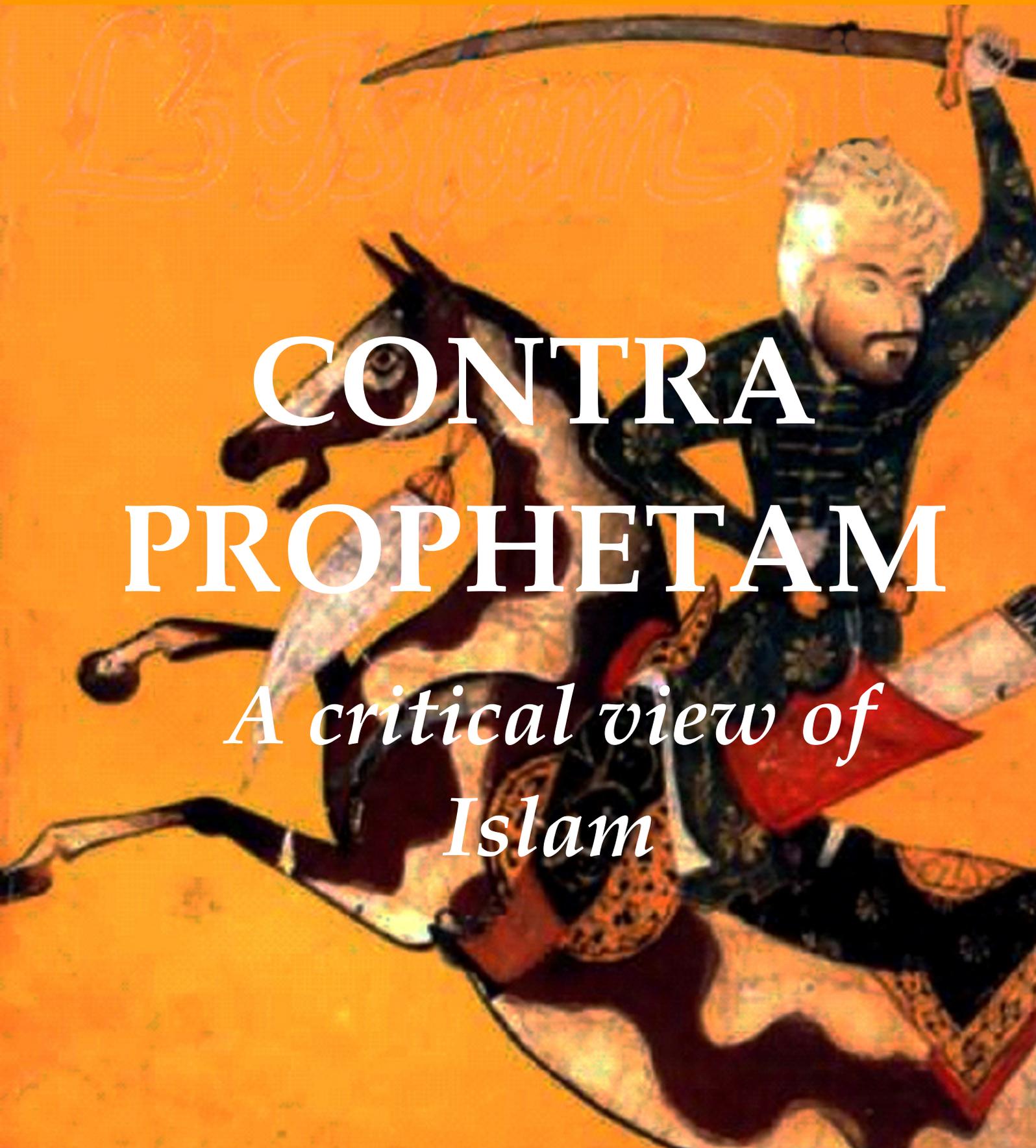


Gaspard de Uffhofen



**CONTRA
PROPHETAM**

*A critical view of
Islam*

Assailly Publishing

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ISBN 9782902425327



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Introduction

Islam was born in a region of the Middle East still deeply marked by ancient forms of polytheism and shamanism. This isolated region of the Arabian peninsula was mainly populated by nomadic tribes. There were, however, some small fortified towns according to the necessity of the time. We naturally think of Medina and Mecca.

The more urbanized regions, located in the north of the Arabian desert, had been christianized from the first century. But they were the refuge of many heretics. Mohammed reacted against these heresies, especially against the sects of the Collyridians and Maryamiya or Marianists. He opposed the divinization of the Virgin Mary. Islam is thus a sort of syncretism of paganist, Jewish, Christian, Manichean and Gnostic elements.

The Quran of Mohammed takes its historical and semantic source in the Bible as it has been masterly demonstrated by the remarkable study of Bruno Bonnet-Eymard in his essay "From Islamophobia to Islamology". Yet the Quran presents in historical matter interpretations entirely contrary to the testimonies of the prophets, but especially to the narratives of the evangelists as regards the New Testament. Historical facts are most often transformed and even imagined. Solomon speaks with the ants and Jesus is neither dead nor resurrected, but speaks in the cradle and gives life to clay birds.

Much worse, the Quran is in total contradiction with the Bible on the theological level, essentially with regard to the New Testament, but also with regard to the Old Testament. The revelation of divine unity to Abraham is supplanted by revelation to Adam from the beginning. For

Muslims, the first monotheist in history is Adam. In passing, it may be remarked that the Church has long been teaching that Genesis is a symbol, for Adam never existed. The appearance of man on Earth is a long and complex phenomenon. Since the Quran is of direct divine inspiration, it can only state truths and therefore, for Muslims, Adam necessarily existed, like Noah and the Flood.

The Quran is divided into *Suras*, derived from the Hebrew *šîrâh*, “canticle”, which Deuteronomy puts in the mouth of Moses. Sura I is a prayer to the God whose name, 'ilâh is the transcription of the Aramaic 'èlâh preceded by the definite article 'al: 'al-'lâh, become by contraction 'allâh: “the God”. In Hebrew 'eloh, in the plural 'elohim, a biblical name banished by the rabbinical tradition during the first four centuries of our era, as too trinitarian! But it is found in the Quran (III, 26; V, 114). Moreover, Bonnet-Eymard found the meaning of the three mysterious letters A.L.M. of Sura II, of which no one had yet pierced the meaning. Familiars of rabbinic literature immediately recognize the abbreviation of an expression in Psalm 68, verse 21: “Our God is a God of deliverances”, el lemôssâ'ôt. A is the initial of Allah, L, of the preposition for, and M the initial of môssâ'ôt, greetings, deliverances, in the plural to emphasize the wealth of God's unique salvific plan through history, whose Quran pretends to be precisely the ultimate expression.

