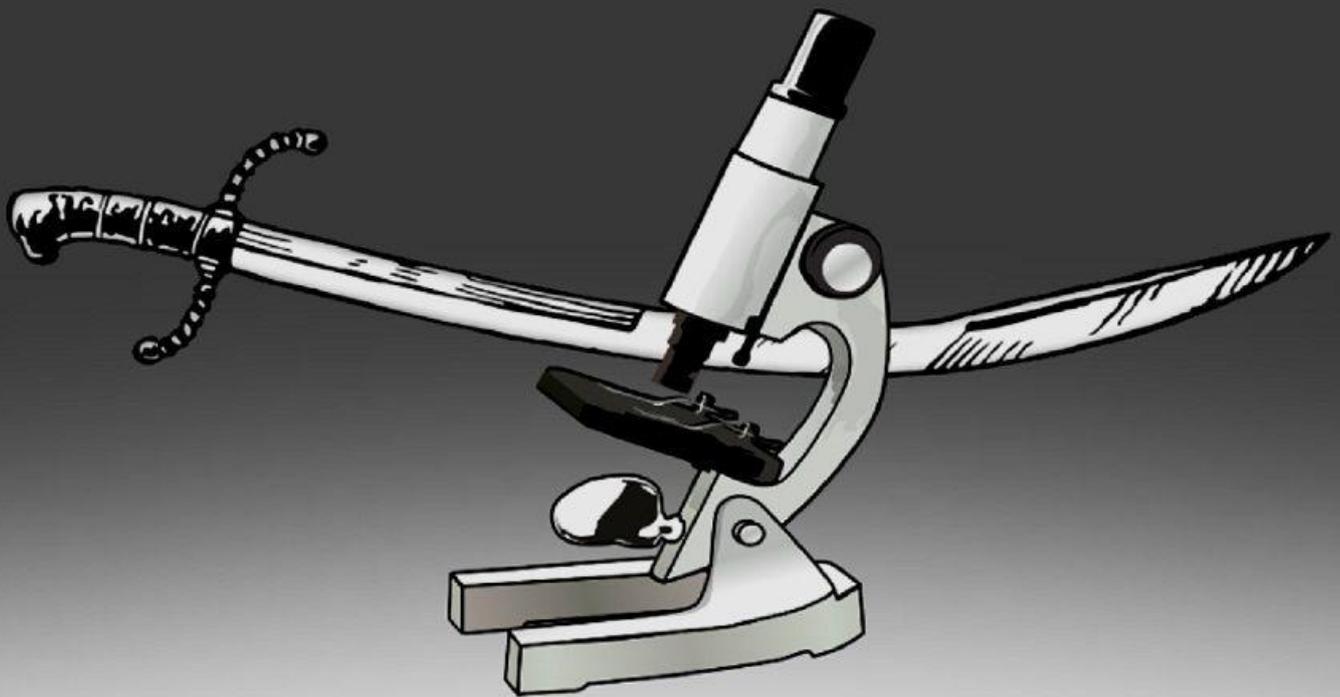
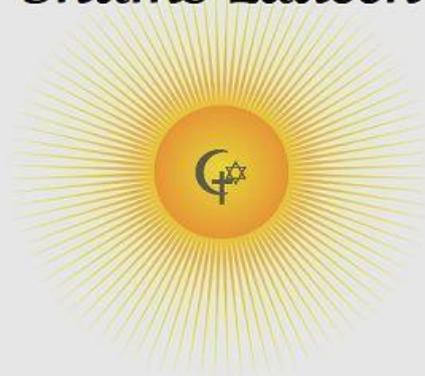


DISCOVERY, KNOWLEDGE, AND EXTREMISM

Reasons to Leave Religion (Islam)



Shums Ladeen



DISCOVERY, KNOWLEDGE, AND EXTREMISM

Reasons to Leave Religion (Islam) A Translation from Arabic

By Shums Ladeen

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The 1st edition of this ebook was issued in 2020 as a translation from the original Arabic ebook with the same title: al-Iktishaaf w'al-Maa'rifah wa Afkar Mutatarrifah

This is the final edition – 2022.

ISBN 9781005104719

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Communicate

Preface

Criticism.. is the friend of belief. Your friend is that who says what is right, not who says you are right. Rather, they are a pair that cannot be separated unless the balance of truth is disturbed. Religion is based on belief; and belief is ideas. No idea should be immune from criticism and skepticism, with full respect for its believers and any noble values it may contain.

Despite the ban imposed by some governments, criticism of religions is useful, important, even necessary, in order to see the truth as truth so we follow it, and to see falseness as falseness so we avoid it, and for the sake of having the empowerment by rightness substitute the rightfulness by power.

Extremism.. is a relative attribute, with a disputable definition that cannot be settled, but I think that its worst form is what leads the holders of some belief to claim that their belief invalidates the other beliefs and that it must be imposed on an entire people, and pushes them to terrorism toward that who disagrees with them, and to harming that person or even killing him/her, whether formally through a government or personally through an extremist individual or group.

Acknowledging that we don't know all the answers is better for us than taking the wrong answers, delusionally or arrogantly. To see things as they truly are, it is necessary to strip the mind of inherited beliefs so that it gets freed from their influence. That who cannot leave them, at least, when searching or contemplating, he/she should put them in the "silent" mode.

After the spread of the Internet, and despite the semi-full blockade imposed by the Saudi government against websites critical of religion and politics, I had curiosity and tendency to liberty and exploration of the hidden; so I got into the habit of bypassing the blockade. After some time, I viewed information that was not previously available when governments fully controlled the media and education: What the critics of Islam have published on strong proofs for the humanness of the religion. And by pondering them, with the ability to understand classic Arabic.. I attained awareness, and realized the extent of falsity, and the magnitude of the greatest historical deceit. So I left religion on that basis.

Over the years.. I gathered the strongest proofs, paraphrased them, and finally documented them in this book, along with my own research and thoughts, to arm myself with it in defending my position. Praise and thanks to those who preceded me in discovering and publishing them (Christians and irreligionists), and because of them I knew many of them. These proofs implicate the three Abrahamic religions, as they have the same flaws. No difference between us and the followers of any other religion; the children inherit the beliefs of parents through hundreds of years, and they are mere beliefs.. most of which are delusive, built on fraud and myth, and enticement and intimidation.

