagues

AsSalaam O Alekum.

I have written a very detailed critique of an English translation of the Holy Quran called **The Sublime Quran** using my standard for evaluation, inter alia, Surah Al-Asr.

This English translation is written by a very famous American Muslim woman scholar who has translated dozens of inaccessible Eastern Muslim scholarship into English, including from Farsi, some of which I have greatly benefited from myself. Her name is Dr. Laleh Bakhtiar and she is (or was) a protégé of Seyyed Hossein Nasr, University Professor, The George Washington University, when Nasr was teaching at Tehran University in 1964.

If you are into reading books, or browsing books in your mosque book store, you would be quite familiar with the name Laleh Bakhtiar. That is what first prompted me to pick up her translation of the Holy Qur'an in my local bookstore just a few days ago as I went to purchase a copy to read and study during this blessed month of Ramadan. The Preface of her translation fascinated me, so instead of purchasing what I intended to purchase, a big print copy of Shakir's translation which I find easiest to read in English, I purchased her's. I brought it home and said to myself, let me see how she has translated Surah Asr, my favorite Surah, before I spend my time reading the rest.

And that's when I immediately wrote her my first inquiry letter. She graciously replied the very next day. And that has led to this 36 page critique which I wrote between the 4th of Ramadan and today, the 8th of Ramadan, August 8, 2011. I am only copying the beginning

excerpt from the letter I sent to Laleh Bakhtiar containing my critique. If you are interested in perceptively understanding how religion and empire politically intersect, why we are suddenly seeing new translations of the Holy Quran in English by people not fully equipped to undertake such a momentous burden, why we have the "reform Islam" mantra being taken up from Left to Right by even pious holy men and holy women to complement no-religion friends like Pervez Hoodbhoy, Daniel Pipes, Bernard Lewis, et. al., then you might click on the Read more link below. You will surely not be disappointed at the heavy overdose of intellectual vitamins it shall offer you for reflection. To swallow or not is as always, your own choice.

Thank you for your time,

with best wishes,

Zahir Ebrahim

----- Appended Letter -----

From: Project Humanbeingsfirst.org <humanbeingsfirst@gmail.com>

Date: Mon, Aug 8, 2011 at 4:30 PM

Subject: Your translation of verse 103:3 **عَمَلُوا الصَّالِحَاتِ** in The Sublime Quran

To: Laleh Bakhtiar laleh@bakhtiar.org

Cc: Seyyed Hossein Nasr University Professor The George Washington University msirat@gwu.edu

[Letter URL: <http://faith-humanbeingsfirst.blogspot.com/2011/08/critique-laleh-bakhtiar-sublime-quran.html>] [PDF]

Kazi Publisher's Reply

To: Project Humanbeingsfirst.org humanbeingsfirst@gmail.com

From: Kazi Publications info@kazi.org

Subject: Re: Critique: Laleh Bakhtiar and The Sublime Quran By Zahir Ebrahim

Date: Tue, Aug 9, 2011 at 5:20 AM

Alaykum salam.

Ramadan mubarak to you and your family as well.

Thank you for your email. I will respond once I have a chance to go through it.

Wassalam.

Liaquat Ali

Manager

Zahir's Response

To: Kazi Publications info@kazi.org

From: Project Humanbeingsfirst.org

Subject: Re: Critique: Laleh Bakhtiar and The Sublime Quran By Zahir Ebrahim

Date: Thu, Aug 11, 2011 at 9:07 AM

To: Kazi Publications

Dear Mr. Liaqat Ali, Manager,

Assalaam Alekum. Thank you for your quick reply and good wishes. Once again same to you and your family. I look forward to: *“I will respond once I have a chance to go through it.”*

By way of this letter I would just like to take the time to advise Kazi Publications, the distributor of Laleh Bakhtiar's *The Sublime Quran*, of the fact that I returned my purchase of the same to the bookstore (Barnes and Noble). The reason for this return is stated in the *Critique: Laleh Bakhtiar and The Sublime Quran* : *“I plan to return the 6th Edition, 2009 I purchased back to the bookstore as a **totally unsatisfactory product.**”*

Below are some comments on what I discovered browsing your excellent website in relation to this subject.

I found it revealing that kazi.org has featured this translation of the Holy Quran on its front page with glowing recommendations from reviewers none of whom appear to be Muslim scholars of the religion of Islam. The fact that the only named review Kazi publications could put up for this translation of the Holy Quran, Product ID: 3288, is by this academic: William O. Beeman, Professor and Chair of Anthropology and specialist in Middle East Studies at the University of Minnesota, Minneapolis-St. Paul Minnesota, formerly of Brown University ---- is telling. [William O. Beeman's own description of his erudite qualifications to judge an English translation of the Holy Qur'an is revealing: *“I am a specialist in Middle East Studies, Japanese Studies, Central Asian Studies, linguistics, performance studies, and I am also a professional opera singer.”*]

I am actually not surprised that no well known Muslim scholar of the

religion of Islam in the West or the East could be found to write a positive review good enough to sell this book by its own distributor.

In fact, the omission of any endorsement from the most famous person that Laleh Bakhtiar cites and credits for getting her started on the path to Islam back in Tehran in 1964, S. H. Nasr, speaks volumes.

She draws association to this most prominent and respected scholar of Islam continually, including in the Preface "*Seyyed Hossein Nasr for his spiritual presence in the life of this translator*". His name is even mentioned in the very second sentence of her wikipedia entry: "*Born to an American mother and Iranian father in New York, Bakhtiar grew up in Los Angeles and Washington, D.C., as a Catholic. At the age of 24, moved to Iran with her Iranian husband, an architect, and their three children, where she began to study Islam under her teacher and mentor, Dr. Seyyed Hossein Nasr at Tehran University, studying Quranic Arabic, eventually converting in 1964.*"

Having such a distinguished scholar as "*teacher and mentor*" surely must be Allah's great blessing. One should feel honored to mention their teacher. But the innocent public name dropping also sets public expectations. And we see that even though the same "teacher and mentor" who is Alhamdolillah still living, teaching, mentoring, as University Professor at The George Washington University (<http://www.gwu.edu/~religion/faculty/index.cfm#nasr>), does not seem to have his review posted on kazi.org. A pretty strong indictment I should say, if silence itself is permitted to speak.

There are at least 41 English Translations of the Holy Quran which I can list, not counting all the new ones being introduced in America to "**bring reform to Islam**". That is Laleh Bakhtiar's own quote from her interview with Salem News. Some of these translations are quite inimical to Islam, like Sale's – I am sure he also wanted to "**bring reform to Islam**". And some just incredible enduring works of service to all mankind, like Shakir's and Yusuf Ali's. No Muslim ever reads Sale's translation to inform themselves of what's in the Arabic Holy Qur'an, for if they have any knowledge of imperialism, they well

understand its “orientalism”. I should say that Laleh Bakhtiar's translation reeks of “occidentosis”.

If that new English word sounds unfamiliar, one can gain familiarity with it by reading the book: “Occidentosis – A Plague From The West By JALAL AL-I AHMAD” [[PDF](#)], Translated by R Campbell, Introduction by Hamid Algar, written 1961 in Iran and banned until published after the Iranian Revolution. Mizan Press 1984. Evidently, a majority of Iranians in Iran have inoculated themselves well against this infestation of the mind which once plagued their entire society before the Iranian Revolution. Today, its few mutated strains sadly still continue to infect many of Iranian heritage living in Diaspora.

The very first introductory statement for The Sublime Quran, [Product ID: 4607](#), carried on the very front page of kazi.org reads : *“Laleh Bakhtiar This is the first edition of the Quran translated by an American woman. This modern, inclusive translation refutes past translations that have been used to justify violence against women.”* I am not sure who has the capacity to evaluate reviewer comments at Kazi.org, no name is mentioned under that review, but it is an ignorant lede statement. The [Critique: Laleh Bakhtiar and The Sublime Quran](#) goes into the specifics of why it is ignorant. And my new article: [Hijacking the word 'Islam' for Mantra Creation](#) situates that calculated ignorance in the global context in which the war on terror is being fought, Muslims maligned, and Islamophobia spread, precisely to demand **“bring reform to Islam”**.

With continued best wishes for this blessed month of Ramadan,

Zahir Ebrahim

Project Humanbeingsfirst.org

California

Zahir's Followup Letter

To: Kazi Publications info@kazi.org

From: Project Humanbeingsfirst.org

Subject: Re: Critique: Laleh Bakhtiar and The Sublime Quran By Zahir Ebrahim

Date: Mon, Sep 12, 2011 at 1:19 AM

Dear Kazi Publishers, Mr. Liaqat Ali,

Assalaam Alekum. Eid Mubarak,

This is regarding your featuring The Sublime Quran as a bookseller and distributor. I just wanted to let you know that I sent multiple letters to various Muslim scholars to review Laleh Bakhtiar's The Sublime Quran. It is unsurprising that none have responded thus far. You may find these letters here:

[Letter to Hamid Algar inviting comment on Laleh Bakhtiar's Translation of the Holy Qur'an By Zahir Ebrahim](#)

[Letter to Ali Quli inviting comment on Laleh Bakhtiar's Translation of the Holy Qur'an By Zahir Ebrahim](#)

[Letter to S H Nasr on his silence on Laleh Bakhtiar's Translation of the Holy Qur'an](#)

My previous letter to you concerning the absence of Muslim Qur'anic scholar reviewers on your own website is here:

[Letter to the Distributor of Laleh Bakhtiar's Translation of the Holy Qur'an By Zahir Ebrahim](#)

Just for completeness, my two cents worth of critique is here:

[Critique: Laleh Bakhtiar and The Sublime Quran](#)

And the political science which contains both Laleh Bakhtiar's

translation of the Holy Qur'an, as well as her gratuitous mantra of *“bring reform to Islam”* in synchronicity with the rise of Islamophobia and neo-cons calls for "moderate Islam", is here:

Hijacking the word 'Islam' for Mantra Creation

The latest two reports on the rise of Islamophobia in America, from CAIR, and from Americanprogress, both play in the same cesspool of political science and this can be gleaned respectively in the following two letters to them:

CAIR Documenting Islamophobia on the rise in the USA – Calling CAIR to Account for its Omissions By Zahir Ebrahim

Zahir Ebrahim's response to Fear, Inc. The Roots of the Islamophobia Network in America

And like yours, their only response to challenge is silence. Islam is big business in America and salesmen and scholars alike peddle in its wares.

This is my last self-initiated correspondence to you. If you have any questions, please feel free to write.

Best wishes,

Zahir Ebrahim

Project Humanbeingsfirst.org

Source URL: <http://faith-humanbeingsfirst.blogspot.com/2011/08/warn-laleh-bakhtiar-translation-quran.html>

Appendix-B: Letters to Scholars of Islam inviting them to break their stone silence on Laleh Bakhtiar's translation of the Holy Qur'an

To: Seyyed Hossein Nasr, University Professor, The George Washington University msirat@gwu.edu

From: Project Humanbeingsfirst.org

Subject: Your silence when Laleh Bakhtiar is selling her ignorant translation of the Holy Qur'an by drawing association to your name is silent endorsement

Date: Thu, Aug 25, 2011 at 11:20 AM

Dear Dr. Nasr,

Assalaam Alekum,

The following letter was sent to Kazi Publications in Chicago, the distributors of Laleh Bakhtiar's translation of the Holy Qur'an titled *The Sublime Quran*. As you can glean in the letter, your evaluation of the translation is nowhere to be found. Your silence, and absence of challenge to the translation, is an endorsement by default in the mind of many people.

Therefore, I would like to request your public comment on her translation. As just an ordinary human being who has looked at the translation and found it not only wanting in fidelity to the original, but its author seemingly pursuing an agenda which by her own admission is to **"bring reform to Islam"**, what worldly considerations hold an expert back when the word of God perfected by the statement 5:3 of the Holy Qur'an and revered by 1.6 Billion Muslims, is targeted for "reform"? As you are well aware, that agenda is shared by Daniel Pipes, Bernard Lewis, and the late Samuel Huntington et. al., all

circus clowns beating the Hegelian Dialectic "militant Islam" vs. "moderate Islam" to "*bring reform to Islam*". The import of this shared message is deconstructed in my article: [Hijacking the word 'Islam' for Mantra Creation](#).

Please review the following correspondence with Kazi Publishers and you will realize why your silence must be broken. When scholars of Islam remain silent, us poor plebeians have to take up their slack with limited or zero impact. As you are well aware, the world today bows before "experts" – even when they spew garbage. The Muslim condition today is the most deplorable of any time in history – our pulpits are today almost universally occupied by such "experts". In that milieu, when genuine knowledgeable experts speak, their opinion carries far for people pay attention – just as they pay attention to useful idiots and mercenaries. When a genuine expert's name is used to draw associations and credibility to oneself, the expert's silence is aiding and abetting those who do so. And when such scholars also remain silent when the religion is being abused, they condemn themselves by their silence. The test of integrity is daily, constant, and *al Furqan* invites us to this test daily, constantly, by [inter alia] *nahin anil munkar* and *amar bil maroof*.

Most Sincerely,

Zahir Ebrahim

Project Humanbeingsfirst.org

California

Enclosure: [Letter to the Distributor of Laleh Bakhtiar's Translation of the Holy Qur'an By Zahir Ebrahim](#)

Source URL: <http://faith-humanbeingsfirst.blogspot.com/2011/08/letter-nasr-silence-translation-quran.html>

To: Sayyid Ali Quli Qarai, Translator of the Holy Qur'an, Centre for Translation of the Holy Qur'an, Iran altawhid@gmail.com

From: Project Humanbeingsfirst.org

Subject: Translation of the Holy Qur'an

Date: Sat, Sep 3, 2011 at 12:45 PM

Dear Mr. Ali Quli Qarai,

AsSalaam o Alekum.

I would like to invite your learned comment on my layman's opinion of the translation of the Holy Qur'an titled: *The Sublime Quran*, done by the well-known American-Iranian Psychologist and prolific translator of religious books into English, Dr. Laleh Bakhtiar, who has publicly declared her intentions to **“bring reform to Islam”**.

