

***THIS BOOK MAY HELP TO AVERT
WORLD WAR 3:***

Israel Justified Within the Koran

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ISRAEL AND OTHER NATIONS ARE UNDER THREAT

The Government of Iran has the stated aim of destroying Israel. This is because Islam itself has a hatred of Jewish people. Iran is becoming an increasingly dangerous rogue state, particularly dangerous to Israel, but also to other nations within range of its missiles. It might be persuaded to cease this murderous ambition, if the Iranian clerics would read carefully the contents of this book.



Source: Daily Express, 8 Jan 2020. *WW3 shock MAP: The 8 European countries within range of Iranian missiles*

<https://www.express.co.uk/news/world/1225723/ww3-news-map-iran-fires-missiles-range-nuclear-weapons-iran-us-world-war-3-europe>

OPPOSING DECEIT

The words of George Orwell must be understood:

'We have now sunk to a depth at which restatement of the obvious is the first duty of intelligent men. If liberty means anything at all, it means the right to tell people what they do not want to hear. In times of universal deceit, telling the truth will be a revolutionary act.'

The voices of misinformation have proliferated, and many in positions of government and of influence have been swayed by them. Our enlightenment values and our hard-won liberties and Human Rights are now at stake in Britain and in other nations which currently enjoy such freedoms. We cannot and we must not allow ourselves to slip back into the dark ages.

Let us do our duty as intelligent men and women, and resist this propagation of deceit. I am attempting to play my part, by writing books and booklets and distributing them to those in positions of political influence. It should not be necessary to do this, but sadly it is. I would prefer a quiet life!

If you agree with my aims, then please do help me in this task.

You can:

- Highlight and publicise web links to my website and books.
- Write a review of this book or of the others available.

I thank you, and with some effort and dedication today, the future generations will also have reason to be thankful.

Only truth shall be victorious.

Ideology—that is what gives evildoing its long-sought justification and gives the evildoer the necessary steadfastness and determination...

Aleksandr Solzhenitsyn

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Introduction

This book has been written with the aim of instilling peace in the world, and in particular in that troubled region of the world, the Middle East.

Such a hope is in vain, if we fail to properly take into consideration the dimension of religion. We may speak endlessly about the partitioning of areas of land, or of various forms of government such as democracy, theocracy, socialism and so on, but doing so will not bring us any closer to solving the problem.

In reality, it is the people of the Middle East who must solve this for themselves. Outside agencies such as the United Nations can play a facilitatory role, and generous donors can help with material aid, but it will achieve no progress towards a genuine and lasting peace unless the root of the problem is addressed: namely those who follow Islam and its justifications of violence and hatred.

The prospect for peace has been hidden in front of our eyes for some 14 centuries. It has not been achieved in all of that elapsed time, so it may seem presumptuous to hope for it now. But that does not mean that we should not try.

Such a quest must be based on a genuine search for truth. Half-truths and deceit will be found out, and again will achieve nothing.

We should also examine the contents of the Koran. For so long it has been used to justify horrendous acts of cruel barbarity. And that such teachings do appear to be part of its genuine message, and not to be dismissed as simply an aberration or a wilful misreading. Even so, there is a seed of hope to be found within the Koran itself, which is a surprising revelation for those able to read it with an open mind. Simply stated: The Koran itself justifies the existence of the State of Israel. Read on, and then having comprehended this momentous message, do then help to spread this hope for peace. Peace to you, friend.

Prerequisites

There is a key piece of information about the Koran which must be understood. It is called 'abrogation'. Without an understanding of what it is, there is no hope of understanding the Koran.

Simply stated, abrogation means that where two or more verses within the Koran are contradictory, then the more recent verse is the one which takes precedence over the earlier verse or verses.

Further details are given in Appendix G.

The chapters within the Koran are not arranged in chronological order, but are arranged approximately in size order, generally with the larger chapters first, and the smaller last. Chapter nine is the only chapter that is not prefaced with the phrase 'In the name of Allah, the Beneficent, the Merciful'.

The verses have now been arranged into chronological order, to assist with the study of Abrogation. The 'Abrogated Koran' is available as a printed book, and also as a free download, via:

hellish2050.com

We must also be constantly aware that Islam permits its followers to lie, if it will further the cause of Allah. This deceitfulness has a name, it is called 'Taqiyya'. Also look up: Further details are in Appendix F.

Israel Justified Within the Koran

Reading the Koran is a disturbing experience. Whilst doing so for the first time, there was a sense that there is something strange about it, but I could not quite put my finger on what the problem was. Now I realise what the difficulty is: It is utterly devoid of humour. One of the remarkable characteristics of humans is our sense of humour, which in itself sets us apart from our fellow inhabitants of this planet.

The Koran is a curious mixture of exhortations to action, and descriptive narrative of earlier events.

Let us consider these verses:

[10.93] And certainly We lodged the children of Israel in a goodly abode and We provided them with good things; but they did not disagree until the knowledge had come to them; surely your Lord will judge between them on the resurrection day concerning that in which they disagreed.

[10.94] But if you are in doubt as to what We have revealed to you, ask those who read the Book before you; certainly the truth has come to you from your Lord, therefore you should not be of the disputers.

Of course these verses should be read in context, and the entire text of the Koran is available from <http://hellish2050.com>

In the Koran, when it states 'we', that means Allah.

This verse, 10.93 is within the context of Allah taking Moses out of captivity in Egypt, via years of wandering in the wilderness, and finally into Canaan, the promised land. We can see that the word 'lodged' means 'to be settled' rather than wandering. The term 'goodly abode' means a pleasant place to live. The land of Canaan offered that pleasant place to live in a settled way.

This is describing how the Children of Israel were able to shed their

nomadic existence, and settle down to an agrarian way of life. It is there in the Koran, and parallels the same narrative in the Bible.

It was mentioned earlier that the Koran is a mixture of exhortations to action, and descriptive narrative of earlier events.

The instructions to action vary according to the phase of Mohammed's career. For example, consider this pair of verses. The chronologically more recent one almost certainly abrogates the earlier more peaceful one:

'There is no compulsion in religion – the right way is indeed clearly distinct from error. So whoever disbelieves in the Devil and believes in Allah, he indeed lays hold on the firmest handle which shall never break. And Allah is Hearing, Knowing.' Koran 2:256

'So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful.' Koran 9:5

Let us not spend time just now on discussing the morality of these violent instructions. Instead, let us use this example to start categorising elements within the Koran.

One element type comprises instructions such as these. The particular details of the instructions varied with time, during the career of Mohammed. This type of element is changeable, not fixed.

The other element type comprises narrative descriptions. History is fixed. A description of a historical event may be biased by the person reporting it, or misunderstood, or simply corrupted via a chain of writings or verbal chain of oral history. Nevertheless the events themselves are fixed.

The first time that a narrative of historical events is given will bear

a resemblance to subsequent repetitions or copies. In other words, we can argue about the accuracy of individual texts, but the events described have numerous points of agreement.

What does this mean in practice?

It means that:

- Instructions, commands, and exhortation to action can be abrogated.
- Descriptions of historical events, the narratives, cannot be abrogated.

This is important!

So we can simply study the narrative verses in the Koran, to gain an understanding of the intentions of Allah. Of course for this current study, we are focussing upon the Children of Israel and their rightful abode, as decreed in the Koran by Allah.

Let us bring together the key verses, in reverse chronological order. If there are any discrepancies then they will become apparent in this set of verses. In this translation, the name "Musa" is "Moses". "Haroun" is "Aaron".

Here they are:

[5.20] And when Musa said to his people: O my people! remember the favor of Allah upon you when He raised prophets among you and made you kings and gave you what He had not given to any other among the nations.

[5.21] O my people! enter the holy land which Allah has prescribed for you and turn not on your backs for then you will turn back losers.

[2.47] O children of Israel! call to mind My favor which I bestowed on you and that I made you excel the nations.

[37.114] And certainly We conferred a favor on Musa and Haroun.

[37.115] And We delivered them both and their people from the mighty distress.

[37.116] And We helped them, so they were the vanquishers.

[37.117] And We gave them both the Book that made (things) clear.

[37.118] And We guided them both on the right way.

[37.119] And We perpetuated (praise) to them among the later generations.

[37.120] Peace be on Musa and Haroun.

[37.121] Even thus do We reward the doers of good.

[37.122] Surely they were both of Our believing servants.

[10.93] And certainly We lodged the children of Israel in a goodly abode and We provided them with good things; but they did not disagree until the knowledge had come to them; surely your Lord will judge between them on the resurrection day concerning that in which they disagreed.

[10.94] But if you are in doubt as to what We have revealed to you, ask those who read the Book before you; certainly the truth has come to you from your Lord, therefore you should not be of the disputers.

[17.104] And We said to the Israelites after him: Dwell in the land: and when the promise of the next life shall come to pass, we will bring you both together in judgment.

[17.105] And with truth have We revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as a warner.

[28.57] And they say: If we follow the guidance with you, we shall be carried off from our country. What ! have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn?-- a sustenance from Us; but most of them do not know.

[28.58] And how many a town have We destroyed which exulted in

its means of subsistence, so these are their abodes, they have not been dwelt in after them except a little, and We are the inheritors, [28.59] And your Lord never destroyed the towns until He raised in their metropolis an apostle, reciting to them Our communications, and We never destroyed the towns except when their people were unjust.

[28.60] And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting; do you not then understand?

[28.77] And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers.

[7.136] Therefore We inflicted retribution on them and drowned them in the sea because they rejected Our signs and were heedless of them.

[7.137] And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed; and the good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently; and We utterly destroyed what Firon and his people had wrought and what they built.

[7.161] And when it was said to them: Reside in this town and eat from it wherever you wish, and say, Put down from us our heavy burdens: and enter the gate making obeisance, We will forgive you your wrongs: We will give more to those who do good (to others).

[53.36] Or, has he not been informed of what is in the scriptures of Musa?

Of course these verses do need to be read in context, and the Abrogated Koran is freely available for download, for that purpose.

The following verses mention Israel, and are of particular interest for the justification of the State of Israel today. See Appendix B for a full list of verses which include the word 'Israel':

[5.12] And certainly Allah made a covenant with the children of Israel, and We raised up among them twelve chieftains; and Allah said: Surely I am with you; if you keep up prayer and pay the poor-rate and believe in My apostles and assist them and offer to Allah a goodly gift, I will most certainly cover your evil deeds, and I will most certainly cause you to enter into gardens beneath which rivers flow, but whoever disbelieves from among you after that, he indeed shall lose the right way.

[2.40] O children of Israel! call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.

[2.47] O children of Israel! call to mind My favor which I bestowed on you and that I made you excel the nations.

[2.83] And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.

[2.122] O children of Israel, call to mind My favor which I bestowed on you and that I made you excel the nations.

[32.23] And certainly We gave the Book to Musa, so be not in doubt concerning the receiving of it, and We made it a guide for the children of Israel.

[45.16] And certainly We gave the Book and the wisdom and the

prophecy to the children of Israel, and We gave them of the goodly things, and We made them excel the nations.

[44.30] And certainly We delivered the children of Israel from the abasing chastisement,

[40.53] And certainly We gave Musa the guidance, and We made the children of Israel inherit the Book,

[10.90] And We made the children of Israel to pass through the sea, then Firon and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit.

[10.93] And certainly We lodged the children of Israel in a goodly abode and We provided them with good things; but they did not disagree until the knowledge had come to them; surely your Lord will judge between them on the resurrection day concerning that in which they disagreed.

[17.2] And We gave Musa the Book and made it a guidance to the children of Israel, saying: Do not take a protector besides Me;

[17.104] And We said to the Israelites after him: Dwell in the land: and when the promise of the next life shall come to pass, we will bring you both together in judgment.

[26.59] Even so. And We gave them as a heritage to the children of Israel.

[20.80] O children of Israel! indeed We delivered you from your enemy, and We made a covenant with you on the blessed side of the mountain, and We sent to you the manna and the quails.

[7.137] And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed; and the good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently; and

We utterly destroyed what Firon and his people had wrought and what they built.

[7.138] And We made the children of Israel to pass the sea; then they came upon a people who kept to the worship of their idols They said: O Musa! make for us a god as they have (their) gods He said: Surely you are a people acting ignorantly:

We see from these verses that:

- Despite some anachronisms, the Koran describes the same story of Moses as we read in the Bible / Torah.
- Moses and the Children of Israel escaped slavery, finally gaining the promised land. Therefore the State of Israel is justified within the Koran itself.
- No Muslim who believes that Allah instructed Moses to lead the Children of Israel out of Egypt and to take them to Canaan can now have difficulty with the existence of Israel. It is the will of Allah.

Letter to Ambassadors of Bahrain and UAE

This letter was sent to these Ambassadors who are based in London. Sent on 13th November 2020.

To Bahrain Ambassador Shaikh Fawaz bin Muhammad Al Khalifa

To UAE Ambassador Mansoor Abulhoul

Dear Ambassador,

It is very much appreciated that the relations between Israel and your country are improving. Hopefully this will help to improve the prospects for genuine peace in the Middle East.

The right of Israel to exist appears to be enshrined within numerous verses in the Koran. These verses have not been abrogated, with only one exception. Would it be helpful, do you think, if anti-Israel terrorist organisations such as Hamas were to be invited to examine these verses? Saudi Arabia and Iraq could also consider their significance. Here are the verse numbers, and two are quoted as examples:

The phrase “the Children of Israel” occurs 42 times in the Koran, in the following verses:

Koran 5:12, 5:32, 5:70, 5:72, 5:78, 5:110, 61:6, 61:14, 3:49, 3:93, 2:40, 2:47, 2:63, 2:83 (abrogated by Koran 9:5), 2:122, 2:211, 2:246, 32:23, 46:10, 45:16, 44:30, 43:59, 40:53, 10:90 (twice), 10:93, 17:2, 17:4, 17:101, 17:104, 27:76, 26:17, 26:22, 26:59, 26:197, 20:47, 20:80, 20:94, 7:105, 7:134, 7:137, 7:138.

Koran 10:93. And We verily did allot unto the Children of Israel a fixed abode, and did provide them with good things;

Koran 17:104. And We said unto the Children of Israel after him: Dwell in the land; but when the promise of the Hereafter cometh to

pass We shall bring you as a crowd gathered out of various nations.

The Prophet Moses is named 153 times in the Koran, and only one of those verses has been abrogated. It is clear that his purpose and mission was to take the Children of Israel out of bondage in Egypt, and lead them towards the Promised Land. The fact that these verses are not abrogated indicates that this mission is still relevant today. Hamas should accept this fact, and lay down its weapons.

Koran 5:21 O my people! Go into the holy land which Allah hath ordained for you. Turn not in flight, for surely ye turn back as losers:

Email sent to Rabbis

This email was sent to numerous Rabbis in the UK, irrespective of type of congregation, on 13th December 2020.

Dear Rabbi,

I have been puzzling over the question “How can the world become a genuinely peaceful place?” One huge area of difficulty is the Middle East. It is good to see that Bahrain, Morocco, and the UAE have normalised relations with Israel, and it is to be hoped that other countries will follow their example.

I do think that there is cause for further hope, from a rather surprising and unexpected source: namely the contents of the Koran! As far as I can tell, the Koran itself justifies the existence of the State of Israel. See the chapter in my “Hellish 2050” book: “The Koran Supports Israel”. The eBook edition is a free download via: <http://hellish2050.com/recommendedBooks.html>

It is important to note that the relevant verses have not been abrogated. The “Abrogated Koran” clearly indicates which verses are abrogated (effectively deleted) and which are currently valid. It is also available via this link.