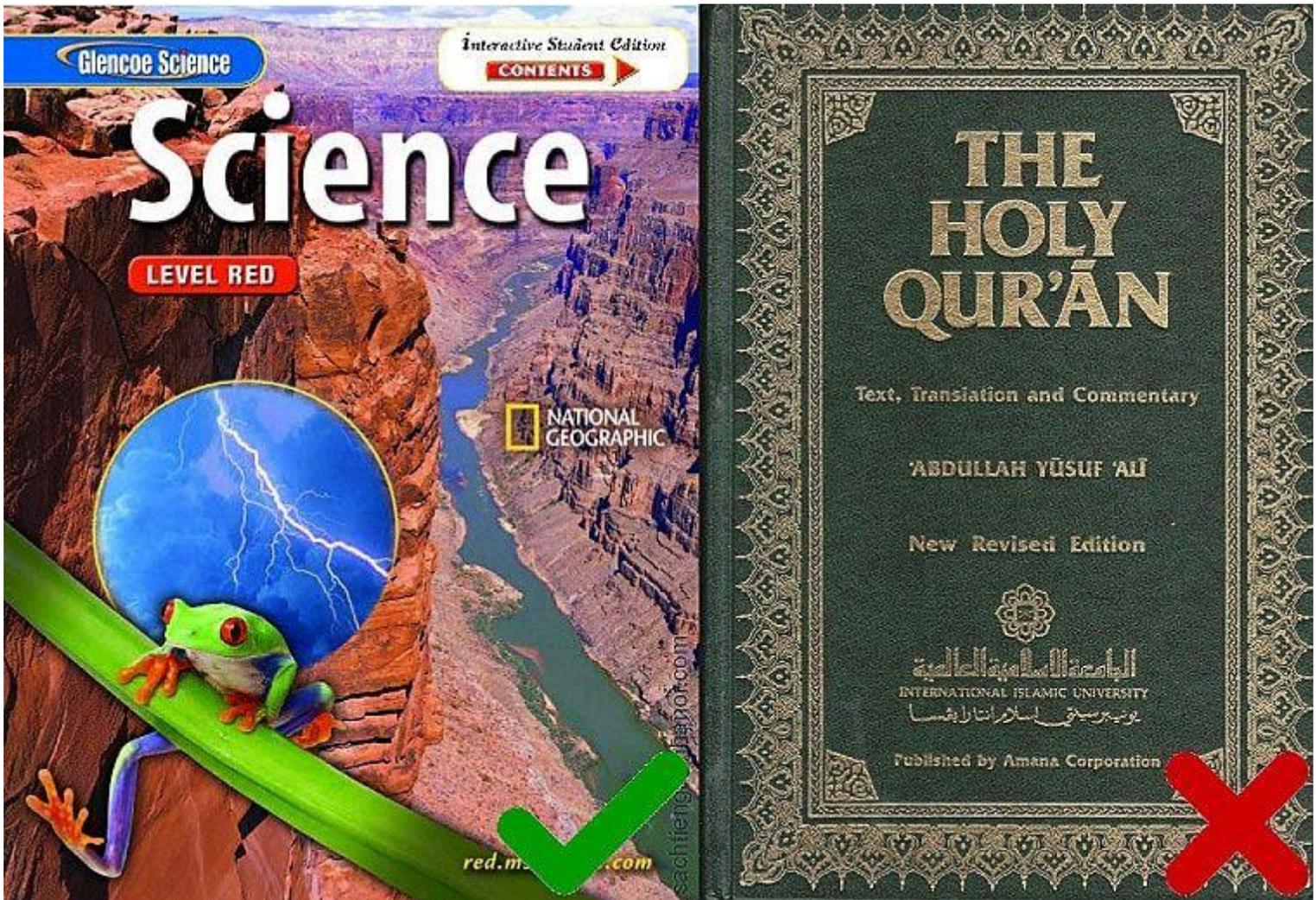
To the scholars of Quran and Hadith I say: If you don't know, then it's a calamity, and if you know, then the calamity is greater.

Dear reader, the Quran says: "Will they not ponder the Quran? Or are there locks upon their hearts?" 47:24 I – This book helps you to do that, if you are among those who prefer truth over delusion; it is directed to anyone who believes in the Islamic belief, and anyone who is interested, in order to contribute to the materialization of humanity, freedom and dignity for all people, and the abatement of physical and mental terrorism; and it is a means of defense, not offense, as its main purpose is to record and explain the reasons that pushed me to leave the religion, and more reasons that would make others leave it or avoid it, and to prove that the irreligionist.. left falseness for the sake of becoming on the right path to truth.

PART I

REVOLVING & EVOLVING

On some scientific errors in the Quran
and proofs of its humanness



^ ^ ^ ^

1. Clear & Plain .. Easy to Explain

The Quran was composed in Arabic in order to be understandable to the Arabs:

{We made it an Arabic Quran, so that you may understand.} 43:3 I

(ibn-Kathir's interpretation: In the language of the Arabs, articulate, clear, so that you may comprehend it and think it through.)

(Jalalain's interpretation: In the language of the Arabs, may you people of Mecca understand its meanings)

{.. an Arabic Quran for a people who know} 41:3 D

(Jalalain: those who understand that, and they are the Arabs)

The words in it.. are clear and explicit, not esoteric, symbolic, or figurative:

{.. We have sent it in clear verses. ..} 22:16 Q

(ibn-Kathir: i.e. perspicuous in their wording and meanings)

{.. sent down the Book to His worshiper (Prophet Muhammad) and has not made any crookedness in it, • unswerving. ..} 18:1-2 Q

(Tabari: straight [...] no crookedness in it, and no deviation from the truth)

(ibn-Kathir: He did not make in it a warp, a deflection, or inclination, rather he made it balanced, straightforward)

{An Arabic Quran, wherein there is no crookedness, ..} 39:28 D

(Tabari: Unambiguous)

(ibn-Kathir: There is no distinction in it, nor is it a deviation, nor an ambiguity, but rather an explanation, clarity, and proof)

It is a comprehensive book for all life affairs:

{.. We have revealed to you the Book, as an explanation of all things ..} 16:89 I

(ibn-Kathir: ibn-Mas'oud said "He made clear to us in this Quran every knowledge, and everything." [...] as it contains every beneficial knowledge, such as reports of what happened in the past, information about what is yet to come, what is lawful and unlawful, and what people need to know about their worldly affairs, their religion, their livelihood in this world, and their destiny in the Hereafter.)

