



THE GOD PROTOCOL

SAM GERRANS

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THE QUR'AN claims to be a complete revelation to mankind from the creator of the heavens and the earth.

Traditionalist Islam, while paying lip service to the Qur'an, is predicated chiefly upon other texts — the *aḥādīth* — and interpretations and schools of thought derived from the same, the result of which is an ossified and increasingly discredited cultural narrative.

SAM GERRANS is an English writer and independent thinker with backgrounds in languages, media, strategic communications, and technologies. He is driven by commitment to ultimate meaning and focused on authentic approaches to revelation and *Realpolitik*. Whereas most translations and expositions of the Qur'an assume Traditionalist Islam's conclusions, his principal work *The Qur'an: A Complete Revelation* is built upon a system of hermeneutics in which preference is given to definitions originating in the Qur'an itself and to values derived by processes of pan-textual analysis. Values for key terms thus demonstrated are enforced across the text and documented.

While *The Qur'an: A Complete Revelation* exposes unambiguous tensions between Traditionalist Islam and the book that religion claims as its foundational scripture, that result was not Gerrans' motivation for writing it. Sam Gerrans believes in God and accepts the veracity of the Qur'an. His identification of Traditionalist Islam's preoccupations as a usurping narrative is a function of his process of due diligence upon the contents of the Qur'an rather than his primary interest. The motivation driving *The Qur'an: A Complete Revelation* was to provide a textual corpus in the English language which could supply a legitimate formal basis for his principal objective which is described now in full in his book *The God Protocol*.

The God Protocol identifies that mechanism in the Qur'an by which miscreant ruling elites of the past were made accountable before God and applies the same principle to the worldwide ruling elite of today.

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Dedicated to those who remember that the practice of God does not change.

O my people: yours is the dominion this day, you being dominant in the land, but who will help us against the wrath of God if it comes to us?

O my people: I fear for you the like of the day of the parties, the like of the case of the people of Noah, and 'Ād, and Thamūd, and those after them; and God desires not injustice for the servants.

And O my people: I fear for you the Day of Calling, the day you will turn and go having not against God any defender; and whom God sends astray, for him there is no guide. And Joseph brought you the clear signs before, but you ceased not to be in doubt about what he brought. When he had perished, you said: 'Never will God raise up after him a messenger.' Thus does God lead astray him who is a committer of excess and a baseless sceptic: those who dispute concerning the proofs of God without an authority having come to them; great is the hatred in the sight of God and in the sight of those who heed warning; thus does God seal every proud and tyrannical heart.

O my people: follow me; I will guide you to the path of rectitude.

O my people: the life of this world is but an enjoyment; and the Hereafter — that is the house of the fixed lodging. Whoso does evil will not be rewarded save with the like thereof; and whoso works righteousness — whether male or female — and is a believer: those enter the Garden, wherein they are given provision without reckoning.

And O my people: how is it that I invite you to deliverance, and you invite me to the Fire? You call me to deny God, and to ascribe a partnership to Him with that whereof I have no knowledge; and I invite you to the Exalted in Might, the Forgiver. Without doubt, you but invite me to that to which there is no calling in the World or in the Hereafter; and our return is to God. And the committers of excess will be the companions of the Fire. And you will remember what I say to you. And I commit my affair to God; God sees the servants.

The Qur'an: A Complete Revelation, from 40:29-44

ACKNOWLEDGEMENTS

My first debt of gratitude is to God, the Subtle, the Aware: for His guidance; for this task and everything necessary for its fulfilment, and for my inability to be truly satisfied with anything other than its completion.

My next debt of gratitude is to my wife, Karina Gerrans. Her faith, kindness, and belief in this mission have never wavered for a moment, and her reflections, observations and questions have helped greatly.

Our daughter Edith also saw much less of Daddy in her early years than she should have due to my commitment to this project. I tell myself that one day she will understand why this was important, and that we can make up for lost time.

I gratefully acknowledge all those who made financial contributions to this project. They were seeking the pleasure of God, and I understand that, but the fact is that their donations and personal messages of support (all of which I read) helped sustain me during this project. The result is the new edition of *The Qur'an: A Complete Revelation*, publication of *The God Protocol*, and a substantially improved solution to *the mysterious letters*. None of this would have been possible without their support.

I wish to acknowledge Hakim Sahin for his kind assistance expunging minor errors from the final manuscripts.

And I wish particularly to thank Said Mirza. His generous support on all fronts as well as his personal friendship made a difficult path easier to walk.

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PREFACE

The premise for this book is that individual societies are ruled by individual, small castes of dominant men; that it is natural for societies to be ruled by small castes of dominant men; and that the world today comprises a single and unified system ruled by a single, small caste of dominant men. This book does not argue against the model of “elite” governance; rather, it calls the ruling elite to engage in its proper function: of training its populations along trajectories which tend to godly fear and righteousness.

It is clear today that the ruling elites have abandoned all semblance of *noblesse oblige*, having detached their interests entirely from those of the peoples they rule. They have destroyed traditional forms of religions, perverted norms of gender, race, and caste, and dismantled all objective standards of modesty and morality. And they are presently engaged in removing the last vestiges of reason and instinct for God within those they manage and in establishing a perfected form of slavery for those they leave alive to serve them.

In short, the ruling elites of the present unified system are aberrant, miscreant, deviant — and highly effective.

Conspicuous among the elites’ practices of dealing with those they rule is the principle of issuing notifications or warnings prior to executing certain policies, usually via entertainment or news media outlets, but by other means also. The elites follow a protocol of warning because it is important to them that one be morally and legally culpable. But what is sauce for the goose is sauce also for the gander.

The Qur’an contains within it a clear protocol of warning — one which was used by many messengers and prophets — for holding miscreant elites to account. This mechanism has nothing to do with the Traditionalist Islamist’s dominant preoccupations; rather, it comprises a legal framework for warning a ruling elite that has transgressed all bounds, and serves as the prerequisite for the punishments of God to become binding thereafter upon a society whose rulers reject that warning. I call this mechanism *the God protocol*. Historically, such punishment impacted a limited area only. Since today the world is effectively under a single ruling elite, the implication is that the impact of an execution of the same protocol in such circumstances would be universal.

This book features anthologies of verses from the Qur’an attended by introductions, summaries, comments and conclusions which together support a formal warning under the *protocol* to the ruling elite of today’s one world government.

One can press the wrong buttons as many times as one likes — it won’t make any difference. But one has only to press the right button once. This is that button. I am not pressing it because I want to, but because the alternative is a future which, in conscience, I cannot leave to my children.

PUBLICATIONS OVERVIEW

Books treating of the Qur'an published to date comprise the following:

- *The Qur'an: A Complete Revelation*
- *The Mysterious Letters of the Qur'an: A Complete Solution*
- *The God Protocol*

These books may be downloaded in pdf free or hardback editions purchased at quranite.com.

The Qur'an: A Complete Revelation

This comprises:

- *Background*
- *Translation* (parallel text)
- *Notes & Commentary*

The Mysterious Letters of the Qur'an: A Complete Solution

This comprises:

- *Framework for Qur'anic Methods of Exegesis*
- *Solution to the Mysterious Letters of the Qur'an* (marked *Article MLQ* in *Notes & Commentary*)

The God Protocol

This book forms the point and purpose of the works above.

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Addenda to The Qur'an: A Complete Revelation

This publication comprises:

- *Notepads*
- *Al Ṣalāt and Al Zakāt Considered* (marked *Article SZC* in *Notes & Commentary*)
- *Shayṭān, Jinn, and Related Terms Considered* (marked *Article SJC* in *Notes & Commentary*)

This document may be downloaded in pdf free at quranite.com.

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The *Translation* (parallel text) and *Notes & Commentary* are found also at reader.quranite.com.

Quranite Reader provides fast navigation across the body of the work, text-based searches, root searches, lexical information, and much besides. It was kindly contributed by Said Mirza.

Introduction to the protocol

Introduction to the protocol

Introduction

I have resisted the temptation to burden the reader here with much information about myself.¹ And I have aimed also to keep each section as streamlined as possible.

The Preface to the present work provides a short summary of our premises and approach. As stated there, this book largely features anthologies of verses from the Qur'an attended by introductions, summaries, comments and conclusions.

The present work is intended in support of that warning already delivered to a visible portion of the ruling elite (discussed later in this book), and is supplemented extensively by *The Qur'an: A Complete Revelation*.²

It is not the object here to convince the reader of the relevance of the Qur'an, or to disentangle that scripture from the interpolations and impositions practiced upon it by the religion which claims it as its foundational scripture. Those duties are covered principally by *The Qur'an: A Complete Revelation*.

Nor do I attempt here to convince the reader of the existence of the ruling elite or to supply proof of their operations. A primary audience for this work is the ruling elite themselves for whom such details are unnecessary, and it is expected that other readers will have either conducted such investigations for themselves or be motivated to do so now, if it is still possible.

I have also resisted the temptation to base this presentation upon extensive external references, the Qur'anic imperative to remind by means of the Qur'an³ here being the principal guide.

In this work, I outline a process of warning demonstrated by a number of messengers whose histories are found in the Qur'an, leveraging facets of the text to derive a core set of actions required of a warner under that mechanism we will be calling here *the God protocol*.

I then identify within the text of the Qur'an what I call the detonating statement: the single component required to activate Muḥammad's second, unique and universal mission of warning to a single world elite such as we live under today.

Finally, I summarise the means by which we have executed that protocol with regard to the ruling elite of our day.

¹ For those interested in my background, this is covered in brief in the first few pages to *Solution to the Mysterious Letters of the Qur'an*.

² My principal work. For details see quranite.com.

³ See 50:45.

The Preface to my larger work *The Qur'an: A Complete Revelation* is replicated below by way of further introduction to the present project:

The Qur'an claims to be a complete revelation to mankind from the creator of the heavens and the earth. Within that framework, *The Qur'an: A Complete Revelation* has two principal objectives.

The first is to provide the technical and legal platform for my book *The God Protocol*. That work shows that the Qur'an repeatedly demonstrates a formal protocol of warning as the mechanism by which aberrant ruling elites are held to account before God. It catalogues how former messengers followed this protocol, as did Muḥammad himself. That protocol of warning was in each case the legal prerequisite — the switch, if you will — for the punishments of God thereafter to become binding upon a community resulting in its total destruction, absent a meaningful change of direction by the elites of those times.

The principal intended audience for both works is the ruling caste of our time, which comprises a small coterie of elites united in purpose to degrade, enslave, and then to eradicate most of those over whom they rule. Their policies over the last century or more have resulted in such debasement of the human stock that there can be no doubt that, left to their present course, they will be entirely successful in effecting a profitable genocide and a total and unending tyranny over those whom they leave alive to serve them.

Most historical implementations of the *protocol* I mention pertained to areas ruled by elites with limited geographical reach. The ensuing destructions were, likewise, local in nature. Today, as at no other time in history, the world comprises a single community with a single ruling elite. Thus, the application of the same *protocol* in our time has worldwide implications.

While potentially providing the detonator to the Eschaton is an unenviable task, the consequences of not doing so will be infinitely worse for all but the elites themselves.

Identification of the *protocol* is in no way dependent upon my translation, but it was necessary to clear away some of Traditionalist Islam's more unhelpful impositions upon the Qur'an before proceeding to the main task. A legal protocol is a matter of meeting certain requirements, beginning with the fact that persons served under a protocol must have full access to the legal foundation upon which that protocol rests, even if they choose not to acquaint themselves with its details. The legal foundation in this case is the text of the Qur'an. As the language of the present ruling elite is English, the Qur'an must be presented in English. To import the meanings of certain key words as the Traditionalist does from an extraneous literature would compromise the validity of the English text as the basis for the application of the protocol. Thus, a hermeneutic was developed which treats the Qur'anic text itself as the source of definitions for important key terms. Additionally, norms of due process require that documentation and annotations attend principal legal texts in order to ensure maximum transparency. *The Qur'an: A Complete Revelation* meets both these requirements.

The elites are most particular about the legal processes they use against the general population; they understand the principle of *culpability*: once one has been formally warned on the basis of a body of laws, he enters a fresh context legally, a context in which he is either newly culpable, or still culpable but in new way. But no one ever uses the same principles against the elites themselves. This denotes a lack of strategic awareness given that the elites' observance of legal conventions itself demonstrates that they recognise them as binding. Therefore, what is sauce for the goose may be sauce also for the gander.

The second principal objective behind *The Qur'an: A Complete Revelation* is to offer the Qur'anic text to a wider audience free of the impositions made upon it by what I call brand Islam. I am not on a crusade against the Traditionalist Muslim, but I am obliged to critique his claims and check his excesses in order to illustrate where and how they are at unambiguous variance with the book he claims as his foundational scripture. I accept that righteous Traditionalist Muslims exist, as I accept that righteous men exist in a number of religions. But since the Traditionalist's religion is the principal obstacle to meaningful access to the Qur'an I am bound to address it on that basis.

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I will now provide an expanded overview of the present work.

Expanded overview

This work proceeds upon the Qur'an's estimate of itself: that it is a revelation from God; that it is complete; that it is preserved — that is, that it is a complete textual narrative, one which contains the material and tools necessary within its own purview to understand its core teachings.

Within this framework, it is clear that the principle of a warner addressing his own people — and with a focus on the elites thereof — with a message urging repentance to God and submission to His laws, followed by denial on the part of those warned and the destruction of that people *in toto* in an act of God as a consequence is standard.⁴ Moreover, it is clear that the recipient of the Qur'anic narrative was himself following in this tradition as the latest in the sequence of warners.

The Qur'an relates a number of histories pertaining to former peoples in some detail (e.g. the people of 'Ād, and the people of Thamūd) and refers to others for which little or no detail is supplied (e.g. the people of Tubba'). One narrative is found in significantly greater detail than all others, namely the mission of warning by Moses to Pharaoh. That narrative is referenced within the Qur'an as 'a precedent and an example for those who came later'⁵ and thus is seen here as the one with the greatest application both for Muḥammad's missions within his

⁴ With one exception: the case of Jonah.

⁵ See 43:56.

lifetime,⁶ as well as for the implications of Muḥammad's unique, universal mission pertinent at this time.

By means of what we call here generic narrative summaries (i.e. statements which list events which happened in all cases of warning), we are able to construct a set of core actions which must be undertaken by a warner to fulfil the requirements of *the God protocol*. This list of core actions, then, comprises the bulk of that mechanism of warning which we are calling here *the God protocol* and which must, in the event of denial by the ruling elite, result in annihilation in an act of God.

Since all previous communities thus warned were of limited geographic extent and ruled locally by their respective elites, the instances of annihilation which pertained to them were locally contained. In the present context the world is a single community ruled — *de facto* if not yet openly *de jure* — by a single elite. The expectation here is that execution of the *protocol* in this time will, in the event of the punishments of God becoming binding under that protocol, result in universal destruction. On that basis, we infer that implementation of the *protocol* in such a context effectively implies also the advent of what the Qur'an calls the Hour — or what is referred to in Christian literature as the eschaton — namely, the end of the current age and the appearance of all men before the Judgment of God.

We noted above the relevance of Moses' mission of warning to Pharaoh and the relative wealth of detail that narrative provides. In our study of that mission we shall see that Moses himself is not able to deliver a single core component required by the *protocol* for the reason that he was not a member of that society; that is, he was unable to address Pharaoh and his people on the basis of shared affiliation. In that case, this vital component is supplied by a man who belonged to the people of Pharaoh, and is described in the text simply as a 'believing man'. This expansion in our understanding of the mechanism of the *protocol* will provide the key to the execution of the same mechanism in our time.

We will come to appreciate also that Moses had two key missions to Pharaoh — one to deliver warning to Pharaoh under the *protocol*, and another to deliver the children of Israel out of his hand — and then see the multiplicity of Moses' missions reflected in the narrative which treats of Muḥammad.

Muḥammad preached to his community of origin as per *the God protocol*. While mention of its destruction is elided from the text, the fact of its annihilation must be taken as given since no alternative exists within the framework of the mechanics of that tradition of warning Muḥammad was following.

However, it is clear also from the broader narrative that, subsequent to the original destruction

⁶ It is certain that Muḥammad fulfilled the requirements of *the God protocol* to the people of his place of origin, and clear also under the *protocol* that they must have been destroyed as a result. The text of the Qur'an provides further narratives which treat of later successes and of Muḥammad's later role as a leader and judge. Many of those details are part of the narrative present, i.e. related to Muḥammad's missions current in his lifetime the specifics of which are history for us now.

visited by God upon his place of origin, Muḥammad removed to a new location and led a successful campaign to win people to the Faith:

¹ When the help of God and the victory come,
² And thou seest mankind enter the doctrine¹ of God in crowds,
³ Give thou glory¹ with the praise of thy Lord, and ask thou forgiveness of Him; He is accepting of repentance.
 (110:1-3)

But, as already indicated, Muḥammad had a further mission:

¹⁵⁸ (Say thou: "**O mankind: I am the messenger of God to you all together** — to whom belongs the dominion of the heavens and the earth. There is no god save He.¹ He gives life and He gives death." So believe in² God and His messenger, the unschooled³ prophet, who believes in⁴ God and His words; and follow him,⁵ that you might be guided.)
 (7:158)

This mission is one Muḥammad could not fulfil within the constraints of *the God protocol* for the same reason Moses could not appeal on the basis of shared affiliation to Pharaoh. In his role as "the messenger of God to you all together" Muḥammad could not, while living, have correctly addressed a unified, single world community as a member thereof. Such a community did not exist within his lifetime, nor did there exist a single language uniting all peoples in which he could have addressed them. Muḥammad belonged to a geographically limited community in 7th century Arabia and spoke the local language.

But all parts of the *protocol* which pertain to Muḥammad's universal mission are preserved within the revelation he was given, including what we are calling the detonating statement required to initiate his universal mission.

And today, there exists in effect a single world state under a single ruling elite — one to which a single message of warning *can* be delivered. And today also, the elites of this one-world state understand a single language.

And that language is English.

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This work provides the detonating statement of warning required to initiate Muḥammad's mission to "mankind[...] all together" and delivers that statement to the elites of our times. That statement is supported in the first instance by the present work and, beyond that, by our larger work *The Qur'an: A Complete Revelation*.

Details of those to whom the detonating statement has been addressed may be found at warningtotheelite.org.

Both *The God Protocol* and *The Qur'an: A Complete Revelation* may be accessed in their entirety free at quranite.com.

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All Qur'anic quotes in *The God Protocol* are from *The Qur'an: A Complete Revelation*, and the reference numbers included in those quotes indicate items from the Notes & Commentary section of *The Qur'an: A Complete Revelation*. The notes to the verses cited in *The God Protocol* which have been reproduced here may be found both at reader.quranite.com and in the Notes & Commentary section of *The Qur'an: A Complete Revelation*.

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While every effort has been made to produce a work equal to its purpose, the later writing stages of *The God Protocol* were completed at a time of intense pressure;⁷ at a certain point⁸ I judged the need for publication to outweigh whatever benefit that could possibly accrue from time spent on further improvements to style, syntax, or grammar.

⁷ I mean here principally for those who understand what the roll-out of the Covid agenda signifies.

⁸ This work was first published in May, 2021.

Chapter One

Warning

1. Warning

The manufacture of culpability

Before we look at the details of the Qur'an's own statements, we should note that man's societies accept — and have accepted for millennia — the legal force of warning as the means to manufacture culpability.

Let us take the *Miranda warning* the opening section of which is known to most from American movies; this reads:

You have the right to remain silent. Anything you say can and will be used against you in a court of law. You have the right to have an attorney. If you cannot afford one, one will be appointed to you by the court. With these rights in mind, are you still willing to talk with me about the charges against you?

While other countries have their own formulas, all such protocols have in common a shift in legal status as a function of this type of issuance of warning.

Other protocols with similar outcomes exist. In the UK for example, before work requiring planning permission is undertaken, a notice must be placed in public view near the location the permission has been applied for. A notice is typically placed in a local newspaper also. Some areas require that inhabitants adjacent to the site be informed. In short, in order to achieve what may be considered consent, the relevant agencies simply have to provide local residents with reasonable opportunity to become apprised of the facts, an opportunity which they may or may not avail themselves of.

Non-action by the same implies consent. *Black's Dictionary of Law* defines consent as:

A concurrence of wills. Express consent is that directly given, either *lira voce* or in writing. **Implied consent is that manifested by signs, actions, or facts, or by inaction or silence, which raise a presumption that the consent has been given.**¹

The significance of this point will be clear towards the end of this work.

¹ Emphasis added.

The elites' use of warning

The ruled rarely understand the law; they assume an understanding of the words used in law, but rarely possess the same understanding of those words as those who write them.

The elites understand the meaning of laws; and when they inform — that is, issue legal warnings to — the populous they rule, the implications are clear to those who issue those warnings even if they are not to those to whom they are directed.

The format of the elites' general warnings vary. Some are issued in the form of blockbuster films, some via major news outlets or other corporate media, all of which are owned or controlled by the elites themselves. The fact that the population at large will not understand the legal implication of a particular warning is immaterial, or even that most individuals choose not to apprise themselves of its substance. Once the masses have been warned, the elite's hands, as they see it, are clean.²

We find also certain public monuments functioning as warnings. For example, the Georgia Guidestones logically require for realisation of their premises the reduction of the present world population by some seven billion people.³

At the time of writing,⁴ the Agenda item called Covid-19 is in its second year of implementation. To date, to my knowledge, nowhere has there been enacted a law which compels the population to take the so-called vaccines; the decision to comply with the Media imperatives remains for now technically the choice of the individual. This is yet another demonstration of the importance to those rolling out the Agenda that culpability for compliance rest with the individual.

In summary, the ruling elites follow strict protocols as they implement their plans at the heart of which lies the concept of the manufacture of culpability.

Warning is the mechanism by which God makes men culpable

Despite what the elites may believe about themselves and their role and destiny, they are men and subject to the common fate of men, being created by God and destined to stand before Him at the Judgment. And the elites are able to leverage warning in order to manufacture culpability

² These types of warnings function also as what is known as *predictive programming*: that is, as cultural narratives which serve to produce in the target audience a sense of inevitability or naturalness in the events described by the propaganda becoming fact.

³ The Georgia Guidestones open in English with: *Maintain humanity under 500,000,000[...]*. I have personally visited the Georgia Guidestones; the main feature at the site is an astrological monument comprising large stones on which a single statement is found in eight languages: English, Spanish, Swahili, Hindi, Hebrew, Arabic, Chinese and Russian. I was interested to note that while the English is grammatically correct, the Russian contains multiple basic errors, as do several of the other languages. On that basis, I conclude that English is the only language at the site with legal force.

⁴ July, 2021.

only because that mechanism is itself expressive of principles extant in the creation of God. Thus, the principle of warning which the elites practice with such punctiliousness upon the populations they rule may be applied also to them, and that expectation is implicit in the Qur'anic method.

It is true that the Qur'an cites God's mercy frequently. However, it is unfounded wishful thinking to proceed upon the basis that the punishments of God upon the guilty are anything but terrible and permanent. God allows men time in which to repent and seek forgiveness and, if they do so, He is entirely merciful. But when man is obdurate in the face of warning and dies unrepentant, the result is Hell:

⁷¹ And those who ignore warning¹ **will be driven into Gehenna in companies.** When² they have come to it, the gates thereof will be opened, and the keepers thereof will say to them: **"Came there not to you messengers from among you, reciting to you the proofs³ of your Lord, and warning you of the meeting of this day of yours?"** They will say: "Verily."⁴ But the word of punishment is binding⁵ upon the false claimers of guidance.⁶

⁷² It will be said: "Enter the gates of Gehenna, abiding eternally therein"; and evil is the dwelling of the proud.
(39:71-72)

Refusal to acknowledge God's warning is no defence

Just as most of those who comprise the populations managed and owned by today's elites mock or flatly refute the veracity of the words of those who attempt to explain to them the workings of the systems by which they are controlled, so certain categories of men treat lightly the warnings brought through the ages by messengers of God. But failure to take seriously warning originating with God does nothing to mitigate the consequences.

¹¹ Woe, that day, to the deniers¹

¹² — **Who in vain discourse¹ are playing —**

¹³ **The day they are shoved, with violence,¹ into the fire of Gehenna!**

¹⁴ "This is the Fire which you denied:

¹⁵ "Is this sorcery?¹ Or do you not see?

¹⁶ **"Burn therein! And be you patient or be you not patient — it is the same for you; you are but being rewarded for what you did."**

(52:11-16)

The Qur'an uses the word translated above *deniers* frequently. While the cultural narrative I call brand Islam would have one believe that it signifies those who reject the construct it calls Islam, systematic analysis⁵ shows that such a value contradicts many Qur'anic contexts.

⁵ For a full dissection of the Traditionalist's conflation of his later religion with terms found throughout the Qur'an, see *The Qur'an: A Complete Revelation*.

Rather, the emphasis is upon one's response to the warnings brought either directly by a man sent by God or, indirectly, via a scripture:

³⁵ And We said: "O Adam: dwell thou and thy wife in the garden, and eat¹ thereof freely wheresoever you² will; but approach³ not this tree lest you⁴ be of the wrongdoers."⁵

³⁶ But the satan¹ caused them² to fall therefrom, and turned them³ out of what they⁴ were in; and We said: "Get you all⁵ down, an enemy to one another; and for you in the earth are a dwelling-place and provision for a time."

³⁷ Then received Adam words from his Lord, and He¹ turned towards him; He is the Accepting of Repentance, the Merciful.

³⁸ We said: "Get you down from it all together. **And if there comes to you guidance from Me, whoso follows My guidance: no fear will be upon them, nor will they grieve.**

³⁹ **"But those who ignore warning¹ and deny Our proofs:² those are the companions of the Fire; therein they abide eternally."**
(2:35-39)

A further category of men chooses to ignore warning, something akin to the manner in which some choose to disregard the clear statements of warning and intent which the ruling elite issue. But here again, the fact that a man elected to remain ignorant of the existence of such statements does nothing to mitigate or modify his culpability:

⁴⁵ And those before them denied; **and they attained not a tenth¹ of what We gave them but they denied My messengers — then how was My rejection!**

⁴⁶ Say thou: "I but exhort you to one thing: that you stand up for¹ God in twos and alone, then reflect."² Your companion is not possessed;³ he is only a warner to you before⁴ a severe punishment.
(34:45-46)

Summary

We have seen that issuance of warning is the means to manufacture culpability under their own laws practiced by the elite upon those they rule, and that issuance of warning, even when disregarded, places the burden of responsibility upon the one addressed.

We have seen that warning is also the mechanism by which God makes men culpable, and in what follows we will identify the details of this mechanism from the Qur'an. We are calling this mechanism and its application *the God Protocol*. It is a formal process, and one implemented many times in the past, under which the punishments of God were made binding upon communities ruled by men who had become miscreant and tyrannical.

Given the worldwide system of tyranny now in place, this protocol is of central relevance today.

Chapter Two

Warners in the Qur'an

2. Warners in the Qur'an

Warning in times past: messengers, prophets, and lay believers

One who reads the Qur'an (at least, one who reads the text unencumbered by Traditionalist Islam's pre-existing commitment to assert itself as the Book's purpose and expression) cannot fail to note a recurring pattern: a warner comes to a people from God; that people — and generally the ruling elites thereof — reject that warning; the people are destroyed suddenly.

Most conspicuous in the text among those prophets and messengers whose historical narratives treat of *the God protocol* are the following:

- Noah: sent to the people of Noah¹
- Hūd: sent to 'Ād
- Šāliḥ: sent to Thamūd
- Lot: sent to the people of Lot²
- Shu'ayb: sent to Madyan
- Moses: sent to Pharaoh
- Jonah: sent to the people of Jonah
- Muḥammad: sent both to his people and to mankind "all together"

We will cover these messengers of warning in some detail further into our presentation. Of note at this juncture is the fact that, according to the Qur'anic narrative, repentance and avoidance of destruction occurs in one case only:

⁹⁸ Oh, that a city had but¹ believed and profited by its faith save the people of Jonah!² When they believed, We removed from them the punishment of disgrace in the life of this world, and gave them enjoyment for a time.
(10:98)

A point elided from the Islamist's presentation is that, according to the Qur'an, common believers are called upon also to convey a message to mankind:

¹⁴³ And thus¹ We made you [i.e. adherents of the Qur'an] an intermediary community that you might be witnesses to mankind, and that the Messenger might be a witness to you.²
(2:143)

¹ In my translation, I use the anglicised naming conventions wherever possible, but that should not be seen as a full endorsement of all dominant geographical claims regarding location. For our purposes, it does not matter where precisely the events covered in our review took place. In those cases where positive identification with known Bible figures is not possible, I render using transliteration from the Arabic.

² Also referred to as 'the cities thrown down' in the Qur'an.

In support of this assertion, we point to the fact that the Qur'an presents narratives which treat of laymen who supported messengers of warning. For example, consider the following:

20 And a man came running from the furthest part of the city.¹ He said: "O my people: follow the emissaries!"

21 "Follow those who ask of you no reward, and they are guided.

22 "And why should I not serve Him who originated me, and to whom you will be returned?

23 "Shall I take gods besides¹ Him? If the Almighty² intends me harm, their intercession will avail me nothing, nor can they rescue me;³

24 "Then should I be in manifest error.

25 "I believe in¹ your Lord; so hear me!"

26 It was said: "Enter thou the Garden."¹ He said: "I would that my people knew

27 "Of how my Lord has pardoned me, and placed me among the honoured!"

28 And We sent not down upon his people after him any host¹ from the sky; — and nor would We have sent down —

29 It was only one Blast, and then were they extinguished.

(36:20-29)

And as we shall come to appreciate, it is a Qur'anic principle that, to be effective, the mechanism of warning delivered to a community must include an expression of affiliation by a member of that community. In the case of the house of Pharaoh — a people to which Moses, though sent, did not belong — this office is supplied by one of his own house:

28 And there said a believing man¹ of the house of Pharaoh² who concealed his faith: "Would you kill a man because he says: 'My Lord is God,' and has brought you clear signs from your Lord? If he is lying, then upon him is his lie; and if he is truthful, some of what he promises you will befall you. God guides not him who is a committer of excess and a liar.

29 "O my people: yours is the dominion this day, you being dominant¹ in the land, but who will help us against the wrath of God if it comes to us?" Pharaoh² said: "I only show you what I see, and I only guide you to the path of rectitude."

30 And he who heeded warning¹ said: **"O my people:** I fear for you the like of the day of the parties,

31 "The like of the case¹ of the people of Noah, and 'Ād, and Thamūd, and those after them; and God desires not injustice for the servants."²

32 "And O my people: I fear for you the Day of Calling,

33 "The day you will turn and go¹ having not against God any defender; and whom God sends astray, for him there is no guide.

(40:28-33)

We will consider the role of the 'believing man' of the segment above in detail later in our presentation.

Summary

We have noted that the process of warning, followed (almost invariably) by denial and thus in destruction in an act of God, is a pattern which occurs multiple times in the Qur'an.

Delivery of all parts of God's warning to a people as the mechanism for making that people culpable before God is, within the Qur'anic narrative, normally the preserve of chosen messengers and prophets, but we have seen that laymen are found to take a role in this mechanism on occasion.

Lastly, we have noted that *the God protocol* requires an expression of affiliation as one of its components, and have pointed to the precedent of a layman supplying that component in the case of a prophet and messenger who himself could not do so, as was the case of Moses in his mission of warning to Pharaoh and his house.

Chapter Three

Muḥammad and the protocol of warning

3. Muḥammad and the protocol of warning

Introduction

The purpose of the present chapter is to provide a broader context for our principal analysis. Here we will show that Muḥammad's mission was presented to him, and was to be understood by him, as that of a further warner following in a sequence of earlier warners admonishing their communities prior to events of localised destruction, but with an emphasis also in his case on the Hour itself; that the revelation he received, the Qur'an, was to form the basis of his message of warning; that his principal obligation was to convey that message, with responsibility for their fate lying with those who heard it and responsibility for the outcome of that process resting with God alone; and that the imperative to warn placed upon Muḥammad remains operative today for his mission as the messenger of God to mankind "all together" noted in the Introduction.

Following the sections comprising segments of verses below we will summarise the system and format by which we will consider each of those messengers of warning in that sequence which begins with Noah and ends with Muḥammad, and then indicate what will follow from that analysis.

Following in a tradition of former warners

The revelation Muḥammad received assumes the model of former warners — of warning issued to a people, and of complete destruction at the hand of God in the event of denial¹ — with his own role being entirely consonant with that model:

⁵⁰ And that He destroyed the former 'Ād,
⁵¹ And Thamūd He spared not,
⁵² And the people of Noah before — they were worse in wrongdoing,¹ and worse in transgression —
⁵³ And the overthrown cities¹ He cast down,²
⁵⁴ And covered them with what He covered.
⁵⁵ Then which of the blessings of thy Lord dost thou dispute?
⁵⁶ **This is a warner¹ like² the former warners.³**
(53:50-56)

The evidence of the outcome of previous implementations of that mechanism of warning we are calling *the God protocol* was abundant, annihilation having occurred at various times and places, the proof of which remained for those with eyes to see.

¹ What responses constitute denial is addressed later in this presentation.

³⁶ And We raised up in every community a messenger: “Serve God and avoid idols.”¹ And among them was he whom God guided; and among them was he upon whom misguidance was binding.² **So travel in the earth and see how was the final outcome of the deniers.**
(16:36)

The protocol followed by Muḥammad’s predecessors was fixed and its principles unchanging:

⁴² And they swore by God their strongest oaths that if a warner came to them, they would be more guided than any of the communities; but when a warner came to them, it increased them only in aversion,
⁴³ Waxing proud in the land, and scheming evil; but the evil scheme surrounds none save its authors.¹ **Then look they save for the practice² of the former peoples? And thou wilt not find in the practice of God any change; and thou wilt not find in the practice of God any alteration.**
⁴⁴ Have they not travelled in the earth and seen how was the final outcome of those who were before them? And they were stronger than them in power; but God is not such that anything in the heavens or in the earth should frustrate¹ Him; He is knowing and powerful.
(35:42-44)

This, then, was the backdrop on which Muḥammad himself was commissioned by God to stand up and warn:

¹ O thou, one covering himself:
² **Arise thou and warn thou!**
³ And magnify thou thy Lord,
⁴ And purify thou thy garments,
⁵ And forsake thou¹ defilement,
⁶ And show thou not favour seeking gain,
⁷ And to thy Lord be thou patient.
(74:1-7)

While his mission contained the immediate emphasis common to former warners, he was to stress also a universal event, one for which all instances of temporal destruction at the hand of God served as signposts and were prefigurements: the end of all things:

³⁹ **And warn thou them of the Day of Regret, when the matter will be concluded;** but they are in heedlessness, and they do not believe.¹
⁴⁰ We will inherit¹ the earth and whoso is thereon, and to Us will they be returned.
(19:39-40)

¹⁸ **And warn thou them of the Day of the Drawing Near,¹ when the hearts will choke² in the throats:**³ — No loyal friend for the wrongdoers!⁴ No intercessor who is obeyed!
¹⁹ He knows the treachery of the eyes and what the breasts conceal.
²⁰ And God decides in justice.¹ And those to whom they call besides² Him decide not anything; God, He is the Hearer, the Seeing.
(40:18-20)

In keeping with those in whose footsteps he was following (as we shall come to appreciate more later in our presentation), Muḥammad himself had no knowledge of when the punishment of God might occur:

¹⁸⁷ They ask thee concerning the Hour: “When is its arrival?”¹ Say thou: “Knowledge thereof is but with my Lord; none reveals its time save He. It weighs heavily in the heavens and the earth; it comes not upon you save unexpectedly.” **They ask thee as though thou wert privy² thereto; say thou: “Knowledge thereof is but with God”;**³ but most men know not.
¹⁸⁸ Say thou: **“I have no power to do myself benefit or harm save that God should will.** And had I knowledge of the Unseen, I would have acquired abundance of wealth, and evil would not have touched me; **I am only a warner and bearer of glad tidings to people who believe.”**
(7:187-188)

¹⁰⁵ And We decreed in the Psalms¹ after the remembrance:² “My righteous servants will inherit the earth.”
¹⁰⁶ In this¹ is a notification for people who serve.²
¹⁰⁷ And We sent thee only as a mercy for all mankind.
¹⁰⁸ Say thou: “It is revealed¹ to me that your God is One God. Will you then be submitting?”²
¹⁰⁹ **And if they turn away, say thou: “I have proclaimed to you all alike;¹ and I know not whether near or far is what you are promised.**
¹¹⁰ “He knows what is public of speech, and He knows what you conceal.
¹¹¹ “And I know not; it might be a means of denial¹ for you and enjoyment for a time.”
(21:105-111)

As we have said, Muḥammad was also to understand his mission in terms of the sequence of denials, rejections, and subsequent destruction which preceded him:²

¹⁸⁴ **And if they deny thee, then denied were the messengers who were before thee,** who came with the clear signs, and the writings,¹ and the Illuminating Writ.²
(3:184)

And, in the event of denial, as per the template provided by the narrative histories of the previous messengers, Muḥammad was to disavow those who opposed him:

²¹⁴ And warn thou thy relatives.
²¹⁵ And lower thou thy wing¹ to those who follow thee among the believers.²
²¹⁶ **And if they oppose thee, say thou: “I am quit of what you do.”**
(26:214-216)

² That the place of Muḥammad’s initial preaching was destroyed also is elided from the text but amenable to identification on the basis of correlations between certain textual phenomena. These will be presented in due course.

Muḥammad was to warn by the Qur'an itself

The source material for Muḥammad's mission of warning is contained within the scripture he was given: the Qur'an:

² **A Writ¹ sent down to thee** — so let there be no distress in thy heart therefrom — **that thou warn thereby**, and as a reminder to the believers.²

³ Follow what has been sent down to you from your Lord, and follow not allies besides¹ Him; little do you take heed.

⁴ And how many a city have We destroyed! Our might came upon it by night, or while they slept at noonday,

⁵ And their cry when Our might came to them was only that they said: "We were wrongdoers!"¹

⁶ Then will We question those to whom were sent, and We will question the emissaries,¹

⁷ And We will relate to them with knowledge; and We were not absent.
(7:2-7)

⁹ **This Qur'an¹ guides to what is most upright**, and brings glad tidings to the believers² who do righteous deeds, that they have a great reward,

¹⁰ And that those who believe not in¹ the Hereafter: — We have prepared for them a painful punishment.
(17:9-10)

Moreover, the Qur'an formed the sum total of that repository of knowledge which informed Muḥammad's mission of warning; he had access to no other:

⁵⁰ Say thou: "I say not to you: 'I possess the treasures of God,' or: 'I know the Unseen,'¹ nor do I say to you: 'I am an angel.' **I follow only what is revealed² to me.**" Say thou: "Are the blind and the seeing equal?" Will you then not³ take thought!

⁵¹ **And warn thou thereby¹ [i.e. with the Qur'an]** those who fear that they will be gathered to their Lord, — they have no ally or intercessor besides² Him — that they might be in prudent fear.³
(6:50-51)

Finally, Muḥammad's message of warning as contained in the revelation he was given was pertinent not only to his immediate audience but to all that it should later reach:

¹⁹ Say thou: "What thing is greatest in witness?" Say thou: "God is witness between me and you; **and this Qur'an¹ has been revealed² to me that I might warn you thereby, and whom it reaches.** Do you bear witness that there are other gods with God?" Say thou: "I bear not witness." Say thou: "He is but One God, and I am quit of that to which you ascribe a partnership."³
(6:19)

The Qur'an: responses and features

As with previous messengers of warning, Muḥammad himself would be denied and rejected, as we shall see later. But more than that, the Qur'an itself — the sole source and expression of his mission — would also be ignored and denied:

⁴¹ And We have expounded¹ in this Qur'an,² that they take heed; **but it increases them only in aversion.**
(17:41)

⁸⁹ And We have expounded¹ for men in this Qur'an² every³ similitude,⁴ **but most men refuse save denial.**
(17:89)

⁵⁴ And We have expounded¹ for men in this Qur'an² every³ similitude,⁴ **but man is, more than anything, contentious.**
(18:54)

⁵⁸ And We have struck for men in this Qur'an¹ every² similitude.³ **And if thou come to them with a proof,⁴ those who ignore warning⁵ will say: "You⁶ are only creators of vanity."**

⁵⁹ Thus does God seal the hearts of those who know not.
(30:58-59)

³¹ And those who ignore warning¹ say: "**We will never believe in² this Qur'an,³ nor in what was before it.**"⁴ But if thou couldst see when the wrongdoers⁵ are brought before their Lord, refuting each other's word[...].⁶ Those who were despised will say to those who had waxed proud: "Were it not for you, we would have been believers!"
(34:31)

At a time when the language of the Torah was no longer in wide use and understanding thereof had become the preserve of a religious elite, the Qur'an was revealed in a language which the common people of Muḥammad's time and place spoke: Arabic.

²⁷ And We have struck for mankind in this Qur'an¹ every² similitude,³ that they might take heed;

²⁸ **An Arabic recitation,¹ free of deviation,² that they might be in prudent fear.**³
(39:27-28)

The purpose of the Arabic tongue³ is clarified:

³ Some among the Traditionalist sects exalt Arabic as a holy language. Modern Arabic is, in fact, a basket of dialects and these are the base languages in which modern Arabs converse generally and grow up speaking. In addition, there is Modern Standard Arabic which is used as a *lingua franca* among educated Arabs as well as within education itself, literature, and Media. Then there is Classical Arabic. This is the language of the Qur'an. It is similar to MSA, but MSA includes the neologisms necessary for modern life, often applies different meanings to the shared stock of words, and is used with a simplified grammar. So, strictly speaking, the Arabic of the Qur'an is no more a spoken language today as is Latin, although it is much more in evidence than is Latin today. That said, while Arabic possesses a number of features which make it a highly effective means for preserving (and recovering) the meanings of words, claims for the "holiness" of Arabic (the implication being the exclusivity both of Arabic as the means for reading the Qur'an and Arabs as those most qualified to understand it) made by some are not only regrettable, they are also — if not dishonest — at least lacking full

⁹⁷ And We have made it¹ easy² in thy tongue,³ **only that thou bear glad tidings therewith to those of prudent fear;⁴ and thou warn therewith a contentious people.**
(19:97)

Nevertheless, on the Day of Judgment the Messenger will lament the fact that his own people, descendants of those who spoke his language, will have abandoned the Qur'an:⁴

³⁰ And the Messenger will say: "O my Lord: **my people took this Qur'an¹ as a thing abandoned.**"²
(25:30)

But despite attempts made upon the Qur'an both from within and without the religion which claims it as its scripture, God appointed Himself its custodian:

⁹ We sent down the remembrance,¹ **and We are its custodian.**²
(15:9)

Principal responsibility only to convey message

Like those in whose footsteps he was following, Muḥammad's task was to follow what he was given by God and to communicate that as a message of warning:

³⁵ And those who ascribe a partnership¹ say: "Had God willed, we would not have served, besides² Him, anything — neither we nor our fathers — nor would we have forbidden anything contrary to³ Him";⁴ thus did those before them. **Then is there upon⁵ the messengers save the clear notification?**

³⁶ And We raised up in every community a messenger: "Serve God and avoid idols."¹ And among them was he whom God guided; and among them was he upon whom misguidance was binding.² So travel in the earth and see how was the final outcome of the deniers.

³⁷ Though¹ thou desire their guidance, God will not guide him whom He leaves to stray; and they have no helpers.
(16:35-37)

²⁰ And if they argue with thee, then say thou: "I have submitted my face¹ to God, as have² those who follow me." And say thou to those given³ the Writ⁴ and to the unschooled:⁵ "Have you submitted?"⁶ And if they have submitted, then are they

disclosure. Certainly, there is an advantage to learning to read the Qur'an in the original Arabic, not least because it is the only means by which it is possible to see for oneself where and how impositions are made upon the text by externally derived exegesis. However, the fact is that one may legitimately be warned or given glad tidings (which is the emphasis above) only in a language which one understands.

⁴ Furthermore, as has long been the case with those who claim most vociferously to follow Muḥammad, they follow, rather, a literature of their own contrivance which they ascribe to him but which he never saw, and upon which basis they have constructed a religion with a number of tributary ideologies, certain strains of which are today called Islam. While this subject is beyond the remit of the present work, the interested reader will find much to sustain him in my work *The Qur'an: A Complete Revelation*.

guided; **but if they turn away, then upon thee is only the notification;** and God sees the servants.⁷
(3:20)

⁹² And obey God and obey the Messenger,¹ and beware;² but if you turn away, then know that **upon Our messenger is only the clear notification.**
(5:92)

⁹⁹ **Upon the Messenger is only the notification;** and God knows what you reveal and what you conceal.
(5:99)

⁴⁰ And whether We show thee part of what We promise them, or We take thee, **but upon thee is the notification;** and upon Us is the reckoning.
(13:40)

⁸² And if they turn away, **upon thee is only the clear notification.**
(16:82)

⁵⁴ Say thou: "Obey God and obey the Messenger." Then if you turn away, then upon him is what he has been given to bear, and upon you is what you have been given to bear. And if you obey him,¹ you will be guided. **And upon the Messenger is only the clear notification,**
(24:54)

¹² And obey God, and obey the Messenger;¹ but if you turn away — then **upon Our messenger is only the clear notification.**

¹³ God, there is no god save He.¹ And in God then let the believers² place their trust.
(64:12-13)

Such was a longstanding principle, and one known to the great Patriarch Abraham:

¹⁶ And Abraham: when he said to his people: "Serve God, and be in prudent fear¹ of Him; that is best for you, if you would know.

¹⁷ "You but serve, other than¹ God, idols,² and create falsehood; those whom you serve, besides³ God, possess for you no provision. So seek provision with God, and serve Him. And be grateful to Him; to Him will you be returned.

¹⁸ **"But if you deny, then communities have denied before you; and upon the Messenger¹ is only the clear notification."**
(29:16-18)

Muḥammad, then, would bear no responsibility for those who denied his message; that lay squarely with those who heard it. Meanwhile, responsibility for the outcome lay with God:

¹¹⁹ We sent thee with the truth¹ as a bearer of glad tidings and a warner; **and thou wilt not be questioned about² the companions of Hell.**
(2:119)

44 So leave thou Me with those who deny this narrative.¹ We will lead them by degrees, whence² they know not;
(68:44)

11 And leave thou Me with the deniers, the possessors of prosperity, and grant thou them respite a little.
(73:11)

11 Leave thou Me with him whom I created alone,
(74:11)

The Messenger had no power to induce those who heard him to believe and, like those before him, was to remain steadfast in his mission of warning and not to seek to accelerate the punishments of God:

41 And if they deny thee, then say thou: “To me be my work, and to you be your work; you are quit of what I do, and I am quit of what you do.”

42 And among them are some who listen to thee — **canst thou make the deaf to hear, though they do not reason?**

43 And among them is he who looks at thee — **canst thou guide the blind when they do not see?**

44 God wrongs not men in anything; but men wrong their souls.
(10:41-44)

35 **So be thou patient, as those of determination among the messengers were patient, and seek thou not to hasten for them.**¹ The day they see what they are promised, it will be as though they had not tarried an hour of a day. **Notification!**² And will there be destroyed save the perfidious³ people?
(46:35)

Finally, the act of imparting the warning to its intended audience was the only protection the Messenger himself had against punishment:

20 Say thou: “I but call to my Lord, and ascribe not a partnership¹ with Him to anyone.”²

21 Say thou: “I have no power over you for harm or for rectitude.”¹

22 **Say thou: “None will grant me protection against God, nor will I find, besides¹ Him, a refuge**

23 **“Save notification from God and His messages.”** And whoso opposes God and His messenger, for him is the fire of Gehenna; they abiding eternally therein forever.
(72:20-23)

Muhammad: the messenger of God to mankind “all together”

But beyond his mission of warning to the people of his own time, Muhammad was uniquely tasked also as the messenger of God to all mankind:

158 (Say thou: “**O mankind: I am the messenger of God to you all together** — to whom belongs the dominion of the heavens and the earth. There is no god save He.¹ He gives life and He gives death.” So believe in² God and His messenger, the unschooled³ prophet, who believes in⁴ God and His words; and follow him,⁵ that you might be guided.)
(7:158)

This distinction conferred upon Muhammad is central to our broader analysis and one to which we will return.

And, finally, while Muhammad was mortal and his role that of a messenger, his work was not to end with his demise but to be continued by those who followed him:⁵

143 And thus¹ We made you [i.e. adherents of the Qur’an] an intermediary community **that you might be witnesses to mankind, and that the Messenger might be a witness to you.**²
(2:143)

144 **And Muhammad is only a messenger; messengers have passed away before him. If then he dies or is killed, will you turn back on your heels?** And he who turns back on his heels does no harm to God at all; and God will reward the grateful.
(3:144)

Summary

Warning as the means of creating culpability is central both to the function of the Qur’an as a whole and to the message and missions of Muhammad as contained within it. It informs each of the historical narratives which treat of those warners in whose footsteps Muhammad was following, and we will examine each case in some detail in subsequent chapters.

The means by which Muhammad was to warn was the Qur’an itself, which book both provided the source material for his own mission and is explicitly intended to reach people outside the Messenger’s own time, location, and community. Meanwhile, God named Himself its guardian.

We have seen that while Muhammad is told to declare himself the messenger of God to mankind “all together” — a distinction bestowed upon no other warner — the fact of his own mortality and eventual natural demise was not to discourage men of faith from following what he had brought.

Despite his honoured role and mission, Muhammad had no information beyond that communicated to him, and via him to us, in the Qur’an.

⁵ This expectation is elided from the Traditionalist’s presentation having been supplanted by (often unthinking) re-enactments of a later imagining of Muhammad’s example drawn from an entirely different literature.

We have seen also that the Qur'an would be denied by those who rejected the Messenger, scorned by many it was to reach, and later abandoned by the descendants of those who first followed him.

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This, then, comprises a useful backdrop upon which to consider the principal narrative segments treating of the historical messengers of warning contained in the revelation given to Muḥammad, and in the light of which we will be best able to understand the details of Muḥammad's own missions of warning.

Notes on structure and approach

Our default structure in presenting each in that sequence of warners which begins with Noah and ends with Muḥammad which comprises much of this study will be to present some introductory information on the warner who forms the subject of the chapter, then to list the principal segments of the Qur'an which treat of his implementation of that mechanism we are calling here *the God protocol*. Following each segment or multiples thereof any commentary will be provided.

When the principal segments are exhausted, we will list the features of that warner's mission using a set of standardised descriptions attended by a set of Qur'anic references drawn from the segments supplied under the following headings:

- *Characteristic sins of those the warner addressed*
- *Actions of the warner*
- *Actions of those the warner addresses*
- *Other key features⁶*
- *The conclusion of the matter*

The use of standardised descriptions⁷ to list the features of each warner's mission allows us to compile and then to compare the presence or otherwise of such features across multiple missions, our goal being to identify patterns of comparable behaviour where they exist across multiple cases. The results are also summarised in visual form in the Tables section at the end of this book.

Finally, we provide a commentary under a further heading entitled *Contemporary echoes of sins*

⁶ Where required.

⁷ It may be felt that the set of standardised descriptions we are using is subjective; that particular features could be better named in particular cases; or that the application of a term used fits some instances more perfectly than others. However, we are attempting to create a system of taxonomy to describe the topography of histories each of which has its own colour, emphasis, and linguistic and narrative features, and in order that our results should not become unduly atomised and unwieldy, we are willing to err on the side of approximation in some cases so that the output should be a dataset we can work with.

characteristic of that time. We shall see as we progress that those sins characteristic of each of the individual communities to which messengers were sent are all actively promoted today by the unified worldwide system under which we live, one directed, as we have said, by a single cabal of ruling elites.

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While our intention is to keep our personal commentary and annotations to a minimum, we are required by the nature of our primary object of identifying the *protocol* to supply on occasion some extended analysis, particularly in our consideration of the cases of Abraham and Moses.

Additionally, we supply a full discussion of what we are calling generic narrative summaries in Chapter 8 upon which platform we will be able to summarise those actions required by a warner in order to execute a legitimate implementation of *the God protocol*.

Towards the close of our presentation we will consider the detonating statement mentioned in the Introduction in the case of Muḥammad's mission to mankind "all together" and how it is to be delivered in the present context: that of a unified world under a single ruling elite.

Chapter Four

Noah

4. Noah

Noah: the first warner

The basic storyline of Noah's flood is known across the world, and a summary of the Biblical narrative follows:

Noah was a righteous man and walked with God. Seeing that the earth was corrupt and filled with violence, God instructed Noah to build an Ark in which he, his sons, and their wives, together with male and female of all living creatures, would be saved from the waters. Noah entered the Ark in his six hundredth year, and on the 17th day of the second month of that year "the fountains of the Great Deep burst apart and the floodgates of heaven broke open" and rain fell for forty days and forty nights until the highest mountains were covered to a depth of 15 cubits, and all earth-based life perished except Noah and those with him in the Ark.¹

The Biblical account seems woven together from two versions which are in some tension with each other. It also includes notions found nowhere in the Qur'anic account such as Noah as 'a drinker of wine'.

From the point of view of our analysis, the Qur'an's account of Noah is the first historical instance of the application of that mechanism of warning followed by destruction which we are calling *the God protocol*.

While it is clear from the historical record that a major deluge affected a wide geographical area in the ancient world, we leave here the question of whether the Flood impacted the entire earth and proceed to the features of this implementation of *the God protocol* as outlined in the Qur'an.

We list nine principal segments in this chapter and provide any commentary in note form below.

Segment 1

¹ We sent Noah to his people: "Warn thou thy people before a painful punishment come¹ to them."

² He said: "O my people: I am to you a clear warner:

³ "Serve God, and be in prudent fear¹ of Him, and obey me."²

⁴ "He will forgive you of your transgressions,¹ and delay you to a stated term; the term of God, when it comes, cannot be delayed, if you but knew."

⁵ He said: "My Lord: I have called my people night and day,

¹ https://en.wikipedia.org/wiki/Genesis_flood_narrative

6 “But my calling increased them not save in flight.
 7 “And whenever I called them, that Thou mightest forgive them, they put their fingers in their ears and covered themselves with their garments, and persisted, and waxed proudly insolent.¹
 8 “Then I called to them openly;
 9 “Then I proclaimed to them, and confided to them in secret,
 10 “And I said: ‘Ask forgiveness of your Lord: — He is all-forgiving¹ —
 11 ““He will send the sky upon you in torrents,
 12 ““And will supply you with wealth and sons, and make for you gardens, and make for you rivers.””¹
 13 What ails you that you look not for majesty in God,
 14 When He has created you in stages?
 15 Have you not considered how God created seven heavens in harmony,¹
 16 And made the moon therein a light¹ and made the sun a torch?
 17 And God caused you to grow as a growth from the earth.
 18 Then He will return you into it, and bring you forth again.¹
 19 And God made for you the earth as a carpet,¹
 20 That you might follow the broad ways thereof.
 21 Noah said: “My Lord: they have opposed me, and followed him whose wealth and children increase him not save in loss.
 22 “And they have schemed a mighty scheme,”
 23 (And they said: “You are not to leave your gods;¹ and you are not to leave Wadd,² or Suwā³, or Yaghūth,⁴ and Ya‘ūq,⁵ and Nasr.”⁶)
 24 “And they have led many astray. And increase Thou not the wrongdoers¹ save in error!”²
 25 Because of their offences¹ they were drowned, and made to enter a Fire, and they found for them, besides² God, no helpers.
 26 And Noah said: “My Lord: leave Thou not upon the earth, among the false claimers of guidance,¹ an inhabitant.
 27 “If Thou leave them, they will lead Thy servants astray, and beget not save licentious ingrates.¹
 28 “My Lord: forgive Thou me and my parents, and him who enters my house as a believer;¹ and the believing men,² and the believing women.³ And increase Thou not the wrongdoers⁴ save in ruin!”
 (71:1-28)

The wording of the opening verse implies that punishment was conditional upon the response of the people to whom Noah was sent.

It is clear from the broader context that idolatry and polytheism were rife. We note Noah’s statement of affiliation with his people in “O my people”, a formula with which we shall become increasingly familiar.

The people of Noah then reject him and follow the powerful among them who appeal to them to follow the gods² current at that time.

2 It is worth knowing that *wadd* in Arabic means love, and *suwā*³ is connected with the concept of time. If one considers contemporary popular idols, that pantheon contains a mental altar to the god of Love (in a highly sexualised form devoid of higher purpose); and if one considers the dumbed down philosophical sound bites such as *Just Do It* or *yolo* (you only live once) — what are they when properly understood but mantras at the altar of the god of Time?

When it becomes clear to Noah that the case is hopeless, he asks God to show no mercy.

Verse 71:27 indicates degeneration of the genetic strain; we touch on this again towards the end of the chapter.

Segment 2

59 We sent Noah to his people, and he said: “O my people: serve God; you have no god but He; I fear for you the punishment of a tremendous day.”
 60 Said the eminent ones among his people: “We see thee in manifest error.”
 61 He said: “O my people: there is no error in me; but I am a messenger from the Lord of All Creation:
 62 “I convey to you the messages of my Lord, and give sincere counsel to you; and I know from God what you know not.
 63 “Do you marvel that there has come to you remembrance¹ from your Lord through a man among you, that he should warn you, and that you should be in prudent fear;² and that you might obtain mercy?”
 64 Then they denied him;¹ so We delivered him and those with him in the ship, and drowned those who denied Our proofs;² they were a blind people.
 (7:59-64)

One concludes that the ruling elite of the day was Noah’s principal audience (called ‘the eminent ones’ in the text), since it is they who respond to him. We will see as we proceed through the sequence of warners that addressing the elites is standard under *the God protocol*.

Segment 3

71 And recite thou to them the report of Noah, when he said to his people: “O my people: if my presence¹ and my reminding you of the proofs² of God be grievous to you, then in God have I placed my trust; so resolve upon your plan³ and your partners;⁴ then let not your plan⁵ be unclear⁶ to you;⁷ then move decisively⁸ against me, and grant me no respite.
 72 “And if you turn away, then have I asked of you no reward; my reward is only upon¹ God; and I have been commanded to be among those submitting.”²
 73 Then they denied him;¹ so We delivered him, and those with him in the ship, and made them successors, and We drowned those who denied Our proofs.² Then see thou how was the final outcome of those who had been warned!
 (10:71-73)

Noah here resorts to what we will come to see is a common stratagem: he places his affair entirely in the hands of God and challenges the unbelievers to do their worst.

We see also that denial on the part of those warned triggers destruction, while Noah and those with him are saved. This too is a motif with which we will become familiar as we progress through the sequence of warners, denial, and resultant destruction.

Segment 4

- ²⁵ And We sent Noah to his people: "I am to you a clear warner,
²⁶ "That you serve not save God; I fear for you the punishment of a painful day."
²⁷ Then said the eminent ones who disbelieved¹ among his people: "We see thee not but as a mortal like us; and we see not that any follow thee save those who are the abject among us, at first appearance;² and we see not in you³ over us any merit.⁴ The truth is,⁵ we think you are liars."
²⁸ He said: "O my people: have you considered:¹ if I be upon clear evidence from my Lord, and there has come to me mercy from Him, but made obscure to you: should we compel you to it when you are averse to it?"
²⁹ And: "O my people: I ask of you for it no wealth; my reward is only upon¹ God. And I am not one to drive away those who heed warning;² they are going to meet their Lord. But I see you are a people in ignorance."
³⁰ And: "O my people: who will save me from God if I drive them away? Will you then not¹ take heed!"
³¹ And: "I say not to you: 'I have the treasures of God,' or: 'I have knowledge of the Unseen,' nor do I say: 'I am an angel,' nor say I to¹ those whom your eyes disdain: 'God will not give them good.'" — God best knows what is in their souls — "Indeed, I would then be of the wrongdoers."²
³² They said: "O Noah: thou hast disputed with us — and hast greatly disputed with us — so bring thou upon us what thou promisest us, if thou be of the truthful."
³³ He said: "God will but bring it upon you, if He wills; and you cannot escape.
³⁴ "And my sincere counsel will not profit you, if I desire to give you sincere counsel, if God has desired to cause you to err; He is your Lord, and to Him will you be returned."
³⁵ (If¹ they say: "He has invented it,"² say thou: "If I have invented it, then upon me is my crime — but I am quit of what you commit."³)
³⁶ And Noah was instructed:¹ "None of thy people will believe but he who has believed already; so despair thou not at what they did."
³⁷ "And make thou the ship under Our eyes and Our instruction;¹ and address thou Me not concerning those who have done wrong; they will be drowned."
³⁸ And he made the ship. And every time eminent ones among his people passed by him they derided him. He said: "If you deride us, yet will we deride you just as you deride,
³⁹ "And you will come to know to whom comes a punishment that disgraces him, and upon whom there descends a lasting punishment."
⁴⁰ When¹ Our command had come to pass, and the oven² boiled over, We said: "Load thou therein of every pair, two; and thy household — save him against whom the word has gone forth — and him who believes." And there believed with him only a few.
⁴¹ And he said: "Embark therein! In the name of God be her passage and her anchorage.¹ My Lord is forgiving and merciful."
⁴² And it sailed with them amid waves like mountains; and Noah called to his son:

— and he was set apart — "O my son: embark thou with us, and be thou not with the false claimers of guidance."¹

⁴³ Said he: "I will take shelter in a mountain that will protect me from the water." He said: "There is no protector this day from the command of God save for him upon whom He has mercy." And the waves came between them;¹ and he was among the drowned.

⁴⁴ And it was said: "O earth: swallow thou thy water," and: "O sky: desist thou," and the water subsided and the matter was concluded. And it came to rest¹ upon Al-Jūdi.² And it was said: "Away with the wrongdoing³ people!"

⁴⁵ And Noah called to his Lord, and said: "My Lord: my son was of my household — and Thy promise is the truth;¹ and Thou art the most just of judges."

⁴⁶ He said: "O Noah: he was not of thy household. He was a deed not righteous;¹ so ask thou Me not of that whereof thou hast no knowledge; I admonish thee lest thou be of the ignorant."

⁴⁷ Said he: "My Lord, in Thee do I seek refuge lest I ask of Thee that whereof I have no knowledge; and save Thou forgive me, and have mercy on me, I will be among the losers."

⁴⁸ It was said: "O Noah: get thee down in peace from Us, and blessings upon thee and upon nations¹ out of those with thee. And nations will We give enjoyment — then a painful punishment from Us will touch them."

⁴⁹ That is from the reports of the Unseen that We reveal¹ to thee; thou knewest it not, neither thou, nor thy people before this. So be thou patient; the final outcome is for those of prudent fear.²

(11:25-49)

Verse 11:35 is an aside addressed primarily to the Prophet.

At 11:36 God tells Noah that no more will believe than have believed already, and we know from the broader text that in the event very few believed with Noah. According to the Qur'anic presentation overall the warners' missions which ended in destruction under the *protocol* do not seem ever to have generated wide support.

Verses 11:45-47 indicate that Noah's son was not of his loins, but may suggest also that he was in some way genetically compromised.³

The close of the segment at 11:48-49 both anticipates a time at which a future punishment or punishments will again descend upon mankind, and establishes that those who fear God are the ultimate winners.

Segment 5

⁷⁶ And Noah: when¹ he called before, then We responded to him and delivered him and his household from the great distress.

³ See also 71:27 above. There exists a mass of material in the literature — religious, philosophical, and secular — from Ancient Greek and Hebrew texts through to modern writers which develops the theme of genetic corruption at this time, the details of which we elide here in the interests of concentrating upon the text of the Qur'an.

77 And We helped him against the people who denied Our proofs;¹ they were a people of evil, so We drowned them all together.
(21:76-77)

This segment rehearses in compact form salient points of the broader narrative.

Segment 6

23 And We sent Noah to his people, and he said: “O my people: serve God; you have no god but He. Will you then not¹ be in prudent fear!”
24 Then said the eminent ones who disbelieved¹ among his people: “This is only a mortal like you, desiring to take precedence over you. And had God willed, He would have sent down angels. We heard not of this among our fathers of old.
25 “He is only a man possessed;¹ so wait for him for a time.”²
26 He said: “My Lord: help Thou me because they have denied me.”
27 And We instructed¹ him: “Make thou the ship under Our eyes and Our instruction;² then when Our command comes and the oven³ boils over, load thou therein of each kind two, and thy household save him against whom the word has gone forth among them. And address thou Me not on behalf of those who do wrong; they will be drowned.
28 “And when thou art seated — thou and whoso is with thee — upon the ship, say thou: ‘Praise belongs to God who has delivered us from the wrongdoing¹ people.’”
29 “And say thou: ‘My Lord: set Thou me down at a blessed landing-place; and Thou art the best of those who set down.’”
30 In that are proofs;¹ and We are testing.
(23:23-30)

Of additional interest here is the fact that the ruling elites to which Noah is addressing himself accuse him of lacking sanity (“possessed” in the text).

Segment 7

105 The people of Noah denied the emissaries
106 When their brother Noah said to them: “Will you not be in prudent fear?”¹
107 “I am to you a trustworthy messenger,
108 “So be in prudent fear¹ of God, and obey me.”²
109 “And I ask of you for it no reward; my reward is only upon¹ the Lord of All Creation;
110 “So be in prudent fear¹ of God, and obey me.”²
111 They said: “Are we to believe thee when the abject follow thee?”
112 He said: “And what knowledge have I of what they did?
113 “Their reckoning is only upon¹ my Lord, were you to perceive.
114 “And I am not one to drive away the believers.”¹

115 “I am only a clear warner.”
116 They said: “If thou cease not, O Noah, thou wilt be of those stoned.”
117 He said: “My Lord: my people have denied me,
118 “So decide Thou between me and them,¹ and deliver Thou me and those with me among the believers.”²
119 So We delivered him and those with him in the laden ship.
120 Then We drowned thereafter those remaining.
121 In that is a proof,¹ but most of them are not believers.²
122 And thy Lord: He is the Exalted in Might, the Merciful.
(26:105-122)

The segment above rehearses in compact form salient aspects of the broader narrative, adding two points to what we have already seen: firstly, the people of Noah threaten to kill him if he does not relent in his mission and, secondly, most people to whom the proofs of this narrative come deny it.⁴

Segment 8

14 And We sent Noah to his people, and he tarried among them a thousand years save fifty years; and the Flood took them when they were wrongdoers.¹
15 But We delivered him and those with him in the ship; and We made it a proof¹ for all mankind.
(29:14-15)

This segment rehearses points already made, and adds confirmation of the lifespan ascribed to Noah in the Hebrew scriptures of 950 years.⁵

Segment 9

9 The people of Noah denied before them; they denied Our servant, and said: “One possessed”; and he was repelled.
10 So he called to his Lord: “I am defeated, so help Thou.”
11 Then opened We the gates of heaven with water pouring,
12 And caused the earth to gush forth with springs; and the waters met for a predetermined purpose.¹
13 And We bore¹ him upon that of planks and nails,
14 Sailing¹ before Our eyes as reward for one denied.

4 That is, they deny such proofs as are contained within the Qur’anic text, in the physical record which attests to a widespread flood, and in the remains of the physical Ark — a subject which is beyond the bounds of this work.

5 The fact that in the distant past men lived what today would be considered impossibly long lives is attested to by Hesiod and others. That period is referred to within the Greek philosophical tradition as the Golden Age. Under that system of understanding history, we are living presently in the Iron Age which corresponds in the Vedic tradition with Kali Yuga.

¹⁵ And We left it¹ as a proof;² so is there any who will remember?