My layman's opinion in the form of a letter of critique written to Laleh Bakhtiar, is at this URL:

<http://faith-humanbeingsfirst.blogspot.com/2011/08/critique-laleh-bakhtiar-sublime-quran.html>

My letter written to The Sublime Quran's Distributor, Kazi Publication in Chicago, is at this URL:

<http://faith-humanbeingsfirst.blogspot.com/2011/08/warn-laleh-bakhtiar-translation-quran.html>

My letter written to the respected American-Iranian scholar whom Laleh Bakhtiar acknowledged as her first mentor in the Preface of her translation **“Seyyed Hossein Nasr for his spiritual presence in the**

life of this translator”, inviting his comment on the translation done by his own protégé, is at this URL:

<http://faith-humanbeingsfirst.blogspot.com/2011/08/letter-nasr-silence-translation-quran.html>

As a translator of the Holy Qur'an yourself, and unfortunately I have not had the privilege of browsing it as I have not found a copy easy to acquire, your opinion in this matter will be most valuable.

Moreover, your publicly voiced comment on *The Sublime Quran* will be of far greater import to the public coming from another translator of the Holy Qur'an, than from an ordinary person.

I noticed that you sought, or were given unsolicited, terrific endorsements for your own translation of the Holy Qur'an by other scholars of Islam (<http://www.imamreza.net/eng/imamreza.php?id=1389>). That is great '*amr bil maroof*'. What about '*nahin anil munkar*' however when a situation calls for it? The stoned silence of scholars on this matter is not only disturbing, but outright condemning as well of pursuing self-interests and nothing more. The same scholars who wrote nice praise for your translation, Dr Muhammad Legenhausen, Prof. Hamid Algar, appear to be silent for Laleh Bakhtiar's translation – or at least I haven't been able to locate their comments on it. I hope you will be more forthright in your opinion – for scholars will surely be the first ones waiting in a long line to Account for every word they spoke, and did not speak by omission.

Finally, I would like to humbly invite your learned comment on my on-going study, being just an ordinary layman of course and not a scholar, of Why it is Easy to Hijack the Holy Qur'an. Here are the URLs for two parts completed thus far:

<http://faith-humanbeingsfirst.blogspot.com/2011/08/islam-why-is-quran-easy-to-hijack-pt1.html>

<http://faith-humanbeingsfirst.blogspot.com/2011/08/islam-why-is-quran-easy-to-hijack-pt2.html>

Thank you for your time. May Allah reward you generously for your strivings on the path of Haq.

Zahir Ebrahim

Project Humanbeingsfirst.org

California

Source URL: <http://faith-humanbeingsfirst.blogspot.com/2011/09/letter-ali-quli-on-sublime-quran.html>

To: Hamid Algar, Professor of Persian and Islamic Studies. Near Eastern Studies and Persian Literature. Islamic culture, religion, philosophy, Sufism and the Qur'an. Department of Near Eastern Studies, UC Berkeley algar@berkeley.edu

From: Project Humanbeingsfirst.org

Subject: Translation of the Holy Qur'an

Date: Sat, Sep 3, 2011 at 1:31 PM

Dear Prof. Algar,

AsSalaam o Alekum.

I am forwarding you the following letter which I just wrote to Mr. Ali Quli Qarai. It cites your endorsement of his English translation of the Holy Qur'an and notes your silence on another translation by someone whom you are surely more familiar with as a scholar of Islam than I as

just merely an ordinary plebeian.

And I would like to make the same humble request to you as I make to Mr. Ali Quli Qarai. As someone who has benefited from your imposing work, having read some of them, your public comment on this matter is most pertinent. If you have already publicly commented on *The Sublime Qur'an*, I would be most grateful if you would kindly forward me your comment as I have been unable to locate it by google search.

Silence speaks volumes on many fronts. To me it speaks mainly of co-option in these times when Islam and Muslims are being assaulted on all fronts by way of deception, and with bombs, and not of profound wisdom of a sage living in ivory towers or detached from the mayhem. It matters little what else people speak on, or do, when they remain silent on what they must speak on and don't do – a truism you will surely agree with wholeheartedly.

I would send this letter to Dr Muhammad Legenhausen as well, the other person who is referenced in my letter to Ali Quli Qarai as having endorsed Mr. Quli's translation of the Holy Qur'an with glowing words – except that I have been unable to locate his email address. If you have his email address, I would be most grateful if you would share it with me or kindly forward this letter to him.

Thank you for your time. May Allah reward you generously for your strivings on the path of Haq.

Best wishes,

Zahir Ebrahim

Project Humanbeingsfirst.org

Enclosure: <http://faith-humanbeingsfirst.blogspot.com/2011/09/letter-ali-quli-on-sublime-quran.html>

Source URL: <http://faith-humanbeingsfirst.blogspot.com/2011/09/letter-hamid-algar-on-sublime-quran.html>

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Chapter XI

Case Study History's Sacred Cow: Allama Iqbal

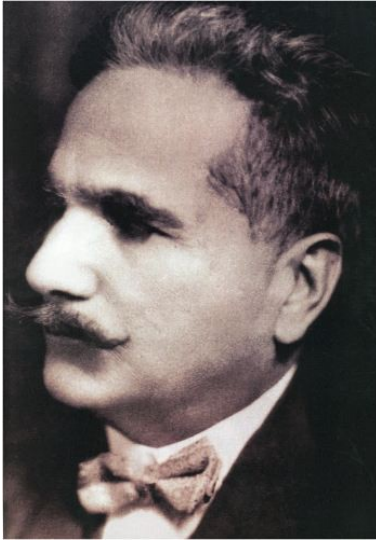
Part-I

Allama Iqbal - marde-momin or superman?

Preface

This Sacred Cow series examines the impact of the most prominent “sacred cows” among the Muslims who have been instrumental in carving out Muslim people's destiny over the last one hundred years. I begin Part-I with a name most distinguished, most honored, most loved, most quoted, and most

rehearsed even today, “Sir” Dr. Allama Muhammad Iqbal, Pakistan's national poet-laureate and intellectual father.



The concept of “momin” in Islam is eloquently captured by the twentieth century poet-philosopher of Muslims from the Indian sub-continent, “Sir” Muhammad Iqbal, also known as Allama Iqbal (1877-1938). His chivalrous depiction of Islam's ideal person, both man and woman, by the chauvinist term “marde-momin” (and “marde-Mussalman”), is based on his abstraction of “khudi”, or the philosophical “self” -- the suppression of what Sigmund Freud had called the “ego” by the elevation of what he had famously

introduced as the “superego” -- to become the obedient “slave” of God. In a sentence, it is the submersion of one's own will into God's will.

That is of course also the core Message of Islam, where the word “Islam” itself means “complete submission to the will of Allah”. That in turn means to implement the teachings of the Holy Qur'an in one's life as a constitution to daily live by. Which further entails, inter alia, to live one's life as outlined in Surah Al-Asr such that it is not one of total loss (see <http://tinyurl.com/Surah-Asr>).

Allama Muhammad Iqbal's theistic exposition of Islam in his philosophy of the suppression of the ego is in contrast to the atheistic nihilistic concept of the Nietzschean “superman”. Nietzsche's “superman” is *beyond good and evil*, the *ubermensch* born after killing god and becoming god himself with his sheer “will to power”.

The impact of Nietzsche's philosophy is examined in *Morality derived from the Intellect leads to Enslavement!* (see <http://tinyurl.com/morality-ubermensch>)

The strains of German pedigree in Allama Iqbal's philosophy are unhidden despite his take being wholly theistic. It constitutes a Hegelian Dialectic – Nietzsche expands the intellectual man's ego to become “god”, while Iqbal deflates the ego to become the slave of God. Their clash, as any clash of opposites, is natural and inevitable. It is the clash between the ultimate evil man (the *superman*) and the ultimate good man (the *marde-momin*). Allama Muhammad Iqbal studied in Germany and was clearly affected by many a German philosopher including both Hegel and Nietzsche. The chauvinistic term “mard” in “marde-momin”, its literal meaning being “male”, evidently comes from the play on Nietzsche's “man” in “superman” (“ubermensch” in German).

Allama Iqbal defined “marde-momin” in his seminal poem titled “Tulu-e-Islam” (طلوع اسلام). In English it means “Renaissance of Islam”. The poem is in his compilation Bang-e-Dara, and the verse in which he used that specific word is:

غلامی میں نہ کام آتی ہیں شمشیریں نہ تدبیریں
جو ہو ذوق یقین پیدا تو کٹ جاتی ہیں زنجیریں
کوئی اندازہ کر سکتا ہے اس کے زور بازو کا
نگاہ مرد مومن سے بدل جاتی ہیں تقدیریں
ولایت ، پادشاہی ، علم اشیا کی جہاں گیری
یہ سب کیا ہیں ، فقط اک نکتہء ایمان کی تفسیریں
براہیمی نظر پیدا مگر مشکل سے ہوتی ہے
ہوس چھپ چھپ کے سینوں میں بنا لیتی ہے تصویریں

Endeavoring to induce “Renaissance of Islam” among the backward Muslims is surely a commendable cause to spend one's life in. Like the endeavor to “reform Islam” itself, it can also be a fast ticket to name and fame, knighthood and status.

It is pertinent to point out the commonsense observation that when “revolutionaries” and “reformers” are awarded medals, titles, and knighthood by empire, it can only mean that they work for the benefit of empire in some way. The truth of these words is beyond doubt. It is self-evident.

It has always bothered me that “Sir” Muhammad Iqbal accepted the knighthood in 1922 from the King of England, King George V, the head of state of the most plunderous colonizing empire ruling the Indian sub-continent. (According to some other accounts, “Sir” Muhammad Iqbal accepted the knighthood on January 1, 1923.) The brief biographical sketch appearing in Government of Pakistan's official website of Allama Iqbal, Pakistan's national poet-laureate, describes the public relations circumstance for the awarding of Knighthood by the British empire to the brightest scion of its *Jewel in the crown* which has been parroted by virtually all “Sir” Muhammad Iqbal's hagiographic biographers without reflection:

Iqbal was born in Sialkot, in the present-day province of the Punjab in Pakistan, in 1877. He received his early education in that city, where one of his teachers was Mir Hasan, an accomplished scholar who commanded a knowledge of several Islamic languages. Mir Hasan gave Iqbal a thorough training in the rich Islamic literary tradition. His influence on Iqbal was formative. Many years later (1922), when the English governor of the Punjab proposed to the British Crown that Iqbal be knighted in acknowledgment of his literary accomplishments, Iqbal asked that Mir Hasan also be awarded a title. To the governor's remark that Mir Hasan had not

authored any books, Iqbal responded that he, Iqbal, was the book Mir Hasan had produced. Mir Hasan received the title of Shams al-'Ulama' ("Sun of Scholars").

... Although his main interests were scholarly, Iqbal was not unconcerned with the political situation of the, country and the political fortunes of the Muslim community of India. Already in 1908, while in England, he had been chosen as a member of the executive council of the newly established British branch of the Indian Muslim League. In 1931 and 1932 he represented the Muslims of India in the Round Table Conferences held in England to discuss the issue of the political future of India. And in a 1930 lecture Iqbal suggested the creation of a separate homeland for the Muslims of India. Iqbal died (1938) before the creation of Pakistan (1947), but it was his teaching that "spiritually ... has been the chief force behind the creation of Pakistan." He is the national poet of Pakistan.' —
<http://allamaiqbal.com/person/perbrief.html>

While the British empire was making "Sir" Muhammad Iqbal the Knight of the British Empire, the poet-philosopher at the time was trying to awaken the Islam in Muslims to help them end their servitude to the very same empire! Was the British empire run by imbeciles?

Being able to discern such matters forensically is what separates hagiography from reality.

What was "Sir" Muhammad Iqbal being knighted for by the king of Britannia? To instrument the destruction of his own British empire? Or, for "Sir" Muhammad Iqbal's brilliant doctrinal craftsmanship as the asset of empire, one who would seed the division of the Indian subcontinent in the already foreseeable post-colonial era?

“Sir” Muhammad Iqbal's two-nation advocacy was instrumental in breaking up the Indian sub-continent. While the poet-philosopher was being anointed “Sir” for ostensibly awakening the Islam in Muslims within India, another Muslim empire, a ruling state no less, the Ottoman empire, was being mercilessly dismembered and secularized by the very same benefactors of “Sir” Muhammad Iqbal.

“Sir” Muhammad Iqbal evidently did not seem too perturbed for that calamity befalling the Muslim Ottoman empire or else he would have surely declined the knighthood awarded him by their enemies. His silence, and his acceptance of knighthood was most convenient for the British empire which had been hell-bent upon tearing that rival Muslim empire asunder for at least two centuries. It had finally succeeded in the backdrop of a fictitiously contrived world war. “Sir” Muhammad Iqbal's non-opposition to the British empire for their grotesque dismembering of a Muslim ruling state speaks volumes. For one thing, it legitimized the butcherous partitioning of Muslim territories by the Western allies when even the foremost scholar of the Muslims preaching Islam's renaissance, graciously accepted the knighthood of the British empire in its immediate aftermath.

The poet-philosopher displayed no parallel angst for Islam and its renaissance among the Turkish Muslims to prevent that rival ruling state from being so grotesquely dismembered by the British empire. Nor did he visibly oppose the British empire which was forcibly secularizing the new Turkish nation-state away from its three centuries old Islamic roots with its Western sponsored blood-drenched transformation. “Sir” Muhammad Iqbal had accepted his knighthood after witnessing all that mayhem upon the Ottoman Muslims.

But the poet-philosopher displayed much soul for Islam and its renaissance elsewhere in Asia as he strove to break up his own Indian subcontinent which could potentially have become a new ruling state in the post colonial era due to the vastness and integrity of its territories and natural resources. Its violent partition by “Sir” Muhammad Iqbal's benefactors based on his doctrinal craftsmanship,

with concomitant animosity instituted among a people who had hitherto lived peaceably together, while leaving them the imperial gift of a perpetual bone of contention in disputed territory to continually refresh that animosity, certainly ensured that the immense subcontinental region would remain beyond its true potential and always susceptible to easy manipulation. Today, these partitioned nations spend a bulk of their GDP and national debt on defence – defence primarily against each other – rather than on uplifting the lot of their common man.

Furthermore, the uncanny resemblance of:

- “Sir” Muhammad Iqbal's unprecedented demand for a separate homeland for the Muslims in the name of religion (an outrageous demand for the separation of a common race of people from their own birthplace not hitherto recorded in history in the thirteen centuries of Islam's existence up to that time),

to:

- the European Zionist Jews' demand for a separate homeland in Palestine (the territories formerly under the newly dismembered Ottoman empire) also in the name of race and religion (again an unprecedented and outrageous demand in the annals of recorded history to be gratuitously awarded land to a people not even born on that land by a third party),

and:

- both demands being so egregiously granted by the receding British empire within less than a year of each other under similar “revolutionary times”,

is more than just a passing coincidence of imperial history.