This is confirmed by a saying attributed to Omar ibn-al-Khattab, (one of Muhammad's closest companions, one of the ten who were given good news that they'll go to Paradise, and one of four described as "the Rightly Guided Caliphs",) regarding the thousands of books that were in Persia: "Toss them in water, for if they contain guidance, Allah has guided us with more guidance than it, and if it is misguidance, Allah has protected us." [1]

And regarding the thousands of books that were in the Library of Alexandria: "If there is in them what agrees with the Book of Allah, then the Book of Allah suffices us not to use them, and if there is in them what contradicts the Book of Allah, then no need for them." [2]

In it are details of everything; it is not concise nor brief:

{.. A Scripture whose Verses were perfected, then elaborated, from One who is Wise and Informed.} 11:1 I

{Certainly, We have brought to them a Book (the Quran) which We have explained in detail with knowledge ..} 7:52 H

{.. We have explained all things in detail.} 17:12 I

{.. It is not a forged statement but a confirmation of Allah's existing Books and a detailed explanation of everything ..} 12:111 H

It is described as being preserved from misrepresentation, and free from any error or falseness:

{It is We Who have sent down the Thikr (i.e. the Quran) and surely, We will guard it.} 15:9 H

{.. And verily, it is an honourable respected book • falseness cannot come to it from before it or

behind it, sent down by the All-Wise, Worthy of all praise.} 41:41-42 H

(Tabari: Honorable by Allah’s honoring of it, and protecting it from everyone who wants for it replacing, perversion, or alteration [...] A man of falseness cannot change it with his plotting, and replace any of its meanings, [...] nor attach anything that is not of it in it.)

It is described as the words of “Allah” who knows everything and whose knowledge doesn’t miss anything:

{Surely your god is Allah, the One besides whom there is no other god. He comprehends everything in knowledge.} 20:98 I

{.. that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.} 5:97 S

{.. so that you know Allah is powerful over all things, and that Allah encompasses everything in knowledge.} 65:12 Q

{Allah– surely nothing is hidden from Him in the earth or in the heaven.} 3:5 S

{With Him are the keys of the unseen, none knows them but He. He knows that which is in the land and sea. No leaf falls except He knows it, and there is no grain in the darkness of the earth, fresh or withered, but is recorded in a clear Book.} 6:59 Q

{Say, “My Lord projects the truth. He is the Knower of the Unseen.”} 34:48 I

(Tabari: It is the revelation, he brings it down from heaven, and projects it to his Prophet Muhammad [...] Knower of what is absent from sights)

It urges us to contemplate its texts and to follow their clues:

{Do they not ponder the Quran? ..} 4:82 I

(Jalalain: contemplate the Quran and the marvelous meanings in it.)

(Qurtubi: It is obligatory to reflect on the Quran in order to know its meaning. ..)

{Will they not ponder the Quran? Or are there locks upon their hearts?} 47:24 I

(Jalalain: Do they not contemplate the Quran so that they recognize the truth? Or is it that there are locks on their hearts so they do not comprehend it?)

These descriptions with which the Quran characterizes itself.. entail that its texts shown in the following chapters of this book.. are clear and detailed Arabic texts; no way for anyone to elude them by claiming that the meaning is esoteric, symbolic or figurative, or that the Quran is concise or brief, or that it has a special language that only certain persons would understand, or that it is a purely religious book that has nothing to do with natural sciences and cosmic facts.



Note: The letter at the end of a verse refers to the translator. The names of the translators are listed in the references at the end of the book.

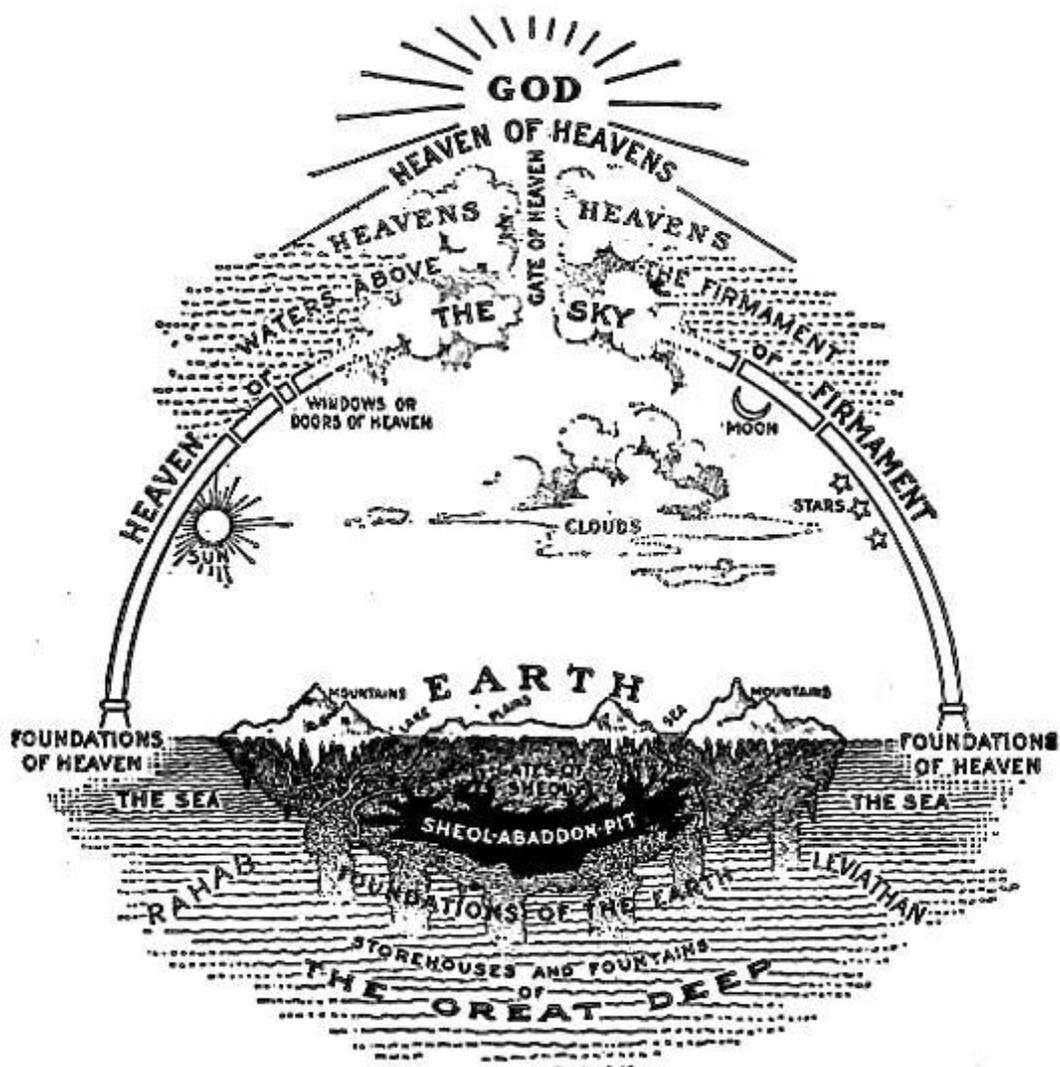
[1] History of ibn-Khaldoun v1 p631, al-Mufradat fi Gharib al-Quran by Asfahani p32