The Quran of Mohammed is also a reaction against the Byzantine battles between the many Christian heresies that emerged from the fifth century. But instead of a strengthening of the Christian faith in the sense of the great Councils, Mahomet refuted the divine nature of Jesus of Nazareth. He plunged into the most radical heresy.

Chapter first

The text

Mohammed essentially summed up the Old Testament in his Quran, and in particular he took up many expressions of the psalms as the breath of life. He also borrowed many more or less explicit references to the New Testament.

Jesus of Nazareth is added to the rank of prophets and Mahomet has even made him the greatest of the prophets. The paradox is that Mahomet does not take up practically any of his teachings. For Mohammed, Jesus of Nazareth is a prophet who would have said nothing, with the exception of the announcement of the coming of Mohammed, totally absent from the words of Christ. Mohammed accuses the Christians of having concealed this announcement: "Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much.d" (*Al-Ma'idah, The Table Spread, V, 16*). Besides, it is the same with the other prophets. None of their announcements of the Messiah, of the Savior, is recognized by Mohammed. So what is the use of the prophets? Now, Mohammed considers himself a prophet! What is his prophecy? What did he announce? Christ announced that he would come back at the end of time. Mohammed made no announcement. Oh yes ! Perhaps: the end of the world! It was not a truly new prophecy.

Mohammed's recurrent criticism of Jews and Christians is that they hid parts of the Scriptures and made falsifications. He alone would have had

access to the truthful version. One wonders why the Jews and the Christians would have falsified minute details and hidden precisely what concerns Mohammed himself? The famous account of the sale of Joseph by his brothers, fully taken up by Muhammad in Sura Yusuf (Joseph) XII, presents notable differences with the Bible, which do not respond to any identifiable motivation. As an example, in this Surah, Joseph is taken by his brothers to feed the sheep of their father, whereas it is Jacob who sends him to join them in Genesis. One could thus multiply the examples. One may wonder who is the falsifier and be astonished at the futility of falsification. But there is much more serious. Indeed, Mohammed takes up the story of the creation of man. The parallelism with the biblical account is evident, but Mahomet has suppressed all allusion to the Original Sin. The promise and the expectation of a Savior are thus eliminated. Who is the falsifier? Who has withdrawn from the Scriptures what he did not like, if not Mohammed?

The position of Mahomet poses a problem of elementary logic. How can the Scriptures, the Old Testament and the Gospels, are considered by the Quran itself as a fundamental divine revelation, if the texts themselves are incomplete, erroneous or even falsified? Mohammed got out of this impasse thinking that he had the revelation not only of the Quran, but of the ideal Scriptures, somehow misinterpreted by the Jews and Christians. The problem then arises from internal logic: he is the one and only witness to the truth of which he claims to testify. This testimony can not stand in the name of the Quran: there must always be at least two witnesses, male of course! This had been the case during the rewriting of the Quran on the orders of the Caliph Abu Bakr, at least two written certificates were required for each verse to be transcribed, issued by two still living witnesses who heard Muhammad himself.

One of the problems of the Quran results from its internal contradictions. The same subject is treated in various suras, in different, and sometimes contradictory aspects. This is why it is necessary to know

the principle of the abrogated-abrogated (al-nasikh wal-mansoukh): the later verses cancel the oldest verses, when they contradict themselves: some 235 verses would thus be abrogated. The verses that preach tolerance in the Meccan period are thus, to a large extent, abrogated by the verses that preach violence and intolerance, as the verses revealed in Medina. This rule was enacted in the eleventh century (400 years of the Hegira) to put an end to the multiple interpretations of the text. It concerns the internal contradictions of the Quran and the hadith, but in principle, the hadith can not modify the Quran. This rule appears in the Quran itself: "And when We substitute a verse in place of a verse - and Allah is most knowing of what He sends down - they say, You, [O Muhammad], are but an inventor [of lies]. But most of them do not know". (*An-Nahl, the Bee, XVI, 101*), and "We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?" (*Al-Baqarah, the cow, II, 106*). But this rule does not apply in any way to the older texts recognized by the Quran as Genesis, Pentateuch and even the Gospels: "And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous." (*Al-Ma'idah, The table Spread, V, 50*). This verse is not abrogated by any later one.

The most well-known abrogations concern Jews and Christians. Mahomet gives the Pentateuch and the Gospel a pre-eminent place. The first result was a certain tolerance: "And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account." (*Ali 'Imran, family of Imran, III, 199*). But this sura is abrogated by Sura An-Nisa (*The women IV, 151*). The Jews and Christians do not recognize Mohammed as a prophet and thus: "Those are the disbelievers, truly.

And We have prepared for the disbelievers a humiliating punishment.”
And further on: “So for their breaking of the covenant We cursed them
and made their hearts hard. They distort words from their [proper]
usages and have forgotten a portion of that of which they were
reminded.” (*Al-Ma'idah, The table Spread V. 13*). Finally: “The Jews say, Ezra is the
son of Allah; and the Christians say, the Messiah is the son of Allah.”
That is their statement from their mouths; they imitate the saying of
those who disbelieved [before them]. May Allah destroy them; how are
they deluded?” (*At-Tawbah, The Repentance, IX, 30*).

The Muslim exegetes say that the evolution of the prescriptions of the
Quran does not mean that Allah could have erred, but only that he
adapts them over time as the doctor adapts the drugs to the evolution of
the disease. This is a strange justification! Changing medicines, and
radically like the changes of the Quran, reveals rather a profound
misdiagnosis!

Chapter 2

Jesus of Nazareth

The Quran explicitly condemns the idea of the Divine Trinity: "And do not say, Three; desist - it is better for you." (*An-Nisa-The women, IV, 171*), but above all the human form of trinity retained by the sects of which we have spoken, including the Virgin assimilated to the goddess Venus whom it was maintained in an environment still attached to the Greco-Roman beliefs.

The heresy of Docetism was the one that most influenced the Quran. This heresy denied the human nature of Jesus of Nazareth. Mahomet resumed the thesis and replaced Jesus by somebody else on the Cross, but on the contrary denying the divine nature of Jesus: " And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah ." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain." (*An-Nisa-The women IV, 157*). Yet ." Sura Ali 'Imran, family of Imran, III, 48 states that "when Allah said, O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection". All Islamic interpretations agree on this point.

