

# Islam and Goddess Worship



Image: a) the sign of Islam; b) the sign of the Great Goddess

## Index:

[Allah and his family](#)

[The Three Goddesses](#)

[Al-Lat](#)

[Manat](#)

[al-Uzza](#)

[The Satanic Verses](#)

Islam is the largest and fastest growing cult or religion in the world. The most holy site of Islam is the black meteorite in Kaaba, Mecca. This stone is worshipped by veneration, as was practised before the advent of Islam. (See; [Islamism](#)).

The sign of Islam is the Crescent, sometimes along with a star (see; image above), just as was the Babylonian Goddess worship (*image: the Great Goddess*). The most holy object in the Kaaba is the black meteorite stone, once the throne of Isis, now connected with Allah. Another goddess objects in the Kaaba are the Crescents and the towers. Towers have been one of the main symbols of Babylonian paganism since the time of Nimrod. His followers decided to build their own tower, their own name. Later, Nimrod's wife, Semiramis, erected a 130 feet tower in Babylon. Babylonian pagans prostrated themselves before this icon, even mentioned in the third chapter of the Book of Daniel. Moses Maimonides, the mediveal Jewish philosopher, had read deeply into the learning of the Babylonians. He described the myth of Tammuz' death, quoted by Hislop in *The Two Babylons*, p. 62, as



follows:

When the false prophet named Thammuz preached to a certain king that he should worship the seven stars and the twelve signs of the Zodiac, that king ordered him to be put to a terrible death. On the night of his death all the images assembled from the ends of the earth into the temple of Babylon, to the *great golden image of the Sun*, which was suspended between heaven and earth. That image prostrated itself in the midst of the temple, and so did all the images around it, while it related to them all that had happened to Thammuz. The images wept and lamented all the night long, and then in the morning they flew away, each to his own temple again, to the ends of the earth.

Those familiar with the Biblical story of Daniel's friends should recognize this. The whole world bowed down in worship for the king's pagan gold image. The astonishing issue is, however, that Muslims still do. The prostrate themselves in the direction (*qibla*) of the former Goddess symbols in Mecca, now Allah's sanctuary.

From the beginning, towers or obelisks were symbols of pagan worship as conducted in Babylon and Egypt, and later all around the world. The obelisk was originally a symbol of Baal (Nimrod) and sexual rituals in the context of sun-worship. We also see these *matzebah* images in various places in the Bible, such as I Kings 14:23, 2 Kings 18:4, 23:14; Isaiah 17:8, 27:9; Jer. 43:13; Ezk. 8:5; Micah 5:13).

The name of Artemis, a version of Semiramis, probably meant "women who built towers", Cybele and Diana, another versions of Semiramis, were pictured carrying a tower, and we can trace this all the way Japan and China in the east, to Indians in America, the Vikings of the North and Africans in the South. We always see this tower connected with pagan worship, and, unfortunately, later adopted by the Roman Catholic church. And, of course, Islam has not only adopted the tower (*minaret*) but also the worship of meteorites, the Crescent and the Babylonian Star. And to conclude this discussion, Allah himself was originally a pagan deity, related to astrological fertility worship and various other aspects of Babylonian paganism.

## Allah and His Family

Muslims usually argue that their 'Allah' is the same deity as the Judeo-Christian God. For sincere Jews or Christians, that statement ought to be considered as a profound blasphemy, since it destroys their concept of God. By accepting such a thesis one is admitting Islam as the true religion, above Judaism and Christianity. One has not come across any arguments that can prove that 'Allah' is just another name for the Judeo-Christian God. The Islamic scholar Caesar Farah states: "There is no reason, therefore, accept the idea that Allah passed to the Muslims from the Christians and Jews." (*Caesar Farah, Islam: Beliefs and Observations (New York, 1987), 28.*) And as their characters

are examined, they seem to be of a completely different nature and reveal contradicting scriptures.