[2] Ikhbaar al-Olamaa bi-Akhbaar al-Hukamaa by Qifty p266, History of Mukhtasar al-Duwal by ibn-al-Ibri – Edition 1899 p175

2. The Me'raj .. & a Mirage

[Earth](#)
[Mountains](#)
[Sky \(Heaven\)](#)
[Earth and Heaven](#)
[Sun](#)
[Moon](#)
[Sun & Moon](#)
[Eclipse](#)
[Night & Day](#)
[Shade](#)
[Winds](#)
[Me'raj](#)

In the old times.. people looked around them, and saw the Earth extended and flat, and looked above them, and saw the sun, the moon, the stars and the clouds. And in the absence of science.. the belief dominated that the Earth is flat, fixed, extended underneath; and that what's above them is a sky, extended like a dome, facing it at the top, and that every morning, the sun rises from a place at the east edge of the Earth, goes upward and runs till it goes downward and disappears into a place at the west edge (like the following illustration):



[Image 1]

Such perceptions are still held by some people till this time, including modern scholars of Islam; because their source of knowledge is.. a book named the Quran. The following is a review of some of its content.. for the sake of knowing the truth, and to do the contemplation to which it invited.

Earth

{It is He who stretched out the Earth ..} 13:3 Q

{And the Earth, We spread out ..} 15:19 H

{Will they not then consider the camels, how they are created? [...] And the Earth, how it is made a vast expanse?} 88:17-20 S

{And the Earth, We have stretched it forth beneath; an excellent Spreader are We.} 51:48 D

{Who has made the Earth for you a carpet ..} 2:22 D

{And Allah has made the Earth Unto you an expanse.} 71:19 D

{Have We not made the Earth an even expanse?} 78:6 S

Quran: Earth is extended, flat, spread over as an expanse, like a carpet.

These synonyms cooperate to confirm the perception of the authors of the Quran.. that the Earth is like a carpet and not like a ball.

Science: Earth is a planet among the planets, floating in space.

(Jalalain: “made a vast expanse” clearly indicates that the Earth is a planar surface, which is what the scholars hold as true, not a sphere as said the people of astronomy.)

(Qurtubi: He extended the Earth in length and breadth [...] we spread it like a rug on water [...] It is to answer whoever claims it is like a sphere [...] What the Muslims and the People of the Book hold as true is that the Earth is stationary, still, and extended, and that its movement is by quakes that hit it.)

{Is not He Who has made the Earth as a fixed abode ..} 27:61 H

{And he cast mountains on the Earth, lest it shifts with you ..} 16:15 I

{Allah grasps the heavens and the Earth lest they move away from their places ..} 35:41 H

Quran: Earth is fixed, grasped, does not shift nor deviate from its place, and so are the heavens.

Science: Earth is a planet that revolves around itself and around the sun.

(ibn-Kathir: stable and stationary, it does not convulse or move with its people nor shake with them)

Mountains

{And he cast mountains on the Earth, lest it shifts with you ..} 16:15 I

{He placed therein (the Earth) firm mountains from above it ..} 41:10 H

{And the mountains, He established them firm} 79:32 D

{and the mountains as pegs} 78:7 Q

{.. the mountains, how they are installed} 88:19 I

Quran: Mountains were thrown into the Earth like pegs.. to stabilize it and to fix it.

Science: Mountains protruded from the ground, as a result of its plates moving, colliding, cracking and bending, or as a result of volcanic activity. [1]

(Jalalain: with which the Earth is tied down, like tents are tied down with pegs)

(ibn-Kathir: When the Earth was created, it was shifting; the angels said: This thing would never hold anyone on its back. So next day the mountains were created. The angels didn't know from what the mountains were created.)

(Qurtubi: fixed mountains; the Earth is anchored by them, i.e. becomes still; anchoring is stillness [...] they were installed on the Earth, so that it would not depart; that is so because when the Earth was flattened, it tilted, so He moored it with mountains.)

Sky (Heaven)

In Arabic, the term “samaa” (plural: samawaat) means anywhere at the level of the clouds and above, and it includes the concepts of “sky”, “heaven” and “firmament”. It is probably the only term for these concepts in Arabic. (You can see this in transliterations.) It is the ceiling of any place; thus the ceiling of the house used to be called “sama’ah” or “samawah”. [2]

In the time of authoring the Quran.. planets in the language of Arabs meant stars. [3] They include all the objects we see in space. “Star” is originally a noun for every planet in the sky, and it is more particular for Pleiades (constellation of Taurus). [4] The Arabs didn’t have a notable difference between the two nouns; for example, the annotators said that the term “al-Khunnass” (in the Quran) refers to the five “stars” Mars, Saturn, Mercury, Venus, and Jupiter, [5] and these planets, along with the sun and the moon, were referred to as.. the seven roaming planets. [6] This is confirmed by the two texts of the Quran “We have adorned the lower heaven with lanterns” 67:5 I – and “We have adorned the lower heaven with the adornment of the planets, a protection” 37:6-7 Q – as the objects that we call planets now.. do not have light and it is not right to describe them as lanterns. So, the planets in the Quran are the stars.

And the text “a protection” is proof that the intended meaning of planets includes the meteors, which are hurled on demons, and they were referred to as the stoning planets. [7]

{Muhammad said: The superiority of the learned man over the worshiper is like the superiority of the moon on the night when it is full over all the rest of the stars.} [8]

{Have they not observed the sky above them, how We constructed it, and decorated it, ..?} 50:6 I
Transliteration: “Afalam yandhuroo ila ‘s’samaa ..”

{It is a sending down from Him who has created the earth, and the high heavens.} 20:4 Q

{And indeed, We have put the big stars in the heaven and We beautified it for the beholders} 15:16 H

{We have adorned the lower heaven with lanterns, and made them missiles against the devils ..} 67:5 I

{We have adorned the lower heaven with the adornment of the planets, • a protection against every rebel satan} 37:6 Q

{.. has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.} 25:61 H

Quran: The “sky” is a high, built entity we look at above us, in which there are stars, planets, the sun, and the moon.

Science: Earth is surrounded by those objects from all directions, not just from above it.

{.. He sent down rain upon you from heaven ..} 8:11 D

{.. He sends down water from the sky and with it He revives the Earth ..} 30:24 Q

Quran: The “sky” is also what water comes down from. So the “sky” includes the stars and the atmosphere.

Science: The stars are distant objects separated by space; while the atmosphere pertains to the planet, adhering to it. Thus, it is not right to consider the “sky” an entity that includes the stars and the atmosphere, distinct from Earth.