¹⁶ Then how were My punishment and My warnings?

¹⁷ And We have made the Qur'an¹ easy for remembrance;² so is there any who will remember?
(54:9-17)

This segment rehearses in compact form salient aspects of the broader narrative. Of additional interest here is the fact that sūrah 54 as a whole contains a series of summaries of cases where messengers delivered messages of warning of destruction to ruling elites, were rejected, and each community was utterly destroyed in an act of God as a result,⁶ of which the story of Noah is but one.

Characteristic sins of the warner's people

- Idolatry (taking a god other than God).
- Polytheism (worship of multiple gods).
- Preference for idolatry when presented with a call to God.
- Genetic manipulations and / or miscegenation.
- Sexual coupling outside legal limits.
- Refusal to heed legitimate warning.

Actions of the warner

- Presents a punishment which is contingent on response by hearers (71:1-4).
- Receives a commission from God (7:59, 11:25, 23:23, 54:14).
- Approaches a people to which he belongs (7:59, 10:71, 11:25, 23:23, 26:106, 29:14, 54:9, 71:1).
- Uses the appeal: "O my people:" (7:59, 10:71, 11:28, 11:29, 23:23, 71:2).
- Says God can delay to a stated term (71:4).
- Calls the hearers to serve God (7:59, 23:23).
- Warns of the Resurrection (71:18).
- Calls the hearers to serve God only (11:26).
- Asserts that there is but one true God (23:23).
- Calls the hearers to fear God (23:23, 26:108, 26:110).
- Exhorts the hearers to obey him (26:108, 26:110).
- States that he is a warner or messenger (11:25, 26:107, 26:115, 71:2).
- Calls the hearers to seek forgiveness of God (71:4).
- Cites the favours of God (71:11-12).

⁶ The motifs at 54:16 and 54:17 are found in that sūrah four times and nowhere outside it. We shall consider the broader context in some detail in Chapter 11.

- Cites God as creator of all things (71:14-16).
- Warns of punishment (71:4).
- Anticipates (punishment of) a "tremendous day" (7:59, 11:26).
- Told by God that the wrongdoers will be destroyed (11:36-37, 23:27).
- Stresses the message given by God (7:61-62).
- Addresses himself to the elites of his time (7:60, 11:27, 23:24).
- Advances reasoned arguments (11:28-31).
- States that he seeks no reward from those to whom he is conveying warning (10:72, 11:29, 26:109).
- Addresses subject of those who follow him (11:29-30, 11:31, 26:112-114).
- States that he is nothing more than a mortal (11:31).
- States that destruction is the decision of God alone (11:33-34).
- Responds to derision or accusation (11:38-39).
- Appeals to God (21:76, 23:26, 26:117-118, 54:10, 71:5-12, 71:21-22, 71:24, 71:26-28).
- Challenges the unbelievers to do their worst (10:71).
- Places his affair entirely in the hands of God (10:71).

Actions of those the warner addressed

- Deny, oppose, or disregard the warner (10:73, 26:117, 54:9, 71:5-12).
- Follow the wealthy or powerful (71:21).
- Fail to believe (11:36).
- Reject God alone or appeal to their existing cult (71:23).
- Cite the warner's mortality as a reason to reject (11:27, 23:24).
- Cite absence of custom as reason to reject (23:24).
- Claim lack of evidence as reason to reject (23:24).
- Dismiss on basis of abject followers (11:27, 26:111).
- Accuse the warner of insanity or sorcery (23:25, 54:9).
- Claim that time will put paid to the warner (23:25).
- Claim the warner to be a liar (11:27).
- Call for the punishments of God (11:32).
- Deride or mock the warner (7:60, 11:38).
- Plan to kill the warner (26:116).

Other key features

- Only a few believed with the warner (11:40).
- Appeal to the Qur'an as something which should be remembered (54:17).

- Reference to 'My punishment and My warnings' (54:16).

The conclusion of the matter

- God annihilates those who reject the warner (7:64, 10:73, 21:77, 26:120, 29:14, 54:11-12, 71:25).
- God delivers the warner and those who believed with him (7:64, 10:73, 21:76-77, 26:119, 29:15, 54:13-14).
- The rejecters will go to Hell (71:25).
- The idolaters' cult fails them (71:25).
- It was said: "Away with[...]" (11:44).
- The conclusion of the matter entails a proof (23:30, 26:121, 29:15, 54:15).

Contemporary echoes of sins characteristic of that time

Mention of God has all but been removed from education and approved culture in the present cult, and reference to the Creator in the broader society is now socially inappropriate, if not verboten.

Idolatry and polytheism are today standard, with the masses trained to worship the so-called stars of the prescribed culture, or in the form of solipsism and Humanism which comprise worship of self.

Much of what is called science is today but polytheism and pantheism in narrative form.

The ruling elites have their own cults to which the profane are not admitted, but in which the masses unthinkingly participate through symbolism and ritual. The ruling elites themselves are Satanists and idolaters and pantheists and follow practices which claim their genesis in the Mystery School cults.

The naturally productive races are being systematically degraded by programs of mass integration and miscegenation, while the DNA of the broader human stock is debased by means of diet and other mass systems of weapons delivery. We also see a move to merge humans with computers, creating a trans-human or post-human society for those allowed to survive under the new order.

Sexual profligacy, degeneracy, and lack of moral standards have been made the norm.

Solipsism, unhinged delusion, and refusal to acknowledge arguments which do not comport with the existing cult of egoism have been made standard via systems of so-called training, self-improvement, and low-level esoterica, as well as by passive means through mental downloads delivered via approved culture.

Additionally, people are inured to the big questions of life, being sheltered, at least in Western society, from the facts of birth and death, and kept in an infantile state by means of inferior arts, music, and other forms of cultural programming.

Scriptures in which warning of the consequences of contravening the laws of God are contained, derided, ignored, dismissed, or undermined by so-called sciences, ideologies which in fact promote a materialistic religion.

Chapter Five

Hūd

5. Hūd

Hūd: the messenger to ‘Ād

The story of Hūd and the people of ‘Ād follows that of the people of Noah chronologically; and a short current introduction to the subject is supplied below.

Judaism and Christianity do not venerate Hud as a prophet and, as a figure, he is absent from the Bible. However, there are several pre-Quranic references to individuals named Hud or possessing a name which is connected to Hud as well as references to the people of ‘Ad.¹

The Qur’anic narrative treating of Hūd bears the common stamps: a man warns the ruling elite of the community to which he belongs; rejection of that man’s message by the people to whom he is sent; that community’s subsequent destruction at the hand of God.

We list seven principal segments in this chapter and provide any commentary in note form below.

Segment 1

⁶⁵ And to ‘Ād, their brother Hūd. He said: “O my people: serve God; you have no god but He. Will you then not¹ be in prudent fear?”²

⁶⁶ Said the eminent ones who disbelieved¹ among his people: “We see thee in foolishness; and we consider thee a liar.”²

⁶⁷ He said: “O my people: there is no foolishness in me; but I am a messenger from the Lord of All Creation:

⁶⁸ “I convey to you the messages of my Lord; and I am a sincere counsellor to you, one trustworthy.

⁶⁹ “Do you marvel that there has come to you remembrance¹ from your Lord through a man among you, that he should warn you? And remember when He made you successors after the people of Noah, and increased you in creation² abundantly; then remember the favours of God, that you might be successful.”

⁷⁰ They said: “Hast thou come to us that we should serve God alone and leave what our fathers served? Then bring thou us what thou promisest us,¹ if thou be of the truthful.”

⁷¹ He said: “There have come upon you from your Lord abomination and wrath; dispute you with me concerning names¹ which you have named, you and your fathers? God sent not down for these any authority. Then wait — I am with you waiting.”²

⁷² So We delivered him and those with him by mercy from Us, and We cut off the root¹ of those who denied Our proofs;² and they were not believers.³

(7:65-72)

¹ From Wikipedia as of March, 2021.

The words ‘And to ‘Ād, their brother Hūd’ continue the force of 7:59 where we read ‘And We sent Noah to his people[...].’ This means that Hūd also was ‘sent’ — that is, he received a commission from God.

As we shall understand to be the default requirement, the call of the warner in this case is also to his own people.

As in the case of Noah’s people, the warner calls to God alone, indicating that the people of this community had also fallen into idolatry.

Hūd is rejected here by the ruling elite (‘the eminent ones’ in the text) — which fact indicates that the elite was again the primary target of the message of warning — with them delivering an *ad hominem* attack against him.

Hūd is then challenged to do what is beyond his power: to initiate the punishments about which he is warning.

The warner’s response in this case is to challenge the inventions of the ruling elite and, having delivered his message, to announce that both he and they are waiting for the final outcome.

God then delivers the Messenger and those with him, and destroys the rejecters.

Segment 2

⁵⁰ And to ‘Ād, their brother Hūd. He said: “O my people: serve God; you have no god but He; you are only inventing.”¹

⁵¹ “O my people: I ask of you for it no reward; my reward is only upon¹ Him who created me. Will you then not² use reason!”

⁵² And: “O my people: ask forgiveness of your Lord; then turn to Him. He will send the sky upon you in abundant rains, and increase you in strength to your strength. And turn not away as lawbreakers.”

⁵³ They said: “O Hūd: thou hast not brought us clear evidence; and we will not leave our gods at thy word; and we do not believe thee.

⁵⁴ “We say only that some of our gods have afflicted thee with evil.”¹ He said: “I call God to witness — and bear you witness² — that I am quit of that to which you ascribe a partnership,³

⁵⁵ “Besides¹ Him; so scheme against me all together; then grant me no respite.

⁵⁶ “I have placed my trust in God, my Lord and your Lord. There is no creature save He holds it by its forelock.¹ My Lord is on a straight path.”²

⁵⁷ “Then if you turn away: I have conveyed to you that wherewith I was sent to you; and my Lord will make succeed you¹ a people other than you; and you will not harm Him at all. My Lord is custodian over all things.”

⁵⁸ And when Our command came, We delivered Hūd and those who heeded warning¹ with him, by mercy from Us; and We saved them from a stern punishment.

⁵⁹ And those were ‘Ād; they rejected the proofs¹ of their Lord, and opposed His

messengers, and followed the command of every obstinate tyrant.

⁶⁰ And they were followed¹ by a curse in the World; and on the Day of Resurrection[...].²

In truth,³ ‘Ād denied their Lord — so away with ‘Ād, the people of Hūd!⁴ (11:50-60)

The words ‘And to ‘Ād, their brother Hūd’ continue the force of 11:25 wherein we read ‘And We sent Noah to his people[...],’ which again establishes the fact of Hūd’s commission.

We find a reference to polytheism at 11:53.

Hūd states that he has no interest in personal gain for his efforts beyond the rewards that God grants.

It is noteworthy that Hūd does not call the people to a particular religion — and certainly not to anything resembling what the Traditionalist calls Islam; rather, supplication and sincere repentance to God are taken to be sufficient, and Hūd asserts that blessings will follow repentance to God.

The people call for physical proof of the destruction about which they have been warned and refuse to credit Hūd’s words without that evidence, remaining committed to their gods. However, as we shall see, the Qur’anic principle is not one of warners as miracle-workers; rather, they are men who deliver messages of warning according to a set protocol.

The people of ‘Ād claim also that their gods are the cause of Hūd’s actions. One notes here a parallel between what might be regarded as more primitive forms of idolatry and polytheism and modern manifestations of the same in Psychology and Psychiatry within which ideologies a subject is deemed ill if he diverges too far from prescribed viewpoints approved by the dominant cult.

Hūd’s policy after a certain point is to make full and uncompromising declaration of his dependence upon God alone, a standard feature of the *protocol*.

Hūd’s role was only to deliver the warning which policy was the great tradition in which Muḥammad himself was following, as we have noted previously.

A characteristic feature of the people of ‘Ād was to oppose God’s messengers and follow ‘the command of every obstinate tyrant’. The expression ‘every obstinate tyrant’ indicates those who respect no moral consideration in either peace or war.

Segment 3

¹²³ ‘Ād denied the emissaries

124 When their brother Hūd said to them: “Will you not be in prudent fear?”¹
 125 “I am to you a trustworthy messenger,
 126 “So be in prudent fear¹ of God, and obey me.”²
 127 “And I ask of you for it no reward; my reward is only upon¹ the Lord of All Creation.
 128 “Build you a proof¹ on every prominence, amusing yourselves²
 129 “And take you constructions, that you might abide eternally,
 130 “And when you lay hold, lay you hold as tyrants?”¹
 131 “So be in prudent fear¹ of God, and obey me.”²
 132 “And be in prudent fear¹ of Him who has supplied you with what you know:
 133 “Supplied you with cattle and sons,
 134 “And gardens and springs.
 135 “I fear for you the punishment of a tremendous day.”
 136 They said: “It is the same to us whether thou admonishest, or be not of the admonishers.
 137 “This is only the tradition¹ of the former peoples,
 138 “And we are not to be punished.”
 139 And they denied him,¹ then We destroyed them. In that is a proof,² but most of them are not believers.³
 140 And thy Lord: He is the Exalted in Might, the Merciful.
 (26:123-140)

Of additional note here are the facts that the people of ‘Ād are reproved for glorying in their construction of high buildings and that they claim Hūd’s message to be mere legend.

Segment 4

This segment cites the peoples of ‘Ād and Thamūd as examples of communities known to have been destroyed by God. We look at Thamūd in the next chapter.

13 Then if they turn away, say thou: “I warn you of a thunderbolt like the thunderbolt of ‘Ād and Thamūd,”
 14 When the messengers had come to them from before them and from after them:¹
 “Serve not save God,” they said: “If our Lord had willed, He would have sent down angels, so we are deniers of that wherewith you have been sent.”
 15 Then as for ‘Ād: they had waxed proud in the land without cause,¹ and they said:
 “Who is stronger than us in power?” Had they not considered² that God who created them, He was stronger than them in power? And they rejected Our proofs.³
 16 Then We sent upon them a howling wind in days of calamity, that We might let them taste the punishment of disgrace in the life of this world; and the punishment of the Hereafter is more disgracing, and they will not be helped.
 (41:13-16)

Additional points here are ‘Ād’s (and Thamūd’s) denial of the Messenger on the basis of faulty theology;² and their overweening hubris.

Segment 5

21 And remember thou the brother of ‘Ād,¹ when he warned his people of² the wind-curved sandhills: — and warners have passed away before him and after him —
 “Serve not save God; I fear for you the punishment of a tremendous day,”
 22 They said: “Hast thou come to us to delude us away from our gods? Then bring thou us what thou promisest us, if thou be of the truthful.”
 23 He said: “The knowledge is but with God, and I convey to you that wherewith I have been sent; but I see you are a people in ignorance.”
 24 Then when they saw it¹ as a wide cloud suddenly² approaching their valleys they said: “This is a cloud bringing us rain!” — “Nay,³ it is that which you sought to hasten: a wind wherein is a painful punishment,
 25 “Destroying everything by the command of its Lord.” And morning found them — there was nothing to be seen save their dwellings. Thus reward We the lawbreaking people.
 26 And We had established them in that wherein We have not established you, and We gave them hearing and sight and hearts; but their hearing and sight and hearts availed them nothing when they rejected the proofs¹ of God; and there surrounded them that whereat they mocked.
 27 And We have destroyed what surrounds you¹ of cities; and We expounded² the proofs,³ that they⁴ might return.
 28 Oh, that there had but¹ helped them those whom they had taken as gods, besides² God, as a means of approach!³ Nay,⁴ they strayed from them; and that was their falsehood, and what they invented.
 (46:21-28)

The additional information here is that the people of ‘Ād were fully deluded away from any sensitivity to their impending destruction, choosing to see its first manifestations as a source of further benefit to themselves; it is clear also that they had achieved a high intellectual level, though this was of no avail to them as they ultimately remained devoted to false gods and reaped the reward of so doing.

Segment 6

18 ‘Ād denied. Then how were My punishment and My warnings?
 19 We sent against them a howling wind in a day of enduring calamity,
 20 Removing men as if they were stumps of uprooted date-palms.
 21 Then how were My punishment and My warnings?
 22 And We have made the Qur’an¹ easy for remembrance;² so is there any who will

² Verse 41:14 conveys information about both peoples. We will be considering statements which pertain to multiple communities in Chapter 8.

remember?
(54:18-22)

This segment rehearses key themes met previously.

Segment 7

We are including this segment here for the sake of completion, as well as by way of gentle introduction to a textual feature which will be central to our analysis in due course: generic narrative summaries.³

Although Hūd is not mentioned by name, the generic nature of the segment includes all messengers and means that, while the narrative details are elided, the principle must apply in the case of Hūd also:

⁵ There denied before them the people of Noah, and the parties after them; and **every community purposed against their messenger to seize him**, and disputed with falsehood to refute thereby the truth.¹ Then I seized them — and how was My retribution!²
(40:5)

Thus the people of ‘Ād can be known to have planned to kill Hūd though no explicit mention of the fact is made in the text.

Characteristic sins of the warner’s people

- Idolatry (taking a god other than God).
- Polytheism (worship of multiple gods).
- Preference for idolatry when presented with a call to God.
- Refusal to heed legitimate warning.
- Excessive cruelty.
- Unbridled hubris.

Actions of the warner

- Receives a commission from God (7:65, 11:50).
- Told by God that the wrongdoers will be destroyed (7:71).
- Approaches a people to which he belongs (7:65, 11:50, 26:124, 46:21).

³ We expand upon this subject in Chapter 8.

- Uses the appeal: “O my people:” (7:65, 7:67, 11:50, 11:51, 11:52).
- Calls the hearers to serve God (7:65, 11:50, 46:21).
- Calls the hearers to serve God only (41:14).
- Exhorts the hearers to obey him (26:126, 26:131).
- Asserts that there is but one true God (7:65, 11:50).
- Calls the hearers to fear God (7:65, 26:124, 26:131, 26:132).
- Cites the favours of God (7:69, 26:132-134).
- Addresses himself to the elites of his time (7:66).
- Responds to derision or accusation (7:67).
- Stresses the message given by God (7:67-68).
- States that he is a warner or messenger (7:67).
- Advances reasoned arguments (26:132-134).
- Warns of punishment (7:71).
- Anticipates (punishment of) a “tremendous day” (26:135, 46:21).
- States that destruction is the decision of God alone (46:23).
- States that he is nothing more than a mortal (7:69).
- Cites previously destroyed peoples (7:69).
- Accuses the hearers of invention of falsity (7:71, 11:50).
- Appeals to his hearers to wait as he is waiting (7:71).
- States that he seeks no reward from those to whom he is conveying warning (11:51, 26:127).
- Calls the hearers to seek forgiveness of God (11:52).
- States that his task is to convey message (7:68, 11:57, 46:23).
- Challenges the unbelievers to do their worst (11:55).
- Places his affair entirely in the hands of God (11:54, 11:56).
- Comes with clear signs, writings, or the Illuminating Writ (9:70).⁴

Actions of those the warner addresses

- Accuse the warner of error (7:66).
- Fail to believe (7:72, 11:53).
- Accuse the warner of insanity or sorcery (11:54).
- Claim the warner to be a liar (7:66, 11:53).
- Reject God alone or appeal to their existing cult (11:53).
- Cite absence of custom as reason to reject (7:70).
- Dismiss arguments as ancient legends (26:137).
- Call for the punishments of God (7:70, 46:22).
- Claim lack of evidence as reason to reject (11:53).
- Cite own gods as cause of warner’s actions (11:54).
- Deny, oppose, or disregard the warner (11:59, 26:123, 26:136-139, 41:14, 54:18).

⁴ Established in Chapter 7.

- Plan to kill the warner (40:5).⁵
- Cite the warner's mortality as a reason to reject (41:14).
- Interpret incipient destruction as blessings (46:24).
- Await angels or the command of God to come to them (41:14).

Other key features

- Appeal to the Qur'an as something which should be remembered (54:22).
- Reference to 'My punishment and My warnings' (54:18, 54:21).

The conclusion of the matter

- God delivers the warner and those who believed with him (7:72, 11:58).
- God annihilates those who reject the warner (7:72, 11:58, 26:139, 41:16, 46:24-25, 54:19-20).
- The rejecters will go to Hell (11:60, 41:16).
- The idolaters' cult fails them (46:28).
- It was said: "Away with[...]" (11:60).
- The deniers are surrounded by that at which they mocked (46:26).
- The conclusion of the matter entails a proof (26:139).
- God does not wrong them, but they wronged their souls (9:70).⁶

Contemporary echoes of sins characteristic of that time

We note the theme of tall buildings and the vanity associated with them. The most impressive buildings in any major city tend to be those of the dominant cult. Historically, those were the buildings of religion; later they were associated with kings. Today, they are dedicated to the materialistic cult and owned by either businesses or banks.

Idolatry and polytheism are standard today, as noted in Chapter 4. We might add that the modern god of Psychology (combined with philosophies such as Behaviourism) are employed to curb the natural impetus in man towards God, ascribing that impetus to names it has invented; these doctrines are, rightly considered, modern equivalents to the gods to which the people of 'Ād referred when rejecting Hūd.

On the theological front, today's main religious movements are often little more than elite-

⁵ Derived by means of generic narrative summary. We will examine this feature in detail in Chapter 8.

⁶ Established in Chapter 7.

owned systems of control. They frequently promote ideologies and eschatological precepts which produce passivity (typically — as in the case of 'Ād's assertions — with emphasis upon the need to await the intervention of some superior or mystical personality, with normal human responsibility to engage with the substance of what has been received by way of scripture dismissed as insanity or simply elided as a possibility from the presentation).

The present system is nothing if not tyrannical (cf. 'every obstinate tyrant'). It seeks not only functional obedience, but is engaged in occupying, controlling, and surveilling the minds of those it rules. It systematically starves swathes of the world while keeping the remainder in the grip of an economic vise.

The delusional state of the people of 'Ād whereby they initially perceive their incipient destruction as blessings for themselves is writ large in the current age wherein unhinged entitlement in the form of positivism, solipsism, egoism, and demands for unearned rewards and recognition have been normalised among the herd — so much so that many moderns remain little more than infants all their lives.

The intellectual achievements⁷ of the people of 'Ād find an echo in the industrial and technological advances of our own age. There is nothing wrong with technological advancement when a society gives due credit to God. However, in our time the ideology underpinning such advancement is termed Progress, which itself is an idol whose precepts form part of the culture in which the population is trained. In this regard, we note that the achievements and insights attained by the people of 'Ād 'availed them nothing when they rejected the proofs of God; and there surrounded them that whereat they mocked'.

Lastly, we note the unbridled hubris of the people of 'Ād (cf. "Who is stronger than us in power?"). The present cult has it that it represents the pinnacle of all achievement; that no previous civilisation could rival it technologically, militarily, or in any other way. Meanwhile, cognisance of God's supremacy over all things is entirely elided from both its foundational myths and ongoing narrative about itself.

⁷ Cf. 46:26.

Chapter Six

Ṣāliḥ

6. Ṣāliḥ

Ṣāliḥ: the messenger to Thamūd

The Hebrew Bible does not treat of Ṣāliḥ and the people of Thamūd.

For its part, Islamic history places Ṣāliḥ and the people of Thamūd after Hūd and the people of ʿĀd, and this is borne out in general terms by the Qurʾan; Ṣāliḥ says to his people:

74 “And remember when He made you successors after ʿĀd, and settled you in the earth; you make castles out of its plains and hew the mountains into houses. Then remember the favours of God and commit not evil in the earth, working corruption.”
(7:74)

A short current introduction to this subject is supplied below.

The Thamud were a tribal confederation in the northwestern region of the Arabian Peninsula, mentioned in Assyrian sources in the time of Sargon II. The tribe’s name continues to appear in documents into the fourth century CE, but by the sixth century they were regarded as a group that had vanished long ago.

According to the Quran, the city that Saleh was sent to was called al-Hijr, which corresponds to the Nabataean city of Hegra. The city rose to prominence around the first century CE as an important site in the regional caravan trade. Adjacent to the city were large, decorated rock-cut tombs used by members of various religious groups. At an unknown point in ancient times, the site was abandoned and possibly functionally replaced by Al-ʿUla.

Outside of the Islamic and Baháʾí Faiths, Saleh is not mentioned in any other Abrahamic scripture or contemporary historical text, but the account of Thamud’s destruction may have been well known in ancient Arabia. The tribe’s name is used in ancient Arabian poetry as a metaphor for “the transience of all things”.¹

We list six principal segments in this chapter and provide any commentary in note form below.

Segment 1

73 And to Thamūd, their brother Ṣāliḥ.¹ He said: “O my people: serve God; you have no god but He; there has come to you clear evidence from your Lord: this is the she-camel of God, as a proof² for you, so leave her to eat in God’s earth, and touch her not with evil³ lest there take you a painful punishment.

¹ From Wikipedia as of March, 2021. This quote is included for general context; we do not mean to imply personal support for all details of its substance.

74 “And remember when He made you successors after ‘Ād, and settled you in the earth; you make castles out of its plains and hew the mountains into houses. Then remember the favours of God and commit not evil in the earth, working corruption.”

75 Said the eminent ones who had waxed proud among his people to those they counted weak, to those who believed among them: “Know you¹ that Šāliḥ is an emissary from his Lord?” They said: “We believe in² that wherewith he has been sent.”

76 Said those who had waxed proud: “We are deniers of that in which you believe.”

77 And they hamstrung¹ the she-camel; and they scorned the command of their Lord, saying: “O Šāliḥ: bring thou us what thou promisest us, if thou be among the emissaries.”

78 So the earthquake seized them; and morning found them lying prone in their home,

79 So he turned from them, and said: “O my people: I had conveyed to you the message of my Lord, and been a sincere counsellor to you; but you love not sincere counsellors.”

(7:73-79)

As is standard, a warner calls to his own people using the formula “O my people”.

It is clear at verse 7:75 that Šāliḥ has addressed the elites.

A development here upon what we have seen thus far is that the warning of punishment presented to the people of Thamūd is attached to their response to a specific instruction (here: to allow a she-camel to feed and roam freely), and it is their gross contravention of this instruction which triggers the punishments of God.

As with Noah and Hūd, Šāliḥ calls his people to God alone, indicating that the people of this community had also fallen into idolatry.

Segment 2

61 And to Thamūd, their brother Šāliḥ. He said: “O my people: serve God; you have no god but He. He produced you from the earth and settled you therein, so ask forgiveness of Him; then turn to Him; my Lord is near and responsive.”

62 They said: “O Šāliḥ: thou hadst been among us one in whom hope was placed before this!¹ Dost thou forbid us to serve what our fathers served? We are, about that to which thou invitest us, in sceptical doubt.”

63 He said: “O my people: have you considered:¹ if I be upon clear evidence from my Lord, and He has given me mercy from Him, then who would help me against God if I disobeyed Him? Then would you not increase me other than in loss.”²

64 And: “O my people: this is the she-camel of God: to you a proof.¹ So leave her to feed in God’s earth, and touch her not with evil² lest a near punishment seize you.”

65 Then they hamstrung¹ her;² and he said: “Enjoy yourselves in your homes three days — that is a promise not to be belied.”

66 And when Our command came, We delivered Šāliḥ and those who heeded

warning¹ with him, by mercy from Us, and from the disgrace of that day; thy Lord: He is the Strong, the Exalted in Might.

67 And the Blast seized those who did wrong; and morning found them lying prone in their homes

68 As if they had never lived¹ therein. In truth,² Thamūd denied their Lord — so away with Thamūd!³

(11:61-68)

We note that the people of Thamūd are entrenched in established custom (cf. ‘Dost thou forbid us to serve what our fathers served?’ at 11:62).

Šāliḥ correctly reasons that, if he truly be upon a path from God, disobedience to God and following the ways of his people can profit him nothing.

Segment 3

141 Thamūd denied the emissaries

142 When their brother Šāliḥ said to them: “Will you not be in prudent fear?”

143 “I am to you a trustworthy messenger,

144 “So be in prudent fear¹ of God, and obey me.”²

145 “And I ask of you for it no reward; my reward is only upon¹ the Lord of All Creation.

146 “Are you to be left secure in what is here,

147 “Among gardens and springs,

148 “And tilled fields, and date-palms with slender spathes,

149 “And to hew out houses from the mountains skilfully?”¹

150 “So be in prudent fear¹ of God, and obey me.”²

151 “And obey not the command of the committers of excess:

152 “Those who work corruption in the land, and do not right.”

153 They said: “Thou art but one taken by sorcery.”¹

154 “Thou art only a mortal like us; then bring thou a proof,¹ if thou be of the truthful.”

155 He said: “This is a she-camel; to her a drink and to you a drink on a day appointed.”¹

156 “And touch her not with evil¹ lest there take you the punishment of a tremendous day.”

157 But they hamstrung¹ her;² then they became remorseful,

158 And the punishment seized them; in that is a proof,¹ but most of them are not believers.²

159 And thy Lord: He is the Exalted in Might, the Merciful.

(26:141-159)

As is standard to this point in our analysis, the warner states that he requires no reward from those to whom he bears the message.

The retort of his people that he is “one taken by sorcery” is interesting on two counts: firstly,

because it implies an accusation that he is mad, but secondly because the word for sorcery² is consistently used within the Qur'an with a nuance indicating, and consistent with, a desire for political power.³

Segment 4

⁴⁵ And We sent to Thamūd their brother Šālīḥ: “— That you serve God,”¹ but then were they two factions quarrelling.

⁴⁶ He said: “O my people: why will you hasten on the evil¹ before² the good?³ Oh, that you did but⁴ ask pardon of God, that you might obtain mercy!”

⁴⁷ They said: “We think thee and those with thee an evil omen.” He said: “Your evil omen is with God. The truth is,¹ you are a people subjected to means of denial.”²

⁴⁸ And there were in the city nine men¹ who wrought corruption in the land and did not right.

⁴⁹ They said: “Swear one to another, by God, that we will attack him and his household by night. Then we will say to his ally:¹ ‘We witnessed not the destruction of his household, and we are the truthful.’”

⁵⁰ And they schemed a scheme, and We schemed a scheme; and they perceived not.

⁵¹ Then see thou how was the final outcome of their scheme: that We destroyed them and their people all together,

⁵² So those are their houses, desolate because of the wrong they did; in that is a proof¹ for people who know.

⁵³ And We delivered those who heeded warning¹ and were in prudent fear.²
(27:45-53)

The people of Thamūd, as was explicit also in the case of Noah before him, plan to kill the warner but God delivers him.

We note also that 27:50 concludes with the words ‘and they perceived not’. The inability of a people to comprehend the powers ranged against them means nothing: their ‘final outcome’ is that they are utterly destroyed in the event that their ruling caste rejects warning under an implementation of *the God protocol*.

Segment 5

²³ Thamūd denied the warnings.

²⁴ And they said: “Is it a single mortal¹ among us we are to follow? Then should we be in error and insanity.

²⁵ “Has the remembrance¹ been cast upon him from among us? The truth is,² he is an insolent liar.”

² Arabic: *sihr*.

³ See notes to *The Qur'an: A Complete Revelation*.

²⁶ “They will come to know on the morrow¹ who is the insolent liar!

²⁷ “We are sending the she-camel as a means of denial¹ for them; so watch thou them and be thou steadfast.

²⁸ “And inform thou them that the water is to be divided between them — each drink attended.”¹

²⁹ Then they called their companion, and he betook himself and did hamstring.¹

³⁰ Then how were My punishment and My warnings?¹

³¹ We sent upon them one Blast, and they were like the dry stalks of the fence-maker.

³² And We have made the Qur'an¹ easy for remembrance;² so is there any who will remember?

(54:23-32)

The people of Thamūd reject here both on the basis of the warner's mortality and because he is a lone voice.

We meet also mention of ‘My punishment and My warnings’, a refrain which frequently attends descriptions of communities destroyed under the *protocol* as outlined later in this work.⁴

Segment 6

⁸⁰ And the companions of the rocky tract¹ denied the emissaries.

⁸¹ And We brought them Our proofs,¹ but they turned away from them.

⁸² And they hewed houses from the mountains, feeling secure.

⁸³ But the Blast seized them in the morning,

⁸⁴ And there availed them not what they had earned.

(15:80-84)

The segment above is considered to treat of the people of Thamūd also, which view finds support in all the specific details in the segment. The new point of interest here is that the people turned away from the proofs of God.⁵

Characteristic sins of the warner's people

- Idolatry (taking a god other than God).
- Preference for idolatry when presented with a call to God.
- Refusal to heed legitimate warning.
- Committing evil in the earth.

⁴ And found at 54:16, 54:18, 54:21, 54:30, 54:37, 54:39. The broader segment is included in Chapter 11.

⁵ We should bear in mind that the term proofs (Arabic: *āyāt*) comprises evidence of a range of types which includes the statements of God.

- Excessive cruelty.⁶
- Unbridled hubris.

Actions of the warner

- Receives a commission from God (7:73, 11:61, 27:45).
- Told by God that the wrongdoers will be destroyed (54:25).
- Approaches a people to which he belongs (7:73, 11:61, 26:142, 27:45).
- Uses the appeal: “O my people:” (7:73, 7:79, 11:61, 11:63, 11:64, 27:46).
- Calls the hearers to serve God (7:73, 11:61, 27:45).
- Calls the hearers to serve God only (41:14).⁷
- Calls the hearers to fear God (26:142, 26:144, 26:150).
- Calls the hearers to seek forgiveness of God (11:61, 27:46).
- Exhorts the hearers to obey him (26:144, 26:150).
- States that he is a warner or messenger (26:143).
- Presents a punishment which is contingent on response by hearers (7:73, 26:155-156, 54:27-28).
- Cites previously destroyed peoples (7:74).
- Cites the favours of God (7:74, 11:61).
- Addresses himself to the elites of his time (7:75).
- States that his task is to convey message (7:79).
- Asserts that there is but one true God (7:73, 11:61).
- Advances reasoned arguments (11:63, 26:146-149).
- Responds to derision or accusation (27:47).
- Presents a proof (11:64).
- Warns of punishment (11:64).
- Anticipates (punishment of) a “tremendous day” (26:156).
- States that he seeks no reward from those to whom he is conveying warning (26:145).

Actions of those the warner addresses

- Dismiss on basis of abject followers (7:75-76).
- Fail to believe (7:76).
- Reject God alone or appeal to their existing cult (11:62).
- Defy God on basis of test case (7:76, 26:157, 54:29).
- Call for the punishments of God (7:77).
- Deride or mock the warner (11:62, 27:47).
- Cite absence of custom as reason to reject (11:62).

⁶ In this case to animals.

⁷ See previous chapter; there the segment applies to both ‘Ād and Thamūd.

- Accuse the warner of insanity or sorcery (26:153).
- Deny, oppose, or disregard the warner (11:62, 15:80, 26:141, 54:23).
- Cite the warner’s mortality as a reason to reject (26:154, 54:24).
- Claim lack of evidence as reason to reject (26:154).
- Claim the warner to be a liar (54:25).
- Plan to kill the warner (27:49-50).
- Turn away from God’s proofs (15:81).

Other key features

- Appeal to the Qur’an as something which should be remembered (54:32).
- Reference to ‘My punishment and My warnings’ (54:30).

The conclusion of the matter

- God annihilates those who reject the warner (7:78, 11:67-68, 15:83, 26:158, 27:51, 54:31).
- God delivers the warner and those who believed with him (11:66, 27:53).
- It was said: “Away with[...]” (11:61).
- The conclusion of the matter entails a proof (26:158, 27:52).

Contemporary echoes of sins characteristic of that time

There is no direct reference to particular gods or to polytheism in the narrative, and the men who plan to kill the warner even swear by God. However, whatever the claims of the people of Thamūd to adhere to God were, their actions demonstrate that their doctrine was based neither upon God’s laws nor upon genuine piety. Such is the general situation among those found among the authorised religions of today. Even where they profess adherence to God, their actions show otherwise — which fact is tantamount to idolatry even though draped in a garb of religion.

The people of Thamūd were presented with the test case of the she-camel: their treatment of her was not only in direct contravention of the warnings delivered to them, it was needlessly cruel.⁸ We have as a so-called global culture standardised cruelty to the animals God gave us for food, and created entire industries on that basis. The amount of livestock killed with remembrance given to God is insignificant relative to the total.

⁸ I refer the interested reader to Muhammad Asad’s note to related verses in his translation of the Qur’an.

The people of Thamūd are firmly entrenched in established custom.⁹ The present worldwide civilisation similarly permits no discussion in the areas of science or culture which does not comport with its longstanding godless premises.

At 54:24 the people of Thamūd reject Šālīḥ because he is a lone voice. Today, the general population is inculcated from birth in the idea that the greater number of adherents to a cause, the greater that cause's veracity or validity. This view is a function of the indoctrination chosen for the masses by the ruling elites, people who comprise a minute proportion of one percent of the total population and whose every waking moment confirms to them the erroneousness of the ideology those they rule have been trained to treat as axiomatic.

At 26:149 we read that the people of Thamūd "hew out houses from the mountains skilfully". The ruling elites of our day have bunkers as well as military and other bases embedded under the earth and within mountains which they believe will protect them from every eventuality. These are an expression both of their hubris and the confidence they place in their own strength, but they are also a symbol of a fundamental disconnect from the masses, since they have made (what they see as) provision for themselves, yet are entirely prepared to abandon those they rule to face alone the consequences of any widespread calamity.

⁹ Cf. 'Dost thou forbid us to serve what our fathers served?' at 11:62.

Chapter Seven

Abraham

7. Abraham

Abraham and the God Protocol

The three major religions which claim monotheism cite Abraham as their founding patriarch.

In the Islamic understanding, Abraham follows Ṣāliḥ chronologically, and I can find no portion of the Qur’anic text which suggests otherwise.

The Qur’an’s presentation of Abraham differs from that of the Hebrew scriptures in their present state both as treats of the ‘ideological’ reasons for his election,¹ and in a large number of narrative specifics. As elsewhere, we elide the broader literature and extraneous narratives and focus solely on the Qur’an’s treatment of that mechanism we are calling *the God protocol*.

Nowhere does the Qur’an say explicitly that Abraham’s original community was destroyed in an act of God as the result of rejecting his mission of warning, and we do not claim otherwise. However, we can logically infer that such was the case from the broader Qur’anic presentation, and the reasons for this inference form the basis of this chapter. The task of presenting evidence to support this assertion necessitates a heavier burden of analysis than has been the case in the preceding chapters treating of Noah, Hūd, and Ṣāliḥ, and we hope the reader will bear with us.

We do not need to establish the fact of the destruction of Abraham’s community as a function of *the God protocol* in order to apply the *protocol* in our own time. But a demonstration here of the means by which an event elided from the narrative may be established as a fact will help us garner the maximum data possible on historical implementations of the *protocol*, and that will have a bearing on our understanding of the components required to implement the same protocol today. Such a demonstration will also prepare us to understand a key tool in identifying the core components of the *protocol* we mentioned earlier and which we examine in full in Chapter 8 — a feature we are calling here generic narrative summaries.

Thus, in what follows we present textual evidence in support of our assertion that Abraham is, within the Qur’anic presentation, a messenger of warning who implemented that mechanism which we call *the God protocol* with respect to his community of origin, and that as a result that community was destroyed in an act of God.

¹ In the Hebrew scriptures, Abraham’s election is presented in terms which elide the deeper reasons for it, and appear (at least to me) to have been redacted later to emphasise a racial project. In the Qur’an, Abraham’s election is a function of his quest for truth and refusal to compromise with idolatry.

Inclusion among messengers of destruction, and key collocations

We begin by listing a segment which includes the people of Abraham among those of messengers of warning whose missions the Qur'an clearly states ended in destruction. Key points are in bold.

It reads:

⁷⁰ Has not the report of those before them come to them: the people of Noah, and 'Ād, and Thamūd, **and the people of Abraham**, and the people¹ of Madyan,² and the cities thrown down? **Their messengers** brought them **clear signs**; and **God wronged them not, but they wronged their souls.**
(9:70)

The people of Abraham excepted, the peoples listed at 9:70 are all among those explicitly destroyed by God in the Qur'anic narrative under *the God protocol*.² For the people of Abraham to be listed among this number suggests that they were, likewise, destroyed.

For further supporting evidence in this case, we turn first to the collocations which close the segment: 'Their messengers[...] clear signs'³ and 'God wronged them not, but they wronged their souls'.

Their messengers[...] clear signs

The collocation 'their messengers[...] clear signs'⁴ occurs a further eight times outside 9:70, review of all instances of which confirms that it applies exclusively and consistently to cases of destruction.

¹⁰⁰ Is it not guidance¹ to those who inherit the land after its people that, if We willed, We would strike them for their transgressions,² and seal their hearts so they hear not?

¹⁰¹ Those cities: We relate some of their reports to thee; and **their messengers** came to them with **clear signs**, but they were not to believe in¹ what they had denied before; thus God seals the hearts of the false claimers of guidance.²

¹⁰² And We found not for most of them any covenant;¹ but We found most of them perfidious.²

¹⁰³ Then We raised up after them Moses with Our proofs¹ to Pharaoh² and his eminent ones, but they wronged them; then see thou how was the final outcome of the workers of corruption: —

(7:100-103)

² The people of Madyan comprise the community to which Shu'ayb was sent, and which was subsequently destroyed; we look at that narrative later in Chapter 10; 'the cities thrown down' is Qur'anic parlance for the people of Lot whose narrative we look at in Chapter 9.

³ More than one verb precedes this collocation in various contexts, and we render accordingly. However, what we have identified here is a single, contiguous unit in the Arabic despite the fact that in English the verb comes after the subject.

⁴ Arabic: *rusuluhum bi albayyināt*. We have updated the Table with the explicit actions stated at 9:70 for the warners mentioned in the category *Comes with clear signs, writings, or the Illuminating Writ*.

¹³ And We destroyed the generations before you when they did wrong, and **their messengers** came to them with **clear signs**, but they were not to believe — thus reward We the lawbreaking people.

¹⁴ Then We appointed you successors in the earth after them, that We might see how you will do.

(10:13-14)

⁹ Has not the report reached you of those before you: — the people of Noah, and 'Ād, and Thamūd, and those after them? None knows them save God. **Their messengers** came to them with **clear signs**, but they returned their hands to their mouths,¹ and said: "We deny that wherewith you have been sent, and we are in sceptical doubt about that to which you invite us."

¹⁰ Their messengers said: "Can there be about God any doubt: the Creator of the Heavens and the Earth? He calls you, that He will forgive you of your transgressions,¹ and delay you to a stated term." They said: "You are only mortals like us, who would turn us away from² what our fathers served. So bring us a clear authority."

¹¹ Their messengers said to them: "We are only mortals, like you; but God gives grace to whom He wills of His servants. And it is not for us to bring you an authority save by the leave of God; and in God let the believers¹ place their trust.

¹² "And how could we not place our trust in God, when He has guided us in our ways? And we will be patient in that wherein you hinder¹ us; and in God let those who would place their trust aright² place their trust."

¹³ And those who ignored warning¹ said to their messengers: "We will turn you out of our land unless² you return to our creed." Then did their Lord reveal³ to them: "We will destroy the wrongdoers"⁴
(14:9-13)

⁹ Have they not travelled in the earth and seen how was the final outcome of those who were before them? They were stronger than them in power, and they tilled the earth and inhabited¹ it more than they have inhabited² it; and **their messengers** came to them with **clear signs**; and God wronged³ them not, but they wronged⁴ their souls.⁵

¹⁰ Then evil was the final outcome of those who did evil because they denied the proofs¹ of God and mocked them.
(30:9-10)

²³ Thou art only a warner.

²⁴ We have sent thee with the truth¹ as a bearer of glad tidings, and as a warner. And there was no community save a warner passed among it.

²⁵ And if they deny thee, then those before them denied; **their messengers** came to them with **clear signs**, and with the writings,¹ and the Illuminating Writ;²

²⁶ Then I seized those who ignored warning¹ — then how was My rejection!
(35:23-26)

²¹ Have they not travelled in the earth and seen how was the final outcome of those who were before them? They were stronger than them in power and impact¹ in the earth; but God seized them for their transgressions;² and they had not from God any defender

²² For it is that¹ **their messengers** brought them **clear signs**, but they denied, so God seized them. He is strong, and severe in retribution.
(40:21-22)

⁸² Have they not travelled in the earth and seen how was the final outcome of those before them? They were more numerous than they, and stronger in power and impact¹ in the earth; but there availed them not what they earned.

⁸³ When **their messengers** came to them with **clear signs**, they exulted at what they had of knowledge; but there surrounded them that whereat they mocked.

⁸⁴ And when they saw Our might, they said: “We believe in¹ God alone, and deny that to which we ascribed a partnership!”²

⁸⁵ But their faith did not benefit them when they saw Our might — the practice¹ of God which has passed among His servants[...] — and thereupon the false claimers of guidance³ were lost.
(40:82-85)

⁵ Has not the report reached you of those who ignored warning¹ before? Then they tasted the evil consequence of their affair; and they will have a painful punishment

⁶ For it is that¹ when **their messengers** brought them **clear signs**: — and they said: “Shall mortals guide us?” — then they denied and turned away! But God is self-sufficient; and God is free from need and praiseworthy.
(64:5-6)

Thus, each of the segments above which includes this collocation unambiguously treats of warning followed by destruction. This collocation occurs nowhere else in the Qur’an.

We turn now to the second collocation at the end of 9:70.

God wronged them not, but they wronged their souls

This collocation⁵ occurs twice outside 9:70 review of both instances of which confirms that it too applies exclusively to cases of destruction.

³¹ And when Our messengers came to Abraham with the glad tidings,¹ they said: “We will destroy the people of this city; its people are wrongdoers.”²

³² He said: “Therein is Lot!” They said: “We best know who is therein. We will deliver him and his household save his wife; she is of those who stay behind.”

³³ And when Our messengers came to Lot, he was distressed for them, and felt unable to protect them.¹ And they said: “Fear thou not, nor grieve. We will deliver thee and thy household save thy wife; she is of those who stay behind.”

³⁴ “We will send upon the people of this city a scourge from the sky because they were perfidious.”¹

³⁵ And have We have left thereof a proof¹ as clear evidence for people who reason.

³⁶ And to Madyan¹ their brother Shu‘ayb: he said: “O my people: serve God and expect the Last Day, and commit not evil in the earth, working corruption.”

³⁷ Then they denied him,¹ and the earthquake seized them, and morning found them lying prone in their home.

³⁸ And ‘Ād and Thamūd: — and it has become clear to you from their dwellings¹ — (and the satan² made their deeds fair to them, and turned them away from³ the path when they were endowed with perception)

5 Arabic: *mā kāna allahu liyaʿzlimahum wa lākin kānū anfusahum yazlimūn.*

³⁹ And Qārūn¹ and Pharaoh² and Hāmān:³ — and Moses had come to them with clear signs — and they had waxed proud in the earth, but they did not outrun.

⁴⁰ And each We took for his transgression;¹ and among them was he upon whom We sent a storm of stones; and among them was he whom the Blast seized; and among them was he whom We caused the earth to swallow; and among them was he whom We drowned. And **God wronged them not, but they wronged their souls.**
(29:31-40)

⁹ Have they not travelled in the earth and seen how was the final outcome of those who were before them? They were stronger than them in power, and they tilled the earth and inhabited¹ it more than they have inhabited² it; and their messengers came to them with clear signs; and **God wronged³ them not, but they wronged⁴ their souls.**⁵

¹⁰ Then evil was the final outcome of those who did evil because they denied the proofs¹ of God and mocked them.
(30:9-10)

Thus, both the collocations we identified above are associated consistently and unambiguously with that mechanism we are calling *the God protocol*.

Let us now consider the following segment:

⁴² And if they deny thee, then there have denied before them the people of Noah, and ‘Ād, and Thamūd,

⁴³ **And the people of Abraham,**¹ and the people of Lot,

⁴⁴ And the people¹ of Madyan.² And Moses was denied. So I granted the false claimers of guidance³ respite; then I seized them — **then how was My rejection!**

⁴⁵ And how many a city did We destroy when it was doing wrong¹ and is desolate!² — and³ a deserted well[...]!⁴ and⁵ a lofty castle[...]!⁶

⁴⁶ (Have they not travelled in the earth and had hearts with which to reason, or ears with which to hear? And it is not the eyes that are blind, but blind are the hearts which are in the breasts.

⁴⁷ And they ask thee to hasten the punishment! But God does not fail in His promise. And a day with thy Lord is as a thousand years of what you count.)

⁴⁸ And how many a city did I grant respite when it was doing wrong!¹ — then **I seized** it; and to Me is the journey’s end.
(22:42-48)

Here the people of Abraham is again listed among those communities which rejected their messengers and were destroyed, and within a broader context which itself treats of destruction in an act of God.⁶

The collocation ‘the people of Abraham’⁷ which provides a core platform for the analysis above occurs nowhere in the text beyond the verses at 9:70 and 22:43.

6 We have reviewed already the people of Noah, and ‘Ād, and Thamūd. Both Lot and the warner to the people of Madyan, Shu‘ayb, had standard missions within *the God protocol*, while Moses’ execution of the same protocol was that closest in time to the mission of Muḥammad and provides by far the most detail. All missions feature in the present work.

7 Arabic: *qawmu ibrahīm.*

While what we have seen associated with ‘the people of Abraham’ at 9:70 and above at 22:43 is perhaps sufficient to prove our assertion that the people of Abraham were destroyed within the framework of *the God protocol*, we can provide further pan-textual support based on two key collocations within the surrounding context of 22:43 also: ‘then how was my rejection!’ at 22:44 and ‘I seized’ at 22:48.

Then how was my rejection!

This collocation⁸ occurs a further three times in the Qur’an beyond the segment above, consideration of the instances of which supports our assertion that its inclusion at 22:42-48 indicates complete destruction.

45 And those before them denied; and they attained not a tenth¹ of what We gave them but they denied My messengers — **then how was My rejection!**

46 Say thou: “I but exhort you to one thing: that you stand up for¹ God in twos and alone, then reflect.”² Your companion is not possessed;³ he is only a warner to you before⁴ a severe punishment.
(34:45-46)

23 Thou art only a warner.

24 We have sent thee with the truth¹ as a bearer of glad tidings, and as a warner. And there was no community save a warner passed among it.

25 And if they deny thee, then those before them denied; their messengers came to them with clear signs, and with the writings,¹ and the Illuminating Writ;²

26 Then I seized those who ignored warning¹ — **then how was My rejection!**
(35:23-26)

16 Do you feel secure that He who is in the heaven will not make the earth swallow you, the while it shakes?

17 Or do you feel secure that He who is in the heaven will not send against you a storm of stones? Then you will know how is My warning!

18 And those before them denied — **then how was My rejection!**
(67:16-18)

I seized

This collocation⁹ occurs a further three times in the Qur’an beyond the segment above, consideration of the instances of which supports our assertion that its inclusion in the segment at 22:42-48 indicates complete destruction.

32 And mocked were messengers before thee; and I granted those who ignored warning¹ respite; then **I seized** them — and how was My retribution!
(13:32)

⁸ Arabic: *fakayfa kāna nakiri*.

⁹ Arabic: *akhathtu*.

23 Thou art only a warner.

24 We have sent thee with the truth¹ as a bearer of glad tidings, and as a warner. And there was no community save a warner passed among it.

25 And if they deny thee, then those before them denied; their messengers came to them with clear signs, and with the writings,¹ and the Illuminating Writ;²

26 Then **I seized** those who ignored warning¹ — then how was My rejection!
(35:23-26)

5 There denied before them the people of Noah, and the parties after them; and every community purposed against their messenger to seize him, and disputed with falsehood to refute thereby the truth.¹ Then **I seized** them — and how was My retribution!²

6 And thus became binding¹ the word of thy Lord upon those who ignore warning,² that they are the companions of the Fire.
(40:5-6)

Based on the contents of both 9:70 and 22:43 themselves and a derivative process of analysis leveraging core collocations it is clear that, while explicit mention of the event is elided, the people of Abraham was destroyed as a result of his implementation of *the God protocol*.

Sūrah 26

We present here a further point in support of our assertion that the people of Abraham were destroyed. This centres upon sūrah 26.

In this sūrah there are eight contiguous narratives which treat of messengers. As we shall see, six treat of messengers who are known to have brought messages of warning and whose communities are known to have been destroyed. The remaining two messengers are Muḥammad and Abraham.

The sūrah opens with Muḥammad’s own case at the time, in which he was being denied by those to whom he was sent. Denial is, according to the *protocol*, the response which triggers destruction. His case is then compared with the former cases in which destruction resulted.

¹ *tā sīn mīm*¹

² Those¹ are the proofs² of the Clear Writ.³

³ Thou mightest destroy thy soul from grief⁴ that they are not believers.²

⁴ If We will, We can send down upon them from the sky a proof¹ to which their necks will remain humbled.²

⁵ And there comes not to them any new remembrance¹ from the Almighty,² save they turn away therefrom.

⁶ **Then have they denied; and there will come to them the report of that whereat they mocked.**

⁷ Have they not seen¹ the earth: how much We have caused to grow therein of every² noble kind?

⁸ **In that is a proof,¹ but most of them are not believers.²**

9 And thy Lord: He is the Exalted in Might, the Merciful.
(26:1-9)

Warning of the incipient destruction of Muḥammad's own people then ends with the words: 'In that is a proof, but most of them are not believers. And thy Lord: He is the Exalted in Might, the Merciful'. The same motif then repeats verbatim at the conclusion of the seven further contiguous narratives.

The story of Moses (26:10-68) concludes:

63 Then We instructed¹ Moses: "Strike thou the sea with thy staff"; and it parted, and each part was like a great towering mountain.
64 And We brought nigh thereto the others,
65 And We delivered Moses and those with him all together.
66 Then drowned We the others.
67 In that is a proof,¹ but most of them are not believers.²
68 And thy Lord: He is the Exalted in Might, the Merciful.
(26:63-68)

The story of Abraham follows (26:69-104). This narrative extends beyond the local drama between Abraham and the idolaters among his people and dovetails with a presentation of their lot in Hell. That segment concludes:

96 They will say while they dispute therein:
97 "By God, we were in manifest error
98 "When we made you¹ equal with the Lord of All Creation!
99 "And none but the lawbreakers led us astray,
100 "So now we have no intercessors,
101 "Nor sincere loyal friend.
102 "Would that we might return and be among the believers!"¹
103 In that is a proof,¹ but most of them are not believers.²
104 And thy Lord: He is the Exalted in Might, the Merciful.
(26:96-104)

The next segment treats of Noah (26:105-122). That segment concludes:

119 So We delivered him and those with him in the laden ship.
120 Then We drowned thereafter those remaining.
121 In that is a proof,¹ but most of them are not believers.²
122 And thy Lord: He is the Exalted in Might, the Merciful.
(26:119-122)

The story of Hūd and the people of ʿĀd follows (26:123-140). That segment concludes:

139 And they denied him,¹ then We destroyed them. **In that is a proof,² but most of them are not believers.³**

140 And thy Lord: He is the Exalted in Might, the Merciful.
(26:139-140)

The story of Šālīḥ and the people of Thamūd follows (26:141-159). That segment concludes:

158 And the punishment seized them. **In that is a proof,¹ but most of them are not believers.²**
159 And thy Lord: He is the Exalted in Might, the Merciful.
(26:158-159)

The story of Lot follows (26:160-175). That segment concludes:

173 And We rained upon them a rain; and evil is the rain of those who were warned.
174 In that is a proof,¹ but most of them are not believers.²
175 And thy Lord: He is the Exalted in Might, the Merciful.
(26:173-175)

The story of Shuʿayb follows (26:176-191). That segment concludes:

189 Then they denied him;¹ then there seized them the punishment of the Day of Shadow; it was the punishment of a tremendous day.
190 In that is a proof,¹ but most of them are not believers.²
191 And thy Lord: He is the Exalted in Might, the Merciful.
(26:189-191)

Thus, we have a total of eight segments, all of which treat of messengers, and all of which end in precisely the same motif.

In the cases of Moses, Noah, Hūd, Šālīḥ, Lot, and Shuʿayb, those to whom they bore a message of warning are known to have been destroyed.

As mentioned above, the two remaining narratives treat of Muḥammad¹⁰ (26:1-9) and Abraham (26:69-104). While the fact of destruction is elided in each of these cases we assert that, absent destruction as an objective fact in their cases also, the application of this repeating motif to them would be logically and logistically incorrect.

Neither of the two parts which comprise this motif is found anywhere else in the Qurʾan.

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The question naturally arises: why would the cataclysmic conclusion of the preaching of the great patriarch to his own people be omitted from the Qurʾanic narrative?

¹⁰ In the case of Muḥammad's mission of warning to his community of origin, the fact of destruction, though elided from the text, may be demonstrated on the basis of the mechanics of the *protocol*; see Chapter 12.

I can suggest three reasons.

Firstly, the Qur'an is a preaching which appeals to what is seen and known in order that men should infer what is not yet seen. The destruction of the people of Abraham is neither found in the Hebrew scriptures nor — since Abraham removed far from his place of origin — occurred close enough geographically to the initial recipients of the Qur'anic revelation to be relevant to their experience.

Secondly, Abraham is characterised consistently in the Qur'an in terms which emphasise compassion and clemency, personal characteristics in some tension with a mission outcome of widespread annihilation. With that outcome stated explicitly, that tension would acquire a further significance by dint of the fact that Abraham is presented as the model for the recipient of the Qur'an to follow, as we shall shortly see below.

Thirdly, the principle that key events may be elided from the text but implicit to the narrative is in itself significant — and especially so in the case of a prophet of Abraham's stature. The fact that the recipient of the Qur'an was to follow the example set by Abraham provides a clear precedent and even narrative imperative for the omission of explicit mention of destruction in the case of Muḥammad's implementation of *the God protocol*.

We discuss Muḥammad's implementation of *the God protocol* in full in Chapter 12.

Abraham's compassion vis-à-vis Jonah's impatience

We will expand upon the point of Abraham's compassion introduced above and consider its implications for the mission of Muḥammad before looking at the explicit details of Abraham's mission to his own people.

While it is a point easily overlooked, messengers and warners of God are *men*, and as such they have their temperamental differences. Both Noah and Moses, for example, appeal to God for the community to which they had been sent with a message of warning to be destroyed:

²⁶ And Noah said: **"My Lord: leave Thou not upon the earth, among the false claimers of guidance,¹ an inhabitant.**
(71:26)

⁸⁸ And Moses said: "Our Lord: Thou hast given Pharaoh¹ and his eminent ones adornment and wealth in the life of this world, our Lord, that they might lead astray from Thy path. **Our Lord: destroy Thou their wealth, and harden Thou their hearts, so that they believe not until they see the painful punishment.**"
(10:88)

Abraham, on the other hand, was temperamentally compassionate. Consider his response

when informed of the destruction decreed for the people of Lot:

⁷⁴ And when the alarm had left Abraham and the glad tidings had reached him [i.e. of a son], **he disputed with Us concerning the people of Lot;¹**

⁷⁵ **Abraham was clement, compassionate, penitent.**

⁷⁶ "O Abraham: forsake thou this; the command of thy Lord has come, and there will come to them a punishment which cannot be repelled."
(11:74-76)

And it is Abraham — the 'clement, compassionate, penitent' — who is the model Muḥammad was to follow:

¹²⁰ Abraham was a leader,¹ humbly obedient to God, inclining to truth;² and he was not of the idolaters:³

¹²¹ One grateful for His favours; He chose him, and guided him to a straight path.

¹²² And We gave him good in the World, and in the Hereafter he will be among the righteous.

¹²³ Then We instructed¹ thee: **"Follow thou the creed of Abraham, inclining to truth;²** and he was not of the idolaters."³
(16:120-123)

⁶⁸ **The people closest to Abraham are those who have followed him, as have¹ this prophet** and those who heed warning;² and God is the ally of the believers.³
(3:68)

The Qur'an's exhortation to the Prophet to follow the creed of Abraham then stands in some contrast with that of its presentation of Jonah whose example he is expressly cautioned against following:

⁴⁸ And be thou patient for the judgment of thy Lord; and **be thou not like the companion of the fish¹ when he called and was angry.²**
(68:48)

The epithet 'the companion of the fish' references Jonah; and the broader context of the verse above makes plain that Jonah was impatient for the judgment of God.

The people of Jonah famously repented and were spared — a unique event within the Qur'anic narrative under the *protocol*, and one which provides a fulcrum against which much of our analysis in the next chapter will be levered:

⁹⁸ **Oh, that a city had but¹ believed and profited by its faith save the people of Jonah!²** When they believed, We removed from them the punishment of disgrace in the life of this world, and gave them enjoyment for a time.
(10:98)

Thus, there arises a complex inverse or mirrored pattern: Muḥammad is to emulate Abraham (who one should infer from his explicit actions did not wish his community of origin to be destroyed but which was, in the event, annihilated — the fact of which event is elided from the

narrative), and not to emulate Jonah (who was positively enthusiastic for his community to be destroyed but which was, in the event, spared — the fact of which is included in the narrative).

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While the Qur'an nowhere states explicitly that Abraham's original community was destroyed, we are confident that we have provided sufficient evidence for the conclusion that it was destroyed to be the only reasonable one. At the least, a stronger explanation would need to be provided in the opposite direction to explain the correlations we have listed here.

We have also established the principle of elided narrative events and presented some examples of mechanisms by which they can be established as facts.¹¹

We have also suggested reasons for the omission of explicit mention of the destruction of Muḥammad's community of origin arising in factors which pertain to Abraham, and to Abraham's example vis-à-vis that of Jonah.

Abraham's mission of warning to his own people

We are ready now to present those segments which treat of the mission of the young Abraham to his own people, and to correlate them with what we have learned thus far of that mechanism we are calling *the God protocol*.

We list seven principal segments in this chapter and provide any commentary in note form below.

Segment 1

²⁵⁸ Hast thou not considered¹ the one who disputed with Abraham concerning his Lord because God had given him dominion? When Abraham said: "My Lord is He who gives life, and gives death," he said: "I give life, and I give death." Abraham said: "God brings the sun from the East; so bring thou it from the West." Then was the one who ignored warning² lost for words; and God guides not the wrongdoing³ people. (2:258)

Here, Abraham is shown explicitly contending with one with temporal power. This fits the model we have seen to this point in which each messenger addresses himself to the ruling elites.

¹¹ We will expand upon this principle substantially when we look at the concept of generic narrative summaries in the next chapter.

Abraham also contends with this ruler using reason, another principal aspect of the *protocol*.

Segment 2

⁷⁴ And when Abraham said to his father Āzar:¹ "Takest thou idols² as gods?³ I see thee and thy people in manifest error."⁴

⁷⁵ And thus¹ We showed Abraham the kingdom of the heavens and the earth; and that he might be of those who are certain.²

⁷⁶ Then when the night covered him, he saw a star. He said: "This is my Lord." Then when it set¹ he said: "I love not those that set."²

⁷⁷ Then when he saw the moon rising¹ he said: "This is my Lord." Then when it set² he said: "If my Lord guide me not, I will be of the people who stray."³

⁷⁸ Then when he saw the sun rising¹ he said: "This is my Lord; this is greater!"² Then when it set³ he said: "O my people: I am quit of that to which you ascribe a partnership."⁴

⁷⁹ "I have turned my face towards Him who created the heavens and the earth, inclining to truth;¹ and I am not of the idolaters."²

⁸⁰ And his people disputed with him. He said: "Dispute you with me concerning God, when He has guided me?¹ And I fear not that to which you ascribe a partnership,² save that my Lord should will anything. My Lord encompasses all things in knowledge. Will you then not³ take heed!

⁸¹ "And how should I fear that to which you ascribe a partnership¹ when you fear not that you ascribe a partnership² with God to that for which He has not sent down upon you authority? Then which of the two factions is worthier³ of security, if you know?

⁸² "Those who heed warning¹ and clothe not their faith in injustice: those have security, and they are guided."

⁸³ And that¹ is Our argument² We gave to Abraham against his people. We raise in degree³ whom We will; thy Lord is wise and knowing.

(6:74-83)

Abraham appeals first to his father and then to his own people. The way the narrative switches between Abraham's rejection of idolatry and mention of the heavenly bodies at 6:76-78 suggests perhaps that his people were star-worshippers. Be that as it may, the features of *the God protocol* make themselves felt beginning at 6:78, with Abraham addressing his own people by what is a standard feature of the *protocol*: "O my people."

Segment 3

⁵¹ And We gave Abraham his sound judgment before; and We knew him

⁵² When he said to his father and his people: "What are these statues¹ to which you are devoted?"²

⁵³ They said: "We found our fathers serving them."

⁵⁴ He said: "You and your fathers have been in manifest error."

⁵⁵ They said: "Hast thou come to us with the truth,¹ or art thou of those who play?"²

⁵⁶ He said: "But¹ your Lord is the Lord of the Heavens and the Earth who created

them, and I am of those who bear witness to that.

⁵⁷ “And, by God, I will plan against your idols,¹ after you have turned and gone!”²

⁵⁸ And he made them into pieces save a great one they had,¹ that they might return to it.

⁵⁹ They said: “Who has done this to our gods, he is surely of the wrongdoers!”¹

⁶⁰ They said: “We heard a youth make mention of¹ them; he is called Abraham.”

⁶¹ They said: “Then bring him before the eyes of the people, that they might bear witness.”¹

⁶² They said: “Didst thou this to our gods, O Abraham?”

⁶³ He said: “But¹ this their great one² did it; so ask them, if they speak.”

⁶⁴ And they returned to themselves and said: “It is you who are the wrongdoers.”¹

⁶⁵ Then they went back on themselves:¹ “Thou knewest that these speak not.”

⁶⁶ He said: “Then serve you, besides¹ God, what can neither benefit you at all nor harm you?”

⁶⁷ “Fie upon you and all that you serve besides¹ God! Will you then not² use reason!”

⁶⁸ They said: “Burn him, and support¹ your gods, if you are doers!”²

⁶⁹ We said: “O fire: be thou coolness and safety¹ upon Abraham.”

⁷⁰ And they desired a plan for him, but We made them the greatest losers,

⁷¹ And We delivered him and Lot to the land We had blessed for all mankind.¹

(21:51-71)

At 21:53 Abraham’s people cite the tradition of their fathers as the reason for their idolatry — a theme we have met previously.

At 21:57-67 Abraham takes the fight to the cult of his people, attacking and exposing their idols as falsehoods.

Abraham’s people then plan to kill him, but he is delivered by the power of God along with those who believe,¹² both standard features of the *protocol*.

Segment 4

⁴¹ And remember thou in the Writ¹ Abraham: — he was a man of truth and a prophet.

⁴² When he said to his father:¹ “O my father: why servest thou what neither hears nor sees, nor can avail thee anything?”

⁴³ “O my father: there has come to me knowledge that has come not to thee, so follow thou me; I will lead thee to an even path.”

⁴⁴ “O my father: serve thou not the satan;¹ the satan² is to the Almighty³ defiant.”

⁴⁵ “O my father: I fear lest there touch thee a punishment from the Almighty,¹ and thou be an ally to the satan.”²

⁴⁶ Said he: “Art thou averse¹ to my gods, O Abraham? If thou cease not, I will stone thee; so depart thou from me a good while.”

⁴⁷ He said: “Peace be upon thee! I will ask forgiveness for thee of my Lord; He is gracious towards me.

⁴⁸ “And I will withdraw from you¹ and that to which you call besides² God, and I will

call to my Lord;³ it may be that I will not in my call to my Lord be wretched.”

⁴⁹ So when he had withdrawn from them, and what they served, besides¹ God, We gave him Isaac and Jacob; and each We made a prophet.

