



# Islam—Its Koran and Hadith, and its Leadership

## 1: INTRODUCTION

The foregoing *True Authorship of the New Testament*, has had basically three purposes:

First, to prove which of the Pisos composed which of the New Testament books;


Second, to illustrate the code systems, which they developed and used in their writings in order to “copyright” themselves into their works;

Third, to also give examples of the countless great authors since the Pisos’ day who have likewise used the code systems to show that they too knew the great secret. That is how the Koran now enters the picture

The greatest Inner Circle writing since the New Testament itself has been the Koran. The tribe of Muhammad, the Quraysh, who put the Koran together about 652, which was about twenty years after his death, expressed their Inner Circle knowledge in various ways as we will show. However they also relied on the Pisos’ great work for the authenticity of its characters. And because as we will prove, PISO and his Family had created many characters beyond those in the Hebrew Bible, the Quraysh necessarily followed his path by authenticating 10 of those fictional Pisonian characters!

We will commence by explaining those ten characters, and then continue by exploring other aspects of the Koran, and of the Hadith which were later composed as supplements to it. And we will also explain what we have been able to decipher as to the background of the writing of the Koran.

We realize that this section on the Koran is a long divergence



from the Pisonian Saga, particularly because the *True Authorship of the New Testament*, which is the first volume of the Saga, covers only approximately to the end of Antoninus' reign in 161 C.E.

However, because of the Koran's importance with its countless allusions to the New Testament and its characters, and because of the vital importance today of knowledge of the Koran to the western world, we ask the reader's kind indulgence. For we have inserted the inception of Islam, although in the 500s, here at the end of the *True Authorship of the New Testament*.

We should note that two words frequently used in this chapter have alternative English spellings. One is Qur'an which is also spelled Koran., The other is Quraysh which is also spelled Koreish.

The sources we have used in this section have been notably:

1. George Sale's *Translation of the Koran into English from the original Arabic*. It was published in London by Frederick Warne and Co. Ltd.
2. Philip K. Hitti's one volume *History of the Arabs*, 882 pages, in paperback. It is published by Palgrave MacMillan, London and elsewhere, 1937-2002, Revised 10th edition 2002, preface by Walid Khalidi.
3. Marshall G. S. Hodgson's *The Venture of Islam*, (3 vols.) Volume I, The Classical Age of Islam, 532 pages, in paperback, Univ. of Chicago Press, Chicago and London, 1958-1977.

## 2: The Ten Fictional Characters which the Quraysh Inserted In The Koran

It was not solely the Quraysh use of a few Inner Circle numbers (notably 19 and 114) in the Koran, by which they secretly showed they knew what Piso had done and were patterning their book after his. Nor was it only their inclusion of the fictional Jesus which showed their Inner Circle knowledge. Rather it was especially their honorable insertion of at least nine other fictional characters (additional to Jesus) which Piso had also created, by which they secretly sought to emulate him. And by so including all these Pisonian-created characters, it was the Koranic authors themselves who forever proved that their book was fiction!

Proving that these 10 characters in the Koran were fictional necessities a two-fold realization. One is that **these named persons had not appeared in writings prior to Piso's day**. And two, that **the books in which they first appeared had been written by Piso or his Family** (emphasis added).

First of course, the leading fictitious character created by Piso and whom the Koran later honorably includes was Jesus himself. It calls him Isa and mentions him all through the Koran. It is Isa to whom it makes Muhammad the great and ultimate successor, the seal of the prophets.

A second fictional character it inserted was Mary, the mother of Jesus. Surah 19 of the Kuran was entitled the chapter of Mary. A third fictional character was John (the Baptist) mentioned in surahs 19 and 21, and a fourth was his father Zacharias who was also mentioned in those same surahs. Piso had created John and given him his patronymic (as well as his personal name) after Yochanan ben Zakkai. It was mockery of him, his opponent, who had obtained the permission of Vespasian to found the Judean school at Yavneh.

It is obvious from this *True Authorship* that in the gospels Piso had created the foregoing four fictional characters, which were

later also included in the Koran. However, the Koran also includes six additional fictional characters whom Piso had created and inserted in the gospels. The proof that Piso actually created these additional six will be set forth in the next volume of this Pisonian Saga, entitled *Pisos' Further Writings*.

We commence an explanation of the additional six characters with the important Satan. Piso had created him in the gospels, and he was later inserted prominently in the Koran. The Koran also mentions Eblis, a genii whom the Koran says was rebellious because he refused to worship Adam. The name Eblis may be a rearranged and changed form of the final portion of Diabolos. Diabolos was the original title or name which Piso had given Satan.

More likely, Eblis was a secret allusion to Ebla, an ancient city-state in Syria which had been buried for many centuries. And if so, this indicates how knowledgeable the Quraysh were about the history of the middle-east.