In both cases, violently partitioning, by imperial fiat, two pieces of geography upon which they were only the colonial occupiers (India) and war-booty custodians (Palestine) respectively, and which weren't

theirs to partition in the first place.

Both cases respectively leading to the two largest displacements in modern history of innocent peoples forcibly being separated from their ancestral homes and their land, with bloodshed of the civilians caught in the atrocious imperial partition rivaling that during the preceding two world wars among soldiers and non-combatants.

The common political instruments in both cases, the Round Tables and the United Nations, constructed by the same financial oligarchy in whose principal's name the Balfour Declaration was issued by the British Empire, is also not a mere coincidence. I have forensically examined some of this history in my analysis of the existential dilemma facing the Palestinian peoples, see *Pamphlet: How To Return to Palestine* (<http://tinyurl.com/Palestine-Zahir>). The carnal linkages of the same financial oligarchy which bankrolled the theft of Palestine, to the establishment of the Round Tables (where the issue of the partition of India was addressed and concluded) by Cecil Rhodes and Alfred Milner, is well documented. Behind them was the wealth of the same financial oligarchs as the founders of Palestine. And today, the children of the Round Tables fashioning the contemporary Anglo-American policies for ushering in Global Governance, are the Council on Foreign Relations in New York, also called CFR, and the Royal Institute of International Affairs in the UK, also called Chatham House.

For any honest scholar with at least some wherewithal of modern imperial statecraft, and observing all the forces that shape international events from “Mt. Fuji”, it is most pertinent to question the unarticulated motivations of this knighted poet-philosopher of Muslims whose inspirational verses are admired and rehearsed much among the literati in many nations even today. One way to ascertain the many strands of invisible forces which drive motivation is to forensically examine their overt acts, both of commission and omission. That's the best one can do as no one can peer into the abyss of another's soul.

If “Sir” Muhammad Iqbal knew so much about “marde-momin” that he was preaching that delectable philosophy to others, why did the Indian Muslim counterpart of Theodor Herzl – the founder of the Jewish State in Palestine – not decline the royal knighthood as a demonstration of his own “marde-momin-ness”? “Sir” Muhammad Iqbal surely could have taught the mentally colonized Indian Muslims, and of course the world’s Muslims (except for the Turks) – the *raison d’être* for his lifetime of versification to help Muslims break their shackles of servitude – a more compelling lesson by way of setting an example himself!

Furthermore, if “Sir” Muhammad Iqbal knew so much about the cognizance of the “self”, why could the virtuous antagonist of Nietzsche not straightforwardly discern that he was himself being used as a stooge by the British empire which was tickling his over inflated ego as their own favorite “hakim-ul-ummat” (“physician of the Muslim umma”) with such knighthood, and was only buying his cooperation for the legitimacy that his acceptance conferred upon their acts on the decapitation of the Ottoman empire and the atrocious granting of the Balfour Declaration to the Jews? Iqbal could have surely taught the Indian Muslims, then being ruled for over 250 years with corrosive mental colonization, what his philosophizing of “khudi” actually meant in practice by immediately declining the knighthood handed him by the very same oppressor of Muslims. If he had himself conviction of any of it, his brilliant verses like the following one from his compilation *Zarb-E-Kaleem*, would have been given a practical demonstration for what sharpening the *superego* on the grindstone of submission to God as the only Benefactor meant, as opposed to sharpening the *ego* on empire’s benefaction:

خودي کا سر نہاں لا الہ الا اللہ
خودي ہے تیغ، فساں لا الہ الا اللہ

The secret of the Self is hid, In words “No god but He alone”.

The Self is just a dull-edged sword, “No god but He,” the grinding

stone.

Does “Sir” Muhammad Iqbal not appear to be more and more like Nietzsche's *superman* and less and less like his own *marde-momin*?

The principle definition of Nietzsche's *superman* is that one can preach and enact anything upon others and one is not bound to it for one's own self – because, one is above others, an *ubermensch*, *beyond good and evil*, the *superman*. The definition of *marde-momin* however entails just the opposite, principally, that one is bound by the same requirements and constraints as one inflicts upon another (which in this case is being a *perfectman*, a *momin*, a *slave of Allah*, and not of empire or fellow man).

To be generous, one could aver that minimally, “Sir” Muhammad Iqbal remains an enigma, using homilies in local vernaculars such as “shadow underneath the bright lamp”, to perhaps apologetically explain away the unpalatable actions of one's hero.

More straightforwardly put however, any preacher's word is only as good as his own character to live up to that preaching. To walk the talk so to speak, if the talk is held with any degree of conviction. That is principally, and unequivocally, demonstrated by the Prophet of Islam who brought the Message of the Author of the Holy Qur'an to mankind. If the Prophet of Islam had accepted a medal or knighthood from any of the ruling kings and empires of his time to whom he sent invitations to Islam, or, if his *Ahlul-Bayt* successors (see <http://tinyurl.com/Ahlul-Bayt-In-Quran>) had accepted knighthood from the oppressive Muslim rulers and empires of their epoch, their brilliant exponents inducing “Renaissance of Islam” doing the same would most assuredly be quite aboveboard.

Knighthood and its title “Sir” is always, but always, only awarded by Britannia to those who serve the British empire's interests in some way. As the factual record stands, “Sir” Muhammad Iqbal undoubtedly served the diabolical interests of the British empire – his poetic exposition on Islam's empowerment of man notwithstanding.

One could argue that Iqbal knowingly used Islam for the British empire's own instrument of *divide et impera*. Because, as one could arguably reason with certitude, no farsighted sage known for the immensity of his intellect can ever be so shortsighted.

In Germany having become acquainted with Hegel and the Hegelian Dialectic, and in Britain with the broader agenda of the British empire from Rhodes to the Round Tables, “Sir” Muhammad Iqbal surely understood in the wake of World War I, that colonialism was already on the wane and a new era of nation-states was being ushered in. That the Anglo-American establishment would now be running the interim new world order of the twentieth century with neocolonialism rather than direct colonialism. With that as the percipient backdrop, “Sir” Muhammad Iqbal therefore surely understood that the partition of the Indian subcontinent was advantageous to the Great Game players of the preceding century. That it would surely be more productive to make it appear to be the natural demand of the people of India themselves. The British empire had already observed how the Hindus and Muslims had come together in their previous rebellion of 1857, and had demonstrated an uncanny ability to live together peaceably for centuries. They had to be torn asunder to ensure that such a large land mass and large population center could not rise to become rivals of the Western hegemony which was only changing the stripes on its flag in the twentieth century, not its exercise.

“Sir” Muhammad Iqbal therefore, either opportunistically or ideologically, whereas history written by hagiographic as well as Western scribes makes it out to be due to the “dire” political reality of Muslims in India, took over from where his Cambridge compatriot Choudhary Rahmat Ali, Founder, Pakistan National Movement, had left his 1933 “now or never” template for partitioning India (see <http://tinyurl.com/now-or-never-rahmatali-1933>). “Sir” Muhammad Iqbal drove his own long-gestating version of the two nation advocacy through the Muslim League leadership, convincing them of its validity by the sheer weight of the imposing name that was proposing it. His own. Any lesser man making the same proposal would have been

ignored – just as Choudhary Rahmat Ali, a non-entity, not known for his non-existent poetic brilliance for “Renaissance of Islam”, was sensibly ignored for substantially similar concept.

The empire had cultivated and anointed the right asset for pushing the real coup de grâce to the Indian subcontinent forward in the next baby-step. Fathering the right political demand and a national movement for a “Muslim State”. Just as it was simultaneously transpiring for the long-planned partition of Palestine for the construction of the Jewish State. Only an ignoramus, or the most simpleton, will think that Israel was created for the Jews due to the immediately transpiring “dire” consequences of the Holocaust™ in World War II. No – the partition of India was long-planned. Surely no later than the granting of the Balfour Declaration to the Jews in 1917. Someday, documents yet to be uncovered from the still classified imperial archives will furnish the smoking gun behind the conception of a new pathological puppet Muslim State as the empire was decapitating the all powerful ruling Muslim state. The principle behind the partition plan of the Indian subcontinent had to be to create a pathological condition in the Indian subcontinent which would be hard to overcome. Which is precisely the empirical evidence.

To execute that long term imperial plan, “Sir” Muhammad Iqbal deliberately spun a specious dogma by using Islam as the pretext for the underlying irreconcilable differences between the two peoples, Hindus and Muslims. The temporary political instability, the manufactured “revolutionary times”, was speciously argued to be the unconquerable permanent manifestation of these fundamental differences due to religion. Suddenly, within just a few short years after World War I and the formation of the Round Tables, two peoples were deemed to no longer be able to co-exist together in changing times after having done so for a thousand years.

“Sir” Muhammad Iqbal doctrinally instrumented a forced separation of a people that remains unprecedented in the entire fourteen and a half century history of the Muslims to this very day. And he did it all

in the name of “Renaissance of Islam” – Many literate Muslims to this day love him for it! I am not sure who is the bigger abuser of Islam, the atheist Jewish *superman* Zbigniew Brzezinski who confessed to “giving to the USSR its Vietnam war” by goading the Afghan Mujahideens with: “God is on your side” (see <http://tinyurl.com/Islam-Socialization>), or, the theist Muslim *marde-momin* “Sir” Muhammad Iqbal who caused the blood-drenched partition of an entire subcontinent using pretty much the same doctrinal goading.

The recurring statement above, manufactured “revolutionary times”, bears closer inspection. That term in quotes comes from David Ben-Gurion, the first prime minister of the other blood-soaked partition legatee of the British empire, who famously expressed its utility most poignantly sometimes in the 1930s for the forced creation of the Jewish State in Palestine by the expulsion of its indigenous population:

“What is inconceivable in normal times is possible in revolutionary times; and if at this time the opportunity is missed and what is possible at such great hours is not carried out – a whole world is lost” — David Ben Gurion (cited in Norman G. Finkelstein, *Image and reality of the Israel—Palestine conflict*, Verso books, 2003, pg. xii)

The afore-cited author further quotes the Jewish historian Tom Segev to explain the diabolical genius that lay behind the construction of these “revolutionary times”: 'The idea of transfer had accompanied the Zionist movement from its very beginnings, ... “Disappearing” the Arabs lay at the heart of the Zionist Dream, and was also a necessary condition of its existence.' And Finkelstein himself notes with brilliant hindsight: “*The key was to get the timing right.*”! (Ibid.)

It is impossible that “Sir” Muhammad Iqbal, while being so brilliant on the one hand, remained stoically unaware of the underpinnings of the Zionist movement, and its Nietzschean “will to power” through

the creation and harvesting of “revolutionary times”.

The following is what Leo Strauss, “Sir” Muhammad Iqbal's atheist counterpart and also contemporary philosopher of the new Jewish State in the founding, wrote in 1931-32, directly expressing Nietzsche's philosophy of “will to power” of the *superman* as the key motivational force behind the demand and orchestration for the Jewish State:

'Political Zionism has repeatedly characterized itself as the will to normalize the existence of the Jewish people, to normalize the Jewish people. By this self-definition it has exposed itself to a grave misunderstanding, namely, the misunderstanding that the will to normality was the first word of political Zionism; the most effective criticism of political Zionism rests on this misunderstanding. In truth, the presupposition of the Zionist will to normalization, that is, of the Zionist negation of galut [exile], is the conviction that "the power of religion has been broken". Because the break with religion has been resolutely effected by many individual Jews, and only because of this reason, it is possible for these individuals to raise the question on behalf of their people, how the people is to live from now on. Not that they prostrate themselves before the idol of normality; on the contrary: they no longer see any reason for the lack of normality. And this is decisive: in the age of atheism, the Jewish people can no longer base its existence on God but only on itself alone, on its labor, on its land, and on its state. ...' — Leo Strauss, *The Early Writings 1921-1932*, pg. 202

And we have already witnessed in all the preceding verbiage that for “Sir” Muhammad Iqbal, the philosopher of the new Muslim State in the founding, the key motivational force behind the demand and

orchestration for the Muslim State during exactly the same time-period, was the Hegelian converse of Nietzsche's *superman*, the *marde-momin*.

Two opposite types of man, yet harvesting the same modus operandi of “revolutionary times” to realize their respective dream state, one for the Jewish *superman*, the other for the Muslim *marde-momin*.

The near simultaneity of the same methods appearing in both Palestine and the Indian subcontinent for their respective partitioning by the same masters, using the ideologically similar doctrinal justification of burrowing deep into the respective religious ethos to find a rationale for the “Jewish State and the “Muslim State”, employing the same diabolical political science of “revolutionary times” to legitimize the manufactured political demand and its concomitant political movement among its respective masses who fervently begin to believe in their new destiny as the only solution to their respective existential dilemma, and by getting the timing right in both cases, identifies the common lines of forces behind their common thinking pattern. Especially when observing all the forces which shape events, both local and distant, overt and hidden, from the heights of Mt. Fuji.

It is further impossible that “Sir” Muhammad Iqbal, while so brilliantly bred in England and Germany in their elite political institutions, a Cambridge man, chosen as member of the executive council of the newly established British branch of the Indian Muslim League, made representative of the Muslims of India in the Round Table Conferences held in England to discuss the issue of the political future of India, was simultaneously also so poorly read of empire's own political doctrines. That he had closed his eyes to what their own institutional elite openly declared as the endgame of their international political ideology for the newly emerging nation-states which they were temporarily thrusting upon all former empires (the British, the Ottoman, the Hapsburg):

“We are at present working discreetly with all our

might to wrest this mysterious force called sovereignty out of the clutches of the local nation states of the world. All the time we are denying with our lips what we are doing with our hands, because to impugn the sovereignty of the local nation states of the world is still a heresy for which a statesman or publicist can perhaps not quite be burned at the stake but certainly be ostracized or discredited.” — Arnold Toynbee, *The Trend of International Affairs Since the War*, *International Affairs*, November 1931, page 809

To proclaim on the one hand the great Allama's brilliant mind, and on the other hand excuse him for his pathetic ignorance of world affairs while he is a most distinguished political player representing the political future of an entire subcontinent, is a non sequitur.

Such absurdities only occur in Alice in Wonderland, or in the academic mind ensconced in the ivory tower of immanent philosophy. When encountered in real political life, it is almost always indicative of *superman* at play weaving images on the screen of Plato's cave for controlling the public mind (see <http://tinyurl.com/Plato-Myth-of-the-Cave>).

