

Peace,

If you have ever entered a mosque chances are you would have seen the words Allah and Muhammad displayed prominently side-by-side on the wall. I always found it strange that a religion that professes uncompromising monotheism would have the name of a man displayed right next to the Lord of all mankind. Yet, this symbolism indicates to us what the religion of Islam really is; a *shirk* based religion which takes the teaching of God in the Qur'an side-by-side with the alleged teachings of a man.

I am of course talking about the *hadith* literature. Setting aside the problem of whether the *hadith* literature are the *actual* sayings and actions of the prophet Muhammad or fabrications by Bukhari and company, the fact of the matter is that God never authorized the messenger and prophet Muhammad to create or issue laws; he was to deliver and follow the Qur'an alone.

And when Our proofs are recited to them as clear signs, those who look not for the meeting with Us say: "Bring thou a Qur'an other than this; or change thou it." Say thou: "It is not for me to change it of my own accord. I follow only what is revealed to me. I fear, if I should disobey my Lord, the punishment of a tremendous day."
(10:15)

God alone has the right to legislate and the totality of laws that a believer must follow are present in the Qur'an alone. This is what is meant by the word *al-kitab* in the Qur'an. The *al-kitab* is a *Writ* or *Law* of God. The very same Law that was given to the Children of Israel via Moses.

Of course, Muslims will claim that they are not committing *shirk* and that God commanded them *to obey the Messenger*. I have dealt with this argument at length in previous videos, so I will not deal with it here. Suffice it to say that prophet Muhammad was himself following the Qur'an alone and he was in no position to issue laws, fatwas or religious edicts. He, like the prophets before him, was commanded to judge people by the Law that God gave him; the *al-kitab*.

As believers, we are called upon by God to study and teach the Law and to judge by the Law in the Qur'an. Nothing more, nothing less.

And among them a faction distorts the Writ with their tongues, that you might think it from the Writ, but it is not from the Writ. And they say: "It is from God," but it is not from God. And they ascribe the lie to God, when they know.
(3:78)

It is not for a mortal that God should give him the Writ and judgment and prophethood, then he should say to men: "Be servants to me rather than God"; but: "Be men of God by what you have taught of the Writ, and by what you have studied."
(3:79)

And nor would he command you to take the angels and the prophets as lords; would he command you to denial after you have been submitting?

(3:80)

The religion of Islam takes the Qur'an and the *hadith* literature as sources of Law when the Qur'an is clear that it *alone* is *the* source of Law. By doing so, Muslims are committing *shirk* - they have taken laws written by men side-by-side with the Law of God.

"Is it other than God I should seek as judge when He it is that sent down to you the Writ set out and detailed?" And those to whom We gave the Writ know that it is sent down from thy Lord with the truth; so be thou not of those who doubt.

(6:114)

Prophet Muhammad, himself, was told to judge by the *al-kitab* (the Law). He was not inventing his own laws as is commonly thought by the Muslims.

And We sent down to thee the Writ with the truth, confirming what is before it of the Writ, and as a control over it. So judge thou between them by what God has sent down; and follow thou not their vain desires away from what has come to thee of the truth. For each of you We appointed an ordinance and a procedure. And had God willed, He could have made you one community; but that He might try you in what He gave you[...]. — So vie in good deeds; unto God will you return all together, and He will inform you of that wherein you differed —

(5:48)

And judge thou between them by what God has sent down; and follow thou not their vain desires, and beware thou of them lest they seduce thee away from some of what God has sent down to thee. And if they turn away, know thou that God but intends to afflict them for some of their transgressions; and many among men are perfidious.

(5:49)

God has sent down the Law (*al-kitab*) which alone must be followed in matters of inheritance, divorce, marriage, etc. Yet the scholars of Islam are not content with following God's Law alone. They have taken books written by men such as Bukhari as legal authorities with the Qur'an. This is *shirk* - ascribing a partnership with God - in the realm of the Law.