⁵⁰ And We gave to them¹ of Our mercy, and We made for them² a tongue³ of truthfulness exalted.

(19:41-50)

In this segment, Abraham’s treatment of his father is expanded upon. We are able to place his father’s threat to stone Abraham in the context of an actual attempt to kill him made by the broader community in the previous segment.

Abraham then withdraws from his father; an action we find also in amplified form when Abraham leaves his entire community, itself a standard event under the *protocol*.

Segment 5

⁶⁹ And recite thou to them the report of Abraham¹

⁷⁰ When he said to his father and his people: “What do you serve?”

⁷¹ They said: “We serve idols,¹ and remain to them devoted.”²

⁷² He said: “Do they hear you when you call,

⁷³ “Or benefit you, or do harm?”

⁷⁴ They said: “Nay¹ — we found our fathers doing thus.”

⁷⁵ He said: “Have you considered what you have been serving,

⁷⁶ “You, and your fathers the ancients?

⁷⁷ “And they are an enemy to me save the Lord of All Creation

⁷⁸ “Who created me; and He guides me,

⁷⁹ “And it is He who feeds me and gives me drink,

⁸⁰ “And when I am sick, He heals me,

⁸¹ “And who will give me death, then give me life,

⁸² “And who I hope will forgive me my offences¹ on the Day of Judgment.”²

⁸³ “My Lord: give Thou me judgment,¹ and join Thou me with the righteous,

⁸⁴ “And appoint Thou for me a tongue of truth among those who come later.¹

⁸⁵ “And make Thou me among the inheritors of the Garden of Bliss.

⁸⁶ “And forgive Thou my father; he is of those who go astray.¹

⁸⁷ “And disgrace Thou me not the day they are raised:

⁸⁸ “The day wealth and sons benefit not

⁸⁹ “Save him who comes to God with a pure heart.”

(26:69-89)

In this segment, the principal features are an appeal to his people based upon reason, and an appeal to God alone for judgment at 26:83, both of which are standard under the *protocol*.

¹² In this case, with his nephew Lot and, one assumes, members of their households.

Segment 6

75 And Noah called to Us — and how excellent were the responders!
 76 And We delivered him and his household from the great distress,
 77 And We made his progeny those remaining.
 78 And We left for him among those who came later:
 79 “Peace be upon Noah among all mankind!”
 80 Thus reward We the doers of good;
 81 He was among Our believing servants.¹
 82 Then drowned We the others.
 83 And of his kind¹ was Abraham,
 84 When he came to his Lord with a pure heart,
 85 When he said to his father and his people: “What do you serve?
 86 “Is it falsehood — gods besides God — you desire?
 87 “So what is your thought about the Lord of All Creation?”
 88 (And he cast a look¹ at the stars,
 89 And said: “I am sick.”)
 90 Then they turned away from him, and left.¹
 91 Then he turned aside to their gods, and said: “Do you not eat?
 92 “What ails you, that you speak not?”
 93 And he turned upon them, striking with his right hand.¹
 94 Then came they towards him in haste.
 95 He said: “Serve you what you hew
 96 “When God created you and what you make?”
 97 They said: “Build for him a structure, and cast him into the blazing fire!”¹
 98 And they intended for him a plan; but We made them the lowest.
 99 And he said: “I am going to my Lord; He will guide me.”
 (37:75-99)

We note the link between Noah at 37:75-82 whose mission ended in (explicitly stated) destruction and verse 37:83 which introduces Abraham.

We can point also to the words at 37:98 ‘but We made them the lowest’ in support of our general thesis that Abraham operated under the mechanism we are calling *the God protocol* and that, therefore, his community of origin was destroyed.

Segment 7

26 And when Abraham said to his father and his people: “I am quit of what you
 serve,
 27 “Save Him who originated me; and He will guide me,”[...].¹
 28 And He made it¹ a word enduring among his posterity, that they might return.
 (43:26-28)

Here Abraham acquits himself of both his father and his people, and places his trust in God

alone. We find his policy expanded upon and confirmed in what follows:

4 There was for you a good model¹ in Abraham and those with him when they said
 to their people: “We are quit of you and what you serve besides² God. We deny
 you,³ and become clear between us and you are enmity and hatred forever until
 you believe in⁴ God alone,” — save the saying of Abraham to his father: “I will ask
 forgiveness for thee, but I have no power for thee against⁵ God.” — “Our Lord: in
 Thee we place our trust; and to Thee have we turned; and to Thee is the journey’s
 end.
 5 “Our Lord: make Thou not us a means of denial¹ for those who ignore warning;²
 and forgive Thou us. Our Lord: thou art the Exalted in Might, the Wise.”³
 6 There was for you in them a good model¹ for one who hopes for God and the Last
 Day. And whoso turns away: — God, He is the Free from Need, the Praiseworthy.
 (60:4-6)

And again:

113 It is not for the Prophet and those who heed warning¹ to ask for forgiveness for
 the idolaters,² though they be relatives, after it has become clear to them that they
 are the companions of Hell.
 114 And the request for forgiveness of Abraham for his father was only because of
 a promise he had promised him;¹ but when it had become clear to him that he was
 an enemy to God, he declared himself quit of him;² Abraham was compassionate
 and clement.
 (9:113-114)

Disavowal of a disbelieving people and placing one’s trust in God alone are standard actions by warners under the *protocol*.

Characteristic sins of the warner’s people

- Idolatry (taking a god other than God).
- Polytheism (worship of multiple gods).
- Preference for idolatry when presented with a call to God.

Actions of the warner

- Addresses himself to the elites of his time (2:258).
- Calls the hearers to abandon idols (6:74, 21:57, 26:70-77).
- Cites God as creator of all things (6:79).
- Cites guidance of God (6:77).
- Warns of punishment (19:45).
- Warns of the Resurrection (26:82).

- Advances reasoned arguments (2:258, 6:80-82, 21:63, 26:72-82).
- Approaches a people to which he belongs (6:74, 6:78, 21:52).
- Uses the appeal: “O my people:” (6:78, 6:80, 26:78, 37:99).
- Places his affair entirely in the hands of God (6:78-79, 43:26, 60:4).
- Asserts that there is but one true God (21:56).
- Calls the hearers to serve God (21:66).
- Accuses the hearers of invention of falsity (6:81, 21:52-54).
- Appeals to God (26:83-89, 60:5).

Actions of those the warner addresses

- Reject God alone or appeal to their existing cult (6:80).
- Fail to believe (60:4).
- Cite absence of custom as reason to reject (21:53).
- Plan to kill the warner (21:68, 21:70, 37:98).
- Deny, oppose, or disregard the warner (19:46, 21:70, 37:98).

Other key features

- Abraham actively attacks the idols of his people.

The conclusion of the matter

- God delivers the warner and those who believed with him (21:69, 21:71).

Contemporary echoes of sins characteristic of that time

Idolatry and polytheism are standard today, as noted in Chapter 4. However, the people of Abraham present an example of resolute, fanatical adherence to idols in the face of a call to God alone.

Not only is Government today effectively an idol, with men now according it the rights and honour which belong to God alone and looking to it for health, wealth, security, and happiness, it is becoming increasingly fanatical and tyrannical. It is presently on target to produce worldwide the type of suffering inflicted within bounded regions by Stalin and Mao.

If we are correct that Abraham’s people worshipped heavenly bodies, then we find this characteristic copiously mirrored today also with both the ruling elites and those they rule substantially embroiled in the notion of *as above, so below* albeit from differing perspectives.

Chapter Eight

Narrative summaries

8. Narrative summaries

Identifying elided information

In Chapters 4, 5, and 6 we considered explicit cases of the *protocol*¹ implemented by the messengers of warning, Noah, Hūd, and Šāliḥ respectively. In Chapter 7 we saw that, while the fact of destruction is elided from the narrative, Abraham can be shown by other means to have delivered an implementation of *the God protocol* ending in the destruction of his community of origin, and we have suggested reasons for the omission of this event from the text.

We have also provided a gentle introduction to the concept the present chapter focuses on previously, recognising in Chapter 5 that, while the people of ‘Ād are nowhere explicitly stated to have planned to kill Hūd, we can know that they did based upon a generic narrative summary at 40:5.

In this chapter we flesh out the topic of narrative summaries, considering their features and mechanics more fully, assessing their implications for *the God protocol*, and listing all significant instances.

Generic narrative summaries and the God protocol

The explicit instances of the *protocol* we have seen so far — those of Noah, Hūd, and Šāliḥ — have certain characteristics in common, but they differ in a number of particulars.

Under the view which informs this work — that denial in the face of particular actions undertaken by men at times in the past made, to use the Qur’anic expression, the punishments of God become ‘binding’² — the logical implication is that those actions undertaken by *all* warners comprise the core requirements of the *protocol*, while actions not undertaken by all are of a secondary or non-essential character and pertain to local circumstances.

Generic narrative summaries is the term we are using for statements which signify that such-and-such took place *in all cases*. These are important to our study because they both establish that certain key events are elided from the explicit narrative and provide a basis upon which those omissions may be restored. But, taken together, they provide what must comprise those actions required of any warner to effect an implementation of *the God protocol*. This is of vital importance since, once its component actions are identified, we will have a clear framework in which to assess any further implementation of the same.

¹ That is, in those cases which resulted in a recorded event of destruction for the deniers.

² Cf. 17:16, 22:18, 36:70, 37:31, 38:14, 39:19, 39:71, 40:6, 41:25, 46:18, 50:14.

One would naturally expect generic narrative summaries, by virtue of their characteristic of establishing principles across all cases, to elide or minimise any accent upon sins or other features pertaining to individual communities; and this is what one finds.

In the next section, our engagement with generic narrative summaries will build upon application of the type of pan-textual analysis³ we used to understand the elision of the fact of destruction in the case of Abraham's mission to his community of origin. The case we consider here has a certain limitation placed upon it, as we shall see, and in the section following we will look at generic narrative summaries proper.

Using pan-textual analysis

The Arabic word *bu'dan* means *away with!* and occurs a total of six times in the Qur'an. This collocation forms the kernel of the topic in this section.

Four instances of *bu'dan* treat of communities which are explicitly warned and then destroyed in the Qur'anic narrative: the people of Noah, the people of 'Ād, the people of Thamūd, and the people of Madyan,⁴ and the related verses are provided below in that order.

⁴⁴ And it was said: "O earth: swallow thou thy water," and: "O sky: desist thou," and the water subsided and the matter was concluded. And it came to rest¹ upon Al-Jūdi.² And it was said: "**Away with** the wrongdoing³ people!" (11:44)

⁶⁰ And they were followed¹ by a curse in the World; and on the Day of Resurrection[...].² In truth,³ 'Ād denied their Lord — so **away with** 'Ād, the people of Hūd!⁴ (11:60)

⁶⁷ And the Blast seized those who did wrong; and morning found them lying prone in their homes

⁶⁸ As if they had never lived¹ therein. In truth,² Thamūd denied their Lord — so **away with** Thamūd!³ (11:67-68)

⁹⁴ And when Our command came, We saved Shu'ayb and those who heeded warning¹ with him, by mercy from Us. And the Blast seized those who were doing wrong; and morning found them lying prone in their homes

⁹⁵ As though they had never lived¹ therein — so **away with** Madyan,² even as Thamūd was taken away!³ (11:94-95)

³ This system of hermeneutics is characteristic of my work as a whole; see *The Qur'an: A Complete Revelation* at quranite.com.

⁴ We consider Shu'ayb and the people of Madyan in Chapter 10.

The remaining two instances of this convention are found in a longer segment presented in full below. Its position in the text is significant: it bridges a segment treating of Noah's mission of warning to his people found at 23:23-30 (chronologically, the first explicit case of the destruction of a people under what we call *the God protocol* recorded in the Qur'an) and one summarising Moses' mission of warning to Pharaoh and the destruction of Pharaoh and his people found at 23:45-49 (chronologically, the last explicit destruction of a people under *the God protocol* recorded in the Qur'an).

Key features of the segment below are in bold.

³¹ **Then We produced, after them, another generation.**

³² And We sent among them a messenger from among them: "Serve God; you have no god but He. Will you then not¹ be in prudent fear!"

³³ And said the eminent ones of his people, those who ignored warning¹ and denied the meeting of the Hereafter and to whom We had given opulence in the life of this world: "This is only a mortal like you: he eats of that whereof you eat, and drinks of that you drink.

³⁴ "And if you obey a mortal like yourselves, you will then be the losers.

³⁵ "Does he promise you that when you are dead, and are dust and bones, you will be brought forth?

³⁶ "Far-fetched!¹ Far-fetched is what you are promised!

³⁷ "There is only our life of this world: we die, and we live; and we will not be raised up.

³⁸ "He is only a man who invented a lie about God, and we will not believe him."

³⁹ He said: "My Lord: help Thou me because they have denied me."

⁴⁰ Said He: "In a little while will they become remorseful."

⁴¹ Then the Blast seized them with justice,¹ and We made them as decaying herbage:² — "**Then away with** the wrongdoing³ people!"

⁴² **Then We produced, after them, other generations.**

⁴³ No community outstrips its term, nor will they defer.

⁴⁴ **Then We sent Our messengers in succession. Every time its messenger came to a community,** they denied him; and We caused some of them to follow¹ others, and made them legends:² — "**Then away with** a people who do not believe!"³ (23:31-44)

The segment above first presents an outline of a single, generic case (introduced by the phrase 'Then We produced, after them, another generation' through to the first 'away with[...]!' at the end of 23:41); verse 23:42 then repeats the introductory phrase but in the plural ('Then We produced, after them, other generations').⁵ The result is that 23:31-41 present a single stock (or *generic*) case, the fact of which is picked up by the repetition of the introductory phrase in the plural and applied to multiple cases at 23:42-44 (i.e. by 'Every time its messenger came to a community' at 23:44), with additional information supplied.

The logistical significance of the 'after them' at 23:31 and 23:42 clearly attaches to the case preceding: that of Noah's mission to his people. Accordingly, the principles arising in the

⁵ The word 'Then' (opening 23:31, 23:42 and 23:44) is *thumma* in the Arabic which, while correctly translated here, has also a sense of *moreover*, *in addition*, or *and once more* (used emphatically in repetition).

segment above as a whole attach to all cases of *the God protocol* barring one: Noah's mission of warning to his people. This does not mean that none of the features listed here occurred in the case of Noah's mission, it means only that the features listed certainly happened in all subsequent cases.

Thus, we now know that the convention 'away with[...]!' applies to every implementation of the *protocol* since we are told explicitly that it occurred in the case of Noah at 11:44, with all other cases being covered generically by the segment at 23:31-44.⁶ The fact that there exist also explicit statements of the same event in the remaining named cases we saw above — the people of 'Ād, the people of Thamūd, and the people of Madyan⁷ — does nothing to mitigate or dilute our broader point.

We have included those actions pertinent to *the God protocol* from this section of our study with their references in their appropriate categories at the end of the next section and provided footnotes there stating that they are generic to all cases other than that of Noah.

Main generic narrative summaries

Now that we understand better the nature of generic narrative summaries, we will list the principal ones found in the text — those which apply to all cases — marking those elements which make them so in bold. The features of all the segments in this chapter which pertain to the *protocol* are then included following this section in their respective categories with their references, as per our standard convention.

Narrative summaries implicitly leverage a single known fact: that all people to which a message of warning was delivered denied and were destroyed with the sole exception of the people of Jonah. This point was considered in Chapter 7, and we repeat the pivotal verse which informs this understanding again below for ease of reference.

98 Oh, that a city had but¹ believed and profited by its faith save the people of Jonah!² When they believed, We removed from them the punishment of disgrace in the life of this world, and gave them enjoyment for a time.
(10:98)

We have grouped comparable cases together as much as possible, supplying introductory notes above and commentary in note form below each group.

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⁶ We note that the stock portion of the introductory phrase found twice here — 'Then We produced, after them' (Arabic: *thumma anṣha'nā ba'dihim*) — occurs nowhere else in the text.

⁷ We consider Shu'ayb and the people of Madyan in Chapter 10.

Since the mission of Moses to Pharaoh is the last instance of a known implementation of *the God protocol* which ended in destruction prior to the revelation of the Qur'an, the formula here 'Pharaoh and those before him' therefore embraces all cases to the point of the revelation, and thus signals a generic narrative summary.

10 Those who ignore warning:¹ their wealth and their children² will avail them nothing against God; and it is they who are the fuel of the Fire,³

11 Like the case¹ of **the house of Pharaoh² and those before them:** they denied Our proofs,³ so God seized them for their transgressions;⁴ and God is severe in retribution.

12 Say thou to those who ignore warning:¹ "You will be defeated, and gathered into Gehenna; and evil is the resting-place."
(3:10-12)

52 Like the case¹ of **the house of Pharaoh² and those before them:** they denied the proofs³ of God, so God seized them for their transgressions;⁴ God is strong, severe in retribution.

53 Is it not that¹ God changes not the favour He bestows upon a people until they change what is in their souls and that God is hearing and knowing!

54 Like the case¹ of **the house of Pharaoh² and those before them:** they denied the proofs³ of their Lord, so We destroyed them for their transgressions⁴ and drowned the house of Pharaoh;⁵ and all were wrongdoers.⁶
(8:52-54)

9 And there came Pharaoh¹ — and those before him and the cities thrown down — with offence,²

10 And they opposed the messenger of their Lord, but He seized them with a surpassing¹ grip.
(69:9-10)

The verses at 3:11, 8:52 and 8:54 establish the principle that those destroyed were destroyed 'for their transgressions', while 3:11 and 8:54 identify the principle that denial of God's proofs by those warned triggers destruction.

While at 69:9 there is mention also of 'the cities thrown down through offence'⁸ that merely supplies extra information; it does nothing to dilute or mitigate the generic application of the segment. We note in this segment the principle that opposition to the message results in any means of escape being closed off under the *protocol*.

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The segments below each are indicated as generic narrative summaries by means of a negative construction in 'save' or a positive construction in 'only'. Both constructions signal a standard outcome for all cases, the mission of Jonah being everywhere understood as the sole exception to a result of denial and subsequent destruction.

⁸ Qur'anic parlance for the people of Lot whose case we review in the next chapter.

⁹⁴ And **We sent not to a city a prophet save** that We took its people with affliction and adversity, that they might humble themselves.

⁹⁵ Then We changed the place of evil¹ for good until they increased in number² and said: “Adversity and prosperity did touch our fathers,”³ — then We took them unawares, when they perceived not.

⁹⁶ And had the people of the cities believed and been in prudent fear,¹ We would have opened upon them blessings from the heaven and the earth; but they denied, so We seized them for what they earned.

(7:94-96)

⁴ And **We sent a messenger only** in the tongue of his people, that he might make plain¹ to them; and God sends astray whom He wills, and guides whom He wills; and He is the Exalted in Might, the Wise.²

(14:4)

⁵⁶ And **We send the emissaries only as** bearers of glad tidings and warners. And those who ignore warning¹ contend in vanity to refute the truth² thereby, and have taken My proofs³ and that whereof they are warned in mockery.

(18:56)

³⁴ And **We sent not to a city any warner save** its opulent ones said: “We are deniers of that wherewith you have been sent.”

³⁵ And they said: “We are greater in wealth and children,” and: “We are not to be punished.”

(34:34-35)

²³ Thou art only a warner.

²⁴ We have sent thee with the truth¹ as a bearer of glad tidings, and as a warner. And **there was no community save a warner** passed among it.

²⁵ And if they deny thee, then those before them denied; their messengers came to them with clear signs, and with the writings,¹ and the Illuminating Writ;²

²⁶ Then I seized those who ignored warning¹ — then how was My rejection!

(35:23-26)

The principles identified at 7:94-96 are, firstly, that after affliction God increased people in good things; secondly, increase in goods made the people complacent to the point that they saw no connection between deeds and their results.⁹ Thereafter the destruction of God came. Finally, each community’s destruction came upon it suddenly; they were neither prepared for it, nor cognisant of it.

The import of the segment at 14:4 will be significant later in our presentation: today, the principal *lingua franca* of the world is English, and that is the language in which the majority of the members of the ruling elites can communicate with each other.

The *protocol* entails both stick and carrot (cf. ‘as bearers of glad tidings and warners’ at 18:56). In the explicit narratives to this point warners have employed both modes in their attempts to

⁹ The words “Adversity and prosperity did touch our fathers” indicate that the speakers have entirely lost the point that the good and bad their forebears received were a function of their adherence or otherwise to the laws of God.

convince their respective peoples to repent. The stock response in all times, however, is both to ‘contend in vanity to refute the truth thereby’ and to mock in the face of warning.

The Qur’an makes repeated reference to the response of what it terms the ‘opulent ones’¹⁰ in the face of warning. Today, almost all wealth is held by a small number of men, having been thus concentrated by means of usury supported by iniquitous laws, controlled markets, and speculation. Control of major capital flows universally serves the ruling elites’ agendas, being directed by the managers of what one might term the new feudalism: banks, technocrats, government departments, corporations, multi-billionaires, and foundations (supposedly philanthropic and otherwise). While obscene wealth inclines those who have it to hubris and a sense of invulnerability, within the framework of the *protocol* wealth is of no benefit when those possessed of it deny warnings sent to them, which response itself triggers the punishments of God.

The word in the segment above translated *community* at 35:24 is in the Arabic *ummah* which word contains also nuances of *nation* or *people* in the sense of ethnically related group. Thus, each such grouping¹¹ has, according to the Qur’an, received at least one warner at some time in the past; and it is this tradition in which Muḥammad himself was following.¹²

³⁶ And **We raised up in every community** a messenger: “Serve God and avoid idols.”¹ And among them was he whom God guided; and among them was he upon whom misguidance was binding.² So travel in the earth and see how was the final outcome of the deniers.

(16:36)

We have included the segment above for ease of reference.¹³ Our comments to the Arabic word *ummah* above apply also at 16:36. While the statement at 16:36 ‘And among them was he whom God guided’ could conceivably reference the mission of Jonah to his people, it is more likely given the context to imply an emphasis upon those who believed and repented with the remaining messengers of warning whose missions resulted in destruction.

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The constant factor which indicates generic narrative summaries in the segments below is the phrase ‘before them’. The context of all segments in this group is the time of the Prophet, thus ‘before them’ indicates all previous cases of warning and derives universal application by

¹⁰ We see it feature in this section both at 34:34-35 here and at 43:23 in a later group.

¹¹ Despite the fact that the topic has been imbued with confusion and subjectivity resulting from recent Agenda policies, there exist three principal races (Caucasian, African, Asian), while the extent of human history is today largely a question of currents of thought and political agendas affecting the agency offering the estimate. One can only speculate what level of granularity might be meant here in terms of social or racial affiliation or of time scale. Irrespective of what the specifics might be, the principle stated here puts a dent in the Traditionalist’s claim that all previous messengers brought teachings which are substantially identical to those he ascribes to his religion.

¹² See for example 35:23-24.

¹³ While its generic narrative character derives from a slightly different basis than that of the remainder in this section, it is better dealt with here due to its subject matter.

implicit reference to the known case of Jonah.

45 And those before them denied; and they attained not a tenth¹ of what We gave them but they denied My messengers — then how was My rejection!

46 Say thou: “I but exhort you to one thing: that you stand up for¹ God in twos and alone, then reflect.”² Your companion is not possessed;³ he is only a warner to you before⁴ a severe punishment.
(34:45-46)

16 Do you feel secure that He who is in the heaven will not make the earth swallow you, the while it shakes?

17 Or do you feel secure that He who is in the heaven will not send against you a storm of stones? Then you will know how is My warning!

18 And those before them denied — then how was My rejection!
(67:16-18)

33 Look they save for the angels to come to them, or for the command of thy Lord to come? **Thus did those before them;** and God wronged them not, but they wronged their souls,

34 And there befell them the evil deeds¹ that they did, and there surrounded them that whereat they mocked.

35 And those who ascribe a partnership¹ say: “Had God willed, we would not have served, besides² Him, anything — neither we nor our fathers — nor would we have forbidden anything contrary to³ Him”;⁴ **thus did those before them.** Then is there upon⁵ the messengers save the clear notification?
(16:33-35)

6 No city believed before them among those We destroyed; will they then believe?¹

7 And We sent before thee only men to whom We revealed¹ — and ask the people of the remembrance,² if you know not —

8 And We gave them not bodies that ate not food, nor were they immortals;

9 Then fulfilled We the promise to them, and delivered them and whom We wished, and destroyed the committers of excess.
(21:6-9)

52 Thus **came there no messenger to those before them save they said:** “A sorcerer,¹ or one possessed.”

53 Have they passed it down?¹ The truth is,² they are a people transgressing all bounds.³
(51:52-53)

Verse 34:45 contains an important principle: those warned deny the message without having grasped even the tenth part of its import. Consider also in this regard the following:

39 The truth is,¹ they have denied what they compassed not in knowledge, and whose interpretation has not yet come to them. **Thus denied those before them.** Then see thou how was the final outcome of the wrongdoers.²
(10:39)

Thus, if one is to apply the same *protocol* today, while there exists an imperative to make the entire foundation upon which that process is based as widely accessible as possible, one is under no obligation to ensure that those addressed understand it; moreover, the expectation must be that they will refuse to do so.¹⁴

We touched on aspects of the segment at 67:16-18 in Chapter 7; the segment confirms the principle that denial triggers destruction.

The specifics contained at 16:33 are readily seen today, with myriad sects both nominally secular and religious fixated upon calculating the advent of their respective saviours and / or particular brands of Armageddon. Meanwhile, mockery prior to destruction and stock arguments from those who deny are identified within the broader segment along with the principle that messengers are responsible only to deliver notification.

The segment at 21:6-9 aligns with the point we reference frequently with regard to Jonah: that in all previous implementations of *the God protocol* barring that single case those who did not believe (i.e. denied and rejected) were destroyed. It also confirms the standard point that all messengers are no more than mortal and subject to the common lot of men.

Lastly, the segment at 51:52-53 establishes two standard accusations made against messengers: that they are either ‘a sorcerer’ or ‘one possessed’. The first term, as we have indicated previously, conveys in the Qur’anic usage a nuance of desire for temporal power; the second, in modern times, would be used to describe one considered insane.

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The constant factor which indicates generic narrative summaries in the segments below is the phrase ‘before thee’.¹⁵ The context of all segments in this group is again the time of the Prophet, thus ‘before thee’ indicates all previous cases of warning and derives, as usual, universal application by implicit reference to the case of Jonah.

20 And We sent not before thee any emissaries, but that they ate food and walked in the markets. And We made some of you a means of denial¹ for others. Will you be patient? And thy Lord is seeing.
(25:20)

52 And We sent not before thee any messenger or prophet save that when he desired¹ the satan² cast into his desire.³ But God abolishes⁴ what the satan⁵ casts; then God makes firm His proofs,⁶ — and God is knowing and wise —

53 That He might make what the satan¹ casts a means of denial² for those in whose hearts is disease and those whose hearts are hard, — and the wrongdoers³ are in extreme schism —

54 And that those given knowledge might know that it¹ is the truth² from thy Lord,

¹⁴ I refer the reader to our discussion of culpability in the early part of this book: refusal to pay heed to or acquaint oneself with the details of a notification of warning in no way mitigates the consequences of so doing.

¹⁵ The first two segments could have been placed in the group above also, but more naturally form part of this one.

and believe in³ it, and their hearts might humble themselves to Him;⁴ and God guides those who heed warning⁵ to a straight path.⁶
(22:52-54)

23 And thus We sent not before thee into a city any warner save its opulent ones said: “We found our fathers upon¹ a community, and we are following² in their footsteps.”

24 He¹ said:² “What — though I bring you better guidance than what you found your fathers upon?” They said: “We are deniers of that wherewith you have been sent,”

25 So We took vengeance on them; then see thou how was the final outcome of the deniers.

(43:23-25)

32 And mocked **were messengers before thee**; and I granted those who ignored warning¹ respite; then I seized them — and how was My retribution!

(13:32)

78 And We have sent messengers before thee; among them are those We have related to thee, and among them are those We have not related to thee. And it was not for a messenger to bring a proof¹ save by the leave of God. And when the command of God comes the matter will be decided in justice,² and thereupon will the creators of vanity be lost.

(40:78)

This segment at 25:20 again makes plain that all messengers of warning were mortal; the fact of eating food presupposes the commonest of human functions, while walking in the markets presupposes the most prosaic of human economic activity.

The segment at 22:52-54 establishes the principle that the message brought by each messenger or prophet was attacked by Satan; that is, he attempted to corrupt people’s understanding of it by means of extraneous materials or other distortions.¹⁶

The segment at 43:23-25 expands upon what we know of ‘opulent ones’ from 34:34-35 above. Here, the context treats of heredity with respect to great wealth (cf. reference to following the example of one’s forebears). Certainly the creation of new fortunes may be witnessed in most times, but a *sine qua non* of joining the inner circles of the ruling elite is not the ability to make money but to make it and then to hold on to it over successive generations. This outcome presupposes an effective means of inculcating into each generation of sons the principles by which wealth is successfully managed. Again, within the framework of the *protocol* great wealth is of no consequence other than its tendency to incline those who have it to deny warnings sent to them which response itself triggers the punishments of God.

The phrase ‘were messengers before thee’ at 13:32 signals that mockery of a messenger of warning is standard under the *protocol*.

16 Since this is a generic narrative summary one should expect the principle to apply in the case of Muḥammad also. And it is copiously reflected in the practice of later Muslims of writing and disseminating an entirely extraneous literature, one which in the practice of those who claim the religion based upon it effectively usurps the revelation given to Muḥammad. Nevertheless, God has taken upon Himself preservation of the Qur’an (15:9), and guides whom He wills to a straight path.

The fact mentioned at 40:78 that there existed communities destroyed under the *protocol* whose names are unknown to us, while of interest, does nothing to dilute or modify the principles we derive here from generic narrative statements; rather, it gives us to understand that those histories the Qur’an provides in some detail are representative of a larger set to which the same principles applied.¹⁷

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The two segments below again bear the stamp of generic narrative summary. As ever, this derives from the known fact that all peoples which received a messenger were destroyed except that to which Jonah was sent.

21 Have they not travelled in the earth and seen how was the final outcome of those who were before them? They were stronger than them in power and impact¹ in the earth; but God seized them for their transgressions;² and they had not from God any defender

22 For it is that¹ **their messengers brought them clear signs**, but they denied, so God seized them. He is strong, and severe in retribution.

(40:21-22)

82 Have they not travelled in the earth and seen how was the final outcome of those before them? They were more numerous than they, and stronger in power and impact¹ in the earth; but there availed them not what they earned.

83 When their messengers came to them with clear signs, they exulted at what they had of knowledge; but there surrounded them that whereat they mocked.

84 And when they saw Our might, they said: “We believe in¹ God alone, and deny that to which we ascribed a partnership!”²

85 But their faith did not benefit them when they saw Our might — the practice¹ of God which has passed among His servants[...] ² — and thereupon the false claimers of guidance¹ were lost.

(40:82-85)

The statement ‘Have they not travelled in the earth and seen how was the final outcome of those who were before them?’ found at 40:21 and 40:82 above is a common motif in the Qur’an. Those stories which comprise accepted history today fall into two basic camps. One is essentially linear (i.e. we began as primitive beings and have been upon a trajectory, though with some slips along the way, towards the acme of all civilisation which august abode we occupy at the present time, but which itself is merely a staging post for greater glories to come — the god of which mythos is termed Progress). The chief alternative to this view is one that is cyclic: civilisations rise during a spring period, and advance through a summer wherein they reach their peak before fading through the autumn and winter phases, finally being supplanted by a further civilisation in its dynamic phase on the same cycle.¹⁸ The Qur’an, however, presents a narrative which emphasises intermittent cataclysms, and it calls the reader to verify the fact

17 Moreover, this feature accommodates also our analysis at Chapter 7 wherein Abraham is shown to have been a messenger of warning whose people were destroyed though the fact of destruction is elided from the narrative.

18 For example, according to Spengler.

of their occurrence in the geological and architectural record. While the Qur'an was originally received by people who were unimpressive in their technical achievements by the standards of today, it is possible that civilisations superior to the present one have existed. In any event, both segments above make clear that technological, military, or any other form of prowess provides no defence for evildoers against the punishments of God when they fall due.

The worldwide civilisation today is, under the management of technocrats and other servants of the 'global' ruling elite, on the pathway to a system of perfected slavery. This objective is being achieved by leveraging recent advances in technological, pharmaceutical, psychological, and other types of knowledge. As in the case of huge wealth, high levels of knowledge have the tendency to delude those possessed of them into the conceit that they are immune to any and all consequences. And as in the case of wealth, great knowledge profits nothing when the punishments of God fall due.

Both segments make mention of the bringing of 'clear signs',¹⁹ which we should thus regard as a standard feature among the actions of a warner in any implementation of the *protocol*.²⁰

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We have placed in the group below those segments which comprise generic narrative summaries which do not readily fall into groups of similar type. While the features which signal the reason for their inclusion here vary, those reasons will be clear to the reader who has followed what precedes this point.

⁹ Has not the report reached you **of those before you: — the people of Noah, and 'Ād, and Thamūd, and those after them?** None knows them save God. Their messengers came to them with clear signs, but they returned their hands to their mouths,¹ and said: "We deny that wherewith you have been sent, and we are in sceptical doubt about that to which you invite us."

¹⁰ Their messengers said: "Can there be about God any doubt: the Creator of the Heavens and the Earth? He calls you, that He will forgive you of your transgressions,¹ and delay you to a stated term." They said: "You are only mortals like us, who would turn us away from² what our fathers served. So bring us a clear authority."

¹¹ Their messengers said to them: "We are only mortals, like you; but God gives grace to whom He wills of His servants. And it is not for us to bring you an authority save by the leave of God; and in God let the believers' place their trust."

¹² "And how could we not place our trust in God, when He has guided us in our ways? And we will be patient in that wherein you hinder¹ us; and in God let those who would place their trust aright² place their trust."

¹³ And those who ignored warning¹ said to their messengers: "We will turn you out of our land unless² you return to our creed." Then did their Lord reveal³ to them: "We will destroy the wrongdoers"⁴

¹⁴ "And We will cause you to dwell in the land after them — that is for him who fears

¹⁹ Arabic: *bayyināt*.

²⁰ A detailed pan-textual analysis to demonstrate the precise nature of 'clear signs' is beyond the purview of this work, but we shall meet the term again when we look at the mission of Muḥammad and understand there that he met this requirement also.

My station¹ and fears My warning."²

¹⁵ And they¹ sought decision;² and every obstinate tyrant failed:

¹⁶ Beyond him¹ is Gehenna; and he is given to drink of purulent water:²

¹⁷ He will gulp it, but will scarcely swallow it; and death will come at him from every place, but he is not to die. And beyond him¹ is a stern punishment.

¹⁸ The likeness of those who deny their Lord: their works are as ashes the wind scatters on a day of tempest; they possess nothing of what they earned — that¹ is the extreme error.

(14:9-18)

¹⁵ Whoso is guided, he is but guided for his soul; and whoso strays, he but strays against it; and no bearer bears the burden of another. **And We do not punish until** We have raised up a messenger.

¹⁶ **And when We intend to destroy a city,** We command¹ its opulent ones, but they are perfidious² therein; so the word becomes binding³ upon it, and We annihilate it utterly.⁴

¹⁷ **And how many generations have We destroyed after Noah?** And thy Lord suffices as one aware, seeing the transgressions¹ of His servants.

(17:15-17)

⁹⁴ **And there prevented men from believing when the guidance came to them only that** they said: "Has God raised up a mortal as messenger?" (17:94)

⁵⁹ **And never would thy Lord destroy the cities until** He has raised up in their principal city¹ a messenger reciting to them Our proofs.² And never would We destroy the cities save when the people thereof were wrongdoers.³ (28:59)

⁴⁰ **And each We took for his transgression;**¹ and among them was he upon whom We sent a storm of stones; and among them was he whom the Blast seized; and among them was he whom We caused the earth to swallow; and among them was he whom We drowned. And God wronged them not, but they wronged their souls. (29:40)

⁵ **There denied before them the people of Noah, and the parties after them; and every community** purposed against their messenger to seize him, and disputed with falsehood to refute thereby the truth.¹ Then I seized them — and how was My retribution!²

⁶ And thus became binding¹ the word of thy Lord upon those who ignore warning,² that they are the companions of the Fire. (40:5-6)

⁵ Has not the report reached you of those who ignored warning¹ before? Then they tasted the evil consequence of their affair; and they will have a painful punishment

⁶ For it is that¹ **when their messengers brought them clear signs:** — and they said: "Shall mortals guide us?" — then they denied and turned away! But God is self-sufficient; and God is free from need and praiseworthy.

(64:5-6)

The words 'None knows them save God' at 14:9 confirm a point which attaches above to verse

40:78 — that there existed communities destroyed under the *protocol* whose names are unknown. Again, while of interest, this fact does nothing to dilute or mitigate the principles we derive here from generic narrative statements; rather, it again gives us to understand that those histories the Qur'an provides are representative of a larger set to which the same principles applied. Again, the point is made that messengers never claimed to be more than mortals (14:11), and the principle is expanded to encompass the facts that God alone guided them, and that they were obliged to be patient. The wrongdoers in all cases threaten to expel their messengers (14:13). Following this, messengers are given knowledge by God of destruction to fall upon the wrongdoers (14:13). The warners then seek decision (i.e. appeal to God for judgment in their case), a feature we have seen repeatedly in explicit narratives, and the respective tyrants against whom they were executing the *protocol* are then defeated.

In the segment at 17:15-17 we note that perfidy on the part of the 'opulent ones' in the face of a command from God occurs prior to destruction becoming 'binding'.

At 17:94 it is refusal to accept that God had sent a mere man with guidance which hinders belief (and thus repentance).

At 28:59 two conditions are identified in all cases of destruction: firstly, that the 'principal city' be warned by a messenger by means of 'Our proofs' and, secondly, that the people thereof be 'wrongdoers'.

The second point above finds confirmation at 29:40: each community under the *protocol* was destroyed (the exception of the people of Jonah having been repeatedly emphasised); while the means varied, the outcome was the same.

The segment at 40:5-6 is one we have seen before; importantly, it establishes the circumstances in which the word of God is made 'binding' upon the rejecters whereby they become destined for Hell.

The segment at 64:5-6 rehearses points we have addressed previously.

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Finally, we list below three segments which are generic narrative summaries, but perhaps not as obviously so as those in the groups seen above. Notes are found below.

¹³ Then if they turn away, say thou: "I warn you of a thunderbolt like the thunderbolt of 'Ād and Thamūd,"

¹⁴ **When the messengers had come to them from before them and from after them:**¹ "Serve not save God," they said: "If our Lord had willed, He would have sent down angels, so we are deniers of that wherewith you have been sent."
(41:13-14)

²¹ And remember thou the brother of 'Ād,¹ when he warned his people of² the wind-

curved sandhills: — **and warners have passed away before him and after him** — "Serve not save God; I fear for you the punishment of a tremendous day,"
(46:21)

⁸¹ The truth is,¹ **they say the like of what the former peoples said;**

⁸² They say: "When we are dead and are dust and bones, will we be raised?"

⁸³ "We have been promised this, **we and our fathers, before;** these are only legends of the former peoples."
(23:81-83)

We have seen already that the destruction of the people of 'Ād under the *protocol* was followed by that of Thamūd. The phrase 'When the messengers had come to them from before them and from after them' thus embraces all messengers of warning either side of the two communities mentioned — which necessarily includes all such messengers. On this basis, the two items the segment features (i.e. the discrete items of speech at 41:14) must apply to all cases. We note that the response of the speakers does not preclude acceptance of the existence of God per se, but that it dismisses the imperative stated by the warner on the basis of (faulty) doctrine.

The segment at 46:21 qualifies as a generic narrative summary on the same basis as the one above, only here there is reference to a single former community. In both cases above, the broader context is that of the time of the Prophet, so there can be no doubt that both segments comprise within their purview the entire range of warners to that time and thus contribute to our stock of generic events associated with that mechanism we are calling here *the God protocol*.

The clause in bold at 23:81 indicates that what follows in the segment was said also by those who came before. Since there is no limitation placed upon that and since the narrative context is the time of the revelation, what follows must extend to all those who had denied before this point and thus qualifies as a generic narrative summary.

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While there exist across the corpus of the Qur'an further fragmented statements which also meet the criteria of generic narrative summaries, we have included all substantial examples and thereby covered the principal actions required of a warner under the *protocol* as well as a number of generically occurring responses and conclusions.

Multiple narrative summaries

There exists a further type of summary, distinct in nature from the generic narrative summaries we have seen above. The features these summaries list pertain to multiple but not all cases, so they cannot be considered generic. We term such summaries multiple narrative summaries.

The verses in this category comprise markedly fewer segments than do generic narrative summaries, and we list the principal ones below. We will see that their features in almost all cases are covered by generic narrative summaries also.

⁷⁰ Has not the report of those before them come to them: the people of Noah, and ‘Ād, and Thamūd, and the people of Abraham, and the people¹ of Madyan,² and the cities thrown down? **Their messengers brought them** clear signs; and God wronged them not, but they wronged their souls.
(9:70)

While we have adjusted the Tables at the end of this book to signal the explicit events mentioned in the cases above where required,²¹ they are covered in any case by generic narrative summaries.

³⁸ And ‘Ād, and Thamūd, and the companions of Al-Rass,¹ and many generations in-between,²
³⁹ **And for each** We struck similitudes; **and each** We destroyed utterly.¹
(25:38-39)

We will comment upon the first half of 25:39 only since the conclusion is known to us as the generic outcome: since ‘And for each We struck similitudes’ does not pertain to an action by a human warner it can be elided from our broader analysis the principal object of which is to establish the actions *the God protocol* requires of a human agent. That point notwithstanding, it does find explicit correspondence in the mission of Muḥammad:

⁴⁴ **And warn thou mankind of a day the punishment will come upon them**, and those who did wrong will say: “Our Lord: delay Thou us for a short term: we will respond to Thy call and follow the messengers.” — “Did you not swear before that there would be no end for you?
⁴⁵ “And you dwell in the dwellings of those who wronged their souls; and it was made clear to you how We did with them; **and We struck similitudes for you.**”
(14:44-45)

While we have no way of knowing precisely which communities comprised the ‘many generations in-between’, since destruction in the case of denial is known to be the unchanging outcome, the segment simply makes explicit in an uncertain number of cases what is known as a fact to have occurred in all cases, and therefore has no bearing upon our broader thesis. So while we have adjusted the Tables at the end of this book to signal this explicit event in the cases above where required,²² they are covered in any case by generic narrative summaries.

¹² The people of Noah denied before them, and ‘Ād, and Pharaoh,¹ the Lord of Stakes,
¹³ And Thamūd, and the people of Lot, and the companions of the woods¹ — those were the parties —
¹⁴ **Each only** denied the messengers, so My retribution became binding.¹
(38:12-14)

21 In the categories *Comes with clear signs, writings, or the Illuminating Writ* and *God does not wrong them, but they wronged their souls*.

22 In the category *God annihilates those who reject the warner*.

The term ‘companions of the woods’ at 38:12 is an epithet for the people of Madyan to whom Shu‘ayb delivered a message of warning.²³ The fact of denial and subsequent destruction in each specific case in the segment is covered already both by explicit narratives as well as by generic narrative summaries.

¹² There denied before them the people of Noah, and the companions of Al-Rass,¹ and Thamūd,
¹³ And ‘Ād, and Pharaoh,¹ and the brethren of Lot,
¹⁴ And the companions of the woods,¹ and the people of Tubba’.² **Every one** denied the messengers, so My warning³ became binding.⁴
(50:12-14)

The components least familiar to us in the segment above are ‘the companions of Al-Rass’ and ‘the people of Tubba’. While we have adjusted the Tables accordingly,²⁴ the fact of denial and destruction in all cases is covered by generic narrative summaries.

⁶ Hast thou not considered¹ how thy Lord did with ‘Ād,
⁷ Iram of the pillars,
⁸ The like of which had never been created in the land,
⁹ And Thamūd who hollowed the rocks in the valley,
¹⁰ And Pharaoh,¹ the Lord of Stakes
¹¹ Who transgressed all bounds in the lands,
¹² And increased corruption therein?
¹³ So thy Lord poured **upon them** a scourge of punishment.
(89:6-13)

The new feature above is mention of ‘Iram of the pillars’. The location of the site is contested and that question shall not detain us here. Again, while we have adjusted the Tables accordingly,²⁵ the fact of destruction as the consequence of a community’s own actions is established for all cases by means of generic narrative summaries.

Summary

Generic narrative summaries establish certain events as consistent across all implementations of the *protocol*.

They also accommodate the fact that certain key events are elided from the explicit narratives treating of the warners, and provide further context in which the elision of destruction in the case of Abraham’s mission to his community of origin can be understood. Additionally, they supply ample precedent for the omission from the explicit narrative of the destruction of Muḥammad’s community of origin, and provide means by which we can establish that such, in

23 We consider that narrative in Chapter 10.

24 In the categories *Deny, oppose, or disregard the warner* and *God annihilates those who reject the warner*.

25 In the category *Those destroyed are destroyed for what they did*.

fact, was the outcome of that mission of warning.

But also, and importantly for our purposes, they provide a set of core actions required of a warner for an implementation of *the God protocol* to result.

The multiple narrative summaries we looked at above yielded no component beyond that identified at 25:39 — and which was addressed above — which is not itself established also for all cases by generic narrative summaries.

We will now present the conclusions from this chapter. We have elected to elide references from the section treating of multiple narrative summaries since the points arising in the section are covered anyway by generic narrative summaries.

Characteristic sins of the warner's people

While we are not able here to speak in a detailed manner of characteristic sins in the case of generic narrative summaries for reasons given earlier in the chapter, we can identify the following points in what we have seen:

- Community to be warned given affliction followed by blessings (7:94).
- Community to be warned became indifferent to the blessings of God (7:95).
- Perfidy of the wealthy after warning followed by punishment being made binding (17:16).

We indicate these items as generic events under the heading *Characteristic sins of the warner's people* in our tabulated data,²⁶ and provide some commentary under the heading *Contemporary echoes of sins characteristic of these times* shortly below.

Actions of the warner

- Cites God as creator of all things (14:10).
- Says God can delay to a stated term (14:10).
- Cites guidance of God (14:12).
- Cites need for patience (14:12).
- Cites need to place trust in God (14:11, 14:12).
- Claims better guidance than that of hearers (43:24).
- Warns of the Resurrection (23:35,²⁷ 23:81).
- Calls the hearers to seek forgiveness of God (14:10).

²⁶ I.e. in the Table section at the end of this book.

²⁷ This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative statement at 23:81.

- Receives a commission from God (21:7).
- Told by God that the wrongdoers will be destroyed (14:13, 23:40²⁸).
- Eats food and walks in the markets (25:20).
- Approaches a people to which he belongs (14:4, 23:32²⁹).
- Speaks in the language of those he warns (14:4).
- Warns the principal city (28:59).
- Comes with clear signs, writings, or the Illuminating Writ (14:9, 35:25, 40:22, 40:83, 64:6).
- Calls the hearers to serve God (16:36, 23:32³⁰).
- Calls the hearers to serve God only (41:14, 46:21).
- Asserts that there is but one true God (23:32³¹).
- Calls the hearers to fear God (23:32³²).
- Calls the hearers to abandon idols (16:36).
- Addresses himself to the elites of his time (23:32-33³³).
- Appeals to God (23:39³⁴).
- Warns of punishment (35:24).
- Anticipates (punishment of) a “tremendous day” (46:21).
- Advances reasoned arguments (14:10, 14:12).
- States that he is nothing more than a mortal (14:11).
- States that God only can provide the authority requested (14:11).
- Presents a clear notification (16:35).
- Bears glad tidings and warning (18:56).
- Places his affair entirely in the hands of God³⁵ (14:15).

The items in the list above, then, comprise the core obligations which pertain to a warner under *the God protocol*.

This is a protocol of warning. The duty binding upon the one delivering that warning is identified at 16:35 — “Then is there upon the messengers save the clear notification?” The answer is

²⁸ This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative statement at 14:13.

²⁹ This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative statement at 14:4 as well as by explicit mention of this component in the case of Noah (see 7:59, 10:71, 11:25, 23:23, 26:106, 54:9, 71:1 in Chapter 4).

³⁰ This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative statement at 16:36, as well as by explicit mention of this component in the case of Noah (see 7:59, 23:23 in Chapter 4).

³¹ This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by explicit mention of this component in Noah's case (see 23:23 in Chapter 4).

³² This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by explicit mention of this component in Noah's case (see 23:23, 26:108, 26:110 in Chapter 4).

³³ This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by explicit mention of this component in Noah's case (see 7:60, 11:27, 23:24 in Chapter 4).

³⁴ This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by explicit mention of this component in Noah's case (see 21:76, 23:26, 26:117-118, 54:10, 71:5-12, 71:21-22, 71:24, 71:26-28 in Chapter 4).

³⁵ This is indicated by the words ‘And they sought decision’. This means that the messenger in each case appealed to God alone to judge between him and those to whom he was sent. We have seen this feature previously in explicit narratives.

naturally to be understood — and is stated elsewhere explicitly to be³⁶ — that a messenger is under obligation only to deliver the message. We note also the principle identified at 17:17 that ‘thy Lord suffices as one aware, seeing the transgressions of His servants’. Thus, no subterfuge or deceit on the part of those warned will shield them from righteous judgment.

We consider this list in the context of Muḥammad’s missions of warning in Chapter 12.

Actions of those the warner addresses

- Deny God’s proofs (3:11, 8:52, 8:54, 40:22).
- Deny without having understood message (10:39, 34:45).
- Accuse the warner of insanity or sorcery (51:52).
- Cite the warner’s mortality as a reason to reject (14:10, 17:94, 23:33,³⁷ 23:34,³⁸ 23:38,³⁹ 41:14, 64:6).
- Deny, oppose, or disregard the warner (14:9, 23:39,⁴⁰ 23:44,⁴¹ 35:25, 64:6, 67:18, 69:10).
- Exult at what they have of knowledge (40:83).
- Believe in God alone when it is too late (40:84).
- Dismiss arguments as ancient legends (23:83).
- Plan to expel the warner (14:13).
- Demand a clear authority (14:10).
- Fail to believe (21:6).
- Await angels or the command of God to come to them (16:33).
- Claim that any fault belongs to God (16:35).
- The rich act perfidiously (17:16).
- The people of the cities are wrongdoers (28:59).
- Mock God’s proofs and His warning (18:56).
- Deny God’s law of requital for actions (7:95).
- Claim the warner to be a liar (14:9, 23:38⁴²).
- Deride or mock the warner (13:32).
- The rich deny the warner’s message (34:34, 43:24).
- The rich cite their own wealth advantage (34:35).

³⁶ As we shall see in later chapters.

³⁷ This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative summary statements at 14:10, 17:94, 41:14, 64:6.

³⁸ This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative summary statements at 14:10, 17:94, 41:14, 64:6.

³⁹ This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative summary statements at 14:10, 17:94, 41:14, 64:6.

⁴⁰ This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative summary statements at 14:9, 35:25, 67:18, 69:10.

⁴¹ This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative summary statements at 14:9, 35:25, 67:18, 69:10.

⁴² This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative summary statement at 14:9 in which an accusation of lying is implicit.

- Dispute on basis of falsehood (18:56, 40:5).
- The rich claim they will not be punished (34:35).
- The rich cite established custom as reason to reject (43:23).
- Plan to kill the warner (40:5).
- Deny the Resurrection (23:35-36,⁴³ 23:82-83).
- Satan seeks to corrupt the message of prophet or messenger (22:52-54).

The items listed above, then, comprise the consistent actions of those warned under *the God protocol*, and together form a summary of what to expect in any future implementation of the same.

We do not provide detailed analysis of the actions of those warned when we come to consider Muḥammad in Chapter 12 since this would burden the reader unduly without advancing our principal object. Our focus here is the *protocol* itself. The implementation of the *protocol* consists in execution by a warner of a particular set of actions, as established above, and that allows for only two possible outcomes on the part of those warned: genuine repentance followed by forgiveness from God,⁴⁴ or denial followed by complete annihilation.

The conclusion of the matter

- God does not wrong them, but they wronged their souls (29:40).
- Every obstinate tyrant both fails and is damned (14:15).
- The community warned can neither defer nor hasten destruction (23:43⁴⁵).
- God fulfils His promise to the warners (21:9).
- God destroys the committers of excess (21:9).
- God delivers the warner and those who believed with him⁴⁶ (21:9).
- God annihilates those who reject the warner (14:13, 29:40, 35:26, 40:5, 40:22, 43:25, 64:5, 67:18).
- The deniers are surrounded by that at which they mocked (16:34, 40:83).
- The rejecters will go to Hell (40:6).
- Temporal power of no consequence in the face of God’s decision (40:82).
- The late repentance of the deniers does not save them (40:85).
- Those destroyed are destroyed for what they did (3:11, 7:96, 8:52, 8:54, 28:59, 40:21, 40:78).
- Those destroyed are caught suddenly and unawares (7:95).
- God seizes the rejecters with a surpassing grip⁴⁷ (69:10).

⁴³ This reference pertains to the segment which excludes the people of Noah, but that deficiency is covered by the generic narrative summary statements at 23:82-83.

⁴⁴ As we have noted repeatedly to have resulted in the sole case of Jonah’s mission to his people. Verse 8:53 bears this out entirely.

⁴⁵ While this verse is located within that segment which excludes the people of Noah, this verse establishes a universal statement, one not subject to any form of limitation: ‘No community outstrips its term, nor will they defer’.

⁴⁶ Referred to in this case as ‘and whom We wished’.

⁴⁷ Meaning a tightening grip; one from which there is no escape.

- It was said: “Away with[...]” (23:41, 23:44⁴⁸).

The characteristics listed above comprise the consistent outcome of all communities warned under *the God protocol* which rejected.

•

We note that the summaries we have looked at above include within their purview those communities about which little or nothing is stated in the Qur’an, or whose identity is uncertain or contested; given the principles of generic narrative summaries we know that the actions, responses, and outcomes listed above must have applied in all cases to these peoples also.

Contemporary echoes of sins characteristic of these times

As mentioned above, the segments we have looked at in this chapter add the following information to our existing stock of characteristics of communities previously destroyed by God:

- Community to be warned given affliction followed by blessings.
- Community to be warned became indifferent to the blessings of God.
- Perfidy of the wealthy after warning followed by punishment being made binding.

The hardships of past ages have been replaced by relative material sufficiency across the world culture. Yet, while material wealth is now widespread, the dominant society is almost entirely both atheistic and solipsistic.

While the super-wealthy of the present time are yet to receive a legitimate message of warning under the *protocol*, if their record over centuries is an indication of what to expect from them in the future, one must anticipate that they are too firmly entrenched in their plans for a generalised perversion of morals and for mass depopulation and what they consider to be a perfected form of tyranny under an elite of ‘Olympians’ to hope that they might respond otherwise than with perfidy of the type identified above.

⁴⁸ The references here pertain to the segment which excludes the people of Noah, but that deficiency is covered by the explicit instance in the case of Noah at 11:44, for which see earlier in the present chapter.

Chapter Nine

Lot

9. Lot

Lot and ‘the cities thrown down’

There are some differences between the Qur’an’s presentation of Lot’s mission to the people of his city and what we find in Genesis 19, but they do not substantially impact the familiar storyline. For example, the Qur’anic narrative nowhere names the cities (although knowledge of their previous existence is assumed for the initial hearers of the Qur’anic preaching); of more dramatic consequence is the fact that the Biblical narrative wherein Lot’s wife is turned to a pillar of salt upon looking back is both absent from the Qur’an and, perhaps, incompatible with it.

The basic Qur’anic narrative is that Lot stands up and warns his people against their practice of perversion,¹ and he is rejected and threatened with eviction from the city. Subsequently, messengers from God come to Abraham both to give him the news of a son, and to tell him of the punishment to come upon the people of Lot. Abraham pleads with God for the people of Lot, and is chided and his entreaty rebuffed. The messengers then visit Lot who attempts to protect them, one assumes from the unnatural attentions of men of the city. The men of the city then turn their attentions upon Lot who is protected from them by the messengers. The messengers tell him to flee the city, which he does, while his wife stays behind. The city is then destroyed by a hail of ‘stones of baked clay’.

We are thoroughly acquainted by now with the concept of elided events, having been able both to identify them and supply their details in the cases of Hūd and Abraham as well as from our study of various kinds of narrative summary. While Lot does not expressly address himself to the ruling elite (‘the eminent ones’ in the text) in the segments below, we know that such was the case on the basis of what we saw in Chapter 8.²

In summary, then, local specifics and emphasis notwithstanding, the narrative is standard: a man warns the community to which he belongs; rejection of that man’s message by the people to which he was sent, and that community’s subsequent destruction at the hand of God.

In this chapter we are primarily interested in explicit features; all features not explicitly mentioned which are covered by generic narrative summaries must be assumed to have

1 Since an integral and expedited item in the approved agenda of demoralisation and degeneration rolled out by the ruling elites in recent decades has been the promotion and normalisation of homosexuality and its imposition upon the human herd, we need to be clear from the outset on the fact that sodomy is a sin. Compliant academics and writers have attempted to revise the common understanding of the narrative treating of the people of Lot at Genesis 19 to suit the agenda just cited. Within this revisionist framework, the sin of the men of Sodom is re-imagined as something other than the one which bears the name of their city. Such assertions require mental acrobatics and much intellectual dishonesty to survive any comparison with the Biblical account, of course. But no amount of deceit practiced upon oneself or others can bludgeon the Qur’anic narratives treating of the same events into anything other than their intended shape: namely, that the people of Lot were destroyed for the practice of male sodomy; no other interpretation is possible — even for a liberal academic.

2 Specifically, the segment at 23:32-33.

occurred though elided from the narrative.³

Since a significant number of portions of text treat of this narrative, they are grouped together below in sections with related narrative characteristics under four headings.

1. General statements and summaries

80 And Lot:¹ when he said to his people: “Do you commit sexual immorality,² that none among all mankind has preceded you?

81 “You approach men with lust rather than¹ women; the truth is,² you are a people committing excess.”

82 And the response of his people was only that they said: “Turn them out of your city; they are a people who keep themselves pure!”

83 And We delivered him and his household save his wife; she was of those who stayed behind;

84 And We rained upon them a rain.¹ Then see thou how was the final outcome of the lawbreakers.

(7:80-84)

Lot goes to ‘his people’, which is standard. The crime for which he upbraids them is precisely that of male sexual relations, and no other interpretation is possible. The people then seek to expel the warner, also a generic event.⁴

As mentioned above, Lot’s wife ‘stayed behind’, there being no mention of her looking back or being turned into a pillar of salt in the Qur’anic narrative. The people of Lot were then destroyed in an act of God for the crime for which Lot upbraided them.

We shall see the same components repeat with sundry shades of emphasis in the segments below.

74 And Lot: We gave him judgment and knowledge; and We delivered him from the city that was doing bad deeds;¹ they were an evil people, perfidious;²

75 And We made him enter into Our mercy; he was among the righteous.

(21:74-75)

160 The people of Lot denied the emissaries

161 When their brother Lot said to them: “Will you not be in prudent fear?”¹

162 “I am to you a trustworthy messenger,

163 “So be in prudent fear¹ of God, and obey me.”²

164 “And I ask of you for it no reward; my reward is only upon¹ the Lord of All Creation.

165 “Do you approach the males among all mankind,

166 “And leave what your Lord created for you among your wives? The truth is,¹ you

³ See Chapter 8.

⁴ See Chapter 8.

are a transgressing people.”²

167 They said: “If thou cease not, O Lot, thou wilt be of those turned out.”

168 He said: “I am of those who abhor your deed.”¹

169 “My Lord: deliver Thou me and my household from what they do.”¹

170 And We delivered him and his household all together;

171 Save an old woman¹ among those who stayed behind;

172 Then We annihilated the others,

173 And We rained upon them a rain; and evil is the rain of those who were warned.

174 In that is a proof,¹ but most of them are not believers.²

175 And thy Lord: He is the Exalted in Might, the Merciful.

(26:160-175)

54 And Lot: when he said to his people: “Do you commit sexual immorality¹ with open eyes?²

55 “Do you approach men with lust instead of¹ women? The truth is,² you are a people in ignorance.”

56 But the response of his people was only that they said: “Turn the family of Lot out of your city; they are men who keep themselves pure!”

57 And We delivered him and his household save his wife; We decreed her to be of those who stayed behind.

58 And We rained upon them a rain;¹ and evil is the rain of those who were warned. (27:54-58)

133 And Lot was among the emissaries,

134 When We delivered him and his household all together;

135 Save an old woman¹ among those who stayed behind;

136 Then destroyed We the others.

137 And you pass by them¹ in the morning

138 And at night. Will you then not¹ use reason!

(37:133-138)

1 Hast thou not considered¹ how thy Lord did with the companions² of one weak in judgment?

2 Did He not make their plan go astray?¹

3 And He sent against them flights¹ in droves²

4 Striking them with stones of baked clay.¹

5 Then He made them like eaten straw.

(105:1-5)⁵

2. Before the messengers come to Lot

74 And when the alarm had left Abraham and the glad tidings had reached him [of a son], he disputed with Us concerning the people of Lot;¹

75 Abraham was clement, compassionate, penitent.

76 “O Abraham: forsake thou this; the command of thy Lord has come, and there will

⁵ The reader should be aware that the Traditionalist ascribes 105:1-5 to an entirely different scenario. However, on the basis of the Qur’anic text, the references directly relate to the destruction of the people of Lot. Since our analysis does not turn upon this segment, we can leave consideration of it here.

come to them a punishment which cannot be repelled."
(11:74-76)

57 He [Abraham] said: "Then what is your business, O emissaries?"

58 They said: "We have been sent to a lawbreaking people,

59 "Save the house of Lot — them will we deliver all together,

60 "Save his wife"; We¹ decreed that she be of those who stay behind.
(15:57-60)

31 And when Our messengers came to Abraham with the glad tidings [of a son],¹
they said: "We will destroy the people of this city; its people are wrongdoers."²

32 He said: "Therein is Lot!" They said: "We best know who is therein. We will deliver
him and his household save his wife; she is of those who stay behind."
(29:31-32)

The three segments above treat of Abraham's exchange with messengers⁶ sent to deliver God's
verdict upon the people of Lot.⁷

28 (And Lot: when he said to his people: "You commit sexual immorality,¹ that none
among all mankind has preceded you:

29 "Do you approach men, and cut off the way,¹ and commit perversity² in your
assemblies?" Then the response of his people was only that they said: "Bring thou
us the punishment of God, if thou be of the truthful."

30 He said: "My Lord: help Thou me against the people who work corruption.")
(29:28-30)

The segment above is a parenthetical aside within a broader section treating of Abraham. The
narrative then returns to Abraham (see 29:31-32 above), following which it rejoins the story of
Lot (see 29:33-35 in the next section). We will recognise the response of his people as standard
under the *protocol*.

3. When the messengers have come to Lot

77 And when Our messengers came to Lot, he was distressed for them and straitened
with unease for them;¹ and he said: "This is a trying² day."

78 And his people came to him, hastening towards him; and before had they been
doing evil deeds.¹ He said: "O my people: these are my daughters; they are purer
for you. So be in prudent fear² of God, and disgrace me not concerning my guests. Is
then there not³ among you a right-minded man?"⁴

79 They said: "Thou knewest we have no right¹ to² thy daughters; and thou knowest
what we desire."

80 He said: "Would that I had power against you, or could take shelter in a strong
support!"

6 Held to be angels, which is acceptable both contextually and linguistically but not stated explicitly in such terms in the text.

7 We noted and commented upon the relevance of Abraham's compassionate nature in Chapter 7.

81 Said they: "O Lot: we are messengers of thy Lord; they will not reach thee. And
travel thou with thy household during a portion of the night; and let not any one
of you turn around save thy wife — there will befall her what befalls them. Their
appointment is the morning; is then the morning not¹ near?

82 And when Our command came, We utterly overthrew it,¹ and rained upon it
stones of baked clay,² piled up in layers,

83 Marked¹ in the sight of thy Lord. And it² is not far from the wrongdoers.³

(11:77-83)

61 And when the emissaries came to the house of Lot,

62 He said: "You are people unknown."¹

63 They said: "The truth is,¹ we bring thee that concerning which they doubted.²

64 "And we come to thee with the truth;¹ and we are the truthful.

65 "So travel thou with thy household in a portion of the night, and follow thou
their backs;¹ and let not any one of you turn round, but go on to where you are
commanded."

66 And We¹ decreed for him that command: "The root of those will be cut off² in the
morning"

67 And the people of the city came rejoicing.¹

68 He said: "They are my guests, so put me not to shame;

69 "And be in prudent fear¹ of God, and disgrace me not."

70 They said: "Did we not forbid thee all mankind?"¹

71 He said: "These are my daughters, if you must act."¹

72 By thy life, they were in their intoxication wandering blindly!

73 And the Blast seized them at sunrise.

74 And We utterly overthrew it¹ and rained upon it stones of baked clay.²

75 In that are proofs¹ for those who can discern.²

76 And it is upon an enduring road;¹

77 In that is a proof¹ for the believers.²

(15:61-77)

33 And when Our messengers came to Lot, he was distressed for them, and felt
unable to protect them.¹ And they said: "Fear thou not, nor grieve. We will deliver
thee and thy household save thy wife; she is of those who stay behind.

34 "We will send upon the people of this city a scourge from the sky because they
were perfidious."¹

35 And have We left thereof a proof¹ as clear evidence for people who reason.
(29:33-35)

33 The people of Lot denied the warnings.

34 We sent upon them a storm of stones save the family of Lot — We delivered them
at dawn

35 As favour from Us; thus do We reward him who is grateful.

36 And he had warned them of Our seizing, but they disputed the warnings.

37 And they demanded of him his guests, so We put out their eyes: "Then taste My
punishment and My warnings!"

38 And in the early morning there came upon them an abiding punishment:

39 "Then taste My punishment and My warnings!"

40 And We have made the Qur'an¹ easy for remembrance;² so is there any who will
remember?

(54:33-40)

4. Inclusion in narrative summaries

⁷⁰ Has not the report of those before them come to them: the people of Noah, and ‘Ād, and Thamūd, and the people of Abraham, and the people¹ of Madyan,² **and the cities thrown down**? Their messengers brought them clear signs; and God wronged them not, but they wronged their souls.
(9:70)

⁹ And there came Pharaoh¹ — and those before him **and the cities thrown down** — with offence,²

¹⁰ And they opposed the messenger of their Lord, but He seized them with a surpassing¹ grip.
(69:9-10)

As mentioned above, the cities of Lot are not named in the Qur’an; they are, rather, referred to by the term marked in bold above.

Characteristic sins of the warner’s people

- Sodomy (sexual relations between men).
- Idolatry (taking a god other than God).
- Preference for idolatry when presented with a call to God.

Actions of the warner

- Receives a commission from God (7:80).⁸
- Told by God that the wrongdoers will be destroyed (11:81, 15:63, 29:34).
- Advances reasoned arguments (7:80-81, 11:78, 15:71, 26:165-166, 27:54-55, 29:28-29).
- Approaches a people to which he belongs (7:80, 26:161, 27:54, 29:28).
- Comes with clear signs, writings, or the Illuminating Writ (9:70).
- Uses the appeal: “O my people:” (11:78).
- Warns of punishment (54:36).
- Calls the hearers to fear God (26:161, 26:163).
- States that he is a warner or messenger (26:162).
- Exhorts the hearers to obey him (26:163).
- States that he seeks no reward from those to whom he is conveying warning (26:164).
- Places his affair entirely in the hands of God (26:169).
- Appeals to God (29:30).