'Allah', in fact, has a genealogy that can be traced through Yemen to Babylon, the mother of all idolatry. In Babylon, paganism began at the time of Nimrod, the alleged builder of the Tower of Babel. After the confusion of languages, Babylonian idolatry spread all over the world. Nimrod had been dei-fied and was known as Baal, Molech,... and finally, as Allah. The Baal worship was conducted by sacrifices, prostrations and kissing the idol, (See I. Kings 19:18) which was the same type of service conducted at the Kaaba and other places in Arabia. There are also traces of a direct Baal worship among the Arabs: "And God helped him [King Uzziah of Juda] against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims [probably Mineanites from Yemen]." (*II Chron. 26:7*) It was common to add Baal's name to the city where he was worshipped and thus it was obviously so in Gur. Inscriptions with Baal's name have been found in Central Arabia at some oasis where Arabian inhabitants had settled. The great scholar William Robertson Smith argues that the

most developed cults of Arabia belong not to the pure nomads, but to these agricultural and trading settlements, which the Bedouin visited only as pilgrims, not to pay stated homage to the lord of the land from which they drew their life, but in fulfilment of vows. (*William Robertson Smith, The Religion of the Semites. The Fundamental Institutions (London, 1902), 109.*)

Concerning the Kaaba, Muslims' holiest place, Ibn Ishaq gives us an example of such fulfilment of vows, when he reports the story of a Jurhum woman who "had been barren and vowed to Allah that if she bore a son she would give him to the Kaaba as a slave to serve it and to look after it." (*quoted in; Guillaume, The Life of Muhammad, 49.*) In Mesopotamia, and consequently in all the known world, the firstfruits of the crops or cattle were sacrificed to the fertility god. A sacred plot of land was offered to the deity, where he could abide and accept their offerings. In Mecca, the earlier fertility god named Baal was replaced with desert gods, the Aramaic Allah and the Yemenite Hubal.

The ancient world usually worshipped a pantheon of gods, where higher and lesser gods battled for supremacy. All these pantheons had many similarities, for example, always including a relationship between a high male-god and a mothergoddess. Religious beliefs were often a spiritual form or the exaltation of the society the worshippers happened to be a part of. In primitive tribal societies, the family was the integral part which formed the basis of solidarity, wealth, protection and daily support. Thus, a family of deities was the normal state of worship.

In Arabian archaeology a large number of inscriptions on rocks, tablets and walls, have pointed to the worship of a family of four; one male and his three 'daughters' or goddesses. Those three goddesses are sometimes engraved together with Allah, represented by a crescent moon above them. But Allah was the 'Lord of the Kaaba... Lord of Manat, al-Lat, and al-Uzza...and even as

'Lord of Sirius'.' (Peters, Muhammad, 98.) His 'daughters' were his associates, helpers and were themselves worshipped, after the manner of ancient Babylonian customs and symbolised by astronomical symbols.

## The Three Goddesses

Mediterranean mythology included the worship of the Mother goddess who appeared under three natures, names and faces. Adam McLean, a leading authority on goddesses, states:

The triplicity of the Goddess is very important. This is not merely a multiplying by three, but rather a threefold manifestation; the Goddess reveals herself on three levels, in the three realms of the world and of humankind.

Those three faces correspond to heaven, earth and the underworld; or past, present and future. McLean continues:

The most important triple aspect of the Goddess is her manifestation as Virgin/Mother/Crone. This is perhaps the easiest representation with whom people can identify, as this triplicity corresponds to the three phases of woman's life... the Young Woman/Mother/Old woman. (*Adam McLean, The Triple Goddess. An Exploration of the Archetypal Feminine (Grand Rapids, 1989), 14-15.*)