Whoso desires the harvest of the Hereafter, We increase him in his harvest. And whoso desires the harvest of the World, We give him thereof — and he has no portion in the Hereafter.

(42:20)

If they have partners which ordained for them of doctrine that for which God has not given leave[...]. And had it not been for the word of decision, it would have been concluded between them; and the wrongdoers have a painful punishment.

(42:21)

Thou wilt see the wrongdoers fearful of what they have earned; and it will befall them. And those who heed warning and do righteous deeds will be in the lush meadows of the Gardens; they will have what they wish with their Lord. That is the great favour,

(42:22)

For example, let us consider the Law of inheritance in the Qur'an in which it is clear that the deceased's children are to get a share of the inheritance first, followed by the honoring of a bequest by the deceased and, after all this, the settlement of his debts. The remainder is then to be distributed among the rest of his relatives.

God charges you concerning your children: for the male is the like of the portion of two females; but if there are women above two, then for them is two-thirds of what he left; and if she is one, then for her is half; and for his parents: for each one of them is one-sixth of what he left if he has a child. Then if he has not a child and there inherit from him his parents, for his mother is one-third; but if he has brothers or sisters: for his mother is one-sixth, after a bequest he has made, or debt — your parents and your children: you know not which of them is nearer to you in benefit — as an obligation from God; God is knowing and wise.

(4:11)

Yet, the religion of Islam has its own rules for what to do with the property of the deceased: Specifically, the religion of Islam mandates that the funeral expenses and debts of the deceased be paid off first, before the children can get a share of their inheritance. *This is in direct opposition* to the law of God in which it is clear that children get their share of the inheritance first, no matter what!

The following is taken from KITAB AL-FARA'ID (THE BOOK PERTAINING TO THE RULES OF INHERITANCE)¹

While laying down the rules for the distribution of the estate of the deceased, the first principle to be observed is that the property both movable and immovable can be distributed after meeting the following obligations :

1. *funeral expenses;*
2. *clearing off the debts incurred by the deceased;*
3. *payment of bequest, if any, to the extent of one-third of the total assets. It may be remembered that the Mahr of the wife, if it had not been paid, is included in the debt. Moreover, it is not lawful to make a bequest in favour of a person who is entitled to a share in the inheritance.*

Furthermore, they have four stipulations as to who cannot get an inheritance.

Four persons cannot get inheritance:

- (a) *a fugitive slave who has fled away from his master,*
- (b) *one who has murdered one's predecessor intentionally or unintentionally*
- (c) *one who professes a religion other than Islam,*
- (d) *one living in Dar-ul-Harb cannot inherit the property of one living in Dar-ul-Islam and vice versa.*

¹ https://www.iium.edu.my/deed/hadith/muslim/011_smt.html

Among these stipulations is that a person cannot get an inheritance if he *professes a religion other than Islam*. Yet, this stipulation is nowhere found in the inheritance verses of the Qur'an. Children have a right to their share regardless of their religion. By adding this stipulation the shirk based religion of Islam forbids what God has allowed.

To men belongs a share of what parents and relatives leave; and to women belongs a share of what parents and relatives leave — from what is little thereof or much — a share ordained.
(4:7)

This is but one example of the countless examples of laws in the religion of Islam which are in direct opposition to the Law of God in the Qur'an. By doing so, Muslims have set-up partners with God because they follow laws created by them instead of following the Law that God has sent down in the Qur'an.

Unless, Muslims repent and follow the *al-kitab* (the Law) alone, they will continue to be punished by God.

And this is a Writ We have sent down, one blessed, so follow it; and be in prudent fear, that you might obtain mercy,
(6:155)

Lest you say: "The Writ was but sent down upon two groups before us, and we were of their study unaware,"
(6:156)

Or you say: "Had the Writ been sent down upon us, we would have been better guided than they." And there has come to you clear evidence from your Lord, and guidance, and a mercy; then who is more unjust than he who denies the proofs of God, and turns away from them? We will reward those who turn away from Our proofs with an evil punishment for their turning away.
(6:157)

Sincerely,
Said Mirza
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