{Are ye secure that He who is in the heaven will not sink the Earth with you ..} 67:16 D

{It is He who is God in heaven, and God on Earth. ..} 43:84 I

{In the sky is your provision and that which you are promised.} 51:22 Q

{And indeed, We have put the big stars in the heaven and We beautified it for the beholders • And We have guarded it from every outcast Shaitan} 15:16-17 H

Quran: The “sky” is a separate entity from Earth.

Science: Earth is a planet that floats in the space named “sky“.

{Do they not look at the camels, how they are created? And at the sky, how it is raised?} 88:17-18 I

{And the heaven, He raised it high ..} 55:7 S

{Allah is He Who raised the heavens without any pillars that you see ..} 13:2 S

{.. the heaven, He constructed it. • He raised its masses, and proportioned it.} 79:27-28 I

{.. the heavens and the Earth were joined together as one united piece, then We parted them [...] And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs.} 21:30-32 H

{.. He withholds the heaven from falling on the Earth ..} 22:65 H

Quran: The “sky” (the entity in which there are stars, planets, the sun, and the moon).. the statement “Do they not look” means that we can look and see that it’s been raised. So, it’s been raised from something we can look at, which is the Earth. And it is a ceiling built for the Earth, withheld so that it doesn’t fall on it.

This is evidence which cuts out doubt.. on the humanness of the authors, and their ignorance of the nature of the Earth and what’s around it.

(ibn-Kathir: His saying “We have made the heaven a roof” means, on the Earth; and it is like a dome over it.)

{Who has made the Earth for you a carpet and the heaven a structure ..} 2:22 D

{.. the heaven, He constructed it.} 79:27 I

{And the heaven, We have built it with might, and verily We are powerful.} 51:47 D

{Have they not observed the sky above them, how We constructed it, and decorated it, and it has no cracks?} 50:6 I

Quran: The “sky” (i.e. “the heaven”) is a built construction that does not have cracks.

So, it is a continuous structure.. and not space and dust.

(Jalalain: “a structure” as a ceiling [...] “cracks”: rifts that blemish it)

(ibn-Kathir: a ceiling for the world [...] The construction is erecting the dome)

(Tabari: According to some of the companions of the Prophet : the structure of the heaven on the Earth is like a dome, and it is a ceiling on the Earth [...] it has no fissures nor ruptures)

(Qurtubi: the heaven to the Earth is like the ceiling to a house [...] it has no irregularity, differences nor ruptures.)

{.. If We will, We can make the Earth cave in beneath them, or make pieces of the sky fall down on them. ..} 34:9 I

{or, until you cause the sky to fall upon us in pieces, as you have claimed, ..} 17:92 Q

He said “in pieces”, he didn’t say “projectiles“.

{On that Day, the Event will come to pass • And the heaven will crack; so on that Day it will be frail} 69:15-16 I

{And when the heaven is cleft asunder} 77:9 H

{When the heaven is cleft asunder • And when the stars have fallen and scattered} 82:1-2 H

Quran: The “sky” which is a ceiling that has the stars in it, will be torn and opened.

Also, the stars will fall scattering on the Earth.

(Tabari: “cleft asunder”: split, and when its stars have scattered from it, and fallen)

{.. has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.} 25:61 H

{We have adorned the lower heaven with lanterns, and made them missiles against the devils ..} 67:5 I

{Except for him who snatches a fragment -he gets pursued by a piercing projectile} 37:10 I

{By the sky, and by the nightly comer • What could let you know what the nightly comer is • (It is) the piercing star} 86:1-3 Q

Quran: The stars are lanterns that decorate the “heaven” (the ceiling of the Earth), and

projectiles hurled at demons. (No distinction between the enormous remote star and the small near meteor.)

Science: The stars are enormous objects, some of which are larger than the sun. As to the object that hits the Earth as if it were a projectile, it is nothing but a meteor.. an object the size of a rock or smaller. [9]

Earth and Heaven

{And We created not the heaven and the Earth and that which is in between in play.} 21:16 D

{He who created the heavens and the Earth and everything between them in six days ..} 25:59 I

{And they estimated not Allah with an estimation due Unto Him whereas the whole Earth shall be His handful on the Day of Judgment, and the heavens shall be rolled in His right hand. ..} 39:67 D

{.. Allah has created seven heavens in storeys} 71:15 D

{.. created seven heavens, and of the Earth the like of them; the decree continues to descend among them, ..} 65:12 S

{Then He rose over towards the heaven when it was smoke, and said to it and to the Earth: “Come both of you willingly or unwillingly.” They both said “We come, willingly.”} 41:11 H

The Earth and the “heaven” or “heavens” are paired in plenty of texts.. in a way that they form a proportionate couple. This appears clearly with the phrase “the like of them”. The text “decree continues to descend among them” indicates that the direction in them is vertical (descent), and this confirms the perception that the Earth is storeys like the “heavens”.

There is no escaping the size equality in this perception: The Earth is the size of the fist of the left hand , and the “heavens” are folded in the right hand. But what does the small planet Earth represent relative to the universe and its countless galaxies? No reason for the recurrence of this couple.. except the perception that they are facing each other.. a vast Earth extending at the bottom and a “heaven” extending facing it at the top.

{.. Paradise, the width whereof is as the width of heaven and Earth ..} 57:21 H

Quran: The width of the “heaven” and the width of the Earth are paired, which entails that they are proportionate, facing each other, extending horizontally.

Science: There is no such thing as a “heaven”, to have a width; as to space, it doesn’t have a specific width.. because it expands.

The authors of the Quran didn’t suffice themselves by setting an example of the width of the “heaven” alone, or the width of the Earth alone.. but rather, they put them together. But, what does the width of the planet Earth represent compared to space? Nothing to mention. Thus, such a statement wouldn’t have been released except by humans who imagined the Earth wide, extended at the bottom like the “heaven” is wide, extended at the top.

Sun

{.. Allah has created seven heavens in storeys • And has placed the moon therein for a light, and has made the sun a lamp.} 71:15-16 D

Quran: The sun is a mere lamp for the Earth.

Science: The sun is a central mass, a million times more enormous than the planet Earth which revolves around it with other planets.

{.. to Allah prostrates whoever is in the heavens and whoever is on the Earth, and the sun, and the moon ..} 22:18 H

Quran: The sun prostrates.

{Muhammad asked abu-Dhar at sunset, “Do you know where the sun goes?” abu-Dhar replied, “Allah and His Messenger know better.” He said “It goes till it prostrates underneath the Throne, and takes the permission to rise again, and it is permitted. And it is about to prostrate but its prostration

will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be told 'return whence you have come', so it will rise from its sunset place. And that is the interpretation of the Statement of Allah, 'And the sun runs towards its destination.' 36:38"} [10] (This narrative is "sahih" (authentic), and no one would have had interest in forging it, as when the narratives were written, people believed the sun ran around the Earth.)