It is not to say that the Koran is all sweetness and light though, just because it justifies the existence of the State of Israel. There are numerous instructions within it that call for harsh treatment, even murder of, non-Muslims. The “Abrogated Koran” also colour-codes key verses by category, and I do recommend that non-Muslims particularly view verses in the “jihad” and “unbelievers” categories. I hope that it will be a useful resource for you. There is no copyright restriction – feel free to share it.

It is concerning that after every jihad attack, prominent politicians

blatantly attempt to deceive the public regarding the root cause. For example, after the murder of Fusilier Lee Rigby in 2013, both Prime Minister David Cameron and Mayor of London Boris Johnson claimed that it was nothing to do with Islam. And yet one of the perpetrators very clearly explained to a camera why he did it: the Koran made him do it. From a careful examination of the Koran, he seems to have interpreted it accurately. If you have any influence over politicians, could you please ask them to be honest regarding Islam? We cannot afford their deceit.

Please watch this video: “Jihad Returns to London: A Reply to Prime Minister David Cameron”

<https://www.youtube.com/watch?v=SH7Ty8iPh5c>

Best wishes,

Islamic Cleric: “The Quran proves that Eretz Israel belongs to the Jews”

See this highly significant article, published on the *Israel Today* website, on 23rd December 2020:

<https://www.israeltoday.co.il/read/islamic-cleric-the-quran-proves-that-eretz-israel-belongs-to-the-jews/>

Some key quotes from the article:

“The Quran clearly declares that Eretz Israel belongs to the Jews,” a leading member of Pakistan’s National Assembly Maulana Muhammad Khan Sherani told the camera. “The house of God was built for the children of Israel and not for the Palestinians.”

This dramatic declaration was released by the spiritual leader of Pakistan’s Jamiat Ulema-e Islam (Community of Islamic Clerics) last Shabbat [presumably 19th Dec 2020] in Pakistan.



Maulana Muhammad Khan Sherani

<https://twitter.com/i/status/1340557383576281088>

Sherani announced to the gathering that he is in favor of normalization with the Jewish State of Israel. “Muslim scholars should read the Quran, where Muhammad says to Moses, ‘We gave the land in your name and we gave the land to your people.’ The Quran and history prove to us that Eretz Israel belongs to the Jews. King David built the House of God in Jerusalem for the Israelis and not for the Palestinians.” By the term “House of God,” Sherani means the Jewish Temple of Solomon, where two mosques stand today. This was announced a week after a secret visit to Israel by a delegation from Islamic countries in Asia.

For Noor Dahri, the 43-year-old Salafi theologian, the Holy Land undeniably belongs to the Jewish people of Israel. He bases his beliefs on the Quran, and on this point, he insists that Islam’s holy book is clear.



Noor Dahri

<https://twitter.com/dahrinoor2>

Does the Quran support the Jewish State?

[Noor] Dahri wants to show me, and the world, that the Quran clearly promises the Land of Israel to the Jewish people.

“And remember when Moses said to his people (Children of Israel), ‘O people, remember the mercy of Allah against you, when He raised up prophets among you and appointed kings for you and gave you what He gave to none of the whole world.’ O people, enter the Holy Land which Allah has appointed for you; and do not turn back, lest you turn back as lost.” (Surah 5:20-21)

“And for an inheritance we gave to the people who were thought weak, the east and the west of the land, which we had blessed and fulfilled by the beautiful word of your Lord on the children of Israel, because of which they stood firm. And we destroyed the works and buildings of Pharaoh and his people. (Sura 7, 137)

“In these and other verses, the Quran supports Jewish rights to the Land of Israel,” Dahri pointed out. “Muslims must now decide whether to deny these verses or delete them from the Quran,” he continued. “Whoever denies these verses is denying his own religion and that is blasphemy. It is urgent that we stop using [false] religion in the Israeli-Arab conflict.

“We must not forget that we Muslims believe in the Israeli prophets in the Bible and accept that they all came from the tribe of Israel (Jacob) and belonged to the Land of Israel. We cannot deny these facts, so it is better to just leave religion [Islam] out of this conflict.”

Peace!

The Koran is seemingly devoid of humour. How is it possible for Allah to have created us with a sense of humour, and yet not to share the same characteristic himself? If he does have a sense of humour, why does he not show this characteristic within the Koran?

The lack of humour is certainly not a general feature of all religions however. We only have to think of the Dalai Lama, the leader of Tibetan Buddhism, to realise that. He is frequently bursting into spontaneous laughter, which touches the hearts of those around him. Furthermore, he can do this despite all of the tribulations that he and his people have suffered. Such a response shows true wisdom, in my opinion.

It is easy to see how the muddled theology of the Islamic texts has developed, and the consequent dire effects upon peace and stability within the world of today. Mohammed wished to convince the Jewish scholars at Medina that he was a genuine prophet, but was unable to do so. It is a prerequisite that a prophet should not contradict those who came before.

Since they could not be persuaded by argument, it was therefore seen by Mohammed to be necessary to slaughter the Jewish population of Medina. These events are described in the book 'Secrets of the Koran' by Don Richardson ISBN 0-8307-3123-7.

It states: 'Scores of Muslim apologists - and some naïve non-Muslim scholars who take Muslim scholars' word on almost anything - claim that Medinan Jews were guilty of aggression against Mohammed and justly needed to be opposed. But they supply no examples - beyond the Jews' very justifiable intellectual confrontation.'

The anti-Semitism prevalent within Islam evolved from that point. There are obvious implications for any hopes of genuine peace

based on respect and love, rather than a false 'peace' based on submission and hatred, in the Middle East, or indeed anywhere in the world, whilst such muddled theology goes unchallenged. Here are a few quotes from the Koran, to demonstrate the problem:

'There is no compulsion in religion – the right way is indeed clearly distinct from error. So whoever disbelieves in the Devil and believes in Allah, he indeed lays hold on the firmest handle which shall never break. And Allah is Hearing, Knowing.' Koran 2:256

'O you who believe, take not the Jews and the Christians for friends. They are friends of each other. And whoever amongst you takes them for friends he is indeed one of them. Surely Allah guides not the unjust people.' Koran 5:51

'And the Jews say: Ezra is the son of Allah; and the Christians say: The Messiah is the son of Allah. These are the words of their mouths. They imitate the saying of those who disbelieved before. Allah's curse be on them! How they are turned away!' Koran 9:30

'Surely those who believe and those who are Jews and the Sabians and the Christians – whoever believes in Allah and the Last Day and does good – they shall have no fear nor shall they grieve.' Koran 5:69

'...And evil will be their burden on the day of Resurrection -- The day when the trumpet is blown; and We (i.e. Allah) shall gather the guilty, blue-eyed, on that day,' Koran 20:101-102

'And certainly We (i.e. Allah) lodged the Children of Israel in a goodly abode and provided them with good things. Then they differed not till the knowledge came to them. Surely thy Lord will judge between them on the day of Resurrection concerning that in which they differed. But if thou art in doubt as to that which We (i.e. Allah) have revealed to thee, ask those who read the Book before thee. Certainly the Truth has come to thee from thy Lord, so be not thou of the doubters.' Koran 10:93-94

Of course these verses should be read in context, and the entire text of the Koran is available from the following website: hellish2050.com Nevertheless, the fact that there is a mixed message is evident.

Trying to understand the contradictions such as these within the Koran is no easy task for a non-Muslim, and it would also appear to be a source of confusion for moderate Muslims also. However, the following quote explains to us that certain verses are superseded (i.e. abrogated) by others:

'Whatever message We (i.e. Allah) abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that Allah is Possessor of power over all things?' Koran 2:106

Unfortunately the uncomfortable truth is that the more violent, radical verses supersede the more tolerant, moderate verses. What hope can there be for peace in the world if we fail to understand this? We have to understand the concept of Abrogation, before we attempt to read the Koran. It is the violent verses that abrogate the tolerant verses, in other words, the more recent verses are the bloodthirsty ones, and they cause the earlier more tolerant verses to be null and void.

But we should not consider that the more violent verses are no longer relevant today, as some claim. It is painfully evident that they retain their power to cause harm and divisions within society, even in a modern Democracy such as we have in Britain. This can be seen from the following quotation, by way of example:

"King, Queen, House of Commons. If you accept it, you are a part of it. You don't accept it, you have to dismantle it. So you being a Muslim you have to fix a target, there will be no House of Commons. From that White House to this Black House, we know that we have to dismantle it.

"You are in a situation in which you have to live like a state within

a state, until you take over. But until this happens, you have to preach, until you become such a force that the people they just submit to you, hands up, until you become strong enough to take over."

This quotation is taken from the transcript of the 'Undercover Mosque' television documentary broadcast on the 15th January 2007 by Channel 4 Television. We can have little doubt that the preacher is genuine in his beliefs, and that he is inspired by the Koran and Hadith. He is anticipating with delight the time when Britain will become an Islamic state, and Democracy is abolished. I am also anticipating that time, but with an increasing sense of foreboding and despair.

Difficult as this subject is, it must be debated thoroughly at the present time, and a positive decision should be made whether to follow that path or not. The point of no return will soon be upon us, and the default outcome will be that Britain becomes an Islamic state. Israel must also act decisively. It would then only be a matter of time before a Taliban style regime will arise, and will utterly destroy our culture and our society. Of course the full implementation will take some decades, and personally I would hope to have died of old age first, but nevertheless we owe a duty towards the generations that follow. Will they curse our inaction?

Israel is the only Democratic country in its region. It acts as a bulwark, and is surrounded by nations which hate its very presence and existence.

The land area of Israel is but a very small percentage of the total in that region. The ongoing dispute is claimed to be due to difficulties sharing the land area. This cannot be so, as there is so much more land in the region. In reality, the land dispute is a proxy for the inherent anti-Semitism within the Koran.

Of course there are many Muslims who have admirable characters. However, there are many individuals of many different creeds and

cultures across the wide span of history who are also admirable. Therefore considerate behaviour can be seen to be a characteristic of human nature, rather than of a particular creed. You will see what I mean if you would but take the trouble to read the Koran for yourself.

By definition, a moderate Muslim is obliged to reject numerous violent verses that are in the Koran. It is not at all clear what his criteria for acceptance or rejection are, nor upon whose authority he does so. Clearly however, the first verse that a moderate Muslim must reject is number 2:106, which defines Abrogation, and is quoted above. In these circumstances therefore it is hardly surprising that some radical Muslims consider that the more moderate Muslims are not true believers, since the latter have rejected the more recent, abrogating verses, in favour of the earlier abrogated verses. Can there be any hope for a peaceful solution?

The usual usage of the term 'anti-Semitic' should more correctly be termed 'anti-Jewish'. The Semitic title is derived from the name Shem, one of the sons of Noah. The Semitic languages are: Hebrew, Arabic, Aramaic, Babylonian, Assyrian, and Ethiopic. It is a group of languages, not a racial group. This book uses the term 'anti-Semitic' in the commonly understood way to mean 'anti-Jewish', even though, pedantically, this usage is not correct.

We must study the Koran and other Islamic writings carefully. It is very easy to be deceived by them, by understanding only a partial truth, which of course results in a falsehood. As within a court of law, with its roots in Judeo-Christian principles and in the Magna Carta, a religion must rigorously demonstrate its adherence to the truth, the whole truth, and nothing but the truth.

A genuine peace within the Middle East appears to be as far away as ever. The mistaken and common belief is that it is a land dispute, and that if only a two-state solution of Israel and Palestine

could be found then everything will become peaceful. This is a false assumption. Just study the Koran. The deep hatred of the Jewish people is within its pages.

The study of verse 10:93 may yield some progress. Can it be confirmed by the appropriate scholars that the Koran itself justifies the existence of the State of Israel?

'And certainly We (i.e. Allah) lodged the children of Israel in a goodly abode ...' Koran 10:93

Within the Koran, by 'followers of the Book' it means Christians and Jews. Of course, it will be rather difficult to ask a Christian or a Jew for theological advice, if you have already cut off his head! The instruction to 'ask those who read the Book before thee' would indicate an acknowledgement that the Jews and the Christians had superior theological learning. As the example of the life of Moses and the exodus from Egypt shows, it is necessary to firstly read the Bible in order to understand the abbreviated descriptions within the Koran. It is a sad irony that a number of Islamic states have banned the Bible, thus denying such understanding to their Muslim citizens. Can this really be what Mohammed intended? Quotation:

'Allah, (there is) no god but He, the Ever-living, the Self-subsisting, by Whom all subsist. He has revealed to thee the Book with truth, verifying that which is before it, and He revealed the Torah and the Gospel.' Koran 3:2-3

'Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God.' Matthew 5:7-9

It is necessary to strive for a genuine peace in the world, based upon a true mutual respect and love between all peoples. All those in positions of authority and influence must carefully examine the

roots of the problem, with honesty and courage. A thoroughly researched book is 'Secrets of the Koran' by Don Richardson ISBN 0-8307-3123-7. It should be required reading for everyone who is concerned to see genuine peace in the world of today.

The Second Coming by W. B. Yeats

Turning and turning in the widening gyre

The falcon cannot hear the falconer;

Things fall apart; the centre cannot hold;

Mere anarchy is loosed upon the world,

The blood-dimmed tide is loosed, and everywhere

The ceremony of innocence is drowned;

The best lack all conviction, while the worst

Are full of passionate intensity.

Conclusion

Writing this book has opened my eyes to a terrible injustice perpetrated against the Jewish people. The injustice is hard-coded into the pages of the Koran and the Hadith. The Jewish people are cursed frequently within those texts.

There is the instruction in the Koran to kill non-Muslims wherever they are found. Islam can hardly be considered to be a religion of peace! It would appear to be the only religion in existence that is racist, to be found within its primary texts. The seeds for another Holocaust have already been planted in the hearts of many young children, who are taught to hate the Jews, and to be unafraid of martyrdom.

Paradoxically, the Koran also holds the key to reversing some of these injustices. Briefly stated, the Koran repeats numerous times the story of Moses and his leading of the Children of Israel out of captivity from Egypt. But what would be the purpose of leading them out, if their Fate was simply to perish in the wilderness? Of course, the plan for them was not so short term as even 40 years wandering in the wilderness. Their destiny was for them to have their own homeland.

This is all to be found in the Koran, as it echoes the text of the Old Testament of the Bible – the Torah. Since this shows the reason why the State of Israel has been formed, and it is justified within these teachings within the Koran, then it cannot be correct for any Muslim to oppose Israel, since by doing so they are opposing the Koran. There may therefore be a flicker of hope for genuine peace in the Middle East, after fourteen centuries of turmoil.

Appendix A: Moses in the Koran

We must study the Koran itself if we are to consider how to achieve peace in the Middle East.

This chapter simply shows all of the verses in the Koran which relate the story of Moses.

Moses is called 'Musa' in the Koran. Aaron is Haroun, Pharaoh is Firon. Other name equivalents are given in Appendix D.

The story of Moses records the great struggle of the Children of Israel for their freedom from slavery and for their right to establish their own homeland.

The tribes of Israel settled in the land of Canaan.

The description is repeated in numerous places within the Koran. Clearly this narration was repeated often by Mohammed, and also clearly shows his sympathy with the cause of freedom for the Jewish people.

Nowhere in these repeated narratives does Mohammed suggest that Allah should not have led the Children of Israel out of slavery, and nowhere does it suggest that they should not then have their own land.

The chapters quoted are in reverse chronological order.