Actions of those the warner addresses

- Deny, oppose, or disregard the warner (26:160, 54:33, 54:36, 69:10).
- Plan to expel the warner (7:82, 26:167, 27:56).
- Call for the punishments of God (29:29).
- Deride or mock the warner (27:56).

The conclusion of the matter

- God delivers the warner and those who believed with him (7:83, 21:74-75, 26:170, 27:57, 37:134, 54:34-35).
- God annihilates those who reject the warner (7:84, 11:82-83, 15:73-74, 26:172-173, 27:58, 37:136, 54:34, 54:38-39, 69:10, 105:3-5).
- The conclusion of the matter entails a proof (15:75-77, 26:174, 29:35).
- God does not wrong them, but they wronged their souls (9:70).
- God seizes the rejecters with a surpassing grip (69:9-10).

Contemporary echoes of sins characteristic of that time

Idolatry and polytheism are standard today, as noted in Chapter 4. While not emphasised in the narrative, we know such was in evidence since Lot calls the hearers to fear God.

The emphasis in the narrative is on the sin of homosexuality. This is what Lot cautioned, reasoned, inveighed, and warned against. There is no suggestion that the people of his city were “born that way” to echo contemporary propaganda. Rather, they are ‘a lawbreaking people’, and ‘a transgressing people’, and ‘a people committing excess.’ Thus, their unnatural act is the result of conscious rebellion against God-given limits.

The efficacy of the agenda to indoctrinate the world into a sodomite culture hardly needs rehearsing here. The sin of the people of Lot is not only tolerated by the ruling elites of today, it has been forcibly insinuated into every part of life and made a central plank of the ideology the rulers require those under them to submit to.

⁸ This verse continues the force of ‘being sent’ from a previous point in the sūrah.

Chapter Ten

Shu'ayb

10. Shu‘ayb

Messenger to the people of Madyan

In the previous chapter, we looked at the mission of Lot. Chronologically, the key Qur’anic figures who followed him were Ishmael, Isaac, Jacob and Joseph. Some chronologies have Job following Joseph, but his presentation in the Hebrew scriptures indicates a time which pre-dates the Law of Moses. However, this consideration is incidental to our main point since none of these men’s missions, at least as found in the Qur’an, expressly feature that protocol of warning and destruction which is the focus here.¹

The next man in the prophetic line, then, whose mission conforms to the type which is the focus of our study is Shu‘ayb.

Shu‘ayb is nowhere mentioned by name in the Hebrew or Christian scriptures, although he is held within the boundaries of what is called Islam to be synonymous with Jethro of the Hebrew scriptures,² though this connection is tenuous and does not find obvious support in the Hebrew scriptures. It also finds none in the Qur’an.

The Qur’an records that Shu‘ayb was sent to Madyan. Biblical Midian is held to be in the northwest Arabian Peninsula, on the east shore of the Gulf of Aqaba on the Red Sea.³

Shu‘ayb is mentioned by name in the Qur’an eleven times; additionally, the narrative of what the Qur’an calls the ‘companions of the woods’ is connected explicitly to Shu‘ayb at 26:176, and it is on that basis that this term is taken as an epithet for Madyan.

In summary then, for our purposes, the key facts are that Shu‘ayb was a messenger acting in accordance with the mode of messengers of warning before him under that mechanism we are calling *the God protocol* to a people in a place known at that time as Madyan to exhort them to turn to God and away from their immoral practices.

Shu‘ayb’s mission was, as might be expected, coloured by the nature of the characteristic sins of the people to whom he was sent. And here, as is a common feature in the Qur’an’s presentation, a single story is told several times with differing emphasis.

The narrative treating of Shu‘ayb in the Qur’an falls principally into four segments spread across sūrah 7, 11, 26, and 29. Now that we are fully familiar with the features of the *protocol*, we will find no difficulty recognising its standard components. Therefore, there is no need here to do more than present the segments below in textual order and list the components they

¹ We include some discussion of Joseph in a later chapter.

² That is, Moses’ father-in-law.

³ This geographical placement is contested, but that is not the focus here.

contain, as per our standard format, at the end of this section.

Segment 1

85 And to Madyan,¹ their brother Shu'ayb.² He said: "O my people: serve God; you have no god but He; there has come to you clear evidence from your Lord, so fulfil the measure and the balance, and deprive not people of their possessions;³ and work not corruption in the land after its right ordering; that is better for you, if you be believers.⁴

86 "And lie not in wait¹ on every road, threatening and turning away from² the path of God him who believes in³ Him, and seeking deviation therein.⁴ And remember when you were few, and He multiplied you; and see how was the final outcome of the workers of corruption.

87 "And if a number among you believes in¹ that wherewith I have been sent, and a number believes not: be patient until God judges between us; and He is the best of judges."

88 Said the eminent ones who had waxed proud among his people: "We will turn thee, O Shu'ayb, and those who heed warning¹ with thee, out of our city if you return not to our creed." He said: "Even though we be unwilling?"

89 "We should have invented a lie about God if we returned to your creed after God has delivered us from it. It is not for us to return to it save if God our Lord should will. Our Lord encompasses all things in knowledge. In God have we placed our trust." — "Our Lord, decide Thou between us and our people with justice,¹ for Thou art the best of those who give decision."

90 And said the eminent ones who disbelieved¹ among his people: "If you follow Shu'ayb, you will then be the losers."

91 So the earthquake seized them; and morning found them lying prone in their home,

92 Those who denied Shu'ayb, as though they had never lived¹ therein; those who denied Shu'ayb, it was they who were the losers.

93 Then he turned from them and said: "O my people: I had conveyed to you the messages of my Lord, and been a sincere counsellor to you; so how should I grieve for a people of false claimers of guidance?"

(7:85-93)

Segment 2

84 And to Madyan,¹ their brother Shu'ayb: he said: "O my people: serve God; you have no god but He; so decrease not the measure and the balance. I see you in affluence,² but I fear for you the punishment of an encompassing day."

85 And: "O my people: fulfil the measure and the balance with equity,¹ and deprive not men of their possessions,² and commit not evil in the earth, working corruption.

86 "The remainder of God¹ is better² for you, if you be believers.³ And I am not a custodian over you."

87 They said: "O Shu'ayb: does thy duty¹ command thee that we leave what our

fathers served, or that we do not with our wealth what we will? Thou art the clement, the right-minded!"²

88 He said: "O my people: have you considered:¹ if I be upon clear evidence from my Lord, and He has provided me with a goodly provision from Him[...]?"² But I desire not to oppose you in that which I forbid you;³ I desire only right ordering, so far as I am able. And my success is only through God; in Him have I placed my trust, and to Him do I turn."

89 And: "O my people: let not my¹ dissension cause you to commit evil, that there befall you the like of what befell the people of Noah, or the people of Hūd, or the people of Šālīḥ; and the people of Lot are not far from you."

90 And: "Ask forgiveness of your Lord; then turn to Him; my Lord is merciful and loving."

91 They said: "O Shu'ayb: we understand not much of what thou sayest; and we consider thee among us as weak. And were it not for thy family, we would have stoned thee; and thou art not to us one respected."¹

92 He said: "O my people: is my family more respected for power by you than God? And Him have you put¹ behind your backs.² My Lord encompasses what you do."

93 And: "O my people: work according to your power¹ — I am working; you will come to know to whom comes a punishment that disgraces him, and who is a liar. And watch — I am with you watching."

94 And when Our command came, We saved Shu'ayb and those who heeded warning¹ with him, by mercy from Us. And the Blast seized those who were doing wrong; and morning found them lying prone in their homes

95 As though they had never lived¹ therein — so away with Madyan,² even as Thamūd was taken away!³

(11:84-95)

Segment 3

176 And the companions of the woods¹ denied the emissaries

177 When Shu'ayb said to them: "Will you not be in prudent fear?"

178 "I am to you a trustworthy messenger,

179 "So be in prudent fear¹ of God, and obey me.²

180 "And I ask of you for it no reward; my reward is only upon¹ the Lord of All Creation.

181 "Fulfil the measure, and be not of those who cause loss.

182 "And weigh with the straight balance.

183 "And deprive not men of their possessions,¹ and commit not evil in the earth, working corruption.

184 "And be in prudent fear¹ of Him who created you and the generations² of the former peoples."

185 They said: "Thou art but one taken by sorcery;

186 "And thou art only a mortal like us; and we consider thee a liar.¹

187 "Then cause thou pieces of the sky to fall upon us, if thou be of the truthful."

188 He said: "My Lord best knows what you do."

189 Then they denied him;¹ then there seized them the punishment of the Day of Shadow; it was the punishment of a tremendous day.

190 In that is a proof,¹ but most of them are not believers.²

¹⁹¹ And thy Lord: He is the Exalted in Might, the Merciful.
(26:176-191)

Segment 4

³⁶ And to Madyan¹ their brother Shu‘ayb: he said: “O my people: serve God and expect the Last Day, and commit not evil in the earth, working corruption.”

³⁷ Then they denied him,¹ and the earthquake seized them, and morning found them lying prone in their home.
(29:36-37)

Characteristic sins of the warner’s people

- Idolatry (taking a god other than God) (7:85).
- Economic corruption and oppression (7:85, 11:84).
- Aggression against believers in God (7:86).

Actions of the warner

- Receives a commission from God (7:85, 11:84, 29:36).⁴
- Approaches a people to which he belongs (7:85, 11:84, 29:36).
- Uses the appeal: “O my people:” (7:85, 7:93, 11:84, 11:85, 11:88, 11:89, 11:92, 11:93, 29:36).
- Calls the hearers to serve God (7:85, 11:84).
- Asserts that there is but one true God (7:85, 11:84).
- States that destruction is the decision of God alone (7:87, 26:188).
- Advances reasoned arguments (7:86, 7:88-89, 11:88, 11:92).
- Appeals to his hearers to wait as he is waiting (7:87, 11:93).
- Addresses himself to the elites of his time (7:88).
- Places his affair entirely in the hands of God (7:89, 11:88).
- States that his task is to convey message (7:93).
- Warns of punishment (11:84, 11:89, 11:93).
- Exhorts the hearers to obey him (26:179, 26:181-184).
- Appeals to God (11:88).
- Calls the hearers to seek forgiveness of God (11:90).
- Calls the hearers to fear God (26:177, 26:179, 26:184).
- States that he is a warner or messenger (26:178).
- States that he seeks no reward from those to whom he is conveying warning (26:180).
- Warns of the Resurrection (29:36).
- Cites previously destroyed peoples (11:89).

⁴ These verses continue the force of ‘being sent’ from a previous point in each sūrah.

- Challenges the unbelievers to do their worst (11:93).
- Comes with clear signs, writings, or the Illuminating Writ (9:70).⁵

Actions of those the warner addresses

- Plan to expel the warner (7:88).
- Threaten those who follow the warner (7:90).
- Deny, oppose, or disregard the warner (26:176, 26:189, 29:37).
- Deride or mock the warner (11:87, 11:91).
- Deny without having understood message (11:91).
- Accuse the warner of insanity or sorcery (26:185).
- Cite the warner’s mortality as a reason to reject (26:186).
- Claim the warner to be a liar (26:186).
- Call for the punishments of God (26:187).

The conclusion of the matter

- God does not wrong them, but they wronged their souls (9:70).⁶
- God annihilates those who reject the warner (7:91-92, 11:94, 26:189, 29:37).
- God delivers the warner and those who believed with him (11:94).
- It was said: “Away with[...]” (11:95).
- The conclusion of the matter entails a proof (26:190).

Contemporary echoes of sins characteristic of that time

Idolatry and polytheism are standard today, as noted in Chapter 4. While not emphasised in the narrative, we know such was in evidence since Shu‘ayb calls the hearers to fear God.

The principal characteristic sins of the people of Madyan are economic corruption and oppression. The world economic system of today is entirely corrupt and tyrannical and operates what is little more than an obfuscated form of slavery. It is based upon a network of central banks which are tributaries of the Bank of International Settlements in Switzerland with the currencies which make up its flow being a function of usury, and of debt created in association with usury. Currency is created by means of ledger entries, turned into government bonds, and lent into the market as debt — debt upon which interest has to be paid as well as the principal by the slaves which make up the tax base of each sector of the world plantation.

⁵ Established in Chapter 7.

⁶ Established in Chapter 7.

If in addition to this one considers the marketing techniques used by this world system, which are so invasive and subtle that they induce people to spend large sums on things they do not really need, and add to that the planned obsolescence built into those things — so much so that the transaction is better described as one of rent than of purchase — and add to that orchestrated economic crashes, inflation, and multiple layers of taxation, then further dimensions of economic oppression and theft are also discerned.

Chapter Eleven

Moses

11. Moses

Moses' mission of warning to Pharaoh

The story of Moses' mission to Pharaoh is found in the Hebrew Bible in the Book of Exodus, chapters 1-14. The principal events there are similar to those found in the Qur'an, but there are differences both in terms of specifics and of overall context.¹

In terms of textual real estate the Qur'an's presentation of Moses' implementation of *the God protocol* dwarfs all comparable histories prior to the time of the revelation of the Qur'an, and provides by far the most amount of detail. As such, it must be considered the essential, even archetypal, example of the *protocol*, and expected to provide insights elided or diminished elsewhere. As a function of this feature, despite my intention of keeping this book as short as possible, this chapter will require a certain amount of analysis. And in that regard, before considering the segments pertaining to his mission of warning to Pharaoh directly, we need to cover ground which may not initially seem directly related to the *protocol*, but the importance of which will be apparent downstream.

But before turning to this preliminary subject, it will be helpful to be cognisant of a number of things:

Firstly, Moses' mission of warning to Pharaoh as it is presented in the Qur'an (though not in the Hebrew scriptures) is emphatically a further iteration of that mechanism we are calling *the God protocol* which we have seen implemented by Noah, Hūd, Šāliḥ, Abraham, Lot, and Shu'ayb; failure to see it in that light is to miss both its broader context and its significance for Muḥammad's original mission to his people, and to be deprived of the key it supplies necessary for the completion of Muḥammad's second, universal mission under the *protocol* in our time.

Secondly, we must state once again that, seen from the time of the Qur'anic revelation, Moses' mission to Pharaoh was the most recent implementation of *the God protocol* to result in destruction.² While Abraham is the ideological and, if one can put it thus, the *temperamental* model Muḥammad was to follow, given his missions first as warner, then as military leader, law-giver and judge, it is Moses who provides the model for Muḥammad in his broader career.

¹ The Hebrew Bible's presentation of Moses in his mission to Pharaoh differs from the Qur'an's presentation of Moses' mission to Pharaoh in many small ways, and a few big ones. Typically, Islamic appreciations of this prophet — one who is central to both the Hebrew Bible and the Qur'an — tend to minimise those differences, or to assume the conclusions presented by the Hebrew Bible and attempt to ease any tensions out of the picture by means of reference to long-dead authorities, by generalising summaries, or by lack of attention to detail. By whatever route, the approach seems to be that the two narratives are close enough, and that a detail here and a detail there should not matter between brother religions, as it were. The approach here is to regard the Qur'anic text as precisely what it claims to be — both a confirmation of *and* a control over previous scriptures — and to consider it with care (cf. 4:82 and 5:48).

² Typical chronologies place Jonah between Shu'ayb and Moses; Jonah's mission as we know is the sole instance the Qur'an presents of a case in which people repented and were spared (10:98).

We should note that not only is the narrative treating of Moses' mission to Pharaoh substantively greater than that of any previous instance of the *protocol* in the Qur'an, it is the only story in which the warner's principal opponent is individually named;³ in all other cases opponents speak only collectively and generically, whereas Pharaoh is both named and speaks in the first person singular, presenting complex and subtle arguments. All this provides us, as the Qur'an itself indicates, with a template from which we are expected to learn:

⁵⁴ So he [Pharaoh] swayed¹ his people, and they obeyed him; they were a perfidious² people.
⁵⁵ And when they had angered Us, We took vengeance on them and drowned them all together,
⁵⁶ **And made them a precedent and an example for those who came later.**
 (43:54-56)

Thus, we look to the story of Moses' mission to Pharaoh for factors vital both to Muḥammad's initial mission, and to the project of completing his unique, universal mission of warning.

With this feature now firmly placed in view we need also to understand that Moses⁴ had *two* missions with regard to Pharaoh, and we should keep them distinct in our minds.

The first was to perform his duties within that mechanism we are calling *the God protocol* with respect to Pharaoh and his people; the second was to deliver the children of Israel out of Pharaoh's hand. Certainly, these missions were closely related, but they were two mission objectives and entailed their own requirements:

¹² "And enter thou thy hand into thy bosom; it will come forth white, without evil¹ — **among nine proofs² to Pharaoh³ and his people; they are a perfidious⁴ people.**"
 (27:12)

¹⁶ "And go¹ to Pharaoh,² and say:³ 'We are a messenger⁴ of the Lord of All Creation.
¹⁷ **"Send thou¹ with us the children of Israel."**
 (26:16-17)

Lastly, we need to be cognisant of the concept of allegiance or affiliation; that is, of one's racial or cultural attachment to a particular people.⁵ In the Qur'anic presentation, men are connected

³ The question of whether Pharaoh (Arabic: *fir'awn*) is a title or a proper name is open to debate. However, while commonly regarded as a title, the fact is that *fir'awn* occurs without a definite article, which would normally indicate a proper name. Meanwhile, while it is true that one of his ruling elite, Qārūn, is both named in the text and speaks in the first person — and that his personal end is recorded — he is not the principal antagonist to the Messenger, and these events are recorded in a context somewhat distinct from that which is the principal subject of this book.

⁴ Of course, Aaron had a significant supporting role.

⁵ By means of the diluted morals and loss of any sense of belonging which is a function of the indoctrination into the notion of 'globalism' by the ruling elites which has been accelerated since WWII, the white race has been taught to disregard its heritage and to consider it evil; other races are likewise being debased culturally as well as ethnically, although not at the same pace. And in terms of *Realpolitik* — conceits of 'identity' useful to the rulers notwithstanding — in effect, all previous racial and cultural affiliations and distinctions are now merged into a mishmash the product of which is the standardised 'global' citizen: a disconnected individual human unit with one currency (fiat); one religion (materialism); one priesthood ('scientists' and 'experts'); one system of values (derived from what are called education and entertainment), and so on. Thus, properly speaking, we live now in a single, unified world community ruled by a single

by ties of blood, religion, or community, or some combination of the three, to a particular people. It is this essential attachment which has allowed the men we have looked at thus far to say in each case "O my people".

With these points made, we can turn now to the preliminary subject we indicated above as necessary for a fuller appreciation of what follows.

Moses' defining affiliation

Since Moses is such a monumental historical figure, it is tempting to overlook the human element and regard him as a stock character. But as we have so much information about him in the Qur'an we can, should we so wish, apply ourselves to consider the psychology of the man as an individual. And in such a case the picture of Moses as a young adult which emerges is of a man confronting the complex problem of where his loyalties lay.

Let us consider the following segments; key points are in bold.

⁷ And We instructed¹ the mother of Moses: "Suckle thou him; then when thou fearest for him, cast thou him into the water.² And fear thou not, nor grieve: We will return him to thee, and appoint him among the emissaries."

⁸ **And there gathered him up the house of Pharaoh,¹ that he might become for them an enemy and a grief;** Pharaoh² and Hāmān and their forces were offenders.³

⁹ And the wife of Pharaoh¹ said: "A comfort of the eye for me and for thee! Kill thou him not. It may be that he will benefit us, **or we will take him as a son.**"² And they perceived not.
 (28:7-9)

¹⁸ Said he [Pharaoh to Moses]: **"Did we not bring thee up among us as a child? And thou tarriedst among us years of thy life;**

¹⁹ "And thou didst thy deed which thou didst, and wast of the false claimers of guidance."¹

²⁰ He said: "I did it when I was of those who stray.¹

²¹ "And I fled from you¹ when I feared you. Then my Lord gave me judgment and made me among the emissaries.

²² "And that favour wherewith thou reproachest me is that thou hast enslaved the children of Israel."
 (26:18-22)

¹¹ And she said to his sister: "Follow thou him," and she watched him from a distance, while they perceived not.

¹² And We had forbidden him wet-nurses before, so she said: "Shall I direct you to the people of a household who will take care of him for you, and will look after¹ him?"

¹³ **So We restored him to his mother,** that her eye be comforted and she grieve

ruling elite. This fact has direct implications for the implementation of Muḥammad's second, universal mission of warning under *the God protocol* as we shall come later fully to appreciate.

not, and that she might know that the promise of God is true;¹ but most of them know not.
(28:11-13)

We are able to appreciate on the basis of the three segments above that, on the one hand, the young Moses was greatly advantaged: being an adopted son of Pharaoh gave him position and prestige (without that, it is doubtful that he would have gained access to Pharaoh so easily upon his return); on the other, he was raised on a day-to-day basis by his natural mother, and would therefore have been deeply aware of the cruelty meted out by Pharaoh upon his racial kin.

Thus he was deeply torn: did his loyalties lie with the ruling family from which his worldly advantage derived, or with his tribe to which he was bound by ties of blood?

Which man did Moses kill?

We will now focus on the segment which comprises 28:14-21. We present the segment in stages below and supply comments as we go. We will weave in also shorter segments from elsewhere in support of particular points. Features we want to emphasise are in bold.

14 And when he [Moses] reached his maturity and was established, We gave him judgment and knowledge; and thus reward We the doers of good.
(28:14)

Verse 28:14 indicates that Moses has reached the age of reason; and in the light of this information the very next line takes on a particular nuance:

15 And he entered the city at a time of heedlessness among its people,¹ and found therein two men fighting, one of his sect² and the other of his enemy.³ And he who was of **his sect**⁴ sought aid of him against him who was of **his enemy** — then Moses struck him and put an end to him. He said: **“This is of the work of the satan;**⁵ he is a manifest, misleading enemy.”⁶
(28:15)

Moses, then, having reached the age of discretion, has become aware of the plight of his own people and is torn by the internal conflict we noted above. His first act thereafter is to attempt to resolve that internal conflict by external action. He manages to slip past the guard and enter a town where he immediately finds one of his own people in open conflict with one of their common oppressors — at which point he steps in.

Even given the most charitable reading, the impression formed is that Moses has found precisely what he was looking for: an occasion to do harm to ‘his enemy’.

The reading of this passage to which we are all accustomed is that Moses struck and killed one of Pharaoh’s men. But this interpretation simply does not fit the Qur’anic context. As we saw

above, Moses’ response to his deed is to ascribe it to “the work of the satan[...].”

He continues in a similar vein:

16 He said: **“My Lord: I have wronged my soul; so forgive Thou me,”** and He forgave him; He is the Forgiving, the Merciful.
17 He said: **“My Lord: for that which Thou hast favoured me, nevermore will I be helper to the lawbreakers.”**¹
(28:16-17)

Perhaps under undue influence of the pre-existing narrative in the Hebrew Bible of the same event the words above have historically been interpreted to indicate repentance on the part of Moses for the murder of a man belonging to the people of Pharaoh. But is that reading logical? The words “nevermore will I be helper to the lawbreakers” above cannot be made to support that view beyond the most careless engagement with the text.

I suggest the following scenario: Moses leads a life imbued with privilege and status derived from his legal adoption by Pharaoh and his wife, but at the point at which the story here begins in earnest is newly cognisant of the conditions under which his own people are forced to labour. Driven by the need to resolve his inner conflict externally he has entered the town set on aiding any movement he can find among his people against the oppressor; there he is presented with precisely the occasion he is looking for: an appeal from one of his own people to assist against one of their mutual enemies, but at the crucial moment of moral decision *Moses sides with the oppressor against his own people*.

I fully own that we are accustomed to read the text in a certain way; we expect that when it says ‘Moses struck him and put an end to him’ it means he struck his enemy. Read in isolation, it could mean that. But it doesn’t exactly say that.

The verses are repeated together below. I invite the reader to review the segment again to see if it does not make more sense in the light I am suggesting given a broader context in which Moses is identified by God when still a baby to be ‘an enemy and a grief’ to the house of Pharaoh.⁶

15 And he entered the city at a time of heedlessness among its people,¹ and found therein two men fighting, **one of his sect² and the other of his enemy.**³ And he who was of **his sect**⁴ sought aid of him against him who was of **his enemy** — then Moses struck him and put an end to him. He said: **“This is of the work of the satan;**⁵ **he is a manifest, misleading enemy.**”⁶
16 He said: **“My Lord: I have wronged my soul; so forgive Thou me,”** and He forgave him; He is the Forgiving, the Merciful.
17 He said: **“My Lord: for that which Thou hast favoured me, nevermore will I be helper to the lawbreakers.”**¹
(28:15-17)

⁶ See 28:8 above.

I submit that, absent an expected outcome originating in the Hebrew Bible in its current condition, one would naturally read this segment in the way I am suggesting: at the crucial moment and in the heat of intense moral testing Moses failed, sided with Pharaoh's people against his own, and killed one of his own racial kin.

Why else would he seek forgiveness of God? Killing one's enemy is a meritorious act.

Reading between the lines one sees what happens next: Moses flees from the scene and spends a sleepless night in anguish over his moral failure; this explains his foray back into the town the following morning: he must acquit himself.

18 And in the morning he was in the city, in dread, expectant: — **and when¹ he who had sought his help the day before had cried out to him for help, Moses said to him: "Thou art one clearly erring!"** — (28:18)⁷

With Moses back in the same context for a second bite at the cherry as it were the narrative replays in summary what had happened the previous day: that the man cried out to Moses who told him that he (the man who called out to him) was in error. That is the backstory, and it is this and the fatal blow directed at the wrong man which followed it which Moses wants to correct.

The story continues:

19 Then when he desired to lay hold upon him who was an **enemy¹ to them both,²** he³ said: "O Moses: wouldst thou kill me as thou didst kill a soul yesterday? Thou desirest only to be a tyrant in the land, and desirest not to be of those who do right." (28:19)

The word 'enemy' clearly echoes the same at 28:15, while 'to them both'⁸ refers within the

⁷ Translators render according to their understanding. We have already touched here on what that understanding has been historically in this case and given reasons for that bias. However, since this is a key point, I wish to provide some context for the reader to consider the argument here by drawing on other translators. Non-sectarian Arabist A. J. Arberry renders here: *And he became inside the city fearful and anticipating [exposure], when suddenly the one who sought his help the previous day cried out to him [once again]. Moses said to him[...]* I assure the reader that neither *suddenly* nor the full stop Arberry supplies are found in the unadorned Arabic text. Meanwhile, staunch Traditionalists Hilali & Khan have here: *So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Musa (Moses) said[...]*. The reader will note here both the copious interpolations by the translators as well as the absence of the *suddenly* used by Arberry. Hilali & Khan render here *faidhā* by means of *when behold*. As someone with extensive experience examining translations of the Qur'an, I can assure the reader that *behold* is a stock tool translators use when they don't really know how to negotiate a particular point. By way of local comparison, a few verses earlier at 28:7, Arberry renders the same collocation (Arabic: *faidhā*) by means of *then, when* while Hilali & Khan have there *but when*. Had the translations cited employed those values in the present context (minus all the interpolations and assumed full stop) both would have resulted in a reading which comports with mine. The main difference between my treatment of the text here and that of the translators cited is that, having understood the clause marked in bold above to be an aside referencing the past, I have treated it as one. These translators did not make that connection due to their expectation of a given outcome. I am not here impugning their skills (I happen to hold Arberry in particularly high regard as a translator), or their integrity as men. I am saying that what is common to men is common to them also: their treatment of a text is shaped by their understanding, and their understanding is influenced by their expectations.

⁸ By means of the dual in Arabic.

broader reading I am suggesting to Moses and the man of his own people he had killed the day before. Now Moses has his true enemy in his sights, and this time he wants to do things right regardless of his target's protestations. But news of his previous misadventure has travelled fast:

20 And a man came running from the furthest part of the city: — he said: "O Moses: the eminent ones are taking counsel against thee, to kill thee. So leave thou. I am to thee a sincere counsellor."¹ (28:20)

Thus, the ruling elites have convened a council against Moses. To understand why the killing of a man whom Pharaoh himself oppressed should provoke this response consider again the words of the man Moses intended to kill in his second foray into the city at 28:19. The man says, "Thou desirest only to be a tyrant in the land, and desirest not to be of those who do right." In other words: *Moses, you killed a man and had no right to do it; this makes you a tyrant*. Illegal deeds have consequences.

It may not immediately be clear to a modern reader why a society the ruling elite of which oppressed a particular group within that society should care that an individual connected to the ruling family had killed one of those the State itself oppressed and killed. But divergence from modern expectations does not necessarily equate with the absence of either sense or legal framework. Consider Joseph under the king who was a predecessor to Pharaoh: although Joseph was the second most powerful man in the land even he could not detain his own brother on a whim; he had to manufacture a means of achieving his object within the law:

76 So he began with their bags before the bag of his brother; then he brought it forth from the bag of his brother. (**Thus did We plan for Joseph; he could not have taken his brother within the doctrine¹ of the King save that God had so willed.** We raise in degree² whom We will; and over every possessor of knowledge is One knowing.) (12:76)

Let us consider again Pharaoh's later reproach to Moses:

18 Said he: "Did we not bring thee up among us as a child? And thou tarriedst among us years of thy life;
19 "And thou didst thy deed which thou didst, and wast of the false claimers of guidance."¹ (26:18-19)

Here Pharaoh is reproaching Moses on two counts. Firstly, he refers to Moses' "deed which thou didst" — which, while left unnamed, is clearly a reference to Moses' previous act of murder — but, significantly, proceeds (in the Arabic) to accuse Moses of being of the *kāfirūn*.⁹

⁹ Typically, *kāfirūn* is translated by the Traditionalist across the totality of the text as *infidels* or *unbelievers* or *deniers*, and is taken by him to indicate those who do not adhere to the religion which he calls Islam. Naturally, the Traditionalist has no choice but to switch values in this context because his default value would be too ludicrous, even for him.

In our work we render *al kāfirūn* with no following particle on the basis of internal Qur’anic definitions consistently as *the false claimers of guidance*. Certainly, it contains within its purview much which agrees with the concepts of *unbelief* or *denial* as per the Traditionalist’s emphasis,¹⁰ but it retains a nuance lost to the Traditionalist: that of *hypocrisy*, of *rejecting right doctrine* (as per the Traditionalist’s value) *while at the same time claiming to be righteous*.¹¹

As the term is understood here, one sees the effectiveness of Pharaoh’s words: he is needling Moses expertly on his most vulnerable point, saying in effect: *you were a hypocrite, you were really of your own people as we see now (by your coming here and demanding I let your people go with you), yet you killed one of your own kin; ergo your claimed doctrine and your actions are at odds*.

In this light, Moses’ reply to Pharaoh’s barbed remark makes sense:

²⁰ He said: “I did it when I was of those who stray.”¹
(26:20)

Moses could not have been “of those who stray” as a result of killing one of Pharaoh’s men since Moses was expressly commissioned by God to be an enemy to Pharaoh and his people. Moreover, all were shortly to be annihilated in an act of God in consequence of Moses’ implementation of *the God protocol*.

Moses had been “of those who stray” because he killed one of his own people.

Moses not of the people of Pharaoh

We have unpicked the details of Moses’ backstory and understood something of his internal conflict as a man torn between his own people and that of Pharaoh. In this part of the present chapter we will look at what we have elided thus far in the interests of not pulling the reader in too many directions at once: the fact that Moses *was* legally of the people of Pharaoh at the time he killed a man. And we shall do that by identifying the moment at which that legal connection was severed.

Again, while this avenue of analysis may seem divergent from our core topic, the threads will be brought together in due course.

We saw above that Moses was adopted into the family of Pharaoh on the initiative of Pharaoh’s wife, a fact to which Pharaoh himself alludes. We noted also that it was conflicting loyalties within Moses as a young man newly conscious of his world that drove him to undertake his first steps to free the people to which he had tribal connection and in which he failed so

¹⁰ See note above.

¹¹ It is the loss of this nuance which is why the Traditionalist has to employ an entirely different value at this juncture in his translations.

emphatically. We will consider now the end of the segment at 28:14-21 which has formed the core of our analysis since we first considered which man Moses killed:

²¹ And he went out therefrom in dread, expectant. He said: “My Lord: **deliver Thou me from the wrongdoing¹ people.**”
(28:21)

Pan-textual analysis is a core engine of my process of hermeneutics.¹² When confronted with what looks like a key phrase my default response is always to review the entire text for other instances of the same wording or usage. In the present case, we find only one further instance of this exact convention: at the point at which the wife of Pharaoh — the very person upon whose initiative Moses was grafted into the people of Pharaoh — disowns both her husband and the people to which she belonged:

¹¹ And God has struck a similitude for those who heed warning:¹ — the wife of Pharaoh,² when she said: “My Lord: build Thou for me a house with Thee in the Garden, and deliver Thou me from Pharaoh³ and his deeds, and **deliver Thou me from the wrongdoing⁴ people.**”
(66:11)¹³

Again, this precise phrase¹⁴ exists nowhere in the Qur’an beyond the two instances above. By correlating these two usages and considering their contexts, it is clear that this phrase does not express personal prayer or rhetorical flourish; rather, it carries a precise legal weight: it represents the point at which the speaker formally renounces all existing loyalties to Pharaoh and his people.

We are now fully prepared to understand the significance of God’s opening words to Moses.

¹⁰ And when thy Lord called Moses: “**Go thou to the wrongdoing¹ people,**
¹¹ “**The people of Pharaoh:**¹ — will they not be in prudent fear?”²
¹² He said: “My Lord: I fear that they will deny me,
¹³ “And my breast will be straitened, and my tongue not proceed; so send Thou for Aaron.
¹⁴ “And they have a transgression¹ against me, so I fear that they will kill me.”
¹⁵ He said: “By no means!¹ Go² with Our proofs;³ We are with you,⁴ listening.”
¹⁶ “And go¹ to Pharaoh,² and say:³ ‘We are a messenger⁴ of the Lord of All Creation.
¹⁷ “‘Send thou¹ with us the children of Israel.’”
(26:10-17)

Thus, when God addresses Moses and tells him as the first order of business to go “to the wrongdoing people” these words do more than convey condemnation of the moral fibre of

¹² My principal work *The Qur’an: A Complete Revelation* is founded in large part upon this methodology.

¹³ Moreover, in the context surrounding verse 66:11, the broader salient point is that Pharaoh’s wife was a woman who attained good standing before God despite the evil of her husband.

¹⁴ Arabic: *najjini min al qawmi al zālīmīn*.

Pharaoh's community, they provide both absolution and resolution to the conflict which has been central to Moses' life to this point. By them, Almighty God confirms Moses as a man with no tribal connection, affiliation, or duty of responsibility to Pharaoh or his people.

Summary

We have considered Moses' inner crisis due to conflicting affiliations, seen the point clarified and made unambiguous, and noted the formal clearance he received from God of all connection to the house of Pharaoh.

We are cognisant of the fact that Moses was sent back to Pharaoh by God on two missions: to deliver *the God protocol* to Pharaoh and his people, and to deliver his own people — the children of Israel, out of the hand of the oppressor, and we have understood that they are discrete, albeit related, missions.

The key point here for the purposes of grasping a feature of *the God protocol* which will be vital to us as we proceed is that Moses was sent back to the land of Pharaoh on a mission of warning *to a people with which he had neither tribal nor legal obligation or connection*.

The point above having been firmly established, the ground is laid for us to consider what this information implies for what follows.

Our study to this point in our analysis has shown that in every case *the God protocol* is delivered to a people by one of its own. Moreover, in the explicit narratives we have reviewed we have found that those warned are addressed in every case by the now familiar standard formula: "O my people".

But here, while Moses was unquestionably a messenger of warning to Pharaoh and his community, the fact is that he simply could not deliver the *protocol* to them as one of them, since he was not one of them.

We are ready now to consider the Qur'an's presentation of Moses' mission to Pharaoh.

Moses' mission to Pharaoh

Since this is the last in the sequence of what, at the time of the Qur'anic revelation, were all previous historical instances of *the God protocol*, we present those segments of text which treat of Moses' implementation of *the God protocol* within broader summaries which comprise multiple implementations together with their broader related contexts where such occur. While this approach will burden the reader with material he has seen before, it has the following advantages:

- It provides him with the opportunity to gain a visceral sense from the Qur'anic presentation of Moses' mission to Pharaoh as the last (at the time of the revelation) in a sequence of implementations of the *protocol*;
- It allows him to experience the text afresh for himself in the light of what we learned in previous chapters;
- It provides him a means by which to appreciate the contextual connection between a sequence of implementations of *the God protocol* resulting in a sequence of related incidents of annihilation, and the coming Hour.¹⁵

The key segments are listed in the order they occur in the text; only those parts which treat of Moses' implementation of *the God protocol* to Pharaoh are included in the summary section at the end of the chapter.

Any comments treating of an individual segment follow that segment; a number of features are marked in bold.

Segment 1

47 O children of Israel: remember My favour wherewith I favoured you, and that I preferred you above all mankind.¹

48 And be in prudent fear¹ of a day no soul will avail a soul anything, nor will intercession be accepted from it, nor will compensation be taken from it; nor will they be helped.²

49 And when¹ We delivered you from the house of Pharaoh:² they were afflicting you with an evil punishment, slaughtering your sons and sparing your women; and in that was a great trial from your Lord.

50 And when¹ We divided for you the sea, and delivered you, and drowned the house of Pharaoh² — and you were looking on.
(2:47-50)

We note 2:48 as a reference to the Day of Judgment inserted within this summary of the children of Israel's deliverance out of the hand of Pharaoh, and the destruction of the tyrant and his people which itself forms the conclusion of this implementation of *the God protocol*.

¹⁵ This event is to be initiated by 'a single Blast' and marks the end of the Age and the advent of the Judgment and the assignment of all men of all times to either the Fire or the Garden. We return to this event later in our presentation, but it will be helpful by way of preparation to begin now to appreciate that the Hour is a universal event of a cataclysmic nature similar in result — but on a universal scale — to those recorded in the local implementations of that mechanism we are calling *the God protocol*. The question will increasingly arise whether a universal implementation of *the God protocol* might be expected also to initiate the Hour.

Segment 2

10 Those who ignore warning:¹ their wealth and their children² will avail them nothing against God; and it is they who are the fuel of the Fire,³

11 Like the case¹ of the house of Pharaoh² and those before them: **they denied Our proofs,**³ so God seized them for their transgressions;⁴ and God is severe in retribution.

12 Say thou to those who ignore warning:¹ “You will be defeated, and gathered into Gehenna; and evil is the resting-place.”

(3:10-12)

Verse 3:11 identifies the initiating incident for destruction (‘they denied Our proofs’). This is followed directly in the next verse by mention of defeat for the deniers and Hell as their place in eternity.

Segment 3

100 Is it not guidance¹ to those who inherit the land after its people that, if We willed, We would strike them for their transgressions,² and seal their hearts so they hear not?

101 Those cities: We relate some of their reports to thee; and their messengers came to them with clear signs, but they were not to believe in¹ what they had denied before; thus God seals the hearts of the false claimers of guidance.²

102 And We found not for most of them any covenant;¹ but We found most of them perfidious.²

103 Then We raised up after them Moses with Our proofs¹ to Pharaoh² and his eminent ones, but they wronged them; then see thou how was the final outcome of the workers of corruption: —

104 And Moses said: “O Pharaoh:¹ I am a messenger from the Lord of All Creation, **105** “Obliged to ascribe not to God save the truth.¹ I have come to you with clear evidence from your Lord; so send thou with me the children of Israel.”

106 Said he: “If thou hast come with a proof,¹ bring thou it, if thou be of the truthful.”

107 So he cast his staff — and then was it a clear serpent!

108 And he drew forth his hand — and then was it white for the beholders!

109 Said the eminent ones of the people of Pharaoh:¹ “This is a learned sorcerer²

110 “Who would turn you out of your land; so what do you command?”

111 They said: “Delay thou him and his brother, and send thou into the cities gatherers

112 “To bring to thee every learned sorcerer.”¹

113 And the sorcerers¹ came to Pharaoh.² They said: “There is a reward for us if we be the victors.”³

114 Said he: “Yea; and you will be of those brought near.”¹

115 They said: “O Moses: wilt thou cast, or will we be the ones who cast?”

116 He said: “Cast.” And when they cast, they bewitched the eyes of the people, and struck fear into them, and produced a mighty sorcery.¹

117 And We instructed¹ Moses: “Cast thou thy staff,” — and then it swallowed up what they falsified!

118 And the truth¹ was established, and what they did made vain.

119 Thereupon were they defeated; and they turned about, brought low.

120 And the sorcerers¹ fell in submission.²

121 They said: “We believe in¹ the Lord of All Creation,

122 “The Lord of Moses and Aaron.”

123 Said Pharaoh:¹ “You believe in² him³ before I gave you leave. This is a scheme you schemed in the city that you might turn out its people. But you will come to know!

124 “I will cut off your hands and your feet on opposite sides; then will I crucify¹ you all together.”

125 They said: “We are returning to our Lord.

126 “And thou resentest us only that we believed in¹ the proofs² of our Lord when they came to us.” — “Our Lord: pour Thou out patience upon us, and take Thou us as ones submitting.”³

127 And the eminent ones among the people of Pharaoh¹ said: “Wilt thou leave Moses and his people to work corruption in the land, and leave thee and thy gods?” Said he: “We will kill their sons and spare their women; for² indeed we have them in subjugation.”³

128 And Moses said to his people: “Seek help in God, and be patient; the earth belongs to God; He causes to inherit it whom He wills among his servants. And the final outcome is for those of prudent fear.”¹

129 They said: “We have been hindered¹ before thou camest to us and since thou camest to us.”² Said he: “It may be that your Lord will destroy your enemy, and make you successors in the earth, so He might see how you will do.”³

130 And We seized the house of Pharaoh¹ with drought and loss of crops,² that they might take heed.

131 And when good came to them, they said: “This is ours.” And if evil¹ befell them, they thought Moses and those with him an evil omen; in truth,² their evil omen was but with God, but most of them knew not.

132 And they said: “Whatever proof¹ thou bring us wherewith to bewitch us, we will not believe thee.”

133 And We sent upon them the flood, and the locusts, and the lice, and the frogs, and the blood — proofs¹ set out and detailed² — but they had waxed proud and were a people of lawbreakers.

134 And when the scourge came upon them, they said: “O Moses: call thou to thy Lord for us by what He covenanted with thee: if thou remove the scourge from us, we will believe thee, and send the children of Israel with thee.”

135 But when We removed the scourge from them to a term they were to reach, then they reneged.

136 And We took vengeance on them, and drowned them¹ in the sea² because they denied Our proofs³ and were heedless of them.

137 And We caused the people who were despised to inherit the east of the land and its west which We had blessed.¹ And the most fair word of thy Lord was fulfilled to the children of Israel because they were patient; and We annihilated what Pharaoh² and his people wrought and what they built.³

(7:100-137)

At 7:104, Moses addresses the tyrant by name. As we proceed, we will nowhere see Moses use the stock phrase “O my people” when addressing Pharaoh or Pharaoh’s people.

At 7:105, Moses introduces his second mission: to free the children of Israel. We have already

stated that Moses has two missions — to free the children of Israel and to carry out an implementation of *the God protocol* — and that these missions, while related, are discrete.

We observe that while Pharaoh has power, that power derives from his position as the head of a ruling elite with a large measure of influence over him. They advise him to kill the sons and spare the women among the children of Israel.

Moses then appeals to his own people¹⁶ to hold firm to God. The remainder summarises the well-known story.

The conclusion at 7:137, however, ill fits with the Biblical version, for it is clear here that Pharaoh and his people's buildings were destroyed, a form of destruction entirely in keeping with the customary features of *the God protocol*, and more extensive and wide-ranging than the drowning of Pharaoh and his army with which one is familiar and which is found in both the Biblical and Qur'anic accounts.

Segment 4

52 Like the case¹ of the house of Pharaoh² and those before them: they denied the proofs³ of God, so God seized them for their transgressions;⁴ God is strong, severe in retribution.

53 Is it not that¹ God changes not the favour He bestows upon a people until they change what is in their souls and that God is hearing and knowing!

54 Like the case¹ of the house of Pharaoh² and those before them: they denied the proofs³ of their Lord, **so We destroyed them for their transgressions⁴ and drowned the house of Pharaoh;⁵** and all were wrongdoers.⁶
(8:52-54)

As we saw in Chapter 8, the verses at 8:52 and 8:54 contain a generic narrative statement.¹⁷ From this, it is clear that denial of the proofs of God in all implementations of *the God protocol* prior to the time of Muḥammad triggered annihilation in an act of God.

Segment 5

71 And recite thou to them the report of Noah, when he said to his people: "O my people: if my presence¹ and my reminding you of the proofs² of God be grievous to you, then in God have I placed my trust; so resolve upon your plan³ and your partners;⁴ then let not your plan⁵ be unclear⁶ to you;⁷ then move decisively⁸ against me, and grant me no respite.

72 "And if you turn away, then have I asked of you no reward; my reward is only upon¹ God; and I have been commanded to be among those submitting."²

73 Then they denied him;¹ so We delivered him, and those with him in the ship, and made them successors, and We drowned those who denied Our proofs.² Then see thou how was the final outcome of those who had been warned!

74 Then raised We up, after him, messengers to their people, and they came to them with clear signs; but they were not to believe in¹ what they had denied before; thus do We seal the hearts of the transgressors.

75 Then raised We up, after them, Moses and Aaron before Pharaoh¹ and his eminent ones with Our proofs,² but they had waxed proud; and they were a people of lawbreakers.

76 And when the truth¹ came to them from Us, they said: "This is obvious sorcery."²

77 Moses said: "Do you say of the truth¹ when it has come to you: 'Is this sorcery?'"² But the sorcerers³ will not be successful."

78 They said: "Hast thou come to us to turn us away from that upon which we found our fathers, and that there be for you¹ majesty in the land? And we do not believe you."²

79 And Pharaoh¹ said: "Bring to me every learned sorcerer."²

80 And when the sorcerers¹ came, Moses said to them: "Cast what you will cast!"

81 And when they had cast, Moses said: "What you have brought is sorcery;¹ God will make it vain;² God makes not right the work of the workers of corruption.

82 "And God establishes the truth¹ by His words, though the lawbreakers be averse."

83 And there believed not Moses save a progeny of his people, for fear of Pharaoh¹ and their eminent ones, that they would subject them to means of denial;² and Pharaoh³ was exalted in the land, and he was of the committers of excess.

84 And Moses said: "O my people: if you believe in¹ God, then place your trust in Him, if you are submitting."²

85 And they said: "In God have we placed our trust." — "Our Lord: make Thou not us a means of denial¹ for the wrongdoing² people,

86 "And deliver Thou us by Thy mercy from the people of the false claimers of guidance."¹

87 And We instructed¹ Moses and his brother: "Settle your² people in Egypt³ in houses,⁴ and make your houses a destination;⁵ and uphold the duty;⁶ and bear thou glad tidings to the believers."⁷

88 And Moses said: "Our Lord: Thou hast given Pharaoh¹ and his eminent ones adornment and wealth in the life of this world, our Lord, that they might lead astray from Thy path. Our Lord: destroy Thou their wealth, and harden Thou their hearts, so that they believe not until they see the painful punishment."

89 He said: "Your¹ supplication has been answered; so take² a straight path, and follow³ not the path of those who know not."

90 And We brought the children of Israel across the sea; and Pharaoh¹ followed² them with his forces in sectarian zealotry³ and enmity. When⁴ the drowning had overtaken him,⁵ he said: "I believe there is no god save He in whom the children of Israel believe; and I am of those submitting."⁶

91 "Now?¹ And thou opposedst before, and wast of the workers of corruption?

92 "So this day will We save thee in thy body, that thou be a proof¹ to those after thee."² But most among men are heedless of Our proofs.³
(10:71-92)

¹⁶ We note that the text is specific: 'Moses said to his people'.

¹⁷ The phrase 'the house of Pharaoh and those before them' indicates all pre-Qur'anic instances of *the God protocol*.

We should note that the accusation of sorcery at 10:76 (of which Pharaoh and his people were themselves practitioners) has a political edge to it in Qur'anic usage; it contains a flavour of the use of certain means to obtain temporal power. At 10:78 this value is confirmed as Moses' interlocutors accuse him of attempting to usurp political power.

At 10:84 Moses turns to the children of Israel and appeals to them. Here he *can* legitimately use the expression "O my people". However, this appeal treats only of the children of Israel and of his mission to free them from the people of Pharaoh as confirmed at 10:86, the context is plainly separate from that of his mission of warning under *the God protocol* to Pharaoh and his people.

At 10:88 Moses prays that Pharaoh and his people might not repent before God's wrath is visited upon them, a prayer reminiscent of Noah's appeal to God in comparable circumstances.¹⁸

Segment 6

77 And when Our messengers came to Lot, he was distressed for them and straitened with unease for them;¹ and he said: "This is a trying² day."

78 And his people came to him, hastening towards him; and before had they been doing evil deeds.¹ He said: "O my people: these are my daughters; they are purer for you. So be in prudent fear² of God, and disgrace me not concerning my guests. Is then there not³ among you a right-minded man?"⁴

79 They said: "Thou knewest we have no right¹ to² thy daughters; and thou knowest what we desire."

80 He said: "Would that I had power against you, or could take shelter in a strong support!"

81 Said they: "O Lot: we are messengers of thy Lord; they will not reach thee. And travel thou with thy household during a portion of the night; and let not any one of you turn around save thy wife — there will befall her what befalls them. Their appointment is the morning; is then the morning not¹ near?"

82 And when Our command came, We utterly overthrew it;¹ and rained upon it stones of baked clay;² piled up in layers,

83 Marked¹ in the sight of thy Lord. And it² is not far from the wrongdoers.³

84 And to Madyan,¹ their brother Shu'ayb: he said: "O my people: serve God; you have no god but He; so decrease not the measure and the balance. I see you in affluence,² but I fear for you the punishment of an encompassing day."

85 And: "O my people: fulfil the measure and the balance with equity;¹ and deprive not men of their possessions;² and commit not evil in the earth, working corruption.

86 "The remainder of God¹ is better² for you, if you be believers.³ And I am not a custodian over you."

87 They said: "O Shu'ayb: does thy duty¹ command thee that we leave what our fathers served, or that we do not with our wealth what we will? Thou art the clement, the right-minded!"²

88 He said: "O my people: have you considered:¹ if I be upon clear evidence from my Lord, and He has provided me with a goodly provision from Him[...]"² But I desire

not to oppose you in that which I forbid you;³ I desire only right ordering, so far as I am able. And my success is only through God; in Him have I placed my trust, and to Him do I turn."

89 And: "O my people: let not my¹ dissension cause you to commit evil, that there befall you the like of what befell the people of Noah, or the people of Hūd, or the people of Šāliḥ; and the people of Lot are not far from you."

90 And: "Ask forgiveness of your Lord; then turn to Him; my Lord is merciful and loving."

91 They said: "O Shu'ayb: we understand not much of what thou sayest; and we consider thee among us as weak. And were it not for thy family, we would have stoned thee; and thou art not to us one respected."¹

92 He said: "O my people: is my family more respected for power by you than God? And Him have you put¹ behind your backs.² My Lord encompasses what you do."

93 And: "O my people: work according to your power¹ — I am working; you will come to know to whom comes a punishment that disgraces him, and who is a liar. And watch — I am with you watching."

94 And when Our command came, We saved Shu'ayb and those who heeded warning¹ with him, by mercy from Us. And the Blast seized those who were doing wrong; and morning found them lying prone in their homes

95 As though they had never lived¹ therein — so away with Madyan,² even as Thamūd was taken away!³

96 And We sent Moses with Our proofs¹ and a clear authority

97 To Pharaoh¹ and his eminent ones, but they followed the command of Pharaoh;² and the command of Pharaoh³ was not right-minded.

98 He will precede his people on the Day of Resurrection, and lead them to the Fire, and evil is the place¹ led to.

99 And they¹ were followed² here³ by a curse; and on the Day of Resurrection evil is the gift given.

100 That is from the reports of the cities We relate to thee; among them¹ are standing and reaped.²

101 And We wronged them not, but they wronged their souls; and their gods to whom they called, besides¹ God, availed them nothing when the command of thy Lord came; and they increased them not save in ruin.

102 And thus is the seizing of thy Lord, when He takes the cities when they are doing wrong;¹ His seizing is painful and strong.

103 In that is a proof¹ for those who fear the punishment of the Hereafter; that is a day to which mankind will be gathered; and that is a day witnessed;

104 And We delay it not save to a set term.

105 On the day it comes no soul will speak save by His leave. And among them will be wretched and glad:

106 And as for those wretched — then in the Fire! — they will have therein roaring¹ and wailing,

107 They abiding eternally therein so long as the heavens and the earth endure save that thy Lord should will; thy Lord is doer of what He wills.

(11:77-107)

We have provided the segment which treats of Moses within its broader context of the histories of previous warners at 11:77-95.

Verses 11:96-99 emphasise the waywardness of Pharaoh and his ruling elite, and the ultimate

¹⁸ One naturally contrasts this with Abraham who prayed that God might spare the people of Lot.

responsibility those who followed his command bear for so doing. The stress then shifts to the temporal and eternal consequences of that folly.

That the wording at 11:100 implies that all remaining cities are destined to be destroyed¹⁹ is confirmed by the segment below:

58 And there is no city save We will destroy it before the Day of Resurrection, or punish it with severe punishment; that is in the Writ¹ inscribed.
(17:58)

Thus, there exist connections between the destruction of cities (11:100-102), the fact of the Final Day as an event whose advent is certain and set (11:103-104), and the Judgment at which mankind will be assigned a place in the Fire or in the Garden (11:105-107).

Pharaoh, as we see above, is to lead his people into the Fire. As the archetypal tyrant, we extrapolate from his individual case to all evil systems of control, including that of our day, whose elites will lead those who follow them into the Fire.

Segment 7

101 And We gave Moses nine clear proofs,¹ so ask thou the children of Israel.² When he came to them, and Pharaoh³ said to him: “I consider thee, O Moses, one taken by sorcery,”⁴

102 He said: “Thou hast known that there sends these down only the Lord of the Heavens and the Earth as a means of insight;¹ and I consider thee, O Pharaoh, destroyed.”²

103 And he wished to turn them out¹ of the land; and We drowned him and those with him all together.²

104 And We said, after him, to the children of Israel: “Dwell in the land; and when there comes the promise of the Hereafter, We will bring you in a mixed multitude.”¹

105 And with the truth¹ have We sent it² down, and with the truth³ has it come down — and We sent thee only as a bearer of glad tidings and a warner —

106 And as a recitation¹ We divided, that thou recite it to men in stages;² and We have sent it down as a successive revelation.³
(17:101-105)

The commonly accepted number of plagues sent by God upon the Egyptians in the Book of Exodus is ten.²⁰ But the text never says so in so many words, and Psalms 78 and 105 seem to suggest seven or eight.

However, the following list of ten plagues from the narrative at Exodus is often cited, namely:

¹⁹ I.e. ‘among them [i.e. among cities] are standing [i.e. not destroyed] and reaped [i.e. already destroyed]’

²⁰ https://en.wikipedia.org/wiki/Plagues_of_Egypt

1. blood: Ex. 7:14–24;
2. frogs: Ex. 7:25–8:15;
3. lice: Ex. 8:16–19;
4. flies: Ex. 8:20–32;
5. pestilence of livestock: Ex. 9:1–7;
6. boils: Ex. 9:8–12;
7. thunderstorm of hail and fire: Ex. 9:13–35;
8. locusts: Ex. 10:1–20;
9. darkness for three days: Ex. 10:21–29;
10. death of firstborn: Ex. 11:1–12:36.

Meanwhile, the Qur’an states plainly that Moses was given ‘nine clear proofs’ (17:101).²¹

The word rendered *proofs* above at 17:101 (Arabic: *āyāt*) does not mean *plagues*; rather it means *signs* or *proofs*. A plague may constitute a sign or proof, but by no means does every sign or proof need be a plague.

The nine²² proofs (Arabic: *āyāt*) listed by the Qur’an are:

1. Moses’ staff transformed to a serpent (7:107 and elsewhere);
2. Moses’ hand made white (7:108 and elsewhere);
3. drought (7:130);
4. famine (7:130);
5. flood (7:133);
6. locusts (7:133);
7. lice (7:133);
8. frogs (7:133);
9. blood (7:133).

We note the immediate segue at 17:105 into a reference to the Qur’an and to the recipient thereof as a ‘bearer of glad tidings and a warner’, again suggesting that the narrative treating of Moses’ mission to Pharaoh has implications for Muḥammad’s own mission.

Segment 8

43 “Go¹ to Pharaoh.² He has transgressed.”³

44 “And speak¹ to him a gentle word,² that he might take heed, or fear.”

45 They¹ said: “Our Lord: we fear lest he hasten against us, or that he will transgress.”

²¹ Muslims have been frustrated in presenting them, but most of any difficulty arises because they assume the conclusions presented to them by those who claim the Hebrew Bible and then try, without success, to present nine plagues of the type the adherent of the Hebrew Bible expects.

²² The Passover is nowhere mentioned in the Qur’anic text, and its absence rather bellows from the page given its seminal significance both for the later Jewish racial and religious conception, and for contingent — though usurping — Christian conceits.

46 He said: "Fear¹ not; I am with you,² hearing and seeing.³
 47 "So go¹ to him, and say:² 'We are the messengers³ of thy Lord, so send thou the children of Israel with us, and punish thou them not. We have come to thee with a proof⁴ from thy Lord; and peace be upon him who follows the guidance!
 48 "'It has been revealed¹ to us that the punishment is upon him who denies and turns away.'²
 49 Said he:¹ "And who is your² Lord, O Moses?"
 50 He said: "Our Lord is He who gave everything its creation, then guided."
 51 Said he: "And what is the case of the former generations?"
 52 He said: "The knowledge thereof is with my Lord in a writ;¹ my Lord neither errs, nor forgets."
 53 (Who made the earth for you as a bed,¹ and inserted roads for you therein; and sent down from the sky water, and thereby have We brought forth diverse kinds² of plants:
 54 "Eat, and pasture¹ your cattle." In that are proofs² for possessors of intelligence.³
 55 Therefrom¹ did We create you, and thereto will We return you, and therefrom will We bring you forth another time.)
 56 And We showed him¹ all Our proofs,² but he denied and refused.
 57 Said he: "Hast thou come to turn us out of our land by thy sorcery,¹ O Moses?
 58 "Then will we bring thee sorcery the like thereof; so make thou an appointment between us and thee, which neither we nor thou shall fail to keep — an equal¹ place."
 59 He said: "Your appointment is the day of the festival;¹ and let the people be gathered at midday."
 60 And Pharaoh¹ turned away, and gathered his plan; then he came.
 61 Moses said to them: "Woe to you! Invent not a lie against God lest He utterly destroy¹ you with a punishment; and he has failed who invents."
 62 And they disputed about their affair among themselves, and kept secret their¹ private conversation.
 63 (They said: "These are two sorcerers¹ who want to turn you out of your land by their sorcery,² and take away your exemplary tradition.³
 64 "So resolve upon your plan, then come with one accord;¹ and he has succeeded who prevails this day.")
 65 They said: "O Moses: either thou wilt cast, or we will be the first who cast."
 66 He said: "Nay,¹ you cast." And then their ropes and their staffs seemed to him, by their sorcery, to be moving,
 67 And Moses conceived a fear within him.
 68 We said: "Fear thou not; thou art the uppermost.
 69 "And cast thou what is in thy right hand; it will swallow up what they have wrought. They have wrought but the plan of a sorcerer,¹ and the sorcerer² will not be successful, no matter where he goes."³
 70 And the sorcerers¹ cast themselves down² in submission.³ They said: "We have believed in⁴ the Lord of Aaron and Moses."
 71 Said he: "You have believed him¹ before I gave you leave. He is your chief who taught you sorcery;² then will I will cut off your hands and your feet on opposite sides, and crucify³ you on the trunks of date-palms; and you will know which of us is severer in punishment and more enduring."
 72 They said: "We will not prefer thee over what has come to us of clear signs, or Him who created us. So decide thou what thou wilt decide; thou canst but decide this worldly life.
 73 "We have believed in¹ our Lord, that He might forgive us our offences,² and what thou didst compel us to of sorcery;³ and God is better and more enduring."

74 (Whoso comes to his Lord as a lawbreaker, for him is Gehenna; he will neither die therein nor live.
 75 And whoso comes to Him as a believer;¹ having done righteous deeds, those have the high degrees:
 76 Gardens of perpetual abode, beneath which rivers flow, they abiding eternally therein. And that is the reward of him who purifies himself.)
 77 And We instructed¹ Moses: "Travel thou by night with My servants; and strike thou for them a dry path in the sea, neither fearing overtaking nor being afraid."
 78 And Pharaoh¹ followed² them with his forces, and there covered them of the sea³ what covered them.⁴
 79 And Pharaoh¹ led his people astray, and did not guide.
 (20:43-79)

We note particularly the clearly parenthetical segment treating of Gehenna at 20:74-76 as indicating that the destruction of temporal systems by means of *the God protocol* is both a preliminary to and foreshadowing of the eternal condition to which those who work evil will go.

The segment ends with the familiar note that Pharaoh led his people astray. Populations follow leaders; if they follow evil leaders, they follow them to the Fire.

Segment 9

23 And We sent Noah to his people, and he said: "O my people: serve God; you have no god but He. Will you then not¹ be in prudent fear!"
 24 Then said the eminent ones who disbelieved¹ among his people: "This is only a mortal like you, desiring to take precedence over you. And had God willed, He would have sent down angels. We heard not of this among our fathers of old.
 25 "He is only a man possessed;¹ so wait for him for a time."²
 26 He said: "My Lord: help Thou me because they have denied me."
 27 And We instructed¹ him: "Make thou the ship under Our eyes and Our instruction;² then when Our command comes and the oven³ boils over, load thou therein of each kind two, and thy household save him against whom the word has gone forth among them. And address thou Me not on behalf of those who do wrong; they will be drowned.
 28 "And when thou art seated — thou and whoso is with thee — upon the ship, say thou: 'Praise belongs to God who has delivered us from the wrongdoing¹ people.'
 29 "And say thou: 'My Lord: set Thou me down at a blessed landing-place; and Thou art the best of those who set down.'
 30 In that are proofs;¹ and We are testing.
 31 Then We produced, after them, another generation.
 32 And We sent among them a messenger from among them: "Serve God; you have no god but He. Will you then not¹ be in prudent fear!"
 33 And said the eminent ones of his people, those who ignored warning¹ and denied the meeting of the Hereafter and to whom We had given opulence in the life of this world: "This is only a mortal like you: he eats of that whereof you eat, and drinks of that you drink."

34 "And if you obey a mortal like yourselves, you will then be the losers.
 35 "Does he promise you that when you are dead, and are dust and bones, you will be brought forth?
 36 "Far-fetched!¹ Far-fetched is what you are promised!
 37 "There is only our life of this world: we die, and we live; and we will not be raised up.
 38 "He is only a man who invented a lie about God, and we will not believe him."
 39 He said: "My Lord: help Thou me because they have denied me."
 40 Said He: "In a little while will they become remorseful."
 41 Then the Blast seized them with justice,¹ and We made them as decaying herbage:² — "Then away with the wrongdoing³ people!"
 42 Then We produced, after them, other generations.
 43 No community outstrips its term, nor will they defer.
 44 Then We sent Our messengers in succession. Every time its messenger came to a community, they denied him; and We caused some of them to follow¹ others, and made them legends:² — "Then away with a people who do not believe!"³
 45 **Then sent We Moses and his brother Aaron** with Our proofs¹ and a clear authority
 46 To Pharaoh¹ and his eminent ones; but they had waxed proud, and they were a self-exalting people.
 47 And they said: "Shall we believe two mortals like ourselves, and whose people serve us?"
 48 Then they denied them,¹ and were among those destroyed.
 (23:23-48)

The segment above opens with the story of Noah, the first story in the *protocol* sequence, which then feeds into a generic narrative summary²³ concluding with the story of Pharaoh, the last at the time of the Qur'anic revelation in the sequence of implementations of the *protocol*.

Segment 10

1 *tā sīn mīm*¹
 2 Those¹ are the proofs² of the Clear Writ.³
 3 Thou mightest destroy thy soul from grief¹ that they are not believers.²
 4 If We will, We can send down upon them from the sky a proof¹ to which their necks will remain humbled.²
 5 And there comes not to them any new remembrance¹ from the Almighty,² save they turn away therefrom.
 6 Then have they denied; and there will come to them the report of that whereat they mocked.
 7 Have they not seen¹ the earth: how much We have caused to grow therein of every² noble kind?
 8 **In that is a proof,¹ but most of them are not believers.²**
 9 **And thy Lord: He is the Exalted in Might, the Merciful.**
 10 **And when thy Lord called Moses:** "Go thou to the wrongdoing¹ people,
 11 "The people of Pharaoh:¹ — will they not be in prudent fear?"²

23 Examined in detail in Chapter 8.

12 He said: "My Lord: I fear that they will deny me,
 13 "And my breast will be straitened, and my tongue not proceed; so send Thou for Aaron.
 14 "And they have a transgression¹ against me, so I fear that they will kill me."
 15 He said: "By no means!¹ Go² with Our proofs;³ We are with you,⁴ listening."
 16 "And go¹ to Pharaoh,² and say:³ 'We are a messenger⁴ of the Lord of All Creation.
 17 "'Send thou¹ with us the children of Israel.'"
 18 Said he: "Did we not bring thee up among us as a child? And thou tarriedst among us years of thy life;
 19 "And thou didst thy deed which thou didst, and wast of the false claimers of guidance."¹
 20 He said: "I did it when I was of those who stray."¹
 21 "And I fled from you¹ when I feared you. Then my Lord gave me judgment and made me among the emissaries.
 22 "And that favour wherewith thou reproachest me is that thou hast enslaved the children of Israel."
 23 Said Pharaoh:¹ "And what is the Lord of All Creation?"
 24 He said: "The Lord of the Heavens and the Earth and what is between them;¹ if you you² are certain—"³
 25 Said he¹ to those round about him: "Do you not hear!"²
 26 He said: "Your Lord, and the Lord of your fathers of old—"¹
 27 Said he: "Your messenger who has been sent to you is possessed!"
 28 He said: "The Lord of the East and the West, and what is between them;¹ if you use reason—"²
 29 Said he: "If thou takest a god other than me, I will place thee among those imprisoned."
 30 He said: "Even though I brought thee something clear?"
 31 Said he: "Then bring thou it, if thou be of the truthful."
 32 And he cast his staff, and then it was a clear serpent;
 33 And he drew forth his hand, and then it was white for all to see.¹
 34 Said he to the eminent ones round about him: "This is a learned sorcerer.¹
 35 "He wants to turn you out of your land by his sorcery;¹ then what do you command?"
 36 They said: "Delay thou him and his brother, and raise thou up in the cities gatherers
 37 "Who will bring thee every learned sorcerer."¹
 38 And the sorcerers¹ were assembled at the appointed time of a known day.
 39 And it was said to the people: "Will you assemble
 40 So we might follow the sorcerers,¹ if they are the victors?"
 41 And when the sorcerers¹ came they said to Pharaoh:² "Will there be a reward for us, if we are the victors?"
 42 He said: "Yea; and you will then be of those brought near."¹
 43 Moses said to them: "Cast what you will cast."
 44 And they cast their ropes and their staffs, and said: "By the power and glory¹ of Pharaoh² are we the victors!"
 45 Then Moses cast his staff; and then it swallowed up what they falsified;
 46 Then were the sorcerers¹ cast down² in submission,³
 47 They said: "We believe in¹ the Lord of All Creation,
 48 "The Lord of Moses and Aaron."
 49 Said he: "You have believed him¹ before I gave you leave. He is your chief who taught you sorcery.² And you will come to know! I will cut off your hands and your

feet on opposite sides, and crucify³ you all together.”