Muhammad spoke about hidden things such as the manner of the sun's absence; so, was he guided by revelation from outside the planet? If he received revelation.. then he was supposed to not speak except with facts.

{And to Allah belong the east and the west ..} 2:115 H

Transliteration: "wa lillahi 'l-mashriq wa 'l-maghrib"

"Mashriq" means the sunrise place, and "maghrib" means the sunset place.

{So I swear by the Lord of all points of sunrise and sunset in the east and the west that surely We are Able} 70:40 H

(Tabari: The sun rises from 360 rising places, rises every day from one)

{The Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).} 55:17 H

(Tabari: the sunrise place in winter, and the sunset place in summer)

{.. Abraham said: 'Allah brings up the sun from the east; ..'} 2:258 Q

Quran: Also, an infallible prophet who was "Allah's" friend said that the sun comes from the "mashriq"; and since his statement is recorded in the Quran (the truth to which comes no falsity), this statement is correct according to the Quran.

Science: There's no sunrise place nor sunset place in the universe to begin with. The correct names are "East and West".

The concept of sunrise places and sunset places is in concordance with the perception of the people of that time that the ground is flat and fixed. Since the Quran is accurate in its words.. there is no doubt that the "mashriq" is the place of sunrise at the eastern edge of the Earth, and the "maghrib" is the place of sunset at the western edge.

From the story of the man with horns "Dhul-Qarnain":

{And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story." [...] Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy water. And he found near it a people. [...] Until, when he came to the rising place of the sun, he found it rising on a people for whom We had provided no shelter against the sun.} 18:83-90 H

The text does not speak about how the man saw things, it tells us about his journey. The man managed to reach "the setting place of the sun".. which is a muddy spring, as the ancients imagined it. The text says, "he reached the setting place of the sun", it does not say "reached the West". This was the perception of people before the discovery of the fact that the Earth is a planet. And the text confirms this by saying that the man found the sun "setting in a spring". It says "he found it", not "he saw it". He did not imagine it; he was standing at the spring and "found near it a people".

Moon

{.. Allah has created seven heavens in storeys • And has placed the moon therein for a light, ..} 71:15-16 D

Quran: The moon is a light in seven "heavens".

Science: The moon is a light in the Earth only. It is a small object that pertains to the Earth, its light is a reflection of sunlight which illuminates places in the Earth only, not in the "heavens".

Sun & Moon

{He has made the sun and the moon subservient; each one runs on to an assigned term ..} 39:5 S
{And the sun runs towards its destination. Such is the design of the Almighty, the All-Knowing. •
And the moon: We have disposed it in phases, until it returns like the old twig. • The sun is not to
overtake the moon, nor is the night to outpace the day. Each floats in an orbit.} 36:38-40 I

Quran: The sun runs like the moon runs, and it's not meant to catch up with it.

**Science: The Earth is a planet that rotates around its axis, so the sunrise and sunset occur, and
revolves around the sun, so the four seasons happen.**

{When vision is dazzled • And the moon is eclipsed • And the sun and the moon are joined together •
On that Day, man will say, 'Where is the escape?'} 75:7-10 I

**Quran: The moon, the little object that hovers around the Earth, will be joined with the sun,
the enormous central mass around which the planets revolve, including the Earth.**

Science: This is not appropriate, not for the sun nor for the moon.