[5.19] O followers of the Book! indeed Our Apostle has come to you explaining to you after a cessation of the (mission of the) apostles, lest you say: There came not to us a giver of good news or a warner, so indeed there has come to you a giver of good news and a warner; and Allah has power over all things.

[5.20] And when Musa said to his people: O my people! remember the favor of Allah upon you when He raised prophets among you and made you kings and gave you what He had not given to any other among the nations.

[5.21] O my people! enter the holy land which Allah has prescribed

for you and turn not on your backs for then you will turn back losers.

[5.22] They said: O Musa! surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter.

[5.23] Two men of those who feared, upon both of whom Allah had bestowed a favor, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are believers.

[5.24] They said: O Musa! we shall never enter it so long as they are in it; go therefore you and your Lord, then fight you both surely we will here sit down.

[5.25] He said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the nation of transgressors.

[5.26] He said: So it shall surely be forbidden to them for forty years, they shall wander about in the land, therefore do not grieve for the nation of transgressors.

[61.4] Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall.

[61.5] And when Musa said to his people: O my people! why do you give me trouble? And you know indeed that I am Allah's apostle to you; but when they turned aside, Allah made their hearts turn aside, and Allah does not guide the transgressing people.

[22.41] Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs.

[22.42] And if they reject you, then already before you did the people of Nuh and Ad and Samood reject (prophets).

[22.43] And the people of Ibrahim and the people of Lut,

[22.44] As well as those of Madyan and Musa (too) was rejected, but I gave respite to the unbelievers, then did I overtake them, so how (severe) was My disapproval.

[22.45] So how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace raised high.

[22.46] Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.

[22.47] And they ask you to hasten on the punishment, and Allah will by no means fail in His promise, and surely a day with your Lord is as a thousand years of what you number.

[22.48] And how many a town to which I gave respite while it was unjust, then I overtook it, and to Me is the return.

[4.153] The followers of the Book ask you to bring down to them a book from heaven; so indeed they demanded of Musa a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this; and We gave to Musa clear authority.

[4.154] And We lifted the mountain (Sainai) over them at (the taking of the covenant) and We said to them: Enter the door making obeisance; and We said to them: Do not exceed the limits of the Sabbath, and We made with them a firm covenant.

[4.155] Therefore, for their breaking their covenant and their disbelief in the communications of Allah and their killing the prophets wrongfully and their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief, so they shall not believe except a few.

[4.156] And for their unbelief and for their having uttered against Marium a grievous calumny.

[4.163] Surely We have revealed to you as We revealed to Nuh, and the prophets after him, and We revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and Isa and Ayub and Yunus and Haroun and Sulaiman and We gave to Dawood

[4.164] And (We sent) apostles We have mentioned to you before and apostles we have not mentioned to you; and to Musa, Allah addressed His Word, speaking (to him):

[4.165] (We sent) apostles as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) apostles; and Allah is Mighty, Wise.

[33.7] And when We made a covenant with the prophets and with you, and with Nuh and Ibrahim and Musa and Isa, son of Marium, and We made with them a strong covenant

[33.8] That He may question the truthful of their truth, and He has prepared for the unbelievers a painful punishment.

[33.9] O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is Seeing what you do.

[33.10] When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah.

[33.11] There the believers were tried and they were shaken with severe shaking.

[33.12] And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Apostle did not promise us (victory) but only to deceive.

[33.13] And when a party of them said: O people of Yasrib! there IS no place to stand for you (here), therefore go back; and a party of them asked permission of the prophet, saying. Surely our houses are exposed; and they were not exposed; they only desired to fly away.

[33.14] And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while.

[33.15] And certainly they had made a covenant with Allah before, that) they would not turn (their) backs; and Allah's covenant shall

be inquired of.

[33.16] Say: Flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little.

[33.69] O you who believe! be not like those who spoke evil things of Musa, but Allah cleared him of what they said, and he was worthy of regard with Allah.

[3.84] Say: We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.

[2.47] O children of Israel! call to mind My favor which I bestowed on you and that I made you excel the nations.

[2.48] And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.

[2.49] And when We delivered you from Firon's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

[2.50] And when We parted the sea for you, so We saved you and drowned the followers of Firon and you watched by.

[2.51] And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.

[2.52] Then We pardoned you after that so that you might give thanks.

[2.53] And when We gave Musa the Book and the distinction that you might walk aright.

[2.54] And when Musa said to his people: O my people! you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people, that

is best for you with your Creator: so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful.

[2.55] And when you said: O Musa! we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on.

[2.56] Then We raised you up after your death that you may give thanks.

[2.57] And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss.

[2.58] And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others).

[2.59] But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed.

[2.60] And when Musa prayed for drink for his people, We said: Strike the rock with your staff So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief.

[2.61] And when you said: O Musa! we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath; this was so because they disbelieved in the communications of Allah and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits.

[2.62] Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.

[2.63] And when We took a promise from you and lifted the mountain over you: Take hold of the law (Taurat) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil).

[2.64] Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.

[2.65] And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them: Be (as) apes, despised and hated.

[2.66] So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil).

[2.67] And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant.

[2.68] They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.

[2.69] They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders.

[2.70] They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.

[2.71] Musa said: He says, Surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth; sound, without a blemish in her. They said: Now you have brought

the truth; so they sacrificed her, though they had not the mind to do (it).

[2.72] And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide.

[2.73] So We said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand.

[2.74] Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do.

[2.75] Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know (this).

[2.76] And when they meet those who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand?

[2.77] Do they not know that Allah knows what they keep secret and what they make known?

[2.78] And there are among them illiterates who know not the Book but only lies, and they do but conjecture.

[2.79] Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.

[2.80] And they say: Fire shall not touch us but for a few days. Say: Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know?

[2.81] Yea whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide.

[2.82] And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.

[2.83] And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.

[2.84] And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed.

[2.85] Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them-- while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.

[2.86] These are they who buy the life of this world for the hereafter, so their chastisement shall not be lightened nor shall they be helped.

[2.87] And most certainly We gave Musa the Book and We sent apostles after him one after another; and We gave Isa, the son of Marium, clear arguments and strengthened him with the holy spirit, What! whenever then an apostle came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.

[2.88] And they say: Our hearts are covered. Nay, Allah has cursed them on account of their unbelief; so little it is that they believe.

[2.89] And when there came to them a Book from Allah verifying

that which they have, and aforesaid they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allah's curse is on the unbelievers.

[2.90] Evil is that for which they have sold their souls-- that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers.

[2.91] And when it is said to them, Believe in what Allah has revealed, they say: We believe in that which was revealed to us; and they deny what is besides that, while it is the truth verifying that which they have. Say: Why then did you kill Allah's Prophets before if you were indeed believers?

[2.92] And most certainly Musa came to you with clear arguments, then you took the calf (for a god) in his absence and you were unjust.

[2.93] And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief Say: Evil is that which your belief bids you if you are believers.

[2.94] Say: If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful.

[2.95] And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust.

[2.107] Do you not know that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper?

[2.108] Rather you wish to put questions to your Apostle, as Musa was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way.

[2.135] And they say: Be Jews or Christians, you will be on the right course. Say: Nay! (we follow) the religion of Ibrahim, the Hanif, and he was not one of the polytheists.

[2.136] Say: We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit.

[2.245] Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold, and Allah straitens and amplifies, and you shall be returned to Him.

[2.246] Have you not considered the chiefs of the children of Israel after Musa, when they said to a prophet of theirs: Raise up for us a king, (that) we may fight in the way of Allah. He said: May it not be that you would not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in the way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.

[2.247] And their prophet said to them: Surely Allah has raised Talut to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Amplegiving, Knowing.

[2.248] And the prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it; most surely there is a sign in this for those who believe.

[2.249] So when Talut departed with the forces, he said: Surely

Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have today no power against Jalut and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.

[2.250] And when they went out against Jalut and his forces they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people.

[2.251] So they put them to flight by Allah's permission. And Dawood slew Jalut, and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures.

[29.39] And (We destroyed) Qaroun and Firon and Haman; and certainly Musa came to them with clear arguments, but they behaved haughtily in the land; yet they could not outstrip (Us).

[79.15] Has not there come to you the story of Musa?

[79.16] When his Lord called upon him in the holy valley, twice,

[79.17] Go to Firon, surely he has become inordinate.

[79.18] Then say: Have you (a desire) to purify yourself:

[79.19] And I will guide you to your Lord so that you should fear.

[79.20] So he showed him the mighty sign.

[79.21] But he rejected (the truth) and disobeyed.

[79.22] Then he went back hastily.

[79.23] Then he gathered (men) and called out.

[79.24] Then he said: I am your lord, the most high.

[79.25] So Allah seized him with the punishment of the hereafter and the former life.

[79.26] Most surely there is in this a lesson to him who fears.

*[79.27] Are you the harder to create or the heaven? He made it.
[79.28] He raised high its height, then put it into a right good state.
[79.29] And He made dark its night and brought out its light.
[79.30] And the earth, He expanded it after that.
[79.31] He brought forth from it its water and its pasturage.
[79.32] And the mountains, He made them firm,
[79.33] A provision for you and for your cattle.*

[32.23] And certainly We gave the Book to Musa, so be not in doubt concerning the receiving of it, and We made it a guide for the children of Israel.

[32.24] And We made of them Imams to guide by Our command when they were patient, and they were certain of Our communications.

[23.45] Then We sent Musa and his brother Haroun, with Our communications and a clear authority,

[23.46] To Firon and his chiefs, but they behaved haughtily and they were an insolent people.

[23.47] And they said: What! shall we believe in two mortals like ourselves while their people serve us?

[23.48] So they rejected them and became of those who were destroyed.

[23.49] And certainly We gave Musa the Book that they may follow a right direction.

[21.48] And certainly We gave to Musa and Haroun the Furqan and a light and a reminder for those who would guard (against evil).

[14.4] And We did not send any apostle but with the language of his people, so that he might explain to them clearly; then Allah makes whom He pleases err and He guides whom He pleases and He is the Mighty, the Wise.

[14.5] And certainly We sent Musa with Our communications, saying: Bring forth your people from utter darkness into light and remind them of the days of Allah; most surely there are signs in this

for every patient, grateful one.

[14.6] And when Musa said to his people: Call to mind Allah's favor to you when He delivered you from Firon's people, who subjected you to severe torment, and slew your sons and spared your women; and in this there was a great trial from your Lord.

[14.7] And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.

[14.8] And Musa said: If you are ungrateful, you and those on earth all together, most surely Allah is Self-sufficient, Praised;

[18.59] And (as for) these towns, We destroyed them when they acted unjustly, and We have appointed a time for their destruction.

[18.60] And when Musa said to his servant: I will not cease until I reach the junction of the two rivers or I will go on for years.

[18.61] So when they had reached the junction of the two (rivers) they forgot their fish, and it took its way into the sea, going away.

[18.62] But when they had gone farther, he said to his servant: Bring to us our morning meal, certainly we have met with fatigue from this our journey.

[18.63] He said: Did you see when we took refuge on the rock then I forgot the fish, and nothing made me forget to speak of it but the Shaitan, and it took its way into the river; what a wonder!

[18.64] He said: This is what we sought for; so they returned retracing their footsteps.

[18.65] Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.

[18.66] Musa said to him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught?

[18.67] He said: Surely you cannot have patience with me

[18.68] And how can you have patience in that of which you have not got a comprehensive knowledge?

[18.69] He said: If Allah pleases, you will find me patient and I shall

not disobey you in any matter.

[18.70] He said: If you would follow me, then do not question me about any thing until I myself speak to you about it

[18.71] So they went (their way) until when they embarked in the boat he made a hole in it. (Musa) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.

[18.72] He said: Did I not say that you will not be able to have patience with me?

[18.73] He said: Blame me not for what I forgot, and do not constrain me to a difficult thing in my affair.

[18.74] So they went on until, when they met a boy, he slew him. (Musa) said: Have you slain an innocent person otherwise than for manslaughter? Certainly you have done an evil thing.

[18.75] He said: Did I not say to you that you will not be able to have patience with me?

[18.76] He said: If I ask you about anything after this, keep me not in your company; indeed you shall have (then) found an excuse in my case.

[18.77] So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. (Musa) said: If you had pleased, you might certainly have taken a recompense for it.

[51.37] And We left therein a sign for those who fear the painful punishment.

[51.38] And in Musa: When We sent him to Firon with clear authority.

[51.39] But he turned away with his forces and said: A magician or a mad man.

[51.40] So We seized him and his hosts and hurled them into the sea and he was blamable.

[46.10] Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has

borne witness of one like it, so he believed, while you are big with pride; surely Allah does not guide the unjust people.

[46.11] And those who disbelieve say concerning those who believe: If it had been a good, they would not have gone ahead of us therein. And as they do not seek to be rightly directed thereby, they say: It is an old lie.

[46.12] And before it the Book of Musa was a guide and a mercy: and this is a Book verifying (it) in the Arabic language that it may warn those who are unjust and as good news for the doers of good.

[46.30] They said: O our people! we have listened to a Book revealed after Musa verifying that which is before it, guiding to the truth and to a right path:

[43.46] And certainly We sent Musa with Our communications to Firon and his chiefs, so he said: Surely I am the apostle of the Lord of the worlds.

[43.47] But when he came to them with Our signs, lo! they laughed at them.

[43.48] And We did not show them a sign but it was greater than its like, and We overtook them with chastisement that they may turn.

[43.49] And they said: O magician! call on your Lord for our sake, as He has made the covenant with you; we shall surely be the followers of the right way.

[43.50] But when We removed from them the chastisement, lo! they broke the pledge.

[43.51] And Firon proclaimed amongst his people: O my people! is not the kingdom of Egypt mine? And these rivers flow beneath me; do you not then see?

[43.52] Nay! I am better than this fellow, who is contemptible, and who can hardly speak distinctly:

[43.53] But why have not bracelets of gold been put upon him, or why have there not come with him angels as companions?

[43.54] So he incited his people to levity and they obeyed him:

surely they were a transgressing people.

[43.55] Then when they displeased Us, We inflicted a retribution on them, so We drowned them all together,

[43.56] And We made them a precedent and example to the later generations.

[43.57] And when a description of the son of Marium is given, lo! your people raise a clamor thereat.

[43.58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; nay, they are a contentious people.

[43.59] He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel.

[43.60] And if We please, We could make among you angels to be successors in the land.

[43.61] And most surely it is a knowledge of the hour, therefore have no doubt about it and follow me: this is the right path.

[42.12] His are the treasures of the heavens and the earth; He makes ample and straitens the means of subsistence for whom He pleases; surely He is Cognizant of all things.

[42.13] He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein; hard to the unbelievers is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him), frequently.

[41.45] And certainly We gave the Book to Musa, but it has been differed about, and had not a word already gone forth from your Lord, judgment would certainly have been given between them; and most surely they are in a disquieting doubt about it.

[40.23] And certainly We sent Musa with Our communications and clear authority,

[40.24] To Firon and Haman and Qaroun, but they said: A lying

magician.

[40.25] So when he brought to them the truth from Us, they said: Slay the sons of those who believe with him and keep their women alive; and the struggle of the unbelievers will only come to a state of perdition.

[40.26] And Firon said: Let me alone that I may slay Musa and let him call upon his Lord; surely I fear that he will change your religion or that he will make mischief to appear in the land.

[40.27] And Musa said: Surely I take refuge with my Lord and your Lord from every proud one who does not believe in the day of reckoning.