One of the Islamic interpretations is that angels saved Jesus by a skylight and took him to heaven: "And God cast the likeness of Jesus upon one of his disciples by the name of Serges. The latter had apparently, at the request of Jesus who had promised him a place at his side in Paradise, accepted to take his resemblance and sacrifice himself for him. So Serges was captured, believing it was Jesus. Some say Judas was captured and crucified, Allah knows best."

An anonymous text called « Gospel according to Barnabas » explains in chapter 216 how Judas replaced Jesus: "Judas first burst into the room from which Jesus was taken and where the eleven slept. Then the admirable God acted admirably: Judas became so like Jesus by his language and face that we believed it was Jesus ... The soldiers seized Judas and bound him not without mockery, for he denied Truth that he was Jesus". This text, probably from the eleventh century, is of Muslim origin and, moreover, it cites, by name, Mahomet.

The Quran places Jesus of Nazareth among the greatest prophets. In particular: " And We made the son of Mary and his mother a sign » (Al-Mu'minun-The Believers, XXIII-50). The Quran states that not only: "We gave Jesus son of Mary the clear miracles, and We strengthened him with the Holy Spirit." (*Al-Baqarah, The Cow, II, 253*), but also: "Rather, God raised him up to Himself. God is Mighty and Wise" (*An-Nisa-The women IV, 157*). Mohammed himself has not benefited from any of these immense graces. He would have relieved an eye pain from his son-in-law Ali, but no miracle appears in the Quran or was reported by his disciples. Moreover, he died and was buried at the very place of his death in Mecca. It should be noted in passing that Mohammed mentions the miracles of Jesus of Nazareth, such as giving life to a clay bird (*Ali 'Imran, Family of Imran, III, 49*), which are reported by heretical apocryphal Gospels condemned from the beginning by the Councils.

Moreover, there is nowhere in the Gospels, or in the Acts of the Apostles, or in the Letters, or in the apocryphal texts, any reference to an announcement by Jesus of Nazareth of the coming of another prophet after him. Such an announcement is also absent in all the apocryphal Gospels with the exception of the Gospel of Barnabas. Now this apocrypha is largely posterior to the others. The Gospel of Barnabas preserves the practice of circumcision abandoned by Christians since the time of the Apostles. The first mention of the Gospel of Barnabas dates from the seventh century. It is therefore anterior. It is believed that the authors of the versions of which copies are very largely posterior evidently have been inspired by an older text. These copies would be taken from a text attributed to Muslims. It is used by Muslims to justify what Muhammad claims in his Quran: "And when Jesus son of Mary said, O Children of Israel, I am God's Messenger to you, confirming what preceded me of the Torah, and announcing good news of a messenger who will come after me, whose name is Ahmad." (*As-Saf-The Rank, LXI, 6*). Jesus of Nazareth announced his return at the end of time. Mohammed (Ahmed) did not pretend to be the Christ coming back at the end of time. The Universe still exists! Jesus of Nazareth announced, on the contrary, the coming of false prophets. One can say in front of the extent of the invasions, the massacres, the Islamist horrors, that Mahomet is the greatest of the false prophets.

Curiously, the Quran takes a rationalist position on the divine nature of Christ. It comes up against the divine nature of Christ, yet proclaimed by the prophets whose value Mahomet admits. His conviction is that this nature was invented by the disciples of the Christ. It pushes logic to the absolute: there can be only one God. He finally refuses the mystery of the uniqueness of God, the Son and the Holy Spirit. In this respect, the Quran is therefore a form of rationalistic heresy. The Catholic religion is irremediably incompatible with rationalism and therefore with Islam. The position of Mahomet is more open than that of the Greek

philosophers of the Areopagus met by St. Paul, for he admits the miracles and the resurrection of bodies.

Chapter 3

The infidels

The Arabs were at first rather conciliatory with the Jews and the Christians. In particular, during the capture of Edessa in 640, they left to the Christians their churches and, first of all, the Hagia Sophia basilica which was later on razed by the Turks.

The Muslim Arabs despised profoundly the atheists, the deepest of the infidels. They massacred mercilessly, without restraint or mercy, the Buddhists of India. The Buddhists prostrated themselves before images and stone gods. They are the worst enemies of Islam. Did not the Prophet write, "You shall not worship idols of stone?" No later sura makes the slightest allusion to any commiseration towards atheists. Consequently: "When you encounter those who disbelieve, strike at their necks. Then, when you have routed them, bind them firmly. Then, either release them by grace, or by ransom, until war lays down its burdens." (*Muhammad, Mahammad, XLVII, 4*). That is why the Arabs, when they invaded India, never felt guilty of killing so many Buddhists. On the contrary, it was an obligation, a sacred duty. The massacres perpetrated by the Arabs in India are unparalleled in World History. More dramatic than the Holocaust of the Jews by the Nazis, or the massacre of the Armenians by the Turks in the twentieth century. From the most beautiful and prosperous city of India there remained only a few smoking ruins. One of these ferocious conquerors was Babour, an

illustrious man for his massacres. Babour did not conceal that his ultimate goal was the destruction or total slavery of the inhabitants of India which he called the "Hindus". The Hindu Kush perpetuates the memory of this genocide since these words literally mean "massacre of the Hindus". The Bahmani sultans, who ruled in Central India, set a quota of 100,000 "Hindus" a year and seem to have held it. But in 1399, the famous Tamerlane did better, he killed 100,000 "Hindus" in a single day, a record. Buddhism, moreover, disappeared from India, its country of origin, after this frightful hecatomb.

Islamist reactions are always based on literal and violent interpretations of the Quran. Thus, the abrogating-abrogated rule (al-nasikh wal-mansoukh) obliges them to kill Christians: "They disbelieve those who say, God is the Christ, the son of Mary." (*Al-Ma'idah, The Table Spread, V, 17*) and "When you encounter those who disbelieve, strike at their necks." (*Muhammad, Mahammad, XLVII, 4*). It seems, however, that the least violent Islamists can show indulgence towards Christians since they have recently released hostages first threatened with death, seeing them praying.

Violence is inscribed in the very history of Islam. Mohammed himself spent his life fighting the infidel Arabs with sabers in his hand. His successors have never ceased spreading the influence of Islam by arms. But it is economically absurd to massacre the inhabitants of the beaten people. Instead of killing them, the Arabs taxed the Christians and the Jews and withdrew them from all public functions, leaving them free to worship, but also often enslaved them, especially in black Africa. Until the 20th century.