50 They said: “No harm! To our Lord are we returning.

51 “We hope that our Lord will forgive us our offences¹ because we were the first of the believers.”²

52 And We instructed¹ Moses: “Travel thou by night with My servants; you will be followed.”

53 And Pharaoh¹ sent into the cities gatherers:

54 “These are but a little band¹

55 “But they do enrage us

56 “And we are a cautious assembly.”¹

57 And We turned them out of gardens and springs,

58 And treasures and a noble station.¹

59 Thus! And We caused the children of Israel to inherit them.

60 And they followed¹ them at sunrise;

61 And when the two hosts saw each other, the companions of Moses said: “We are overtaken!”

62 He said: “By no means! My Lord is with me; He will guide me.”

63 Then We instructed¹ Moses: “Strike thou the sea with thy staff”; and it parted, and each part was like a great towering mountain.

64 And We brought nigh thereto the others,

65 And We delivered Moses and those with him all together.

66 Then drowned We the others.

67 **In that is a proof,¹ but most of them are not believers.²**

68 **And thy Lord: He is the Exalted in Might, the Merciful.**

69 **And recite thou to them the report of Abraham¹**

70 When he said to his father and his people: “What do you serve?”

71 They said: “We serve idols,¹ and remain to them devoted.”²

72 He said: “Do they hear you when you call,

73 “Or benefit you, or do harm?”

74 They said: “Nay¹ — we found our fathers doing thus.”

75 He said: “Have you considered what you have been serving,

76 “You, and your fathers the ancients?

77 “And they are an enemy to me save the Lord of All Creation

78 “Who created me; and He guides me,

79 “And it is He who feeds me and gives me drink,

80 “And when I am sick, He heals me,

81 “And who will give me death, then give me life,

82 “And who I hope will forgive me my offences¹ on the Day of Judgment.”²

83 “My Lord: give Thou me judgment,¹ and join Thou me with the righteous,

84 “And appoint Thou for me a tongue of truth among those who come later.¹

85 “And make Thou me among the inheritors of the Garden of Bliss.

86 “And forgive Thou my father; he is of those who go astray.¹

87 “And disgrace Thou me not the day they are raised:

88 “The day wealth and sons benefit not

89 “Save him who comes to God with a pure heart.”

90 And the Garden will be brought nigh to those of prudent fear¹

91 And Hell will be made manifest¹ to those who err,

92 And it will be said to them: “Where is what you served,

93 “Besides¹ God? Do they help you, or help themselves?”

94 And they will be hurled therein, they and those who err,

95 And the forces of Iblīs all together.

96 They will say while they dispute therein:

97 “By God, we were in manifest error

98 “When we made you¹ equal with the Lord of All Creation!

99 “And none but the lawbreakers led us astray,

100 “So now we have no intercessors,

101 “Nor sincere loyal friend.

102 “Would that we might return and be among the believers!”¹

103 **In that is a proof,¹ but most of them are not believers.²**

104 **And thy Lord: He is the Exalted in Might, the Merciful.**

105 **The people of Noah denied the emissaries**

106 When their brother Noah said to them: “Will you not be in prudent fear?”¹

107 “I am to you a trustworthy messenger,

108 “So be in prudent fear¹ of God, and obey me.”²

109 “And I ask of you for it no reward; my reward is only upon¹ the Lord of All Creation;

110 “So be in prudent fear¹ of God, and obey me.”²

111 They said: “Are we to believe thee when the abject follow thee?”

112 He said: “And what knowledge have I of what they did?

113 “Their reckoning is only upon¹ my Lord, were you to perceive.

114 “And I am not one to drive away the believers.¹

115 “I am only a clear warner.”

116 They said: “If thou cease not, O Noah, thou wilt be of those stoned.”

117 He said: “My Lord: my people have denied me,

118 “So decide Thou between me and them,¹ and deliver Thou me and those with me among the believers.”²

119 So We delivered him and those with him in the laden ship.

120 Then We drowned thereafter those remaining.

121 **In that is a proof,¹ but most of them are not believers.²**

122 **And thy Lord: He is the Exalted in Might, the Merciful.**

123 **‘Ād denied the emissaries**

124 When their brother Hūd said to them: “Will you not be in prudent fear?”¹

125 “I am to you a trustworthy messenger,

126 “So be in prudent fear¹ of God, and obey me.”²

127 “And I ask of you for it no reward; my reward is only upon¹ the Lord of All Creation.

128 “Build you a proof¹ on every prominence, amusing yourselves²

129 “And take you constructions, that you might abide eternally,

130 “And when you lay hold, lay you hold as tyrants?”¹

131 “So be in prudent fear¹ of God, and obey me.”²

132 “And be in prudent fear¹ of Him who has supplied you with what you know:

133 “Supplied you with cattle and sons,

134 “And gardens and springs.

135 “I fear for you the punishment of a tremendous day.”

136 They said: “It is the same to us whether thou admonishest, or be not of the admonishers.

137 “This is only the tradition¹ of the former peoples,

138 “And we are not to be punished.”

139 And they denied him,¹ then We destroyed them. **In that is a proof,² but most of them are not believers.³**

140 **And thy Lord: He is the Exalted in Might, the Merciful.**

141 **Thamūd denied the emissaries**

142 When their brother Šāliḥ said to them: "Will you not be in prudent fear?"¹
 143 "I am to you a trustworthy messenger,
 144 "So be in prudent fear¹ of God, and obey me."²
 145 "And I ask of you for it no reward; my reward is only upon¹ the Lord of All Creation.
 146 "Are you to be left secure in what is here,
 147 "Among gardens and springs,
 148 "And tilled fields, and date-palms with slender spathes,
 149 "And to hew out houses from the mountains skilfully?"¹
 150 "So be in prudent fear¹ of God, and obey me."²
 151 "And obey not the command of the committers of excess:
 152 "Those who work corruption in the land, and do not right."
 153 They said: "Thou art but one taken by sorcery."¹
 154 "Thou art only a mortal like us; then bring thou a proof,¹ if thou be of the truthful."
 155 He said: "This is a she-camel; to her a drink and to you a drink on a day appointed."¹
 156 "And touch her not with evil,¹ lest there take you the punishment of a tremendous day."
 157 But they hamstrung¹ her;² then they became remorseful,
 158 And the punishment seized them. **In that is a proof,¹ but most of them are not believers.²**
 159 **And thy Lord: He is the Exalted in Might, the Merciful.**
 160 **The people of Lot denied the emissaries**
 161 When their brother Lot said to them: "Will you not be in prudent fear?"¹
 162 "I am to you a trustworthy messenger,
 163 "So be in prudent fear¹ of God, and obey me."²
 164 "And I ask of you for it no reward; my reward is only upon¹ the Lord of All Creation.
 165 "Do you approach the males among all mankind,
 166 "And leave what your Lord created for you among your wives? The truth is,¹ you are a transgressing people."²
 167 They said: "If thou cease not, O Lot, thou wilt be of those turned out."
 168 He said: "I am of those who abhor your deed."¹
 169 "My Lord: deliver Thou me and my household from what they do."¹
 170 And We delivered him and his household all together,
 171 Save an old woman¹ among those who stayed behind;
 172 Then We annihilated the others,
 173 And We rained upon them a rain; and evil is the rain of those who were warned.
 174 **In that is a proof,¹ but most of them are not believers.²**
 175 **And thy Lord: He is the Exalted in Might, the Merciful.**
 176 **And the companions of the woods¹ denied the emissaries**
 177 When Shu'ayb said to them: "Will you not be in prudent fear?"¹
 178 "I am to you a trustworthy messenger,
 179 "So be in prudent fear¹ of God, and obey me."²
 180 "And I ask of you for it no reward; my reward is only upon¹ the Lord of All Creation.
 181 "Fulfil the measure, and be not of those who cause loss.
 182 "And weigh with the straight balance.
 183 "And deprive not men of their possessions,¹ and commit not evil in the earth, working corruption.
 184 "And be in prudent fear¹ of Him who created you and the generations² of the

former peoples."
 185 They said: "Thou art but one taken by sorcery;
 186 "And thou art only a mortal like us; and we consider thee a liar."¹
 187 "Then cause thou pieces of the sky to fall upon us, if thou be of the truthful."
 188 He said: "My Lord best knows what you do."
 189 Then they denied him;¹ then there seized them the punishment of the Day of Shadow; it was the punishment of a tremendous day.
 190 **In that is a proof,¹ but most of them are not believers.²**
 191 **And thy Lord: He is the Exalted in Might, the Merciful.**
 (26:1-191)

We have highlighted the refrain which punctuates this segment throughout. The mechanics and import of this segment were covered in detail in Chapter 7.

Segment 11

⁷ When Moses said to his people: "I perceive a fire. I will bring you news from it, or bring you a flaming brand, that you might warm yourselves."
⁸ Then when he came to it, he was called: — blessed is He who is in the fire and who is round about it, and glory¹ be to God, the Lord of All Creation! —
⁹ "O Moses: it is I, God, the Exalted in Might, the Wise."¹
¹⁰ "And cast thou thy staff." And when he saw it stirring as if it were a dominus,¹ he turned away, and did not return. "O Moses: fear thou not; the emissaries fear not in My presence,
¹¹ "Save whoso did wrong; then he changed to good after evil,¹ so am I forgiving and merciful."²
¹² "And enter thou thy hand into thy bosom; it will come forth white, without evil¹ — among nine proofs² to Pharaoh³ and his people; they are a perfidious⁴ people."
¹³ And when Our visible proofs¹ came to them, they said: "This is obvious sorcery";²
¹⁴ And they rejected them, though their souls were convinced thereof, in injustice and arrogance. So see thou how was the final outcome of the workers of corruption.
 (27:7-14)

The segment above repeats features we have noted previously.²⁴

Segment 12

³ We recite to thee from the report of Moses and Pharaoh¹ with the truth² for people who believe.
⁴ Pharaoh¹ exalted himself in the earth and made its people sects;² a number among them he oppressed, slaughtering their sons and sparing their women; he was of the workers of corruption.
⁵ And We desired to give grace to those who were oppressed in the land, and to

²⁴ The term rendered at 27:10 *dominus* is detailed at length in Article SJC.

make them leaders, and to make them the inheritors,

⁶ And to establish them in the land, and to show Pharaoh¹ and Hāmān² and their forces through them³ what they feared.

⁷ And We instructed¹ the mother of Moses: “Suckle thou him; then when thou fearest for him, cast thou him into the water.² And fear thou not, nor grieve: We will return him to thee, and appoint him among the emissaries.”

⁸ And there gathered him up the house of Pharaoh,¹ that he might become for them an enemy and a grief; Pharaoh² and Hāmān and their forces were offenders.³

⁹ And the wife of Pharaoh¹ said: “A comfort of the eye for me and for thee! Kill thou him not. It may be that he will benefit us, or we will take him as a son.”² And they perceived not.

¹⁰ In the morning the heart of the mother of Moses became void;¹ she had almost disclosed him had We not fortified her heart, that she be of the believers.²

¹¹ And she said to his sister: “Follow thou him,” and she watched him from a distance, while they perceived not.

¹² And We had forbidden him wet-nurses before, so she said: “Shall I direct you to the people of a household who will take care of him for you, and will look after¹ him?”

¹³ So We restored him to his mother, that her eye be comforted and she grieve not, and that she might know that the promise of God is true;¹ but most of them know not.

¹⁴ And when he reached his maturity and was established, We gave him judgment and knowledge; and thus reward We the doers of good.

¹⁵ And he entered the city at a time of heedlessness among its people,¹ and found therein two men fighting, one of his sect² and the other of his enemy.³ And he who was of his sect⁴ sought aid of him against him who was of his enemy — then Moses struck him and put an end to him. He said: “This is of the work of the satan;⁵ he is a manifest, misleading enemy.”⁶

¹⁶ He said: “My Lord: I have wronged my soul; so forgive Thou me,” and He forgave him; He is the Forgiving, the Merciful.

¹⁷ He said: “My Lord: for that which Thou hast favoured me, nevermore will I be helper to the lawbreakers.”¹

¹⁸ And in the morning he was in the city, in dread, expectant: — and when¹ he who had sought his help the day before had cried out to him for help, Moses said to him: “Thou art one clearly erring!” —

¹⁹ Then when he desired to lay hold upon him who was an enemy¹ to them both,² he³ said: “O Moses: wouldst thou kill me as thou didst kill a soul yesterday? Thou desirest only to be a tyrant in the land, and desirest not to be of those who do right.”

²⁰ And a man came running from the furthest part of the city: — he said: “O Moses: the eminent ones are taking counsel against thee, to kill thee. So leave thou. I am to thee a sincere counsellor.”¹

²¹ And he went out therefrom in dread, expectant. He said: “My Lord: deliver Thou me from the wrongdoing¹ people.”

²² And when he turned his face towards Madyan,¹ he said: “It may be that my Lord will guide me to the right path.”

²³ And when he arrived at the water of Madyan,¹ he found there a community of people watering, and he found besides² them two women holding back; he said: “What is your³ case?” They⁴ said: “We do not water until the shepherds drive hence; and our father is a very old man.”

²⁴ So he watered for them;¹ then he turned away to the shade and said: “My Lord: I am in need of what Thou hast sent down to me of good.”

²⁵ And there came to him one of the two, walking shyly. She said: “My father calls thee, that he might reward thee with a reward for that thou didst water for us.” And when he came to him, and had related to him the story, said he: “Fear thou not; thou hast escaped the wrongdoing¹ people.”

²⁶ One of the two said: “O my father: hire thou him; the best thou canst hire is the strong and the trustworthy.”

²⁷ Said he: “I desire to marry thee to one of these two daughters of mine, provided that thou hire thyself to me eight years.¹ And if thou shouldst complete ten, be that up to thee. And I desire not to create hardship for thee. Thou wilt find me, if God wills, among the righteous.”

²⁸ He said: “That is between me and thee:¹ whichever of the two terms I complete, let there be no enmity against me; and God is guardian over what we say.”

²⁹ Then when Moses had completed the term and was travelling with his family, he perceived from the side of the mount¹ a fire. He said to his family: “Wait here; I have perceived a fire. I might bring you news from it, or a firebrand from the fire, that you might warm yourselves.”

³⁰ Then when he came to it, he was called from the right side of the valley — at the blessed site — from the tree: “O Moses: I am God, the Lord of All Creation.

³¹ “And cast thou thy staff.” And when he saw it stirring as if it were a dominus,¹ he turned away and did not return. “O Moses: draw thou nigh, and fear thou not. Thou art of the secure.

³² “Insert thou thy hand into thy bosom; it will come forth white, without evil.¹ And draw thou thine arm to thee against fear. And these are two evidences from thy Lord to Pharaoh² and his eminent ones; they are a perfidious³ people.”

³³ He said: “My Lord: I killed a soul among them,¹ and I fear that they will kill me.

³⁴ “And my brother Aaron is more eloquent than I in speech, so send Thou him with me as support to confirm me; I fear that they will deny me.”¹

³⁵ Said He: “We will strengthen thine arm¹ by thy brother, and We will appoint for you² authority so they reach you³ not. By Our proofs⁴ you⁵ and those who follow you⁶ will be the victors.”

³⁶ And when Moses came to them with Our clear proofs,¹ they said: “This is only invented sorcery.² And we heard not of this among our fathers of old.”

³⁷ And Moses said: “My Lord best knows who brings guidance from Him, and whose will be the final outcome of the Abode; the wrongdoers¹ are not successful.”

³⁸ And Pharaoh¹ said: “O eminent ones: I know not that you have a god other than me. So kindle thou for me, O Hāmān, upon the clay;² and make thou for me a tower, that I might look upon the god of Moses; and I think him of the liars.”

³⁹ And he had waxed proud — he and his forces — in the land, without cause;¹ and they thought that they would not be returned to Us.

⁴⁰ Then We seized him and his forces and cast them into the sea;¹ so see thou how was the final outcome of the wrongdoers!²

⁴¹ And We appointed them leaders,¹ inviting to the Fire; and on the Day of Resurrection they will not be helped.

⁴² And We caused a curse to follow them¹ in the World; and on the Day of Resurrection will they be among those spurned.²

(28:3-42)

We see here motifs established elsewhere, but should note the connection between the overweening pride of Pharaoh and ‘his forces’ at 28:39, the destruction of Pharaoh and ‘his forces’ at 28:40, and their role as ‘leaders, inviting to the Fire’ and their lot on the ‘Day of

Resurrection' at 28:41.

Segment 13

14 And We sent Noah to his people, and he tarried among them a thousand years save fifty years; and the Flood took them when they were wrongdoers.¹

15 But We delivered him and those with him in the ship; and We made it a proof¹ for all mankind.

16 And Abraham: when he said to his people: "Serve God, and be in prudent fear¹ of Him; that is best for you, if you would know.

17 "You but serve, other than¹ God, idols,² and create falsehood; those whom you serve, besides³ God, possess for you no provision. So seek provision with God, and serve Him. And be grateful to Him; to Him will you be returned.

18 "But if you deny, then communities have denied before you; and upon the Messenger¹ is only the clear notification."

19 (Have they not seen¹ how God originates creation, then repeats it? That is easy for God.²

20 Say thou: "Travel in the earth and see how He originated creation; then will God produce the latter creation; God is over all things powerful.

21 "He punishes whom He wills, and shows mercy to whom He wills;¹ and to Him will you be returned.

22 "And you cannot escape¹ in the earth or in the heaven; and you have, besides² God, neither ally nor helper."

23 And those who deny the proofs¹ of God and the meeting with Him: those despair of My mercy; and those will have a painful punishment.)

24 Then¹ the response of his people was only that they said: "Kill him, or burn him!" But God delivered him from the fire; in that are proofs² for people who believe.

25 And he said: "You have but taken, besides¹ God, idols as love between you in the life of this world.² Then on the Day of Resurrection will you deny each other, and curse each other; and your shelter will be the Fire, and you will have no helpers."

26 Then Lot believed him.¹ And he² said: "I will emigrate to my Lord; He is the Exalted in Might, the Wise."³

27 And We gave him Isaac and Jacob, and We placed among his progeny prophethood and the Writ.¹ And We gave him his reward in the World, and in the Hereafter he is among the righteous.

28 (And Lot: when he said to his people: "You commit sexual immorality,¹ that none among all mankind has preceded you:

29 "Do you approach men, and cut off the way,¹ and commit perversity² in your assemblies?" Then the response of his people was only that they said: "Bring thou us the punishment of God, if thou be of the truthful."

30 He said: "My Lord: help Thou me against the people who work corruption.")

31 And when Our messengers came to Abraham with the glad tidings,¹ they said: "We will destroy the people of this city; its people are wrongdoers."²

32 He said: "Therein is Lot!" They said: "We best know who is therein. We will deliver him and his household save his wife; she is of those who stay behind."

33 And when Our messengers came to Lot, he was distressed for them, and felt unable to protect them.¹ And they said: "Fear thou not, nor grieve. We will deliver thee and thy household save thy wife; she is of those who stay behind.

34 "We will send upon the people of this city a scourge from the sky because they were perfidious."¹

35 And have We have left thereof a proof¹ as clear evidence for people who reason.

36 And to Madyan¹ their brother Shu'ayb: he said: "O my people: serve God and expect the Last Day, and commit not evil in the earth, working corruption."

37 Then they denied him,¹ and the earthquake seized them, and morning found them lying prone in their home.

38 And 'Ād and Thamūd: — and it has become clear to you from their dwellings¹ — (and the satan² made their deeds fair to them, and turned them away from³ the path when they were endowed with perception)

39 And Qārūn¹ and Pharaoh² and Hāmān:³ — and Moses had come to them with clear signs — and they had waxed proud in the earth, but they did not outrun.

40 And each We took for his transgression;¹ and among them was he upon whom We sent a storm of stones; and among them was he whom the Blast seized; and among them was he whom We caused the earth to swallow; and among them was he whom We drowned. And God wronged them not, but they wronged their souls. (29:14-40)

The extended segment above provides further support for our analysis of Abraham's mission to his people as an iteration of *the God protocol* that ended in destruction both given its inclusion among those of the sequence of messengers marked in bold and by dint of the concluding verse at 29:40.

In addition, the segment illustrates the connection between destruction within the *protocol* and the damnable state of the deniers on the Day of Judgment.²⁵

Segment 14

21 Have they not travelled in the earth and seen how was the final outcome of those who were before them? They were stronger than them in power and impact¹ in the earth; but God seized them for their transgressions;² and they had not from God any defender

22 For it is that¹ **their messengers brought them clear signs**, but they denied, so God seized them. He is strong, and severe in retribution.

23 And We sent Moses with Our proofs¹ and a clear authority

24 To Pharaoh¹ and Hāmān and Qārūn;² they said: "A sorcerer³ and a liar."

25 And when he brought them the truth¹ from Us, they said: "Kill the sons of those who heed warning² with him, and spare their women." But the plan of the false claimers of guidance³ is only in error.

26 And Pharaoh¹ said: "Let me² kill Moses; — and let him call to his Lord — I fear that he will change your doctrine,³ or will cause corruption in the land."

27 And Moses said: "I seek refuge in my Lord and your Lord from every proud one who believes not in¹ the Day of Reckoning."

28 And there said a believing man¹ of the house of Pharaoh² who concealed his

²⁵ Cf. Abraham's words at 29:25 — "You have but taken, besides God, idols as love between you in the life of this world. Then on the Day of Resurrection will you deny each other, and curse each other; and your shelter will be the Fire, and you will have no helpers."

faith: "Would you kill a man because he says: 'My Lord is God,' and has brought you clear signs from your Lord? If he is lying, then upon him is his lie; and if he is truthful, some of what he promises you will befall you. God guides not him who is a committer of excess and a liar.

29 **"O my people:** yours is the dominion this day, you being dominant¹ in the land, but who will help us against the wrath of God if it comes to us?" Pharaoh² said: "I only show you what I see, and I only guide you to the path of rectitude."

30 And he who heeded warning¹ said: **"O my people:** I fear for you the like of the day of the parties,

31 "The like of the case¹ of the people of Noah, and 'Ād, and Thamūd, and those after them; and God desires not injustice for the servants."²

32 **"And O my people:** I fear for you the Day of Calling,

33 "The day you will turn and go¹ having not against God any defender; and whom God sends astray, for him there is no guide.

34 "And Joseph brought you the clear signs before, but you ceased not to be in doubt about what he brought. When¹ he had perished, you said: 'Never will God raise up after him a messenger.'" Thus does God lead astray him who is a committer of excess and a baseless sceptic:²

35 Those who dispute concerning the proofs¹ of God without an authority having come to them; great is the hatred in the sight of God and in the sight of those who heed warning;² thus does God seal every proud and tyrannical heart.

36 And Pharaoh¹ said: "O Hāmān: build thou for me a tower, that I might reach the causes,²

37 — The causes¹ of the heavens — that I might look upon the God of Moses; but I think him a liar." And thus was made fair to Pharaoh² the evil of his deed, and he was turned away from³ the path; and the plan of Pharaoh⁴ was only in ruin.

38 And he who heeded warning¹ said: **"O my people:** follow me; I will guide you to the path of rectitude.

39 **"O my people:** the life of this world is but an enjoyment; and the Hereafter — that is the house of the fixed lodging.

40 "Whoso does evil¹ will not be rewarded save with the like thereof; and whoso works righteousness — whether male or female — and is a believer:² those enter the Garden, wherein they are given provision without reckoning.³

41 **"And O my people:** how is it that I invite you to deliverance, and you invite me to the Fire?

42 "You call me to deny God, and to ascribe a partnership¹ to Him with that whereof I have no knowledge; and I invite you to the Exalted in Might, the Forgiver.

43 "Without doubt, you but invite me to that¹ to which there is no calling in the World or in the Hereafter; and our return is to God. And the committers of excess will be the companions of the Fire.

44 "And you will remember what I say to you. And I commit my affair to God; God sees the servants."¹

45 And God protected him from the evil deeds¹ they schemed, and there encompassed the house of Pharaoh² an evil punishment.

46 The Fire: they are exposed to it morning and evening; and the day the Hour strikes: "Cause the house of Pharaoh¹ to enter the most severe punishment!"

47 And when they will dispute together in the Fire, the weak will say to those who had waxed proud: "We were your followers; will you avail us something against a portion of the Fire?"

48 Those who had waxed proud will say: "We are all in it; God has judged between the servants."¹

49 And those in the Fire will say to the keepers of Gehenna: "Call to your Lord, to lighten for us a day of the punishment."

50 They will say: "Came not your messengers to you with the clear signs?" They will say: "Verily."¹ They will say: "Then call!"² But the call of the false claimers of guidance³ is only in error.

51 We will help Our messengers and those who heed warning¹ in the life of this world and the day the witnesses stand,

52 The day their excuses avail not the wrongdoers;¹ and they will have the curse, and they will have the evil abode.

53 And We gave Moses the guidance, and We caused the children of Israel to inherit the Writ¹

54 As a guidance and a reminder for men of understanding.

55 So be thou patient; the promise of God is true.¹ And ask thou forgiveness for thy transgression;² and give thou glory¹ with the praise of thy Lord evening and morning.

56 Those who dispute concerning the proofs¹ of God without an authority having come to them — in their breasts is only greatness they will never reach.² So seek thou refuge in God; He is the Hearer, the Seeing.

(40:21-56)

We note here at 40:25 the words 'But the plan of the false claimers of guidance³ is only in error'. Since all those who rejected messengers of warning are of the type cited here, this phrase constitutes a single generic principle also.²⁶

The section treating of Moses opens at 40:23 and covers much ground we have seen before.

The crucial feature in this segment begins at 40:28. As we established earlier in the present chapter, Moses had no basis of affiliation with the people of Pharaoh. Yet *the God protocol*, as we have seen in every explicit case, requires an appeal to those warned by one of their own people on such a basis.

Moses himself, of course, could not deliver this component of the *protocol* for the reasons detailed earlier in this chapter. It is supplied instead by a 'believing man of the house of Pharaoh'.

And this point is vital.

It means that *the God protocol* was delivered in full to the house of Pharaoh despite the lack of formal affiliation with the people of Pharaoh on Moses' part.

But it also establishes a crucial principle: that what one might call the affiliation component of *the God protocol* may be delivered by a man other than the anointed messenger or prophet who delivers the remaining components.

Moreover, it signals another important principle: such a man need not be one of exalted rank such as a messenger or prophet, the man's relative lack of significance indicated in the text by

²⁶ We have noted this latter point in the Tables at the end of this book as an explicit action on the part of those warned in the case of Moses' mission to Pharaoh and as a generic event in all remaining cases.

the fact that he is left unnamed; his personal qualifications were but two: he was a believing man, and he possessed a status of formal affiliation with that society which Pharaoh ruled.

These facts fundamentally impact our conception of *the God protocol*, and perhaps all the more so given the suggestion we considered earlier in this chapter that Moses' mission of warning to Pharaoh has implications for later times:

⁵⁴ So he [Pharaoh] swayed¹ his people, and they obeyed him; they were a perfidious² people.
⁵⁵ And when they had angered Us, We took vengeance on them and drowned them all together,
⁵⁶ **And made them a precedent and an example for those who came later.**
 (43:54-56)

We will now consider briefly how the 'believing man' conducts himself.

His actions are summarised below using the nomenclature we have established to record key actions of warners but with one addition: that he speaks in the presence of the messenger of God tasked with all other parts of the *protocol*. We have then divided the results into two categories: those which depend principally on words (i.e. those in which the emphasis is on what was said), and those which depend principally on actions (i.e. those in which the emphasis is on what took place or where it took place). We consider this summary to comprise the protocol required of the 'believing man' in order to supply the affiliation component of *the God protocol* which Moses himself could not.

Words

- Advances reasoned arguments (40:28-34, 40:38-44).
- Uses the appeal: "O my people:" (40:29, 40:30, 40:32, 40:38, 40:39, 40:41).²⁷
- Exhorts the hearers to obey him (40:38).
- Bears glad tidings and warning (40:39-40).
- Calls the hearers to fear God (40:42).
- Warns of punishment (40:32-33).
- Cites previously destroyed peoples (40:30-31).
- Places his affair entirely in the hands of God (40:44).

Actions

- Approaches a people to which he belongs (40:28).
- Warns the principal city (40:28-44).
- Addresses himself to the elites of his time (40:28-44).

²⁷ The 'believing man' uses the key phrase "O my people" no less than six times here; his employment of this core phrase is equal in number to that by Shu'ayb in his mission to the people of Madyan at 11:84-93. No single speaker uses the phrase more times in any contiguous narrative portion in the Qur'an.

- Speaks in the presence of the messenger of God tasked with all other parts of the *protocol* (40:28-44).

Thereafter, Pharaoh and his people scheme against the 'believing man', which response is standard under the *protocol*, but God protects him from their plan, which is also standard. The house of Pharaoh is then destroyed.

We discuss the implications of the man's words and actions in the context of completion of Muḥammad's second, universal mission of warning under *the God protocol* later in our presentation.

The segment continues at 40:46-50 with an emphasis on the lot of the house of Pharaoh in the Fire as a function of the Hour (i.e. the end of this temporal reality) itself mentioned at 40:46, and the consequences in the Fire for the rejecters.

Segment 15

⁴⁶ And We sent Moses with Our proofs¹ to Pharaoh² and his eminent ones, and he said: "I am the messenger of the Lord of All Creation."
⁴⁷ And when he came to them with Our proofs,¹ then they laughed at them.
⁴⁸ And We showed them no proof¹ save it was greater than its sister; and We seized them with the punishment, that they might return.
⁴⁹ And they said: "O thou sorcerer:¹ call thou to thy Lord for us by what He has made in covenant with thee — we will be guided!"
⁵⁰ But when We removed from them the punishment, then they reneged.
⁵¹ And Pharaoh¹ called to his people, saying: "O my people: is not² the dominion of Egypt³ mine, and these rivers flowing beneath me⁴ — do you then not⁵ see! —
⁵² "Or am I better than this, who is despised and barely makes himself clear?
⁵³ "Oh, that armlets of gold had but¹ been cast upon him! Or angels had but come with him in conjunction!"
⁵⁴ So he swayed¹ his people, and they obeyed him; they were a perfidious² people.
⁵⁵ And when they had angered Us, We took vengeance on them and drowned them all together,
⁵⁶ **And made them a precedent and an example for those who came later.**
 (43:46-56)

New features here include the fact that God relented after each plague to give Pharaoh and his people time to repent. Pharaoh then cites his own temporal power and compares it witheringly with Moses; and, as we have seen elsewhere, his people then follow Pharaoh and are destroyed.

We discuss Pharaoh's argument in more detail at the end of this chapter.

Segment 16

13 How should they have the reminder when a clear messenger has come to them,¹
 14 Then they turned away from him and said: "One taught and possessed?"¹
 15 We, indeed, remove the punishment a little; you, indeed, revert.¹
 16 The day We seize with the greatest seizing We will take retribution!
 17 And We had subjected the people of Pharaoh¹ before them to means of denial,²
 and there came to them a noble messenger:
 18 "Deliver up to me the servants of God; I am to you a trustworthy messenger."
 19 And: "Exalt not yourselves against God; I bring you a clear authority."
 20 And: "I have sought refuge in my Lord and your Lord lest you stone me."
 21 And: "If you believe me not, then stay away from me."
 22 And he called to his Lord that these were a people of lawbreakers.
 23 "Then travel thou with My servants by night: — you will be followed.
 24 "And leave thou the sea tranquil: — they are a force to be drowned."
 25 How many were the gardens and springs they left
 26 And cornlands and noble station¹
 27 And prosperity wherein they found gladness!
 28 Thus! And We gave it as an inheritance to another people.
 29 And the heaven and the earth wept not for them, nor were they granted respite,
 30 And We delivered the children of Israel from the humiliating punishment,
 31 From Pharaoh:¹ — he was a high one among the committers of excess.
 32 And We chose them,¹ according to knowledge, above all mankind,
 33 And We gave them among proofs¹ that wherein was a clear trial.
 (44:13-33)

Verses 44:13-16 relate to Muḥammad's own preaching. We have included them here to give the reader a sense of how Muḥammad's original mission was based upon that of the former warners and the imminence of destruction in that case. Meanwhile, the following narrative treating of Moses' mission of warning to Pharaoh comprises features we have seen before.

Segment 17

24 Has there come to thee the story¹ of the honoured guests of Abraham?
 25 When they entered upon him and said: "Peace!" he said: "Peace, people unknown!"¹
 26 And he turned aside to his family and brought a fatted calf,
 27 And he placed it near them; he said: "Will you not eat?"
 28 And he sensed fear from them.¹ They said: "Fear thou not!" And they gave him
 glad tidings of a learned lad.
 29 And his wife came forward, crying out, and struck her face, and said: "A barren
 old woman!"
 30 They said: "Thus said thy Lord; He is the Wise, the Knowing."
 31 He said: "Then what is your business, O emissaries?"
 32 They said: "We have been sent to a people of lawbreakers,
 33 "That we might send upon them stones of clay,
 34 "Marked in the sight of thy Lord¹ for the committers of excess."

35 And We brought out whoso therein was of the believers,¹
 36 And We found not therein but one house of those submitting.¹
 37 And We left therein a proof¹ for those who fear the painful punishment.
 38 **And in Moses:**¹ when We sent him to Pharaoh² with a clear authority: —
 39 He turned away with his supporters,¹ saying: "A sorcerer,² or one possessed."
 40 So We took him and his forces, and cast them into the sea;¹ and he was
 blameworthy.
 41 **And in 'Ād:**¹ when We sent upon them the barren wind: —
 42 It left nothing it came upon save it made it as decayed ruins.
 43 **And in Thamūd:**¹ when it was said to them: "Enjoy yourselves for a time!"
 44 But they scorned the command of their Lord, and the thunderbolt seized them
 while they were looking on,
 45 And they were unable to rise up, nor could they help themselves.
 46 **And the people of Noah before:** they were a perfidious¹ people.
 47 (And the sky — We built it with might; and We are wealthy!¹
 48 And the earth — We spread it out; how excellent are those who level!¹
 49 And of all things We created two kinds,¹ that you might take heed.
 50 **"So flee to God! I am to you from Him a clear warner!"**
 51 **"And make not with God another god! I am to you from Him a clear warner!")**
 52 Thus came there no messenger to those before them save they said: "A sorcerer,¹
 or one possessed."
 53 Have they passed it down?¹ The truth is,² they are a people transgressing all
 bounds.³
 54 So turn thou from them, then art thou not blameworthy.
 55 But remind thou, for the reminder benefits the believers.¹
 56 And I created the domini¹ and the servi² only that they should serve Me.
 57 I desire no provision from them, nor do I desire that they should feed Me.
 58 God, He is the Provider, the Possessor of Power, the Strong.
 59 And for those who do wrong is a portion like the portion of their companions;¹ so
 let them not seek to hasten Me!
 60 And woe to those who ignore warning¹ from their day which they are promised!
 (51:24-60)

The segment above places the story of Moses between that of the destruction of the people of Lot and that of three other warners; then at 51:50-51 we find words given to Muḥammad as a warner in the same vein. We look at Muḥammad's mission in the following chapter, but it is as well to appreciate before we reach that point how his mission of warning integrates thematically and textually with those of the former warners.

Segment 18

9 **The people of Noah denied before them;** they denied Our servant, and said:
 "One possessed"; and he was repelled.
 10 So he called to his Lord: "I am defeated, so help Thou."
 11 Then opened We the gates of heaven with water pouring,
 12 And caused the earth to gush forth with springs; and the waters met for a
 predetermined purpose.¹

13 And We bore¹ him upon that of planks and nails,
 14 Sailing¹ before Our eyes as reward for one denied.
 15 And We left it¹ as a proof;² so is there any who will remember?
 16 Then how were My punishment and My warnings?
 17 **And We have made the Qur'an¹ easy for remembrance;² so is there any who will remember?**
 18 **‘Ād denied.** Then how were My punishment and My warnings?
 19 We sent against them a howling wind in a day of enduring calamity,
 20 Removing men as if they were stumps of uprooted date-palms.
 21 Then how were My punishment and My warnings?
 22 **And We have made the Qur'an¹ easy for remembrance;² so is there any who will remember?**
 23 **Thamūd denied the warnings.**
 24 And they said: “Is it a single mortal¹ among us we are to follow? Then should we be in error and insanity.
 25 “Has the remembrance¹ been cast upon him from among us? The truth is,² he is an insolent liar.”
 26 “They will come to know on the morrow¹ who is the insolent liar!”
 27 “We are sending the she-camel as a means of denial¹ for them; so watch thou them and be thou steadfast.
 28 “And inform thou them that the water is to be divided between them — each drink attended.”¹
 29 Then they called their companion, and he betook himself and did hamstring.¹
 30 Then how were My punishment and My warnings?¹
 31 We sent upon them one Blast, and they were like the dry stalks of the fence-maker.
 32 **And We have made the Qur'an¹ easy for remembrance;² so is there any who will remember?**
 33 **The people of Lot denied the warnings.**
 34 We sent upon them a storm of stones save the family of Lot — We delivered them at dawn
 35 As favour from Us; thus do We reward him who is grateful.
 36 And he had warned them of Our seizing, but they disputed the warnings.
 37 And they demanded of him his guests, so We put out their eyes: “Then taste My punishment and My warnings!”
 38 And in the early morning there came upon them an abiding punishment:
 39 “Then taste My punishment and My warnings!”
 40 **And We have made the Qur'an¹ easy for remembrance;² so is there any who will remember?**
 41 **And the warnings came to the house of Pharaoh.¹**
 42 They denied Our proofs,¹ all of them, then We seized them with the seizing of One exalted in might and omnipotent.
 43 Are your atheists¹ better than those?² If³ you have immunity in the writings:⁴
 44 Or if¹ they say: “We are an assembly to be victorious:²
 45 “The host¹ will be defeated, and turn the backs,” —
 46 The truth is,¹ the Hour is their appointment; and the Hour is more calamitous and more bitter.²
 47 The lawbreakers are in error and insanity!
 48 The day they are dragged into the Fire on their faces: “Taste the touch of Saqar!”¹
 49 We created everything in measure
 50 And Our command is but one — as the twinkling of an eye[...].¹

51 And We have destroyed your sects¹ before,² **so is there any who will remember?**
 (54:9-51)

Of interest above given our present focus is the sequence of warners within which the narrative of Pharaoh is placed.

In a pivot at 54:43 the question is posed: ‘Are your atheists better than those?’ This question clearly presupposes an answer in the negative, the implication being that what applied to previous peoples applies also to their ilk in any other time; thus, the *protocol* which reduced previous peoples to dust can do so again. This thought is picked up and confirmed at the close of the segment at 54:51, which itself concludes with the second portion of the same refrain which marks the segment as a whole: ‘so is there any who will remember?’

The segment references also the Hour and the punishments of Hell; those who reject the *protocol* are not punished only in this life but in Eternity also.

We suggest that the segment has a further implication. Beginning as it does with the destruction of the people of Noah, then turning to ‘Ād, Thamūd, Lot, and Pharaoh, before including the mission of Muḥammad at 54:43 just prior to inclusion of the Hour at 54:46 indicates a connection between the last mission which features in this segment (that of Muḥammad) and the advent of the Hour (i.e. the end of the Age).

While it is not possible to produce an explicit statement correlating the mission of Muḥammad with the Hour, we can point to the following as further support in this regard:

38 There is no blame upon the Prophet concerning what God ordained for him. The practice¹ of God among those who passed away before — and the command of God is a destiny decreed —
 39 Those who conveyed the messages of God and feared Him, and feared not anyone save God[...];¹ and sufficient is God as reckoner.
 40 Muḥammad is not the father of any of your men,¹ but the messenger of God, **and the seal² of the prophets;** and God is knowing of all things.
 (33:38-40)

Thus, Muḥammad is the last of the prophets. He was, as we know, like Moses, tasked with multiple missions, one of which was as the messenger of God to mankind “all together”. We know that his original mission to his own people was one of warning and that the Qur’an contains warnings directed to that localised scenario. We know too that the Qur’an contains clear warnings of a universal nature. And since we know Muḥammad to have a mission to all mankind — and this mission is, as yet, unfulfilled — one concludes that this mission presupposes delivery of the *protocol* to all mankind; that is, it is a universal mission which must begin with an application of that protocol which forms the topic of this book.

In a context in which: a) Muḥammad’s universal mission is yet to be fulfilled, and in which b) fulfilment of that universal mission equates with a universal application of that mechanism

we are calling *the God protocol*, two things follow: firstly, given that no further prophets are to be expected, the key to the implementation of that mechanism must be contained within the revelation Muḥammad was given and, secondly, in the event of rejection and denial on the part of those warned under a universal application of that mechanism, destruction will be total.

Within that framework, implementation of Muḥammad's universal mission of warning under *the God protocol* may either correspond with or precipitate the end of the Age, which event is known popularly as the eschaton, since a cataclysm of universal extent leaves no room for further human development under those circumstances which have prevailed since Creation.

This question is considered further in a later chapter.

Segment 19

¹ The Inevitable Reality.¹

² What is the Inevitable Reality?

³ And what will convey to thee what the Inevitable Reality is?

⁴ Thamūd and 'Ād denied the Calamity.¹

⁵ Then as for Thamūd: they were destroyed by the overpowering blast.¹

⁶ And as for 'Ād: they were destroyed by a howling, raging wind

⁷ Which He compelled against them seven nights and eight days without let; and thou mightest see the people therein lying prostrate like stumps of hollow¹ date-palms.

⁸ Then seest thou of them¹ any remnant?

⁹ **And there came Pharaoh¹** — and those before him and the cities thrown down — with offence,²

¹⁰ And they opposed the messenger of their Lord, but He seized them with a surpassing¹ grip.

¹¹ When the water had burst all bounds, We bore¹ you² in the ship

¹² That We might make it¹ a reminder for you, and that a conscious ear might be conscious of it.²

¹³ Then when the Trumpet is blown with a single blast,

¹⁴ And the earth and the mountains are lifted up and levelled with a single blow,¹

¹⁵ Then, that day, the Event will befall,¹

¹⁶ And the sky be split asunder for it, that day, is frail,

¹⁷ And the angels on its sides; and there will bear the Throne of thy Lord above them, that day, eight.

¹⁸ That day, you will be presented; no secret among you will be concealed.
(69:1-18)

The segment above has a similar emphasis to the one previous and we refer the reader to our comments to that.

Segment 20

¹⁵ **(We have sent to you a messenger as a witness against you, as We sent to Pharaoh¹ a messenger,**

¹⁶ But Pharaoh¹ opposed the Messenger, so We seized him with a calamitous grip.

¹⁷ So how will you be in prudent fear,¹ if you deny,² of a day that will make the children white-haired?

¹⁸ The sky will break apart therein; His promise will be fulfilled.

¹⁹ This is a reminder, so whoso wills might take a path to his Lord.)

(73:15-19)

The segment above expressly correlates the recipient of the Qur'an in his mission of warning with Moses in his mission of warning to Pharaoh, and again integrates with the Day of Judgment. See also our comments to Segment 18.

Segment 21

¹⁵ Has there come to thee the account¹ of Moses?

¹⁶ When his Lord called him in the sacred valley of Ṭuwa:¹

¹⁷ "Go thou to Pharaoh;¹ he has transgressed.

¹⁸ "And say thou: 'Wouldst thou purify thyself,

¹⁹ "And that I guide thee to thy Lord, so thou shalt fear?"

²⁰ And he showed him the greatest proof,¹

²¹ But he denied and opposed.

²² Then turned he away in haste,

²³ And gathered and called,

²⁴ And said: "I am your most high Lord."¹

²⁵ So God seized him in exemplary punishment of the latter and the former.¹

²⁶ In that is a lesson for him who fears.

(79:15-26)

A key new feature in the segment above is Pharaoh's claim equating himself with God at 79:24. We return to this point below. Additionally, we note again reference to the destruction of Pharaoh as an exemplary, even archetypal, event; that is, it is one from which one who fears God is expected to draw certain conclusions.

Segment 22

¹⁷ Has there come to thee the account¹ of **the forces**

¹⁸ **Of Pharaoh,¹** and of Thamūd?

¹⁹ The truth is,¹ those who ignore warning² are in denial,

²⁰ But God is behind them,¹ encompassing.

²¹ The truth is,¹ it is a glorious recitation²

²² In a protected tablet.
(85:17-22)

The word translated *recitation* at 85:21 is in Arabic *qur'ān* (i.e. Qur'an); thus, the closing verse vouchsafes the Qur'an as a reliable repository of — and authority for — the narratives of which it treats.

Segment 23

¹ By the dawn,¹
² And ten nights,¹
³ And the even and the odd,
⁴ And the night when he¹ departs!²
⁵ Is there not in that an oath for one of intelligence?¹
⁶ Hast thou not considered¹ how thy Lord did with 'Ād,
⁷ Iram of the pillars,
⁸ The like of which had never been created in the land,
⁹ And Thamūd who hollowed the rocks in the valley,
¹⁰ **And Pharaoh,¹ the Lord of Stakes**
¹¹ Who transgressed all bounds in the lands,
¹² And increased corruption therein?
¹³ So thy Lord poured upon them a scourge of punishment.
¹⁴ Thy Lord is ever watchful.¹
 (89:1-14)

Verses 89:1-5 reference messengers of warning at the point at which they leave their respective communities prior to destruction. The reason why this is so is explained in the Notes & Commentary section of *The Qur'an: A Complete Revelation*.²⁸

Verses 89:13-14 establish both that all the peoples named were destroyed and that God is 'ever watchful'. Thus, the possibility for a future implementation of that mechanism we are calling *the God protocol* is ever-present.

•

The summaries below treat of Moses' mission of warning to Pharaoh. We look at the actions pertaining to the 'believing man' we saw at segment 14 in a later chapter.

²⁸ Accessible online also at reader.quranite.com.

Characteristic sins of the warner's people²⁹

- Idolatry and polytheism
- Sorcery (use of manipulations to control the minds of men for political purposes)
- Killing men and sparing women
- Excessive hubris
- Excessive cruelty
- Disregard for the laws of God
- The State as god

Actions of the warner

- Receives a commission from God (7:103, 10:75, 11:96, 20:43, 20:47, 23:45, 26:10, 26:16, 27:12, 28:32, 40:23, 43:46, 51:38, 79:17).
- Told by God that the wrongdoers will be destroyed (20:48, 44:24).
- Cites God as creator of all things (7:104, 20:50).
- Addresses himself to the elites of his time (7:103, 10:75, 40:24, 43:46).
- States that he is a warner or messenger (7:104, 20:47, 26:16, 43:46, 44:18).
- Accuses the hearers of invention of falsity (10:81, 20:61).
- Cites need to place trust in God (10:84).
- Cites need for patience (7:128).
- Cites guidance of God (20:47, 20:50, 26:62, 28:22, 28:37).
- Comes with clear signs, writings, or the Illuminating Writ (29:39, 40:28).
- Advances reasoned arguments (26:24, 26:26, 26:28).
- Presents a proof (20:47, 26:31-33, 26:45, 27:12, 40:23, 43:47, 51:38, 79:20).
- Warns of punishment (20:48, 20:61).
- Presents a clear authority (11:96, 23:45, 40:23, 44:19, 51:38).
- Asserts that there is but one true God (20:50, 26:16, 26:28, 43:46).
- States that his task is to convey message (26:16).
- Appeals to God (10:88, 40:27, 44:22).
- Calls the hearers to fear God (44:19).
- Places his affair entirely in the hands of God (44:20).
- Warns of the Resurrection (28:37).

Actions of those the warner addresses³⁰

- Deny God's proofs (3:11, 7:103, 8:52, 8:54, 27:14).
- Fail to believe (7:132, 10:78, 10:88).

²⁹ The fact that Pharaoh and his people were not Moses' people has been covered above.

³⁰ The fact that Pharaoh and his people were not Moses' people is covered above.

- Believe in God alone when it is too late (10:88, 10:90).
- Accuse the warner of insanity or sorcery (7:109, 10:76, 17:101, 20:57, 20:63, 20:71, 26:34-35, 26:49, 27:13, 28:36, 40:24, 43:49, 51:39).
- Plan to expel the warner (17:103).
- Plan to kill the warner (40:26).
- Deny, oppose, or disregard the warner (20:56, 23:48, 69:10, 73:16, 79:21).
- Reject God alone or appeal to their existing cult (20:63, 26:29, 28:38).
- Threaten those who follow the warner (20:71, 26:49).
- Cite the warner's mortality as a reason to reject (23:47).
- Dismiss on basis of abject followers (23:47).
- Claim the warner to be a liar (28:38, 40:24, 40:37).
- Mock God's proofs and His warning (43:47).
- Deride or mock the warner (43:52-53).
- Deny the Resurrection (28:39).
- The rich act perfidiously (43:50).
- Their plan was only in error (40:25).³¹

The conclusion of the matter

- God annihilates those who reject the warner (2:50, 7:137, 8:52, 8:54, 11:99, 17:103, 20:78, 23:48, 26:66, 27:14, 28:40, 43:55, 44:24, 51:40, 73:16, 79:25, 89:13).
- God seizes the rejecters with a surpassing grip (69:10).
- God delivers the warner and those who believed with him (2:50, 17:104, 20:77, 26:63-65, 28:40).
- Those destroyed are destroyed for what they did (3:11).
- God's retribution becomes binding as a function of people's denial of God's proofs (3:11, 8:52, 8:54, 54:42).
- Those destroyed are caught suddenly and unawares (10:90).
- The conclusion of the matter entails a proof (10:92, 26:67).
- The rejecters will go to Hell (11:97-98, 20:74, 28:41-42).

Contemporary echoes of sins characteristic of that time

Idolatry and polytheism are standard today, as noted in Chapter 4.

Pharaoh divided those he ruled into sects. This is mirrored in the policy of the present rulers who set human groups against each other, backing all sides in order to generate chaos and the

³¹ Established in this chapter as a generic event.

breakdown of decency and order.³²

Pharaoh destroyed the males and spared the women. This is mirrored precisely today in the promotion of "women's rights" and the creation of laws which hold back and economically destroy men, particularly in the areas of employment and marriage. We expand upon this subject in some detail in the next chapter.

At 79:24 Pharaoh says "I am your most high Lord." This is the claim of the State in all countries of the world today *de facto*, though lightly obfuscated by fuzzy fables based on emotional, non-empirical (though fast-fading) concepts such as freedom and democracy.

Summary and key points

Segment 14 provides the crucial feature. There we learn that while the message component of the *protocol* is delivered by a messenger sent by God (in this case Moses), the component of affiliation (cf. "O my people") may be delivered by another — one who does not bear any status beyond that of a 'believing man'. This is crucial for our understanding of the *protocol* and will have a direct bearing on the potential for completing Muḥammad's second, universal mission of warning in this time against the ruling elite of today's single worldwide system.

We noted that the story of Moses is by far the most detailed narrative of any prophet in the Qur'an, and that in all comparable stories of warning prior to Moses no antagonist is named or speaks in the first person singular. Pharaoh is the only principal leader named; the only one to speak in the first person singular; the only one for whom we have a backstory (his wife appeals to him to spare Moses as a baby and adopt him); the only one whose story includes his individual fate (his realisation of his folly — though too late — coupled with his destruction in this life and humiliation and torments in the next).³³

The name Pharaoh³⁴ occurs in the text a total of seventy-four times. That makes him the human personality most frequently identified by name in the Qur'an after Moses.³⁵

Among the human adversaries in positions of leadership against God, Pharaoh alone is personalised, fully represented, and dramatically complete in that all the components required for a story — i.e. a beginning, middle, and end — are present in his case. This fact makes him not only the Qur'an's chief human antagonist but also the archetype for all human antagonists, past and future, whose tyrannies necessitate implementation of *the God protocol*.

³² We see this in the manipulation by Media of blacks and other groups; the infliction of the sodomite agenda upon the non-deviant majority; the insinuation of less qualified groups into all aspects of life and business. This is then held in place by a combination of slogans, vilification, name-calling, and persecution via the legal system.

³³ We noted Qārūn in this regard above.

³⁴ Arabic: *fir'awn*.

³⁵ To place this fact in some perspective, the name Pharaoh is found in the text a number of times equal to those of Noah, Hūd, Šālīḥ, Shu'ayb, and Muḥammad combined.

Pharaoh, then, is the archetypal advocate of denial in the face of warning found within the Qur'an, the pattern for all who have led — or who ever will lead — their people to destruction in this life and in the next by rejecting the warnings of God.³⁶

Thus, the story of Pharaoh's denial and subsequent fate forms a fully-rounded drama, one which not only provides lessons within its own terms but which is sufficiently detailed to furnish principles and lessons which extend to all comparable scenarios. For this reason, supported by verses we have noted before and which are repeated below, we take the narrative treating of Moses' mission of warning to Pharaoh and his elites as the principal model upon which to base our understanding of any implementation of the same protocol in our time — a point which will be of vital relevance when we come to consider the contribution of the 'believing man' in more detail in Chapter 13.

⁵⁴ So he [Pharaoh] swayed¹ his people, and they obeyed him; they were a perfidious² people.

⁵⁵ And when they had angered Us, We took vengeance on them and drowned them all together,

⁵⁶ **And made them a precedent and an example for those who came later.**

(43:54-56)

¹⁵ Has there come to thee the account¹ of Moses?

¹⁶ When his Lord called him in the sacred valley of Tuwa:¹

¹⁷ "Go thou to Pharaoh; he has transgressed.

¹⁸ "And say thou: 'Wouldst thou purify thyself,

¹⁹ "And that I guide thee to thy Lord, so thou shalt fear?"

²⁰ And he showed him the greatest proof,¹

²¹ But he denied and opposed.

²² Then turned he away in haste,

²³ And gathered and called,

²⁴ And said: "I am your most high Lord."¹

²⁵ So God seized him in exemplary punishment of the latter and the former:¹

²⁶ **In that is a lesson for him who fears.**

(79:15-26)

Given what we have seen and understood of *the God protocol* to this point, it is fitting that it is on the lips of Pharaoh that we find the sole instance in the Qur'an urging denial by means of the key formula "O my people".

Pharaoh's argument

The broader segment where Pharaoh pronounces this formula is repeated below, following which we will list the features of his argument. The context, should one need reminding, is the debate between Moses and Pharaoh:

³⁶ Consider 11:97-98 and 40:46-50.

⁵¹ **And Pharaoh¹ called to his people, saying: "O my people:** is not² the dominion of Egypt² mine, and these rivers flowing beneath me⁴ — do you then not⁵ see! —

⁵² "Or am I better than this, who is despised and barely makes himself clear?

⁵³ "Oh, that armlets of gold had but¹ been cast upon him! Or angels had but come with him in conjunction!"

⁵⁴ So he swayed¹ his people, and they obeyed him; they were a perfidious² people.

⁵⁵ And when they had angered Us, We took vengeance on them and drowned them all together,

⁵⁶ And made them a precedent and an example for those who came later.

(43:51-56)

Pharaoh's words here succinctly encapsulate the argument of any powerful and cynical agent in the world. His line of reasoning may be summarised thus:

- I am one of you, my people!
- I have power over the land.
- I have power over the resources.
- I am superior to one who has neither power nor is able to impress by means of speech.
- One who has no wealth should be disregarded.
- A single man can not be right and the force of the dominant system of power wrong.

His argument is rooted in hubris, temporal power, perception management, wealth, and ridicule. And while there is no denying that such things can exert a powerful influence upon the mind, it is a matter for each man to choose where he stands: whether with God or with an idol. It is a function of any implementation of *the God protocol* to force precisely that decision no matter when executed, be it in the distant past or today.

Such was the case also in the time of Muḥammad, a man called by God to follow in the tradition of the warners we have considered to this point. And it is to his mission of warning as detailed within the revelation he was given by God that we now turn.

Chapter Twelve

Muhammad

12. Muḥammad

Introduction to Muḥammad's missions

The opening section to this chapter notwithstanding, in the interests of brevity, clarity and focus, I have shunned as far as possible any discussion of the Islamic Traditionalist's incursions into the believer's engagement with the Qur'anic text on the basis of a much later literature called the *aḥādīth*,¹ which material he claims as the sole prism through which the Qur'an may be understood.² While it has been our practice to this point where possible to include in our introductions a short background to each of the messengers who implemented that mechanism we are calling *the God protocol*, since popular presentations of the life of Muḥammad are based upon this other literature there is little point rehearsing that later imagining of his life here.

Rather than to be drawn in the direction of attempting to compile an argument for the features of Muḥammad's life from the Qur'an itself, we will concentrate on what is of principal importance to our core interest: understanding the application and outcome in Muḥammad's case of *the God protocol*. As we shall see shortly, while explicit mention is elided from the text, the evidence attaching to the principles which comprise the *protocol* compels one to the conclusion that the location at which Muḥammad originally preached must have been destroyed. One will recall in that regard that destruction of the people of Muḥammad's primary model, Abraham, while also omitted from the page, is clearly established on the basis of pan-textual analysis and confirmed by generic narrative summaries.

Any reader with a background in the religion expounded by the Traditionalist will appreciate that the Traditionalist also discerns a highly significant event, one which separates the first part of Muḥammad's mission from the second, and that he both rends the Qur'an in two on that basis³ and begins his calendar from that time. He calls this event the *hijrah*.⁴

1 Much of what is known as the religion of Islam today focuses on Muḥammad's role — at least according to that religion's principal literature, the *aḥādīth* — as a teacher of personal and social habits, emulation of which is held to be the measure of righteous action. Any link between that literature and the Qur'an is tenuous at best, and it forms no part of our analysis. The question of Muḥammad's role as a temporal leader and judge (which certainly *is* a feature of the Qur'an) is elided here since one regards it as a historical record, and of the same textual stuff for us today as any of the other histories about prophets or messengers the Qur'an contains. Our focus is on Muḥammad's role as a messenger of warning as presented by the Qur'an.

2 To expand a little on the note above: reliance upon this extraneous literature has not only created much suffering, intellectual indolence, abdication of individual responsibility, and depleted the productive energies of Muslim society, it fails also in its principal claim: to facilitate understanding of the Qur'an. As an example of this failure, we may cite Traditional Islam's inability to formulate a sensible explanation of the phenomenon contained within the Qur'an called in Arabic *al ḥurūf al muqaṭṭa'āt*, and which tends in English to be called *the mysterious letters*. These are sets of between one and five disjointed letters which precede a number of sūrah's and which have no lexical meaning. The Traditionalist has failed for 1,400 years to present a solution to this problem which would be acceptable to an eight-year-old schoolboy. The reader will find a fully consistent presentation of *al ḥurūf al muqaṭṭa'āt* in my book *The Mysterious Letters of the Qur'an: A Complete Solution*. That solution is based upon reason and the text of the Qur'an, materials which are thereby implied to be sufficient for the business of understanding what God intended to convey in the rest of His revelation to Muḥammad.

3 By this I mean that, on the basis of his extra-scriptural literature he claims to know the time and place where parts of the Qur'an were revealed and assigns them to either side of a single line. Thus, certain sūrah's (chapters) of the Qur'an are said by him to be Meccan and others Medinan.

4 Meaning *migration* or *emigration*.

It is beyond question that the Qur'an contains a wealth of segments which objectively fall on either side of a highly significant event in Muḥammad's career, and it is clear from the Qur'an's own testimony that believers removed to join the community of which the Messenger was head. However, the Traditionalist's presentation on the basis of his external literature is that this event entailed Muḥammad and those who believed with him merely vacating one city and removing to another — from Mecca to what is now called Medina. But the entire premise of this presentation runs counter to the example of all those messengers of warning in whose footsteps Muḥammad was following and whose histories provide the ideological framework for the book the Traditionalist himself claims as his foundational scripture.⁵ The only Qur'anically sustainable reason for a *hijrah* of any kind within the lifetime of a messenger of God is as a function of the *protocol* — a protocol under which destruction in the event of denial is certain. And it is clear that the original community to which Muḥammad preached denied, as we shall see.

Moreover, the Traditionalist has Muḥammad returning to the city⁶ which denied and ejected him. Again, this is a narrative cut from an entirely different cloth from that which makes up the Qur'an. Within the framework of the Qur'an, on the basis of which the city to which Muḥammad originally preached and which denied and rejected him may be shown to have been destroyed, the notion that Muḥammad could have returned to that city is simply untenable.⁷

⁹⁵ And a prohibition is upon a city that We have destroyed, **that they shall not return.**¹
(21:95)

Certainly, the Qur'an contains much narrative expression of Muḥammad in multiple roles of leadership, including in the spheres of religion, military campaign, and civil government, and those roles are predicated upon people both joining him and submitting with him to God as per the Traditionalist's narrative. Consider the following segment as an example:

¹ When the help of God and the victory come,
² And thou seest mankind enter the doctrine¹ of God in crowds,
³ Give thou glory¹ with the praise of thy Lord, and ask thou forgiveness of Him; He

⁵ We trust that the reader will appreciate that the principal purpose of the present work is to provide the Qur'anic basis for an implementation of *the God protocol* to the elites of our time, not to explain why the Traditionalist is wrong in his impositions upon the Qur'an. So while we could expand significantly upon the subject of the tensions between the Qur'anic text on the one hand and the narrative the Traditionalist has developed elsewhere on the other, we must stay focused primarily on the task in hand.

⁶ In his conception, this is Mecca.

⁷ Dan Gibson in his *Quranic Geography* (2011) states that Mecca, far from being the major centre claimed by the religion of Islam, is found on no map prior to 900 CE. Certainly, an objective reading of the Qur'an would place the pre-Medinan action far further north. It would seem that the Muslims created a cultic centre at Mecca at some point after the death of Muḥammad and then shored up that claim by the usual means. The word *makkah* occurs once in the Qur'an (48:24) as part of the collocation *bibaṭni makkati*. This is claimed by the Traditionalist to mean *in the valley of Mecca*. The word *baṭn* means *belly*, and is used in that sense in the Qur'an in the context of digestive and female pre-natal functions (i.e. *stomach* and *womb* respectively); that is, it means a highly constricted place. It is true that there are hills around Mecca which form between them a valley. But this valley is around eight kilometres long at its widest point, a feature which hardly comports with the notion of a highly restricted place. Petra on the other hand, which is where Gibson places Muḥammad's city of origin, is entirely hedged about by mountains and access to it is gained only by way of the Siq, a dim, narrow gorge 1.2 kilometres long which is no more than 3 metres (10 ft) wide at some points and which thus comprises features with much in common with a stomach or womb.

is accepting of repentance.
(110:1-3)

But such roles could, as in the case of Moses, pertain only to those who had either left with the Messenger prior to the destruction which resulted from his initial mission under the *protocol* or who had, subsequent to that event, left other places of origin to join him.

In summary, while it is beyond question that Muḥammad's mission comprised also social, civil, and military leadership, we point to Moses as the precedent in which implementation of the *protocol* precedes all such duties, and recognise that in Muḥammad's case also execution of such duties could have begun in earnest only following a cataclysmic event resulting from his implementation of the *protocol*. And while the fact of destruction is elided from the text, we point to the case of Abraham,⁸ considered at length in Chapter 7, as precedent.

Naturally, Muhammad's career ended with his death.

The death of any major leader and dynamic engine of social and doctrinal change creates at least two difficult problems for those who survive him. The first is the matter of succession; the second is how to develop legal conventions in the face of new and changing requirements.

In Muḥammad's case the exigencies to fill the voids he left and the challenges in so doing were uncommonly profound since with his death revelation ceased, and with Muḥammad gone the community lost also governor, judge, and military chief. The ways in which various groups have striven with each other to resolve the problems actuated by Muḥammad's death essentially drive the story of what is meant today by the term Islam.

The groups which emerged to dominate in that process attempted to leverage Muḥammad's missions as judge, and military and religious leader to his own time and place (which process of leverage later included much narrative re-imagining via the putative science of *ahādīth*) in order to generate a system of jurisprudence upon which basis societies under their influence were to some degree ruled.⁹ This system was then presided over by kings called Khalifahs instituted by various means, both foul and fair.

In this way, the void left by Muḥammad was, if not filled, at least to some degree patched over, and life could proceed in his absence under an aegis which was called Islamic.

I am not alone in having deep reservations about this 'solution', but those reservations and the reasons for them are not the focus of this work; the fact is, various kingdoms rose and were highly successful under systems which were based to lesser and greater degrees on what we have summarised above before their original impetus became eviscerated and they were supplanted by new powers and doctrines.

⁸ Abraham himself went on also to a role of eminent leadership; see for example 22:127.

⁹ While in itself this is not an illogical step, I would argue that the admixture of non-Qur'anic content to the process essentially debased it and thereby sealed its fate.

We turn again to verse 7:158:

158 (Say thou: “O mankind: I am the messenger of God to you all together — to whom belongs the dominion of the heavens and the earth. There is no god save He.¹ He gives life and He gives death.” So believe in² God and His messenger, the unschooled³ prophet, who believes in⁴ God and His words; and follow him,⁵ that you might be guided.)
(7:158)

What we are calling the Traditionalist Muslim¹⁰ has elected to see in the unique formulation of the verse above and others which he correlates with it¹¹ both a confirmation of the religion he has constructed and a signpost to a day when the entire world will rejoice under the totality of what he expounds.¹²

The problems with the Traditionalist’s conception of both himself and his religion are many and obvious from a Qur’anic standpoint. But leaving such considerations to one side, while his preoccupations and assumptions could, in the distant past, claim circumstantial support by virtue of the existence of thriving world powers founded to some degree on his doctrines, today they can point to none.

But not only is there no credible ‘Islamic’ power today, the DNA as it were of the world is now entirely different from that in which the principles of the religion which bears the name Islam have their origins. Leaving aside the question of their desirability, we are today beyond the point at which revival of the Traditionalist’s conceptions are either possible or applicable; that is, we are past the point at which historical presentations of Muḥammad’s example of governance and military leadership, even where founded in reality, are of relevance.

The world of today comprises a single, unified system of political, psychological, military, financial, and cultural governance which exercises power employing both methods and mindsets which transcend all previous conceptions of *Realpolitik*.

This is not a context the Traditionalist’s paradigm can do anything about. The world today is not one in which ‘Islam’ exists albeit in a state of abject decline and in need of revivification and renaissance; we are entirely beyond the point at which efforts in that direction have meaning, relevance, or hope of success.¹³

For his part, the Traditionalist has been too caught up in his accustomed paradigm to internalise the extent of that change and to correlate it with the book he claims to follow.

¹⁰ That is, one for whom some part of the cultural development subsequent to the death of Muḥammad forms the foundation of what he takes to be his religion and which he calls Islam.

¹¹ One thinks here particularly of 9:33.

¹² But from which he himself today flees in favour of pleasanter climes created by people unencumbered by his brand of enlightenment whenever the opportunity arises.

¹³ Moreover, the trajectory which ‘Islam’ has followed and upon which it intersects with the broader societal decline not only represents no part of any solution, it is a considerable tributary to the broader problem.

While we share the Traditionalist’s abhorrence of a world in which, under the present ruling elite, moral decay and depravity are actively promoted, his efforts to counter that reality by instituting his imagining of a system that both failed in the past and nobody likes in the present are not only misguided, they are entirely detached from the reality of the broader context.