Moving right along.

How were “revolutionary times” manufactured for the Indian subcontinent?

Muslims are so sensitive to their religion that to create riots on demand among Muslim polity is even easier than before. Draw a cartoon, make a movie, and *voilà*, – there is raw anger pouring into the streets which can be trivially harvested to create “revolutionary times” on demand. “Sir” Muhammad Iqbal's two nation advocacy was similarly harvested by the Muslim League political leaders to bring Muslim public out into the streets demanding a separate nation after their sensitivities were appropriately “tickled”. The emotional Hindu-Muslim riots were instrumental in forcing the public mind for

partition. In marketing terms, it is called demand creation. Just as riots can be engineered today by drawing a cartoon or making a film with *useful idiots* and planted stooges fanning the flame – when the firewood is primed, any match can light the fire – the fertile grounds for “Sir” Muhammad Iqbal's two nation reality was politically engineered on demand by shrewdly preying upon the public mind. Its fulfillment therefore, as the demand of the Muslims themselves, thus became a self-fulfilling prophecy.

Exactly what the British empire wanted all along but pretended that they were merely acquiescing to the Muslim demand for partition. Such a crime unilaterally committed without that pretext of “Muslim demand” in place would otherwise have united the entire subcontinent's public against the British empire. And that “Muslim demand” was given existential currency only by the temporary “revolutionary times” manufactured for that purpose. The same way as in these times when the American public mind was made to “United We Stand” to every abhorrent and evil act of their superpower government by the “catastrophic terrorism” of 9/11 – their “revolutionary times” to make possible what “is inconceivable in normal times.” See Behavior Control by The Mighty Wurlitzer to perceptively fathom how the public mind is made with adept perception management (<http://tinyurl.com/MightyWurlitzer>).

Now that the engineered fait accompli of partition, and the senseless spilling of each others blood cannot be reversed, the least these offspring nations of the Indian subcontinent can do is to acquire some national “sha-oor” (wisdom, wherewithal) and recognize their common enemy. It is not each other, it is not each others religion, nor each others culture. It is the supra-national state in the making as the one-world government. This new elephant will be ruling them with no less a draconian trunk than in the colonial era, using *house niggers*, *useful idiots*, planted stooges, and mercenaries to govern their public mind no less effectively than when the subcontinent was the spectacular *Jewel in the crown* of the British empire.

The fact that “Sir” Muhammad Iqbal did serve long term British imperial interests, or more aptly put as the Anglo-American interests, is not in question. The truth of these words is once again beyond doubt. The conferring by the King of the British empire, and Iqbal's acceptance, of the royal knighthood alone make it self-evident that “Sir” Muhammad Iqbal was their prized doctrinal scholar and he knew it. The affect of Iqbal's two nation dogma which debilitated the entire Indian subcontinent, perpetually enslaving it to the Western powers, loudly bespeaks it. Judging a tree by tasting its fruit – and not by the elegant narrative of the orchard from a poet's fertile imagination – underscores the undeniable truth of the matter.

There will continue to remain a primary question mark on “Sir” Muhammad Iqbal's role and the forces which motivated him. It is not merely an academic question mark today almost a century later, even though what his two nation advocacy instrumented in practice cannot be undone. But it is most pertinent to perceptively examine the Machiavellian matter of “cognitive infiltration” of the public mind by the brilliant mind, the *superman*.

Muslims today must better apprehend the dynamics of social engineering which manipulate and almost choreograph the public mind using their respective sensitivities, attachments, and beliefs, which for them is primarily sources from their religion.

Therefore, the question must be perceptively examined as it has direct pertinence to understanding matters in today's scientific modernity which is far more susceptible to social engineering with the ubiquitous reach of the Mighty Wurlitzer, than was ever possible before.

Was “Sir” Muhammad Iqbal only unknowingly the stooge of the British empire, easily cultivated by them due to the size of his own ego, or was he also their Trojan Horse? Was it due to his shortsightedness alone that he effectively handicapped an entire subcontinent from ever becoming a world power by using empire's own strategy of *divide et impera*, or was it due to his long range

thinking on behalf of the British empire whose king had so honored him, that he diabolically employed *divide et impera* using his poetic skills and expertise of Islam? Does it matter which one – if in either case Muslims fell for it?

The fact that the British ruled their colonies by cultivating both *useful idiots* and *Trojan horses* is not in doubt. All the feudal titles and “sirs” bestowed upon the natives of the Indian subcontinent speak to the brilliant governance of over three hundred million peoples by a handful of foreigners sitting ten thousand miles away. They employed the same class of strategic thinking for their withdrawal as they had employed for managing their occupation for over two centuries.

A similarly celebrated “Sir” of the Indian subcontinent of that colonial era is “Sir” Syed Ahmed Khan, the man who helped implement Lord Thomas Babington Macaulay’s English-only Indian Education Policy, effectively constituting a “brown sahib” Muslim class and separating them from the languages of their birthplace – and hence their own heritage!

The following speech made by Lord Macaulay in 1835 is in the official records of the British Parliament:

‘What then shall that language be? One-half of the committee maintain that it should be the English. The other half strongly recommend the Arabic and Sanscrit. **The whole question seems to me to be-- which language is the best worth knowing?**

I have no knowledge of either Sanscrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the most celebrated Arabic and Sanscrit works. I have conversed, both here and at home, with men distinguished by their proficiency in the Eastern tongues. I am quite ready to take the oriental learning at the valuation of the orientalist themselves. **I have never found one among them who could deny that a single shelf of a**

good European library was worth the whole native literature of India and Arabia. The intrinsic superiority of the Western literature is indeed fully admitted by those members of the committee who support the oriental plan of education.’

‘We must at present do our best to form a class who may be interpreters between us and the millions whom we govern, –a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect.’ -- <http://tinyurl.com/macaulay-1835>

Read Lord Thomas Babington Macaulay's speech in its entirety to barely catch a glimpse of the depth and long range strategic thinking of the most diabolical and sophisticated colonizer ever to occupy the Indian subcontinent in recorded history.

The flattersome tickling of their native informant with “Sir” speaks to the brazen cultivation of that *house nigger* who so successfully led the implementation of Macaulay's education policy among Muslims. (To understand that adjective “house nigger” see FAQ: What is an Intellectual Negro? <http://tinyurl.com/House-Nigger>) Its impact is visible to this very day among the post-partitioned nations so violently spawned from that once fabulous *Jewel in the Crown* by harvesting the untiring labors of another one of their key “Sirs”.

While such a smoking gun as Lord Macaulay's speech is obviously not yet discovered in the archives of the former British empire to identify the real intellectual pedigree of “Sir” Muhammad Iqbal's and his confrere Ch. Rahmat Ali's pernicious two nation advocacy (at least I am not aware of it), the evidence of sharing the benefactions of the British empire with all the rest of their *useful idiots* and mercenaries speaks loudly enough.

And so does the Hegelian Dialectic – create the problem of “brown sahib” in one century, and then offer a solution opposing that tendency in their offspring in the next century – and use both to

continue to inflict empire's primacy upon them for centuries.

Just like contemporarily creating the “freedom-fighter” Mujahideen in one decade, harvesting their offspring to create the “Islamofascist” Terrorist in the next decade, and using both to similarly inflict empire's supremacy upon the same foolish Muslim mind which time and again gets taken in by a most cunning foe.

The masterful foe did not disappear with the waning of colonialism – which only morphed into neocolonialism and “democracy”. The *white man's burden* also did not lessen with it. That burden today is “reform Islam” (<http://tinyurl.com/Reform-Islam>), “moderate Islam”, to counter “militant Islam”, for a similar diabolical purpose. It similarly attempts at discovering, cultivating and harvesting the most respectable looking scholars and intellectuals among Muslims themselves (see <http://tinyurl.com/identifying-moderate-muslims>), and minimally purchases their silence with paychecks from its vast military-industrial-academe complex. It is a fortunate gift of providence to the Muslims that their masterful foe has not yet found a talent like “Sir” Muhammad Iqbal to preach “moderate Islam” to them – for the Allama's lofty teachings on Islam are actually its deadly nemesis. Surely only a talent like the Allama's could even counter it.

Seduction always comes wrapped in attractive garb. Unless it can attract, it is not seducing. Self-evident of course, but something easy to ignore when one is madly in love. It is what's underneath the beautiful gown that must be ferreted out in order to judge, whether or not one is in love, and before one shares the nuptial bed. Afterwards, it is fait accompli and only of interest for keeping historians and narrators in paid jobs. That preemption requires “sha-oor”, wisdom, insight, courage, and a fully functioning brain to engage it. In the guise of developing that very “sha-oor” among the Muslims to end their servitude to empire, the good Allama was awarded the knighthood by empire which had exactly relied on that servitude for over two centuries.

Why?

Because, one may easily surmise that “Sir” Muhammad Iqbal had the stellar intellect to instinctively perceive that the public mind so steeped in mental slavery will never detach itself from its chains. And, just like the Muslims have mindlessly been parroting the verses of the Holy Qur'an for centuries, they will also mindlessly be rehearsing his beautiful verses explaining the Holy Qur'an for many more centuries without any “sha-oor” ever developing between their ears. If the majestic words of the Holy Qur'an could not free Muslims from the yoke of servitude to fellow man and to their own ego, their “nafs”, their petty self-interests, the verses of a mere mortal social scientist, despite his over-inflated ego, certainly weren't gonna better that instruction. But his uplifting poems heralding Islam's renaissance were attractive enough for the Muslim public mind at an emotional level. It enabled crafting an imposing intellectual opinion-maker as the “hakim-ul-ummat” for the time being. And that's all the legitimacy that was required to mobilize the public mind for the imperial agenda at hand to seed its fait accompli. The diabolical strategy was beautifully executed as a text-book Hegelian Dialectic. One for partition imbued with the spirit of Islam (the Muslims represented by the Indian Muslim League), and one dead set against it (the Hindus represented by the Indian Congress), thus creating the necessary “revolutionary times” which the clash of opposites always bring, and from whose ashes was fashioned their new Great Game on the newly emerging Grand Chessboard of the post-colonial era.

This analysis is substantiated by two incontrovertible facts.

1. The facts on the ground since the partition match the preceding discussion. Specifically the fact that none of these three nations have been able to substantially raise the level of their general public's well-being beyond the pre-partition levels. Each nation has only cultivated new ruling classes while simultaneously increasing the share of poverty. With an ignorant and down-trodden majority public, no nation can ever rise. That was the overarching philosophy behind the partition of the subcontinent, and in the rise of the subsequent national

leadership in each nation. Each one was encouraged to spend on defence against the other, encouraged into making opposite alliances with reigning superpowers, and encouraged into holding each other in perpetual check like two scorpions in a bottle. This forcing function of “encouragement” once again transpired by ensuring *useful idiots*, stooges, mercenaries, or at least manipulatable leaders, always stayed at the helm of national affairs, just as it has been so in the United States of America. Any undesirably patriotic leader is simply assassinated as an example to others to not stray beyond the narrowly permissible guidelines on international affairs, with a bit more leeway to indulge their lusts for leadership and power in domestic affairs. Can the recipients of the partition of the Indian subcontinent deny any of this with a straight face for their respective nations?

2. The fact that it was “Sir” Muhammad Iqbal who introduced the idea of a Muslim State to the political leadership of the Muslim League, including to Mr. Mohammed Ali Jinnah, the founding political leader of the state of Pakistan. It was not a demand which organically emerged from the Indian Muslim peoples of the subcontinent themselves. It had a singular, and knighted, prime-mover.

Historical records show that it was “Sir” Muhammad Iqbal who approached Mr. Jinnah who was initially for a united Indian subcontinent after the withdrawal of the British. It was “Sir” Muhammad Iqbal who convinced (the naïve?) Mr. Jinnah of the rationale for a separate nation state for the Muslims based only, and only, on the immediately unfolding “revolutionary times” on the ground. Absent those opinion-making “revolutionary times”, the most outstanding constitutional mind among the Muslims in the Indo-subcontinent which that century had yet produced, wanted a united India like the leaders of the Indian Congress led by Hindu leaders. Mr. Jinnah was arguably never afforded the political opportunity to develop a constitutional

framework for helping found a constitutional republic in a united post-colonial India such that even ninety nine percent of the people could not deprive the remaining one percent of their rights. Let alone the majority Hindu legally deprive the huge Muslim minority their constitutional rights in anyway based on race, religion, or creed. Such was the precedent setting constitutional republic upon which the egalitarian United States of America was once founded, which in turn had employed England's own great charter of liberties for its own white peoples, the Magna Carta. All that political capital of the colonizing white man of how to live together in liberty for themselves, was chucked aside by “Sir” Muhammad Iqbal just when liberty was finally beckoning. And by the political stooges he had somehow managed to enlist to lead the political movement for a Muslim State, all of whom instead patterned their call for liberty on the misanthropic Jewish State to seed permanent discord in the land!

The brilliant white mind yet prevailing upon the colonized one, just as Lord Macaulay had successfully fashioned a century before, clearly shines through. “Sir” Muhammad Iqbal evidently understood both minds well, having risen from one, to become the other. Which is why “Sir” Muhammad Iqbal was the first to politically propose, in 1930, before anyone else in India even imagined it, or wanted it, the conception of a Muslim State to be carved out of the Indian subcontinent. A singular prime-mover, deftly cultivated and anointed by the British empire, and chosen to give political representation to the Muslims on his “Islamic” credentials previously established as the “hakim-ul-ummat”. Can the recipients of the Muslim State deny any of this with a straight face? The facts are reported officially by the Government of Pakistan. Only their fuller context on the grand chessboard is underscored by this analysis done by a citizen of that same Muslim State (which, the reader might already be aware, is his only citizenship, by

choice, despite being a US permanent resident, meaning, bearer of the famous “green card”, for almost three decades).

The public mind must remain ever vigilant for the arising of another such “hakim-ul-ummat” among them. That public mind has already been primed for the “final savior” to engage the Armageddon which their preachers daily frighten them with from high pulpits. And he just might show up adorning the mantle of “moderate Islam”.