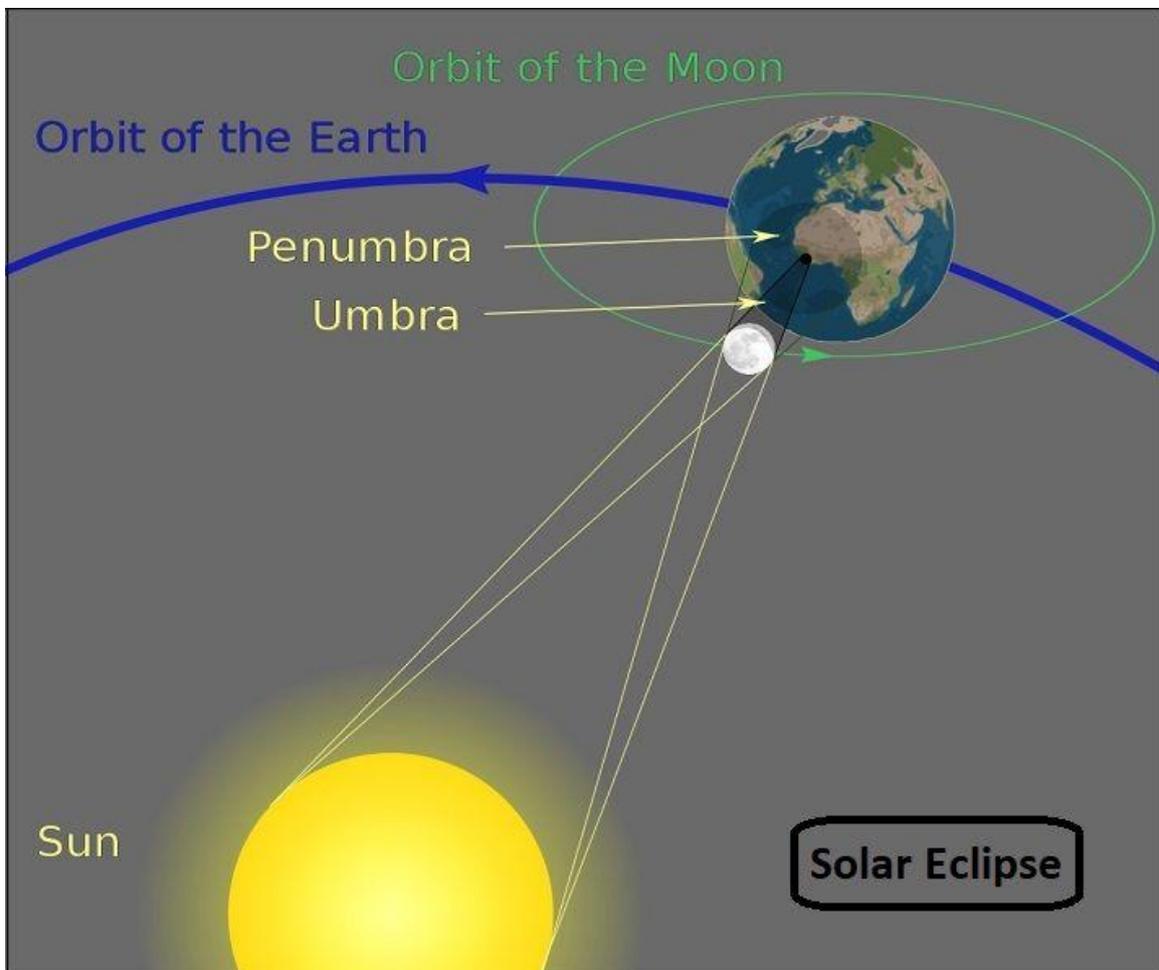
Eclipse

{When vision is dazzled • And the moon is eclipsed} 75:7-8 I

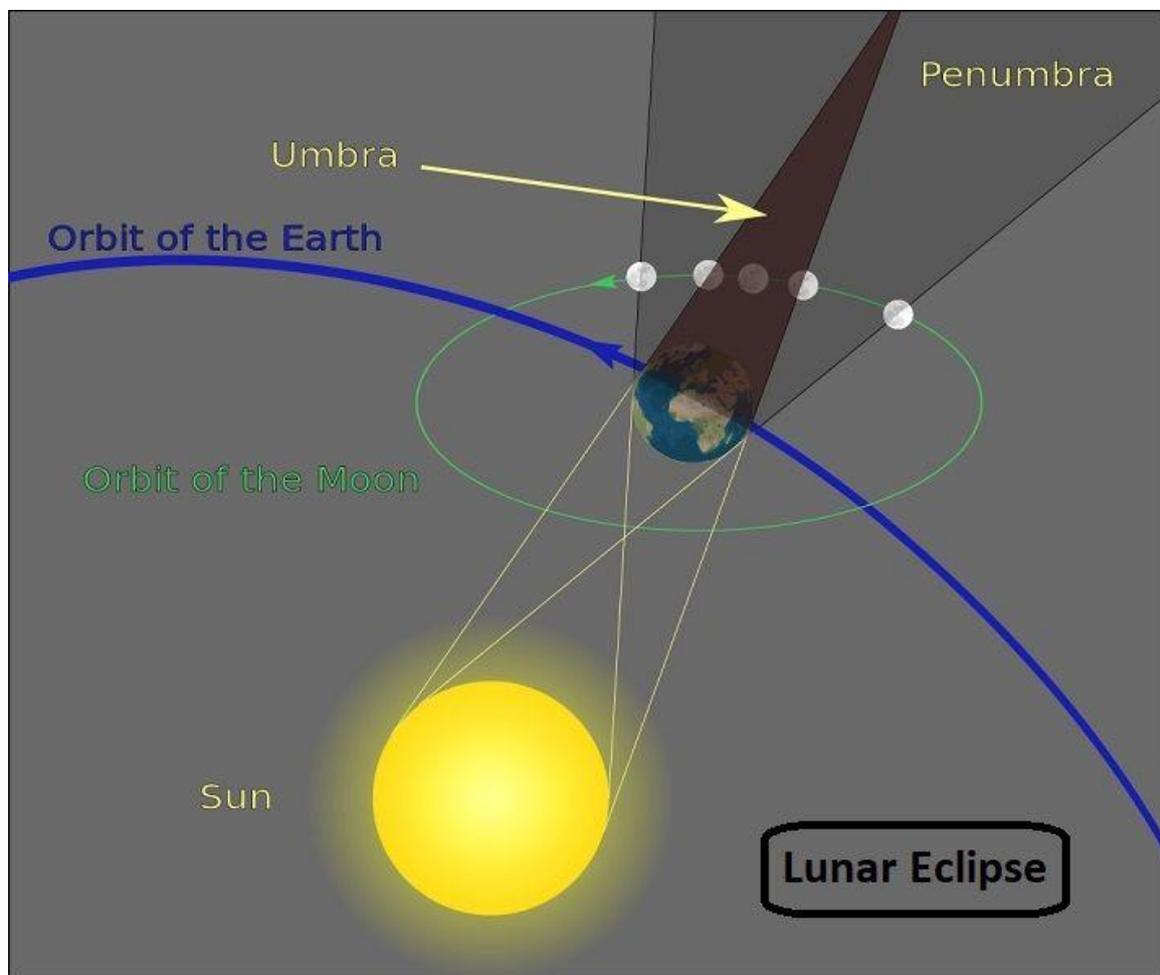
{We do not send signs except to frighten.} 17:59 Q

(ibn-Kathir: Allah's Apostle said "The sun and the moon are two signs among the signs of Allah, and
they do not eclipse because of the death of someone nor his life; but Allah sends them to frighten His
devotees with them. ..") [11]

**Muhammad did not show people how the eclipses of the sun and the moon happen (as they are
in the following illustrations); and he used these cosmic phenomena to intimidate them and to
enslave them. This behavior wouldn't fall out of two possibilities: Either it was ignorance of
him, or it was deliberately keeping others ignorant.**



[Image 2]



[Image 3]

Night & Day

{And He it is Who has created the night and the day and the sun and the moon, each in an orbit floating.} 21:33 H

{The sun is not to overtake the moon, nor is the night to outpace the day. Each floats in an orbit.} 36:40 I

{And a sign Unto them is the night. We draw off the day therefrom, and lo! they are darkened.} 36:37 D

{By the sun and its radiance. • And the moon as it follows it. • And the day as it reveals it. • And the night as it conceals it.} 91:1-4 I

Quran: Night and day are two “floating” beings.

Science: Night and day are mere manifestations of the presence and absence of sunlight.

{Allah turns the night and the day over and over; ..} 24:44 D

{.. He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one runs on to an assigned term ..} 39:5 S

Quran: What turns over, covers, and overtakes is the night and the day, and what runs is the sun (as it seems to the ignorant viewer who perceives “heaven” as a dome).

Science: What turns over, covers, overtakes, and runs is the planet Earth.

(Tabari: covers this with that, and that with this, as he said “He causes the night to enter into the day and the day to enter into the night.” 57:6 Q [...] carries the night on the day [...] comes with the day and goes with the night, and comes with the night and goes with the day.)

(ibn-Kathir: i.e. He has subjugated them and He causes them to alternate without ceasing, each seeking the other rapidly, as He says [in Quran] “He brings the night as a cover over the day, seeking it rapidly” 7:54 H)

(Qurtubi: i.e. He casts this on this and this on this. This is according to the meaning of the word in the language, which is putting the thing, some of it on the other; it means: He throws some on some.)

{Muhammad said: Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven, when the last third of the night is left, and says, who is supplicating Me so that I may answer him? ..} [12] (This narrative is authentic, and no one would have had interest in forging it.)

The last third of the night comes on a city, then after a moment on a neighboring village or town, then the next one, and so on. Believers, including Muhammad's family and companions, scattered east and west. This means one of two things: Either that “Allah” visits the lowest heaven frequently, or.. that this authentic narrative is.. nonsense.