[40.28] And a believing man of Firon's people who hid his faith said: What! will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear arguments from your Lord? And if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you (with); surely Allah does not guide him who is extravagant, a liar:

[40.29] O my people! yours is the kingdom this day, being masters in the land, but who will help us against the punishment of Allah if it come to us? Firon said: I do not show you aught but that which I see (myself), and I do not make you follow any but the right way.

[40.30] And he who believed said: O my people! surely I fear for you the like of what befell the parties:

[40.31] The like of what befell the people of Nuh and Ad and Samood and those after them, and Allah does not desire injustice for (His) servants;

[40.32] And, O my people! I fear for you the day of calling out,

[40.33] The day on which you will turn back retreating; there shall be no savior for you from Allah, and whomsoever Allah causes to err, there is no guide for him:

[40.34] And certainly Yusuf came to you before with clear arguments, but you ever remained in doubt as to what he brought; until when he died, you said: Allah will never raise an apostle after

him. Thus does Allah cause him to err who is extravagant, a doubter

[40.35] Those who dispute concerning the communications of Allah without any authority that He has given them; greatly hated is it by Allah and by those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.

[40.36] And Firon said: O Haman! build for me a tower that I may attain the means of access,

[40.37] The means of access to the heavens, then reach the God of Musa, and I surely think him to be a liar. And thus the evil of his deed was made fairseeming to Firon, and he was turned away from the way; and the struggle of Firon was not (to end) in aught but destruction.

[40.38] And he who believed said: O my people! follow me, I will guide you to the right course;

[40.39] O my people! this life of the world is only a (passing) enjoyment, and surely the hereafter is the abode to settle;

[40.40] Whoever does an evil, he shall not be recompensed (with aught) but the like of it, and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure.

[40.41] And, O my people! how is it that I call you to salvation and you call me to the fire?

[40.42] You call on me that I should disbelieve in Allah and associate with Him that of which I have no knowledge, and I call you to the Mighty, the most Forgiving;

[40.43] No doubt that what you call me to has no title to be called to in this world, nor in the hereafter, and that our turning back is to Allah, and that the extravagant are the inmates of the fire;

[40.44] So you shall remember what I say to you, and I entrust my affair to Allah, Surely Allah sees the servants.

[40.45] So Allah protected him from the evil (consequences) of what they planned, and the most evil punishment overtook Firon's people:

[40.46] The fire; they shall be brought before it (every) morning and evening and on the day when the hour shall come to pass: Make Firon's people enter the severest chastisement.

[40.47] And when they shall contend one with another in the fire, then the weak shall say to those who were proud: Surely we were your followers; will you then avert from us a portion of the fire?

[40.48] Those who were proud shall say: Surely we are all in it: surely Allah has judged between the servants.

[40.49] And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment.

[40.50] They shall say: Did not your apostles come to you with clear arguments? They shall say: Yea. They shall say: Then call. And the call of the unbelievers is only in error.

[40.51] Most surely We help Our apostles, and those who believe, in this world's life and on the day when the witnesses shall stand

[40.52] The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode.

[40.53] And certainly We gave Musa the guidance, and We made the children of Israel inherit the Book,

[40.54] A guidance and a reminder to the men of understanding.

[40.55] Therefore be patient; surely the promise of Allah is true; and ask protection for your fault and sing the praise of your Lord in the evening and the morning.

[37.114] And certainly We conferred a favor on Musa and Haroun.

[37.115] And We delivered them both and their people from the mighty distress.

[37.116] And We helped them, so they were the vanquishers.

[37.117] And We gave them both the Book that made (things) clear.

[37.118] And We guided them both on the right way.

[37.119] And We perpetuated (praise) to them among the later generations.

[37.120] Peace be on Musa and Haroun.

[37.121] Even thus do We reward the doers of good.

[37.122] Surely they were both of Our believing servants.

[6.89] 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.

[6.90] 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.

[6.91] And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Musa brought, a light and a guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah then leave them sporting in their vain discourses.

[6.92] And this is a Book We have revealed, blessed, verifying that which is before it, and that you may warn the metropolis and those around her; and those who believe in the hereafter believe in it, and they attend to their prayers constantly.

[6.154] Again, We gave the Book to Musa to complete (Our blessings) on him who would do good (to others), and making plain all things and a guidance and a mercy, so that they should believe in the meeting of their Lord.

[11.17] Is he then who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Musa, a guide and a mercy? These believe in it; and whoever of the (different) parties disbelieves in it, surely it is the truth from your Lord, but most men do not believe.

[11.96] And certainly We sent Musa with Our communications and a clear authority,

[11.97] To Firon and his chiefs, but they followed the bidding of

Firon, and Firon's bidding was not right-directing.

[11.98] He shall lead his people on the resurrection day, and bring them down to the fire; and evil the place to which they are brought.

[11.99] And they are overtaken by curse in this (world), and on the resurrection day, evil the gift which shall be given.

[11.100] This is an account of (the fate of) the towns which We relate to you; of them are some that stand and (others) mown down.

[11.101] And We did not do them injustice, but they were unjust to themselves, so their gods whom they called upon besides Allah did not avail them aught when the decree of your Lord came to pass; and they added but to their ruin.

[11.102] And such is the punishment of your Lord when He punishes the towns while they are unjust; surely His punishment is painful, severe.

[11.110] And certainly We gave the book to Musa, but it was gone against; and had not a word gone forth from your Lord, the matter would surely have been decided between them; and surely they are in a disquieting doubt about it.

[10.74] Then did We raise up after him apostles to their people, so they came to them with clear arguments, but they would not believe in what they had rejected before; thus it is that We set seals upon the hearts of those who exceed the limits.

[10.75] Then did We send up after them Musa and Haroun to Firon and his chiefs with Our signs, but they showed pride and they were a guilty people.

[10.76] So when the truth came to them from Us they said: This is most surely clear enchantment!

[10.77] Musa said: Do you say (this) of the truth when it has come to you? Is it magic? And the magicians are not successful.

[10.78] They said: Have you come to us to turn us away from what we found our fathers upon, and (that) greatness in the land should

be for you two? And we are not going to believe in you.

[10.79] And Firon said: Bring to me every skillful magician.

[10.80] And when the magicians came, Musa said to them: Cast down what you have to cast.

[10.81] So when they cast down, Musa said to them: What you have brought is deception; surely Allah will make it naught; surely Allah does not make the work of mischief-makers to thrive.

[10.82] And Allah will show the truth to be the truth by His words, though the guilty may be averse (to it).

[10.83] But none believed in Musa except the offspring of his people, on account of the fear of Firon and their chiefs, lest he should persecute them; and most surely Firon was lofty in the land; and most surely he was of the extravagant.

[10.84] And Musa said: O my people! if you believe in Allah, then rely on Him (alone) if you submit (to Allah).

[10.85] So they said: On Allah we rely: O our Lord! make us not subject to the persecution of the unjust people:

[10.86] And do Thou deliver us by Thy mercy from the unbelieving people.

[10.87] And We revealed to Musa and his brother, saying: Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer and give good news to the believers.

[10.88] And Musa said: Our Lord! surely Thou hast given to Firon and his chiefs finery and riches in this world's life, to this end, our Lord, that they lead (people) astray from Thy way: Our Lord! destroy their riches and harden their hearts so that they believe not until they see the painful punishment.

[10.89] He said: The prayer of you both has indeed been accepted, therefore continue in the right way and do not follow the path of those who do not know.

[10.90] And We made the children of Israel to pass through the sea, then Firon and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I

am of those who submit.

[10.91] What! now! and indeed you disobeyed before and you were of the mischief-makers.

[10.92] But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our communications.

[10.93] And certainly We lodged the children of Israel in a goodly abode and We provided them with good things; but they did not disagree until the knowledge had come to them; surely your Lord will judge between them on the resurrection day concerning that in which they disagreed.

[10.94] But if you are in doubt as to what We have revealed to you, ask those who read the Book before you; certainly the truth has come to you from your Lord, therefore you should not be of the disputers.

[17.2] And We gave Musa the Book and made it a guidance to the children of Israel, saying: Do not take a protector besides Me;

[17.3] The offspring of those whom We bore with Nuh; surely he was a grateful servant.

[17.4] And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice, and most certainly you will behave insolently with great insolence.

[17.5] So when the promise for the first of the two came, We sent over you Our servants, of mighty prowess, so they went to and fro among the houses, and it was a promise to be accomplished.

[17.6] Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band.

[17.100] Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) from fear of spending, and man is niggardly.

[17.101] And certainly We gave Musa nine clear signs; so ask the children of Israel. When he came to them, Firon said to him: Most

surely I deem you, O Musa, to be a man deprived of reason.

[17.102] He said: Truly you know that none but the Lord of the heavens and the earth has sent down these as clear proof and most surely I believe you, O Firon, to be given over to perdition.

[17.103] So he desired to destroy them out of the earth, but We drowned him and those with him all together;

[17.104] And We said to the Israelites after him: Dwell in the land: and when the promise of the next life shall come to pass, we will bring you both together in judgment.

[17.105] And with truth have We revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as a warner.

[28.2] These are the verses of the Book that makes (things) clear.

[28.3] We recite to you from the account of Musa and Firon with truth for people who believe.

[28.4] Surely Firon exalted himself in the land and made its people into parties, weakening one party from among them; he slaughtered their sons and let their women live; surely he was one of the mischiefmakers.

[28.5] 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,

[28.6] And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared.

[28.7] And We revealed to Musa's mothers, saying: Give him suck, then when you fear for him, cast him into the river and do not fear nor grieve; surely We will bring him back to you and make him one of the apostles.

[28.8] And Firon's family took him up that he might be an enemy and a grief for them; surely Firon and Haman and their hosts were wrongdoers.

[28.9] And Firon's wife said: A refreshment of the eye to me and to you; do not slay him; maybe he will be useful to us, or we may take

him for a son; and they did not perceive.

[28.10] And the heart of Musa's mother was free (from anxiety) she would have almost disclosed it had We not strengthened her heart so that she might be of the believers.

[28.11] And she said to his sister: Follow him up. So she watched him from a distance while they did not perceive,

[28.12] And We ordained that he refused to suck any foster mother before, so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him?

[28.13] So We gave him back to his mother that her eye might be refreshed, and that she might no grieve, and that she might know that the promise of Allah is true, but most of them do not know.

[28.14] And when he attained his maturity and became full grown, We granted him wisdom and knowledge; and thus do We reward those who do good (to others).

[28.15] And he went into the city at a time of unvigilance on the part of its people, so he found therein two men fighting, one being of his party and the other of his foes, and he who was of his party cried out to him for help against him who was of his enemies, so Musa struck him with his fist and killed him. He said: This is on account of the Shaitan's doing; surely he is an enemy, openly leading astray.

[28.16] He said: My Lord! surely I have done harm to myself, so do Thou protect me. So He protected him; surely He is the Forgiving, the Merciful.

[28.17] He said: My Lord! because Thou hast bestowed a favor on me, I shall never be a backer of the guilty.

[28.18] And he was in the city, fearing, awaiting, when lo! he who had asked his assistance the day before was crying out to him for aid. Musa said to him: You are most surely one erring manifestly.

[28.19] So when he desired to seize him who was an enemy to them both, he said: O Musa! do you intend to kill me as you killed a person yesterday? You desire nothing but that you should be a

tyrant in the land, and you do not desire to be of those who act aright.

[28.20] And a man came running from the remotest part of the city. He said: O Musa! surely the chiefs are consulting together to slay you, therefore depart (at once); surely I am of those who wish well to you.

[28.21] So he went forth therefrom, fearing, awaiting, (and) he said: My Lord! deliver me from the unjust people.

[28.22] And when he turned his face towards Madyan, he said: Maybe my Lord will guide me in the right path.

[28.23] And when he came to the water of Madyan, he found on it a group of men watering, and he found besides them two women keeping back (their flocks). He said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man.

[28.24] So he watered (their sheep) for them, then went back to the shade and said: My Lord! surely I stand in need of whatever good Thou mayest send down to me.

[28.25] Then one of the two women came to him walking bashfully. She said: My father invites you that he may give you the reward of your having watered for us. So when he came to him and gave to him the account, he said: Fear not, you are secure from the unjust people.

[28.26] Said one of them: O my father! employ him, surely the best of those that you can employ is the strong man, the faithful one.

[28.27] He said: I desire to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah please, you will find me one of the good.

[28.28] He said: This shall be (an agreement) between me and you; whichever of the two terms I fulfill, there shall be no wrongdoing to me; and Allah is a witness of what we say.

[28.29] So when Musa had fulfilled the term, and he journeyed

with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.

[28.30] And when he came to it, a voice was uttered from the right side of the valley in the blessed spot of the bush, saying: O Musa! surely I am Allah, the Lord of the worlds.

[28.31] And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! come forward and fear not; surely you are of those who are secure;

[28.32] Enter your hand into the opening of your bosom, it will come forth white without evil, and draw your hand to yourself to ward off fear: so these two shall be two arguments from your Lord to Firon and his chiefs, surely they are a transgressing people.

[28.33] He said: My Lord! surely I killed one of them, so I fear lest they should slay me;

[28.34] And my brother, Haroun, he is more eloquent of tongue than I, therefore send him with me as an aider, verifying me: surely I fear that they would reject me.

[28.35] He said: We will strengthen your arm with your brother, and We will give you both an authority, so that they shall not reach you; (go) with Our signs; you two and those who follow you shall be uppermost.

[28.36] So when Musa came to them with Our clear signs, they said: This is nothing but forged enchantment, and we never heard of it amongst our fathers of old.

[28.37] And Musa said: My Lord knows best who comes with guidance from Him, and whose shall be the good end of the abode; surely the unjust shall not be successful.

[28.38] And Firon said: O chiefs! I do not know of any god for you besides myself; therefore kindle a fire for me, O Haman, for brick, then prepare for me a lofty building so that I may obtain knowledge of Musa's God, and most surely I think him to be one of

the liars.

[28.39] And he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us.

[28.40] So We caught hold of him and his hosts, then We cast them into the sea, and see how was the end of the unjust.

[28.41] And We made them Imams who call to the fire, and on the day of resurrection they shall not be assisted.

[28.42] And We caused a curse to follow them in this world, and on the day of resurrection they shall be of those made to appear hideous.

[28.43] And certainly We gave Musa the Book after We had destroyed the former generations, clear arguments for men and a guidance and a mercy, that they may be mindful.

[28.44] And you were not on the western side when We revealed to Musa the commandment, and you were not among the witnesses;

[28.45] But We raised up generations, then life became prolonged to them; and you were not dwelling among the people of Madyan, reciting to them Our communications, but We were the senders.

[28.46] And you were not on this side of the mountain when We called, but a mercy from your Lord that you may warn a people to whom no warner came before you, that they may be mindful.

[28.47] And were it not that there should befall them a disaster for what their hands have sent before, then they should say: Our Lord! why didst Thou not send to us an apostle so that we should have followed Thy communications and been of the believers !

[28.48] But (now) when the truth has come to them from Us, they say: Why is he not given the like of what was given to Musa? What! did they not disbelieve in what Musa was given before? They say: Two magicians backing up each other; and they say: Surely we are unbelievers in all.

[28.49] Say: Then bring some (other) book from Allah which is a better guide than both of them, (that) I may follow it, if you are truthful.

[28.50] But if they do not answer you, then know that they only

follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people.

[28.51] And certainly We have made the word to reach them so that they may be mindful.

[28.52] (As to) those whom We gave the Book before it, they are believers in it.

[28.53] And when it is recited to them they say: We believe in it surely it is the truth from our Lord; surely we were submitters before this.