It is true that they did not seek to convert by violence. They did not massacre the Hindus to convert them, but because they worshiped statues and did not consider them accessible to Islam. They did not invade the Maghreb and Spain with the intention of convert the Christians by force. It was the social and fiscal constraints imposed on

non-Muslims that gradually led them to convert to integrate into political and economic life. The unbelievers, the kafir, and the Trinitarian associators who live in Muslim countries must apply the law of Islam. They are not forced to convert, but they have to pay the *djizia*, the capitation of the *dhimmis*, and respect many social rules: not to carry a weapon, not to ride a horse, not to build new places of worship, not to raise their voices during ceremonies or not to resemble Muslims in their clothing.

The fact is that the Christians have practically disappeared from the countries occupied by the Arabs and the Turks, themselves, moreover, historically much more violent. In passing, it must be remembered that the Arabs and the Turks were invaders. They have always represented but a very small part of the population of the countries they have submitted. Thus the immense majority of the inhabitants of North Africa are by no means Arabs, but descendants of the Berber populations of origin, with an important contribution from Western Europe. The Arabs, like the Jews, are Semites whose origin is the subject of heated debates. Nevertheless, their white origin, generally accepted, is clearly more marked than among the Berbers.

But the most distressing is the extreme violence that Muslims have done and always show to their fellow believers that they think heretics. As soon as Muhammad died, Islam broke out into a multitude of sects. This is the irremediable consequence of the absence of any religious authority. This Islamic syndrome had the same consequences one millennium after Mohammed for the Protestants, divided from the start. Calvin met heretics of his own doctrine during his lifetime and made Michel Servetus burn; he was his most furious enemy.

The violence of the struggles between Muslims is by no means in proportion to the importance of the differences in the interpretation of the texts. There was practically no respite between the massacres, except

perhaps after the invasion of the Sunni Seljuk Turks, which was the occasion of dreadful slaughters of Shiite Muslims in the eleventh century. Peace reigned for some time by terror. The reverse occurred when the Shiite Ottoman Turks invaded the Middle East and Egypt two centuries later. The survivors hid while waiting for better days ... which never came.

Muslims reject this same violence on the Christians by quoting a passage from the Gospel: "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword." (*St Matthew 10:34*). The emperors and kings of Occident and of Constantinople invaded more than once territories of infidels with the intention of bringing them to the Christian faith. Charlemagne thus defeated the Saxons. Did Jesus of Nazareth speak of this use of the sword? It is enough to read the lines that follow to understand without ambiguity that this sword is that of the enemies of the Christian faith. And the History comes to prove this by the countless martyrs massacred since the Romans until our days, and precisely in the Muslim countries where Christians are delivered without defense to the crimes of the Islamists. The sword evoked by the Christ is the one which gets up against his disciples. The Christians met and still meet a deep opposition and even the hatred. Moreover, multiple heresies made them fight between them, sometimes with violence.

Chapter 4

The commandments

Although the Gospel of Jesus of Nazareth is described by Mohammed as a “torch of faith” the Muslim believer is by no means bound to apply its commandments. The commandments of the Gospel are annulled and replaced by those of the Quran which devotes 53 verses to them in 18 Suras. With the exception of the purely religious commandments such as the fasting of Ramadan, the five daily prayers, almsgiving and the pilgrimage to Mecca, the commandments of the Quran concern only acts of civil life. The essential commandments are very close to the Decalogue of the Pentateuch. The multiple prohibitions of the Quran are an almost complete return to the Jewish prohibitions given in the Old Testament, supplemented by the Mishnah and the Talmud. The Quran therefore contains a real Civil Code. The characteristic of this Muslim civil law is to differentiate the men from the women, since their childhood and education, to death and successions through marriage and divorce: “Men are the protectors and maintainers of women, as God has given some of them an advantage over others, and because they spend out of their wealth. The good women are obedient, guarding what God would have them guard. As for those from whom you fear disloyalty, admonish them, and abandon them in their beds, then strike them. But if they obey you, seek no way against them.” (*An-Nisa, The Women, Sura IV-38*). The inferiority of women is reflected, in particular by a lower value of their testimony and in lower inheritance rights. A divorced woman is entitled

to nothing besides the dowry received from her parents and of which she retains the property to live.

The punishments applied to the sins, which consist of failure to respect the code, are also specified by the Koran which is thus also a Penal Code. Even the blasphemy is a matter of the Civil. It also includes some rules which are a draft of Trade Code.

We can quote an example of a curious prohibition that is not formally in the Old Testament. Quran Sura V forbids wine: "O you who believe! Intoxicants [wine in most translations], gambling, idolatry, and divination are abominations of Satan's doing. Avoid them, so that you may prosper." (*Al-Ma'idah, The table Spread V, 90*). How, then, can one find oneself drunk, as stated in Sura IV, 43: "O you who believe! Do not approach the prayer while you are drunk, so that you know what you say;" This is undoubtedly one of the numerous cases of abrogated Sura. Wine is the drink of paradise and there, it does not make drunk! (*'Abasa, He Frowed, LXXXIII, 25 and many others too*).

Of course, the law of love of Jesus of Nazareth is not taken up by the Quran! Loving your enemies is completely irrational. The eighth commandment of the Catholic Church: "put away all malice and all deceit and hypocrisy and envy and all slander", results from the law of love of the neighbor. In this form in the Old Testament, which is limited to false testimony, there is no particular case of falsehood: "You shall not bear false witness against your neighbour". It is the same as in the Quran.

Moreover, for Islam the notion of purity, linked to sin, is similar to that of the Pharisees, in total opposition to the Gospel: "What comes out of a person is what defiles them. For it is from within, out of a person's heart, that evil thoughts come—sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All

these evils come from inside and defile a person". (*St. Mark 7: 14-23*). For Islam, there are only breaches of Quranic laws. It is necessary to wash physically before the prayers and during the pilgrimage to Mecca. The breaches are punished by sanctions, physical in some cases, such as stoning or the section of the hands, but do not concern the eternal salvation that is totally acquired to the predestined: Allah wanted it. This is what has led many Muslim sects to fatalism so widespread that it is often considered a characteristic of Islam.