The Traditionalist and I agree that the Qur’an’s pronouncement at verse 7:158 indicates a universal mission unique to Muḥammad. Clearly, he and I agree that Muḥammad is long dead and that whatever is meant by the words “O mankind: I am the messenger of God to you all together” presupposes actions by those still living and by the grace of God.

Our point of divergence is this: the Traditionalist is still attempting to revive the upswing of the previous cycle of warning, destruction, repentance and attendant piety. He is trying to hold the line at which he imagines Muḥammad left off, attempting thereby to reconstitute what is already shown to be a failed paradigm.

For my part, I recognise that we are in an entirely new cycle. It is clear to me that what 7:158 indicates is not a requirement to attempt to continue at an unknown number of steps removed from where much later hearsay claims Muḥammad implemented that part of his mission which followed the event of destruction under the *protocol*; rather, it indicates that we should leverage what we absolutely know that Muḥammad did bring, the Qur’an, in order to begin where he himself began — with warning — and that we should do so within that framework which presupposes complete annihilation of those warned in the event of denial and rejection; other mission requirements such as military and civil leadership can only conceivably become operative after that process is complete.

Given the present reality, to seek to impose a derivative imagining of Muḥammad’s civil and military roles upon the world *in toto* without having understood either the principles of the *protocol* itself or those of the broader format in which it operates, is not only to put the cart before the horse, it is to be entirely without a horse.

My intention in my treatment of the Traditionalist here is not to dismiss the efforts and achievements of all pious Muslims of previous times,¹⁴ but neither will I disregard the obvious reality of the time in which I myself live for no reason other than that pious men who succeeded Muḥammad did not themselves live in it.

We will close this section by briefly considering the following verses:

144 And Muḥammad is only a messenger; messengers have passed away before him. If then he dies or is killed, will you turn back on your heels? And he who turns back on his heels does no harm to God at all; and God will reward the grateful.
(3:144)

143 And thus¹ We made you an intermediary community that you might be witnesses to mankind, and that the Messenger might be a witness to you.² And

¹⁴ In point of fact, by no means were all pious Muslims of the past of one mind with those I call Traditionalists.

We made not the course³ which thou wast on⁴ save that We might know him who follows the Messenger from him who turns on his heels.⁵ And it is hard save for those whom God has guided. And God would not cause your faith to be lost; God is towards men kind and merciful.

(2:143)

A messenger bears a message. The message given to Muḥammad is the Qur'an. Those who follow that message are required to bear witness to mankind just as he bore witness to us. These points are both simple and obvious.

•

Now that we have given as much concentrated consideration to the topic of that cultural narrative called Islam as we wish to in this presentation, we will move now to identify certain features of Muḥammad's mission of warning as presented in those words all Muslims accept beyond question he received from God: the Qur'an.

Muḥammad's mission of warning

¹ O thou, one covering himself:

² **Arise thou and warn thou!**

³ And magnify thou thy Lord,

⁴ And purify thou thy garments,

⁵ And forsake thou¹ defilement,

⁶ And show thou not favour seeking gain,

⁷ And to thy Lord be thou patient.

(74:1-7)

Warning, then, was the starting point of Muḥammad's original mission; we will now list additional features of that mission and provide commentary where required.

No new thing

Muḥammad claimed neither originality nor supernatural powers:

⁹ Say thou: "**I am no new thing¹ among the messengers**, and I know not what will be done with me or with you. I follow only what is revealed² to me; **and I am only a clear warner.**"

(46:9)

⁵⁶ **This is a warner¹ like² the former warners.**³

(53:56)

⁷⁷ **The practice¹ of those We sent before thee of Our messengers[...];² and thou**

will not find in Our practice³ any alteration.

(17:77)

Thus, Muḥammad's own message of warning both cites the annihilation of previous communities and cites that mechanism we are calling *the God protocol* — which protocol the Qur'an itself references by the term *the practice¹⁵ of God*.

We note that this practice never changes; the principles of warning and destruction which applied to the peoples before Muḥammad applied also to those of his time.

Accordingly, they apply to our time also, being implicit within the framework of any further application of the same principles.

In understandable language

The previous messengers addressed their audiences in languages they understood:

⁴ **And We sent a messenger only in the tongue of his people**, that he might make plain¹ to them; and God sends astray whom He wills, and guides whom He wills; and He is the Exalted in Might, the Wise.²

(14:4)

The message Muḥammad was entrusted to deliver was not to be veiled from the masses by language understood by a priesthood only; it was to be accessible to all:

¹⁹² And it¹ is a revelation² of the Lord of All Creation,

¹⁹³ Brought down by the Faithful Spirit¹

¹⁹⁴ Upon thy heart — that thou be of the warners —

¹⁹⁵ **In a clear Arabic tongue.**

¹⁹⁶ And it is in the writings¹ of the former peoples.

¹⁹⁷ Is it not a proof¹ to them that the learned of the children of Israel know it?

¹⁹⁸ And had We sent it down upon any of the non-Arabs,

¹⁹⁹ And he had recited it to them, they would not have been believers in¹ it.

(26:192-199)

It follows that for a further implementation of the same protocol on a worldwide basis to a single ruling elite to be legitimate it must be conducted in a language commonly spoken among the elites.

¹⁵ Arabic: *sunnah*. The word *sunnah* acts as a trigger upon the Traditionalist and he uses it to indicate the totality of the principles of action he ascribes to Muḥammad on the basis of his non-Qur'anic literature. The reader may be interested to note that the word *sunnah* occurs nowhere in the Qur'an either in connection with Muḥammad or with any other prophet. Typically, it denotes delivery of God's message followed by rejection and destruction or (once only, in the event) by acceptance and submission. See also 3:137, 17:77, 33:62, 35:43, 48:23.

Emphasis on the Hour

Beyond delivering warning treating of this temporal life, Muḥammad was to warn also of the Hour, as touched on in earlier chapters.

The Hour is that cataclysmic event in which the laws of the physical creation as we are accustomed to experience them will change both suddenly and drastically resulting in the Judgment: the time of divine truth at which each man is allocated his place for Eternity, be it in the Garden or in the Fire.¹⁶

59 The Hour is coming — about which there is no doubt — but most men do not believe.¹
(40:59)

66 Look they save for the Hour to come upon them unexpectedly when they perceive not!¹

⁶⁷ Friends, that day, will be enemies to one another save those of prudent fear.¹
(43:66-67)

⁶ O man: what deluded thee concerning thy Lord, the Noble,¹

⁷ Who created thee and fashioned thee and proportioned thee in balance,¹

⁸ In what form He willed assembling thee?

⁹ No, indeed!¹ The truth is,² you deny the Judgment.³

¹⁰ And there are over you custodians,

¹¹ Noble and writing.

¹² They know what you do.

¹³ The virtuous will be in bliss,

¹⁴ And the licentious will be in Hell.

¹⁵ They will burn therein on the Day of Judgment,¹

¹⁶ And they will not therefrom be absent.

¹⁷ And what will convey to thee what the Day of Judgment¹ is?

¹⁸ Then what will convey to thee what the Day of Judgment¹ is!² —

¹⁹ The day no soul will possess power for another¹ soul in anything and the command, that day, belongs to God.

(82:6-19)

Muḥammad's mission of warning to his own people

We will now present segments treating of Muḥammad's mission of warning to his own people in his limited social context of 7th century Arabia. We open with a verse we have seen previously:

⁹ Say thou: "I am no new thing¹ among the messengers, and I know not what will be done with me or with you. I follow only what is revealed² to me; and I am only a clear warner."
(46:9)

¹⁶ We consider in the next chapter the Hour and Judgment within the context of the further, universal implementation of the *God protocol* directed towards a single, unified worldwide elite implicit within the revelation Muḥammad received.

While the message itself was not new, it was to be delivered to a people for the first time and, in the event that they denied that message, punishment of the type visited upon the former communities could be the only outcome:

⁴⁶ And thou wast not on the side of the mount¹ when We called; but as mercy from thy Lord[...],² that thou warn a people to whom no warner came before thee, that they might take heed.
(28:46)

⁴² And they swore by God their strongest oaths that if a warner came to them, they would be more guided than any of the communities; but when a warner came to them, it increased them only in aversion,
⁴³ Waxing proud in the land, and scheming evil; but the evil scheme surrounds none save its authors.¹ Then look they save for the practice² of the former peoples? And thou wilt not find in the practice of God any change; and thou wilt not find in the practice of God any alteration.

⁴⁴ Have they not travelled in the earth and seen how was the final outcome of those who were before them? And they were stronger than them in power; but God is not such that anything in the heavens or in the earth should frustrate¹ Him; He is knowing and powerful.
(35:42-45)

¹³ Then if they turn away, say thou: "I warn you of a thunderbolt like the thunderbolt of 'Ād and Thamūd,"
(41:13)

If we can show from the text of the Qur'an that the people to which Muḥammad delivered his message of warning responded in such a way that makes destruction binding under the *protocol*, then that community *must* have been destroyed as a result — even if elided from the narrative. We will now present a short sequence of statements and consider their significance in this regard.

³⁰ And when¹ those who ignore warning² schemed against thee, to restrain thee, or to kill thee, or to drive thee out; and they scheme, and God schemes, and God is the best of schemers.
(8:30)

At 8:30 the plan of those who reject the Messenger is clear: they wish either to imprison, kill, or eject him from their city. We will recognise these actions as standard responses by those warned under the *protocol*. Let us look at how the narrative develops:

⁷⁶ And they had almost driven thee out of the land, to turn thee out therefrom; and then would they not have tarried after thee save a little.¹

⁷⁷ The practice¹ of those We sent before thee of Our messengers[...];² and thou wilt not find in Our practice³ any alteration.
(17:76-77)

Here we find Muḥammad's people at the point at which they had almost expelled him coupled

both with a warning that in such an eventuality they would soon be extirpated and mention of a motif upon which we have commented previously: God's process of warning, denial, and destruction is fixed. It had not changed between the times of the messengers preceding Muḥammad and that of Muḥammad and his people; it has not changed either at any point between that time and ours. We shall now consider how the narrative develops.

³¹ And when Our proofs¹ are recited to them, they say: "We have heard; if we wished we could speak the like of this; this is only legends of the former peoples."

³² And when¹ they say: "O God: if this be the truth² from Thee, then rain Thou down upon us stones from the sky, or bring Thou us a painful punishment!"

³³ **But God would not punish them when thou art among them;** and God would not punish them as they sought forgiveness.¹
(8:31-33)

At 8:33 one finds two factors only preventing annihilation under the *protocol*: the physical presence of Muḥammad himself among those to whom he was delivering the standard message of warning, and the possibility that the people to whom that message was being delivered might repent.

But the two segments below leave us in no doubt as to the outcome: the people of Muḥammad's original community both turned him out and denied.

¹³ **And how many a city stronger than thy city which has turned thee out¹ have We destroyed!** And there was no helper for them.
(47:13)

⁴ And there comes to them no proof¹ among the proofs² of their Lord but they turn away therefrom:³

⁵ **So have they denied the truth¹ when it came to them; and there will come to them a report of that whereat they mocked.**
(6:4-5)

In summary then, since Muḥammad was 'no new thing among the messengers' and 'a warner like the former warners', and one will not find in the practice of God 'any alteration', the conclusions that we drew from the list of generic narrative statements at Chapter 8 must apply to Muḥammad's mission also: denial results in destruction — even where the fact of destruction is elided from the narrative.

In consequence, given that Muḥammad fulfilled all requirements of *the God protocol*,¹⁷ the place of his original preaching must have been destroyed. No other outcome is possible according to the mechanics of the protocol under which Muḥammad and all those who preceded him were operating.

¹⁷ On which question we shall shortly expand.

Characteristic sins of the warner's people

We have addressed above in general terms Muḥammad's mission to his own people consequent upon his initial mission of warning and indicated that we are not going to be drawn significantly in that direction and the reasons for that.

But we would be remiss not to identify, as we have in the case of all former warners under the *protocol*, the characteristic sins of the people to which Muḥammad was sent.

We are able to gain access to the principal sins in this case by leveraging certain conventions within the text.

We will begin with the convention translated by me on the basis of pan-textual analysis¹⁸ 'O you who heed warning' and translated generally along the lines of 'O you who have believed' which indicates, by common consent, those who heeded the Warner's call to faith.

Those addressed in the segments which follow then are not deniers but those who had believed in the message given to Muḥammad. This feature provides a measure of leverage equal to our purposes since where this convention is followed by admonition one is able to discern that the sins for which they are upbraided in such verses were so deeply a feature of the communities they had left that their practice had bled over into the society of believers.¹⁹

There is a large amount of material, and we will attempt to keep our commentary short. Our format will be first to summarise the sin and then to detail *in situ* in as compact a form as possible the correlation between that sin and what we find in our day — for there are correspondences in every case. Clearly, one could expand significantly on each point, and we leave the reader to consider each case further for himself.

Rather than stating a single fact multiple times below, we will make the point once here: culture is designed; and it is designed by a ruling elite. Thus, the echoes we find today of the sins listed below are a function of decisions made by those who rule. Men are both malleable and amenable to influence; were that not the case the programmes of indoctrination which inform the present system would not receive funding. But they do receive funding, and that funding is directed by the elites.

In summarising the points below, we will not attempt to justify each point to the satisfaction of those whose instincts have been heavily impacted by techniques of cultural and emotional engineering, but rather to state the facts simply.

Not all characteristics which we list below have been implemented to identical effect across

¹⁸ The reasons for my use of this convention in English are detailed in my principal work *The Qur'an: A Complete Revelation*.

¹⁹ There exists a small number of 'O you who heed warning' appeals which clearly have a local and limited application and so do not feature in what follows.

the world at this time, but there is no doubt that the agenda which informs the underlying processes is doggedly heading in one direction across the board, and the fact that certain regions lag behind the dominant tendency does nothing to negate the broader point.

153 O you who heed warning:¹ seek help in patience and duty;² God is with the patient.³
(2:153)

Sin: *lack of patience and abdication of duty.*²⁰

Today: men are trained now to be weak, low-agency, effeminate, and reactive; they are typically unable to sustain effort, their essential powers having become eviscerated by pornography, the preponderance of neurotic mothers infected with Feminism, lack of male influence, loss of almost all areas of exclusively male provenance, and much besides. Meanwhile, women are trained to be selfish and delusional and to abandon those areas which pertain naturally to them and wherein lie their own call to patience and duty: family and children.

172 O you who heed warning:¹ eat of the good things that We have provided you; and be grateful to God if it be Him you serve.

173 He has only made unlawful to you carrion, and blood, and the flesh of swine, and that dedicated to other than God. But whoso is forced, neither desiring nor transgressing, no sin¹ is upon him; God is forgiving and merciful.
(2:172-173)

Sin: *making foods taboo.*

Today: the elites are pushing a policy upon the population of vegetarianism, one which associates the healthy consumption of meat with moral wrongdoing. The advancement of this Agenda item now leverages a new religious narrative about 'carbon footprints' and associated fictions.

178 O you who heed warning:¹ just requital is ordained for you concerning those killed:² the freeman for the freeman, and the slave for the slave, and the female for the female. But whoso is pardoned anything by his brother,³ let the pursuance be according to what is fitting⁴ and the payment to him with good conduct; that is an alleviation and mercy from your Lord. And whoso transgresses after that, he has a painful punishment.
(2:178)

Sin: *killing with impunity or without a requirement for just requital.*

Today: at the time of writing, the elites are rolling out a policy which forces the population of the entire world to submit to injections. No one who is harmed as a result of this programme has any recourse in the courts, either against Government or against the manufactures of the substances the injections contain.

20 The reason for the use of *duty* here is detailed in Article SZC.

183 O you who heed warning:¹ fasting is prescribed for you: — as it was prescribed for those before you, that you might be in prudent fear² —
(2:183)

Sin: *unbridled consumption of food; lack of self-control.*

Today: the culture is designed to manipulate people into buying and consuming far more than they need or is good for them.

208 O you who heed warning:¹ enter into surrender² completely, and follow not the footsteps of the satan;³ he is to you an open enemy.
(2:208)

Sin: *half-baked religion which does not impact actions.*

Today: religion is today all but eviscerated; what remains is little more than an emotional dummy.²¹ The principal leaders of religions have compromised entirely with the dominant system and in many cases are members of societies and fraternities which further its aims.

254 O you who heed warning:¹ spend of what We have provided you before there comes a day wherein is neither commerce, nor friendship, nor intercession; and the false claimers of guidance:² they are the wrongdoers.³
(2:254)

Sin: *failure to emphasise personal charity.*

Today: if one reads the accounts of previous generations, charity was a duty inculcated into children and intended to form lifetime's habit. This duty has been entirely elided from the cultural narrative.

264 O you who heed warning:¹ make not your charity vain through condescension and hindrance,² like one who spends his wealth to be seen of men and believes not in³ God and the Last Day. And his likeness is as the likeness of a rock whereon is dust: a downpour fell upon it leaving it bare; they possess nothing from what they have earned; and God guides not the people of the false claimers of guidance.⁴
(2:264)

Sin: *ostentation in charity.*

Today: the instances where putative charity remains are now largely driven by large organisations. They fall into three categories. The first is the so-called charities themselves. The large ones are effectively wings of soft power and serve to advance the broader agenda. They allow those who contribute to them to feel good about themselves, but the charities themselves have nothing to gain from solving the problems with which they claim to be concerned. The second is what is called Corporate or Social Responsibility. These are euphemisms employed by large corporations under the aegis of which funds are directed by them in various directions. In truth, this is a form of public relations aimed at improving the image of the company and

21 This word is British English for what is meant by *pacifier* in American English.

increasing profits. The third is what are called philanthropic organisations. While philanthropy sounds a high ideal, the organisations which fly its banner are principally means of protecting the wealth of the rich and channelling vast resources into the service of the Agenda. The notion of giving simply to please God in recognition of one's duty and in mitigation of one's sins is entirely lost from the cultural narrative.

267 O you who heed warning:¹ spend of the good things you have earned, and of what We have brought forth for you from the earth. And resort not to the bad thereof, to spend thereof, when you would not take it save you closed an eye to it; and know that God is free from need and praiseworthy.
(2:267)

Sin: *giving what is inferior in order to satisfy a requirement to give.*

Today: we have summarised above those categories of putative charity which predominate. It is unlikely that those who manage funds for any of the three categories listed would wish personally to be subject to the policies their own organisations pursue.

Sin: *usury.*²²

There are two segments which pertain to this section, and we list them together:

130 O you who heed warning:¹ consume not usury, doubled and redoubled; and be in prudent fear² of God, that you might be successful.
131 And be in prudent fear¹ of the Fire prepared for the false claimers of guidance.²
132 And obey God and the Messenger,¹ that you might obtain mercy.
(3:130-132)

278 O you who heed warning:¹ be in prudent fear² of God; and give up what remains of usury, if you be believers.²
279 And if you do not, then be informed of war from God and His messenger. But if you repent, then to you are your principal sums;¹ doing no wrong, you will not be wronged.
280 And if he¹ be one in hardship, then deferment until ease; but that you forgive by way of charity is better for you, if you would know.
281 And be in prudent fear¹ of a day wherein you will be returned to God; then every soul will be paid in full what it earned; and they will not be wronged.
(2:278-281)

Usury is a sin and a form of theft. The practice of usury inevitably concentrates all wealth in a few hands and makes slaves of those who live in a society which allows it. Moreover, usury is so repugnant to God that its practice provoked the sole instance in the Qur'an in which the Messenger is directed unilaterally to declare war.

Today: the acceptance and practice of usury are intrinsic to that unified system of worldwide governance under which we live. Various formerly Muslim countries resisted this process but

22 This term means the payment of rent for money or goods; the receipt of anything in such a case over the value of monies or goods lent.

have become absorbed by the dominant regime; vestigial expressions of Muslim sentiments in the world of banking today are, in truth, merely obfuscated forms of usury. While (banker-financed) pressure groups demonstrate in favour of myriad causes (causes which, in truth, promote the bankers' own agendas) few are those that comprise such groups who understand that the root cause of the ills that they feel so strongly about is usury.

29 O you who heed warning:¹ consume not your wealth among yourselves in vanity, or save² by way of trade by mutual consent among you; and kill not yourselves;³ God is merciful to you;
(4:25)

Sin: *wrong use of wealth; suicide or murder.*

It is clear above that the only legitimate use of wealth is by trade and mutual consent; both murder²³ and suicide are sins.

Today: taxation is a form of theft practiced by the elites upon those they rule. It operates as an obfuscated form of feudalism. Mafia structures extort on a more honest basis, and the drug and other Mafia cartels comprise a wing of the broader power structure of the elites and are useful to their purposes.

Governments murdered around 128 million of their own citizens in the 20th century²⁴ and these numbers do not include either abortion or soft-kill strategies such as pharmaceuticals, weaponised diet, or technological means. At the time of writing, all governments are compelling all citizens to submit to injections.

Suicide is promoted today under the term 'voluntary euthanasia' which itself is either legal or semi-legal already in certain countries.

87 O you who heed warning:¹ forbid not the good things that God has made lawful for you;² and transgress not; God loves not the transgressors.
88 And eat of what God has provided you, lawful and good; and be in prudent fear¹ of God in whom you are believers.²
(5:87-88)

Sin: *making unlawful what God has provided.*

Today: the present system has created a new god called the Environment and is rolling out a system of theft and control under that aegis whereby what God gave men to use for their benefit is denied them.

90 O you who heed warning:¹ wine,² and games of chance, and altars,³ and divining arrows⁴ are an abomination of the work of the satan;⁵ so avoid it, that you might be successful.
(5:90)

23 A ruler has the right — even a duty — to execute those who commit certain crimes, but that question is beyond the remit of the present work.

24 According to *Death By Government* by R. J. Rummel (1994).

Sin: *alcohol, gambling, idolatry, and divination.*

Today: all these sins are heavily promoted today. The forms of idolatry most prevalent are self-worship (solipsism), earth worship (environmentalism), and worship of the State.

²⁰ O you who heed warning:¹ obey God and His messenger;² and turn not away from Him³ when you hear.
(8:20)

Sin: *denigration and rejection of both God and revealed scripture.*

Today: mention of God and respect for scripture have been all but erased from the dominant cultural narrative.

¹¹⁹ O you who heed warning:¹ be in prudent fear² of God, and be with the truthful.
(9:119)

Sin: *lack of fear of God and preference for those who lie.*

Today: piety is all but erased from the cultural narrative, while the practice of lying proliferates and is accepted behaviour supported and glorified by entertainment.

⁷⁷ O you who heed warning:¹ be lowly² and submit,³ and serve your Lord, and do good that you might be successful;
(22:77)

Sin: *lack of fear of God and of preference for Him; working evil.*

Today: the first point is covered by others above. By the removal of any remembrance of God from the dominant cultural narrative societies have been detached from those principles which are laid down in those scriptures He gave men to live by. This policy inexorably leads to evil societies by definition.

²¹ O you who heed warning:¹ follow not the footsteps of the satan.² And whoso follows the footsteps of the satan:³ he enjoins sexual immorality⁴ and perversity.⁵ And were it not for the bounty of God upon you and His mercy, not one of you would have been pure ever. But God increases in purity⁶ whom He wills; and God is hearing and knowing.
(24:21)

Sin: *sexual sin.*

Today: sexual sin and its acceptance have been entirely normalised and are promoted heavily by the dominant cultural narrative.

²⁷ O you who heed warning:¹ enter not houses other than your houses until you have asked leave and greeted the people thereof;² that is best for you, that you might take heed.
(24:27)

Sin: *violation of people's right to privacy within their homes.*

Today: the State now intrudes upon every house without leave by means of surveillance and other techniques.

⁴¹ O you who heed warning:¹ remember God with much remembrance,²
⁴² And give glory¹ to Him morning and evening.
(33:41-42)

Sin: *removal of remembrance of God from cultural norms.*

Today: mention of God in any serious or influential forum today is all but verboten.

⁷⁰ O you who heed warning:¹ be in prudent fear² of God, and speak an apposite word.³
(33:70)

Sin: *lack of fear of God; foul speech.*

Today: the first point is covered by others above; in the second case, the debasement of speech and promotion of profanity are everywhere in evidence being actively promoted by the dominant culture-creation delivery systems such as movies and what passes today for music and literature.

³³ O you who heed warning:¹ obey God and obey the Messenger;² and make not vain your deeds.
(47:33)

Sin: *failure to follow God's laws as found in revealed scripture.*

Today: this point is covered by others above.

⁶ O you who heed warning:¹ if one perfidious² comes to you with a report: verify, lest you strike a people in ignorance, and become remorseful for what you did.
(49:6)

Sin: *propensity to believe falsehood.*

Today: the dominant cultural narrative is one in which false accusation, rumour and surmise both prevail and are accepted; men in particular are vulnerable to accusations brought by women supported by no evidence.

¹¹ O you who heed warning:¹ let not a people deride another people² — it may be that they are better than they; neither women other³ women — it may be that they are better than they; neither speak ill of yourselves,⁴ nor insult one another with nicknames. Bad is the name of perfidy⁵ after faith. And whoso turns not in repentance, it is they who are the wrongdoers.⁶
(49:11)

Sin: *back-biting and name-calling.*

Today: social media have made these sins into a regular pastime for countless millions.

¹² O you who heed warning:¹ avoid much assumption; some assumption is sin.² And spy not;³ neither backbite one another. Would any of you like to eat the flesh of his dead brother? You would detest it. And be in prudent fear⁴ of God; God is accepting of repentance and merciful.
(49:12)

Sin: *assumption without evidence, and intrigue.*

Today: this point is covered by ones above.

⁹ O you who heed warning:¹ when you converse confidentially, converse not confidentially in sin² and enmity, and disobedience to the Messenger; but converse confidentially in virtue and prudent fear.³ And be in prudent fear⁴ of God to whom you will be gathered.
(58:9)

Sin: *secret scheming.*

Today: this sin informs the entire system driving the present tyranny: the ruling elites gather in secret to formulate their plans.

¹⁸ O you who heed warning:¹ be in prudent fear² of God. And let a soul look to what it has sent ahead for the morrow.³ And be in prudent fear⁴ of God; God is aware of what you do.
¹⁹ And be not like those who forgot God, so He caused them to forget their souls; those: it is they who are the perfidious.¹
(59:18-19)

Sin: *failure to remember God.*

Today: this point is covered by others above.

² O you who heed warning:¹ why do you say what you do not?
³ Great is the hatred in the sight of God,¹ that you say what you do not.
(61:2-3)

Sin: *duplicity.*

Today: certainly, the masses are trained into conceptions of themselves which are highly delusional, thus their words and deeds bear diminishing degrees of correlation. But this point finds a strong echo also in the elites of today which everywhere trumpet their own virtue while secretly planning evil.

¹⁴ O you who heed warning:¹ be helpers of God, as Jesus,² son of Mary,³ said to the disciples:⁴ "Who are my helpers for God?" The disciples⁵ said: "We are the helpers of God." And a number of the children of Israel believed, and a number denied,⁶ and We strengthened those who heeded warning⁷ against their enemy so they became dominant.⁸
(61:14)

Sin: *failure to follow God's commandments.*

Today: this point is covered by others above.

⁹ O you who heed warning:¹ when the call is heard for the duty² of the day of assembly,³ then hasten to the remembrance⁴ of God, and leave commerce; that is better for you, if you but knew.

¹⁰ And when the duty¹ is concluded,² disperse in the land, and seek of the bounty of God; and remember God much that you might be successful.
(62:9-10)

Sin: *mercenary motives in war.*

Today: the term rendered here 'the call[...] for the duty' is shown in my work to signify military muster.²⁵ This is a large subject, as are all those listed here, but suffice it to say here that the Military-Industrial Complex of which Eisenhower famously spoke is vast, rapacious and relentless.

⁹ O you who heed warning:¹ let not your wealth or your children divert you from the remembrance² of God,³ and whoso does that, it is they who are the losers.
(63:9)

Sin: *failure to remember God.*

Today: this point is covered by others above.

⁶ O you who heed warning:¹ protect yourselves and your families from a Fire whose fuel is men and stones, over which are angels stern and severe; they do not oppose God in what He has commanded them but do what they are commanded.
(66:6)

Sin: *failure of male heads of families to provide leadership towards God.*

Today: men have been fully usurped in their natural role of family leadership by the State; we will expand upon this point in some detail below.

⁸ O you who heed warning:¹ turn to God in sincere repentance. It may be that your Lord will remove from you your evil deeds,² and make you enter gardens beneath which rivers flow. The day God will not disgrace the Prophet and those who heed warning³ with him, their light running⁴ before them⁵ and on their right hand,⁶ they will say: "Our Lord: perfect Thou for us our light, and forgive Thou us; Thou art over all things powerful."
(66:8)

Sin: *half-baked religion.*

Today: the key word above is *sincere*. The system today allows, for now, lip service to religion so long as it does not impact a man's actions in the world or his actual standards: the things he

²⁵ See *The Qur'an: A Complete Revelation* or the Notes & Commentary online at reader.quranite.com.

will or will not stand for.

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One finds also a number of segments which treat specifically of sins which pertain to women, and which we will now consider.

Logic dictates that the verse below in which we find listed the components of the fealty oath believing women who joined the community of believers in the lifetime of the Prophet were required to take must reflect those sins prevalent among women in the communities they had left.

¹² O Prophet: when the believing women¹ come to thee, swearing fealty to thee: — that they will not ascribe a partnership² with God to anything; and they will not steal; and they will not commit unlawful sexual intercourse;³ and they will not kill their children; and they will not produce a calumny they have invented between their hands and their feet;⁴ and they will not disobey thee in what is fitting;⁵ — then accept thou their fealty, and ask thou God to forgive them; God is forgiving and merciful.
(60:12)

The sins identified above are:

- Dilution of the oneness of God
- Theft
- Sexual immorality
- Infanticide
- Invention of calumny and gossip

We will now comment upon each sin and consider its prevalence today. We have included within what follows aspects of the current system driving the destruction of the family and society as a whole which, while applicable to multiple parts of our analysis, are best treated in some detail and in one place.

We will repeat that, in considering the points below, we neither make allowance for a worldview created by the Agenda nor attempt to panda to those made emotionally incontinent as a function of that agenda; our purpose is to attempt to summarise the facts as they stand.

Dilution of the oneness of God

While men also are not immune to influence, and though it is not a rule determining each and every case, in their generality women tend to conform to societal norms. They do so as a necessary function of their sex. It is in a woman's nature to adapt to the *status quo*; to seek safety and security. Since she is weaker than a man and dependent upon him for resources, the qualities of conformity and adaptability are necessary for her survival.

In considering the fact that the segment above treats specifically of women, given the points which follow one comes to the view that a society which promotes the tendencies we have summarised under the remaining four headings derived from verse 60:12 is necessarily antithetical to a woman's principal interests; such a society strikes at the root of a woman's God-created nature and all but compels her into a condition wherein realisation of her potential as a believer is first stunted, then perverted, then destroyed.

Thus, the topics derived from verse 60:12 which follow form the pillars of a doctrine which deprives a woman of the conditions in which she is most likely to eschew idols and submit to God alone and thereby attain her true value in this life and a place of honour and bliss in the next. We will see that each of these pillars is enshrined as doctrine within the present system.

Theft

Men tend to steal within business, the practice of usury having been addressed above. Women primarily steal by different routes: by reneging on the duties implicit in their sex; by disregarding their obligations within marriage; by denying their husbands the rights they naturally have over them; and by eviscerating their husbands' substance.

Creative expansions upon this type of theft are promoted and instituted as the norm within the worldwide system which prevails today having been installed by processes of cultural engineering. Women are trained to deny where their principal source of value lies (for which see next point); they are increasingly held to no moral standard, either within or without marriage; they are taught to leverage marriage to steal unjust sums from men (for the use of which they are held to no account); and not only are women themselves encouraged to renege on their principal obligations, they are supported in their lack of responsibility, accountability, and morality by a State machinery which forces all men to maintain such women by means of taxation — itself a form of theft — all of which is fortified and underpinned by emotional narratives founded in fictions.

A woman is designed to have children young and to form the deepest and most lasting attachment with her first man. Within the present system, women are both trained to be sexually immoral²⁶ and encouraged to defer having children to an age where they are both less able to have healthy children and so jaded and psychologically damaged by their careers of sanctioned immorality that they could not form a lasting bond with the fathers of their children should they even wish to.

Women blossom and reach their highest sexual marketplace value in their mid-to-late teens. Men, meanwhile, generally hit their stride economically only in their thirties. The obvious correlation between economically viable men and high sexual marketplace value women has been made anathema by means of social engineering, and is excluded from sensible social discourse by means of name-calling and shaming-language.²⁷ Thus, women are all but

²⁶ For which see next point.

²⁷ Standard means by which illogical, unnatural, and undesirable parts of the current agenda are enforced.

precluded from marrying the men best equipped in terms of life experience and economic means to maintain them.

As stated, men develop their value later than do women. Economically viable men are today browbeaten into submitting to a discourse which permits them access only to women near their own age. But a used-up woman of thirty-five or forty is not comparable with a man of the same age on the upswing of his career by any objective standard.

To conclude this point: the sexual marketplace itself has been corrupted by price-fixing, false methods of accounting, and automatic penalties against those who favour objective evaluations. This is in itself yet another form of theft. And while it is clear that this system has been instituted in order to harm men, disenfranchise children, and destroy women themselves, it is women who — having correctly intuited the moral turpitude required of them by those who govern society — are the most vociferous enforcers of this strand of the elites' agenda.

Sexual immorality

Men provide for women; that is their principal source of value both to society and within marriage. The value a woman represents to a man derives from her sex; from her chastity,²⁸ her beauty, and her youth (i.e. ability to bear healthy children).

If a man deceives his wife, it is a sin before God; but he is still expected to provide for his wife.

If a woman deceives her husband, she not only places the paternity of the children for which her husband must continue to provide in doubt, she thereby destroys one of her principal sources of value. If she is unchaste before marriage, she enters the marriage fundamentally devalued, having given away that to which her husband is entitled and for which he is expected to pay. In such a case she is comparable to a man who, though previously wealthy, has squandered his substance and wishes to enter marriage bankrupt. But whereas a man may turn his fortunes around, a woman cannot retrieve her virtue.

In this system, a woman is trained to disregard her youth and chastity, which represent her principal sources of value, and to squander them. Once she realises that her youth is fading, she then expects to make another man pay for what she has already given away, and looks to Government to enforce those expectations.

Infanticide

The killing of a living child is infanticide no matter whether the murder occurs within or without the womb. And the killing of children is a great sin before God.

Women today practice the killing of their unborn children on an industrial scale, having been schooled by authorised indoctrination into unsustainable and unfounded delusions about their best means of achieving happiness. As a function of this, they are encouraged by the

²⁸ I.e. the practice of maintaining all sexual activity within the bounds of marriage.

system both to kill their unborn children and to regard it as a matter of no great consequence. Again, they are held to no standard of responsibility; here, as in all things, nothing is their fault, and the idea that it should be is a form of 'oppression' to be dealt with by yet more cultural engineering.

Under many regional jurisdictions a woman may kill a man's unborn child without the permission of the father, while unwed mothers under the age of majority may do so without the knowledge even of their parents.

The institution of so-called abortion is an Agenda item decided upon by the ruling elite and rolled out in every country once the sensibilities of that society have been broken down by sufficient programming and economic restructuring.

Women kill around 70,000,000 babies each year on the altar to the god of materialism.

Invention of calumny and gossip

Women are given to gossip and lies. It is a feature of their sex. Without the capacity to dissimulate and gather information they would not survive. However, this tendency must be held in check if a society is to be healthy.

As we have stated, culture is created; it is a function of decisions made at the top. Our society is structured to facilitate gossip in myriad forms with no social taboos on a woman giving full rein to her momentary passions, need for intrigue, and eternally shifting conceptions of herself and others, with all examples of modest and virtuous female behaviour having been fully erased from the culture.

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In summary then, it is clear that each of the sins listed above is actively promoted within the system which prevails today.

We will now add some general comments which expand upon the points above, following which we will consider the last topic pertaining to the sins characteristic of the time of Muḥammad: the worship of females.

That men should pay for and protect women is the natural order. But it is also the natural order that men should receive in exchange a submissive, faithful wife dedicated to serving her husband and his children exclusively as per the traditional marriage vow women once took to love, honour, and obey their husbands. This natural order has been intentionally changed by means of social and emotional engineering.

A woman's principal currency is attention. She requires it, trades in it, and will do almost anything to get it. This ingrained and natural feature of her sex has been perverted and

weaponised by the Agenda against both her and those who form — or attempt to form — a bond with her. Eternally shopping for attention via social media, she is now an addict to the dopamine fix she derives from that attention. Moreover, she has been trained to expect to enter any marriage with her pre-existing intravenous drip unchallenged and kept beyond the control of her husband as it continues to mainline a potentially limitless supply of this drug into her mind. This is something no man can hope to compete with, and all but guarantees both his financial ruin and her future dependency upon the State.

A normal, natural woman is designed to submit to and serve a man. In the vast preponderance of cases that nature has not changed: a woman continues to submit and to serve a man. But her man today is the State.

In this new and perverted system, men are required to support women who are deviant and destructive from the natural point of view, either within marriage (wherein, should a man insist upon his natural rights, he is branded an “abuser”), or outside marriage, either independently via punitive settlements in the family courts, or collectively via taxes — or both. That is, men continue to pay for women, while the systems which drive society leverage women against men.

In effect then, the generality of women are today whores for the State. They practice an obfuscated form of prostitution in collaboration with the State, both at the expense of countless individual men, and of men in general. The State performs the function of pimp, providing physical muscle and administering punishments in the event that any man should wish to claim as his own that for which he is paying; meanwhile, the man’s role is to be compared with that of a client that the pimp and the prostitute work together to fleece. This state of affairs both destroys the family and prevents men from maintaining resources that could provide some measure of insulation against the State.

Women are invariably assumed to have a moral right to the custody of children in cases of divorce,²⁹ whereas they are invariably less able to support children than are men. This allows the State to continue in its role of enforcer, and results in generations of males raised without fathers, meaning that those males grow up feminised, unable to master emotions, undisciplined, low-agency, and reactive — all of which must be regarded as intended outcomes.

As we have said, the woman is rarely held to account or required to honour her contract; always able to claim victimhood. And all she needs in order to destroy the life of her husband and children is a change in “feelings” — an almost inevitable outcome given sufficient consumption of Media.

Meanwhile, the “feelings” trump card does not work in the case of a man; he is held to account.

At the same time, male children are held back generally through mixed-sex education, the ubiquity of female teachers, and the insistence that boys simply being boys is a defect to be

²⁹ Which in the U.S. for example they initiate over 70% of the time. That rate is higher if she has been to university.

corrected by socialisation and drugs.³⁰ Moreover, women have been both insinuated into almost every area of male provenance — be it sports, recreation, social congress, or work — and imposed in all areas of male competence both upon and over men (as bosses, referees, arbiters, judges and like), frequently taking roles in which they themselves have neither any natural place, nor are able to perform the tasks they have been placed over as proficiently and with the same level of dedication as the best men. This condition of unnaturalness is maintained by name-calling, shaming language, slogans, legal persecution, brainwashing, false science, and propaganda. The net effect has been to destroy the family and increase the power of Government — the latter institution being entirely a function of the ruling cabal. Put in its right perspective, the policy of the elites for well over a hundred years has been to use women to destroy the family and to disenfranchise its natural head: the man. This has created a vicious cycle of increasingly neurotic women destroying sons which in turn further diminishes potential for genuine leadership and thus reduces the chance of resistance to the dominant power.

Meanwhile, the status of single-motherhood has lost all nuance of the shame which traditionally attached to it and has been transfigured by the engine of cultural indoctrination into a holy order, one deserving of every sacrifice by the broader society.

In short, the woman has been made an agent of the State. She is a footsoldier in a war she does not understand, the effects of which destroy both her and those who are affected by the neurosis which inevitably results from her being deprived of her natural role as a dedicated wife and mother and pressed into service by Agenda-driven indoctrination as part of a generalised prostitution franchise operation.

We do not here blame women. It is in their nature to submit to the dominant power in any social order. The dominant power today is that of the worldwide ruling elite; and while individual women may not understand the mechanisms underpinning that power, collectively they fully understand what that dominant power requires of them and, as must be expected, they are complying with those expectations.

The worship of females

As we have summarised above, women are today irretrievably brainwashed into delusions about themselves and their source of value. As we hope has been made clear, we cherish no illusions of affecting that reality, and do not blame women for it. We are interested here in describing the situation as it has been instituted under the Agenda insofar as it compares with those sins which can be shown to be characteristic of the time of Muḥammad.

Men today continue to be expected to serve women as per their traditional role; women, meanwhile, have been encouraged to abandon entirely the reservation of their natural responsibilities. As a function of this process, men have essentially been made slaves to a

³⁰ Clearly, one intended consequence of this policy is to minimise any potential for future leadership among the slave caste.

system of gynocentric control. This is not how a man is meant to correspond with a woman; but it is how he must correspond with a State-mandated idol. Thus, in this system, the woman has been made an idol — one to which a man must sacrifice his substance and before which he must abase himself.

A woman is not meant to be idolised; a woman is intended to serve God, her husband, and his children. The Qur'an is entirely clear that men are to be the masters of their own houses and of society in general. The corruption of the notion of womanhood and the institution of the model of a deluded, entitled, irresponsible, selfish, dangerous child in its place has been a central tool in the evisceration of society and helped make that outcome inevitable.

We will now summarise the overt indications that a comparable system of idolatry was in force at the time of Muḥammad before listing the legal imperatives given to the Messenger which confirm this.

While within the narrative backdrop to the time of Muḥammad males were highly prized, there is everywhere an emphasis on the connection between femininity and the transcendent realm:

57 And they appoint for God daughters — glory¹ be to Him! — but they have what they desire;²

58 And when one of them receives tidings of a female, his face darkens and he suppresses grief.

59 He hides himself from the people because of the evil¹ of that whereof he had tidings — whether to hold it in contempt, or bury it in the dust. In truth,² evil is what they judge.

(16:57-59)

16 If¹ He has taken of what He creates daughters, and chosen for you sons,²

17 (But when one of them is given glad tidings of that¹ which he strikes for the Almighty² as a similitude, his face turns black and he suppresses grief:³

18 "What — one brought up among ornaments and in conflict not seen!"¹)

19 And they have made the angels, who are the servants of the Almighty,¹ females:² — did they witness their creation?³ Their witness will be recorded; and they will be questioned.⁴

20 And they say: "Had the Almighty¹ willed, we would not have served them." They have no knowledge of that; they are only guessing.²

(43:16-20)

In the segments which follow we see the same emphasis:

40 Has then your Lord chosen for you sons and taken from among the angels females?¹ You speak a monstrous² word.³

41 And We have expounded¹ in this Qur'an,² that they take heed; but it increases them only in aversion.

(17:40-41)

19 Have you considered Al-Lāt and Al-'Uzzā,

20 And Manāt the third, the other?¹

21 Have you the males, and He the females?

22 That then is an unjust division.

23 They are only names you have named, you and your fathers, for which God sent down no authority. They follow only assumption, and what their¹ souls desire; but there has come to them guidance from their Lord.

(53:19-23)

27 Those who believe not in¹ the Hereafter name the angels with the names of females.²

28 But they have no knowledge thereof, they follow only assumption; and assumption avails nothing against the truth.¹

29 So turn thou away from him who turns away from Our remembrance¹ and desires only the life of this world.

30 That is their attainment of knowledge.¹ Thy Lord: He best knows him who strays from His path; and He best knows him who is guided.

(53:27-30)

It is no great step from what we see in the segments above to the view that females themselves are gods and angels. And once females are associated with gods and angels in the cultural discourse, taboos will be laid upon the default expectation that women perform their proper duties and as a result the society will be skewed in the direction of deferring to women rather than leading them.

With this point in view, we will consider the following segment:

1 O Prophet: why makest thou unlawful what God has made lawful for thee, seeking the approval of thy wives? And God is forgiving and merciful.

(66:1)

Here the Prophet himself is chided for affording women greater influence than is right.

Under the present Agenda, it is the requirement for the approval of women which is everywhere driving the destruction of society.

When one adds to the general scenario summarised above the very clear Qur'anic legal directives for both the entry into and exit out of marriage; the emphasis on male leadership in marriage; the fact that the man is given the right both to admonish and discipline his wife; very clear punishments for both men and women in the case of witnessed sexual immorality, then the picture which forms is of a society in which women had not only become entirely immoral but were supported in that direction by a system of doctrinal taboos and imperatives said to originate with the will of God. The correlations with the present doctrine of the world State are many and obvious.

We will list just two more segments in this regard.

²⁸ O Prophet: say thou to thy wives:¹ “If you desire the life of this world and its adornment, come: I will give you provision, and release you with a comely release.

²⁹ “But if you desire God and His messenger and the abode of the Hereafter, then God has prepared for the doers of good among you a great reward.”

³⁰ O wives of the Prophet: whoso among you commits manifest sexual immorality,¹ for her the punishment is doubled;² and that is easy for God.³

³¹ And whoso among you is humbly obedient to God and His messenger, and works righteousness, We will give her her reward twice over; and We have prepared for her a noble¹ provision.

(33:28-31)

⁵⁹ O Prophet: say thou to thy wives, and thy daughters, and the women¹ of the believers,² that they draw down³ over them some of their garments. That will tend to them being recognised and not hindered;⁴ and God is forgiving and merciful.

(33:59)

In the first segment, we see female material greed clearly delineated; this topic then feeds immediately into that of sexual immorality. Women achieve material things by leveraging their sexual value, and the connection could not be made more plain than here in the case of the Prophet’s own wives.

In the second segment, believing women are directed away from dressing provocatively and without regard for modesty. It hardly needs mentioning that the world State fashion industry is a key component in the subversion of modern females into an ideology which both exalts them as goddesses and deludes them into the view that all male attention is worth having no matter the cost to their modesty.

As in all the cases we have listed in this section treating of the sins characteristic of the time of Muḥammad, the imperatives above are suggestive of a broader problem with roots in the believers’ communities of origin.

In conclusion, it is clear that all sins — both those which pertain primarily to men and those which pertain primarily to women — which we have identified in the section above as extant in those communities from which the believers of the time of Muḥammad were drawn are heavily promoted under the present system of world governance.

Core actions of a messenger of warning

Since the *protocol* is dependent upon actions by a warner only (with denial on the part of those warned as the sole trigger necessary for destruction to result), we will not list the responses of Muḥammad’s audience in the same detail as was the case with previous warners; we have established a large enough dataset of expected responses both by means of explicit and generic narratives to understand the core features. Our primary focus is on the *protocol* itself and those circumstances extant today relative to the matter of the completion of Muḥammad’s universal

mission to mankind “all together”.

Before considering that mission in earnest, we must measure the Qur’an’s presentation of Muḥammad’s actions in the light of what we know about *the God protocol*; that is, we need to know whether he met the conditions of a warner as per the criteria of *the God protocol* we have identified.

We have established the full set of actions required for a legitimate implementation of *the God protocol* — by either a single warner who is also a prophet and / or a messenger, or by such a man augmented by a believing man to provide a statement of affiliation — to comprise the following:³¹

1. Cites God as creator of all things.
2. Says God can delay to a stated term.
3. Cites guidance of God.
4. Cites need for patience.
5. Cites need to place trust in God.
6. Claims better guidance than that of hearers.
7. Warns of the Resurrection.
8. Calls the hearers to seek forgiveness of God.
9. Receives a commission from God.
10. Told by God that the wrongdoers will be destroyed.
11. Eats food and walks in the markets.
12. Approaches a people to which he belongs.
13. Speaks in the language of those he warns.
14. Warns the principal city.
15. Comes with clear signs, writings, or the Illuminating Writ.
16. Calls the hearers to serve God.
17. Calls the hearers to serve God only.
18. Asserts that there is but one true God.
19. Calls the hearers to fear God.
20. Calls the hearers to abandon idols.
21. Addresses himself to the elites of his time.
22. Appeals to God.
23. Warns of punishment.
24. Anticipates (punishment of) a “tremendous day”.
25. Advances reasoned arguments.
26. States that he is nothing more than a mortal.
27. States that God only can provide the authority requested.
28. Presents a clear notification.
29. Bears glad tidings and warning.
30. Places his affair entirely in the hands of God.

³¹ The dataset is represented visually in the Table entitled *Actions of Warner* at the end of this book.

31. Uses the appeal: "O my people:". ³²

We will consider below the Qur'anic data which treats of each core-action category with respect to Muḥammad. There is little need for commentary since the verses speak for themselves. Moreover, in many cases there is so much textual evidence it would burden the reader unduly to provide it all, and we supply a representative sample only.

Since the Qur'an comprises the revelation given to Muḥammad, its entirety comprises the words he was given to say by God; given that context, we are able to consider both segments in which the Prophet is directed in the imperative to speak³³ as well as others which form part of his broader revelation and relate to his mission of warning.

Following the summary below we will compare what we are calling the non-core actions of previous messengers of warning with the case of Muḥammad;³⁴ thereafter, we will turn to the subject of Muḥammad's mission to all mankind.

1. Cites God as creator of all things.

¹² Say thou: "To whom belongs what is in the heavens and the earth?" Say thou: "To God." He has prescribed upon Himself mercy;¹ (He will bring you all together to the Day of Resurrection whereof there is no doubt; those who have lost their souls: they do not believe.²

¹³ And to Him belongs what rests in the night and the day; and He is the Hearing, the Knowing.

¹⁴ Say thou: "Is it other than God I am to take as ally — **the Creator of the Heavens and the Earth**, and who feeds but is not fed?" Say thou: "I have been commanded to be first among those who submit"; and: "Be thou not among the idolaters."¹

¹⁵ Say thou: "I fear, if I should oppose my Lord, the punishment of a tremendous day.") (6:12-15)

2. Says God can delay to a stated term.

¹ Praise belongs to God who created the heavens and the earth and made darkness¹ and the light! Then those who ignore warning² ascribe equals to their Lord.

³² We have included the category *Uses the appeal: "O my people:"* above since, while it is not covered by generic narrative summaries, review of the *Actions of Warners* Table at the end of this book reveals that this category is the only one not also covered by generic narrative summaries to be included in all explicit narratives (i.e. was the case of all those messengers for whom we have data pertinent to *the God protocol*). We observed how the requirement of a statement of affiliation could not be met in the case of Moses and how it was delivered by means of the 'believing man'. This demonstrates both that it is a vital component to the *protocol* and that it can be met by someone other than a messenger of God — a point to which we shall return later in our presentation. Since Muḥammad meets this requirement with regard to his own people also, it is rightly included among the set of requisite actions which comprise the *protocol*.

³³ I.e. 'Say thou:' statements.

³⁴ By non-core actions we mean those actions characteristic of particular warners we have observed previously in our presentation but which are not generic (i.e. are neither explicitly recorded in the text as actions executed by all warners nor feature in generic narrative statements).

² He it is that created you from clay; then He decreed a term¹ — **and a stated term is with Him**; then do you doubt. (6:1-2)

⁵³ And they ask thee to hasten the punishment! **And were it not for a stated term**, the punishment would have come upon them; and it will come upon them unexpectedly, when they perceive not.

⁵⁴ They ask thee to hasten the punishment! And Gehenna will encompass the false claimers of guidance¹

⁵⁵ The day the punishment covers them from above them and from beneath their feet, and He will say: "Taste what you did!" (29:53-55)

⁴² And think thou¹ not that God is unmindful of what the wrongdoers² do; **He only delays them to a day** wherein the eyes will stare,³

⁴³ Straining forward, their heads uplifted; their gaze not returning to them, and their hearts void. (14:42-43)

3. Cites guidance of God.

¹²⁰ And never will the Rabbinic Jews¹ be pleased with thee, nor will the Christians;² until thou follow their creed;³ **say thou: "The guidance of God, that is guidance"**; and if thou follow their vain desires⁴ after the knowledge which has come to thee, thou wilt have against God neither ally nor helper. (2:120)

⁷¹ Say thou: "Shall we call, rather than¹ to God, to what neither profits us nor harms us, and be turned back on our heels after God has guided us? — like one whom the satans² seduce in the earth, lost in confusion, he having companions inviting him to guidance:³ 'Come thou to us!'" **Say thou: "The guidance of God, that is guidance;** and we have been commanded to submit to the Lord of All Creation"; (6:71)

4. Cites need for patience.

¹⁰⁹ And follow thou what is revealed¹ to thee; **and be thou patient until God judges**; and He is the best of judges. (10:109)

⁴⁹ That is from the reports of the Unseen that We reveal¹ to thee; thou knewest it not, neither thou, nor thy people before this. **So be thou patient**; the final outcome is for those of prudent fear.² (11:49)

¹²⁷ **And be thou patient**; and thy patience is only through God. And grieve thou not over them, nor be thou in distress over what they scheme. (16:127)

60 And be thou patient; the promise of God is true.¹ And let not those who are not certain² sway³ thee.
(30:60)

5. Cites need to place trust in God.

38 And if thou askest them who created the heavens and the earth, they will say: "God." Say thou: "Have you considered to what you call other than¹ God? If God wills affliction for me, are they removers of His affliction? Or if He wills mercy for me, are they withholders of His mercy?" Say thou: "God is sufficient for me." **In Him place their trust those who would place their trust aright.**²
(39:38)

9 If¹ they have taken allies besides² Him:³ then God, He is the Ally, and He gives life to the dead, and He is over all things powerful.

10 And that wherein you differ in anything, the judgment thereof is to God: **"That is God, my Lord; in whom I place my trust, and to whom I turn."**
(42:9)

13 God, there is no god save He.¹ **And in God then let the believers² place their trust.**
(64:13)

29 Say thou: "He is the Almighty.¹ We believe in² Him, **and in Him we place our trust.** And you will come to know who is in manifest error."
(67:29)

6. Claims better guidance than that of hearers.

14 Made fair for men is the love of lusts — for women, and sons, and amassed fortunes¹ of gold and silver, and branded horses, and cattle, and tilth: that is the provision of the life of this world — but God, with Him is the best journey's end.²

15 Say thou: **"Shall I inform you of better than that?"** For those who are in prudent fear,¹ with their Lord are gardens beneath which rivers flow, they abiding eternally therein, and purified spouses, and approval from God²; and God sees the servants,²

16 Those who say: "Our Lord: we believe, so forgive Thou us our transgressions,¹ and protect Thou us from the punishment of the Fire,"

17 The patient,¹ the truthful, the humbly obedient, those who spend, and the seekers of forgiveness at dawn.
(3:14-17)

31 They have lost who deny the meeting with God; when¹ the Hour has come upon them unexpectedly, they will say: "O our regret over what we neglected concerning it!" And they will bear their burdens upon their backs; in truth,² evil is what they will bear.

32 And the life of this world is only play and diversion; **and the abode of the Hereafter is better for those of prudent fear.**¹ Will you then not² use reason!
(6:31-32)

58 Say thou: "At the bounty of God, and at His mercy: —" At that let them exult; **it is better than what they amass.**
(10:58)

95 And sell not the covenant of God¹ at a cheap price; **what is with God is better for you, if you would know.**

96 What is with you has an end, and what is with God remains; and We will pay those who are patient their reward according to the best of what they did.
(16:95-96)

75 Say thou: "Whoso is in error — no matter the extent the Almighty¹ extends for him² — when³ they have seen what they are promised, whether it be the punishment⁴ or the Hour, then will they know who is worse in position and weaker in force."

76 And God increases those who were guided in guidance; and the enduring things — the righteous deeds — **are better with thy Lord as reward, and better as recourse.**¹
(19:75-76)

59 Say thou: "Praise belongs to God, and peace be upon His servants whom He has chosen!" **Is God better, or that to which they ascribe a partnership?**¹

60 If:¹ He who created the heavens and the earth: — and sent down for you water from the sky wherewith We cause to grow gardens full of delight whereof it was not for you to cause the trees to grow² — is there any god with God?³ The truth is,⁴ they are a people who ascribe equals.

61 If:¹ He who made the earth a fixed lodging,² and made rivers in its midst, and made firm mountains therein, and made a barrier³ between the two seas:⁴ is there any god with God?⁵ The truth is,⁶ most of them know not.

62 If:¹ He who responds to one distressed when he calls to Him, and removes the evil, and makes you successors of the earth:² is there any god with God?³ Little do you take heed.

63 If:¹ He who guides you in the darknesses of the land and the sea, and who sends the winds as glad tidings at the time² of His mercy:³ is there any god with God?⁴ Exalted be God above that to which they ascribe a partnership!⁵

64 If:¹ He who begins creation, then repeats it, and provides for you from the heaven and the earth:² is there any god with God?³ Say thou: "Bring your evidence, if you be truthful."⁴

65 Say thou: "None in the heavens and the earth knows the Unseen save God." And they perceive not when they will be raised.

66 The truth is,¹ their knowledge fails² concerning the Hereafter. The truth is,³ they are in doubt about it. The truth is,⁴ they are blind to it.
(27:59-66)

49 Say thou: **"Then bring a writ¹ from God that gives better guidance than these:² I will follow it, if you be truthful."**³

50 And if they respond not to thee, know thou that they but follow their vain desires.¹ And who is further astray than he who follows his vain desire, without guidance from God? God guides not the wrongdoing² people.
(28:49-50)

7. Warns of the Resurrection.

⁵ O mankind: **if you are in doubt about the Resurrection**, then: We created you from dust; then from a sperm-drop; then from a clinging thing;¹ then from a fleshy lump² formed and unformed — that We might make plain³ to you. And We settle in the wombs what We will to a stated term; then We bring you forth as a child; then that you should reach your maturity. And among you is he who is taken.⁴ And among you is he who is sent back to the most abject age, so that he knows not, after knowledge, anything. And thou seest the earth lifeless;⁵ then when We send down upon it water it quivers and swells and grows every⁶ delightful kind

⁶ For it is that¹ God, He is the Truth;² and that He gives life to the dead; and that He is over all things powerful;

⁷ And that the Hour about which there is no doubt is coming; and that God will raise those in the graves!

(22:5-7)

⁸ And among men is he who disputes concerning God, without knowledge, or guidance, or an illuminating Writ,¹

⁹ Turning aside proudly¹ to lead away² from the path of God. For him in the World is disgrace; **and on the Day of Resurrection** We will let him taste the punishment of the consuming fire:

¹⁰ “For it is that¹ thy hands sent ahead, and that God is not unjust to the servants!”²

(22:8-10)

⁶⁸ And if they dispute with thee, **say thou:** “God best knows what you do.

⁶⁹ **“God will judge between you on the Day of Resurrection concerning that wherein you differ.”**

(22:68-69)

¹² And those who ignore warning¹ say to those who heed warning:² “Follow our path and we will bear your offences.”³ But they will not bear anything of their offences;⁴ they are liars.

¹³ And they will bear their loads — and loads besides¹ their loads — **and they will be questioned on the Day of Resurrection about what they invented.**

(29:12-13)

¹⁴ Say thou: “God do I serve, sincere to Him in my doctrine,¹

¹⁵ “So serve what you will besides¹ Him.” **Say thou: “The losers will be those who lose themselves and their families on the Day of Resurrection.”** Is that² not the clear loss?

¹⁶ They will have above them canopies of the Fire, and beneath them canopies. By that does God put His servants in dread:¹ “O My servants: be in prudent fear² of Me!” (39:14-16)

²⁶ **Say thou:** “God gives you life; then He gives you death; **then will He gather you to the Day of Resurrection whereof there is no doubt;** but most men know not.”

(45:26)

8. Calls the hearers to seek forgiveness of God.

⁵³ **Say thou:** “O My servants who have committed excess against their souls: despair not of the mercy of God! God forgives transgressions¹ altogether;² — He is the Forgiving, the Merciful —

⁵⁴ **“And turn in repentance to your Lord, and submit to Him** before there comes to you the punishment; then will you not be helped.”

(39:53-54)

⁶ **Say thou:** “I am only a mortal like you. It is revealed¹ to me that your God is One God. So take a straight path to Him, **and ask forgiveness of Him!**” And woe to the idolaters:²

⁷ Those who render not the purity,¹ and of the Hereafter they are deniers!

(41:6-7)

9. Receives a commission from God.

¹ O thou, one covering himself:

² **Arise thou and warn thou!**

³ And magnify thou thy Lord,

⁴ And purify thou thy garments,

⁵ And forsake thou¹ defilement,

⁶ And show thou not favour seeking gain,

⁷ And to thy Lord be thou patient.

(74:1-7)

¹⁵⁸ (**Say thou: “O mankind: I am the messenger of God to you all together** — to whom belongs the dominion of the heavens and the earth. There is no god save He.¹ He gives life and He gives death.” So believe in² God and His messenger, the unschooled³ prophet, who believes in⁴ God and His words; and follow him,⁵ that you might be guided.)

(7:158)

As we have emphasised throughout, Muḥammad received two major commissions, and both are indicated above.

10. Told by God that the wrongdoers will be destroyed.

⁷⁶ And they had almost driven thee out of the land, to turn thee out therefrom; **and then would they not have tarried after thee save a little.**¹

⁷⁷ The practice¹ of those We sent before thee of Our messengers[...];² and thou wilt not find in Our practice³ any alteration.

(17:76-77)

¹³ **And how many a city stronger than thy city which has turned thee out¹ have We destroyed!** And there was no helper for them.

(47:13)

⁴ And there comes to them no proof¹ among the proofs² of their Lord but they turn away therefrom:³

⁵ **So have they denied the truth¹ when it came to them; and there will come to them a report of that whereat they mocked.**
(6:4-5)

We know that the fact of destruction in the case of Muḥammad's original mission of warning is elided from the text in conformity with the case of Abraham. Nevertheless, in the three segments above we find evidence that Muḥammad received forewarning of the destruction impending upon the community to which he preached his message of warning.

11. Eats food and walks in the markets.

⁷ **And they say: "What is this messenger that eats food and walks in the markets?** Oh, that an angel were but¹ sent down to him to be a warner with him!

⁸ "Or a treasure were but sent to him! Or there were for him but a garden from which he ate!"¹ And the wrongdoers² say: "You follow only a man taken by sorcery."³

⁹ See thou how they strike similitudes for thee, and go astray, and cannot find a path.
(25:7-9)

12. Approaches a people to which he belongs.

¹ *ṣād*¹ By the Qur'an² full of remembrance!³

² The truth is,¹ those who ignore warning² are in pride³ and dissension.

³ (How many a generation We destroyed before them! And they cried out when there was no time to escape.)

⁴ **And they marvel that a warner has come to them from among them;** and the false claimers of guidance¹ say: "This is a sorcerer² and a liar.

⁵ "Has he made the gods One God?¹ This is an amazing thing."
(38:1-5)

⁶⁶ **But thy people have denied it when it is the truth.¹** Say thou: "I am not a guardian over you."

⁶⁷ Every report has a dwelling-place;¹ and you will come to know.
(6:66-67)

The verses in Section 31 below apply in this regard also.

13. Speaks in the language of those he warns.

⁴³ Nothing is said to thee but what has been said to the messengers before thee: — "Thy Lord is possessor of forgiveness, and possessor of painful retribution,"¹ —

⁴⁴ **And had We made it a recitation¹ in a foreign tongue, they would have said: "Oh, that its proofs² were but³ set out and detailed⁴ — a foreign tongue and an Arab!"⁵** Say thou: "It is for those who heed warning⁶ a guidance and a healing"; but

those who do not believe:⁷ in their ears is deafness, and it is for them blindness; those: they are called from a far place.
(41:43-44)

¹² But before it was the Writ¹ of Moses a model² and a mercy; and this is a confirming Writ,³ **in an Arabic tongue**, that it might warn those who do wrong,⁴ and bring glad tidings to the doers of good:
(46:12)

14. Warns the principal city.

⁹² And this¹ is a Writ² We have sent down,³ one blessed, confirming what was before it,⁴ and **that thou warn the mother of cities⁵ and those around her;** and those who believe in⁶ the Hereafter believe in⁷ it, and they preserve their duty.⁸
(6:92)

⁷ And thus We have revealed¹ to thee an Arabic recitation,² **that thou warn the mother of cities³** and whoso is around her and thou warn of the Day of Gathering whereof there is no doubt: a faction will be in the Garden, and a faction in the Inferno.
(42:7)

15. Comes with clear signs, writings, or the Illuminating Writ.

⁶⁶ Say thou: "I am forbidden to serve that to which you call besides¹ God, since **there have come to me clear signs from my Lord;** and I am commanded to submit to the Lord of All Creation."
(40:66)

The "clear signs" which Muḥammad brought comprise the Qur'an itself:³⁵

¹⁹ Say thou: "What thing is greatest in witness?" Say thou: "God is witness between me and you; **and this Qur'an¹ has been revealed² to me that I might warn you thereby, and whom it reaches.** Do you bear witness that there are other gods with God?" Say thou: "I bear not witness." Say thou: "He is but One God, and I am quit of that to which you ascribe a partnership."³
(6:19)

³⁷ **And this Qur'an¹ is not such as could be invented by other than² God;** but it is a confirmation of what is before it,³ and an exposition of the Writ about which there is no doubt,⁴ from the Lord of All Creation.

³⁸ If¹ they say: "He invented it,"² say thou: "Bring a sūrah³ the like thereof; and call whom you can⁴ besides⁵ God, if you be truthful."⁶

³⁹ The truth is,¹ **they have denied what they compassed not in knowledge, and whose interpretation has not yet come to them.** Thus denied those before them.

³⁵ In support of this statement, the reader will be able to review a fully consistent presentation of *al ḥurūf al muqatta'āt* in my work *The Mysterious Letters of the Qur'an: A Complete Solution*.

Then see thou how was the final outcome of the wrongdoers.²
(10:37-39)

⁸⁸ Say thou: “If the servi¹ and the domini² gathered to produce the like of this Qur’an,³ they would not produce the like thereof, though they were helpers one of another.”

⁸⁹ And We have expounded¹ for men in this Qur’an² every³ similitude,⁴ but most men refuse save denial.
(17:88-89)

²¹ Had We sent down this Qur’an¹ upon a mountain, thou hadst seen it humbled, split asunder from fear of God. And those similitudes — We strike them for mankind, that they might reflect.
(59:21)

The subject of the servi and the domini mentioned above at 17:88 is treated at length in Article SJC.

16. Calls the hearers to serve God.

¹⁰⁴ Say thou: “O mankind: if you are in doubt about¹ my doctrine:² I serve not those whom you serve besides³ God; but I serve God, who will take you;⁴ and I am commanded to be of the believers;⁵
(10:104)

17. Calls the hearers to serve God only.

³⁶ And those to whom We¹ gave the Writ² exult at what is sent down to thee; and among the parties is he who denies some of it. Say thou: “I am only commanded to serve God, and to ascribe not a partnership³ to Him; to Him do I invite, and to Him is my return.”⁴
(13:36)

⁶⁵ Say thou: “I am only a warner; and there is no god save God, the One, the Vanquishing,

⁶⁶ “Lord of the Heavens and the Earth and what is between them,¹ the Exalted in Might, the Forgiver.”
(38:65-66)

⁶⁴ (Say thou: “Is it other than God you command me to serve, O you who are ignorant?”

⁶⁵ And it has been revealed¹ to thee and to those before thee: “If thou ascribe a partnership,² thy deeds will be made vain, and thou wilt be among the losers.”