[28.54] These shall be granted their reward twice, because they are steadfast and they repel evil with good and spend out of what We have given them.

[28.55] And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds; peace be on you, we do not desire the ignorant.

[28.56] Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way.

[28.57] And they say: If we follow the guidance with you, we shall be carried off from our country. What ! have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn?-- a sustenance from Us; but most of them do not know.

[28.58] And how many a town have We destroyed which exulted in its means of subsistence, so these are their abodes, they have not been dwelt in after them except a little, and We are the inheritors,

[28.59] And your Lord never destroyed the towns until He raised in their metropolis an apostle, reciting to them Our communications, and We never destroyed the towns except when their people were unjust.

[28.60] And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting; do you not then understand?

[28.76] Surely Qaroun was of the people of Musa, but he rebelled against them, and We had given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant;

[28.77] And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers.

[27.7] When Musa said to his family: Surely I see fire; I will bring to you from it some news, or I will bring to you therefrom a burning firebrand so that you may warm yourselves.

[27.8] So when he came to it a voice was uttered saying: Blessed is Whoever is in the fire and whatever is about it; and glory be to Allah, the Lord of the worlds;

[27.9] O Musa! surely I am Allah, the Mighty, the Wise;

[27.10] And cast down your staff. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return: O Musa! fear not; surely the apostles shall not fear in My presence;

[27.11] Neither he who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful:

[27.12] And enter your hand into the opening of your bosom, it shall come forth white without evil; among nine signs to Firon and his people, surely they are a transgressing people.

[27.13] So when Our clear signs came to them, they said: This is clear enchantment.

[27.14] And they denied them unjustly and proudly while their soul had been convinced of them; consider, then how was the end of the mischief-makers.

[26.10] And when your Lord called out to Musa, saying: Go to the unjust people,

[26.11] The people of Firon: Will they not guard (against evil)?

[26.12] *He said: O my Lord! surely I fear that they will reject me;*
[26.13] *And by breast straitens, and my tongue is not eloquent, therefore send Thou to Haroun (to help me);*
[26.14] *And they have a crime against me, therefore I fear that they may slay me.*
[26.15] *He said: By no means, so go you both with Our signs; surely We are with you, hearing;*
[26.16] *Then come to Firon and say: Surely we are the messengers of the Lord of the worlds:*
[26.17] *Then send with us the children of Israel.*
[26.18] *(Firon) said: Did we not bring you up as a child among us, and you tarried among us for (many) years of your life?*
[26.19] *And you did (that) deed of yours which you did, and you are one of the ungrateful.*
[26.20] *He said: I did it then while I was of those unable to see the right course;*
[26.21] *So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles;*
[26.22] *And is it a favor of which you remind me that you have enslaved the children of Israel?*
[26.23] *Firon said: And what is the Lord of the worlds?*
[26.24] *He said: The Lord of the heavens and the earth and what is between them, if you would be sure.*
[26.25] *(Firon) said to those around him: Do you not hear?*
[26.26] *He said: Your Lord and the Lord of your fathers of old.*
[26.27] *Said he: Most surely your Apostle who is sent to you is mad.*
[26.28] *He said: The Lord of the east and the west and what is between them, if you understand.*
[26.29] *Said he: If you will take a god besides me, I will most certainly make you one of the imprisoned.*
[26.30] *He said: What! even if I bring to you something manifest?*
[26.31] *Said he: Bring it then, if you are of the truthful ones.*
[26.32] *So he cast down his rod, and lo! it was an obvious serpent,*
[26.33] *And he drew forth his hand, and lo! it appeared white to*

the onlookers.

[26.34] (Firon) said to the chiefs around him: Most surely this is a skillful magician,

[26.35] Who desires to turn you out of your land with his magic; what is it then that you advise?

[26.36] They said: Give him and his brother respite and send heralds into the cities

[26.37] That they should bring to you every skillful magician.

[26.38] So the magicians were gathered together at the appointed time on the fixed day,

[26.39] And it was said to the people: Will you gather together?

[26.40] Haply we may follow the magicians, if they are the vanquishers.

[26.41] And when the magicians came, they said to Firon: Shall we get a reward if we are the vanquishers?

[26.42] He said: Yes, and surely you will then be of those who are made near.

[26.43] Musa said to them: Cast what you are going to cast.

[26.44] So they cast down their cords and their rods and said: By Firon's power, we shall most surely be victorious.

[26.45] Then Musa cast down his staff and lo! it swallowed up the lies they told.

[26.46] And the magicians were thrown down prostrate;

[26.47] They said: We believe in the Lord of the worlds:

[26.48] The Lord of Musa and Haroun.

[26.49] Said he: You believe in him before I give you permission; most surely he is the chief of you who taught you the magic, so you shall know: certainly I will cut off your hands and your feet on opposite sides, and certainly I will crucify you all.

[26.50] They said: No harm; surely to our Lord we go back;

[26.51] Surely we hope that our Lord will forgive us our wrongs because we are the first of the believers.

[26.52] And We revealed to Musa, saying: Go away with My servants travelling by night, surely you will be pursued.

[26.53] *So Firon sent heralds into the cities;*
 [26.54] *Most surely these are a small company;*
 [26.55] *And most surely they have enraged us;*
 [26.56] *And most surely we are a vigilant multitude.*
 [26.57] *So We turned them out of gardens and springs,*
 [26.58] *And treasures and goodly dwellings,*
 [26.59] *Even so. And We gave them as a heritage to the children of Israel.*
 [26.60] *Then they pursued them at sunrise.*
 [26.61] *So when the two hosts saw each other, the companions of Musa cried out: Most surely we are being overtaken.*
 [26.62] *He said: By no means; surely my Lord is with me: He will show me a way out.*
 [26.63] *Then We revealed to Musa: Strike the sea with your staff. So it had cloven asunder, and each part was like a huge mound.*
 [26.64] *And We brought near, there, the others.*
 [26.65] *And We saved Musa and those with him, all of them.*
 [26.66] *Then We drowned the others.*
 [26.67] *Most surely there is a sign in this, but most of them do not believe.*

[20.9] *And has the story of Musa come to you?*
 [20.10] *When he saw fire, he said to his family: Stop, for surely I see a fire, haply I may bring to you therefrom a live coal or find a guidance at the fire.*
 [20.11] *So when he came to it, a voice was uttered: O Musa:*
 [20.12] *Surely I am your Lord, therefore put off your shoes; surely you are in the sacred valley, Tuwa,*
 [20.13] *And I have chosen you, so listen to what is revealed:*
 [20.14] *Surely I am Allah, there is no god but I, therefore serve Me and keep up prayer for My remembrance:*
 [20.15] *Surely the hour is coming-- I am about to make it manifest-- so that every soul may be rewarded as it strives:*
 [20.16] *Therefore let not him who believes not in it and follows his*

low desires turn you away from it so that you should perish;

[20.17] And what is this in your right hand, O Musa!

[20.18] He said: This is my staff: I recline on it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it.

[20.19] He said: Cast it down, O Musa!

[20.20] So he cast it down; and lo! it was a serpent running.

[20.21] He said: Take hold of it and fear not; We will restore it to its former state:

[20.22] And press your hand to your side, it shall come out white without evil: another sign:

[20.23] That We may show you of Our greater signs:

[20.24] Go to Firon, surely he has exceeded all limits.

[20.25] He said: O my Lord! Expand my breast for me,

[20.26] And make my affair easy to me,

[20.27] And loose the knot from my tongue,

[20.28] (That) they may understand my word;

[20.29] And give to me an aider from my family:

[20.30] Haroun, my brother,

[20.31] Strengthen my back by him,

[20.32] And associate him (with me) in my affair,

[20.33] So that we should glorify Thee much,

[20.34] And remember Thee oft.

[20.35] Surely, Thou art seeing us.

[20.36] He said: You are indeed granted your petition, O Musa And certainly We bestowed on you a favor at another time;

[20.38] When We revealed to your mother what was revealed;

[20.39] Saying: Put him into a chest, then cast it down into the river, then the river shall throw him on the shore; there shall take him up one who is an enemy to Me and enemy to him, and I cast down upon you love from Me, and that you might be brought up before My eyes;

[20.40] When your sister went and said: Shall I direct you to one who will take charge of him? So We brought you back to your

mother, that her eye might be cooled and she should not grieve and you killed a man, then We delivered you from the grief, and We tried you with (a severe) trying. Then you stayed for years among the people of Madyan; then you came hither as ordained, O Musa.

[20.41] And I have chosen you for Myself:

[20.42] Go you and your brother with My communications and be not remiss in remembering Me;

[20.43] Go both to Firon, surely he has become inordinate;

[20.44] Then speak to him a gentle word haply he may mind or fear.

[20.45] Both said: O our Lord! Surely we fear that he may hasten to do evil to us or that he may become inordinate.

[20.46] He said: Fear not, surely I am with you both: I do hear and see.

[20.47] So go you both to him and say: Surely we are two apostles of your Lord; therefore send the children of Israel with us and do not torment them! Indeed we have brought to you a communication from your Lord, and peace is on him who follows the guidance;

[20.48] Surely it has been revealed to us that the chastisement will surely come upon him who rejects and turns back.

[20.49] (Firon) said: And who is your Lord, O Musa?

[20.50] He said: Our Lord is He Who gave to everything its creation, then guided it (to its goal).

[20.51] He said: Then what is the state of the former generations?

[20.52] He said: The knowledge thereof is with my Lord in a book, my Lord errs not, nor does He forget;

[20.53] Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby We have brought forth many species of various herbs.

[20.54] Eat and pasture your cattle; most surely there are signs in this for those endowed with understanding.

[20.55] From it We created you and into it We shall send you back

and from it will We raise you a second time.

[20.56] And truly We showed him Our signs, all of them, but he rejected and refused.

[20.57] Said he: Have you come to us that you should turn us out of our land by your magic, O Musa?

[20.58] So we too will produce before you magic like it, therefore make between us and you an appointment, which we should not break, (neither) we nor you, (in) a central place.

[20.59] (Musa) said: Your appointment is the day of the Festival and let the people be gathered together in the early forenoon.

[20.60] So Firon turned his back and settled his plan, then came.

[20.61] Musa said to them: Woe to you! do not forge a lie against Allah, lest He destroy you by a punishment, and he who forges (a lie) indeed fails to attain (his desire).

[20.62] So they disputed with one another about their affair and kept the discourse secret.

[20.63] They said: These are most surely two magicians who wish to turn you out from your land by their magic and to take away your best traditions.

[20.64] Therefore settle your plan, then come standing in ranks and he will prosper indeed this day who overcomes.

[20.65] They said: O Musa! will you cast, or shall we be the first who cast down?

[20.66] He said: Nay! cast down. then lo! their cords and their rods-- it was imaged to him on account of their magic as if they were running.

[20.67] So Musa conceived in his mind a fear.

[20.68] We said: Fear not, surely you shall be the uppermost,

[20.69] And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wheresoever he may come from.

[20.70] And the magicians were cast down making obeisance; they said: We believe in the Lord of Haroun and Musa.

[20.71] (Firon) said: You believe in him before I give you leave; most surely he is the chief of you who taught you enchantment, therefore I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you on the trunks of the palm trees, and certainly you will come to know which of us is the more severe and the more abiding in chastising.

[20.72] They said: We do not prefer you to what has come to us of clear arguments and to He Who made us, therefore decide what you are going to decide; you can only decide about this world's life.

[20.73] Surely we believe in our Lord that He may forgive us our sins and the magic to which you compelled us; and Allah is better and more abiding.

[20.74] Whoever comes to his Lord (being) guilty, for him is surely hell; he shall not die therein, nor shall he live.

[20.75] And whoever comes to Him a believer (and) he has done good deeds indeed, these it is who shall have the high ranks,

[20.76] The gardens of perpetuity, beneath which rivers flow, to abide therein; and this is the reward of him who has purified himself.

[20.77] And certainly We revealed to Musa, saying: Travel by night with My servants, then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid.

[20.78] And Firon followed them with his armies, so there came upon them of the sea that which came upon them.

[20.79] And Firon led astray his people and he did not guide (them) aright.

[20.80] O children of Israel! indeed We delivered you from your enemy, and We made a covenant with you on the blessed side of the mountain, and We sent to you the manna and the quails.

[20.81] Eat of the good things We have given you for sustenance, and be not inordinate with respect to them, lest My wrath should be due to you, and to whomsoever My wrath is due be shall perish indeed.

[20.82] And most surely I am most Forgiving to him who repents

and believes and does good, then continues to follow the right direction.

[20.83] And what caused you to hasten from your people, O Musa?

[20.84] He said: They are here on my track and I hastened on to Thee, my Lord, that Thou mightest be pleased.

[20.85] He said: So surely We have tried your people after you, and the Samiri has led them astray.

[20.86] So Musa returned to his people wrathful, sorrowing. Said he: O my people! did not your Lord promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your Lord should be due to you, so that you broke (your) promise to me?

[20.87] They said: We did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made a casting of them, and thus did the Samiri suggest.

[20.88] So he brought forth for them a calf, a (mere) body, which had a mooing sound, so they said: This is your god and the god of Musa, but he forgot.

[20.89] What! could they not see that it did not return to them a reply, and (that) it did not control any harm or benefit for them?

[20.90] And certainly Haroun had said to them before: O my people! you are only tried by it, and surely your Lord is the Beneficent God, therefore follow me and obey my order.

[20.91] They said: We will by no means cease to keep to its worship until Musa returns to us.

[20.92] (Musa) said: O Haroun! what prevented you, when you saw them going astray,

[20.93] So that you did not follow me? Did you then disobey my order?

[20.94] He said: O son of my mother! seize me not by my beard nor by my head; surely I was afraid lest you should say: You have caused a division among the children of Israel and not waited for my word.

[19.50] And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.

[19.51] And mention Musa in the Book; surely he was one purified, and he was an apostle, a prophet.

[19.52] And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (with Us).

[19.53] And We gave to him out of Our mercy his brother Haroun a prophet.

[25.35] And certainly We gave Musa the Book and We appointed with him his brother Haroun an aider.

[25.36] Then We said: Go you both to the people who rejected Our communications; so We destroyed them with utter destruction.

[7.103] Then we raised after them Musa with Our communications to Firon and his chiefs, but they disbelieved in them; consider then what was the end of the mischief makers.

[7.104] And Musa said: O Firon! surely I am an apostle from the Lord of the worlds:

[7.105] (I am) worthy of not saying anything about Allah except the truth: I have come to you indeed with clear proof from your Lord, therefore send with me the children of Israel

[7.106] He said: If you have come with a sign, then bring it, if you are of the truthful ones.

[7.107] So he threw his rod, then lo! it was a clear serpent.

[7.108] And he drew forth his hand, and lo! it was white to the beholders.

[7.109] The chiefs of Firon's people said: most surely this is an enchanter possessed of knowledge:

[7.110] He intends to turn you out of your land. What counsel do you then give?

[7.111] They said: Put him off and his brother, and send collectors into the cities:

[7.112] That they may bring to you every enchanter possessed of

knowledge.