The mercy of Allah, Al-Rahman Al-Rahim, The Most Merciful, is a leitmotiv of the Quran. Mercy is first of all the tenderness which living beings, men or camels, must feel towards one another; "He who is strong has pity on him who is weak, he helps him and protects him from his evil." A hadith adds: "The example of believers in their friendship, mutual compassion and sympathy is like the body, if one of its members suffers, the whole body will suffer also while awake and feverish".

Mercy seems to oppose predestination and fatalism, since Allah could forgive! However, the mercy of Allah, even though it concerns all the beings of his creation, ultimately addresses only predestined believers, only accepted in paradise. This mercy is therefore fundamentally opposed to the divine mercy of Christianity, which aims exclusively for eternal salvation, access to paradise. The God of the Christians has but one desire: to receive in heaven all men who accept to be converted. On the contrary, Allah rejects from birth all those whom he did not predestinate in Paradise, first the infidels.

If believers are judged on their acts, if the jihadist who is killed to be martyred and go to heaven, certainly acts according to his own will, it is by no means Freewill. Ambiguity is only apparent. "While Allah created you and that which you do?" (*As-Saffat, Those who set the Ranks, XXXVII-96*). Freewill does not exist in Islam, since the human act responds to the plan of Allah conceived before any origin. As always in the Quran, there are

contradictory suras. "But if Allah had willed, He would have united them upon guidance." (*Al-An'am, The Cattle, VI-35*) and "And if we had willed, We could have given every soul its guidance". (*As-Sajdah, The Prostration, XXXII-13*). It seems that thus the path is not imposed, but at first it is only the path to paradise. Then they are abrogated by the later suras: "Already the word has come into effect upon most of them, so they do not believe." (*Ya-Sin, Ya Sin, XXXVI-6*) and "For indeed, Allah sends astray whom He wills and guides whom He wills." (*Fatir, Originator XXXV, 8*).

These clarifications lead us to questions: what is the hope and what is the expectation for afterlife of the good Muslim? Mahomet announces the end of the world after distant signs, intermediate signs and near or major signs. Everything must disappear.

"Cursed is man; how disbelieving is he. From what substance did He create him? From a sperm-drop He created him and destined for him; then He eased the way for him; then He causes his death and provides a grave for him. Then when He wills, He will resurrect him." (*'Abasa, He Frowned, LXXX, 17-22*). In Islamic vocabulary, the term *Quiyamah* refers to the end of the world, which will take place when the Angel Isrâfil, obeying the order of Allah, will blow in the Trumpet. This will produce a terrible sound, which will make the entire Creation tremble. "O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing. On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe." (*Al-Haj, The Pilgrimage, XXII, 1-2*). "Everyone upon the earth will perish, And there will remain the Face of your Lord, Owner of Majesty and Honor." (*Ar-Rahman, The Beneficent, LV, 26-27*).

Humanity as a whole therefore has no hope. The man himself remains awaiting the fateful moment which, moreover, will doubtless not

concern him. In this expectation, however, man can “Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers.” (*Ali 'Imran, Family of Imran, III, 139*). Yet “And what is the life of this world except the enjoyment of delusion.” (*Ali 'Imran, Family of Imran, III, 182*) and the life of man is determined by the divine will. “Say, “I possess not for myself any harm or benefit except what Allah should will.” (*Yunus, Jonah, X, 50*). Yet, “Indeed, Allah will not change the condition of a people until they change what is in themselves.” (*Ar-Ra'd, The Thunder, XIII, 1&2*). But how can they change of their own Freewill if “And [for] every person We have imposed his fate upon his neck” (*Al-Isra, The Night Journey, XVII, 14*)? It is the most brutal negation of any form of Freewill.

Not only hope of anything on this earth is thus a meaningless word for a Muslim, but the good Muslim does not even have the hope of improving his lot on this Earth. It is a brutal fatalism. Moreover, Freewill is in complete contradiction with the status of women in Islam.

Chapter 5

The Women

“Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves.” (*Al-Baqarah, The Cow, II, 223*), and of course: “Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them.” (*An-Nisa, The Women, IV, 38*). The inferiority of the woman is reflected in the legal articles of the Quran. The Quran makes the testimony of man equal to that of two women. Moreover, the majority of Muslim jurists argue that the testimony of the woman is not admissible in the case of major crimes and in cases involving the law of retaliation. At the same time, Muslim women can only inherit half the share of men. Finally, women have little chance of escaping Hell: Hadith 45 of the Faith and Pillars of Islam chapter: “From Abd-Allah ibn` Umar (may Allah be pleased with both) , The Messenger of Allah (peace and blessings of Allaah be upon him) said: O women who are here assembled, give alms and solicit more frequently the forgiveness of Allah, for I have seen that you will form the majority of the people of the Hell. A wise woman among the assistants exclaimed: And why this, O Messenger of Allah? It is, he replied, that you multiply your curses, and

that you are ungrateful to your spouses, and I have not seen among the beings who are weak in intelligence and religion, who, better than any of you, lose the mind to a reasonable man. In what, replied she, O Messenger of Allah, is the defect of our intellect and of our religion? The testimony of the woman is equal to only half of that of a man ... this is due to the defect of intelligence, replied the Prophet, and then, when they have their menses, women cease to pray and to fast for nights, and that is the fault of their religion.”

The issue of the right of women to education is a more delicate subject. The Quran, of course, speaks only of education to the knowledge of the Quran. It is an obligation for both boys and girls. But concluding from this obligation that the Quran and the Hadiths encourage the general education of girls is truly a semantic escalation. Logically, since it is not a Quranic obligation, the education of girls, except knowledge of the Quran, is a decision of men: “Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves.” It is from this fundamental principle of the Quran that results the Islamist excesses of the twenty-first century.

Chapter 6

The slaves

However, the worst condition in the Muslim world was, a short time ago, that of the slaves. There would be moreover slaves in certain particularly backward Muslim countries. Yet the Quran does not stipulate any rule against slaves. On the contrary, Sura 24-33 The Light, urges the owners to free their slaves. It is nevertheless true that slaves are beings inferior to women in the Quran.

But, the reality of the Muslim world has been far more atrocious than the texts may revealed. The most accurate estimates give a number of black slaves from Africa kidnapped by Arab Muslims much higher than kidnappings by Europeans. Now, Blacks have not only survived largely to transfers to the Americas, but have multiplied. In Muslim countries, they have completely disappeared. Having been unable to procreate, they were eliminated as soon as they could no longer serve their masters. This drama does not however result from the Quran.