It is noteworthy that those three goddesses were, in certain places, represented by meteorites or aeroliths, stones that had fallen from heaven, just as the Kaaba stone in Mecca. (*Ibid, 52.*) Merlin Stone noted that in Aphrodite's temple in Cyprus a certain stone was anointed by oil each year at the feast of the goddess. The same stone worship was conducted at Baalat's temple at Byblos. (As Allat was the feminine version of Allah, so was Baalat the feminine version of Baal.) The Romans venerated the captured Carthagian stone-goddess Cybele and also the Greeks in Asia Minor. (*Merlin Stone, 'Goddess Worship in the Ancient Near East' in Religions of Antiquity, 65-66.*) Concerning our subject, we find the same characteristics. All over Arabia, these same symbols have been found as representing the worship of a triple Arabian goddesses. McLean states:

Long before the coming of the austere patriarchal system of Islam, the Arabic people worshipped this trinity of desert Goddesses who were the three facets of the one Goddess. Al-Uzza ('the mighty') represented the Virgin warrior facet; she was a desert Goddess of the morning star who had a sanctuary in a grove of acacia trees to the south of Mecca, where she was worshipped in the form of a sacred stone. Al-Lat, whose name means simply 'Goddess', was the Mother facet connected with the Earth and its fruits and the ruler of fecundity. She was worshipped at At-Ta'if near Mecca in the form of a great uncut block of white granite. Manat, the crone facet of the Goddess, ruled fate and death. Her principal sanctuary was located on the road between Mecca and Medina, where she was worshipped in the form of a black uncut stone. (*McLean, The Triple Goddess, 80.*)

This goddess appearing under many names throughout the world of antiquity is the same as was represented as Baal's wife. She was called Astarte, Semiramis, Ashtaroah, Isis, Venus, Fortuna, Diana, Asherah, Elat, etc.. Indeed, Isis was known as the mother of one thousand names. However, regardless of her various titles, she was Baal's wife and worshipped as such. (Judges 2:13). Baal is said to have had three daughters, who were apparently called by different names around the ancient world. (*Cooper, Canaanite Religion*, 86.) They were also considered his brides, with whom he swore to build a house. The 'Building Saga' is discussed in (*Julian Obermann, Ugaritic Mythology. A Study of Its Leading Motifs* (New Haven, 1948)). The Quraysh adopted Allah as Baal, and added the goddesses to his cult the same way as Baal had three daughters in the Fertile Crescent. They venerated him and his three female companions in his new House, the Kaaba at Mecca.

One of the aspects of goddess worship that has survived in Islam, as well as, for example, in Roman Catholicism, is the rosary. Through the ages the worshippers of goddesses had used the rosary for prayers and it is still in use in the worship of female deities all over the world, for example by Hindus in India. The rosary is connected with fertility worship when the deity's name is repeated over and over again. (Compare to Matthew 6:7-13 and Acts 19:34.) It is called *tasbih* or *subha* in Arabic, and simply means 'an object which one praises.' The Muslim rosary is supposed to contain 99 beads, representing the titles of 'Allah', but usually it only has 33 beads, slipped through one's fingers three times. (Compare to the Koran 7:180.) This pagan custom, which is dated to Astarte worship from about 800 BCE, still survives in Islam as well as in many other cults around the world.

Ancient Middle Eastern mythology often pictured the Mother goddess with a son, such as Isis-Horus in Egypt and Astarte-Tammuz in the Fertile Crescent. This mother-son worship was established throughout the world. In China there was the Mother Shingmoo, Hertha in ancient Germany, Nutria in ancient Italy (Etrusca), Indrani in India, Aphrodite in Greece, Venus in Rome, Cybele in Asia Minor and Carthage, Diana in Ephesus, Isis in Egypt etc.. In Hijaz, on the other hand, there was no harvest and thus no worship of fertility gods as such. Its patriarchal society soon changed the ancient mother-son worship to father-daughter worship. Allah was the father, and his daughters were Al-Lat, Manat and al-Uzza.