⁶⁶ Nay,¹ but God shalt thou serve; and be thou among the grateful.)
(39:64-66)

⁶⁶ Say thou: “I am forbidden to serve that to which you call besides¹ God, since

there have come to me clear signs from my Lord; and I am commanded to submit to the Lord of All Creation.”
(40:66)

18. Asserts that there is but one true God.

¹⁹ Say thou: “What thing is greatest in witness?” Say thou: “God is witness between me and you; and this Qur’an¹ has been revealed² to me that I might warn you thereby, and whom it reaches. Do you bear witness that there are other gods with God?” Say thou: “I bear not witness.” Say thou: “He is but One God, and I am quit of that to which you ascribe a partnership.”³
(6:19)

¹ Say thou: “He is God, One!

² “God, the Everlasting Refuge!¹

³ “He neither begets, nor is He begotten,

⁴ “Nor is there to Him any equal.”
(112:1-4)

19. Calls the hearers to fear God.

¹ They ask thee about the spoils of war. Say thou: “The spoils of war are for God and the Messenger; so be in prudent fear¹ of God, and make right in what is between you; and obey God and His messenger;² if you be believers.”³
(8:1)

³¹ Say thou: “Who provides for you from the heaven and the earth?” If¹ He who owns the hearing and the sight, and He who brings forth the living from the dead and brings forth the dead from the living, and He who directs the matter² — then will they say: “God”³ — then say thou: “Will you then not⁴ be in prudent fear!”
(10:31)

⁸⁶ Say thou: “Who is Lord of the Seven Heavens and Lord of the Great Throne?”

⁸⁷ They will say: “God.”¹ Say thou: “Will you then not² be in prudent fear!”
(23:86-87)

¹⁵ Say thou: “Is that better, or the Garden of Eternity which is promised to those of prudent fear?”¹ It will be for them a reward and a journey’s end.
(25:15)

¹⁰ Say thou: “O My servants who heed warning:¹ be in prudent fear² of your Lord.” For those who do good in the World is good, and God’s earth is spacious.³ The patient⁴ will but be paid their reward without reckoning.⁵
(39:10)

20. Calls the hearers to abandon idols.

¹³⁵ And they say: “Be such as hold to Judaism,¹ or Christians² — you will be guided.”
Say thou: “Nay,³ the creed of Abraham, inclining to truth;⁴ and he was not of the idolaters.”⁵
 (2:135)

⁹⁵ **Say thou: “God spoke truly; so follow the creed of Abraham, inclining to truth;¹ and he was not of the idolaters.”²**
 (3:95)

²⁵⁶ There is no compulsion in doctrine;¹ sound judgment has become clear from error. **So whoso denies idols² and believes in³ God, he has grasped the most firm handhold which has no break;** and God is hearing and knowing.
 (2:256)

¹²¹ And eat not of that over which the name of God has not been remembered;¹ and it is perfidy.² And the satans³ instruct⁴ their allies to dispute with you; **and if you obey them, you are idolaters.**⁵
 (6:121)

³⁰ That[...].¹ And whoso honours the sacred things² of God, it is better for him in the sight of his Lord. And the cattle are lawful to you save that recited to you. **And avoid the abomination of idols.**³ And avoid false speech,⁴
 (22:30)

¹⁷ **And those who avoid idols¹ lest they serve them and turn to God, for them are glad tidings. So give thou glad tidings to My servants:**

¹⁸ Those who hear the word and follow the best thereof;¹ those are they whom God has guided; and it is they who are those possessed of insight.
 (39:17-18)

21. Addresses himself to the elites of his time.

There is no instance in the Qur’an in which Muḥammad addresses himself to the ruling elites (called ‘eminent ones’ in my translation) directly, and nothing which may be compared to the kind of exchanges we saw exemplified in Moses’ exchanges with Pharaoh and his elites. However, we find mention of ‘eminent ones’ in connection with Muḥammad’s mission in a context which establishes beyond question that interaction between the warner and the ruling elite of his time took place. The segment in question is presented within its broader context below:³⁶

¹ *ṣād*¹ By the Qur’an² full of remembrance!³

² The truth is,¹ those who ignore warning² are in pride³ and dissension.

³ (How many a generation We destroyed before them! And they cried out when there was no time to escape.)

³⁶ We have truncated 38:17 in the interests of focusing on the principal point.

⁴ **And they marvel that a warner has come to them from among them;** and the false claimers of guidance¹ say: “This is a sorcerer² and a liar.

⁵ “Has he made the gods One God?¹ This is an amazing thing.”

⁶ **And the eminent ones among them went forth: “Go and be steadfast to your gods — this is a thing desired.**¹

⁷ **“We heard not of this in the latter creed;¹ this is only a fabrication.**

⁸ **“Is it that the remembrance¹ was sent down upon him from among us?”** The truth is,² they are in doubt about My remembrance;³ the truth is,⁴ they have not tasted My punishment!

⁹ If¹ they have the treasures of the mercy of thy Lord, the Exalted in Might, the Bestower:² —

¹⁰ Or if¹ they have the dominion of the heavens and the earth and what is between them:² — then let them ascend into the causes!³

¹¹ Some force is thereupon¹ defeated among the parties.²

¹² The people of Noah denied before them, and ‘Ād, and Pharaoh,¹ the Lord of Stakes,
¹³ And Thamūd, and the people of Lot, and the companions of the woods¹ — those were the parties —

¹⁴ Each only denied the messengers, so My retribution became binding.¹

¹⁵ And these¹ look only for one Blast; it has no delay.

¹⁶ And they say: “Our Lord: hasten Thou for us our lot before the Day of Reckoning!”¹

¹⁷ Be thou patient over what they say[...]

(38:1-17)

Thus, there can be no doubt but that Muḥammad addressed the ruling elites of his time. The question of why this single core component of the *protocol*, while evident, should be muted is addressed towards the end of the present chapter.

22. Appeals to God.

¹⁰⁹ And if they turn away, say thou: “I have proclaimed to you all alike;¹ and I know not whether near or far is what you are promised.

¹¹⁰ “He knows what is public of speech, and He knows what you conceal.

¹¹¹ “And I know not; it might be a means of denial¹ for you and enjoyment for a time.”

¹¹² **Say thou:¹ “My Lord: judge Thou with justice.**² And our Lord is the Almighty,³ the one whose aid is sought against what you describe.”⁴
 (21:109-112)

23. Warns of punishment.

¹² Say thou to those who ignore warning:¹ **“You will be defeated, and gathered into Gehenna; and evil is the resting-place.”**

(3:12)

⁴⁴ And **warn thou mankind of a day the punishment will come upon them,** and those who did wrong will say: “Our Lord: delay Thou us for a short term: we will respond to Thy call and follow the messengers.” — “Did you not swear before that

there would be no end for you?
(14:44)

39 And **warn thou them of the Day of Regret**, when the matter will be concluded; but they are in heedlessness, and they do not believe.¹

40 We will inherit¹ the earth and whoso is thereon, and to Us will they be returned.
(19:39-40)

18 And **warn thou them of the Day of the Drawing Near**,¹ when the hearts will choke² in the throats:³ — No loyal friend for the wrongdoers!⁴ No intercessor who is obeyed!

19 He knows the treachery of the eyes and what the breasts conceal.

20 And God decides in justice.¹ And those to whom they call besides² Him decide not anything; God, He is the Hearer, the Seeing.
(40:18-20)

13 Then if they turn away, say thou: **"I warn you of a thunderbolt like the thunderbolt of 'Ād and Thamūd,"**
(41:13)

24. Anticipates (punishment of) a "tremendous day".

12 Say thou: "To whom belongs what is in the heavens and the earth?" Say thou: "To God." He has prescribed upon Himself mercy;¹ (He will bring you all together to the Day of Resurrection whereof there is no doubt; those who have lost their souls: they do not believe.²

13 And to Him belongs what rests in the night and the day; and He is the Hearing, the Knowing.

14 Say thou: "Is it other than God I am to take as ally — the Creator of the Heavens and the Earth, and who feeds but is not fed?" Say thou: "I have been commanded to be first among those who submit"; and: "Be thou not among the idolaters."¹

15 Say thou: **"I fear, if I should oppose my Lord, the punishment of a tremendous day."**

16 From whom it is averted, that day, He will have had mercy¹ upon him; and that is the clear achievement.²
(6:12-16)

15 And when Our proofs¹ are recited to them as clear signs, those who look not for the meeting with Us say: "Bring thou a Qur'an² other than this; or change thou it."³ **Say thou:** "It is not for me to change it of my own accord.⁴ I follow only what is revealed⁵ to me. **I fear, if I should disobey my Lord, the punishment of a tremendous day."**
(10:15)

13 Say thou: **"I fear, if I should disobey my Lord, the punishment of a tremendous day."**
(39:13)

25. Advances reasoned arguments.

11 Say thou: "Travel in the earth, then see how was the final outcome of the deniers."
(6:11)

12 Say thou: "To whom belongs what is in the heavens and the earth?" Say thou: "To God." He has prescribed upon Himself mercy;¹ (He will bring you all together to the Day of Resurrection whereof there is no doubt; those who have lost their souls: they do not believe.²

13 And to Him belongs what rests in the night and the day; and He is the Hearing, the Knowing.

14 Say thou: "Is it other than God I am to take as ally — the Creator of the Heavens and the Earth, and who feeds but is not fed?" Say thou: "I have been commanded to be first among those who submit"; and: "Be thou not among the idolaters."¹
(6:12-14)

40 Say thou: "Have you considered:¹ if the punishment of God comes upon you, or the Hour comes upon you, will you call to other than God, if you be truthful?"²
(6:40)

46 Say thou: "Have you considered:¹ if God takes away your hearing and your sight and seals your hearts, who is the god save God who will restore it to you?" See thou how We expound the proofs;² then they turn away.

47 Say thou: "Have you considered:¹ if the punishment of God come to you unexpectedly or with warning,² will there be destroyed save the wrongdoing³ people?"
(6:46-47)

63 Say thou: "Who delivers you from the darkenesses of the land and the sea? You call to Him humbly and in secret: 'If He delivers us from this, we will be among the grateful.'"

64 Say thou: "God delivers you from it and from every¹ distress; then you ascribe a partnership."²

65 Say thou: "He is the one able to send punishment upon you from above you or from beneath your feet,¹ or to confound you through sects and let some of you taste the might of others." See thou how We expound the proofs,² that they might understand,

66 But thy people have denied it when it is the truth.¹ Say thou: "I am not a guardian over you."
(6:63-66)

164 Say thou: "Is it other than God I should desire as Lord when He is Lord of all things?" And every soul earns not save for itself, and no bearer bears the burden of another; then to your Lord is your return, and He will inform you of that wherein you differed.
(6:164)

52 Say thou: "Have you considered:¹ if it² is from God, then you denied it — who is further astray than one who is in extreme schism?"
(41:52)

The revelation given to Muḥammad comprises *in toto* a collection of closely reasoned arguments, of which we have provided here merely a selection.

26. States that he is nothing more than a mortal.

⁹⁰ And they say: “We will not believe thee until thou cause a spring to gush forth from the earth for us,

⁹¹ “Or thou have a garden of date-palms and grapevines, and thou cause rivers to gush forth in the midst thereof abundantly;¹

⁹² “Or thou cause the sky to fall — as thou hast claimed — upon us in pieces, or thou bring God and the angels before us face to face,¹

⁹³ “Or thou have a house of finery,¹ or thou ascend into the sky; and we will not believe thy ascension until thou bring down upon us a writ² we may read.”³ **Say thou: “Glory’ be to my Lord!⁵ Am I anything save a mortal messenger!”** (17:90-93)

¹¹⁰ **Say thou: “I am only a mortal like you.** It is revealed¹ to me that your God is One God. So whoso looks to the meeting with his Lord, let him do works² of righteousness, and ascribe not a partnership³ in the service of his Lord to anyone.”⁴ (18:110)

⁶ **Say thou: “I am only a mortal like you.** It is revealed¹ to me that your God is One God. So take a straight path to Him, and ask forgiveness of Him!” And woe to the idolaters:²

⁷ Those who render not the purity,¹ and of the Hereafter they are deniers! (41:6-7)

27. States that God only can provide the authority requested.

³⁵ **If¹ We have sent down upon them an authority:**² then it speaks of that to which they ascribe a partnership[...].³ (30:35)

¹⁵⁶ **If¹ you have a clear authority,**²

¹⁵⁷ Then bring your writ,¹ if you be truthful.² (37:156-157)

³⁸ **Or if¹ they have a stairway on which they can listen in:² — then let their listener come with a clear authority.**³ (52:38)

Each of the statements above features what is described in my broader work³⁷ as the *hanging ‘am’*. This is a rhetorical device by which certain claims are dealt with across the Qur’anic text. In each of the segments above the import is that those addressed are dealing deceitfully and that it is God only who has the power to provide the authority in each case.

³⁷ *The Qur’an: A Complete Revelation*; available free at quranite.com.

28. Presents a clear notification.

²² **Say thou:** “None will grant me protection against God, nor will I find, besides¹ Him, a refuge

²³ **“Save notification from God and His messages.”** And whoso opposes God and His messenger, for him is the fire of Gehenna; they abiding eternally therein forever. (72:22-23)

⁹² And obey God and obey the Messenger;¹ and beware;² **but if you turn away, then know that upon Our messenger is only the clear notification.** (5:92)

⁹⁹ **Upon the Messenger is only the notification;** and God knows what you reveal and what you conceal. (5:99)

⁴⁰ And whether We show thee part of what We promise them, or We take thee, **but upon thee is the notification;** and upon Us is the reckoning. (13:40)

⁵² **This¹ is a notification² to mankind,** that³ they be warned thereby, and that they might know that He is but One God, and that those of insight might take heed. (14:52)

29. Bears glad tidings and warning.

¹ *alif lām rā*¹ A Writ² the proofs³ whereof are fortified,⁴ then set out and detailed,⁵ from One wise and aware:

² “Serve not save God”; **I am to you from Him a warner and a bearer of glad tidings.**

³ And: “Ask forgiveness of your Lord; then turn to Him, He will cause you to enjoy a fair provision to a stated term; and He will give every bountiful one his bounty;¹ but if you turn away, I fear for you the punishment of a great day;

⁴ “Unto God is your return; and He is over all things powerful.” (11:1-4)

30. Places his affair entirely in the hands of God.

¹²⁹ Then if they turn away, **say thou: “God is sufficient for me; there is no god save He.¹ In Him have I placed my trust, and He is Lord of the Great Throne.”** (9:129)

⁹ If¹ they have taken allies besides² Him:³ then God, He is the Ally, and He gives life to the dead, and He is over all things powerful.

¹⁰ And that wherein you differ in anything, the judgment thereof is to God: **“That is God, my Lord; in whom I place my trust, and to whom I turn.”** (42:9-10)

³⁰ Thus have We sent thee among a community — communities have passed away before it — that thou recite to them what We have revealed¹ to thee; but they deny the Almighty.² **Say thou: “He is my Lord: — there is no god save He³ — in Him have I placed my trust, and to Him is my return.”**
(13:30)

31. Uses the appeal: “O my people:”.

¹³⁵ **Say thou: “O my people: work according to your power¹ — I am working;** and you will come to know for whom is the final outcome of the Abode; the wrongdoers² are not successful.”
(6:135)

³⁹ **Say thou: “O my people: work according to your power¹ — I am working;** and you will come to know

⁴⁰ “To whom there comes a punishment that disgraces him, and upon whom there descends a lasting punishment.”
(39:39-40)

Muḥammad is instructed to pronounce the key phrase “O my people” twice in the Qur’an, and it comes in the context of a general challenge, and disavowal of his audience in expectation of punishment at the hand of God. In both cases it leads into a formula we recognise from our previous examination of the *protocol*: “I am working”.³⁸

We met this formula in Segment 2 of Chapter 10 where it comprises 11:84-95; that description of Shu‘ayb’s mission to the people of Madyan concludes with the following:

⁹³ And: **“O my people: work according to your power¹ — I am working;** you will come to know to whom comes a punishment that disgraces him, and who is a liar. And watch — I am with you watching.”

⁹⁴ And when Our command came, We saved Shu‘ayb and those who heeded warning¹ with him, by mercy from Us. And the Blast seized those who were doing wrong; and morning found them lying prone in their homes

⁹⁵ As though they had never lived¹ therein — so away with Madyan,² even as Thamūd was taken away!³
(11:93-95)

Thus, not only did Muḥammad fulfil this component of *the God protocol* in expectation of punishment, his implementation of the required expression of affiliation also unambiguously references a scenario in which God’s destruction followed as a consequence.

The collocation “I am working”³⁹ occurs at no other place in the Qur’an.

³⁸ Arabic: *innī ‘āmilun*.

³⁹ Arabic: *innī ‘āmilun*.

Non-core actions of a messenger of warning

We have established above both that Muḥammad fulfilled all core actions required of a messenger of warning for the punishments of God to become binding under the *protocol*, and that the people to which he delivered that warning denied and must in consequence have been destroyed.

In previous chapters we identified also actions undertaken by individual warners which were not made general principles either by means of generic narrative summaries or by dint of inclusion in all explicit cases — which is what we see with the expression of affiliation in “O my people”.

We list below all actions by warners which fall into the group which we are calling non-core actions,⁴⁰ following which we provide samples from the Qur’anic text in which actions attached to Muḥammad or requirements made of him replicate or correspond with each component. Here again on most counts we are providing a sampling of a larger set. Comments are provided only where required.

1. Presents a punishment which is contingent on response by hearers.
2. Exhorts the hearers to obey him.
3. States that he is a warner or messenger.
4. Cites the favours of God.
5. Accuses the hearers of invention of falsity.
6. Presents a proof.
7. States that he seeks no reward from those to whom he is conveying warning.
8. Addresses subject of those who follow him.
9. States that destruction is the decision of God alone.
10. Responds to derision or accusation.
11. Stresses the message given by God.
12. Challenges the unbelievers to do their worst.
13. Appeals to his people to wait as he is waiting.
14. Cites previously destroyed peoples.
15. States that his task is to convey message.

1. Presents a punishment which is contingent on response by hearers.

²⁷⁸ O you who heed warning;¹ be in prudent fear² of God; and give up what remains of usury, if you be believers.²

²⁷⁹ **And if you do not, then** be informed of war from God and His messenger. But if you repent, then to you are your principal sums;¹ doing no wrong, you will not be wronged.
(2:278-279)

⁷³ O Prophet: strive thou¹ against the atheists² and the waverers,³ and be thou harsh

⁴⁰ The dataset is represented visually in the Table entitled *Actions of Warner* at the end of this book.

with them; and their shelter is Gehenna; and evil is the journey's end.

⁷⁴ They swear by God that they did not say — when they did say — the word of denial, and denied after their submission.¹ And they purposed what they have not reached; and they resented only that God and His messenger enriched them of His² bounty. Then if they repent, it will be better for them; **and if they turn away, God will punish them with a painful punishment in the World and the Hereafter;** and they will not have in the earth any ally or helper.
(9:73-74)

2. Exhorts the hearers to obey him.

³¹ **Say thou: "If you love God, follow me;**¹ God will love you, and forgive you your transgressions";² and God is forgiving and merciful.

³² **Say thou: "Obey God and the Messenger;"**¹ Then if they turn away: God loves not the false claimers of guidance.²
(3:31-32)

The Qur'an contains multiple instances where the believer is told to obey the Messenger;⁴¹ we have provided only a sample here.

3. States that he is a warner or messenger.

⁸⁹ **And say thou: "I am the clear warner:"**¹
(15:89)

¹⁵⁸ (Say thou: "O mankind: I am the messenger of God to you all together — to whom belongs the dominion of the heavens and the earth. There is no god save He.¹ He gives life and He gives death." So believe in² God and His messenger, the unschooled³ prophet, who believes in⁴ God and His words; and follow him,⁵ that you might be guided.)
(7:158)

⁴⁹ **Say thou: "O mankind: I am only a clear warner to you."**
(22:49)

⁶⁵ **Say thou: "I am only a warner;** and there is no god save God, the One, the Vanquishing,

⁶⁶ "Lord of the Heavens and the Earth and what is between them,¹ the Exalted in Might, the Forgiver."

⁶⁷ **Say thou:** "It is a tremendous report

⁶⁸ "From which you turn away.

⁶⁹ "I had no knowledge of the exalted assembly¹ when they disputed,

⁷⁰ **"It is only revealed¹ to me, that I am a clear warner."**²
(38:65-70)

41 This imperative has acquired an imaginative posthumous application based upon an entirely different literature in the hands of the Traditionalist, but the fact is, as we have seen, a number of previous messengers of warning called people to obey their word. No one, including the Traditionalist, applies to those instances the same dynamic he insists upon with regard to Muhammad despite the Qur'an's statement that believers make no distinction between messengers (see 2:285).

4. Cites the favours of God.

²⁶ **Say thou:** "O God, Master of Dominion: Thou givest dominion to whom Thou wilt, and Thou removest dominion from whom Thou wilt; Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is good; Thou art over all things powerful.

²⁷ "Thou makest the night enter into the day, and Thou makest the day enter into the night; and Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest provision to whom Thou wilt without reckoning."¹
(3:26-27)

¹ The Almighty:¹

² Taught the Qur'an,¹

³ Created man,

⁴ Taught him the clear statement.¹

⁵ The sun and the moon are in calculation,¹

⁶ And the star and the tree submit.¹

⁷ And the heaven — He raised it (and He set up the balance,

⁸ That you transgress not in the balance;

⁹ And uphold the weight with equity,¹ and cause not loss to the balance.)

¹⁰ And the earth — He set it out for living creatures,

¹¹ Therein is fruit, and date-palms with sheaths,

¹² And the grain with husks, and fragrant herbs.

¹³ Then which of the blessings of your¹ Lord will you² deny?
(55:1-13)

5. Accuses the hearers of invention of falsity.

¹⁴⁸ Those who ascribe a partnership¹ will say: "Had God willed, we would not have ascribed a partnership,² nor would our fathers, nor would we have made anything unlawful." Thus did those who were before them deny until they tasted Our might. **Say thou:** "Have you any knowledge to bring forth for us? **You follow only assumption, and are only guessing."**

¹⁴⁹ **Say thou: "Then to God belongs the conclusive¹ argument:² had He willed, He would have guided you all together."**

¹⁵⁰ **Say thou: "Bring your witnesses who bear witness that God has made this unlawful."** Then if they bear witness, bear thou not witness with them; and follow thou not the vain desires¹ of those who deny Our proofs² and those who believe not in³ the Hereafter; and they ascribe equals to their Lord.
(6:148-150)

²⁸ And when they¹ commit sexual immorality,² they say: "We found our fathers doing it,"³ and: "God enjoined it upon us."⁴ **Say thou: "God enjoins not sexual immorality;⁵ do you ascribe to God what you know not?"**
(7:28)

⁵⁹ Say thou: "Have you seen¹ what God has sent down for you of provision, and you have made thereof lawful and unlawful?" **Say thou: "Did God give you leave, or is**

it about God that you invent?"
(10:59)

69 Say thou: "Those who invent lies¹ about God will not succeed."
(10:69)

6. Presents a proof.

15 And when Our proofs¹ are recited to them as clear signs, those who look not for the meeting with Us say: "Bring thou a Qur'an² other than this; or change thou it."³ Say thou: "It is not for me to change it of my own accord.⁴ I follow only what is revealed⁵ to me. I fear, if I should disobey my Lord, the punishment of a tremendous day."
(10:15)

37 And this Qur'an¹ is not such as could be invented by other than² God; but it is a confirmation of what is before it,³ and an exposition of the Writ about which there is no doubt,⁴ from the Lord of All Creation.

38 If¹ they say: "He invented it,"² say thou: "Bring a sūrah³ the like thereof; and call whom you can⁴ besides⁵ God, if you be truthful."⁶
(10:37-38)

The reader may engage with a fully consistent presentation of *al ḥurūf al muqatta'āt* in my work *The Mysterious Letters of the Qur'an: A Complete Solution* in support of the segment above.

7. States that he seeks no reward from those to whom he is conveying warning.

90 Those are they whom God has guided; so follow thou¹ their guidance. **Say thou: "I ask of you for it no reward; it is only a reminder to all mankind."**
(6:90)

57 Say thou: "I ask not of you for it any reward save that whoso wills might take to his Lord a path."
(25:57)

47 Say thou: "What I might¹ have asked of you of reward, it is yours. My reward is only upon² God; and He is witness over all things."
(34:47)

86 Say thou: "I ask of you for it no reward; and I am not of those who claim things falsely.¹

87 "It is only a reminder¹ to all mankind,

88 "And you will come to know its report after a time."
(38:86-88)

23 That of which God gives glad tidings to His servants who heed warning¹ and do righteous deeds. **Say thou: "I ask of you for it no reward save love among kin."** And whoso commits a good deed, We will increase him in good therein; God is

forgiving and appreciative.
(42:23)

8. Addresses subject of those who follow him.

20 And if they argue with thee, then say thou: "I have submitted my face¹ to God, as have² those who follow me." And say thou to those given³ the Writ⁴ and to the unschooled:⁵ "Have you submitted?"⁶ And if they have submitted, then are they guided; but if they turn away, then upon thee is only the notification; and God sees the servants.⁷
(3:20)

9. States that destruction is the decision of God alone.

57 Say thou: "I am upon clear evidence from my Lord, and you have denied it. **I have not that which you seek to hasten;¹ judgment is but for God.** He relates the truth,² and He is the best to decide."³

58 Say thou: "Had I what you seek to hasten, the matter would have been concluded between me and you; and God best knows the wrongdoers."¹
(6:57-58)

187 They ask thee concerning the Hour: "When is its arrival?"¹ **Say thou: "Knowledge thereof is but with my Lord; none reveals its time save He.** It weighs heavily in the heavens and the earth; it comes not upon you save unexpectedly." They ask thee as though thou wert privy² thereto; **say thou: "Knowledge thereof is but with God";³** but most men know not.
(7:187)

10. Responds to derision or accusation.

43 And those who ignore warning¹ say: "Thou art not an emissary." **Say thou: "Sufficient is God as witness between me and you;** and² whoso has knowledge of the Writ[...]."³
(13:43)

50 Say thou: "If I go astray, I but go astray against my soul; and if I am guided, it is because of what my Lord reveals¹ to me. He is hearer and near."
(34:50)

29 Say thou: "He is the Almighty.¹ We believe in² Him, and in Him we place our trust. **And you will come to know who is in manifest error."**
(67:29)

11. Stresses the message given by God.

108 Say thou: "O mankind: the truth¹ has come to you from your Lord; and

whoso is guided, he is but guided for his soul; and whoso strays, he but strays against it; and I am not a guardian over you.”
(10:108)

45 Say thou: “I but warn you by revelation.”¹ But the deaf hear not the call when they are warned.
(21:45)

12. Challenges the unbelievers to do their worst.

194 Those to whom you¹ call other than² God are servants like you;³ so call them,⁴ and let them respond⁵ to you if you⁶ be truthful.

195 Have they¹ legs wherewith they walk?² Or have they hands wherewith they hold?³ Or have they eyes wherewith they see?⁴ Or have they ears wherewith they hear?⁵ **Say thou: “Call your partners;⁶ then scheme against me, and grant me no respite.**

196 “My ally is God¹ who sent down the Writ;² and He is an ally to the righteous.³

197 “And those to whom you¹ call other than² Him are unable to help you,³ nor do they⁴ help themselves.”
(7:194-197)

135 Say thou: “O my people: work according to your power¹ — I am working; and you will come to know for whom is the final outcome of the Abode; the wrongdoers² are not successful.”
(6:135)

39 Say thou: “O my people: work according to your power¹ — I am working; and you will come to know

40 “To whom there comes a punishment that disgraces him, and upon whom there descends a lasting punishment.”
(39:39-40)

13. Appeals to his hearers to wait as he is waiting.

121 And say thou to those who do not believe:¹ “Work according to your power² — we are working.

122 “And wait — we are waiting.”
(11:121-122)

14. Cites previously destroyed peoples.

38 Say thou to those who ignore warning:¹ if they cease, what is past will be forgiven them; **but if they return, then the practice² of the former peoples has gone before.³**
(8:38)

69 Say thou: “Travel in the earth and see how was the final outcome of the

lawbreakers.”
(27:69)

13 Then if they turn away, say thou: “I warn you of a thunderbolt like the thunderbolt of ‘Ād and Thamūd,”
(41:13)

15. States that his task is to convey message.

40 And whether We show thee part of what We promise them, or We take thee, **but upon thee is the notification; and upon Us is the reckoning.**
(13:40)

109 And if they turn away, **say thou: “I have proclaimed to you all alike;¹** and I know not whether near or far is what you are promised.

110 “He knows what is public of speech, and He knows what you conceal.

111 “And I know not; it might be a means of denial¹ for you and enjoyment for a time.”
(21:109-111)

54 Say thou: “Obey God and obey the Messenger.” Then if you turn away, then upon him is what he has been given to bear, and upon you is what you have been given to bear. And if you obey him,¹ you will be guided. **And upon the Messenger is only the clear notification,**
(24:54)

•

Thus, it is clear that in addition to all core actions, we find explicit correspondences in the case of Muḥammad with all non-core actions also. The sole feature among all core and non-core actions which, while evident, is muted is his address to the ruling elite of that time, and in what follows we will consider the reason for that.

Muḥammad’s mission to all mankind

We should preface this part of our analysis by reminding the reader of the oft-stated fact that Muḥammad, unlike any of the men who preceded him in the sequence of warners and in whose tradition he was following, had a further mission — one to mankind “all together”.

The evidence is clear that he fulfilled his mission of warning to his own people and, though analysis of the details is beyond the purview of this study, we presented at least an indication above that he was successful in those missions which followed that of warning also:

¹ When the help of God and the victory come,

² And thou seest mankind enter the doctrine¹ of God in crowds,

³ Give thou glory¹ with the praise of thy Lord, and ask thou forgiveness of Him; He

is accepting of repentance.
(110:1-3)

Whatever the victories and successes achieved in this latter portion of his mission to people of his own era and general location were, the witness of the Qur'an is that they would not remain true to the source of his doctrine. In one of the very limited number of prophecies of such type it contains, the Qur'an has Muḥammad saying the following on the Day of Judgment:⁴²

³⁰ And the Messenger will say: "O my Lord: my people took this Qur'an¹ as a thing abandoned."²
(25:30)

We noted also in our opening comments to this chapter the later supplanting of the Qur'an by those who present today as the natural spokesmen for the revelation Muḥammad brought.

If completion of Muḥammad's second, universal mission of warning under the *protocol* as detailed in the Qur'an at this time is to result in a level of destruction which either equates with or is tantamount to the Hour as we considered above, then verse 25:30 strongly implies that one should not look to the Arabic-speaking Islamic world for either an understanding of its features or for its implementation.

We continue now with our principal interest in this section: the nature of Muḥammad's unique mission to all mankind.

¹⁵⁸ (Say thou: "O mankind: I am the messenger of God to you all together — to whom belongs the dominion of the heavens and the earth. There is no god save He.¹ He gives life and He gives death." So believe in² God and His messenger, the unschooled³ prophet, who believes in⁴ God and His words; and follow him,⁵ that you might be guided.)
(7:158)

I will now state in summary form a series of points which follow from what we have covered in this chapter: it is a fact that Muḥammad's mission to all mankind remains to be realised; it is a fact that Muḥammad is dead; it is a fact that the Hour is not yet come upon us; it is a fact that Muḥammad's own people will have abandoned the Qur'an before the Day of Judgment; it is a fact that what God gave Muḥammad by revelation — the Qur'an — remains with us; it is a fact that all messengers of warning prior to Muḥammad for whom we have record in the Qur'an began by warning their respective peoples, and we have good reason to believe Muḥammad began his own mission on the same basis:⁴³

⁴² And it is prodigiously fulfilled: those who most vociferously assert their racial and linguistic proximity to Muḥammad have, in the aggregate, been foremost in supplanting the revelation he brought with other writings.

⁴³ I wish to add here a further point without intruding upon the main line of argument above, that the lack of a logical and comprehensive understanding of the purpose of the disjointed letters which preface a number of sūrah's in the Qur'an and called *al ḥurūf al muqaṭṭ'āt* in Arabic and generally referred to as *the mysterious letters* in English, implies also — at least to my mind — an impediment to the Hour, for how could God have given in the final revelation to mankind what would forever frustrate human comprehension? While the Traditionalist's view of these letters, in summary, is that they cannot be understood and any attempt to understand them is at best futile and at worst blasphemous, we are able now

¹ O thou, one covering himself:
² **Arise thou and warn thou!**
³ And magnify thou thy Lord,
⁴ And purify thou thy garments,
⁵ And forsake thou¹ defilement,
⁶ And show thou not favour seeking gain,
⁷ And to thy Lord be thou patient.
(74:1-7)

I suggest the following conclusions follow from the above: that implementation of Muḥammad's universal mission is a prerequisite for the advent of the Hour; that all tools necessary for the implementation of Muḥammad's universal mission are found within the Qur'an; that implementation of this mission presupposes action by those living; and that the point of departure for this mission is execution of that protocol with which he and all messengers of warning before him began.

We list now the milieux required for a universal implementation of *the God protocol* to be relevant and legitimate:

- A world which operates as a single, unified system or community
- Exercise of power over that unified community by a single ruling elite or one world government
- Rejection of God and the promotion of moral turpitude as consistent and systemic features of that single, unified organ of worldwide governance
- The functional adoption of a single dominant language understood widely across that unified community, particularly among the elites
- Universal access to the means by which notification of warning to that unified world community may be published
- A context in which it is possible correctly to address the single ruling elite of that one world government by means of the standard expression of affiliation "O my people"

We note also that, given the Messenger's lament on the Day of Judgment cited at 25:30 above, if it be the case that implementation of the *protocol* on a universal basis is to operate either to initiate the Hour or to act by some means as its precursor, there exists also the expectation of a circumstance in which Muḥammad's own people have widely taken the Qur'an "as a thing abandoned".

None of these circumstances existed in the lifetime of the Prophet. But they certainly all exist today.

Additionally, one infers that, whereas Muḥammad's mission to his own people under the *protocol* resulted an event of destruction with limited geographical impact, his mission to mankind "all together" presupposes an outcome of universal proportions.

to point to detailed and consistent explanation of the same on the basis of the Qur'anic text; see my work *The Mysterious Letters of the Qur'an: A Complete Solution*.

Finally, given that Muḥammad was uniquely tasked with a mission to mankind “all together”, logic requires that the starting point in this case be the same as in the first: to warn.

And this brings us at last to consider the logical significance of the fact we noted above that, while Muḥammad’s address to the ruling elites of his day is clearly established in the text, it is muted; made implicit rather than explicit.

On the basis of the principles we have established to comprise that mechanism we are calling *the God protocol* as well as on the basis of the extraordinary correspondence between those principles and the Qur’anic record of Muḥammad’s own actions and message, the muting of Muḥammad’s address to the ruling elite cannot be seen as a minor solecism or break in etiquette. Rather, it can only be a signpost: it signals the requirement for an *explicit* application of the same core action, one to be supplied at a time when Muḥammad’s second, universal mission might be fulfilled.

This point brings us now to consider again the example provided by Moses.⁴⁴

We will recall that Moses was unable within the legal framework of *the God protocol* to say “O my people” to Pharaoh and his community despite the fact that he met the requirements of the *protocol* in all other points, this single office being supplied by a ‘believing man’ of the people of Pharaoh.

The same principle holds here, though with a different emphasis: while all parts of *the God protocol* are found within the revelation brought by Muḥammad — the Qur’an — there is a single requirement he is unable to fulfil in his mission to mankind “all together”. Just as Moses could not address Pharaoh and his ruling elite on the basis of tribal or racial affiliation, Muḥammad could not address the elites of a unified world community on such a basis, not only because one did not exist at that time he lived, but also because he did not belong to it; he belonged to the society of 7th century Arabia.

But as we indicated above, a single, unified world community exists today. And that single, unified community has, *de facto*, a single ruling elite. And that elite actively promotes every sin characteristic of the former peoples destroyed under *the God protocol* for which we have a record in the Qur’an. And the language of this single, unified world community is not Arabic. It is English. Moreover, all inhabitants of the earth have been made, *de facto*, citizens of this one-world system.

Therefore, unlike at any time in history, a single ‘believing man’ may correctly address the ruling elite of this one-world system directly, and legitimately say to it “O my people,” and thereby supply the single component required by *the God protocol* — that expression of affiliation we are calling here the detonating statement — in order to complete the requirements of Muḥammad’s second mission: his mission to deliver the standard message of warning under the *protocol* to mankind “all together”.

⁴⁴ See Chapter 11.

And it is the format of the detonating statement required to meet this single deficiency which forms the subject of the next chapter.

Chapter Thirteen

The detonating statement

13. The detonating statement

Why complete the protocol for Muḥammad's universal mission?

Before we present the format of that single component required to detonate as it were Muḥammad's mission of warning to all mankind that we find in the Qur'an, it is as well to remind the reader of our principal motivation.

It is this: by leveraging the principle of manufactured culpability that they apply to us, to confront the worldwide, tyrannical, miscreant ruling elites — men bent on imposing upon those they rule every deviancy and mode of degeneracy (moral, physical, spiritual, sexual, social, economic) — on the basis of a legal mechanism which renders them accountable before God.

Moreover, this project is grounded in solemn recognition of the fact that, absent cataclysmic intervention by God, the present unified elite class will be successful in extending the soft tyranny they have so methodically implemented across the board into an openly hard tyranny, one so efficient that effective resistance to it will be not only impossible but unthinkable. Such a goal is among their objectives; and to hope that they will be anything other than entirely successful in achieving it, absent the type of intervention we have identified here, is to choose to disregard the experience of centuries.

At the same time, we are concerned to catch that window of opportunity in which it is possible to publish this work and make it universally available and in which it is possible to target the elites on a basis which makes them culpable under the *protocol*, since that window is rapidly closing.

This is why one must act, and act now.

I will not be alone in wishing things were different. But neither the number of people who share one's sentiments nor the extent to which people may wish a thing is our concern here.¹ The dominant reason I have committed my life and resources full-time over the last seven years to

¹ We may make mention here of the much-vaunted mantra in vogue among those who possess understanding to some degree of what the broader game plan is among the elites to the effect that a solution will present itself "when enough people wake up". People who have managed to comprehend — often to a high degree of sophistication — the nature of the matrix of tyranny in which we live state this obvious falsehood repeatedly and with great conviction. It serves with depressing regularity as both the conclusion and the rallying call of whatever arguments lead up to it and one supposes that, in the absence of any more compelling solution, they keep hitting this note because they can conceive of no other. The lack of any apparent concomitant awareness on the part of such well-meaning and otherwise well-informed people that this stock solution is itself a function of a worldview given to them by the elites themselves is regrettable. The idea that greater numbers necessarily imply either greater veracity or increased proximity to a solution of any kind is manifestly erroneous, and known to be so by those who rule. It is always erroneous; and not only is it so according to the principles of *Realpolitik*, it is erroneous also from the Qur'anic perspective.

this project,² one which — if the Qur'an be what it claims — must, in the event of denial, trigger the end of our civilisation and may even initiate the eschaton,³ is that the only alternative is so very much worse.

We will now summarise the foundation from which we will proceed.

We have understood that not only was Muḥammad sent to the people of his own time and place after the manner of those messengers of warning who preceded him, but that he was also both the 'seal of the prophets' (that is, that no prophet will come after him) and uniquely tasked as "the messenger of God to mankind all together".

The Qur'an establishes for Muḥammad a record of words and actions which meets in every point — often copiously so — the requirements of that mechanism of warning which, in the event of denial, results in annihilation in an act of God. We recognise that destruction in the case of his original mission must have resulted, and have demonstrated precedence for the elision of that fact from the narrative by means of textual features associated with Abraham.

We gained an appreciation on the platform of our review of the preceding messengers of warning, from generic narrative statements, from our consideration of the life of the young Moses, and from the format by which delivery of the statement of affiliation was supplied in the case of Moses' mission of warning to the house of Pharaoh, both that an address to the ruling elite must be made by one who can rightly appeal publicly on a basis of affiliation and, importantly, that this component may legitimately be provided by another: a man possessed of the right to express himself in such terms.

While we know that the record of Muḥammad's career preserved in the Qur'an satisfies the requirements of the *protocol* in all points for his first mission, there remains a single deficiency as treats of his second, universal mission: Muḥammad simply could not legitimately address a single, unified world community in terms of affiliation and thus supply this requisite part of the *protocol* in this case.

We are aware of the features which attach to the single, worldwide ruling elite of our time and have summarised them previously in our study.

We know also that the *protocol* requires an address to the ruling elite and have noted that, while such an address is implicit in the case of Muḥammad's mission to his own time and place, its presentation is muted; certainly present, but implied rather than explicit. On the basis of the extraordinary correspondence in the record of the Qur'an which treats of Muḥammad in terms of both core and non-core actions by warners under the *protocol*, we have understood the muting of his own address to the ruling elites of his time to signal an implied requirement to address the ruling elites of a later time as the means of supplying the sole component required

² Comprising mainly in terms of time investment *The Qur'an: A Complete Revelation*, which is the legal (as it were) and intellectual foundation upon which the present work stands.

³ This facet of our presentation is addressed further at the end of the present chapter.

to fulfil his second, universal mission of warning.

And we have no less a precedent than Moses in his mission to Pharaoh as a case in which this single, vital component is supplied by another. Moreover, as we have noted, it is supplied not by one possessed of exalted rank; rather, it is supplied by one identified merely as a 'believing man'.

In what follows in this chapter we consider what form that sole component — the detonating statement — required to close the circuit of Muḥammad's universal mission of warning to mankind should take, and in the final chapter we will consider the logistics of its delivery to the ruling elites of our day.

The speech of the believing man

We have seen in summary that Muḥammad is excluded from issuing a statement of affiliation to a unified, worldwide ruling elite for reasons similar in part to why Moses was not able to issue a statement of affiliation to the people of Pharaoh. Given this correlation, it is natural that we should look to the 'believing man' who supplied that part of the *protocol* to Pharaoh and his people which Moses himself could not. And it is especially appropriate given that the story of Pharaoh is signposted twice in the Qur'an for particular attention:

⁵¹ And Pharaoh¹ called to his people, saying: "O my people: is not² the dominion of Egypt³ mine, and these rivers flowing beneath me⁴ — do you then not⁵ see! —

⁵² "Or am I better than this, who is despised and barely makes himself clear?

⁵³ "Oh, that armlets of gold had but¹ been cast upon him! Or angels had but come with him in conjunction!"

⁵⁴ So he swayed¹ his people, and they obeyed him; they were a perfidious² people.

⁵⁵ And when they had angered Us, We took vengeance on them and drowned them all together;

⁵⁶ **And made them a precedent and an example for those who came later.**

(43:51-56)

¹⁵ Has there come to thee the account¹ of Moses?

¹⁶ When his Lord called him in the sacred valley of Ṭuwa:¹

¹⁷ "Go thou to Pharaoh;¹ he has transgressed.

¹⁸ "And say thou: 'Wouldst thou purify thyself,

¹⁹ "And that I guide thee to thy Lord, so thou shalt fear?"

²⁰ And he showed him the greatest proof,¹

²¹ But he denied and opposed.

²² Then turned he away in haste,

²³ And gathered and called,

²⁴ And said: "I am your most high Lord."¹

²⁵ So God seized him in exemplary punishment of the latter and the former:¹

²⁶ **In that is a lesson for him who fears.**

(79:15-26)

We present again the crucial segment which treats of the 'believing man' below; his explicit statements of affiliation in "O my people" are in bold.

²³ And We sent Moses with Our proofs¹ and a clear authority

²⁴ To Pharaoh¹ and Hāmān and Qārūn;² they said: "A sorcerer³ and a liar."

²⁵ And when he brought them the truth¹ from Us, they said: "Kill the sons of those who heed warning² with him, and spare their women." But the plan of the false claimers of guidance³ is only in error.

²⁶ And Pharaoh¹ said: "Let me² kill Moses; — and let him call to his Lord — I fear that he will change your doctrine,³ or will cause corruption in the land."

²⁷ And Moses said: "I seek refuge in my Lord and your Lord from every proud one who believes not in¹ the Day of Reckoning."

²⁸ And there said a believing man¹ of the house of Pharaoh² who concealed his faith: "Would you kill a man because he says: 'My Lord is God,' and has brought you clear signs from your Lord? If he is lying, then upon him is his lie; and if he is truthful, some of what he promises you will befall you. God guides not him who is a committer of excess and a liar.

²⁹ **"O my people: yours is the dominion this day, you being dominant¹ in the land, but who will help us against the wrath of God if it comes to us?"** Pharaoh² said: "I only show you what I see, and I only guide you to the path of rectitude."

³⁰ And he who heeded warning¹ said: **"O my people: I fear for you the like of the day of the parties,**

³¹ **"The like of the case¹ of the people of Noah, and 'Ād, and Thamūd, and those after them; and God desires not injustice for the servants."**

³² **"And O my people: I fear for you the Day of Calling,**

³³ **"The day you will turn and go¹ having not against God any defender; and whom God sends astray, for him there is no guide.**

³⁴ **"And Joseph brought you the clear signs before, but you ceased not to be in doubt about what he brought. When¹ he had perished, you said: 'Never will God raise up after him a messenger.' Thus does God lead astray him who is a committer of excess and a baseless sceptic:"**

³⁵ **"Those who dispute concerning the proofs¹ of God without an authority having come to them; great is the hatred in the sight of God and in the sight of those who heed warning;² thus does God seal every proud and tyrannical heart."**

³⁶ And Pharaoh¹ said: "O Hāmān: build thou for me a tower, that I might reach the causes,²

³⁷ — The causes¹ of the heavens — that I might look upon the God of Moses; but I think him a liar." And thus was made fair to Pharaoh² the evil of his deed, and he was turned away from³ the path; and the plan of Pharaoh⁴ was only in ruin.

³⁸ And he who heeded warning¹ said: **"O my people: follow me; I will guide you to the path of rectitude.**

³⁹ **"O my people: the life of this world is but an enjoyment; and the Hereafter — that is the house of the fixed lodging.**

⁴⁰ **"Whoso does evil¹ will not be rewarded save with the like thereof; and whoso works righteousness — whether male or female — and is a believer:² those enter the Garden, wherein they are given provision without reckoning."**

⁴¹ **"And O my people: how is it that I invite you to deliverance, and you invite me to the Fire?**

⁴² **"You call me to deny God, and to ascribe a partnership¹ to Him with that**

whereof I have no knowledge; and I invite you to the Exalted in Might, the Forgiver.

⁴³ **"Without doubt, you but invite me to that¹ to which there is no calling in the World or in the Hereafter; and our return is to God. And the committers of excess will be the companions of the Fire.**

⁴⁴ **"And you will remember what I say to you. And I commit my affair to God; God sees the servants."**

⁴⁵ And God protected him from the evil deeds¹ they schemed, and there encompassed the house of Pharaoh² an evil punishment.

⁴⁶ The Fire: they are exposed to it morning and evening; and the day the Hour strikes: "Cause the house of Pharaoh¹ to enter the most severe punishment!"

⁴⁷ And when they will dispute together in the Fire, the weak will say to those who had waxed proud: "We were your followers; will you avail us something against a portion of the Fire?"

⁴⁸ Those who had waxed proud will say: "We are all in it; God has judged between the servants."¹

⁴⁹ And those in the Fire will say to the keepers of Gehenna: "Call to your Lord, to lighten for us a day of the punishment."

⁵⁰ They will say: "Came not your messengers to you with the clear signs?" They will say: "Verily."¹ They will say: "Then call!"² But the call of the false claimers of guidance³ is only in error.

(40:23-50)

Before we consider the statements by the 'believing man' himself, we will comment briefly upon the portions of the segment above which do not pertain to his 'O my people' statements under the following headings:

- Pharaoh, Hāmān,⁴ and Qārūn⁵

⁴ A character of the same name is found in the Book of Esther, but has no other correlation. Muhammad Asad provides a comment which, while firmly rooted in the dominant Egypt-Palestine thesis, is interesting: *This Haman, who is mentioned several times in the Qur'an as Pharaoh's chief adviser, is not to be confused with the Persian Haman of the Old Testament (The Book of Esther iii ff). Most probably, the word "Haman" as used in the Qur'an is not a proper name at all but the Arabized echo of the compound designation Ha-Amen given to every high priest of the Egyptian god Amon. Since at the time in question the cult of Amon was paramount in Egypt, his high priest held a rank second only to that of the reigning Pharaoh. The assumption that the person spoken of in the Qur'an as Haman was indeed the high priest of the cult of Amon is strengthened by Pharaoh's demand (mentioned in verse 38 of this surah as well as in 40:36-37) that Haman erect for him "a lofty tower" from which he could "have a look at [or "ascend to"] the god of Moses": which may be, among other things, an allusion to the hieratic purpose of the great pyramids of Egypt and to the function of the high priest as their chief architect.*

⁵ Whereas Pharaoh provided the military wing of the oligarchy, and Hāmān provided what I would call the component of psychological control for the power structure, Qārūn provided the economic wing of that system of oppression. We find the same components in the power elite of today in somewhat obfuscated forms but comprising the same essential functions. The military component is today a merging of hard and soft weaponry used increasingly against domestic populations; the component of psychological control represented by Hāmān is today predominantly the preserve of what is called science and entertainment, but extends to the management of such soft revolutions as Feminism, and the promotion of other deviant ideologies designed to break down all natural and moral order. The economic component provided by Qārūn is reflected in our day by the economic matrix upon which the broader tyranny is built; it turns on ideology (cf. Hāmān) and is enforced by the Military-Industrial Complex (cf. Pharaoh). The reader may be interested to know that Qārūn was of the people of Moses and so (at least within the framework of the dominant conceptions of the Hebrew scriptures and of history and later naming conventions) a Jew. Qārūn left the land of Pharaoh with the children of Israel, abandoning the eviscerated economy — however, not without making generous provision for himself — and continued his practice of economic oppression amid the changing circumstances. We learn at 28:76 that: 'Qārūn was of the people of Moses, but he oppressed them. And We had given him of treasures that whereof the keys weighed down a company of men endowed with strength'. But while Qārūn escaped the fate of his former master for a short time his end was equally graphic (28:76-82). These three components then — military tyranny, psychological control, and economic dictatorship — supported and expressed by secondary systems of manipulation comprised the power structure of Pharaoh's system just as they comprise the power structure of his archetypal and ideological descendants today.

- The words of Moses
- The 'believing man' in defence of Moses
- The fate of the believing man
- The conclusion of the matter

Pharaoh, Hāmān, and Qārūn

Pharaoh is of particular interest to us since he is, as we have noted, the archetypal tyrant. His power is shown above to derive from deceit, verbal manipulations, sorcery,⁶ and naked threats. Thus, in Pharaoh's move to kill Moses we see both a foreshadowing of the same move by the people to whom Muḥammad originally went with his message of warning and an echo of all those tyrants to whom the *protocol* was delivered before him as established both in explicit verses and by generic narrative summaries.

We note also that Pharaoh did not hold sole power; rather, he was the head of an oligarchy, a ruling cabal with which, though he exercised much influence over it, he had to cooperate.

At 40:24 the oligarchs first accuse Moses of that of which they themselves are guilty: of being "a sorcerer and a liar" — a formulation which we saw in Chapter 12 applied to Muḥammad by the elites of his day at 38:4.

The plan of the oligarchy at 40:25 to kill the males and spare the females is copiously echoed today in the policies of the unified worldwide elites designed to destroy and undermine males of all races while claiming to "spare their women".⁷

Ruling elites comprise men who are both intelligent and understand deeply how power is gained, held, and exercised. Thus, Pharaoh's assessment at 40:26 is entirely correct: had Pharaoh and his people capitulated before Moses, Moses would, doubtless, have changed the doctrine of the land; and we note in this regard that Muḥammad also was uncompromising about the doctrine with which he was sent.⁸

The claim of Pharaoh, as the archetypal tyrant and worker of iniquity, that Moses would cause "corruption in the land" drips with duplicity. The ability to present falsehoods convincingly and without trace of conscience is a baseline requirement for all who would serve an evil system in any position of note, and Pharaoh is a master of this mode of delivery. God requires that men not 'work corruption in the land',⁹ and those who contravene that imperative are promised the Fire — which is the end for both Pharaoh and his ilk as well as for those who follow such men.

⁶ By *sorcery* we mean the manipulation of the mind in order to gain temporal power over the subject. See comments in the footnote above treating of Hāmān.

⁷ We expanded on this topic in Chapter 12.

⁸ Consider for example, 2:193, 3:85, 10:104-106.

⁹ Consider for example, 7:55-56, 11:116-117, 13:25.

The subject of "the causes" Pharaoh cites at 40:36-37 is a pivotal point.¹⁰ In essence, Pharaoh is here referencing the causes of the Unseen: that Reality which stands behind and underpins all that is evident. However, it is precisely the attempt to obtain access to this realm which defeats the deniers — both Pharaoh, and his contemporary equivalents. There exists a God-given boundary beyond which materialist conceptions cannot pass.

The words of Moses

As we know, the story of Pharaoh is the most extensive narrative in the Qur'an treating of warning, denial, and destruction under that mechanism we are calling *the God protocol*. We will note that the segment which here treats of Moses, the messenger of God to the children of Israel, wherein he seeks refuge in God from Pharaoh and his ilk finds echoes also in the revelation given to Muḥammad, the messenger of God to mankind "all together"; the Qur'an itself concludes with the following two sūrah:

¹ Say thou: "I seek refuge in the Lord of the Daybreak
² "From the evil of what He created;
³ "And from the evil of darkness when it gathers;¹
⁴ "And from the evil of the blowers on knots;¹
⁵ "And from the evil of an envier when he envies."
 (113:1-5)

¹ Say thou: "I seek refuge in the Lord of mankind,
² "The King of mankind,
³ "The God of mankind,
⁴ "From the evil of the retreating¹ whisperer²
⁵ "Who whispers in the breasts of mankind;
⁶ "From¹ the *jinna*² and mankind."³
 (114:1-6)¹¹

The 'believing man' in defence of Moses

Muḥammad's mission mirrors the points on which the 'believing man' speaks in defence of Moses: Muḥammad proclaimed his Lord to be God,¹² brought "clear signs" in the form of the Qur'an.¹³ And the revelation he was given addresses accusations of falsehood in his regard:

¹⁰ It is picked up and taken to its conclusion in the very segment we looked at in Chapter 12 wherein Muḥammad's address to the ruling elite of his day is established though found in muted form (38:1-17).

¹¹ The reader may be interested to learn that the word *jinna* found in the final sentence of sūrah 114 comprises within its meaning those members of the ruling elite who are entirely committed to demonic forces. The reasons for this are found in Article SJC.

¹² Consider for example, 1:5, 72:20. One would do well to remember that Pharaoh is not interested in religion in the sense one is accustomed to think of that term today. He is interested in where a man's primary loyalty lies: with him, or with one other than him. The same dynamic is implicit in the elite-owned system of today: one either bows to the idol of Government or one does not.

¹³ See for example 10:15.

³ If¹ they say: “He has invented it,”² the truth is:³ it is the truth⁴ from thy Lord, that thou warn a people to whom no warner came before thee, that they might be guided. (32:3)

The fate of the believing man

Verse 40:45 opens with: ‘And God protected him from the evil deeds they schemed’. We note here that in a scenario in which a ‘believing man’ is required to supply that component of the *protocol* which the messenger of God himself could not, God’s protection from the schemes of the rejecters — which is standard for actual messengers within the *protocol* — extends here to him.

A comparable scenario is envisaged for Muḥammad himself in his initial mission of warning to his own people:

⁶⁷ O Messenger: convey thou what has been sent down to thee from thy Lord; and if thou do it not, then thou wilt not have conveyed His message. **And God will protect thee from men.** God guides not the people of the false claimers of guidance.¹ (5:67)

The conclusion of the matter

The final outcome for Pharaoh and those who followed him is outlined at 40:45-50. This passage bears all the hallmarks both of a specific narrative treating of particular persons, and of a generic summary treating of all those who conform to their archetypes as found across the broader narrative.

Summary

We have noted that the Qur’an twice signals that we should pay particular attention to the case of Pharaoh.

We are cognisant of the fact that the sole instance where we find a softening or muting among the copious correlations between Muḥammad’s mission and both core and non-core actions under the *protocol* is found in his address to the elites of his time, and have inferred from this the need for an explicit address to the ruling elites in the case of his second, unique mission to mankind “all together”.

We have considered¹⁴ the correlations between the pharaonic system and that under which we live today.

We have identified the fact that Moses could not address Pharaoh and his community on the basis of a statement of affiliation — a critical component for the implementation of *the God*

¹⁴ More particularly in the footnotes.

protocol — and seen this component supplied by a ‘believing man’ who was legitimately able to address the rulers and the ruled on such a basis, and noted the outcome stated at 40:45. We have also observed that God protected the ‘believing man’ from harm, and considered that fact in the broader context of the *protocol*.

Finally, given the correspondences between Moses’ mission of warning to Pharaoh and not only that of Muḥammad within his lifetime but also the fact that Muḥammad’s unique, universal mission to mankind “all together” is lacking in precisely the same point as that of Moses’ mission to Pharaoh, we must infer that this single remaining requirement in Muḥammad’s second mission may be met by the same means by which it was met in the case of Moses before Pharaoh: by the speech of the ‘believing man’.

The detonating statement considered

We turn now to the six “O my people” statements of affiliation made by the ‘believing man’ which together formed the detonating statement¹⁵ for *the God protocol* in the case of Moses’ mission of warning to Pharaoh, and which are here identified as comprising that sole component required under the *protocol* for completion of Muḥammad’s second, unique mission and therefore provides the wording of that legal notification we are to address to the elites of this time.

Since the components which comprise this statement are to be directed to the elites themselves the notes in italics which expand upon them are written with that application in view.

One

O my people: yours is the dominion this day, you being dominant in the land, but who will help us against the wrath of God if it comes to us?

O my people

Any man living under the unified, pan-national system which prevails worldwide today may legitimately address the members of the ruling elites thereof in the English language regardless of their countries of origin since English is the dominant worldwide lingua franca; and he may address them with the words “O my people” on the basis of the highly standardised legal, scientific, economic, educational, pharmaceutical, cultural, and worldview norms which have been established across that system. What follows is addressed in the first instance to the leading members of those bodies which comprise the system which governs the world de facto, and provided on an informational basis to those they rule also.

As we have considered above, Muḥammad as the messenger sent by God to mankind “all

¹⁵ We have removed non-critical visual accoutrements such as verse numbers and some features of punctuation.

together” could not make this statement to a worldwide elite under the *protocol*.

The language of the worldwide ruling elite of today is English. The present work and the major work which underpins it¹⁶ are in English. The formulation of the detonating statement of a universal implementation at this time of *the God protocol* which rests upon the revelation given to Muḥammad must, likewise, be in English.

yours is the dominion this day, you being dominant in the land

It is clear that the standardised systems to which reference is made above exist as functions of your — the elites’ — policies. Those who decide upon and order the implementation of such systems are those who truly govern, and since those systems predominate in all countries, it is correct to speak of a single body of men at the helm of a single system of world governance.

The human herd has been processed through an agenda by a (generally) hidden hand over the course of centuries. While this process has largely been obfuscated by conceits such as freedom and democracy, at the present time¹⁷ the velvet glove is fast being removed from the iron fist.

In truth, there has been no deep or systemic change despite what most feel to be the case with the imposition of “lockdowns” and what the elites’ Media outlets are training the herd to call “the new normal”. The same elites owned the old normal; all that is happening is that they are moving the herd from one pasture in which a semblance of freedom was useful to them before certain objectives were achieved, to a new, grubbier, and nastier pasture in which the furniture which comprised the backdrop for the former illusion is being cleared off the stage. We were ruled before; we are ruled now.¹⁸

but who will help us against the wrath of God if it comes to us?

You have been given temporal power. And while you may consider that your wealth and position can safeguard you from every eventuality, there is no defence against the wrath of God if it comes. And if it comes, then it will come upon all.

The ruling elites are impotent to prevent the wrath of God should it become binding. No amount of planning, money, technology, deceit, mind control, or other form of influence, overt or covert, can prevent the fact of annihilation at the hand of God once it is decreed. None.

The fact is plain from the broader Qur’anic narrative that denial by the ruling elite triggers destruction not only of the rulers themselves but of the ruled also. Those who rule could not do so without the complicity of the masses. Those trained to manage the levers of power understand this, which is why in part they require the agreement, tacit or otherwise, of those

¹⁶ *The Qur’an: A Complete Revelation*. See quranite.com.

¹⁷ The time of writing being July, 2021.

¹⁸ We should remember that it is natural that there be a ruling elite. This is the model throughout all ages, and it is the model today. It is also the template found throughout the Qur’an. The primary difference between former societies and that of today is that the world today is effectively a single unit under the direction of a single ruling entity. This fact should be obvious in the light of the roll-out of the Covid-19 agenda were it not before.

they rule for the policies they pursue.

Two

O my people: I fear for you the like of the day of the parties, the like of the case of the people of Noah, and ‘Ād, and Thamūd, and those after them; and God desires not injustice for the servants.

O my people: I fear for you the like of the day of the parties, the like of the case of the people of Noah, and ‘Ād, and Thamūd, and those after them

You should be aware that numerous communities have been annihilated in acts of God in the past. According to the record of the Qur’an, every community thus destroyed had turned away from God in favour of idolatry and polytheism — a policy much in evidence in your system also. But each community of which we have record exhibited also sins particular to its own society. The system you have engineered and via which you presently rule actively promotes the totality of the sins characteristic of all communities previously destroyed for which the Qur’an provides details. If local societies were destroyed within limited bounds in the past for transgressing God’s law on individual counts, are there not grounds to fear that the present ubiquitous system will be destroyed also in view of the fact that it embraces and promotes every sin characteristic of all communities destroyed in the past combined, and that the resulting annihilation will be total?

This statement of the ‘believing man’ above is in a form which we recognise from elsewhere in our study¹⁹ — that of generic narrative summary.

The words “the parties” is a generic term indicating all former communities which rejected warning and were destroyed.²⁰ Thus, we know that the words of the ‘believing man’ pertain to all cases of *the God protocol*, the conclusion of which in all cases²¹ was the total annihilation of the deniers.

and God desires not injustice for the servants

Within the record to which we refer — the Qur’an — there is no case in which God destroyed a community arbitrarily. The peoples destroyed in the past received in the annihilation visited upon them the fruits of their own labours.

God does not destroy communities for anything but their own wrongdoing; they bring the destruction of God upon themselves by their denial and refusal to turn away from their idolatry and associated sins, as we have established in this study.²²

¹⁹ See Chapter 8.

²⁰ And is one which is echoed in Muḥammad’s own engagement with the ruling elite of his time as found at verses 38:1-17 and considered in Chapter 12.

²¹ Barring that of Jonah, as we have noted multiple times in the course of this presentation.

²² We would remind the reader that in the Qur’anic worldview one who complies with the directives of a tyrant such as Pharaoh is said to be following him; thus when the punishments of God fall upon a community, both leaders and followers are destroyed.

Three

And O my people: I fear for you the Day of Calling, the day you will turn and go having not against God any defender; and whom God sends astray, for him there is no guide. And Joseph brought you the clear signs before, but you ceased not to be in doubt about what he brought. When he had perished, you said: 'Never will God raise up after him a messenger.' Thus does God lead astray him who is a committer of excess and a baseless sceptic: those who dispute concerning the proofs of God without an authority having come to them; great is the hatred in the sight of God and in the sight of those who heed warning; thus does God seal every proud and tyrannical heart.

And O my people: I fear for you the Day of Calling, the day you will turn and go having not against God any defender

Fearful though any right-minded man should be of the destruction to come upon a community the rulers of which reject a legitimate warning which comports with the protocol under which communities in previous times were annihilated, one should fear more the Day on which eternal damnation and suffering in Hell will be the lot of those who reject an appeal made under the same protocol to turn back to God.

The formula “the Day of Calling” occurs in this instance only in the Qur’an. The form²³ of the second part of this genitive construction indicates *mutual* calling (i.e. people calling one to another) and references the time when the inhabitants of the Garden and the inhabitants of Hell will call to one another:

44 And the companions of the Garden will call to the companions of the Fire:

“We have found what our Lord promised us true;¹ have you found what your Lord promised you true?”² They will say: “Yea.” Then will there proclaim a proclaimer between them: “The curse of God is upon the wrongdoers.”³

45 “Those who turned away from¹ the path of God and sought to make it crooked, and were deniers of the Hereafter!”

46 And between them¹ is a partition; and upon the elevations are men recognising each by their mark;² and they will call to the companions of the Garden: “Peace be upon you!” They have not entered it, though they desire to.

47 And when their eyes are turned towards the companions of the Fire, they say: “Our Lord: place Thou not us with the wrongdoing¹ people.”

48 And the companions of the elevations will call to men, recognising them by their mark,¹ saying: “What did it avail you, your accumulating, and that you waxed proud?”

49 “Are these¹ they whom you swore God would never reach with mercy?”² — “Enter the Garden! You need not fear, nor will you grieve!”

50 And the companions of the Fire will call to the companions of the Garden: “Pour forth¹ upon us some water, or some of what God has provided for you.” They will say: “God has made both unlawful to the false claimers of guidance.”²

51 “Those who took their doctrine¹ as play and diversion, and whom the life of this world deluded.” — “So this day do We forget them, even as they forgot the meeting of this their day, and as they rejected Our proofs.”²

52 And We have brought them a Writ¹ which We set out and detailed² according to

23 Form VI verbal noun.

knowledge — a guidance and mercy for people who believe.

53 Look they save for the fulfilment¹ thereof? The day the fulfilment² thereof comes, those who had forgotten it before will say: “The messengers of our Lord came with the truth,³ so have we any intercessors that might intercede for us? Or will we be sent back that we might do other than what we did?” They will have lost their souls; and strayed from them will be what they invented.
(7:44-53)

and whom God sends astray, for him there is no guide

While some measure of hope may attach to this address to you, the elites of the present world system of governance, no man can direct to a right path him whom God has left to stray.

This motif occurs a further three times in the Qur’an. All three segments which contain it are presented below.

The first segment²⁴ is directed to the recipient of the Qur’an in the first instance; the second segment references the revelation he received; the third emphasises God’s sufficiency both for his servants and as a guide. However, all three indicate punishment:

32 And mocked were messengers before thee; and I granted those who ignored warning¹ respite; then I seized them — and how was My retribution!

33 Is then He who¹ stands over every soul for what it earns[...]?² But they have made for God partners.³ Say thou: “Name them: — if⁴ you would inform Him of what He knows not in the earth;⁵ or if⁶ it is a show of speaking.”⁷ The truth is:⁸ their scheme has been made fair to those who ignore warning,⁹ and they have been turned away¹⁰ from the path; **and whom God sends astray, for him there is no guide;**

34 They have punishment in the life of this world; and the punishment of the Hereafter is more severe; and they have against God no defender.
(13:32-34)

22 Is then he whose¹ breast God has expanded² to submission³ so that he follows⁴ light from His Lord[...]?⁵ Then woe to those whose hearts are hardened against the remembrance⁶ of God! Those are in manifest error.

23 God has sent down the best narration:¹ a Writ² of paired comparison³ whereat shiver the skins of those who fear their Lord; then their skins and their hearts soften to the remembrance⁴ of God — that is the guidance of God wherewith He guides whom He wills; **and whom God sends astray, for him there is no guide.**

24 Is then he who¹ has no prudent fear² but his face² against the evil of the punishment on the Day of Resurrection[...]?⁴ And it will be said to the wrongdoers:⁵ “Taste what you earned!”