Chapter 7

The culture

It may seem surprising that the Muslim world may have been interested in medicine. Why going against sickness if it is God who wanted it? This concern, linked to the hope of a better human life, is nevertheless totally absent in Mahomet and even entirely contrary to its principles.

There seems to be a distinction between three periods in history. The first period is the Arab invasion of countries under Greco-Latin influence. The Greeks had social systems, and hospitals in particular, highly developed. They were taken over and extended by the Romans. These were public places of accommodation, such as the Prytanée or Asklepieions, temples of Asclepios, as well as Roman military infirmaries. The Arabs neither destroyed these establishments nor prohibit the practice of medicine which continued to develop until the ninth century.

The second period was marked by the violent invasions of Muslim Turks from the Far East, beginning in the ninth century. They had previously ruined China. The invasion of the Seljuk Turks was accompanied by an unprecedented Islamic reaction. They burned in particular the 500,000 volumes of the library of Alexandria. Fortunately, under the instigation of Cassiodorus, in 536 a library had been created in Rome, but Byzantine war obliged him to transplant his library to his

monastery at Vivarium, in his domain of Squillace, in Calabria, Extreme south of Italy. As a true visionary, he foresaw the role that would be devolved to the monasteries during the following centuries, as vectors of intellectual continuity. He also understood that it was necessary to translate the ancient Greeks into exegesis, philosophy and science, in order to transmit them. This library was spared the invasion of the Lombards and transferred to the Lateran in Rome. This is the way were saved the big texts of the philosophers and the Greek doctors whose older manuscripts were burnt by the Turkish Islamists in Alexandria. By the fourth century, Chalcidius had translated Plato's Timaeus into Latin, and his translation was copied unceasingly until the sixteenth century. St. Augustine used the Latin translation of Plato by Victorinius, the famous rhetorician in Rome of the fourth century. Roman Senator Boethius (Rome 480-Pavia 524) also translated the works of Plato and Aristotle in Latin. He lived one century before Mohammed. We must also mention St. Isidore of Seville (560-636), who published a compendium of the theses of all the Greek philosophers. He necessarily had in hand the texts he had summarized, and in particular the works of Boethius.

The heirs of Voltaire, mainly Freemasons in France, are the principal artisans and defenders of the thesis of the Muslim origin of the knowledge of Greek philosophy in the West. It is only to support the Voltairians that, very recently, Imams have been heard to support this thesis thinking to justify Islam in the eyes of Westerners. Islam is totally hermetic to philosophy. Sultans and other caliphs never deprived themselves of the execution of the influential philosophers who might have led to a drift of Islam.

The drama of the Turkish invasion marked the end of all intellectual activity in Muslim countries and of medicine in particular. It was not until the nineteenth century that the arrival of the Westerners allowed the inhabitants of Muslim countries to have access to medicine and

therefore a certain hope of living better for the present time. This third period ends at the beginning of the 21st century with the murderous radicalization of the Islamists. An indirect form of hope had a very short life.

Chapter 8

The Paradise

As a compensation for the absence of hope in this world, Mahomet exposes, with troubling insistence, the hope of man in the Hereafter. Paradise is described in nearly 300 verses of 36 Surahs of the Quran 114.

The first evident remark is the total absence of Allah in the paradise described by the Quran. There is a complete break with the Bible. And much more with the Gospel. The hope of the Christian is to ascend to Heaven not only to see God but to participate in his very existence: in his first letter to the Corinthians, St. Paul has the audacity to write to them: "You are the Body of Christ".

The Quran says at the beginning: "And that which is with Allah is best for the righteous." (*Ali 'Imran, Family of Imram, III-198*). Biblical influence is evident, but this passage is abrogated by the later suras. To tell the truth, there is a contradiction only on the meaning given to "with". Allah is in fact above paradise. And he shows himself to the predestined who have had access to paradise: "[Some] faces, that Day, will be radiant, Looking at their Lord." (*Al-Qiyamah -The Resurrection, LXXV-22 and 23*). For more information, let us consider the Hadith. We learn that in heaven there are hours reserved for prayer, as on earth. The resuscitated One addresses Allah. But, like the Muslim prayer on Earth, it is not a personal meeting with Allah. The Muslim prayer is the recitation of Quranic texts without any personal

thought. The Muslim prayer is only a humanized form of the prayer wheel of the Tibetan Buddhists.

Other Hadhiths specify the frequency of the appearances of the face of Allah above the paradise according to the level of the saved. For all are not equal in paradise. There are different degrees. The Sahih Al Bukhari and Muslim recorded in the Hadith of Ibn 'Umar: "The highest [among them] is the one who regards the Most High twice a day."

But, in paradise, the good Muslim will spend most of his time, eternity, accomplishing his most human fantasies and first of all those of sex and belly. The paradise of Islam is a den of lust with binge drinking and sex play parties, essentially pedophiles, in an idyllic environment worthy of the biggest palaces of our world.

Paradise is promised "And those who have believed and done righteous deeds." (*Al-'Ankabu, The Spider, XXIX-58*). All these verses evoke a garden with rivers flowing through it. It was obviously the dream for desert nomads. But apart from the forgiveness of sins, evoked only once in Surah Al-Hadid-The Iron, (*LVII-17*), the delights of Eden are of a very human nature and they seem destined only to the men to whom are promised in the eternal dwelling, watered gardens (*Ali 'Imran, Family of Imran, III-13 for example*), in the midst of gold-decorated seats, ewers filled with exquisite wines, high beds, virgins of paradise created by a special creation (*Al-Waqi'ah, The Inevitable, LVI-12-39*), a paradise for pedophiles, or the chosen servants of Allah: "will have a provision determined - Fruits; and they will be honoured in gardens of pleasure On thrones facing one another. There will be circulated among them a cup [of wine] from a flowing spring, white and delicious to the drinkers; no bad effect is there in it, nor from it will they be intoxicated. And with them will be women limiting [their] glances, with large, [beautiful] eyes, As if they were [delicate] eggs, well-protected." (*As-Saffat, Those who set the Ranks, XXXVII-39 to 49*). Other suras promise positions more comfortable than the seats: "They will be reclining

therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold." (*Al-Insan, The Man, LXXVI-12-22*). The paradise of Mahomet has air conditioning. They will clothe luxurious garments: "They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade" (*Al-Kahf, The Cave, XVIII-30*). And finally, they can drink wine to satiety (*Al-Mujadila, The Pleading Woman, LVIII-25*).