## Al-Lat (Allat)

Al-Lat, the female version of the Aramaic Allah, was the 'Lady of the Temple' at the Semitic Pantheon of Palmyra, frequently mentioned in sources from ancient periods. Her cult was shared by the tribes of Bene Maazin and Bene Nurbel in that city. The former tribe probably provided the guardians or priests for her sanctuary, which was probably established after the Nabatean occupation of Syria, including Damascus, in 85 BCE. (*Javier Teixidor, The Pantheon at Palmyra*, 55-58.)

Al-Lat was the mother goddess (al-Ilahah), representing the sun. She was the

mother figure among the gods and goddesses, the Great Earth Mother of ancient mythology, and the Astarte of the Arabs. Javier Teixidor states:

It is not surprising to find at Palmyra different names for the same deity. Allat ... Astarte ... all conceal one sole goddess, the female deity of heaven in whose cult Arab Palmyrenes as well as members of the western tribes were united. (Ibid, 61.)

She was brought to the Hijaz from Palmyra, probably through Teima. Alfred Guillaume states:

Al-Lat... is mentioned by Herodotus; in old Arabian inscriptions; and in the pre-Islamic poets; and was the great mother goddess who, under various names, was worshipped all over the ancient world. Ta'if, a town near Mecca, was the centre of her worship [in Arabia proper]. (Guillaume, *The Life of Muhammad*, 24, 38.)

In Ta'if there was a temple dedicated to al-Lat, (Guillaume, *Islam*, 7.) the city's deity, according to Ibn Ishaq, and she was represented by a square-stone. (Hitti, *History of the Arabs*, 98 ). The Mother goddess was often represented by a stone, mountain, cave, pillar or rock. Stones are among the oldest symbols of Mother worship, as Erich Neumann discussed in detail. (Erich Neumann, *The Great Mother* (Princeton, 1953/1991), 260.) The Meccans had been on friendly terms with the Ta'ifians, especially since most of their food was bought or grown in Ta'if, and that city was also the main commercial centre in the Hijaz, since it lay on the Yemen-Mesopotamia overland trading route. According to Ibn al-Khalbi:

Al-Lat stood in al-Ta'if and was more recent than Manat. She was a cubic rock beside which a certain Jew used to prepare his barley porridge. Her custody was in the hands of Banu Attab ibn Malik of the Thaqif, who had built an edifice over her.... The Quraysh, as well as all the Arabs, were wont to venerate al-Lat. They used to name their children after her, calling them Zayd al-Lat and Taym al-Lat. (Quoted in Peters, *Muhammad*, 110).

The Nabateans also venerated Allat as the 'mother of the gods', the same as the Urania of Hellenism. According to Tor Andrae:

Thus we have a right to assume that in Arabic circles Allat corresponded with the great Semitic goddess of motherhood, fertility and heaven, and especially with the form which she assumed in Western Semitic regions. In Taif, where her most important sanctuary was located, she was called simply Al Rabba, 'sovereign', a title which belonged also to Ishtar (Belit) and Astarte (Baalat). (Tor Andrae, *Mohammad. The Man and His Faith* (London, 1936), 17.)

When Muhammed conquered Mecca and some of its neighbouring tribes, he turned to Ta'if and its temple of al-Lat. A Muslim poet said about the attack on Ta'if:

Don't help al-Lat for Allah is about to destroy her.

How can one who cannot help herself be helped?  
She was burned in black smoke and caught fire.  
None fighting before her stones, is an outcast.  
When the apostle descends on your land  
None of her people will be left when he leaves.  
(Guillaume, *The Life of Muhammad*, 588.)

Allat was the equivalent of Ishtar-Astarte in the mother-father Semitic cult worship. In contrast to the Fertile Crescent region, the Arabs worshipped her as the sun, not the moon which is masculine in Arabia. However, the Semitic cults connected the goddess worship with love, and thus, its absence with the opposite. As Erich Neumann states:

Withdrawal of love can appear as a withdrawal of all the functions constituting the positive side of the elementary character. Thus hunger and thirst may take place of food, cold of warmth, defenselessness of protection, nakedness of shelter and clothing, and distress of contentment.... Consequently, the symbols of exile and desert also belong to the present context. (Neumann, *The Great Mother*, 67-68.)