I have already unmasked several such wanna-be, including the famous “Ambassador of Peace”, similarly dispatched by the masterful foe to the Muslims, mainly of Pakistan, to now preach “moderate Islam” and “khilafat” --- the same sort that “Sir” Muhammad Iqbal remained silent on while the same imperial masters were dismantling it as the Ottoman empire. Fortunately, this “Ambassador of Peace” isn't quite in the Allama's intellectual class – too transparent (see <http://tinyurl.com/Fatwa-Tahir-ul-Qadri>). And nor is this clever convert to Islam in the United States of America whose dazzling oratory and brilliant command of the Arabic language has acquired him a large following among the educated “moderate Muslims” (see Hamza Yusuf in The Mighty Wurlitzer <http://tinyurl.com/MightyWurlitzer>).

They are almost always imposing experts on Islam, they say and do mostly the right things with much eloquence, also carefully don't say and do all the right things with stone silence, and sometimes purvey half-truths, quarter truths, and outright lies wrapped in the veneer of truth. That veneer is often Islam. Muslims come flocking to them because of it, and because of their endearing power of expression as orator, or littérateur, or both. With their power to mold public opinion, they assist the superpower empire du jour in its aims of primacy and hegemony just as the good “Sir” Muhammad Iqbal, “Sir” Syed Ahmed Khan, and all the rest of the pious “Sirs” assisted the superpower empire of their time.

Conclusion

The Muslim mind, especially the Pakistani's, admires "Sir" Muhammad Iqbal's beautiful poems dearly, whether or not it comprehends the words, let alone the philosophy. Muslim scholars, poets, ullemas, and literati who quote him liberally often hold deep convictions that "hakim-ul-ummat" Allama Iqbal's vast body of words speaks for itself and needs no apologies. Yes, and so do "Sir" Muhammad Iqbal's vast body of acts, of both commission and omission. More than his lovely poetry which has had virtually zero impact upon the Muslim public mind, "Sir" Muhammad Iqbal's acts have left a lasting imprint on the destiny of the Muslim public, and upon the lands they have lived on for millennia. And perhaps these do need an apology.

Muslims have an opportunity to learn from scrutinizing their own past history with a forensic eye and not a jaundiced one. Only then can we preempt becoming victims of "future history". That learning however can only happen by exercising one's own internal imam, one's intellect, and not with hero-worship of Sacred Cows rehearsing their beautiful gifts of delectable words. They often only lead one to hell on earth while promising the heaven beyond.

Postscript

It is always possible that I have misperceived the great Allama Iqbal's pious motivations. In which case, the great Allama, while being a brilliant poet-philosopher, was also a shortsighted political fool. He could neither perceive that the "revolutionary times" were transient and manufactured, nor foresee that partition would only benefit his imperial masters in their new great game in the post-colonial era. Take your pick – either a *superman* or a *useful idiot*. "Sir" Muhammad Iqbal's political profile hardly reads like a naïve simpleton's to even arguably conclude the latter: "Already in 1908, while in England, he had been chosen as a member of the executive council of the newly established British branch of the Indian Muslim League. In 1931 and 1932 he represented the Muslims of India in the Round Table

Conferences held in England to discuss the issue of the political future of India. And in a 1930 lecture Iqbal suggested the creation of a separate homeland for the Muslims of India.”

The judgment of this analysis however does not rest upon Allama Iqbal's motivations. But is based entirely upon his acts. Of both omission and commission. It is these acts which principally lend some insight into his primary motivation and the forces driving it. “Sir” Muhammad Iqbal consistently behaved exactly as the honorific “Sir” entitled him to behave, as the Knight of the British empire – he was their *superman*!

Only that inner mental attitude explains why “Sir” Muhammad Iqbal felt no compunction about abusing Islam to separate a people who had lived together for a thousand years. A *superman* spins morality for others, but feels himself beyond good and evil. Ends justify means including public deception. None of which spring any great fountains of guilt in the *ubermensch*. Study Nietzsche to perceptively comprehend this evil philosophy and its lasting impact on the superior intellect of Allama Iqbal. Nietzsche himself adapted it from Plato's virtuous philosopher-king, whereby, the superior intellect of the philosopher-king kills God – meaning, becomes atheist. All the rest of Nietzsche naturally followed from just that one tiny but fundamental change to Plato. The superior intellect is transformed from the virtuous philosopher-king of Plato to Nietzsche's *superman*. This new *superman* is still licensed, just as he is with Plato, to control and guide other lesser peoples' destinies as their “moral” steward – for he is the most enlightened among them. For Plato, the virtuous philosopher-king is not just entitled to be the public's guide, but is morally required to be the public's guide. The virtuous philosopher-king is closest to Truth, hence to God, and hence better able to govern with moral wisdom those lacking in that merit. Same in Nietzsche's world. The *superman* is required to be the public's steward – except that the *superman* is also god. The *superman* now defines morality for the public, what is good and what is evil, while himself remaining beyond the pale of his own preaching to the lowly, like any god. The

superman now feels intellectually entitled to play with these lesser intelligent people's lives. They are just sheep, dispensable, butcherable. The *superman* can get them to dance on his strings whenever he wants, to fight his battles, to carry his burden, to do his dirty work, just like Zeus and Apollo, the mythical gods of Athens in Greek mythology.

While the great Allama Iqbal may have been preaching the virtuous Platonic version of “marde-momin” to the Muslim public mind, he evidently himself believed and acted on the Nietzsche's version of the *ubermensch*! His actions alone speak to the truth of those words.

-- End --

N.B. The author seeks evidence that would credibly indicate that “Sir” Muhammad Iqbal ever returned the Knighthood. His own statement to this effect would be useful. If such evidence is available, the author will appreciate receiving a reference.

Short URL: <http://tinyurl.com/Allama-Iqbal-ubermensch>

Source URL: <http://faith-humanbeingsfirst.blogspot.com/2012/12/allama-iqbal-marde-momin-or-superman.html>

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Chapter XII

Some Context for Shia Killings in Pakistan

Some Context for What's Transpiring in Pakistan and What Not to do in the Upcoming 2013 Elections

Column Zahir Ebrahim | [Project Humanbeingsfirst.org](http://ProjectHumanbeingsfirst.org)

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The New SAVAK in Pakistan, the latest spate of shia killings, should be examined in the context given below (Unlayering the Middle East War Agenda: Making Sense of Absurdities <http://tinyurl.com/Making-Sense-of-Absurdities>) and the senseless creation of “*revolutionary times*” across the world will begin to make sense. Pakistan is a component of it. That component is tickled through sectarianism as that is the genius of our peoples. Other

nations are tickled according to their own respective genius minds. **The New SAVAK in Pakistan** works for these *superman* gods in no less a measure than the old SAVAK worked for its own *superman* god. Is this stuff rocket science you people? Why can't learned people in Pakistan see it? Especially why can't the high falutin armchair analysts, and the defense analysts, who have routine access to media see it? Look at my examination systematically unlayering the overarching context below. Does that sound like American empire or Zionist empire to any of you? Or does it appear exactly what it is -- an Oligarchic Empire for World Government being constructed with “*an end run around national sovereignty, eroding it piece by piece*” (**Hard Road to World Order, CFR 1974** – read the superman's paper if you think I make things up with my unconstrained hyperactive imagination)!





Com'on you idle spectators and bullshit purveyors (those who deliver crap in the opportunity they get in the media), all my good friends I am sure. Six feet under the maggots can't tell the bloody difference. Only the dead have seen the end of war, says Plato. Sure -- those living see it everyday. And Most recently, in the systematic Muslim killings in Pakistan where, in the immediate aftermath of targeting the Hazara shias in Quetta with a bomb on 16 Feb. 2013, the shia eye surgeon, Dr. Ali Haider, and his 11-year-old son Murtaza Haider (photos above, more graphic images [here](#)), were ruthlessly and prematurely dispatched to meet their Maker with bullets to their head in Lahore this past Monday, 18 Feb. 2013. **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** .





You, me, all of us, don't speak up right now, you, all of you my friends in Pakistan, they are coming for you and me next (the question in the photo above is not merely rhetorical; the assertion by the child is also not rhetorical, but a dare, a show of courage and perseverance that mirrors the Palestinian defiance living and dying under the jackboots of a *superman* terrorist state). For, this is the harvest of remaining silent when ZA Bhutto was politically declaring the Qadianis non-Muslims. Watch this confessional speech in Urdu by the brilliant late Pakistani Shia scholar, Allama Syed Irfan Haider Abidi, in which he openly apportions due credit to the Shia scholars of the time, of 1974, for participating in that political travesty in support of the Sunni ullema led effort that ZA Bhutto was orchestrating from behind the scenes to neutralize the American sponsored fanatic religious opposition to him (see Profiles of Intelligence quoted in Who Killed Benazir Bhutto for America's role in funding the PNA Alliance of the religious right to finally unseat ZA Bhutto).

Chicken coming home to roost for the Shias of Pakistan

[youtube=<http://youtube.com/watch?v=RSFVxga9iJs#t=1m55s>]

Caption Quoting the Shia scholar (translation is mine): ***“All the Muslims in the world would not have been able to declare Qadianis kafir if 'Ali Waale' were not present!”*** (time 1m 55s) See Role of Shias in Qadianis' Kafirdom

Who gives the right to man to challenge another's beliefs; let alone deny a people their political, religious, civil, and basic human rights, including to not be killed by either the pirate or the emperor for their beliefs, inheritance, ethnicity, their land, whatever? See Islam and Knowledge vs. Socialization.

You open that can of worms by the state giving legitimacy to calling one group “kafir”, and now the Shias and Ismailis are the new “kafirs” today. Following that, who's next? **YOU**, my sunni friends, who are silently watching the spectacle of shia deaths and demonization, just as both together previously spectated the Qadiani pogroms in silence; you and your parents, and your siblings still living in Pakistan and unlucky enough to not have the Green Card or Canadian citizenship. It is these cracks and lacunas in our sectarian ethos which are perennially ripe for harvest for the “*revolutionary times*”, we see being enacted today in Pakistan. Unless we get rid of these sectarian cracks that are repeatedly and deliberately enlarged into fault-lines by empire builders who know how to both cultivate and harvest these most efficiently for “imperial mobilization”, we are burnt toast.

And learned people who are supposed to have the wherewithal to lead the charge, to educate the public mind to what's really going on, to motivate them to stand up, have all been turned into glorified **House Niggers and useful idiots**.

Never too late to throw that yoke of servitude---even for house niggers and silent bystanders---and for selfish reasons of self-preservation if not for altruistic concern for anyone else.

So what can we do? Two things to begin with:

1) Perceptively comprehend the overarching motivation of the super-

terrorists in order to come up with proper self-defence. See my article unlayering reality [below](#). Among all the patent lies the “vulgar propagandist” (Chomsky's epithet, not mine) Bernard Lewis spinned on Islam over the years, the one thing he stated most accurately was: *“Terrorism requires only a few. Obviously the West must defend itself by whatever means will be effective. **But in devising means to fight the [super]terrorist, it would surely be useful to understand the forces that drive them.**”* Well, obviously the victims of the super terrorists must intelligently play at that table to also defend themselves by whatever means will be effective. This will lead all of us who are capable of understanding to comprehend that all variants of Islam, “militant Islam”, “moderate Islam”, and “revolutionary Islam”, are creations of minds working assiduously on “imperial mobilization” over a lifetime. None will therefore be fooled by them.

This means shias won't be fooled by “revolutionary Islam” despite their partisanship with the shia sect, and sunnis won't be fooled by the other versions despite their partisanship to sunni sects. These have nothing to do with the religion of Islam and its 1.6 to 2 billion ordinary believers --- but with methods of creating “controlled chaos” by cognitive infiltration of the religion, which means creating chaos that is predictable, its tempo increasable and decrease-able at will, and switch-off-able when its purpose is harvested. At present, that tap control resides in the West. It is entirely independent of the local population which therefore cannot break through its strangulating grip in the normal fashion. Just like the “Iron Wall” that surrounds Palestine. That diabolical construct was accurately described by Vladimir Jabotinsky: *“This colonization can, therefore, continue and develop only under the protection of a force independent of the local population – **an iron wall which the native population cannot break through.**”*

Something similar to this “Iron Wall” protects these mal constructs of “Islam” rapidly devouring our nation while simultaneously lending the much needed pretext to the West for sustaining its **“imperial mobilization”**. Its strategic and full spectrum redressing takes more

than just ineffectively banning these terrorist organizations (which has been tried halfheartedly in lip-service to the Hegelian Dialectic) or ineffectively curtailing their antediluvian “Islamization of Pakistan” programs (which is talked about by the so called secular humanists who are the second line of useful idiots of empire, the first being our leaders, those who are not outright mercenaries that is). It is discussed elsewhere.

2) Bravely speak up, stand up, be part of the making your presence felt in society by giving up the silence of the lamb, the ostrich, and the coward.

In that speaking up, and standing up, boycott the forthcoming Pakistani elections.

Not participating is a resounding NO vote to reject the entire corrupt system. Do not participate in a fabricated system designed to ab initio continue its servility to massa; all waters run only Westward, even if wearing the turban, the beard, clean-shaved, in uniform, in awami-libas, in duppatta, in burqa – and that includes Imran Khan, the favorite savior of the young generation.

Imran Khan is some part of the right-wing Difa-e-Pakistan Council (Defence of Pakistan Council – DPC) group of “militant Islam” formerly known by different acronyms some officially banned: SSP¹, LeT², LeJ³, JeM⁴, ASWJ⁵, JuD⁶, TNSM⁷, etc., (I lost track), who are state-sponsored and even openly supported by the Punjab government (PML-N’s Chief Minister in Punjab Shahbaz Sharif et. al.) and by right-wing elements of the ISI. And of course, Imran Khan also occasionally flirts with the “moderate Islam” of Tahir-ul-Qadri. Both Hegelian Dialectics of “Islam” are sponsored by different factions from within the Pakistan military, which in turn is paid from the Western tax-payers hard earned monies to become the coveted Military Inc. of Pakistan with the Western power's great blessings. This praetorian guard, a rising new “feudal class” in Pakistan, is now fully invested in staying America's proxy army in Pakistan. This is how power flows in Pakistan today behind the veneers and

puppetshows put up before the public – be it the elected Parliament, or the many variants of “Islam”. Without their minimally tacit approval, not a fly can buzz in Pakistan. It would be found riddled with bullet holes the very next day. The combined output of all these variants of “Islam” and their open and secret benefactors, is to lay the groundwork for the creation of “revolutionary Islam”, whether or not they each realize it. That is the shia arc of crescent a long time in the making and yet to be fully realized. We are, after all, looking at a lifetime of World War IV. Many teams have to play their part, and it seems to me that “revolutionary Islam” has been gestating in the oven too long. I am sure General Hameed Gul (Ret.) understands this better than the brainless posterboy of modernity, Imran Khan, his foolish rapidly aging protégé who has been dying to become president at all cost. A good donkey to ride on for the ubermensch.