One would think that at least their wives could have access to paradise: "Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation - They and their spouses - in shade, reclining on adorned couches. In company with their wives, they will rest in the shade, leaning on seats." (*Ya-Sin-Ya Sin, XXXVI-55-56*). But they must quickly be disillusioned. They are not their wives of this world. A few suras later on the reality is revealed to them: "Thus. And We will marry them to fair women with large, [beautiful] eyes." (*Ad-Dukhan, The Smoke, XLIV-54*), these are the "Indeed, We have produced the women of Paradise in a [new] creation And made them virgins," (*Al-Waqi'ah, The Inevitable, LVI-36-37*), "And full breasted" (*An-Naba, The Tidings, LXXVIII-31*) who have already been promised them as we have seen. Montaigne called them bitches. To this enticing prospect for the obsessed sex, is added the horror of pedophilia. Are these virgins majors? And all these young boys: "There will circulate among them young boys made eternal" (*Al-Waqi'ah, The Inevitable, LVI-17*)? Beardless teenagers? Is it only the paradise of homosexuals? Or the paradise of pedophiles?

Quranic passages are heretical in nature with respect to the very principles outlined by Muhammad. These are the passages relating to the fallen angel. "God tells him The time is granted to you." (*Al-Hijr, The Rocky Tract, XV-38*). It is God's answer to Eblis, the fallen angel, who asked Him for a respite until the resurrection of men, the end of the world, to " [Iblees] said, My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all. (*Al-Hijr, The Rocky Tract, XV-39*). Later, Allah limits this evil power to those who

follow Eblis and go astray. This episode is repeated several times later, in particular by sura Sad- The Letter (XXXVIII-81).

It is profoundly heretical, even with regard to the Quran, to attribute to God a thought, a decision, an act contrary to good. It is even, from the philosophical point of view, pure absurdity. It is well, however, what Mohammed did when he wrote that Allah authorized Eblis to do evil! He also wrote in several Surahs (in particular: XXX-36, XXXIV-35, XLII-10): that God sometimes "distributes with full hands", but sometimes "measures the gift". But he also withdraws food according to his will (XXXIX-53) and moreover "He gives provisions to whom He wills" (*Ash-Shuraa, The Consultation, XLII-19 and 26*). The earthly misfortunes of men come in "punishment for the works of men" (*Ar-Rum, The Romans, XXX-40*). God would thus be responsible for the misfortunes of men on this earth and death first: "then will cause you to die," (XXX-40) and "We took retribution" (XXX-46), for "Is not Allah Exalted in Might and Owner of Retribution?" (*Az-Zumar, The Troops, XXXIX-38*). Mohammed acknowledges, however, that God can not "Allah would not have wronged them [act iniquitously]" (*Al-Ankabut, The Spider, XXIX-39*). To avenge of the infidels at their death is justice, but in their lifetime?

The identity of the earthly city and the city of God in the Quran is measured by the purely human and terrestrial nature of the benefits of paradise. Water, "eternally young boys" and virgins at will, is the leitmotif of Muhammad. This identity of nature is translated by the assimilation of misfortune to evil. Misfortune is linked to the earthly world, whereas evil is relative to salvation after death. It is the total denial of the Gospel message. It is not just some erroneous deletions or interpretations. The confusion of misfortune and evil requires an entire annihilation of the Gospels. God wants the good of man in the Hereafter, but he can not in any way bestow this good by the misfortune of man on Earth. Of course, Mohammed advises "be patient over what befalls you." (*Luqman, Luqman, XXXI-16*). But how could God be considered responsible for these earthly evils, the misfortunes of man? How could he only want

to “render whom He wills barren?” (*Ash-Shuraa, The Consultation, XXXXII-49*). How could God " But when a precise surah is revealed and fighting is mentioned therein" (*Muhammad, Muhammad, XXXXVII-22*)? And “to Allah belong the soldiers of the heavens and the earth” (*Al-Fath, The Victory, XLVIII-4 and 7*).

If God is good and merciful, as Muhammad always affirms, then he is absolutely so, for nothing relative or limited can be attributed to him.

Chapter 9

Seen from the West

From the time of Muhammad's death, Islam was divided into a multitude of sects that have never ceased to kill each other, even today. The most important schism is Shiism, which represents only 15% of Muslims. There is no institutional authority in Sunnism fixing the orthodoxy and the Quran has a divine character while the Shiites take it for a human work that their Imams can explain it to the people. As for Wahhabism, which is limited to Saudi Arabia, it is a Puritan Sunnism. The Wahhabis take the Quran and authentic hadiths in the literal sense. Although they are a small minority, they consider all other Muslims to be heretics.

Most surprising is that Islam has a peaceful reputation in the West. This attitude is actually recent. It dates essentially from the Enlightenment. One remains confused before the judgment of Voltaire (*Essay on the manners and the spirit of nations chapter VII*): Islam is “indulgent and tolerant” whereas Christianity is “the most intolerant and the most barbaric of all the religions”. It is still today the credo of the Progressives and the foundation of the Masonic vision.

If the judgment of Montaigne is rather laconic, Pascal has been infinitely deeper. The Freemasons should meditate on Pascal's thoughts antidote to Voltaire: “It is not by the obscurities in the writings of Mohammed,

and which they may pretend have a mystic sense, that I would wish him to be judged, but by its plain statements, as his account of paradise, and such like. Even in these things he is ridiculous. Now, it is not so with the Holy Scriptures. They also have their obscurities; but then there are many clear and lucid statements, and many prophecies in direct terms which have been accomplished. The cases then are not parallel. We must not put on an equal footing, books which only resemble each other in the existence of obscurities, and not in those brilliancies, which substantiate their own divine origine, by which they are accompanied." (*Thoughts on Religion, and Other Subjects by Blaise Pascal, by Rev. Adward Craig, Baynes, Edinburgh 1825 p.132*) and the sequel « Difference between Jesus Christ and Mohammed »: "Any man may do what Mohammed did; for he wrought no miracles, he fulfilled no previous prophecy. No man can do what Jesus did. Mohammed established his system by killing others; Jesus-Christ by exposing his disciples to death; Mohammed by forbidding to read; Jesus by enjoining it. In fact, so opposite were their plans, that, according to human calculation, Mohammed took the way to succeed-Jesus Christ certainly took the way of failure. And instead arguing, that because Mohammed succeeded, Christianity must have failed, if it had not been supported by an energy purely divine." (*Pascal thoughts, p 131 and 132*)

The emulators of Voltaire extended his judgment to the economic and artistic aspects. The reality is that the Arabs have invaded countries of high and ancient culture, Persia, Mesopotamia and Egypt. They have benefited from their knowledge and skills for a century or two depending on the region. Then everything collapsed, essentially in the field of thought. As early as the tenth century, everything was frozen in terms of philosophy, which was henceforth prohibited, and in matters of law and even theology. But it was the same with the arts. The architecture remained rudimentary compared to the Romanic and later Gothic art. Only the decoration has remained a little alive for the princes eager to surround themselves with the appearances of luxury.