Thus, the Arabs were left with the loneliness of the desert and in order to make the best of the situation, the moon-goddess of the fertile lands was transformed into the sun-goddess of the desert. Al-Lat was the Great Mother who fed her children as necessary. But when it came to fortune the Arabs turned to Manat.

## Manat

Manat is believed to be the Arabs' original goddess, appearing some time before al-Uzza and al-Lat. Her name appears in the house of Baal in 32 CE, but she originated much earlier among the Arabs. Manat seems to have arrived in Arabia from Palmyra, where she was worshipped along with Baal. She was venerated beside several other deities in a temple called 'the house of the gods,' (Teixidor, *The Pantheon of Palmyra* 3, 12-18 — *The Pagan god*, 116.) the Palmyran equivalent of the Kaaba. Manat was the controller of the Arabs' fortunes and the mystery of life and death. She was the chief deity of al-Aus and al-Khazraj and other pagan inhabitants of Yathrib (Medina). It seems that she was represented by a wooden image, which was covered in blood during her worship. (Guillaume, *The Life of Muhammad*, 38-39, 207.) Manat's sanctuary was in a place near Yathrib where the Aus and Khazraj visited on their way back from their pilgrimages to Mecca. Ibn al-Khalbi states:

The Aus and Khazraj, as well as those Arabs among the people of Yathrib and other places who followed their way of life, were accustomed to go on Hajj and observe the 'standing' at all the appointed places, but not shave their heads [as was customary during the pilgrimage]. At the end of Hajj, however, when they were about to return home, they would set out to the place where Manat stood, shave their heads and stay there for a while. (Quoted in Peters, *Muhammad*, 110.)

This goddess of fate and time in ancient paganism was revered and worshipped with the same zeal as the Mother figure itself. In Greece Moirai, the goddess of fate, was the daughter of the Night, as well as Moros and Erinyes (compare to al-Lat and al-Uzza). Attributed to the goddess of fate was the sharing of booty, land and labour between clans. She was concerned with birth, marriage and death and, in the relation with men, warfare and raids.

Manat was much revered by the Arabs but her worship was dwindling at the time of Muhammed, probably due to Jewish influence in Medina. This shows how easily the al-Aus and al-Khazraj tribes were willing to abandon their religion in favour of Islam.

## Al-Uzza

Some sources say that al-Uzza was brought to Mecca by the Quraysh and enjoined to the already established Kaaba worship, but she probably was a local deity in Mecca since the time of 'Amr ibn Lubayy. In Muhammed's time, al-Uzza was the most important of the Meccan local deities, perhaps save for 'the Lord' Hubal. Her main sanctuary was in a valley called Hurad, just outside Mecca. 'It was complete with a haram and a sacrificial altar.' (Ibid, 110.)

Alfred Guillaume states that evidence 'for her worship from the fourth century AD is copious. Tradition states that in his youth Muhammad sacrificed a white sheep to her.' The Arabs offered human sacrifices to al-Uzza and

the blood of the victims was smeared or poured on them while the tribes-men danced round the stone... The devotees licked the blood, or dipped their hands in it, and thus a reciprocal bond held them to one another and the deity to whom the stone belonged. Nilus, a Christian writer, gives a fairly full account of such a sacrifice to Uzza. Though there is no trace of human sacrifices in the Quran, it is clear from the authority just quoted and from early Arab sources that human beings were sacrificed to these gods in Duma and Hira. (*Guillaume, Islam, 8-9.*)

Ibn Ishaq states that al-Uzza had a slaughter place (*ghabghab*), where the blood was poured out. An Arab poet said:

Asma' was given as a dowry the head of a little red cow  
Which a man of the Banu Ghanm had sacrificed  
He saw blemish in her eye when he led her away  
To al-Uzza's slaughter-place and divided her into goodly portions.