[7.113] *And the enchanters came to Firon (and) said: We must surely have a reward if we are the prevailing ones.*

[7.114] *He said: Yes, and you shall certainly be of those who are near (to me).*

[7.115] *They said: O Musa! will you cast, or shall we be the first to cast?*

[7.116] *He said: Cast. So when they cast, they deceived the people's eyes and frightened them, and they produced a mighty enchantment.*

[7.117] *And We revealed to Musa, saying: Cast your rod; then lo! it devoured the lies they told.*

[7.118] *So the truth was established, and what they did became null.*

[7.119] *Thus they were vanquished there, and they went back abased.*

[7.120] *And the enchanters were thrown down, prostrating (themselves).*

[7.121] *They said: We believe in the Lord of the worlds,*

[7.122] *The Lord of Musa and Haroun.*

[7.123] *Firon said: Do you believe in Him before I have given you permission? Surely this is a plot which you have secretly devised in this city, that you may turn out of it its people, but you shall know:*

[7.124] *I will certainly cut off your hands and your feet on opposite sides, then will I crucify you all together.*

[7.125] *They said: Surely to our Lord shall we go back:*

[7.126] *And you do not take revenge on us except because we have believed in the communications of our Lord when they came to us! Our Lord: Pour out upon us patience and cause us to die in submission.*

[7.127] *And the chiefs of Firon's people said: Do you leave Musa and his people to make mischief in the land and to forsake you and your gods? He said: We will slay their sons and spare their women, and surely we are masters over them.*

[7.128] *Musa said to his people: Ask help from Allah and be patient; surely the land is Allah's; He causes such of His servants to inherit it as He pleases, and the end is for those who guard (against evil).*

[7.129] *They said: We have been persecuted before you came to us and since you have come to us. He said: It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act.*

[7.130] *And certainly We overtook Firon's people with droughts and diminution of fruits that they may be mindful.*

[7.131] *But when good befell them they said: This is due to us; and when evil afflicted them, they attributed it to the ill-luck of Musa and those with him; surely their evil fortune is only from Allah but most of them do not know.*

[7.132] *And they said: Whatever sign you may bring to us to charm us with it-- we will not believe in you.*

[7.133] *Therefore We sent upon them widespread death, and the locusts and the lice and the frog and the blood, clear signs; but they behaved haughtily and they were a guilty people.*

[7.134] *And when the plague fell upon them, they said: O Musa! pray for us to your Lord as He has promised with you, if you remove the plague from us, we will certainly believe in you and we will certainly send away with you the children of Israel.*

[7.135] *But when We removed the plague from them till a term which they should attain lo! they broke (the promise).*

[7.136] *Therefore We inflicted retribution on them and drowned them in the sea because they rejected Our signs and were heedless of them.*

[7.137] *And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed; and the good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently; and We utterly destroyed what Firon and his people had wrought and what they built.*

[7.138] And We made the children of Israel to pass the sea; then they came upon a people who kept to the worship of their idols They said: O Musa! make for us a god as they have (their) gods He said: Surely you are a people acting ignorantly:

[7.139] (As to) these, surely that about which they are shall be brought to naught and that which they do is vain.

[7.140] He said: What! shall I seek for you a god other than Allah while He has made you excel (all) created things?

[7.141] And when We delivered you from Firon's people who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

[7.142] And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights, and Musa said to his brother Haroun: Take my place among my people, and act well and do not follow the way of the mischief-makers.

[7.143] And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord! show me (Thyself), so that I may look upon Thee. He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to Thee, I turn to Thee, and I am the first of the believers.

[7.144] He said: O Musa! surely I have chosen you above the people with My messages and with My words, therefore take hold of what I give to you and be of the grateful ones.

[7.145] And We ordained for him in the tablets admonition of every kind and clear explanation of all things; so take hold of them with firmness and enjoin your people to take hold of what is best thereof; I will show you the abode of the transgressors.

[7.146] I will turn away from My communications those who are unjustly proud in the earth; and if they see every sign they will not believe in It; and if they see the way of rectitude they do not take It

for a way, and if they see the way of error. they take it for a way; this is because they rejected Our communications and were heedless of them.

[7.147] And (as to) those who reject Our communications and the meeting of the hereafter, their deeds are null. Shall they be rewarded except for what they have done?

[7.148] And Musa's people made of their ornaments a calf after him, a (mere) body, which gave a mooing sound. What! could they not see that it did not speak to them nor guide them in the way? They took it (for worship) and they were unjust.

[7.149] And when they repented and saw that they had gone astray, they said: If our Lord show not mercy to us and forgive us we shall certainly be of the losers.

[7.150] And when Musa returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me; did you turn away from the bidding of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother! surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people.

[7.151] He said: My Lord! forgive me and my brother and cause us to enter into Thy mercy, and Thou art the most Merciful of the merciful ones.

[7.152] (As for) those who took the calf (for a god), surely wrath from their Lord and disgrace in this world's life shall overtake them, and thus do We recompense the devisers of lies.

[7.153] And (as to) those who do evil deeds, then repent after that and believe, your Lord after that is most surely Forgiving, Merciful.

[7.154] And when Musa's anger calmed down he took up the tablets, and in the writing thereof was guidance and mercy for those who fear for the sake of their Lord.

[7.155] And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them, he said: My Lord! if Thou hadst pleased, Thou hadst destroyed them before and

myself (too); wilt Thou destroy us for what the fools among us have done? It is naught but Thy trial, Thou makest err with it whom Thou pleasest and guidest whom Thou pleasest: Thou art our Guardian, therefore forgive us and have mercy on us, and Thou art the best of the forgivers.

[7.156] And ordain for us good in this world's life and in the hereafter, for surely we turn to Thee. He said: (As for) My chastisement, I will afflict with it whom I please, and My mercy encompasses all things; so I will ordain it (specially) for those who guard (against evil) and pay the poor-rate, and those who believe in Our communications.

[7.157] Those who follow the Apostle-Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.

[7.158] Say: O people! surely I am the Apostle of Allah to you all, of Him Whose is the kingdom of the heavens and the earth there is no god but He; He brings to life and causes to die therefore believe in Allah and His apostle, the Ummi Prophet who believes in Allah and His words, and follow him so that you may walk in the right way.

[7.159] And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice.

[7.160] And We divided them into twelve tribes, as nations; and We revealed to Musa when his people asked him for water: Strike the rock with your staff, so outflowed from it twelve springs; each tribe knew its drinking place; and We made the clouds to give shade over them and We sent to them manna and quails: Eat of the good things We have given you. And they did not do Us any harm, but they did injustice to their own souls.

[7.161] And when it was said to them: Reside in this town and eat

from it wherever you wish, and say, Put down from us our heavy burdens: and enter the gate making obeisance, We will forgive you your wrongs: We will give more to those who do good (to others).

[53.36] Or, has he not been informed of what is in the scriptures of Musa?

[87.16] Nay! you prefer the life of this world,

[87.17] While the hereafter is better and more lasting.

[87.18] Most surely this is in the earlier scriptures,

[87.19] The scriptures of Ibrahim and Musa.

Appendix B: Israel in the Koran

Verses in the Koran containing the word 'Israel'. In reverse chronological order. Read the Koran for context. The 'Abrogated Koran' is freely available for download.

[5.12] And certainly Allah made a covenant with the children of Israel, and We raised up among them twelve chieftains; and Allah said: Surely I am with you; if you keep up prayer and pay the poor-rate and believe in My apostles and assist them and offer to Allah a goodly gift, I will most certainly cover your evil deeds, and I will most certainly cause you to enter into gardens beneath which rivers flow, but whoever disbelieves from among you after that, he indeed shall lose the right way.

[5.32] For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our apostles came to them with clear arguments, but even after that many of them certainly act extravagantly in the land.

[5.70] Certainly We made a covenant with the children of Israel and We sent to them apostles; whenever there came to them an apostle with what that their souls did not desire, some (of them) did they call liars and some they slew.

[5.72] Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Marium; and the Messiah said: O Children of Israel! serve Allah, my Lord and your Lord. Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust.

[5.78] Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Marium; this

was because they disobeyed and used to exceed the limit.

[5.110] When Allah will say: O Isa son of Marium! Remember My favor on you and on your mother, when I strengthened you I with the holy Spirit, you spoke to the people in the cradle and I when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

[61.6] And when Isa son of Marium said: O children of Israel! surely I am the apostle of Allah to you, verifying that which is before me of the Taurat and giving the good news of an Apostle who will come after me, his name being Ahmad, but when he came to them with clear arguments they said: This is clear magic.

[61.14] O you who believe! be helpers (in the cause) of Allah, as Isa son of Marium said to (his) disciples: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah. So a party of the children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became uppermost.

[3.49] And (make him) an apostle to the children of Israel: That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprous, and bring the dead to life with Allah's permission and I inform you of what you should eat and what you should store in your houses; most surely there is a sign in this for you, if you are believers.

[3.93] All food was lawful to the children of Israel except that which Israel had forbidden to himself, before the Taurat was revealed. Say: Bring then the Taurat and read it, if you are truthful.

[2.40] O children of Israel! call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.

[2.47] O children of Israel! call to mind My favor which I bestowed on you and that I made you excel the nations.

[2.83] And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.

[2.122] O children of Israel, call to mind My favor which I bestowed on you and that I made you excel the nations.

[2.211] Ask the Israelites how many a clear sign have We given them; and whoever changes the favor of Allah after it has come to him, then surely Allah is severe in requiting (evil).

[2.246] Have you not considered the chiefs of the children of Israel after Musa, when they said to a prophet of theirs: Raise up for us a king, (that) we may fight in the way of Allah. He said: May it not be that you would not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in the way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.

[32.23] And certainly We gave the Book to Musa, so be not in doubt concerning the receiving of it, and We made it a guide for the children of Israel.

[46.10] Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness of one like it, so he believed, while you are big with pride; surely Allah does not guide the unjust people.

[45.16] And certainly We gave the Book and the wisdom and the prophecy to the children of Israel, and We gave them of the goodly things, and We made them excel the nations.

[44.30] And certainly We delivered the children of Israel from the abasing chastisement,

[43.59] He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel.

[40.53] And certainly We gave Musa the guidance, and We made the children of Israel inherit the Book,

[10.90] And We made the children of Israel to pass through the sea, then Firon and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit.

[10.93] And certainly We lodged the children of Israel in a goodly abode and We provided them with good things; but they did not disagree until the knowledge had come to them; surely your Lord will judge between them on the resurrection day concerning that in which they disagreed.

[17.2] And We gave Musa the Book and made it a guidance to the children of Israel, saying: Do not take a protector besides Me;

[17.4] And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice, and most certainly you will behave insolently with great insolence.

[17.101] And certainly We gave Musa nine clear signs; so ask the children of Israel. When he came to them, Firon said to him: Most

surely I deem you, O Musa, to be a man deprived of reason.

[17.104] And We said to the Israelites after him: Dwell in the land: and when the promise of the next life shall come to pass, we will bring you both together in judgment.

[27.76] Surely this Quran declares to the children of Israel most of what they differ in.

[26.17] Then send with us the children of Israel.

[26.22] And is it a favor of which you remind me that you have enslaved the children of Israel?

[26.59] Even so. And We gave them as a heritage to the children of Israel.

[26.197] Is it not a sign to them that the learned men of the Israelites know it?

[20.47] So go you both to him and say: Surely we are two apostles of your Lord; therefore send the children of Israel with us and do not torment them! Indeed we have brought to you a communication from your Lord, and peace is on him who follows the guidance;

[20.80] O children of Israel! indeed We delivered you from your enemy, and We made a covenant with you on the blessed side of the mountain, and We sent to you the manna and the quails.

[20.94] He said: O son of my mother! seize me not by my beard nor by my head; surely I was afraid lest you should say: You have caused a division among the children of Israel and not waited for my word.

[19.58] These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Nuh, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the communications of the Beneficent God were recited to them, they fell down making

obeisance and weeping.

[7.105] (I am) worthy of not saying anything about Allah except the truth: I have come to you indeed with clear proof from your Lord, therefore send with me the children of Israel

[7.134] And when the plague fell upon them, they said: O Musa! pray for us to your Lord as He has promised with you, if you remove the plague from us, we will certainly believe in you and we will certainly send away with you the children of Israel.

[7.137] And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed; and the good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently; and We utterly destroyed what Firon and his people had wrought and what they built.

[7.138] And We made the children of Israel to pass the sea; then they came upon a people who kept to the worship of their idols They said: O Musa! make for us a god as they have (their) gods He said: Surely you are a people acting ignorantly:

Appendix C: Moses in the Bible

Several passages from the Old Testament of the Bible are quoted here. These are also in the Torah. This is not a complete set of all verses which describe the life and actions of Moses. The Bible is freely available for viewing online at numerous websites.

For example www.biblegateway.com

The version quoted here is the King James version, as it is free of copyright restrictions. If there is difficulty with understanding this old form of English then other versions are available at this website.

The life of Moses is described in good detail. The Bible describes his early escape from being slaughtered, by being placed in an ark carefully by his mother, and being rescued by the daughter of the Pharaoh.

His eventful life is also described in detail. He was called by God to lead the Children of Israel out of captivity, and to bring them to the land of Canaan, as promised by God. These promises are also repeated in the Koran.

Exodus 2

Moses Is Born

1 And there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the women took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

Moses Flees to Midian

11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses

feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, How is it that ye are come so soon to day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto them.

Exodus 3

Moses at the Burning Bush

1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty.

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

Exodus 4

Miraculous Signs for Pharaoh

1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

10 And Moses said unto the LORD, O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my LORD, send, I pray thee, by the hand of him whom thou wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he

seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 And Moses and Aaron went and gathered together all the elders of the children of Israel:

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

Exodus 33

The Command to Leave Sinai

1 And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume

thee in the way.

4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

Moses Meets with the LORD

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

The Promise of God's Presence

12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will

put thee in a clift of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

Numbers 33

Israel's Journey from Egypt Reviewed

1 These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out.

3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all their firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pihahiroth, which is before Baalzephon: and they pitched before Migdol.

8 And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days'

journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched at Kibrothhattaavah.

17 And they departed from Kibrothhattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmonparez.

20 And they departed from Rimmonparez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

- 26 *And they removed from Makheloth, and encamped at Tahath.*
- 27 *And they departed from Tahath, and pitched at Tarah.*
- 28 *And they removed from Tarah, and pitched in Mithcah.*
- 29 *And they went from Mithcah, and pitched in Hashmonah.*
- 30 *And they departed from Hashmonah, and encamped at Moseroth.*
- 31 *And they departed from Moseroth, and pitched in Benejaakan.*
- 32 *And they removed from Benejaakan, and encamped at Horhagidgad.*
- 33 *And they went from Horhagidgad, and pitched in Jotbathah.*
- 34 *And they removed from Jotbathah, and encamped at Ebronah.*
- 35 *And they departed from Ebronah, and encamped at Eziongaber.*
- 36 *And they removed from Eziongaber, and pitched in the wilderness of Zin, which is Kadesh.*
- 37 *And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.*
- 38 *And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.*
- 39 *And Aaron was an hundred and twenty and three years old when he died in mount Hor.*
- 40 *And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.*
- 41 *And they departed from mount Hor, and pitched in Zalmonah.*
- 42 *And they departed from Zalmonah, and pitched in Punon.*
- 43 *And they departed from Punon, and pitched in Oboth.*

44 And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab.

45 And they departed from lim, and pitched in Dibongad.

46 And they removed from Dibongad, and encamped in Almondiblathaim.

47 And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho.

49 And they pitched by Jordan, from Bethjesimoth even unto Abelshittim in the plains of Moab.

Instructions for the Conquest of Canaan

50 And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.

54 And ye shall divide the land by lot for an inheritance among your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let

remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

Numbers 34

The Appointed Boundaries of Canaan

1 And the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)

3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

6 And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:

8 From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border.

10 And ye shall point out your east border from Hazarenan to Shepham:

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising.