Economically, the Roman roads were immediately abandoned: camels and dromedaries replacing the Roman carts can not walk on stone slabs. The baths survived until their destruction in the incessant wars between the Islamist sects. They have never been rebuilt. Only the Roman letter post service was maintained for the exclusive needs of the armies in permanent struggle.

Progressives and Freemasons wanted to see a sign of civilization in the development of cities in the regions progressively under Arabs occupation. The reality is less brilliant. A popular interpretation of a sura has pushed the Arabs back into the cities, leaving the Christians and slaves to cultivate the land. The sentence: "Woe to the one who pushes the plow" is not more explicit than: "And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share." (*Ash-Shuraa, The Consultation, XLII-20*). It is almost a copy and paste of the passage of the Bible: "How can the ploughman become wise, whose sole ambition is to wield the goad, driving his oxen, engrossed in their work?" (*Ecclesiastic -Siracide 38- 25*). A passage from St Luke could be interpreted in this sense: "No one who puts a hand to the plow and looks back is fit for service in the kingdom of God." (*Luke 9-62*). But it is exactly the opposite. He who puts his hand to the plow is the image of the man who wants to follow Christ. He must do it without regret, without looking back! This is fully the opposite of Quran!

The propensity of the Arabs to deal only with trade corresponds both to this rejection of agricultural activities and to the fatalism which characterizes the popular Islamic vision, much more than their nomadic origin, as has been said. Fatalism is not really a dogma of Islam, but a somewhat abusive interpretation of predestination. This popular fatalism favors the least effort: why to give effort because everything is fixed in advance by Allah?

Chapter 10

The cosmology

Very exactly as Thomism will be, the Quran is full of Aristotle's theses. Of course, the Sun revolves around the motionless Earth: "Is He [not best] who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier?" (*An-Naml, The Ant, XXVII-61*). What is confirmed by hadiths: "Ibn Kathir said: that is, immobile, which neither wavereth nor stirs nor trembles with its inhabitants. And Al Qurtubi said, That is, That is to say: firm mountains which hold it back and prevent it from moving". Many suras confirm the immobility of the Earth and the rotation of the Sun and the Moon around the Earth, each on its orb: "And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming." (*Al-Anbya, The Prophets, XXI-33*).

The Quran integrates the cosmological theory of Aristotle. The Earth is the center of the world and is surrounded by the seven orbs or heavens that carry the Sun and the Planets: "[His being above all creation], and made them seven heavens." (*Al-baqarah, The Cow, II-29*), "Do you not consider how Allah has created seven heavens in layers." (*Nuh, Noah, LXXI-15*) and "It is Allah who has created seven heavens and of the earth, the like of them." (*At-Talaq, The Divorce, LXV-12*).

It is not an unfortunate coincidence, because in the biological domain, Mahomet also takes back Aristotle's theories, just like St. Thomas d'Aquin. The sperm of the man is the only source of the reproduction of man: "Cursed is man; how disbelieving is he. From what substance did He create him? From a sperm-drop He created him and destined for him; then He eased the way for him." (*'Abasa, He Frowned, LXXX, 17-22*). « (Man) Was he not a drop of sperm emitted ? Then did he become A leech-like clot; then did (God) make and fashion (him) in due proportion. » (*Qiyāmat, the Resurrection, LXXV, 37-38*). The reasoning of Aristotle is that the similar shall give the similar, so that the sperm, produced by men, is a very small man growing in the bowels of women. He should be always a man. As a consequence women are an anomaly of men. These stupid theses of Aristotle is the origin of the fact that women were considered in all the mediterranean countries as inferior to men until the seventeenth century. This is still the case within all Islamic countries.

Chapter 11

The Progressives' illusion

It is finally necessary to evoke the problem of the *taqiya*, which makes practically illusory any dialogue between Christians and Muslims. The *taqiya* is the article of Quranic law which allows the Muslim to hide his faith when the situation requires it. The Muslim feigns not to risk being convinced. As soon as he feels he is taken on his religion, he takes refuge in simulation, the *taqiya*. The Quran contains two passages that justify *taqiya*. "Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah , and for them is a great punishment." (*An-Nahl, The Bee, XVI-106*). *Taqiya* is thus authorized in cases of external coercion, whatever the form: persecution, threat to life, lack of religious freedom.

"Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah , except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination." (*Ali 'Imran, Family of Imran, III-28 & 29*). A Muslim may therefore abjure his beliefs externally, publicly profess another religion or not apply the religious and legislative requirements of Islam if he considers himself in a position of constraint to justify such an attitude. It is obviously the most absolute opposite of the Christian

position: "For whoever wants to save their life will lose it, but whoever loses their life for me and for the Gospel will save it." (Mk 8:35).

On the other hand, the Muslim who abjure Islam to convert to another religion or go to atheism is liable to the death penalty. "He who changes his religion, kill him" (*Hadith, Sahih Bukhari, vol. 9, book 84, number 57, reported by Ibn Abbas*) and "The blood of a Muslim, Other than Allah and that I am His Prophet, can only be shed in three conditions: in the case of murder, for a married person who engages in sex illegally and for a person who is away from Islam and leaves the Muslims." (*Hadith, Sahih Bukhari, vol. 9, book 83, number 17, reported by Abdullah*).

The other illusion of Progressives is to imagine that Islam can reform itself by deciding to "confront the historico-critical method in the examination of texts, and by rapidly evolving on the relations between the sexes, religious freedom, occupation of the soil".

We can even speak of a double illusion. All Muslims absolutely believe that the Quran was directly revealed to the Prophet by Allah. Nothing can be added or subtracted from it. Above all, there is no authority to impose a single interpretation of the texts on all Muslims.

It is the same illusion as with the Protestants. Progressives have been very proud to establish joint documents with Protestants! Which Protestants? In the Lutheran vision, every Protestant is free to believe what he wants. The situation is different with the Calvinists, but the dialogue can not even be envisaged!