But then again, perhaps not, as it was this traitor General, then head of the ISI, who gave to neighboring Muslim Afghanistan “*their Vietnam War*” in service to his massa in Washington, purveying the fiction of “strategic depth” to carry the Pakistan army along. I once had a long conversation with a former director of ISI the day after his daughter's wedding at which I was an unofficial (hobbyist) photographer. When I presented the bride and groom with a beautiful photo album of their wedding pictures that I instantly had processed the same day, the father of the bride invited me to join them for lunch, which I did. In the conversation he disclosed that he was a former director of ISI, and when I explained to him where he got his specious “strategic depth” from to fck Pakistan, he simply couldn't believe nor refute the commonsense of my straightforward observations. I held him to rapt attention for the entire time and all he could murmur was: *why did it not occur to us?* None of these Generals are known for their commonsense. Groomed at Westpoint and Sandhurst, they reach their positions of power in Pakistan's military only after being vetted by the white man to be psychologically able to carry *the white man's burden* on Pakistan's back without complaint. As I noted in 2008:

'In 2007, while the 'Army Act 2007' was still in effect,

I offered two Pakistani military men, recently retired 3-star generals, whom I had occasion to partake a meal with in Islamabad, that I could craft any terrorist to their specification for them for a mere \$15000 – a number that I conjured up out of thin air thinking it was suitably low to impress upon them how easy it was to harvest the surviving victims whose parents, wives, daughters, sons, had been bombed to smithereens, who had nothing to look forward to in life except the abyss of hunger, deprivation, and alienation, and especially from among those holding the 'Pakhtoonwali' tradition. I was trying to rationally talk them out of bombing our own peoples in the tribal belt in this fictional 'war on terror' by explaining to them how Machiavellian political science works. I had held their attention for over 3-1/2 hours. And I was rather stunned when one of the 3-star generals of Pakistan's Army, and let me hasten to add (Retired), responded to my 'jihadi manufacturing challenge' with *“Zahir you are asking too much, I could do it for \$2000”!*

Imran Khan is the worst Trojan horse of them all – why? Because he is presented as “Mr. clean” and unrecognizable by the masses as being worse than “Mr. Ten Percent” from whom many Pakistanis knew what to expect from the very beginning. As an intelligence and Western asset, Imran Khan will deliver the worst nightmare yet to simpleton Pakistanis. All his plans are outright scams to feed more people from the gravy-train of state treasury. All his plans are plans to loot and plunder anew – for the fresh crop of plunderers – since he cannot harvest any of the old already sponged off stuff. His energy plan or education plan for instance? After HEC under Ata ur Rahman and Sohail Naqvi squandered billions in crap, Imran Khan is proposing to spend trillions, 2.5 trillion in fact, to replace one crap with another crap. He wants to make English compulsory and the

medium of instruction after 8th grade in Urdu medium and public schools to bring them at parity with English medium schools; and teach everyone in Pakistan the same standardized curriculum. What is that mother? Even India which is ahead of us in all metrics education, does not have such an insane policy. Yet they have IITs which surpass the best IVYs in America in terms of competition to get in. The son of Infosys president couldn't get into IIT so he went to Cornell – as a safety school! We don't have one decent university in Pakistan where I would love to send my own children and this moron now wants to spend 2.5 trillion rupees in another boondoggle? Increasing literacy rate is great goal – it cannot be carried out in a slave state with no economy to absorb them. The development of a nation cannot happen overnight – only its rape and theft in the name of doing speciously sounding great things can happen overnight. Just like Ata Ur Rahman did, and no one could challenge that mother for his hare-brained schemes that turned Pakistan's higher education universities into a diploma mill for third-rate and often plagiarized work (see my [report](#) sent to the Supreme Court of Pakistan—also ignored by them).

As for Imran Khan's energy policy? You think anyone in Pakistan has the balls to go against the WB-IMF tag team which has neo-liberalized, i.e., privatized our economy? See what Thomas Friedman says about it below: *“The hidden hand of the market will never work without a hidden fist -- McDonald's cannot flourish without McDonnell Douglas, the builder of the F-15. And the hidden fist that keeps the world safe for Silicon Valley's technologies is called the United States Army, Air Force, Navy and Marine Corps.”*

Imran Khan is just offering more scams and only fools and simpletons will go for them--that is our Pakistani genius. Watch him and his confrere, the flag-bearer of “moderate Islam”, Dr. Tahir-ul-Qadri, partake at the massa's table in the 2011 World Economic Forum. Invited there to ensure that the brown-nosing horses run in the future electoral races will all be compliant to the *white man's burden!* These two bit *house niggers*, groomed into power in Pakistan the same way [Benazir Bhutto](#) was, have the balls to stand up to the *massa*? With

what? The Pakistan military works for the same massa, are paid from the same coffers, as does the entire bureaucracy, the media, public and private institutions, and what is now almost a fashion to be considered avant-garde, to call oneself a think-tank, all of whom continually echo the same core axioms of the massa, live off of its largesse of aid, and occasionally play controlled dissent.



Caption Pakistani *house niggers*, Imran Khan and Tahir ul Qadri, seated on the massa's table at the Western super financial elite's World Economic Forum annual meeting in Davos, Switzerland, January 27, 2011. (Photograph source: a reader submission)

How did these two political “no-ops” of least significance get invited to world economic forum for the white man's recognition? They are neither financiers, nor industrialists, and nor do they hold any economic or financial ministerial position within the government of Pakistan. Yes, as Western intelligence assets managed by their local counterpart, both are being rewarded for selling the massa's pitch on “moderate Islam” (even in their occasional controlled dissent with the Pakistani establishment which is most dutifully towing the massa's full line on “militant Islam”). And Tahir ul

Qadri specifically for his “600 page Fatwa on Terrorism”. Both house niggers artfully retain the core axioms of massa on “militant Islam”, to continually push the envelope of the Hegelian Dialectic forward as a self-fulfilling prophecy!

I say, enough of being fcking simpletons!

Zahir Ebrahim

Project Humanbeingsfirst.org

Footnotes:

[1] Sipah-i-Sahaba Pakistan (SSP)

[2] Lashkre-e-Taayba (LeT)

[3] Lashker-e-Jhangvi (LeJ) or (LJ)

[4] Jaish-e-Mohammad (JeM)

[5] Ahle Sunnat Wal Jamaat Pakistan (ASWJ).

[6] Jammat-u-Dawa (JuD)

[7] Tehreek-e-Nifaz-e-Shariat-e-Mohammadi (TNSM)

Source URL: [http://faith-](http://faith-humanbeingsfirst.blogspot.com/2013/02/context-for-shia-killings-in-pakistan.html)

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Chapter XIII

The New SAVAK in Pakistan

Understanding Shia Killings in Pakistan

Column Zahir Ebrahim | [Project Humanbeingsfirst.org](http://ProjectHumanbeingsfirst.org)

February 18, 2013

The Pakistani intelligentsia occupying front row chairs in the news media, and Pakistan's so called intellectuals in its proliferating think-tanks, along with the bleeding so called liberals and the revolutionary so called conservatives, and not to forget the multiplying secular humanists and various and sundry human rights groups; all full of it. At least in my never to be humble view. None are calling, or able to call, the systematic shia killings perceptively, forget forensically. The latest in the Quetta bomb blast on 16 February 2013, on the 37th day of mourning of an earlier bomb blast on 10 January in the same ravaged city of Baluchistan, the richest and most atrociously managed province of Pakistan.

Labels such as “genocide” to “ethnic cleansing” to “shia-phobia” are

bandied about by the erudite analysts and Pakistani expats. writing all over the world; and the shia mullahs in Pakistan are evidently reaping a great harvest of audience from the misfortunes of the dead and their grieving families; *إِنَّمَا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* ; all blind to the geopolitical game being played in Pakistan with proxy service providers.

While protesting these killings of the innocent is necessary; silence is a crime; unless that game is understood, what the players are doing will remain senseless. And therefore, never able to be interdicted effectively in self-defence. So long as reactionary emotions continue to rule the Pakistani public mind, and so long as it is ruled by useful idiots and mercenaries, the intellect of the superman devouring Pakistan and Muslims will always trump it.

On the surface, the killing of the shias in Quetta, Baluchistan, appear entirely senseless. It is presented as the work of sectarian hatred by the odd terrorist and fanatic group who supposedly hate the shias.

Nothing can be further from truth. Mercenaries and assets do not hate. They follow handlers' orders.

To understand what is transpiring in Pakistan, one must first journey to Iran of the 1970s when SAVAK roamed supreme and tyrannized its public in entirely predictable outcome -- at least predictable for those at the RAND Corporation. The same purpose is being fomented by the various terrorist organizations in Pakistan. They are collectively, a replacement of SAVAK.

Just as the terrorist organization SAVAK was formed and trained by the CIA and worked for the Shahansha of Iran, the terrorist organizations operating in Pakistan – from Jundallah in Baluchistan targeting Iran (<http://tinyurl.com/Jundallah-Pakistan-CIA>), to its sister organizations (or itself) targeting Pakistanis with dumb jackasses groomed for sectarian hatred and intolerance by the same apparatuses of the state being told to take the credit for killing the Shias in the name of religion – are trained by the same paymasters and work for those in charge of Pakistan affairs today. Some of them are

the front faces duly elected, some wear uniforms, some turbans, some live abroad, and some remain occulted from the public eye. They all have the same master as Saddam Hussein and the Shahansha of Iran once did, and work in a compartmentalized and cellularized manner from each other towards a broader agenda of which each perhaps remains entirely clueless. Each is respectively led by the carrot appropriate to its own genius mind. The terrorists, organized in blue-teams and red-teams, also remain unaware of each others existence and do their assigned job. And part of that job is to divert attention to make it look like sectarian and religious based.

This is the statecraft of modern warfare in the exercise of hegemony. There is not one general in the higher military echelons of Pakistan who can claim ignorance of these principles. And nor can the high-falutin defense analysts, the retired generals.

Yet, not once has the CIA trained and Pakistani military supported Jundallah been mentioned by anyone in Pakistan in the targeted killing of the Shias in Quetta, and in the rest of Pakistan. The terrorist group's name has evidently been removed from media and military memory.

What the Shahansha's SAVAK did, and what the West did to cultivate and protect the reaction to SAVAK's excesses, finally bringing it to power on an Air France Jet Airliner that could have easily been blown out of existence in just the same way as Iranian passenger Airbus plane, Iran Air Flight 655, was shot down in Iranian waters in the Persian Gulf on July 3, 1988 by the U.S warship, the Vincennes, in a flagrant act of state-directed terrorism that killed 290 passengers on board; and yet “Revolutionary Islam” (<http://tinyurl.com/Islam-and-Revolution-Khomeini>) was brought to land safely after transiting through the safe-harbor in NATO controlled France, and that was after being deliberately evicted from Iraq by Saddam Hussein who also only marched to his master's voice; all reproduced below in the retrospective on Iran.

Click on the links in the article **Iran Today - Building Self Reliance**

Under Siege, study a little, analyze a little, and you shall perceptively begin to see the pattern of synthesis of “revolutionary Islam” -- the best enemy no money can buy, but Islam provides for free to Machiavelli in the presence of Muslim sectarian cracks and lacunas, fifth columnists and mercenaries.

The Path Forward remains the same: Impacting Muslim Existence! (<http://tinyurl.com/Impacting-Muslim-Existence>)

Source URL: <http://print-humanbeingsfirst.blogspot.com/2013/02/the-new-savak-in-pakistan.html>

Chapter XIV

The Role of Shias in Qadianis' Kafirdom

What Role did Shias Play in Condemning Qadianis to Kafirdom in Cahoots with Sunni Scholars in 1974?

Chicken coming home to roost for the Shias of Pakistan

Column Zahir Ebrahim | [Project Humanbeingsfirst.org](http://ProjectHumanbeingsfirst.org)

Sunday, February 24, 2013

In reaction to the ongoing targeted Shia killings in Pakistan as the new “kafirs” (see [Some Context for Shia Killings in Pakistan](#) and [The New SAVAK in Pakistan](#)), while researching the role of fanatical Sunni sects in condemning the Qadianis previously as the original

"kafir" in 1973-74 under ZA Bhutto's Islamization drive to neutralize the American sponsored religious right, I stumbled upon the following gem. Watch this video clip, at time 1m 55 sec:

Chicken coming home to roost for the Shias of Pakistan?

[youtube=http://youtube.com/watch?v=RSFVxga9iJs#t=1m55s]

Caption Quoting the late Pakistani Shia scholar, Allama Irfan Haider Abidi, (translation is mine): “*All the Muslims in the world would not have been able to declare Qadianis kafir if 'Ali Waale' were not present!*” (Allama Irfan Haider Abidi, *Qadiyani Aur Sunni Main Farq?*, 1990s, time 1m 55s, translated by Zahir Ebrahim)

[youtube=http://youtube.com/watch?v=EowV-izVLb4#t=43m55s]

Caption Quoting the late Pakistani Shia scholar, Allama Irfan Haider Abidi, why the Shia pulpit is protected from officially being declared 'kafir' in Pakistan; which perhaps explains the psychology behind why it was easy for the '*Ali Waale*' (video above) to team up with the fanatic Sunni pulpits against the Qadianis' political disenfranchisement orchestrated by ZA Bhutto in 1974 — when they could have just as easily recused themselves from the political charade even if no one rationally dare declare Shias 'kafir' (translation is mine):

“I am speaking from both Shia and Sunni point of view. In Islam, there is no concept of majority and minority. In Islam only non-Muslims are called minority. (Some instructions to the listeners to pay close attention and to stop sloganeering) In Islam the Muslims are always in the majority (by definition); even if among 200 non-Muslims

there are only 2 homes (that are Muslim). And minority is 'scheduled caste'; the non-Muslims are called the minorities. And responsible citizens are sitting here. Our Mr. Shah sahib participated in the formation of the 1973 Constitution, and he knows better; he is also an advocate, and he is very experienced; he has studied constitutional law. Our Mr. Qizalbash sahib is also sitting here; and he also knows. And other law experts must also be present here.

The 1973 Constitution had clearly written the words “non-Muslim minorities” in reference to Personal Law. Meaning, those minority communities which are not Muslim. Personal Law was only for them. We don't except the Western terminology of Personal Law and Public Law.