The Leaders Appointed to Apportion the Land

16 And the LORD spake unto Moses, saying,

17 These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

Deuteronomy 34

Moses Dies on Mount Nebo

1 And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy

seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

Joshua 1

God's Commission to Joshua

1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to

them, even to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

The Order to Cross the Jordan

10 Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God

giveth you to possess it.

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;

15 Until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising.

16 And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

18 Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

Appendix D: Equivalent Names

Adam	Adam
Ayyub	Job
Dawad	David
Firon	Pharaoh
Haroun	Aaron
Hud	Had
Iblis	devil or Lucifer
Ibrahim	Abraham
Idris	Enoch
Ilyas	Elijah
Injeel	bible or Jesus' gospel
Isa	Jesus
Isa Masih	Jesus Christ (Messiah – the Anointed One)
Ishaq	Isaac
Isma'il	Ishmael
Jibril	Gabriel
Lut	Lot
Marium	Mary (Miriam in Hebrew)
Musa	Moses
Nuh	Noah
Salih	Salih
Shu'ayb	Jethro
Sulayman	Solomon
Yahya	John the Baptist
Yunus	Jonah
Yusuf	Joseph
Ya'qub	Jacob
al-Yasa	Elisha
Zakariya	Zechariah

Appendix E: Lapidation

What does the rather scientific-sounding word 'lapidation' mean? It sounds similar to other long words which are given a false sense of authority, but which really mean something rather straightforward in practice. In this category are words such as 'exfoliation' meaning the removal of dead skin, or 'detoxification' meaning the removal of toxic substances from the body.

You may be perfectly happy to make an appointment for exfoliation or a detox, but it is somewhat unlikely that you would willingly have lapidation!

The meaning of the word 'lapidation' is to stone someone to death, often as a punishment for adultery. It is a punishment currently justified within Sharia law on the basis of instructions within Islamic texts.

The text sources are curious, and I hope that you will see, by means of logical discussion, that lapidation cannot be justified, if it is the case that the Koran takes the highest precedence over other Islamic texts. This chapter is included in this booklet, in the hope that it will save lives. To do so, we must carefully examine the text sources.

Firstly, we must understand that the Koran is regarded to be of the highest authority, as it is considered to be the revealed word of Allah. Other texts such as the Hadith are regarded as secondary in authority to the Koran. The Koran is not a large book, and is approximately one fifth of the size of the Bible. It is regarded as abrogating other texts such as the Bible. Within the Bible there is the instruction to stone adulterers to death. This is within the Old Testament section of the Bible. Deuteronomy 22:22-24

22 If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

For Christians the teachings of Jesus take the highest precedence. He taught clearly against the punishment of lapidation. His teachings were to show mercy for someone who has made a mistake. The word 'sinned' means 'to make a mistake'. When confronting those who were about to kill a woman by stoning, he said:

“He who is without sin may cast the first stone.” Of course, nobody who is being honest will claim to be without sin, when they examine their own heart. One by one, those who were there to inflict the punishment walked away, knowing that their actions were not justified. John 8:4-7

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

Jesus is regarded as an important Prophet within Islam, but as a man, not as Christians believe him to be the son of God – fully man

and fully God. Within the Koran the spelling of his name translated into the English language is 'Issa'. Unless there are contradictory teachings, a Muslim should take heed of what Jesus has taught, as recorded in the Bible. This principle is stated within the Koran:

Koran 10:94. 'If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt.'

Even if Islamic scholars were to overlook, or to deliberately ignore this clear instruction, there are sufficient reasons for abandoning the practice of lapidation from a consideration of Islamic texts alone.

We can see how the practice of lapidation was incorporated into Sharia law. The circumstances are described in the Hadith:

Narrated Abu Huraira: 'A man came to Allah's Apostle while he was in the mosque, and he called him, saying, "O Allah's Apostle! I have committed illegal sexual intercourse."' The Prophet turned his face to the other side, but that man repeated his statement four times, and after he bore witness against himself four times, the Prophet called him, saying, "Are you mad?" The man said, "No." The Prophet said, "Are you married?" The man said, "Yes." Then the Prophet said, 'Take him away and stone him to death.' Jabir bin 'Abdullah said: I was among the ones who participated in stoning him and we stoned him at the Musalla. When the stones troubled him, he fled, but we over took him at Al-Harra and stoned him to death.' Hadith compiled by Sahih Bukhari, Vol. VIII, Book 82, number 806 - Compendium of Muslim Texts, University of Southern California.

Narrated Ibn 'Umar: 'A Jew and a Jewess were brought to Allah's Apostle on a charge of committing an illegal sexual intercourse. The Prophet asked them. "What is the legal punishment (for this

sin) in your Book (Torah)?" They replied, "Our priests have innovated the punishment of blackening the faces with charcoal and Tajbiya." 'Abdullah bin Salam said, "O Allah's Apostle, tell them to bring the Torah." The Torah was brought, and then one of the Jews put his hand over the Divine Verse of the Rajam (stoning to death) and started reading what preceded and what followed it. On that, Ibn Salam said to the Jew, "Lift up your hand." Behold! The Divine Verse of the Rajam was under his hand. So Allah's Apostle ordered that the two (sinners) be stoned to death, and so they were stoned. Ibn 'Umar added: So both of them were stoned at the Balat and I saw the Jew sheltering the Jewess.' Sahih Bukhari 8:82:809

Now here is the important point: lapidation is not even mentioned in the Koran! For such a significant part of Sharia law not to be in this text which has the highest authority does raise serious questions. The instructions for lapidation appear in the Hadith and not at all in the Koran.

From the quotation from the Hadith given earlier, we clearly see that Mohammed had the intention to punish the Jewish adulterers according to their own traditional law. If we read between the lines, to see what may have happened if they were not Jewish, then we may discern that lapidation may not have been introduced at all. Where is the evidence for stating this? Quite simply, the evidence is within the Koran itself.

Firstly, as the Koran is regarded as the revealed will of Allah, the fact that lapidation forms no part of the instructions within the Koran immediately makes us question whether it is the will of Allah that this form of punishment should be implemented. It would have been an easy matter for such an instruction to have been included in the Koran, if that had been the intention. So this then raises certain significant questions, which Islamic scholars may wish to examine, if they will:

Does the Koran have primary importance over other texts?

Is the Koran complete and perfect? If so, upon what justification does another text such as the Hadith over-ride and abrogate the teachings within the Koran?

Secondly, let us examine what the Koran actually does state regarding this form of punishment.

Lapidation was introduced within what Christians call the Old Testament of the Bible, which is simply the Jewish text of ancient Israel. I quote from the Old Testament, simply because it is what I am most familiar with, but it should be regarded as shared with the Jewish texts also. As stated earlier, Jesus has in effect abrogated these instructions for Christians. As far as I am aware, lapidation is not practised within modern law in Israel today.

I have read through the Koran several times, and also have it in electronic format for rapid searching of keywords. The punishment of stoning for adultery is entirely absent. There are however teachings within the Koran which are recognisably incompatible with such a punishment for this behaviour. There have been many words of preamble in this chapter, but at the root, this comes down to a very straightforward instruction in the Koran:

[24.2] (As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.

[4.25] And whoever among you has not within his power ampleness of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your faith: you are (sprung) the one from the other; so marry them with the permission of their masters, and give them their dowries justly,

they being chaste, not fornicating, nor receiving paramours; and when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women. This is for him among you who fears falling into evil; and that you abstain is better for you, and Allah is Forgiving, Merciful.

The adulterous wives who were slaves prior to marriage are to be punished to half the extent of adulterous wives who were free women prior to the marriage. Allow that fact to sink in to your consciousness, then ask yourself the question: if the punishment for adultery really is to be stoned to death, what possible meaning can it have that some wives are to receive half the punishment of other wives? Of course it can have no meaning, because it is not possible to be half killed – you can either be killed or you can be alive. Similarly it is not possible to be killed twice.

So we see that the instruction in the Koran is completely incompatible with the instruction in the Hadith. One or other must be incorrect. They cannot both be correct.

If the Koran has higher authority than the Hadith, then there is no justification whatever for lapidation of adulterous wives.

No form of death penalty can be logically applied to adultery, since the Koran is quite clear that one category of adulterous wives is to be punished to half the extent of another category of adulterous wives. It is not possible to be half killed, and it is not possible to be killed twice. Surely the Islamic lawyers can apply logical reasoning?

Either Sharia law must be changed to outlaw lapidation, (or any form of death penalty) for adultery or else it must be acknowledged that the Koran is in error regarding the punishment of adulterous wives. There are no other options.

Appendix F: Taqiyya

It is surprisingly the case that a Muslim is perfectly at liberty to tell untruths under certain circumstances. As far as I know, no other religion makes this explicitly permissible. Circumstances in which lying is permitted include the furtherance of the growth and strength of Islam. Islamic lying is called 'Taqiyya'.

It is vitally important to keep in mind the principle of Taqiyya whenever listening to a Muslim speak on the topic of Islam. Can their statements be justified in truth, or have they failed to tell the truth, the whole truth, and nothing but the truth? With an understanding of Islam, it becomes increasingly straightforward to know when a spokesman who promotes Islam is being economical with the truth. They can be quite blatant in their deceit, and yet sound very confident and convincing to the uninformed.

It is not uncommon to hear Muslim apologists for Islam stating that it is a religion of peace, and that the persecution of non-believers has no legitimate part within its teachings. They sound very persuasive in their manner of speech. They will often provide the quotation:

'There is no compulsion in religion ...' Koran 2:256

However, they will rarely if ever mention the practice of Abrogation, and that the more tolerant verses, including this one, have no validity, since these verses are abrogated. It is highly unlikely that they would be ignorant of this key doctrinal teaching, and so we must ask why it is that they can justify being economical with the truth when addressing non-believers. The answer can be found within the Hadith:

'Whenever I tell you a narration from Allah's Apostle, by Allah, I would rather fall down from the sky than ascribe a false statement to him, but if I tell you something between me and you (not a Hadith) then it was indeed a trick (I may say things just to cheat

my enemy).' *Hadith Bukhari Vol 9 Book 84 Verse 64*

Would a lie detector test identify when untruths are being stated? A lie detector measures the level of stress that an individual is feeling. The polygraph lie detector measures blood pressure, breathing rate, pulse rate, and electrical conductivity of the skin. There is a change of skin conductivity that occurs with an increase of perspiration. Another type measures the level of tension within the voice. A more advanced technique monitors brain activity, using functional magnetic resonance imaging (fMRI). However, all types rely upon the feeling of moral discomfort that the subject experiences when lying. If such lying is permitted within the religion however, it may be that there would be no detectable level of stress, since they believe that it is perfectly valid and morally acceptable to lie to unbelievers. The fooling of lie detector equipment is an aspect that requires studying, because it is relevant to the task of identifying Islamic terrorists. Taqiyya enjoins Muslims to deceive non-Muslims in order to advance the cause of Islam. Look it up for yourself, and do not be deceived any longer!

Part of the job requirements of a teacher is to have good interpersonal skills, which includes the ability to discern the character of a person, and to detect when they are being dishonest. A recent court case has found four men guilty of plotting to kidnap a Muslim soldier in Britain, and behead him. Fortunately the plot was foiled. One of the terrorists was employed at a school, as a teaching assistant. At the trial, the head teacher of his school described him as *"one of the most moderate Muslims that I have met."* Is it not a great concern that such people can so easily fool their employers? This penetration of our organisations cannot simply be limited to schools, but must surely include many others, such as airlines and airports, nuclear installations, laboratories that handle dangerous biological pathogens and chemical substances, local authorities, banks and other financial institutions, insurance

companies, the post office, the Police, HMRC, the health service, defence companies, security organisations, and the civil service, to name but a few.

An article in the Daily Mail newspaper, dated 12th February 2008 makes for disturbing reading. It has the title 'Extremists have penetrated to the heart of Britain':

'Islamist extremists have infiltrated Government and key public utilities to pass sensitive information to terrorists, the security services have warned. Counter-terrorism officials say insiders or their associates are almost certainly working undetected in sensitive posts and are actively supporting the activities of extremists. ... The London Underground, Gatwick airport, and BT (British Telecom) are cited as examples of organisations which have been targeted by individuals linked to terrorists.'

Nobody is safe from the prospect that our details, and details of weak points in our infrastructure will be acquired by those who wish to destroy us. Plenty of havoc and disruption can thereby be caused, without necessarily the need to set off any bombs. Every kingdom divided against itself is brought to desolation.

What will it take to rouse our politicians from their complacency? The guidelines of 2008 from the Government are that we should not use the term "Islamic terrorism", or other such phrases that may upset some Muslims, even though it is an accurate description. The terrorists themselves really do believe that they are doing the will of Allah, and so it is impossible for anyone to deny that it is correctly described as Islamic terrorism. It is the more radical ones who have memorised the Koran, and so would be expected to have an intimate knowledge of its doctrines. Perhaps the Government would prefer us to describe them as "religion of peace terrorists". In a propaganda battle, if you deny the truth, then your opponent has already won, because they thereby camouflage themselves, and thus subvert your defences.

How long will it be before such guidelines are enacted into law, and we cannot then even discuss the subject? How would Socrates, the philosopher, regard the denial of truth in this way? He regarded truth to be more valuable than popularity.

It is a curious paradox that Muslims are proud to inform us that many of the classical texts from ancient Greece and Rome were preserved due to the efforts of the scholars in Islamic states. How unfortunate that the high ideals to be found within these texts, of truth, beauty, logical reasoning, and democratic principles have been so much ignored. We should not forget that the Irish played an important role in preserving these texts. We must also see that the Library of Alexandria, the repository of much ancient knowledge, was largely destroyed by Christian zealots, and completely destroyed by Islamic zealots some years later. It is indeed ironic that there is a pride amongst Muslims that such ancient classical texts were preserved within the lands controlled by Islam, since the texts were the product of Pagan and idolatrous minds. At least the Christian zealots were acting in accordance with their religious principles to destroy them. But how are we to know which particular book is a better or a more truthful guide than another? We can check to see whether it employs direct observation and logical reasoning. Any religion that opposes the freedom to enquire into the nature of the universe, or to enquire into the nature of ourselves, is denying their belief that God (or Allah) has created these things. Preventing scientific enquiry would only make logical sense if they were to believe that Satan had created everything. But then there would have been no role for God / Allah.

Appendix G: Abrogation

Abrogation within the Koran means that the chronologically more recent verses abrogate, or supersede the earlier verses wherever contradictions exist. It is a well established principle amongst Islamic scholars. We are often criticised for providing quotations of verses out of context. But how far does any particular context extend? If a particular verse is acknowledged to be abrogated, does that also imply that the verses that accompany it within the same context are also abrogated? If a group of say three or four verses are abrogated by their association with an abrogated verse, it may result in an entire section becoming meaningless, as the heart of the subject matter is ripped out. These are all questions that need to be addressed. The chapters within the Koran are not arranged in chronological order, but bizarrely they are arranged in size order, generally with the larger chapter first, and the smaller last. The chronological order of the chapters is as follows:

Early Mecca phase (610 – 618 AD): 96, 68, 73, 74, 1, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101

Middle Mecca phase (618 - 620 AD): 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40

Late Mecca phase (620 - 622 AD): 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83

Medina phase (622 – 632 AD): 2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 24, 22, 63, 58, 49, 66, 64, 61, 62, 48, 5, 9, 110

Note that chapter nine is the most recent of the larger chapters, and therefore abrogates all of the other chapters except for the very short chapter 110 which comprises only three verses. If you do not have the patience to read the entire Koran, then at least read chapter nine. It has 129 verses. It is the only chapter that is

not prefaced with the phrase 'In the name of Allah, the Beneficent, the Merciful'. Note the numerous bloodthirsty instructions. These have not been abrogated, but instead they abrogate numerous tolerant verses to be found in the chronologically earlier chapters. Therefore take care not to be fooled by any apologists for Islam who may try to persuade you that the message of the Koran is a message of peace. Regrettably, it is not.