25 Those before them denied, and the punishment came upon them whence¹ they perceived not.

26 And God let them taste disgrace in the life of this world; but the punishment of the Hereafter is greater, had they but known.
(39:22-26)

36 Is then God not¹ sufficient for His servant? And they would put thee in dread of

24 For a fuller understanding of the rhetorical mechanics operative within this segment I encourage the reader to refer to the Notes & Commentary online at reader.quranite.com.

those other than² Him; **and whom God sends astray, for him there is no guide.**

³⁷ And whom God guides, for him there is none to lead astray; is then God not exalted in might and able to requite?
(39:36-37)

And Joseph brought you the clear signs before, but you ceased not to be in doubt about what he brought. When he had perished, you said: ‘Never will God raise up after him a messenger.’

Such is the response of all evil rulers: to deny those God sends to them because God’s requirements do not comport with their own ambitions, and only to acknowledge such men grudgingly and after the fact. Pharaoh and his elites denied what Moses brought to them; the elites of Jesus’ time denied what he brought to them; and thus far you have denied that with which Muḥammad was sent.

The first point to bear in mind here is that the actual people who knew Joseph were long dead at the time of the action: the speaker is referencing a former generation which had known Joseph; the second is that the case he is presenting is archetypal: evil rulers have always disregarded God’s prophets because their message was inconvenient to them, and then dismissed the possibility of further men being sent to them. However, as we have seen in this presentation, the ‘practice of God’ does not change.²⁵

However, we would add that if the speaker was addressing the ruling elite of the land today known as Egypt,²⁶ then that elite was then the dominant power in the known world. It is a fact that the ruling elites of today derive their symbology, architectural influences, and chief astrological preoccupations from the Mystery Schools — intellectual and esoteric movements which feed through to the present day²⁷ — and which go back to Babylon²⁸ and Egypt. Thus, the words of the ‘believing man’ here bear a nuance which extends beyond the immediate scene and have an application to the rulers of the present system as the ideological, if not literal, descendants of those he is addressing.

An additional point of convergence in this regard pertains to the sūrah which contains the Qur’an’s account of the story of Joseph and which by convention goes by his name. While almost the entire sūrah forms a lengthy and detailed dramatic narrative treating of a single story (and uniquely so within the Qur’an), that story ends at 12:102 at which point it abruptly changes tack. The remainder of the sūrah comprises the segment below:

¹⁰³ And most men¹ — though thou be desirous — are not believers.²

¹⁰⁴ And thou askest not of them for it any reward; it is only a reminder¹ to all mankind.²

¹⁰⁵ And how many a proof¹ is there in the heavens and the earth which they pass by,

²⁵ Mentioned in verses included in the present work at 17:77, 33:38, 35:43, 40:85.

²⁶ The question of the historical location of this and other events in the Qur’an or the Bible is a separate study and beyond the purview of the present work.

²⁷ Although perhaps in a garbled or re-imagined form.

²⁸ I refer the interested reader to 2:101-103.

and from which they turn away!

¹⁰⁶ And most of them believe not in God save as¹ idolaters.²

¹⁰⁷ Do they then feel secure against an enveloping of the punishment of God coming upon them, or the Hour coming upon them unexpectedly when they perceive not?

¹⁰⁸ Say thou: “This is my path. I invite to God with insight — I and whoso follows me. And glory¹ be to God! And I am not of the idolaters.”

¹⁰⁹ And We sent before thee only men to whom We revealed¹ from among the people of the cities. (So have they not travelled in the earth and seen how was the final outcome of those who were before them? And the abode of the Hereafter is best for those who are in prudent fear;² will you then not³ use reason!)

¹¹⁰ When¹ the messengers had despaired and thought that they had been denied, there came to them Our help² and who We willed was delivered. And repulsed not is Our wrath from the lawbreaking people.

¹¹¹ There is in their story a lesson for men of understanding; it is not an invented narrative¹ but a confirmation of what is before it,² and an exposition of every thing,³ and guidance, and a mercy for people who believe.
(12:103-111)

It is of particular moment here that it is the extended narrative treating of Joseph which “brought” the segment above, one which in no way comports with the features of Joseph’s own story in that sūrah but which is entirely consonant with the thematics which are the focus of the present analysis.

Thus does God lead astray him who is a committer of excess and a baseless sceptic: those who dispute concerning the proofs of God without an authority having come to them

This statement references what precedes. Although you, the elites of this time, may claim a doctrine which purports to exonerate you of your transgression of what you consider codes of morality binding only upon the profane, the basis for your doctrine is flawed. No matter what you believe, your doctrine does not comprise an authority originating with God. And to dispute genuine revelation on the basis of subjective, specious claims presupposes a path which is at variance with that by which God guides.

The first clause above expands upon what precedes and identifies the characteristics of those to whom this conclusion applies; the second finds a single echo in the broader text a few verses later which itself provides the substance:

⁵⁶ **Those who dispute concerning the proofs¹ of God without an authority having come to them** — in their breasts is only greatness they will never reach.² So seek thou refuge in God; He is the Hearer, the Seeing.

⁵⁷ The creation of the heavens and the earth is greater than the creation of mankind, but most men know not.

⁵⁸ And not equal are the blind and the seeing,¹ or² those who heed warning³ and do righteous deeds and the wrong-doer; little do you take heed.

⁵⁹ The Hour is coming — about which there is no doubt — but most men do not believe.¹

⁶⁰ And your Lord said: “Call to Me — I will respond to you!”¹ Those who wax too

proud for My service: they will enter Gehenna abased.
(40:56-60)

great is the hatred in the sight of God and in the sight of those who heed warning

You should know that your actions are held in contempt both by God and by those who believe in His scriptures and follow the ordinances therein.

The first part of this clause finds a single echo in the text, one to which it clearly operates as a signpost:

³ **Great is the hatred in the sight of God,**¹ that you say what you do not.
(61:3)

While the phrase above has an import germane to its immediate vicinity within the sūrah, it has an application also in the present context to the elites: they are the creators of gross immorality and corruption while simultaneously claiming every virtue.

thus does God seal every proud and tyrannical heart

You, the elites, may consider yourselves immune to all forms of assault, but that is a delusion borne of that hubris which is a manifestation of hearts sealed by God.

This clause repeats and effectively seals the conclusion to the preceding argument above. It is the “proud and tyrannical heart” which is impervious to the “proofs of God”, and it becomes so for the reasons we have seen set out in all parts of this section.

Four

O my people: follow me; I will guide you to the path of rectitude

O my people: follow me

As per the example established by the ‘believing man’ before the court of Pharaoh in the Qur’an, I am here addressing myself to you, the elites of this time. Like him, my appeal does not originate with myself, but with a prophet sent by God — in this case, Prophet Muḥammad, whose revelation from God is preserved in the Qur’an. You will find that revelation systematically translated into the English language under a method free of sectarian taint or the imposition of later sources. This work is published online in its entirety and accessible to all free of charge at quranite.com.

There is no suggestion that the ‘believing man’ is here presenting himself in any way as an alternative or additional guide to Moses (who, one will remember, is personally present during the man’s speech); likewise, in the present delivery of the same mechanism to the ruling elite of our day, there is no suggestion that in applying the words of the ‘believing man’ as the detonating statement to complete Muḥammad’s universal implementation of *the God protocol* one imagines oneself as anything more than a believing man living under the rule of the present

tyrannical system and qualified to express a statement of affiliation in that context.

Whereas Moses was personally an eye-witness to the delivery of the statement of affiliation by the ‘believing man’, we are able to point as our witness — employing as we are the same statement in order to fulfil Muḥammad’s second, universal implementation of the very same protocol — to the revelation which Muḥammad brought. It is one which God made Himself guardian over, and is available freely in the English language. It is also presented now in that language free of the impositions made upon it by the Traditionalist and his extraneous literature.²⁹

I will guide you to the path of rectitude

You claim to guide to the right path, but that path takes both those who guide upon it and those who follow it to Hell — so consider, rather, this notification of warning.

The statement of the ‘believing man’ above directly alludes to and provides a response to Pharaoh’s own words at 40:29 where he says, “I only show you what I see, and I only guide you to the path of rectitude.” “The path of rectitude”³⁰ to which the ‘believing man’ would guide and that to which Pharaoh and his ilk would guide are both found in what follows. Thus, one has to choose: whether to follow the path of the messenger of God³¹ which leads to the Garden, or the path of the leaders of denial which leads to the Fire.

Five

O my people: the life of this world is but an enjoyment; and the Hereafter — that is the house of the fixed lodging. Whoso does evil will not be rewarded save with the like thereof; and whoso works righteousness — whether male or female — and is a believer: those enter the Garden, wherein they are given provision without reckoning.

O my people: the life of this world is but an enjoyment

Be warned: no matter what one has now by way of power, wealth, or children, it is as fleeting as the morning mist.

This life, no matter what one has in it, is transitory and its outcome certain:

¹⁸⁵ **Every soul will taste death;** and you will but be paid in full your rewards on the Day of Resurrection. And whoso is removed from the Fire and made to enter the Garden: he has attained; **and the life of this world is only the enjoyment of delusion.**
(3:185)

²⁹ *The Qur’an: A Complete Revelation.* See quranite.com.

³⁰ Arabic: *sabīl al raṣṣād*. This formula occurs nowhere in the Qur’an outside these two places.

³¹ I.e. in the original instance by following Moses himself (who was physically present before Pharaoh); or in this instance, by following what Muḥammad himself was given and which remains with us: the Qur’an.

112 He will say: "How long tarried you in the earth, by number of years?"

113 **They will say: "We tarried a day, or part of a day; ask Thou those who keep count."**¹

114 **He will say: "You tarried only a little; had you but known[...]."**¹

115 "Thought you that We only created you for amusement, and that to Us you would not be returned?"

(23:112-115)

27 Are you harder in creation, or the sky? He built it;¹

28 He raised the ceiling¹ thereof, and fashioned² it;

29 And He made dark its night, and brought forth its morning.¹

30 And the earth, after that, He spread it out;¹

31 He brought forth therefrom its water and its pasture;

32 And the mountains He set firmly

33 As enjoyment for you and for your cattle.

34 Then, when the Greatest Calamity comes:

35 The day man will remember for what he strove,

36 And Hell will be made manifest¹ to him who sees: —

37 Then as for him who transgressed,

38 And preferred the life of this world:

39 Hell will be the shelter.

40 And as for him who feared the station¹ of his Lord² and restrained his soul from vain desire:

41 The Garden will be the shelter.

42 **They ask thee about the Hour: "When is its arrival?"**¹

43 What is any reminder thereof to thee?¹

44 To thy Lord is the finality thereof.

45 **Thou art but the warner of him who fears it.**

46 **It will be, the day they see it, as though¹ they had not tarried save a day's end² or a morning² thereof.**

(79:27-46)

and the Hereafter — that is the house of the fixed lodging

This life is but a moment, and death is certain and our place after death is fixed forever. Whereas you have power and wealth now, what are they really worth when they are sure to be taken from you at death, and there will remain of value only what faith and good works you sent ahead for yourselves?

The place one occupies in Eternity is forever; there is no going back, and the Resurrection is sure:

10 And they say: "When we are lost in the earth, will we be in a new creation?" The truth is,¹ they are of the meeting with their Lord deniers.

11 Say thou: "There will take you the angel of death who has been given charge of you; then to your Lord will you be returned."

12 And if thou couldst see when the lawbreakers will hang their heads before their Lord: **"Our Lord: we have seen and heard, so send Thou us back. We will work righteousness! We are those who are certain!"**¹

13 And had We willed, We could have given every soul its guidance. But the word

from Me is binding:¹ "I will fill Gehenna with the *jinna*² and mankind all together!"

14 "So taste! Because you forgot the meeting of this your day, We have forgotten you. **And taste the punishment of eternity because of what you did!"**
(32:10-14)

17 And no soul knows what has been hidden for them as a comfort of the eyes as reward for what they did.

18 Is then he who¹ is a believer² like him who is perfidious?³ They are not equal.

19 As for those who heed warning¹ and do righteous deeds: for them are the Gardens of Shelter as a welcome for what they did.

20 And as for those who are perfidious:¹ **their shelter is the Fire. As often as they desire to come out therefrom, they are brought back into it; and it is said to them: "Taste the punishment of the Fire which you denied!"**

21 And We will let them taste of the lower¹ punishment before the greater, that they might return.²

22 And who is more unjust than he who is reminded of the proofs¹ of his Lord, then turns away therefrom? We will take vengeance on the lawbreakers.

(32:17-22)

30 The day We say to Gehenna: "Art thou filled?" And it will say: "Is there any more?"

31 And the Garden will be brought nigh: — to those of prudent fear,¹ not far —

32 "This is what you were promised, for every preserving¹ penitent,

33 "Who feared the Almighty¹ unseen, and came with a repentant heart:

34 "Enter it in peace!" **That is the Day of Eternity;**

35 They have what they desire therein; and with Us is more.

36 And how many a generation We destroyed before them stronger than them in might! And they penetrated into¹ the land; had they any place of refuge?²

(50:30-36)

Whoso does evil will not be rewarded save with the like thereof; and whoso works righteousness — whether male or female — and is a believer: those enter the Garden, wherein they are given provision without reckoning.

No matter what doctrine you follow, if it diverges from the law of just reward it is a falsehood. The true riches are for those who follow the path of God. While you may hold power over the believers in the current context, this life is certain to end and those who have rejected the call to God will be in the Fire whereas those who heeded that call will receive good things forever.

This life is an investment with a limited window of opportunity; what we sow here, we reap in Eternity. Given the ceaseless enjoyment of blessings believers are promised in the Garden, we are wise to send ahead for ourselves whatever good we can while we are able.

49 This is a remembrance.¹ **And for those of prudent fear² is a good journey's end:**³

50 Gardens of perpetual abode¹ whose doors will be opened to them;

51 Reclining therein, they will call therein for plenteous fruit and drink;

52 And with them maidens of modest gaze,¹ well-matched.²

53 This is what you are promised for the Day of Reckoning.

54 This is Our provision; it has no depletion.

55 This!¹ **And for those transgressing all bounds² is an evil journey's end:**³

56 Gehenna, wherein they will burn; and evil is the resting-place.
 57 This! So let them taste it: scalding water and purulence,¹
 58 And more¹ of like categories.²
 59 "This is a crowd rushing headlong with you!" — No welcome for them — they will burn in the Fire.
 60 They will say: "The truth is,¹ you — no welcome for you — you sent it ahead for us;² and evil is the fixed lodging!"
 61 They will say: "Our Lord: whoso sent this ahead for us, increase Thou for him a double punishment in the Fire."
 62 And they will say: "What ails us that we see not men we counted among the worst,
 63 "Whom we took in derision — or does our¹ sight miss them?"
 64 That is true:¹ — the mutual recrimination of the people of the Fire.
 (38:49-64)

27 And to God belongs the dominion of the heavens and the earth. And the day the Hour strikes, that day the creators of vanity will lose.¹
 28 And thou wilt see every community on its knees, every community called to its writ:¹ **"This day will you be rewarded for what you did!"**
 29 "This, Our writ,¹ speaks against you the truth;² We have caused to be recorded what you did."
 30 **Then as for those who heed warning¹ and do righteous deeds:** their Lord will make them enter into His mercy; that² is the clear achievement.
 31 **And as for those who ignore warning:**¹ "Were not Our proofs² recited to you? But you had waxed proud and were a people of lawbreakers.
 32 "And when it was said: 'The promise of God is true,¹ as is² the Hour about which there is no doubt,' you said: 'We know not what the Hour is; we think only assumption, and We are not convinced.'
 33 And the evil deeds¹ they did will appear to them, and there will surround them that whereat they mocked.
 34 And it will be said: "This day do We forget you, as you forgot the meeting of this day of yours, and your shelter is the Fire; and you have no helpers.
 35 "That is because you took the proofs¹ of God in mockery and the life of this world deluded you." So, that day, they will not be brought forth therefrom, nor will they be allowed to make amends.
 (45:27-35)

Six

And O my people: how is it that I invite you to deliverance, and you invite me to the Fire? You call me to deny God, and to ascribe a partnership to Him with that whereof I have no knowledge; and I invite you to the Exalted in Might, the Forgiver. Without doubt, you but invite me to that to which there is no calling in the World or in the Hereafter; and our return is to God. And the committers of excess will be the companions of the Fire. And you will remember what I say to you. And I commit my affair to God; God sees the servants.

And O my people: how is it that I invite you to deliverance, and you invite me to the Fire?

The one who follows your path will arrive in the Fire. But the one who submits to God will arrive in the Garden. We will consider next how that is.

This clause reads, given what follows, as a literal rather than a rhetorical question; the answers follow.

You call me to deny God, and to ascribe a partnership to Him with that whereof I have no knowledge

Your system both requires that one ascribe to the mechanisms of rule which you impose qualities which belong to God alone and that one accept values which are repugnant to His laws. Your system finds no correspondence in a soul God created which retains its pre-existing love for Him.

One should remember that in the immediate context of Moses' mission of warning to Pharaoh the act of denial was following Pharaoh and acknowledging him as Lord; the modern cult of Government is an updated and obfuscated expression of the same type of idolatry.

15 Has there come to thee the account¹ of Moses?
 16 When his Lord called him in the sacred valley of Ṭuwa:¹
 17 "Go thou to Pharaoh;¹ he has transgressed.
 18 "And say thou: 'Wouldst thou purify thyself,
 19 "And that I guide thee to thy Lord, so thou shalt fear?"
 20 And he showed him the greatest proof,¹
 21 **But he denied** and opposed.
 22 Then turned he away in haste,
 23 And gathered and called,
 24 **And said: "I am your most high Lord."**
 25 So God seized him in exemplary punishment of the latter and the former.¹
 (79:15-25)

and I invite you to the Exalted in Might, the Forgiver

God is high above all men in might, but He accepts the repentance of those who turn to Him. Turn to Him now while there is time, and use the good things He gave you to seek a place in the Garden by promoting a society which is based upon faith in God, scriptural morality, and justice.

This, then, is the path to which the 'believing man' is calling.

Without doubt, you but invite me to that to which there is no calling in the World or in the Hereafter

Since your premises are false your conclusions can only be false. The falsehoods you serve will betray all who follow after them — both in this life and in Eternity. That is the sum of what you have to offer.

The 'believing man' is herein categorically stating that Pharaoh's system is based upon falsehood. Its gods cannot help one in this present life, and they cannot help one in the life to come. Not only are they both false and in the end useless, they will betray those who give themselves over to them.

and our return is to God

We all die; and your wealth and position can do nothing to prevent that fact.

This is an objective fact, although one susceptible to being lost from view given enough distractions and other blandishments.

We all die; we take with us only the faith we lived by and the actions we performed. This fact applies equally to Pharaoh and the least of his slaves.

And the committers of excess will be the companions of the Fire

Those who deny the Creator and work evil will have each other's company for eternity in the Fire. That is the destination to which the path you follow yourselves and promote to others leads.

This, then, is the end of those who follow the wrong path. The formula used by the 'believing man' here alludes to his own statements at both 40:28³² and at 40:34³³ and provides a signpost to a number of places in the broader text, most notably in the following:

⁸³ And there believed not Moses save a progeny of his people, for fear of Pharaoh¹ and their eminent ones, that they would subject them to means of denial;² and Pharaoh³ was exalted in the land, and he was of **the committers of excess**.
(10:83)

³⁰ And We delivered the children of Israel from the humiliating punishment,
³¹ From Pharaoh:¹ — he was a high one among **the committers of excess**.
(44:30-31)

And you will remember what I say to you

You may brush off these words today, but you will remember them in due course. Just as you make those you rule culpable under your laws by means of notifications of warning, you are now culpable before God under His law as a function of this notification of warning.

We are cognisant of the fact that the 'believing man' is here delivering what we are calling the detonating statement of *the God protocol*; thus his words carry legal weight.

Just as we are made culpable under the present system of tyranny for what our rulers convey to us by various means as discussed in the early part of this work, so those who have been served notice under *the God protocol* are culpable also. If one has had this statement delivered to him, it will be required of him. He is culpable.

And I commit my affair to God

I have no protector besides God, and I commit my affair to Him.

The reader will be aware that appealing to God alone for protection is a standard action by one

³² "God guides not him who is a committer of excess and a liar."

³³ "Thus does God lead astray him who is a committer of excess and a baseless sceptic."

delivering a message of warning under the *protocol*, and such is supplied here in short order by the 'believing man' also.

God sees the servants

God is witness to all things. He knows that you have been served with this notification, and there is nothing you can undertake in consequence to which He will not be witness.

The phrase above serves to seal the detonating statement. Any man who has been served with this notification, God is witness to it. There is no undoing that fact.

•

The formula of the 'believing man', then, comprises the full notification to be issued to the elites of our time and supplies the sole component required to complete Muḥammad's mission of warning to mankind "all together" as preserved in the Qur'an.

The Hour

We begin the concluding section in this chapter with a segment we have seen previously. While it would present no difficulty to list a lengthy array of segments which treat of the Hour — that moment known in Christian traditions as the eschaton — at which time the present age ends and Judgment takes place, it is simpler to present just one which is both representative of the range from which one could choose and which dovetails with our broader presentation.

We know both that the history of Pharaoh is the most extensive which treats of the *protocol* and that it is intended as an example for us.³⁴ We know also that previous instances of the *protocol* pertained to individual societies and resulted in instances of annihilation of limited geographical extent. Delivery to the single ruling elite of the unified world community of today of the detonating statement for the mission of Muḥammad as the messenger of God to all mankind implies — in the event of denial — annihilation of the entire world. Given this point of divergence from all other implementations,³⁵ it is as well to consider briefly our present undertaking together with the Hour itself.

⁴¹ And the warnings came to the house of Pharaoh.¹

⁴² They denied Our proofs,¹ all of them, then We seized them with the seizing of One exalted in might and omnipotent.

⁴³ Are your atheists¹ better than those?² If³ you have immunity in the writings:⁴

⁴⁴ Or if¹ they say: "We are an assembly to be victorious:²

⁴⁵ "The host¹ will be defeated, and turn the backs," —

³⁴ See 43:51-56.

³⁵ I am not among those who consider that the Flood was a worldwide event. Certainly, it was devastating and extensive in scope, and there exist reverberations of such an event in the ancient records of peoples located thousands of miles apart. But the facts simply do not comport with a scenario in which all land-based life was destroyed other than that which accompanied Noah in the Ark.

46 The truth is,¹ the Hour is their appointment; and the Hour is more calamitous and more bitter.²

47 The lawbreakers are in error and insanity!

48 The day they are dragged into the Fire on their faces: "Taste the touch of Saqar!"³

49 We created everything in measure

50 And Our command is but one — as the twinkling of an eye[...].¹

51 And We have destroyed your sects¹ before,² so is there any who will remember?

52 And everything they did is in the writings.¹

53 And everything, small and great, is inscribed.

54 Those of prudent fear¹ will be among gardens and a river,

55 In a seat of honour,¹ in the presence of an Omnipotent Sovereign.

(54:41-55)

Key points of note in this regard are listed below.

- Verse 54:43 asks: 'Are your atheists better than those?' That is: *do the deniers of your time possess some power or protection greater than did those communities which were annihilated in times past?* The answer is unquestionably understood to be in the negative.
- There are two scenarios allowed for at 54:43-44. The first ('If you have immunity in the writings') addresses those who appeal to their scriptures for security; the second ('Or if they say: "We are an assembly to be victorious: The host will be defeated, and turn the backs"') addresses those who put their faith in military might. Both are answered in what remains of the sūrah.
- Verse 54:46 states that the Hour is 'more calamitous and more bitter' than what preceded, the implication being that it is more so than even that localised instance of annihilation under the *protocol* which became binding upon Pharaoh and his people and, by extension, those visited upon all those communities destroyed under the *protocol* in the past; the broader context of the sūrah supports this view treating as it does of multiple communities previously destroyed of which the house of Pharaoh is but the last listed.
- Verse 54:50 shows that the Hour, when it comes, will be sudden. In the bat of an eye, the age in which we live and which comprises what we think of as reality will vanish.³⁶
- Finally, we note that verse 54:51 confirms and fortifies what we read at 54:43. God has destroyed 'your sects' before; human archetypes repeat, be it Pharaoh, the pushers of perversion among the people of Lot, or the committers of any of the other sins characteristic of those destroyed in former times. Lest we forget, 'the practice of God' does not change.

While it is not possible to demonstrate conclusively that an implementation of *the God protocol* in our time necessarily corresponds with the event the Qur'an calls the Hour, let us consider the following points:

- Initiation of the *protocol* at this time is a function of delivering the detonating statement as found within the revelation given to Muḥammad, the last prophet, to the elites of our day. All we have done is connect the wires as it were. Delivery of that notification sends

36 The Traditionalist trafficks in a complex eschatology woven together from bits of his supplanting literature. This includes signs and personalities to watch for as precursors to the End — all of which narrative is in unambiguous tension with the book he claims as his foundational scripture. The Qur'an is clear: Muḥammad had no knowledge of when the Hour will occur, and the Hour will be both sudden and unexpected.

Muḥammad's mission of warning to all mankind live and makes the punishments of God binding in the event of denial.³⁷

- The community to be warned in this case comprises a single worldwide system under a single elite; since in the event of denial by that elite the punishments of God become binding under the *protocol*, the expectation must be that the resultant annihilation will be total. It is true that under previous implementations of the *protocol* those who believed with the warner in each case — generally few in number — were spared. However, since destruction in those cases was limited in geographical extent,³⁸ there existed locations for those spared by God to remove to.
- The fact that the present single, unified system promotes every one of the sins for which a multiplicity of communities was destroyed under the *protocol* in the past for committing some portion thereof suggests a correlation between the present case on the one hand, and all preceding cases on the other. Implicit within this correlation, at least to my mind, is total destruction in this case.

Given that we are materially correct in our points above, one struggles to envisage a scenario in which the punishments of God became binding under an implementation of the *protocol* to the elites of a single worldwide system in which life of any kind would remain thereafter.

We should note also that the Qur'an contains the suggestion of a connection between an event of universal destruction and the Hour itself:

58 And there is no city save We will destroy it before the Day of Resurrection, or punish it with severe punishment; that is in the Writ¹ inscribed.
(17:58)

God alone knows whether such an implementation of the *protocol* and the Hour are objectively synonymous events. But if detonation of Muḥammad's mission of warning to all mankind is to result in the complete destruction of life on earth, it seems likely to be impossible — at least from the perspective of human perception — to discern any distinction between the two events.

Summary

We have provided the basis for our identification of the speech of the 'believing man' as the detonating statement required to complete Muḥammad's unique and universal mission of warning to mankind "all together" under the *protocol* and expanded on the points he delivered.

We have considered also the Hour and concluded that, while it may not be explicitly associated with a worldwide implementation of *the God protocol*, reason suggests that the two events are,

37 We discuss what constitutes denial in the final chapter.

38 Opinions that the Flood was universal in extent notwithstanding.

if not synonymous, at least likely to be experienced as such.

We turn in our closing chapter to the subject of how the notification we have identified to complete Muḥammad's second, unique mission of warning under the *protocol* might be delivered to the ruling elites of our time.

Chapter Fourteen

Delivery of the detonating statement

14. Delivery of the detonating statement

The protocol of the 'believing man'

Where we observed the 'believing man' supply that part of the *protocol* to Pharaoh which Moses could not,¹ we noted that his description across the broader segment falls into two categories: what he said and what he did. We reproduce our summary of each below.

Words

- Advances reasoned arguments.
- Uses the appeal: "O my people:".
- Exhorts the hearers to obey him.
- Bears glad tidings and warning.
- Calls the hearers to fear God.
- Warns of punishment.
- Cites previously destroyed peoples.
- Places his affair entirely in the hands of God.

Actions

- Approaches a people to which he belongs.
- Warns the principal city.
- Addresses himself to the elites of his time.
- Speaks in the presence of the messenger of God tasked with all other parts of the *protocol*.

The detonating statement which the 'believing man' pronounces comprises both categories because he spoke in a particular context: to his own people, in the principal city of the dominant system of that time, before the ruling elites, and in the presence of the messenger of God tasked with warning to that system under the *protocol*.

All parts of the Words category are contained within the detonating statement itself, but we infer here that the Actions components imply certain requirements in the current context also; we will address these points shortly.

¹ See Chapter 11.

Holding the ruling elites accountable before God

Now that we have identified the wording of that statement which we understand to be the detonating component of *the God protocol* in the context of Muḥammad's mission as the messenger of God to mankind "all together", we will look now at executing on that *protocol* in the current context.

To that end we must briefly revisit our opening discussion on how the elites make us culpable: first, they create a legal framework, they then inform us of either obligations or implications which attach themselves to us on the basis of that legal framework, and we are thereafter culpable under the terms of that legal framework. We know also that their delivery systems comprise a number of methods none of which requires us to be fully apprised of either the intent behind any issuance of notification or warning or to understand its fuller implications.

By virtue of what an unelected, unseen *de facto* ruling elite is, one is not able to turn to the Yellow Pages for a list of directors. But we have some idea at least of who the elites' chief representatives are, and have compiled a long enough list comprising such people to be sure to have caught a few of the upper echelons in our nets.

Firstly, as concerns the elites' chief representatives: if one addresses a man's servant, one effectively addresses him. So while it may not be assumed that every name on our list is at the very top of the pyramid, they are certainly close enough to it to bear a message to those who are.

Secondly, the elites themselves use a scattergun approach with us. It doesn't matter if every single slave on the plantation has personally seen the latest blockbuster film in which key aspects of the Agenda are embedded, or has read the highly promoted book in which one will find laid out in the sanitised language of corporate public relations what they are planning to do with us. No, they blast out a certain amount of buckshot and proceed on the basis of reasonable averages.

Since what is sauce for the goose is sauce also for the gander, we decided to use the same approach with them, but also to deliver our notification to the elites in a manner by which receipt is proven.²

In summary, the method of delivery is as follows: having compiled a list of over 900 of the richest and most influential individuals in the world,³ we have individually mailed the detonating statement to each name on that list by international recorded delivery.⁴

² An approach they use with us also, for example, in the case of serving a summons in certain legal proceedings.

³ The full list of those we have notified is found at the end of this book.

⁴ One can point to the example of Solomon's letter of warning to the ruling elite of a neighbouring kingdom as a Qur'anic precedent. That story begins at 27:28.

Supporting legal infrastructure

Implementation of this component of the *protocol* is not merely a matter of sending, as some would see it, a bizarre notification out of the blue to nearly a thousand of the system's chief movers and shakers; it is much more than that.

We have provided the elites, as they do us, a comprehensive intellectual and legal platform upon which our notification stands. That platform⁵ is available instantly worldwide and at no cost to the reader. And, as has been noted previously, this entire body of work is made available in the shared language of the elites themselves: English.

Thus, we have provided everything necessary for those whom we are addressing to become acquainted with every facet and nuance of the broader legal corpus underpinning our notification of warning should they choose to do so — just as they do with us.

These letters were sent by international recorded mail in mid-July, 2021.

The wording of the notification and status of each letter may be viewed online at warningtotheelite.org.

The actions of the 'believing man'

We have established that the statements of affiliation used by the 'believing man' in the case of Moses' mission of warning to Pharaoh comprise the detonating statement in the case of Muḥammad's mission of warning to all mankind also and the reasons for that; we will now consider whether our approach here meets also the requirements established by the principal actions of the 'believing man':

- Approaches a people to which he belongs;
- Warns the principal city;
- Addresses himself to the elites of his time;
- Speaks in the presence of the messenger of God tasked with all other parts of the *protocol*.

Approaches a people to which he belongs

Since, as we have established, we live effectively under a single system of government, education, religion, and culture, any man ruled by that system may legitimately approach any other on the basis of shared affiliation.

Warns the principal city

In our time, given that we live in a unified and fully connected world, the principal city — i.e. that centre from which power is exerted — is distributed across the whole system. The feature which connects all parts of that system, however, is the Internet. It is this which provides the nervous system for the entire body politic. It is now by this means that Government, education,

⁵ That is, the present work and the much larger work which underpins it: *The Qur'an: A Complete Revelation*.

religion,⁶ and culture operate and interface with the population.

In order to meet this requirement, all parts of our notification — both the statement which comprises our message to the elites and the entire body of work which underpins that statement — is made available for free and to all on that platform via which the unified system exercises control today: the Internet.

Addresses himself to the elites of his time

The method we have chosen is entirely directed to the elites of our time. However, we are not simply posting our work online and leaving it there; we are directing ourselves to that portion of the ruling elite which it is possible to address, and we are doing so in a way which is provable as a matter of record.

Speaks in the presence of the messenger of God tasked with all other parts of the protocol

We know that Muḥammad was the seal of the prophets⁷ and that we are to expect no prophet after him. But we have what he was given, the Qur'an, and that record — given and preserved by God — supplies all parts of the *protocol* pursuant to his mission of warning to all mankind, and that is the basis upon which notification in that case is made. We refer the reader also to our comments above about the universal access provided to the totality of the work which underpins this notification.

Thus, our presentation comports in the present context with all actions supplied by the 'believing man' and so imply a certain requirement in the present case also.

What happens next?

The principal possible responses by the elites themselves to the action we have initiated comprise the following:

1. **They do nothing.** Just as this is of no consequence when the elites warn us, so it is of no consequence in their case also. *Qui tacet consentire videtur.*⁸ In a variation of this response, **they could fail to acquaint themselves with the work provided to them.** Again, just as it does not affect the legality of those Agenda items the elites implement with regard to those they rule that those notified fail to acquaint themselves with their details,⁹ so that principle applies to them also. The full legal basis for this notification exists; it is universally available free of charge worldwide. *Ignorantia juris non excusat.*¹⁰
2. **They take action against me.**¹¹ Firstly, I have threatened no one. I did not write the Qur'an; I have merely shared the results of my findings from that book with those

6 I mean here principally the actual religion of Materialism. But vestigial forms of traditional religion make use of it also.

7 See 33:40.

8 Latin: Silence gives consent.

9 It is a principle under the *protocol* that the deniers fail to grasp even ten percent of what comes to them; see 34:45.

10 Latin: Ignorance of the law excuses not.

11 Such a course of action would of course be a standard response under the *protocol*. Since, the elites are currently invested in killing not only me, but billions of others within the present portion of their agenda, we are essentially

best qualified to take preventative action on their basis. I make no claims for my own authority beyond that of being a believing man with the status of citizen under the present unified worldwide system. I have done nothing more than cite the book God delivered to Muḥammad as a message to all mankind to an elite which has promoted across the entire human population the totality of those sins for which the former peoples for which we have record in the Qur'an were destroyed, and I have done so on the basis of the system the elites themselves have engineered in which affiliation is universally shared. I have not exceeded my authority, but have acted entirely *intra vires*.¹²

3. They repent.

Both the first and second responses above constitute denial under the *protocol*. By responding with denial, God's retribution becomes binding¹³ from that point onwards.

In any eventuality, delivery of the detonating statement effects a change in legal status for the ruling elites of our single, unified worldwide system of governance and, by definition, for the whole of mankind also.

Naturally, I have no knowledge of when punishment will come. All I know is that now all components of the *protocol* for Muḥammad's unique, universal mission of warning have been supplied to the elites of this time, absent repentance and a genuine change of direction, the punishments of God are henceforth binding.

But what if the elites should repent?¹⁴ What is required of them?

What is required of the elites

They must repent of their own idolatry and turn to God alone; they must reverse those policies which have promoted all the sins characteristic of those communities previously destroyed under the *protocol* and listed in this work, and embrace their responsibilities on the basis of prudent fear of God, employing their power and influence to guide those they rule towards the Garden and away from the Fire. That is their proper business.

•

As a function of the stage of the Agenda the elites are currently rolling out, everyone is being forced to choose sides and, in the case of choosing submission to the present cult, to demonstrate allegiance to it. This requirement applies not only to the multitudes but also to the members of various echelons of the ruling caste themselves.

discussing here a shift in motivation rather than of primary objective. I seek refuge in God, my witness and my protector.

12 Latin: within the powers.

13 See 38:40 in Chapter 11.

14 The preponderance of evidence would be against that eventuality in my view, but one has to allow it as a possibility.

The ruling elite is neither monolithic nor will all its members be of one mind on every subject. It is therefore to be expected that some among them will have reservations about the current trajectory.

The elite structure comprises highly intelligent people, and anyone who has seriously considered eternal damnation as an existential reality is likely to be eager to avoid it. Thus, it is not beyond the realms of possibility that individual members of the elites themselves may choose to repent and attempt to reach others within their own class. In the following section I present some points for such people to consider.

The plan of the elite

Those at the very top of that single system of governance which is uniquely a feature of our time believe that they are about to place the capstone upon a plan which has been the work of centuries. All this is known to God:

108 They conceal from men, but they conceal not from God; and He is with them¹ when they plan by night what is displeasing to Him of speech;² and God encompasses what they do.
(4:108)

The elites have, by devious and terrible means, over centuries constructed — against the will and interests of those they rule — the single, unified system of governance we have referred to many times in this presentation. It is a matter of no little irony that they have thereby brought about the very conditions required for completion of Muḥammad’s mission to all mankind under the *protocol*, for the plan of the evildoers is against themselves, did they but know it:

123 And thus¹ have We appointed in every city its greatest lawbreakers, that they should scheme therein; and they scheme only against themselves, and they perceive not.
(6:123)

An idolatrous system always requires more of those who serve it. But more than that, the one whom such people serve, be it wittingly or unwittingly, is an enemy to them:

16 As the likeness of the satan:¹ — when he says to man: “Deny thou!” then, when he denies, he says: “I am quit of thee; I fear God, the Lord of All Creation!”
17 So¹ the final outcome for both is that they² are in the Fire, they³ abiding eternally therein; and that is the reward of the wrongdoers.⁴
(59:16-17)

22 And the satan¹ will say when the matter is concluded: “God promised you the promise of truth;² and I promised you, but I betrayed³ you. And I had not over you any authority except to call you — and you responded to me;⁴ so blame not me, but blame yourselves. I cannot aid you, and you cannot aid me. I deny your ascribing to me a partnership⁵ before; the wrongdoers:⁶ for them is a painful punishment.”
(14:22)

I urge those in places of genuine influence who read these words to consider that there may still be time to change course. No matter what repercussions may result for them in this life, they pale in comparison with suffering in Eternity.

We will close the topic of the plan of the elite with the following segment:

13 It is a decisive word,
14 And it is not in jest.
15 They plan a plan —
16 And I plan a plan.
17 So grant thou respite¹ to the false claimers of guidance;² grant thou them respite awhile.
(86:13-17)

Final word

I would like the reader to note that I nowhere inveigh against the existence of a ruling elite. It is entirely natural that there should be one, and no other scenario is envisaged in the Qur’an.

My entire argument directed towards the ruling elites of today is that they have become excessively miscreant and deviant. Moreover, they have exceeded the bounds of what is right to such a degree that they have created a system which promotes the totality of those sins for which all previous communities for which we have data were destroyed under the *protocol*.

It is the result of those policies which the elites themselves have pursued over centuries which has made both necessary and possible implementation of the universal mission of warning pertaining to Muḥammad, the last prophet of God, under that frequent historical process found in the Qur’an and which we have called here *the God protocol*.

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102 Do they await save the like of the days of those who passed away before them? Say thou: “Then wait — I am with you waiting.”¹
(10:102)

23 The practice¹ of God which was before[...].² And thou wilt not find in the practice³ of God any change.⁴
(48:23)

Appendix

List of those addressed under the protocol

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Klaus Martin Schwab — World Economic Forum; Peter Brabeck-Letmathe — World Economic Forum; Heizo Takenaka — World Economic Forum; Feike Sijbesma — World Economic Forum; Mark Joseph Carney — World Economic Forum; Orit Gadiesh — World Economic Forum; Kristalina Georgieva — International Monetary Fund; Rania Al Abdullah — Queen of Jordan; Fabiola Gianotti — CERN; Hermann Gräf — Sberbank; Marc Russell Benioff — Salesforce; Albert Arnold Gore Jr. — Former VP; Angel Gurría — Organisation for Economic Co-operation and Development (OECD); Peter Maurer — International Committee of the Red Cross; Christine Madeleine Odette Lagarde — European Central Bank; Patrice Tlhopane Motsepe — ARM; Tharman Shanmugaratnam — Singapore Investment Corporation; Jim Hagemann Snabe — Siemens; Luis Alberto Moreno Mejía — Inter-American Development Bank; Henri de La Croix de Castries — Bilderberg; Marie-Josée Kravis — American Friends of Bilderberg Inc.; Victor Halberstadt — Leiden University; Paul M. Achleitner — Deutsche Bank AG; Jean-Claude Trichet — former president ECB; Alexandra Benopoulou Papalexopoulou — Titan Cement Group; Nils Daniel Carl Bildt — Global Leadership Foundation; Paolo Magri — Italian Institute for International Political Studies; Meghan L. O'Sullivan — Harvard University; Jaime Serra Puche — SAI Law & Economics; Carole A. Taylor; OC — Evangel University; Richard Fontaine — Center for a New American Security; Michael Greenwald — Tiedemann Advisors; Yasuchika Hasegawa — Takeda Pharmaceutical Company; Barry Desker — S. Rajaratnam School of International Studies; Hideko Katsumata — Japan Center for International Exchange; David Mark Rubenstein — The Carlyle Group; Richard Nathan Haass — Lazard; Blair W. Effron — cofounder Centerview Partners; Judith A. "Jami" Miscik — CEO Kissinger Associates; Thad William Allen — Booz Allen Hamilton Inc.; Afsaneh Mashayekhi Beschloss — RockCreek; Mary McInnis Boies — Boies Schiller Flexner LLP; Sylvia Mary Mathews Burwell — American University; Ashton Baldwin Carter — Belfer Center for Science and International Affairs; Harvard Kennedy School; Kenneth Irvine Chenault — General Catalyst; Tony Coles; M.D. — Cerevel Therapeutics; David M. Cote — GS Acquisition Holdings; Steven A. Denning — General Atlantic; Laurence Douglas Fink — BlackRock; Stephen C. Freidheim — Cyrus Capital Partners L.P.; Timothy Franz Geithner — Warburg Pincus; James Patrick Gorman — Morgan Stanley; Stephen John Hadley — Rice; Hadley; Gates & Manuel LLC; Margaret Ann "Peggy" Hamburg — National Academy of Medicine; Jeh Charles Johnson — Paul; Weiss; Rifkind; Wharton & Garrison LLP; James Manyika — McKinsey Global Institute; William Harry McRaven — Lyndon B. Johnson School of Public Affairs; Janet Ann Napolitano — University of California; Charles E. Phillips — Infor; Leo Rafael Reif — Massachusetts Institute of Technology (MIT); Cecilia Elena Rouse — Princeton University; Frances M. "Fran" Fragos Townsend — MacAndrews & Forbes Incorporated; Margaret Garrard Warner — American University; Fareed Zakaria — CNN; William Henry Gates III — Bill & Melinda Gates Foundation; Melinda Ann Gates — Bill & Melinda Gates Foundation; William Henry Gates II — Bill & Melinda Gates Foundation; Mark Suzman — Bill & Melinda Gates Foundation; Carolyn Ainslie — Bill & Melinda Gates Foundation; Connie Collingsworth — Bill & Melinda Gates Foundation; Christopher J. Elias — Bill & Melinda Gates Foundation; Allan Golston — Bill & Melinda Gates Foundation; Trevor Mundel — Bill & Melinda Gates Foundation; Rodger Voorhies — Bill & Melinda Gates

Foundation; Richard Dean “Dick” Parsons — The Rockefeller Foundation; Corina Cortez — The Rockefeller Foundation; Ashvin Dayal — The Rockefeller Foundation; Dominick Impemba — The Rockefeller Foundation; Zia Khan — The Rockefeller Foundation; Chun Lai — The Rockefeller Foundation; Olivia Leland — The Rockefeller Foundation; Naveen Rao — The Rockefeller Foundation; Otis Rolley — The Rockefeller Foundation; Roy Steiner — The Rockefeller Foundation; Steve VanRoekel — The Rockefeller Foundation; Thomas Howard Kean Sr. — Carnegie Corporation of New York; Janet L. Robinson — Carnegie Corporation of New York; Vartan Gregorian — Carnegie Corporation of New York; Pedro Aspe — Insignia Capital; Lloyd James Austin III — Raytheon Technologies; Jared Leigh Cohon — Carnegie Mellon University; Kevin J. Conway — Clayton; Dubilier & Rice; LLC; John Joseph “Jack” DeGioia — Georgetown University; Caroline Bouvier Kennedy — Carnegie Corporation of New York; Marcia Kemper McNutt — National Academy of Sciences; Louise Mary Richardson FRSE — University of Oxford; Judy Carline Woodruff — PBS; Elizabeth Alexandra Mary — Royal Institute of International Affairs; Elizabeth Lydia Manningham-Buller — Royal Institute of International Affairs; Elizabeth Lydia Manningham-Buller — Wellcome Trust; Sir Michael A J Ferguson — Wellcome Trust; Alistair Maclean Darling — Morgan Stanley; Sir John Major — Royal Institute of International Affairs; Jim O’Neill — Royal Institute of International Affairs; Ayman Asfari — Petrofac Ltd; Sir Simon James Fraser — Flint Global; John Berriman — MacIntyre; Dr Mimi Ajibadé — University of London; Heide Baumann — University of Cambridge; Catherine Brown — FNZ UK Ltd; Ann Cormack — De Beers Group; Kenneth Neil Cukier — The Economist; Kathleen Gibbons — Clifford Chance; Jawad Iqbal — London School of Economics; Andrew Payne — University of Oxford; Lapo Pistelli — Eni; Mark Spelman — WEF; Jasmine Zerini — InterMediate; Catherine Margaret Ashton — RIIA; Shumeet Banerji — HP; Edmund John Philip Browne — LetterOne; R. Nicholas Burns — Harvard University; Victor Chu — First Eastern Investment Group; Sir Timothy Charles Clark — WaterAid; Evan Mervyn Davies — Corsair Capital; Sir Ian Edward Lamert Davis — Rolls Royce; Mary Elizabeth Francis — Barclays Bank; James Gaggero — Bland Group; André Hoffmann — Roche; Gay Huey Evans — The London Metal Exchange; Douglas Richard Hurd — FIRST; Majid H Jafar — Crescent Petroleum; Judith Mayhew Jonas — Commonwealth War Graves Commission; Dame DeAnne Shirley Julius — The RockCreek Group; Alan Greenspan — The RockCreek Group; Caio Kai Koch-Weser — World Resources Institute; Marc E. Leland — Marc E. Leland & Associates; Janis Rachel Lomax — British Council; Sir Mark Justin Lyall Grant — King’s College London; Sir David Geoffrey Manning — Gatehouse Advisory Partners Ltd; Lubna Olayan — Olayan Group; Simon Patterson — SilverLake; Sir Michael Derek Vaughan Rake — Phoenix Global Resources; George Islay MacNeill Robertson — BP; Kevin Michael Rudd — International Peace Institute; Daniel Sachs — Proventus AB; Sir Robert John Sawers — Newbridge Advisory; Jerome Hayden “Jay” Powell — Federal Reserve (US); Richard Harris Clarida — Federal Reserve (US); Randal Keith Quarles — Federal Reserve (US); Michelle White “Miki” Bowman — Federal Reserve (US); Lael Brainard — Federal Reserve (US); Andrew John Bailey — Bank of England; Benjamin Robert Hamond Broadbent — Bank of England; Sir Jonathan Stephen Cunliffe — Bank of England; Sir David Edward John Ramsden — Bank of England; Sam Woods — Bank of England; David Robert Malpass — World Bank Group; Axel van Trotsenburg — World Bank Group; Anshula Kant — World Bank Group; Shaolin Yang — World Bank Group; Mari Elka Pangestu — World Bank Group; Aart Kraay — World Bank Group; Sandie Okoro — World Bank Group; Tedros Adhanom Ghebreyesus — WHO; Zsuzsanna Jakab — WHO; Dr. Bernhard Schwartländer — WHO; Jane

Elizabeth Ellison — WHO; Michael Ryan — WHO; Soumya Swaminathan — WHO; Kelvin Kay Droegemeier — National Science Foundation; Lawrence Rudolph — National Science Foundation; Peggy Hoyle — National Science Foundation; Dr. F. Fleming Crim — National Science Foundation; Brian Stone — National Science Foundation; James S Ulvestad — National Science Foundation; Dorothy E Aronson — National Science Foundation; James E. Hamos — National Science Foundation; Vernon D. Ross — National Science Foundation; Jeffrey Preston Bezos — Amazon; Bernard Jean Étienne Arnault — LVMH; Mark Elliot Zuckerberg — Facebook; Warren Edward Buffett — Berkshire Hathaway; Lawrence Joseph Ellison — Oracle; Steven Anthony Ballmer — Microsoft; Lawrence Edward Page — Alphabet; Sergey Mikhaylovich Brin — Alphabet; Amancio Ortega Gaona — Inditex; Michael Rubens Bloomberg — Bloomberg; James Carr Walton — Walmart; Alice Louise Walton — Walmart; Samuel Robson “Rob” Walton — Walmart; Mukesh Dhirubhai Ambani — Reliance Industries; Françoise Bettencourt Meyers — L’Oréal; Carlos Slim Helú — Telmex; Ma Huateng — Tencent; Charles de Ganahl Koch — Koch Industries; Jack Ma — Alibaba; Elon Reeve Musk — SpaceX; Philip Hampson Knight — Nike; David Kenneth Roy Thomson — Thomson Reuters; François-Henri Pinault — Kering; Dieter Schwarz — Lidl; Sheldon Gary Adelson — Las Vegas Sands; Michael Saul Dell — Dell; Lee Shau Kee — Henderson LDC; John Franklyn Mars — Mars; Jacqueline B. Mars — Mars; Sir Li Ka-shing — Li Ka-Shing Foundation; Huáng Zhēng — Pinduoduo Inc.; Xu Jiayin — Evergrande Group; Yang Huiyan — Country Garden Holdings; Giovanni Ferrero — Ferrero International; Vladimir Olegovich Potanin — Interros company; Xiangjian He — Midea Group; Masayoshi Son — SoftBank Vision Fund; Ding Lei — NetEase; Dietrich Mateschitz — Red Bull; Alain Wertheimer — Chanel; Gérard Paul Philippe Wertheimer — Chanel; Takemitsu Takizaki — Keyence Corporation; James Harris Simons — Renaissance Technologie; Leonid Viktorovich Mikhelson — Novatek; Vladimir Sergeyevich Lisin — NLMK; Klaus-Michael Kuehne — Kuehne + Nagel; Joseph Safra — Safra Group; Susanne Hanna Ursula Klatten — Altana AG; Qin Yinglin — Muyuan Foodstuff; Laurene Powell Jobs — College Track; Vagit Yusufovich Alekperov — LUKOIL; Lukas Walton — Walton Family Foundation; Len Blavatnik — Access Industries; Alexey Alexandrovich Mordashov — Severstal; Leonardo Del Vecchio — Luxottica; Stephen Allen Schwarzman — Blackstone; Raymond Thomas Dalio — Bridgewater; Keith Rupert Murdoch — Newscorp; Zhong Huijuan — Jiangsu Hansoh Pharmaceutical; Petr Kellner — PPF Group; Suleyman Abusaidovich Kerimov — Suleyman Kerimov Foundation; Leonard Alan Lauder — Estee Lauder; Eric Emerson Schmidt — Alphabet; Lee Kun-hee — Samsung Electronics Co Ltd; Carl Stefan Erling Persson — H & M; Donald Leroy Bren — Irvine Company; Robert Budi Hartono — Djarum; Pierre Morad Omidyar — First Look media; Thomas Peterffy — Interactive Brokers Group; Emmanuel Besnier — Groupe Lactalis; Alisher Burkhanovich Usmanov — MegaFon; Carl C. Icahn — Icahn Enterprises L.P.; Lui Che Woo — Galaxy Entertainment Group Limited; Reinhold Würth — Adolf Würth GmbH & Co. KG; Georgina Hope “Gina” Rinehart — Hancock Prospecting; Dhanin Chearavanont — Charoen Pokphand Group; Dietmar Hopp — Dietmar Hopp Stiftung; Andrey Melnichenko — MCC EuroChem; Mikhail Maratovich Fridman — LetterOne; Stefan Quandt — DELTON; Wang Jianlin — Dalian Wanda Group; Steven A. Cohen — Point72; Abigail Pierrepont Johnson — Fidelity; Hasso Plattner — SAP; Satya Narayana Nadella — Microsoft; Timothy Donald Cook — Apple; Pichai Sundararajan — Alphabet; Zhang Yong — Alibaba; Alex Gorsky — Johnson & Johnson; Darren W. Woods — ExxonMobil; Jamie Dimon — Chase Bank; Alfred F. Kelly, Jr — Visa; Ulf Mark Schneider — Nestlé; Gu Shu — IBCB; Carl Douglas McMillon — Walmart; Brian Thomas Moynihan

— Bank of America; David Scott Taylor — The Procter & Gamble Company; Bernardus Cornelis Adriana Margriet “Ben” van Beurden — Shell; Vasant “Vas” Narasimhan — Novartis International AG; Hans Vestberg — Verizon Communications; Ajaypal “Ajay” Singh Banga — MasterCard; Robert Charles Swan — Intel Corporation; Charles H. Robbins — Cisco; David S. Wichmann — UnitedHealth Group; Severin Schwan — Roche; Albert Bourla — Pfizer; Michael Wirth — Chevron; Randall Lynn Stephenson — AT&T Inc.; Charles W. Scharf — Wells Fargo; Zhang Jianguo — China Construction Bank; David L. Calhoun — Boeing; Kenneth Carleton Frazier — Merck; Craig Menear — Home Depot; Yang Jie — China Mobile Limited; Ma Mingzhe — Ping An Insurance; Chung Ching Wei — Taiwan Semiconductor; James Robert B. Quincey — Coca-Cola; Robert Chapek — Walt Disney; Duan Liangwei — PetroChina; Mubing Zhou — Agricultural Bank of China Ltd; Akio Toyoda — Toyota; Brian L. Roberts — Comcast Corporation; Ramon L. Laguarta — PepsiCo; Carlos Alves de Brito — Anheuser-Busch; Alan Jope — Unilever; Noel Quinn — HSBC Bank; Gao Weidong — Kweichow Moutai; Gao Yingxin — Bank of China; Wilmot Reed Hastings Jr. — Netflix; Jean-Paul Agon — L’Oréal; Bernard Looney — BP; Patrick Jean Pouyanné — Total; Michael Louis Corbat — Citigroup; Christopher John Kempczinski — McDonald’s Corp; Christian Klein — SAP SE; Robert B. Ford — Abbott; André Calantzopoulos — Philip Morris; David A. Ricks — Eli Lilly and Company; John Joseph Donahoe II — Nike World Headquarters; Mike Henry — BHP; Shantanu Narayen — Adobe; Lars Fruergaard Jørgensen — Nova Nordisk; Tian Huiyu — China Merchants Bank; Arvind Krishna — IBM; Geoffrey S. Martha — Medtronic; Daniel H. Schulman — PayPal; Lance M. Fritz — Union Pacific; Ng Keng Hooi — AIA Group Limited; Michael F. Roman — 3M; Richard A. Gonzalez — AbbVie; Tan Hock Eng — Broadcom; Robert A. Bradway — Amgen; Darius Adamczyk — Honeywell International; Julie Sweet — Accenture PLC; Gregory J. “Greg” Hayes — Raytheon Technologies; Paul Hudson — Sanofi; Marc N. Casper — Thermo Fisher; Jensen Huang — NVIDIA; Rajesh Gopinathan — Tata Consultancy Services Limited; David McKay — Royal Bank of Canada; Su Hengxuan — China Life Insurance Company; Billy Gifford — Altria; Walter Craig Jelinek — Costco; Emma Natasha Walmsley — GlaxoSmithKline; Guillaume Faury — Airbus; Ma Yongsheng — Sinopec; Bob van Dijk — Naspers; Pascal Claude Roland Soriot — AstraZeneca; Yousef Abdullah Al-Benyani — Saudi Basic Industries Corporation; Ivan de Souza Monteiro — Petroleo Brasileiro SA; Richard K. Templeton — Texas Instruments; Bharat Masrani — The Toronto-Dominion Bank; Jean-Sébastien Jacques — Rio Tinto; Lawrence Seldon Bacow — Harvard University; Marc Trevor Tessier-Lavigne — Stanford University; David John Sainsbury — University of Cambridge; Carol Tecla Christ — University of California; Berkeley; Christopher Ludwig Eisgruber — Princeton University; Christopher Francis Patten — University of Oxford; Lee Carroll Bollinger — Columbia University; Thomas Felix Rosenbaum — California Institute of Technology; Robert Jeffrey Zimmer — The University of Chicago; Gene David Block — University of California Los Angeles; Peter Salovey — Yale University; Martha Elizabeth Pollack — Cornell University; Ana Mari Cauce — University of Washington; Anne Elizabeth Alice Louise Mountbatten-Windsor — University College London; Ronald Joel Daniels — The Johns Hopkins University; Amy Gutmann — University of Pennsylvania; Pradeep Kumar Khosla — UC San Diego; Joël Mesot — Swiss FIT Zurich; Paul Joseph Fitzgerald — University of San Francisco; Mark Steven Schlissel — University of Michigan; Andrew D. Martin — Washington University in St. Louis; Alice P. Gast — Imperial College London; Meric Slover Gertler — University of Toronto; Makoto Gonokami — The University of Tokyo; Henrik C. Wegener — University of Copenhagen; Rebecca M. Blank — University of Wisconsin-Madison; Vincent E. Price — Duke University; Morton Owen Schapiro —

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Tables

CHARACTERISTIC SINS OF WARNER'S PEOPLE	NOAH	HUD	ŞĀLIḤ	ABRAHAM	LOT	SHU'AYB	MOSES	MUHAMMAD	TUBBA'	AL-RASS	IRAM	UNNAMED
Idolatry (taking a god other than God).	EXP	EXP	EXP	EXP	EXP	EXP	EXP	EXP				
Preference for idolatry when presented with a call to God.	EXP	EXP	EXP	EXP	EXP							
Polytheism (worship of multiple gods).	EXP	EXP		EXP			EXP	EXP				
Genetic manipulations and / or miscegenation.	EXP											
Sexual coupling outside legal limits.	EXP	EXP						EXP				
Refusal to heed legitimate warning.	EXP	EXP	EXP									
Excessive cruelty.		EXP	EXP				EXP					
Unbridled hubris.		EXP	EXP				EXP					
Committing evil in the earth.			EXP									
Sodomy (sexual relations between men).					EXP							
Economic corruption and oppression.						EXP						
Aggression against believers in God.						EXP						
Killing men and sparing women.							EXP					
Disregard for the laws of God.							EXP					
The State as god												
Sortcery (use of manipulations to control the minds of men for political purposes).							EXP					
Multiple sins (see chapter 12).								EXP				
Community to be warned became indifferent to the blessings of God.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Community to be warned given affliction followed by blessings.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Petridy of the wealthy after warning followed by punishment being made binding.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS

Key to Tables

EXP = event explicitly mentioned in text

GNS = event identified by means of generic narrative summaries

ACTIONS OF WARNER

CORE ACTIONS

	NOAH	HÜD	ŞÂLİH	ABRAHAM	LOT	SHU'AYB	MOSES	MUHAMMAD	TUBBÂ'	AL-RASS	IRAM	UNNAMED
Cites God as creator of all things.	EXP	GNS	GNS	EXP	GNS	GNS	EXP	EXP	GNS	GNS	GNS	GNS
Says God can delay to a stated term.	EXP	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Cites guidance of God.	GNS	GNS	GNS	EXP	GNS	GNS	EXP	EXP	GNS	GNS	GNS	GNS
Cites need for patience.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	EXP	GNS	GNS	GNS	GNS
Cites need to place trust in God.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	EXP	GNS	GNS	GNS	GNS
Claims better guidance than that of hearers.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Warns of the Resurrection.	EXP	GNS	GNS	EXP	GNS	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Calls the hearers to seek forgiveness of God.	EXP	EXP	EXP	GNS	GNS	EXP	GNS	EXP	GNS	GNS	GNS	GNS
Receives a commission from God.	EXP	EXP	EXP	GNS	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Told by God that the wrongdoers will be destroyed.	EXP	EXP	EXP	GNS	EXP	GNS	EXP	EXP	GNS	GNS	GNS	GNS
Eats food and walks in the markets.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Approaches a people to which he belongs.	EXP	EXP	EXP	EXP	EXP	EXP	GNS	EXP	GNS	GNS	GNS	GNS
Speaks in the language of those he warns.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Warns the principal city.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Comes with clear signs, writings, or the Illuminating Writ.	EXP	EXP	EXP	EXP	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Calls the hearers to serve God.	EXP	EXP	EXP	EXP	GNS	EXP	GNS	EXP	GNS	GNS	GNS	GNS
Calls the hearers to serve God only.	EXP	EXP	EXP	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Asserts that there is but one true God.	EXP	EXP	EXP	EXP	GNS	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Calls the hearers to fear God.	EXP	EXP	EXP	GNS	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Calls the hearers to abandon idols.	GNS	GNS	GNS	EXP	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Addresses himself to the elites of his time.	EXP	EXP	EXP	EXP	GNS	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Appeals to God.	EXP	GNS	GNS	EXP	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Warns of punishment.	EXP	EXP	EXP	EXP	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Anticipates (punishment of) a "tremendous day".	EXP	EXP	EXP	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS

Advances reasoned arguments.	EXP	EXP	EXP	EXP	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
States that he is nothing more than a mortal.	EXP	EXP	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
States that God only can provide the authority requested.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Presents a clear notification.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Bears glad tidings and warning.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Places his affair entirely in the hands of God.	EXP	EXP	GNS	EXP	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Uses the appeal: "O my people:".	EXP	EXP	EXP	EXP	EXP	EXP	EXP	EXP				

NON-CORE ACTIONS

Presents a punishment which is contingent on response by hearers.	EXP		EXP				EXP					
Exhorts the hearers to obey him.	EXP	EXP	EXP		EXP	EXP	EXP					
States that he is a warner or messenger.	EXP	EXP	EXP		EXP	EXP	EXP					
Cites the favours of God.	EXP	EXP	EXP				EXP					
Accuses the hearers of invention of falsity.		EXP		EXP			EXP					
Presents a proof.			EXP				EXP					
States that he seeks no reward from those to whom he is conveying warning.	EXP	EXP	EXP		EXP	EXP						
Addresses subject of those who follow him.	EXP						EXP					
States that destruction is the decision of God alone.	EXP	EXP				EXP						
Responds to derision or accusation.	EXP	EXP	EXP				EXP					
Stresses the message given by God.	EXP	EXP					EXP					
Challenges the unbelievers to do their worst.	EXP	EXP				EXP						
Appeals to his people to wait as he is waiting.		EXP				EXP						
Cites previously destroyed peoples.		EXP	EXP			EXP						
States that his task is to convey message.		EXP	EXP		EXP	EXP	EXP	EXP				

ACTIONS OF THOSE THE WARNER ADDRESSES*	NOAH	HÜD	ŞÂLIH	ABRAHAM	LOT	SHU'AYB	MOSES	TUBBA'	AL-RASS	IRAM	UNNAMED
Deny oppose, or disregard the warner.	EXP	EXP	EXP	EXP	EXP	EXP	EXP	EXP	EXP	GNS	GNS
Mock God's proofs and His warning.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Deride or mock the warner.	EXP	GNS	EXP	GNS	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Fail to believe.	EXP	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Deny without having understood message.	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS	GNS
Plan to kill the warner.	EXP	GNS	EXP	EXP	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Plan to expel the warner.	GNS	GNS	GNS	GNS	EXP	EXP	EXP	GNS	GNS	GNS	GNS
Await angels or the command of God to come to them.	GNS	EXP	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Exult at what they have of knowledge.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Deny God's proofs.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Claim that any fault belongs to God.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The rich deny the warner's message.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The rich cite their own wealth advantage.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The rich claim they will not be punished.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The rich cite established custom as reason to reject.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Believe in God alone when it is too late.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Dispute on basis of falsehood.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Deny the Resurrection.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Deny God's law of requital for actions.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Demand a clear authority.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The rich act perfidiously.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
The people of the cities are wrongdoers.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Their plan was only in error.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
Satan seeks to corrupt the message of prophet or messenger.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Cite the warner's mortality as a reason to reject.	EXP	EXP	EXP	GNS	GNS	EXP	EXP	GNS	GNS	GNS	GNS

Dismiss arguments as ancient legends.	GNS	EXP	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Accuse the warner of insanity or sorcery.	EXP	EXP	EXP	GNS	GNS	EXP	EXP	GNS	GNS	GNS	GNS
Claim the warner to be a liar.	EXP	EXP	EXP	GNS	GNS	EXP	EXP	GNS	GNS	GNS	GNS
Follow the wealthy or powerful.	EXP										
Reject God alone or appeal to their existing cult.	EXP	EXP	EXP	EXP		EXP					
Dismiss on basis of abject followers.	EXP		EXP				EXP				
Cite absence of custom as reason to reject.	EXP	EXP	EXP	EXP							
Claim lack of evidence as reason to reject.	EXP	EXP	EXP								
Turn away from God's proofs.			EXP								
Cite own gods as cause of warner's actions.		EXP									
Claim that time will put paid to the warner.	EXP										
Call for the punishments of God.	EXP	EXP	EXP		EXP	EXP					
Defy God on basis of test case.			EXP								
Accuse the warner of error.		EXP									
Interpret incipient destruction as blessings.		EXP									
Threaten those who follow the warner.						EXP	EXP				

*up to and including Moses; thereafter we concentrate only on actions of warner.

THE CONCLUSION OF THE MATTER*	NOAH	HÜD	ŞĀLIḤ	ABRAHAM	LOT	SHU'AYB	MOSES	TUBBA'	AL-RASS	IRAM	UNNAMED
God does not wrong them, but they wronged their souls.	EXP	EXP	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS	GNS
God annihilates those who reject the warner.	EXP	EXP	EXP	GNS	EXP	EXP	EXP	EXP	EXP	GNS	GNS
God delivers the warner and those who believed with him.	EXP	EXP	EXP	EXP	EXP	EXP	EXP	GNS	GNS	GNS	GNS
God fulfils His promise to the warners.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
God destroys the committers of excess.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The rejecters will go to Hell.	EXP	EXP	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
It was said: "Away with...!"	EXP	EXP	EXP	GNS	GNS	EXP	GNS	GNS	GNS	GNS	GNS
The deniers are surrounded by that at which they mocked.	GNS	EXP	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The late repentance of the deniers does not save them.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Those destroyed are destroyed for what they did.	GNS	GNS	EXP	GNS	GNS	GNS	EXP	GNS	GNS	EXP	GNS
Those destroyed are caught suddenly and unawares.	GNS	GNS	GNS	GNS	GNS	GNS	EXP	GNS	GNS	GNS	GNS
God seizes the rejecters with a surpassing grip.	GNS	GNS	GNS	GNS	EXP	GNS	EXP	GNS	GNS	GNS	GNS
The community warned can neither defer nor hasten destruction.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Temporal power of no consequence in the face of God's decision.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
Every obstinate tyrant both fails and is damned.	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS	GNS
The idolaters' cult fails them.	EXP	EXP									
The conclusion of the matter entails a proof.	EXP	EXP	EXP		EXP	EXP	EXP				

***up to and including Moses; thereafter we concentrate only on actions of warner.**