The 1973 Constitution made it clear-cut that Personal Law will only be for minorities. After that, during the military dictatorship rule when the 1973 Constitution was disfigured, this clause was removed. And then every (Muslim) sect was given freedom to do whatever they want under Personal Law. Every sect does not need freedom in Personal Law to do whatever they want. I am not going to bury my dead by asking the government first. It is my right.

Pakistan's 1973 Constitution was subverted and disfigured through amendments during the military era. Go pick up copies of the Constitution and examine it. This reference to Section 227 that is often made; it was

subverted, disfigured. Where other aspects of the Constitution have been disfigured, this has also been disfigured.

Personal Law is only for minorities. And the term "minorities" in Islam is exclusively reserved for kafirs. Until such time that someone does not declare us (shias) kafirs, we don't accept any Personal Law. And there is no such brave person, 'mai ka lal', born to any mother, who can dare declare those who follow Ali as 'kafir'. I swear by God. (cheering).

Writing on doors and walls nothing happens; just writing "kafir kafir", dear listeners, nothing can happen. Because, and this is our only main advantage (or superiority), that no one can ever declare those who say "ya Ali" to be 'kafir'.

And the reason no one can declare that, is because we also say "la illaha illallah", we also say "Muhammad-un rasool ullah", and immediately after that we say "Ali-un vali ullah". And after saying "Ali-un vali ullah", it becomes an automatic announcement (a declaration of faith) that now no more messengers will come, because now Ali's Imammate has commenced! (cheering) Are you paying attention? Reflect again.

As for declaring the Shia-an-e-haidar-e-karar 'kafir', friends, if you ask me my personal opinion, I pray to Allah, someone should really declare us 'kafir', just one time. By just someone's proclamation one of course does not become 'kafir'. And a kafir declaring someone else 'kafir' cannot make the momin (Shia)

'kafir', obviously. (laughter, sloganeering).

But I would like to say at least this little thing, that God willing, it should come into someone's mind to declare Shia-an-e-haidar-e-karar 'kafir'.

Remember, it is from our beliefs that the existence of Pakistan is intimately associated (or dependent). Pay attention, I am stating a very important sentence. And this voice should be spread if the news media representatives whom I had especially invited are present here. My message should be spread, and very responsible citizens are present here.

In all their presence I am stating: it is with our beliefs and (our) Islam that the future of the entire country is intertwined. I am saying just try it – if we are declared 'kafir', constitutionally, Pakistan's Resolution, the 1940 Resolution, the 1945 Convention, the 1930 Allahabad Convention (Sir Muhammad Iqbal's 1930 Presidential Address, Allahabad, 29 December 1930), all these will automatically become null and void!

The entire conception of Pakistan will become null and void. Because, if we are declared 'kafir', then the founder of Pakistan also becomes 'kafir'!"

(Allama Irfan Haider Abidi, 8th Muharram 1990 at Karachi, [time 43m 55s to 49m 18s](#), translated by Zahir Ebrahim)

When a people are not very principled, when their rulers' and leaders' politics is based on expeditious reasoning, and political expediency is the foundation of rule of law, as it has been for the entire 65 year

history of Pakistan, what goes around comes around. The fact, according to the Shia scholar in the first video above, that the “Ali Waale”, meaning the Shia scholars, participated in conferring that epithet of official *kafirdom* upon another peoples, the Qadianis, leaves the ongoing Shia killings today in the name of their own *kafirdom*, with the tail wagging the dog. The logical invincibility proclaimed in the second video not being all that effective in protecting the ordinary Shia peoples from the daily targeted wrath of the barbarians. Someone evidently forgot to inform the murderous barbarians and their manufacturers and handlers that the Shias are invincible!

If there is substantive truth to this matter of the Shia pulpit being instrumental in clinching the theological argument for condemning another people to political disenfranchisement, I hasten to reason with all fairness that before the Shias (and the Sunnis who also will not escape being made victims in similar numbers) can claim any sanctuary from these manufactured barbarians, they must first apologize to the Qadianis. All Muslim peoples of Pakistan must together endeavor to collectively end this long beleaguered minority's political dispossession in order to save their own respective skin. So long as the Qadianis remain “kafir” -- that precedent-setting fault-line among Islam's followers will eventually be made to devour all Muslims.

For each one of you, well, except for the few who are converts to Islam, your religion is your inheritance, just as it is for me. There is absolutely no merit in you being born a Shia, or Sunni, or demerit in being born a Qadiani, and for that matter a Dalit or any other. We were all born in our respective homes and socialized into our worldviews, our faith, our beliefs, our loves, and also our hates (see **Islam and Knowledge vs. Socialization**). Being condemned and dispossessed of political rights, marginalized and killed, because of one's beliefs – that used to happen in the Dark Ages in most parts of the world, and still happens in Palestine today for the Palestinians under occupation. But why does that still happen in Pakistan? It is

easy to point to effects and think them to be the cause. Cause and effect are two different things. Blood-drenched sectarianism is the symptom, like the ugly boil on the syphilis ridden new bride's lip. What is the cause? The principal first cause is the directionless-ness of the nation; carved from blood and dispossession, never forging an independent national destiny, and preferring to continue as the newly freed but still emotionally dependent slave of the *massa*.

We don't even have a sensible understanding of what is likely obvious to even intelligent first graders in the West. One is criminalized in a civilized society only for one's acts of crime – and beliefs are not a crime in a civilized society. Except, when it becomes Orwellian; when even thought-crimes can be defined by the fiat of law to carry the death penalty. In such a dystopian society, no one is immune from being made *kafir*, *terrorist*, or even classified as suffering from a psychiatric illness such as the newly coined “*oppositional defiant disorder*” and locked away for life --- once that cat of marginalizing a people based on their beliefs is let out of the bag!

So why were the Shia and Sunni Muslim public in Pakistan silent in 1974 when their respective scholars were condemning another minority to *kafirdom*? When many good people remain silent to the travails of others, the few bad people take over and screw each good people in turn. Duh! It is for this reason that Solon, the ancient Athenian law-giver, advocated for social responsibility as not just a moral requirement, but a legal requirement. When asked which city he thought was well-governed, Solon said: “**That city where those who have not been injured take up the cause of one who has, and prosecute the case as earnestly as if the wrong had been done to themselves.**”

To overcome that banality of evil has been the principal teaching of all religions, but specifically Islam (see **Islam: Surah Al-Asr of the Holy Qur'an** and **Path Forward: Impacting Muslim Existence**). We turned that lofty religion into a bunch of rituals, and my sect's is bigger than your sect's childish rivalry among the few which

continued to spread by way of socialization into self-righteousness. Its natural culmination is the barbarianism now being visited upon those previously silent and too busy pursuing their own “Pakistani Dream” – both in and out of the mosques – to give a fck about anyone else's blood being shed. It isn't my blood, my child, my wife, my brothers and sisters, my parents – phew. Let's move on to the next channel see what's playing.

What share should we apportion to ourselves for our public apathy and silence for this carnage that is now Pakistan? We hasten to blame our national misery on the rampages of the pirates, on the greed of the politicians, and on the emperor's armies and think-tanks playing the new great game on the grand chessboard. What has been our tacit role in rubber-stamping their rampages with our indifference, with our abiding signatures, and with our quiet compliance?

Just because you are a Shia, or a Sunni, or a Christian, or whatever other minority peoples exist in Pakistan, and your erudite turban or shalwar-kameez excretes poison for others, especially when you are a majority, you don't have to go along with your tribe “United We Stand”. Have the courage to instead “United We Stand” with moral decency, with civic mindedness, with fairness, with justice, diligently applying the Golden Rule “*do unto others as you have others do unto you*” to adjudicate upon any and all matters; and today the Shia ass would not be in the line of fire of these antediluvian manufactured barbarians – because the Qadiani ass would also never have been in that line of fire.

To be effective in stopping this carnage for any one sect, the carnage must stop for all citizens regardless of their sect and religion. Given the state of narrow parochialism the mass Pakistani mind has been reduced to today, only a firm separation of religion and state with all citizens accorded the same rights and privileges irrespective of religion; the adoption of the principle of amicable co-existence derived from verse 5:48 of the Holy Qur'an as mandatory for all sects and religions accorded recognition by the

state (see **Path Forward: Impacting Muslim Existence**); and the elimination of religion identification from the Pakistani national identity card and passport; remain the core national first course of action before the country disintegrates completely. Many people all across Pakistan have reached this conclusion of separation of state and religion which all the political founders of Pakistan, without exception, advocated, and the Muslim public who supported them with their own blood, expected. If a referendum is taken today, it should not surprise anyone that the overwhelming majority of the ordinary Pakistani public even three generations later, despite the national dysfunction, will also still agree with it.

The problem is not [the lack of] abstract theory. It is the intertwining of political will and the power nexus in Pakistan that is still entirely beholden to the same *white man's burden* now merely wearing the indirect “liberal” garb of democracy instead of the iron fisted one of direct colonial occupation. Here is the pertinent text of the founder of beleaguered Pakistan, Mr. Muhammad Ali Jinnah's first Presidential Address to the Constituent Assembly of Pakistan, August 11, 1947. Excerpted from G. Allana, Pakistan Movement Historical Documents, University of Karachi, 1969, pp. 407-411 (via [source](#)):

“[[7]] I cannot emphasize it too much. We should begin to work in that spirit, and in course of time all these angularities of the majority and minority communities, the Hindu community and the Muslim community -- because even as regards Muslims you have Pathans, Punjabis, Shias, Sunnis and so on, and among the Hindus you have Brahmins, Vashnavas, Khattris, also Bengalees, Madrasis and so on -- will vanish. Indeed if you ask me, this has been the biggest hindrance in the way of India to attain the freedom and independence, and but for this we would have been free people long long ago. No power can hold another nation, and specially a nation of 400 million

souls, in subjection; nobody could have conquered you, and even if it had happened, nobody could have continued its hold on you for any length of time, but for this. **Therefore, we must learn a lesson from this. You are free; you are free to go to your temples, you are free to go to your mosques or to any other place or worship in this State of Pakistan. You may belong to any religion or caste or creed -- that has nothing to do with the business of the State.** As you know, history shows that in England conditions, some time ago, were much worse than those prevailing in India today. The Roman Catholics and the Protestants persecuted each other. Even now there are some States in existence where there are discriminations made and bars imposed against a particular class. Thank God, we are not starting in those days. **We are starting in the days where there is no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We are starting with this fundamental principle: that we are all citizens, and equal citizens, of one State.** The people of England in [the] course of time had to face the realities of the situation, and had to discharge the responsibilities and burdens placed upon them by the government of their country; and they went through that fire step by step. Today, you might say with justice that Roman Catholics and Protestants do not exist; what exists now is that every man is a citizen, an equal citizen of Great Britain, and they are all members of the Nation.

[[8]] Now I think we should keep that in front of us as our ideal, and you will find that in course of time Hindus would cease to be Hindus, and

Muslims would cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State.

[[9]] Well, gentlemen, I do not wish to take up any more of your time; and thank you again for the honour you have done to me. **I shall always be guided by the principles of justice and fair play without any, as is put in the political language, prejudice or ill-will; in other words, partiality or favouritism. My guiding principle will be justice and complete impartiality,** and I am sure that with your support and co-operation, I can look forward to Pakistan becoming one of the greatest Nations of the world.” --- Muhammad Ali Jinnah's first Presidential Address to the Constituent Assembly of Pakistan, August 11, 1947.

Unfortunately, to undo the Gordian knot of provincialism tied on Pakistani politics since its very inception is gonna take more than a few wise men, regurgitation of theory, and referendum; and isn't that the truth!

There are many lessons to be learnt from history, but the one that continues to impress me is the fact that once a Gordian knot is tied upon any matter, or any nation, a thousand wise men may not be able to untie it. When Imam Ali "inherited" the caliphate due to the people finally pleading with him to take up the reigns of the Muslim nation after the third Muslim Caliph's assassination when a Gordian knot had already been tied upon the rapidly emerging new ruling-state that was reaching the shores of the Roman Empire, Persia and India, even the singular "*gate to the city of knowledge*" was unable to undo the civil wars that besieged his 4-1/2 years in power.

Perhaps the lack of the many wise men in Pakistan who can even begin to tackle the Gordian knot tied upon the nation can be made up

by every ordinary man woman and child in Pakistan screaming NO to their own *banality of evil*; they can stop being silent bystanders while waiting for their turn to become the next victim of the barbarians – both the pirate and the emperor; and stand up to have their presence felt in society. What that means for the upcoming 2013 elections can be read in **Some Context for Shia Killings in Pakistan**.