Shade

{Have you not considered your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary; then We have made the sun an indication of it • Then We take it to Ourselves, taking little by little} 25:45-46 S

(ibn-Kathir: The shade [according to most interpreters] is the period from the beginning of dawn until sunrise. “Stationary” means permanent, never disappearing.)

This Quranic text.. if it proves anything, proves that the sayer was ignorant of the fact that the Earth is a planet, and that this phenomenon is nothing but an effect of its rotation around its axis and of partial blockage of sunlight.

Winds

{And it is He Who sends the winds ..} 7:57 H

{And of His signs is that He sends the winds ..} 30:46 I

{Allah is He who sends the winds. They stir up clouds. ..} 30:48 I

Quran: Winds move because Allah sends them from one place to another.

Science: Winds move because atmospheric pressure varies from one place to another, so air goes from high pressure to low pressure, like any fluid. A deviation occurs in this movement due to the rotation of the Earth. The pressure disparity is caused by the disparity of the sun heat between the equator and the poles, between land and sea, and between valleys and heights. [13]

Me'raj

Me'raj means ascension into the heaven.

{.. took His slave (Muhammad) for a journey by night from Al-Masjid-al-Haram (at Mecca) to the farthest mosque (in Jerusalem)} 17:1 H

{The (Prophet's) heart lied not (in seeing) what he saw. • Will you then dispute with him about what he saw [during the Me'raj (ascent of the Prophet over the seven heavens)]. • And indeed he saw him (Gabriel) at a second descent. • Near the lote-tree of the utmost boundary, • Near it is the Paradise of Abode. • When that covered the lote-tree which did cover it. • The sight (the of Prophet) turned not aside, nor it transgressed beyond limit. • Indeed he did see of the greatest signs of his Lord.} 53:11-18 H

(Tabari: “The Paradise of Abode” .. ibn-Abbas said: It is the residence of the martyrs. [...] like His saying [in Quran] “there are for them the Gardens of Abode, in hospitality for that which they have done.” 32:19 Q)

{Allah's Apostle described to them his Night Journey saying, “[...] Gabriel departed with me until we reached the nearest heaven. [...] Then I was made to ascend to the lote tree of the utmost boundary ..”} [14]

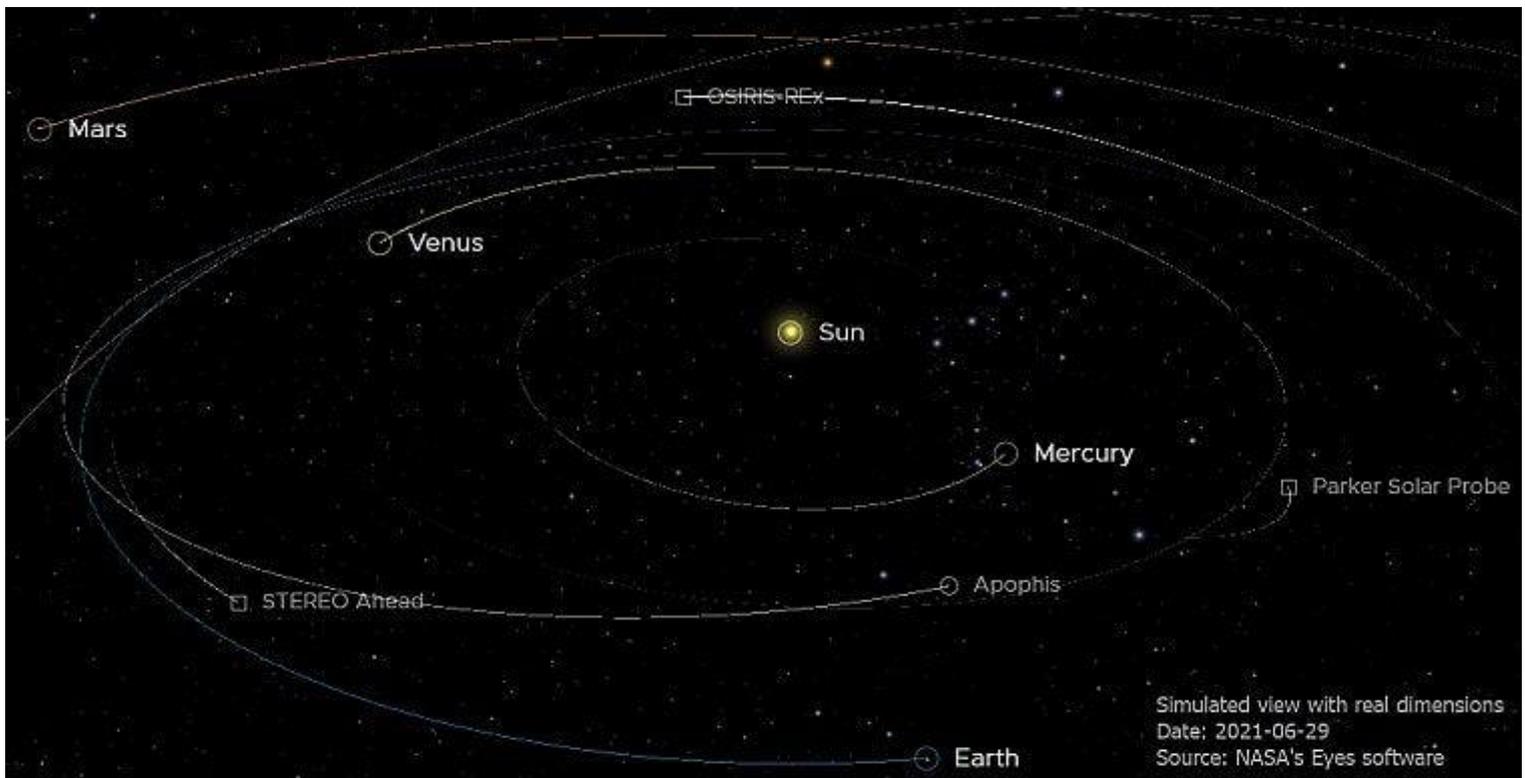
Most of the narrators and annotators agreed that Muhammad was made to ascend in his body in the heavens. If the story was like this, then this means that he was an astronaut without insulation (suit or container); as the texts do not mention that he wore special clothing or was

in a container. But if a person were put in space without insulation, his body would explode and vanish.

And even if the story was that he was made to ascend only in his spirit, he nevertheless saw what was around him in a real and unimaginative view; this is in the explicit text: “The sight turned not aside, nor it transgressed beyond limit. • Indeed he did see of the greatest signs of his Lord.” This entails that he saw the Earth from a distance far enough to know whether it was flat or spherical.



A simulated view with real dimensions of the sun and some planets, on 29-6-2021, as shown by NASA’s eyes on the solar system, available on NASA’s website:



[Image 4]

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