Fight those who believe not in Allah, nor in the Last Day, nor forbid that which Allah and His Messenger have forbidden, nor follow the Religion of Truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection. Koran 9:29

O you who believe, fight those of the disbelievers who are near to you and let them find firmness in you. And know that Allah is with those who keep their duty. Koran 9:123

There are numerous books and videos that describe Islam, and we must all strive to understand it properly. The video '*Islam: What the West Needs to Know*' should be watched. It describes the key aspects of Islam clearly and thoroughly, with a number of expert witnesses including an ex-Muslim former terrorist describing what it is about, and what the problems are. The video should be required viewing for everyone who is in a political or a religious role. Available via YouTube [*Documentary*] *Islam: What the West Needs Know*. <https://www.youtube.com/watch?v=bY4p39jeAVI>

The portrayal of Islam leaves no doubt that the problem lies squarely with the core texts, namely the Koran and the Hadith. The west needs to know that the aim of Islam is to subjugate all the peoples of the world to Islam, to live under Sharia Law. Terrorism and intimidation and lies and the suppression of debate are all weapons in the armoury of Islam, to be deployed at every opportunity for the furtherance of this common aim. We need to understand that fact. Urgently.

Appendix H: Slavery

It does appear that the world is gradually and very painfully and with numerous setbacks becoming more enlightened. However, since the abolition of the slave trade by Britain in 1807 it is generally reckoned that there are now five times as many oppressed people, slaves and little better than slaves, in the world today.

www.hrw.org www.antislavery.org

There are disproportionately many slaves in Islamic states.

Mental enslavement is just as pernicious as physical enslavement. Perhaps more so, as the victim strives hard to prevent anyone from releasing their mental shackles.

Non-Muslims have a duty to assist Muslims to gain their mental freedom. We can help them, by pointing out the falseness and inconsistencies in their texts.

It is often stated that Abraham and the other prophets of the Torah were Muslims. Consider this:

For traditional Judaism, there is no Heaven or Hell, as understood by Islam. There is however Sheol, which appears to be a dark pit, or a nothingness. The concept of Heaven and Hell, and certainly the association of Hell with fire, was unknown to Abraham or Moses. They cannot have been Muslims.

Muslims today are terrified of the prospect of Hell, to such an extent that they will blow themselves up as martyrs, and thereby gain for themselves, they believe, a place in Paradise.

Hell – the place of eternal punishment in flames - is a pagan concept. There is no need for anyone to be mentally in chains because of it.

Be free. Be at peace!

Appendix I: Urgent Tasks for Islamic Scholars

Any human is liable to make mistakes. Some mistakes are small, and can be easily corrected. Some mistakes are large, and the effects can persist for a long time, even for centuries. Satan is a cunning and subtle adversary, whose works are hard for even the most wise of humans to recognise at times. Is it possible to consider, in a rational and calm way, that even Mohammed may have fallen under such an evil influence on occasion? This is a subject that has been studied by Islamic scholars over the centuries, and has also led to much anger and confusion with the publication of the novel 'The Satanic Verses' by Salman Rushdie. My abbreviated understanding is that there were verses within the Koran, subsequently removed, which described the three daughters or companions of Allah. As Allah can have no other deity associated with him, this was clearly an erroneous direction. But was the error inspired by Satan? If Islamic scholars can re-examine this question and come to an affirmative conclusion, what does that therefore imply? Would it perhaps imply that there are other verses that may have been inspired by Satan, and should also be considered again? If so, how many are there, and which ones are they? Can the scholars compile a definitive list? These are questions that must be tackled with great urgency now, as the results are not simply of academic interest within Islam only, but are of relevance for the future peace and prosperity of the whole of humanity, Muslim and non-Muslim alike.

Even if there are no verses in that category, is it correct to regard all verses within the Koran as relevant for today? In other words, are there some verses that described particular actions that were required to be performed only once under the particular circumstances of the time? We can see the story of Moses as an example of this. This story is in the Old Testament of the Bible as well as within the Koran, and so this question is relevant for

Judaism and Christianity, as well as for Islam. Moses was placed into a waterproof cradle by his mother, and it was launched at a carefully chosen location amongst the reeds at the edge of the river. Of course there was a risk: Moses may have been eaten by a crocodile, or the river level may have risen unexpectedly and swept him away. However, it was an appropriate action given the particular circumstances of that time and place. Undoubtedly any mother who copied such actions today would be quite rightly prosecuted for child neglect, and would also have her sanity questioned. This is a straightforward example of a set of verses that nobody would expect to be implemented today. Is it possible to extend this same principle to other verses also? Other examples will not be so straightforward to determine. Again, it is a significant task for Islamic scholars to compile a list of those verses that should be seen to have relevance for a particular historical time and place, and that the actions described should not be copied today.

The Ahmadiyya Muslims appear to have found the only way in which such a task could conceivably be started. It follows the principle of conditional logic: They have created the possibility and opportunity to undertake such a task, by rejecting the concept of Abrogation. If Abrogation is true then there can be no progress, else if Abrogation is false then let us examine which verses are admirable and which verses are not. This rejection of Abrogation is not popular with the mainstream! If only it were the case that all Muslims were of the Ahmadiyya persuasion, there would be a chance for a genuine peace in the world.

There is yet another task that must be tackled urgently for the benefit of all of humanity, and it is related to the tasks identified in the preceding two paragraphs. This task is to identify as a definitive and agreed list, those verses that are abrogated, and those verses that are the abrogators. A cross-reference table needs to be produced, since one abrogator verse may abrogate

numerous other verses. In addition, a verse may be abrogated by more than one abrogator. It is not a straightforward task, and so it is hardly surprising that there is considerable disagreement surrounding this subject.

Islamic scholars need to explain why the Jewish practice of making the Passover sacrifice is not mentioned at all in the numerous renditions of the story of Moses within the Koran. The Passover is absolutely central to the entire story of the escape of the Children of Israel from Egypt. It is highly unlikely that Mohammed would have been ignorant of that fact. Was he aware that the sacrifice of a lamb at Passover was the foreshadowing of the sacrifice of Jesus? If he had been aware of that important linkage, did he deliberately ignore it, in order to avoid upsetting the Jewish population during the early phase of his career? There is an alternative possibility of course. We know that very probably a number of verses have been removed from the Koran. Those were the 'Satanic verses'. Have the Passover verses also been removed? In other words, just how reliable is the Koran?

Appendix J: Political Appeasement

There are numerous books and videos that describe Islam, and we must all strive to understand it properly. The video 'Islam: What the West Needs to Know' should be watched. It describes the key aspects of Islam clearly and thoroughly, with a number of expert witnesses including an ex-Muslim former terrorist describing what it is about, and what the problems are. The video should be required viewing for everyone who is in a political or a religious role. The video is available via YouTube

[Documentary] Islam: What the West Needs to Know.
<https://www.youtube.com/watch?v=bY4p39jeAVI>

The portrayal of Islam leaves no doubt that the problem lies squarely with the core texts, namely the Koran and the Hadith. The west needs to know that the aim of Islam is to subjugate all the peoples of the world to Islam, to live under Sharia Law. Terrorism and intimidation and lies and the suppression of debate are all weapons in the armoury of Islam, to be deployed at every opportunity for the furtherance of this common aim. We need to understand that fact. Urgently. We can see that the political compartment of the British ship of state is already flooded, by considering these quotations:

“The most remarkable thing about reading the Koran – in so far as it can be truly translated from the original Arabic - is to understand how progressive it is. ... It is inclusive. It extols science and knowledge and abhors superstition. It is practical and way ahead of its time in attitudes to marriage, women and governance.” Prime Minister Tony Blair March 2006

“The evil terrorist campaign we have witnessed in recent years has revealed the existence of a murderous ideology which distorts Islam and plays on a range of grievances to turn a small number of young men into revolutionaries.” Leader of the Opposition David

Cameron June 2007

Prime Minister Blair has stated his belief that the Koran is “way ahead of its time”. From this it can be implied that he believes it was way ahead of the teachings of the New Testament in terms of morality, since Christianity was already well established, and was in existence for hundreds of years prior to the rise of Islam. Such a belief in the moral superiority of the Koran is demonstrably in error, and you simply have to read it for yourself to understand that. Mohammed was clearly familiar with Christianity, as Christians are mentioned often in the Koran. One wonders whether Blair's new boss the Pope would agree with his heretical opinion.

Blair is either a victim of Taqiyya, Islamic dissimulation, or else he knows the truth about Islam and is deliberately attempting to deceive all of us. By their actions will you know them. Have you ever seen a Christian waving a placard carrying the message “*Behead those who insult Christianity*”? No, of course not!

For David Cameron, it would appear that he believes that the roots of Islamic terrorism lie not within the true teachings of the Koran, but in some distorted understanding of it. Let us assume temporarily that he is correct on that point, where does that supposition lead us? All we have to do, presumably, is to show them the error of their ways so that they give up on the “distorted” version of Islam, and there will immediately be peace. Simple!

But of course it is not so simple. If you have read the Koran you will see that it comes with strong self-protection mechanisms that will frustrate all such efforts at re-interpreting it. By all means have a go at this approach, but do not pin too many hopes upon the force of logical reasoning having any effect upon moving the Koran, since the latter is an immovable object. You will simply wear yourself out in frustration, by pushing against that

immovable object, which you do not understand. Try this strategy in the interim if you like, but have a much more robust Plan B ready for implementation.

According to opinion polls, at least five percent, and probably around ten to fifteen percent of British Muslims sympathise with the Islamic terrorists. This is not the small number that Cameron asserts, but could be the larger part of half a million fellow citizens who long to see bloody carnage repeatedly on the streets of Britain. Due to Taqiyya, Islamic dissimulation, this figure may be even higher if the opinion poll respondents have not been honest in their replies, so for example if half of them have lied, the number who support violent Jihad may be around thirty percent, nearly a million.

Over a third of Muslims in Britain would like to see Sharia Law implemented, and so this proportion of Jihad sympathisers is probably a credible figure. Muslims themselves are the single largest target of Islamic terrorist attacks worldwide, with most suicide bombings occurring in Islamic states. It is time for everyone, Muslim and non-Muslim alike, to recognise honestly that the Koran itself truly is the main inspiration for this terrible carnage.

David, you need to show that you understand the source and the scale of the problem. It is no use hoping that it will simply go away if it is ignored or appeased. It may be that there will be many ex-Muslims who will assist you in private, but not in public. The punishment for apostasy is severe, it is one of the self-protection mechanisms within the Koran, as this quotation shows:

'They long that you should disbelieve as they have disbelieved so that you might be on the same level; so take not from among them friends until they flee (their homes) in Allah's way. Then if they turn back (to hostility), seize them and kill them wherever you find them, and take no friend nor helper from among them,' Koran 3:89

Note that 'hostility' towards Islam does not necessarily refer to armed conflict. It can also be understood to mean reasoned discussion and logical argument, with a refusal to submit. It is not surprising that relationships between Muslims and unbelievers are not always harmonious in Britain, and we can see why that is the case by understanding verses such as this within the Koran. There is little scope for reciprocal altruism to flourish, while verses such as this are believed. It also explains why the Ahmadiyya Muslims within Pakistan have been persecuted, and some of them driven from their homes. Ahmadiyya Muslims are also persecuted in Bangladesh and Indonesia – do a web search with the keywords 'Ahmadiyya persecution'. It is a terrible situation that they are in, and I do feel for their plight.

If you are a moderate Muslim living in Britain or other western nation, you need to ask yourself a question: Do terrorists and their sympathisers go to Hell? If your answer is “yes”, then answer the following questions: Even if you and your spouse are moderates, what is the probability that your sons or daughters will become extremists? Living in Britain it could be a one in six probability, or even a one in three probability. This is the cost of living in the Dar al-Harb, or Lands of the Infidels. (Also known as the House of War.) Would the probability be lower if you lived in the Dar al-Islam, or Lands of Islam? Quite probably, since the Infidels would not be all around them, whose very existence is a constant provocation. The word 'Jihad' means struggle. There is an inner self-struggle Jihad, but the normal usage of the word Jihad is to denote armed conflict for the purpose of furthering the cause of Islam.

There is often the argument that foreign policy is to blame for the Islamic terrorism in Britain, which is countered by the argument that such policies are justifiable. Who is correct? Why are we afflicted with punishments if we have the righteousness of Job? For Job's comforters it was perfectly logical that he must have

sinned, thus drawing down divine retribution upon his own head. For that argument to work, it results in Cameron condemning himself, as he was also involved in the political decision making process that has led to such grievances as Iraq and Afghanistan. Instead of that uncomfortable explanation perhaps we can liken our suffering to be a form of testing, to see whether we are resilient enough to take it, and like Job, without losing our own principles. But this analogy is stretched too far, and in general it is the simplest explanation that is the correct one, according to Occam's razor. The simplest explanation of course is that the problems lie squarely within Islam itself, and in particular within the bloodthirsty verses of the Koran.

It is hard to know whether politicians really believe what they say, which would demonstrate a worrying level of ignorance, or whether they actually know the truth, but are prepared to tell white lies in order to avoid too many difficulties during their own time in office. The electorate need to know which of these alternative possibilities is the case, because the entire future of the very existence of Democracy in Britain is dependant upon the actions of our politicians at the present time. They cannot continue along a path of ignorance or dishonesty, but must be prepared to speak the truth, even if it is uncomfortable. If we leave it too late to make the correct decisions, then the course of events will run on with nobody of true conviction at the helm, and the great ship of state will inevitably collide with the iceberg. Of course, we can, with immediate effect, choose not to make the error of steaming blindly at high speed into an area of known danger. But it is very hard to be optimistic at the present time, and so we must make contingency plans for the worst outcome.

The task of making decisions is not an easy one, and for those in politics it must be especially difficult to attempt to balance numerous competing claims. However it is the case that poor decisions are made, in all walks of life, far more frequently due to

an incorrect understanding of the facts, than due to an incorrect application of logic. It is painfully obvious that many senior politicians have simply acquired an incorrect understanding of the facts regarding Islam. They are victims of Taqiyya, Islamic dissimulation. This can perhaps come as no surprise, since there are vociferous and formidable pro-Islamic lobby groups, which no doubt expend considerable efforts to gloss over the less palatable aspects of the truth. However, it is the Koran itself which is the greatest critic of Islam, if it is read with an understanding of Abrogation. The more peaceful verses are abrogated, effectively deleted, by the more violent verses.

It is the duty of all authors, journalists, and those who write scripts for broadcasting, to acquaint themselves with the true facts regarding Islam, and to communicate that knowledge to all. I have made such an attempt in this book, but I know that there are many other writers who have a far deeper knowledge of theology, philosophy, history, and law than I possess. For the reticent, it is time to stop sitting on the fence: Your country needs you, as does the future of western civilisation. If you wish to see what is at stake, and by what difficult birth pains we enjoy the freedoms that we currently have, please read the book *'Towards the Light – The Story of the Struggles for Liberty & Rights That Made the Modern West'* by A.C. Grayling.