Source URL: <http://faith-humanbeingsfirst.blogspot.com/2013/02/role-of-shias-in-qadianis-kafirdom.html>

Chapter XV

Final Word: Making Sense of Absurdities

Unlayering the Middle East War Agenda

Column Zahir Ebrahim | [Project Humanbeingsfirst.org](http://ProjectHumanbeingsfirst.org)

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Preamble

This is a response to the unforensic focus on the Middle East War Agenda which permeates the alternate media even today, well into the 10th year of the *New Pearl Harbor*, orchestrated like the Nazi's *Operation Canned Goods* to “*goosestep the herrenvolk across international frontiers*” – first into Afghanistan, Iraq, gradually inching its way throughout the *arc of crisis*, next target: the Crescent of Crisis, Iran. Time magazine had quoted Zbigniew Brzezinski self-servingly presaging these very events in 1979 at the cusp of the

Iranian Revolution Sunday, January 23, 2011n: ***“An arc of crisis stretches along the shores of the Indian Ocean, with fragile social and political structures in a region of vital importance to us threatened with fragmentation. The resulting political chaos could well be filled by elements hostile to our values and sympathetic to our adversaries.”*** (U.S. National Security Advisor to President Jimmy Carter, Zbigniew Brzezinski, Time, Jan. 15, 1979)



It was in the same year that President Jimmy Carter's National Security Advisor, waging a clandestine proxy war upon the USSR, had started giving covert aid to the CIA backed Afghan mercenaries (later renamed “Mujahideens”) to foment sufficient agitation at the flank of the USSR to provoke a Soviet Intervention in Afghanistan to protect their own hegemonic interests: ***“According to the official version of history, CIA aid to the Mujahadeen began during 1980, that is to say, after the Soviet army invaded Afghanistan, 24 Dec 1979. But the reality, secretly guarded until now, is completely otherwise. Indeed, it was July 3, 1979 that President Carter signed the first directive for secret aid to the opponents of the pro-Soviet regime in Kabul. And that very day, I wrote a note to the president***

in which I explained to him that in my opinion this aid was going to induce a Soviet military intervention.” After the Soviet Union had taken the bait and invaded, blood-thirsty murderer playing chess in other peoples' blood, Dr. Zbigniew Brzezinski confessed in 1998 that he again wrote to Jimmy Carter back in December 1979: ***“The day that the Soviets officially crossed the border, I wrote to President Carter. We now have the opportunity of giving to the USSR its Vietnam war. Indeed, for almost 10 years, Moscow had to carry on a war unsupportable by the government, a conflict that brought about the demoralization and finally the breakup of the Soviet empire.”*** (1998 interview to French magazine *Le Nouvel Observateur*)

Thus, the *arc of crisis* which Brzezinski had glibly predicted in January 1979, was firmly seeded by January 1980 as *the Carter Doctrine*, otherwise known as ***“God is on your side”***, to set it all ablaze in the coming future. Sufficiently implanted with the necessary explosive mix of religion, “jihad”, hostage crisis, Iranian Revolution, Soviet intervention in Afghanistan, drug trade, and sectarian fanaticism unleashed in Pakistan by the hanging-judge-military dictator General Zia Ul Haq installed there by the Carter White House in support of the CIA cultivating and harvesting “Islamic Mujahideens” to fight the USSR, it didn't take much ignition beyond the priming. The fire quickly became self-sustaining as new recruits grew up in the lighted cauldron and couldn't easily distinguish their head from their ass – especially with the Pakistan military being in full collusion with the CIA in screwing both Pakistan and Afghanistan society on the Grand Chessboard. Today, these war criminals pat themselves on the back for destroying the USSR with Muslim and Afghani blood costing the complete destruction of what was previously a still stable Afghani and Pakistani society – but they'll all hang someday even if their carcass has to be dragged out from six feet under. In 1996, Zbigniew Brzezinski renamed the *arc of crisis* in his next geostrategy book *The Grand Chessboard*, with an even more imposing epithet, ***“the global zone of percolating violence”***, illustrating with maps galore the *arc of crisis* for those still

uninitiated into the vagaries of the exercise of American Primacy and Its Geostrategic Initiatives of the sole unchallenged superpower. (page 53)

That foretold future – explicitly and very publicly presaged in 1979 in a popular weekly magazine read by all and sundry not just in the United States, but in the entire world – fully unleashed by the *New Pearl Harbor* on September 11, 2001, had the former US Secretary of State Condoleezza Rice self-righteously justify the purpose of America's hegemonic cultivation of “*the global zone of percolating violence*” in 2006 in these sacred words: “*What we’re seeing here, in a sense, is...the birth pangs of a new Middle East and whatever we do, we have to be certain that we’re pushing forward to the new Middle East, not going back to the old one.*” (U.S. Secretary of State to George W. Bush, Condoleezza Rice, July 21, 2006)

All the preceding is what the blood thirsty hectoring hegemons have themselves narrated.

But comparing their narration to empiricism tells a slightly different story.

That War Agenda today to “*birth pangs of a new Middle East*” is still variously blamed upon:

- the Zionist agenda for *Eretz Yisrael*,
- and/or upon the sole superpower's *Primacy and Its Geostrategic Initiatives* to preemptively acquire and extract the natural resources in the Middle East and Central Asia before any other nation or group of nations can rise to challenge its dominance.

The former Zionist agenda is pitched as the ungodly wars waged by the Jewish neoconservatives who dominate Washington, blueprinted in their PNAC and other Wolfowitz drawn strategy documents for *Securing the Jews-only Realm*.

The latter superpower agenda is pitched as the wars of primacy for

America's sole preeminence, blueprinted in Zbigniew Brzezinski's *The Grand Chessboard* and in Pentagon's many *Joint Vision* strategy documents.

Both premise, while appearing sensible in 2003 when I too employed them in my maiden book *Prisoners of the Cave*, in the light of today's empiricism outright lead to absurdities.

America is going bankrupt due to these global wars with rising national debt which now stands in the 13 trillion dollar range as officially reported by the US Treasury, and its budget deficit this year, 2011, is 1.4 trillion dollars. This means America has to borrow, i.e., have its central bank the Federal Reserve print, 40 cents for every dollar it spends, thus also commensurately increasing the national debt and the burden upon the already suffering American tax payer.

What sort of idiotic primacy agenda for *preeminence* is that?

The United States hasn't been able to extract any of the natural resources either from the Middle East and Central Asian soils anymore than she was already extracting previously – as much as it wanted – with its own coddled dictators firmly in power.

Why did she need to wage murderous wars to decimate the region to remove its own cultivated dictators?

It also sure hasn't been good for the Anglo-American oil companies – they can't do business when the region is torn asunder by the cycle of insurgency and counter-insurgency manufactured by the Anglo-American Allies themselves. Same in Afghanistan – no pipelines, only the so called *quagmires*, as even the mainstream news of the United States puts it.

As for Israel, if *Eretz Yisrael* is the principal reason for decimating Iraq with millions of tons of Depleted Uranium munitions, destroying its fertile top soils and bountiful water tables, not to mention the ancient DNA of its inhabitants, and with only immense hatred and ire of its millions of Arabs now irretrievably implanted to greet the Zionist from Israel if they ever set foot onto its soil for resettlement,

then the Jews can't really occupy that land for themselves now can they?

What did the Israelis really gain by brutally removing the servile Iraqi puppet of their own client state, the United States?

Only chaos in the region!

What Zionist's founding father, David Ben Gurion, would have easily called "***revolutionary times***". Well, according to that science of hegemonic conquest, these chaos-like conditions in the Middle East have also only created more fertile grounds to administer further mind-fcks to the natives because "***what is inconceivable in normal times is possible in revolutionary times***".

What other benefit? Perhaps some smaller equally compliant but unstable ethnic principalities carved out of the former equally compliant monolithic and stable Iraq, which today lies in ruin.

But wait, NO Eretz Yisrael!

Only enormous hatred for Israel, and America.

What an agenda for *preeminence*!

Only the *keystone cops* could have blueprinted it.

Hmmm....

Reality is almost like an onion.

Comes in layers.

The outer layer, when peeled, shows the next inner layer.

And so on down to the core.

It is difficult to get to the core of reality, without first unpeeling it, layer by layer.

The empirical fact however is that it is not mentioned in the mainstream, and by many others in dissentstream either, because the conspiracy is to not even acknowledge that the onion exists at all for social engineering of ‘*United we Stand*’ and ‘*introducing beneficial cognitive diversity*’ to mislead the public.

But the outer layer of the onion is not the entire onion, however persuasive and inviting it may appear!

These are mere labels, the neocons, neoconservatives, neo-cons, they mean nothing by themselves.

America has been involved in warfare from Wounded Knee to Afghanistan, and before WWII, there were no neo-cons by that name.

So how does one explain America’s vast military-industrial-academe-media complex which is what actually wages the wars? How does one explain America's *national security state*?

But why do they wage wars?

For Israel?

The focus on Israel, and the Jewish Lobby, in my view, can at times be a gigantic red herring. See: “Pamphlet: How To Return to Palestine”, and “The white man's burden still looks white in color!”. The real focus must remain on the oligarchy which funds all sides of wars, and have been doing so for 250 years, and for what eventual purpose?

The War on Terror, the war on Afghanistan, the war on Iraq, the war on Pakistan, the war on Iran, on whatever mantras and asinine pretexts, by themselves make no sense – as the war of neo-conservatism – and it is easy to pin it upon the most visible harbingers for their most obvious motives! The outer layer of the onion.

And what about the silent economic wars of *neo-liberalism* – aka *free trade*?

Thomas Friedman best captured the interplay of these two sides of the imperial coin – the thunderous wars of *shock and awe*, and the matching silent wars of hunger and deprivations due to the loot and plunder of global natural resources via the stranglehold of contrived third world debt – in his 1999 New York Times column titled Manifesto for a Fast World: ***“The hidden hand of the market will never work without a hidden fist – McDonald's cannot flourish without McDonnell Douglas, the builder of the F-15. And the hidden fist that keeps the world safe for Silicon Valley's technologies is called the United States Army, Air Force, Navy and Marine Corps.”***

But peel down behind both types of wars, behind both philosophies of primacy which are as old as hegemony, as old as mankind, and we get World Government.

Global Governance would not be possible without the transformative abilities of these wars which seed controlled chaos, deprivations, disenfranchisement, and fabricated public appeals to authorities to resolve matters. Which of course they subsequently do, with greater and greater centralization of powers into the private hands of the same oligarchy who create the very crises for which they ex post facto present their own preferred solutions. See: Response to Financial Times Gideon Rachman's 'And now for a world government'.

David Ben Gurion aptly described this Machiavellian modus operandi as ***“what is inconceivable in normal times is possible in revolutionary times”***.

The unlayering is important to get to the heart of the matter, quickly, before it is too late. And one of the reason it is not unlayered in time, is to seed *fait accompli*. That is the master political science. To understand this political science which is time-critical and which is what enables only narrating these matters ex post facto, see: **“Of**

Ostriches and Rebels on The Hard Road to World Order”

That too, by itself, is still not the inner most core of the onion, only the next layer down, but it already demonstrates that focus on the outer layer of the onion of reality, the visible reality, makes for a great red herring.

No one in Plato’s cave can ever figure out the reality behind the images on the screen, by examining, and in no matter what excruciating a scholarship, the images on the screen before them.

That is why the outer layer of the onion, whether one sees the onion at all or not, is often pointless garbage.

Whenever I cook dinner at home, I always throw away the outer layer of the onion, it tastes terrible :-)

Thank you.

Zahir Ebrahim | Project Humanbeingsfirst.org

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pg 225, 325 and 503 Caption Photograph of shameless stooges and house niggers at the massa's table, Tahir ul Qadri and Imran Khan of Pakistan at World Economic Forum in January 2011. Photograph sent to Project Humanbeingsfirst by a reader

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pg 282 Image of Pastor Terry Jones & burning Qur'an unknown source from the web

pg 283 Image of Zbigniew Brzezinski from <http://pacificfreepress.com>

pg 330 and 367 Face of “moderate Islam”. Image of Western asset and author of a 600-page Fatwa on Terrorism, Tahir ul Qadri of Pakistan basking in the adulation of his prostrating fans from video <http://www.youtube.com/watch?v=qj8ELb0JXy0>

pg 352 Engineering Figure, Caption Islam: The AND Logic of Surah Al-Asr of the Holy Qur'an, by the author

pg 360 Image Brian Gerrish - State of the Nation talk at the January 2009 Stoke Lawful Rebellion Conference, BBC5 TV from video <http://www.bbc5.tv/eyeplayer/video/brian-gerrish-state-nation>

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pg 362 Caption Secular Humanism is the Moral Relativism of the New Age: Morality derived from Intellect leads to Barbarianism. Photograph of a poster from an anti-war protest, kids_racism, unknown source from the web

pg 366 Image of US National Security Advisor Zbigniew Brzezinski lecturing the Afghan Mujahideen in 1979-1980 “God is on your side” screen shot from PBS documentary http://sites.google.com/site/humanbeingsfirst/download-pdf/god_is_on_your_side.wmv

pg 400 Image of Bruce Lee teaching a younger apprentice in the movie Enter the Dragon <http://www.youtube.com/watch?v=roY9SaqM0mo>

pg 402 Image from video footage Battle At Kruger <http://www.youtube.com/watch?>

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pg 466 Photograph Sir Muhammad Iqbal, via Iqbal Academy, Pakistan

pg 494 Photograph unknown Hazara shia boy mourning his loved ones, killed by terrorists in bomb blast, via afp

pg 494 Photograph unknown Hazara shia girls mourning their loved ones, killed by terrorists in bomb blast, via criticalppp-com-archives-231236

pg 495 Photograph Dr Syed Ali Haider, assassinated for being shia with six bullets, Lahore, Feb 18, 2013

pg 495 Photograph Murtaza Haider, 11 year old, assassinated for being shia with bullet to the head, shot along with his father while going to school, Lahore, Feb 18, 2013

pg 495 Photograph of Girl carrying the poster “Am I Next?”, protesting the killing of Hazara Shia Muslims at a recent dharna in Pakistan, via theindusripple.blogspot.com

pg 496 Photograph of small child carrying the poster “Kill Me IM Shia”, via criticalppp-com-archives-231236

pg 522 Caption Vanilla or Chocolate is merely the icing on the devil's cake!
Photograph of five American Presidents, presidents-club-lunch at the Whitehouse, AP photo, Jan 07, 2009, via <http://www.charlotteobserver.com/437/gallery/457389.html> ;
from article <http://print-humanbeingsfirst.blogspot.com/2009/04/vanilla-or-chocolate-icing-ondevilscake.html>

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Why is the Holy Qur'an so easy to Hijack?

This book which you now hold in your hands, **Hijacking The Holy Qur'an And Its Religion Islam**, is a compendium of topics pertaining to the intersection of religion of Islam and political science. It is a case study in social engineering and is not intended as an advocacy of Islam.

The religion of Islam since its inception had been hijacked into an absolutist system for the exercise of imperial power by Muslim rulers. Anyone on the throne or the pulpit could interpret the verses of the Holy Qur'an any which way they liked, simply by making recourse to outside narratives written by their own favored scribes. By thus fixing the values of the **Indeterminates** in the Holy Qur'an to suit their narrow ruling-interests, it was easy to hijack Islam to exercise one's primacy and its geostrategic imperatives upon others. Fanning of these **Indeterminates** throughout the ages with partisan narratives reinforced different interpretations of the same common text of the Holy Qur'an among Muslims making divide et impera with sectarianism even simpler.

The harvesting of that legacy is also what enables West's "imperial mobilization" today, only thinly disguised as its lifetime of 'war on terror'. The Western agenda is world government, to be achieved in baby-steps. Their main vehicle to get there is harvesting of every fault-line among peoples to ensure that they can never recognize a common enemy, and thus never be able to forge a common front. What is so remarkable is the absolute ease with which they have been able to get away with it since 9/11. This book is intended to be an antidote for that ease!

How is one to prevent the hijacking of the Holy Qur'an from a self-serving understanding for one's own self due to the inevitable socialization and perception biases, before one can even begin to interdict the pious pulpits and superpower empires hijacking Islam for ruling agendas? This book takes the reader on a trail of discovery beginning with this narrow question.

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