Muhammed had, according to tradition, sacrificed a sheep to her, and it might very well be that it had been done at Mount Hira, which was now Muhammed's place of devotion to the moon-god Allah and his daughter al-Uzza. It has been stated that the Arabs sacrificed infant boys and girls to the morning star, al-Uzza. (*Andrae, Mohammed, 17-18.*) Ibn al-Khalbi states:

The Quraysh as well as other Arabs who inhabited Mecca did not give to any of their idols anything similar to their veneration of al-Uzza. The next in order of veneration was Al-Lat and then Manat. (*Peters, Muhammad, 111.*)

During the armed confrontation between the Meccans and Muhammed at Badr (AH 2), the former carried al-Uzza's banner to battle. Tradition says that Muhammed sent Khalid ibn al-Walid, who later conquered Syria for Islam, to destroy al-Uzza's temple in Nakhla. There, some of the tribes of Quraysh and Kinana, and all the Mudar tribe, used to worship. When the guardian of al-Uzza heard that Khalid was approaching "he hung his sword on her, climbed the mountain on which she stood," and said:

O 'Uzza, make an annihilating attack on Khalid,  
 Throw aside your veil and gird up your train  
 O 'Uzza, if you do not kill this man Khalid  
 Then bear a swift punishment or become a Christian.

However, according to tradition, Khalid and his army destroyed the al-Uzza idol and returned to Muhammed. (*Guillaume, The Life of Muhammad, 565-566.*)

When these idols had all been destroyed, 'Allah' reigned supreme in the Hijaz. The threefaced Mother Goddess had vanished from the visible sphere, but still lives in Muslim legends according to the 'Satanic verses'.

### The 'Satanic Verses'

The chapter of Muhammed's life the Muslims want to forget most of all is the affair of the 'Satanic verses', made worldfamous by Salman Rushdie's novel by the same name. The setting is Mecca, some years before the hijra, most likely in 619 CE, when Muhammed's protector, Abu Talib, and his wife, Khadija, had both died. The Meccans had become increasingly hostile towards him and ridiculed his mission in every possible way. What was probably worse, they tempted Muhammed by promising him fame and fortune if he would refrain from attacking their deities. Muhammed was unwilling to compromise his mission and declined their offer. Then the next temptation came, as al-Tabari narrates:

'If you will not do so, we offer you one means which will be to your advantage and to ours.' 'What is it?' he [Muhammed] asked. They said: 'You will worship our gods, al-Lat and al-'Uzza, for a year, and we shall worship your god for a year.' 'Let me see what revelation comes to me from my Lord' he replied. Then, the following inspiration came from the Preserved Tablet [the Koran which 'Allah' preserves in heaven]. (*W. M. Watt and M. V. McDonald (transl. & annotators), The History of al-Tabari (volume IV: Muhammad at Mecca. New York, 1988), 107.*)

The continuation al-Tabari adopted from Ibn Ishaq's narrative which stated:

When the apostle saw that his people turned their backs on him and he was pained by their estrangement from what he brought them from Allah, he longed that there should come to him from Allah a message that would reconcile his people to him. Because of his love for his people and his anxiety over them, it would delight him if the obstacle that made his task so difficult could be removed; so that he meditated on the project and longed for it and it was dear for him. Then Allah sent down 'By the

star when it sets your comrades errs not and is not deceived, he speaks not from his own desire.' (*Guillaume, The Life of Muhammad, 165.*)

Then Muhammed's revelation continued: 'Have you thought upon Al-Lat and al-Uzza and on Manat, the third other? Are yours the males, and His the females?' (The Koran 53:19.) In a patriarchal society it was a shame to have only daughters, as Muhammed had only daughters and was embarrassed for this very reason. Thus 'Allah' would be imperfect due to his inability to procreate sons. Muhammed thus concluded that it would be better for 'Allah' to have no children at all.

Ibn Ishaq stated that Muhammed added: '... these are the exalted Gharaniq whose intercession is approved.' A Gharaniq was thought to be an angelic creature, who could fly at a great height, and thus were exalted above men. Muhammed's acceptance of the three daughters of Allah as being semi-divine delighted the Quraysh who prostrated themselves in the place of prostration (*masjid* — mosque) along with the Muslims.

When the Quraysh heard that, they rejoiced and were happy and delighted at the way in which he spoke of their gods, and they listened to him, while the Muslims, having complete trust in their Prophet in respect of the messages which he brought from God, did not suspect him of error, illusion or mistake. When he came to the prostration, having completed the Surah, he prostrated himself, the Muslims did likewise, following their Prophet, trusting in the message which he had brought and following his example. Those polytheists of the Quraysh and others who were in the mosque likewise prostrated themselves because of the reference to their gods which they had heard, so that there was no one in the mosque, believer or unbeliever, who did not prostrate himself. (*Watt & McDonald, The History of al-Tabari, 108-109.*)

Alfred Guillaume stated that all "of these interpolated words meant that the divine or semi-divine beings were inter-cessors with Allah, an office which in Islam is accorded only to Muhammad himself." The words Muhammed uttered, and were later deleted from the canonised version of the Koran, were a chant the Meccans used when they walked around the Black Stone. (*Guillaume, Islam, 36.*) Muhammed had now made serious compromises with paganism. And just as Catholicism solved this problem, Muhammad found only one solution, incorporate those competitors and everybody would be happy: the pagans for being able to indirectly worship their deities, and Islam (as Catholicism) by merging with paganism.

According to Muslim tradition, the Quraysh agreed to embrace Islam when those concessions had been made. Also, the Muslims who had earlier fled to Abyssinia, now returned and among them was Uthman, who later became a caliph. However, Muhammed then denied his previous revelation, which he said was nothing but 'Satanic verses.' The conversion of the Quraysh was thus withdrawn and this manoeuvre only strengthened the Meccan opposition. If this legend is true, which Muslims generally admit, we cannot be certain the rest of the Koran was not similarly inspired by Satan. It seems reasonable to assume

that the 'whisperer' was the same in this case as in all others. One of the best established hadiths is the following speech from 'Allah' to Muhammed:

My servant [Muhammed] approaches me steadily through voluntary works of piety, until I come to love him; and when I love him I am his eye, his ear, his tongue, his foot, his hand. He sees through me, he hears through me, he speaks through me, he moves and feels through me.

*(Goldziher, Introduction, 42-43.)*

If 'Allah' spoke and did everything through Muhammed, and vice versa, it is no wonder these 'Satanic verses' embarrass Muslims to this day. However, Muhammed found an escape route through another 'revelation'. He stated:

Never have we sent a single prophet or apostle before you with whose wishes Satan did not tamper. But Allah abrogates the interjections of Satan and confirms His own revelations. Allah is all-knowing and wise.

*(The Koran 22:52. (N. J. Dawood - with a replacement of Allah for God)).*

Since we know that some verses contradict, or abrogate, others, we must conclude that several koranic passages were Satanic inspirations, which other verses have abrogated. If not, this verse is incorrect. But how could Satan manipulate Muhammed at almost any time, and utter koranic revelation through him at his will? Wherever the occult powers override true worship, the force behind the occult and New Age always marks its territory through images. Even the Islamic Crescent bears the mark of its founder, Mystery Babylon paganism.

The Egyptians, Persians, Greeks, Romans, Hindus and American Indians, like the Babylonians, all believed that their gods were just representations of the one god. The ancient people, shortly after the flood, had a knowledge of the True God of Noah, Shem, and Abraham. But the worship of the True God of Noah, Shem, and Abraham soon became perverted into idolatry by the larger population when Nimrod tried to unite the whole world into a One World Government. Just as the ancients believed their various gods to be different expressions of the Only god, so did Muhammed, when he united the 360 gods at Mecca into just one god, Allah.



To [Islam](#)