The *Pisos' Further Writings*, which is the next volume of this *Pisonian Saga* contains a chapter explaining how Piso went back and historicized Satan in his book of Enoch (I Enoch), which he started about the year 100. He intended that book as a foundation for his having inserted him (and played that role too!) in the gospels. All in addition to having historicized Satan originally in the book of Job before the year 100

The sixth fictional Pisonian character in the Koran was Gabriel the archangel. Piso had him appear to Mary to announce she would give birth to the Messiah. Piso also sent Gabriel in Daniel IX to tell Daniel the computation of when the Savior would arrive.

Gabriel was made similarly important in the Koran. Its Surah two says it was Gabriel who by permission of Allah gave the Koran to Muhammad. And Hitti (at p. 101) says it was Gabriel who had given the Black Stone of Al Ka'bah to Ishmael and who taught him the ceremonies of the hajj (the pilgrimage).

The seventh fictional Pisonian character in the Koran was Haman. He was created by Piso in his *Jewish Antiquities* and then in his original Greek book of Esther. He intended him as a humor-

ous insertion of himself as “the Min.” Later he was borrowed for the Koran and inserted in its surahs 28, 29 and 40, where he was made a colleague of Pharaoh and therefore considered an Egyptian.

The eighth and ninth fictional Pisonian characters inserted were among the prophets created by Piso in books which he commissioned in Greek, and then forced into the Hebrew Bible in Hebrew translation. He had done the same with the story of Haman. These were the books containing the stories of Jonah and of Job. Job appears in chapters 21 and 38 of the Koran. The similar name Jove was another title of the Roman god Jupiter.

Jonas or Jonah as he is also called in the Koran, is especially respected in the Koran. He has his own chapter, Surah 10, named after him. He is mentioned there and in three other chapters. Piso had created him and his story as the (sole) prophecy of Jesus similarly returning from the tomb after three days.

The tenth character created by the Pisos and later mentioned in the Koran was the archangel Michael. The proof that the Pisos created him originally is that Michael first appears in Piso’s book of Jude (verse 9) and then later in his son Julius’ Rev. 12.7. Both these Pisonian insertions were done to lend authenticity to Piso’s creation about 100 C.E., of Michael as well as his fellow archangel Gabriel in Piso’s book of 1 Enoch.

To summarize then, these were the Pisonian-created fictional characters which were inserted into the Koran when it was put together over 400 years later.

A. From Piso’s gospels, four, namely: Jesus; his mother Mary; John the Baptist; and his father Zachariah.

B. From Piso’s gospels and also from his book of 1 Enoch: two, namely, Satan and also the archangel Gabriel.

C. From Piso’s book of Jude and later from his son Julius’ Revelation (but originally created by Piso, together with Gabriel in 1 Enoch), one, namely, Michael the archangel.

D. From the “prophetic” etc. books which Piso created and then forced the Judeans at Bnei Brak to translate into Hebrew and then

include in their Bible, as our *Pisos' Further Writings* will prove: three, namely, Haman and Jonah and Job.

The total of the PISO-created fictional characters later inserted into the Koran was as thus summarized by sources, four plus two plus one plus three, for a total of ten.

The writers of the Koran, having Inner Circle knowledge, must have perceived they were authenticating many fictional characters. Apparently they were not concerned that they were thereby creating the seeds of the Koran's one-day exposure. The Koran and Islam were an effort to resist the inroads of the church, both east and west; that is, an effort to keep the populations under local control. In a day when the entire known world was controlled by despotisms, they could not foresee that the then all-powerful church to the north would one day witness the widespread dissemination of Inner Circle knowledge. Nor could they think ahead in order to fear that this would in turn place their own religious system also in jeopardy.

### **3: The Geopolitical Background to the Appearance of Muhammad**

In the year 610<sup>1</sup> Muhammad experienced the voice which he later came to know as Gabriel's. This occurred in a cave outside Mecca. The wealthier portion of his tribe, the Kuraish, were at this time struggling to maintain control over their town of Mecca. Their position was being threatened by the gradual expansion of Christian imperial power from Byzantium.

By that date, the Annii Anicii, the branch of the Family who had controlled the west, had returned from their approximate 100 year sojourn in Constantinople, and were again ensconced in Rome under the successors of Pope Gregory the Great (590-604).

Since the Annii Anicii had fled from Rome to Constantinople under Ostrogothic pressure in the late 480s, Byzantium with its capital at Constantinople had become the only Christian empire. Thereafter Emperor Justinian of Byzantium finally in 535-562<sup>2</sup> reconquered Rome and Italy in a long series of difficult wars. This cleared the way for the Annii Anicii to return, with their papacy, to Rome under Pope Gregory the Great in the 580s.

Justinian's forces also invaded the Vandal kingdom in North Africa, centered at the site of old Carthage. This war was infinitely shorter. He conquered them in 533-534.<sup>3</sup> The Vandals had previously with their navy controlled the western Mediterranean. Now it was no more. Byzantium controlled the sea to the west and through Gibraltar, as it did to the east.

Christianity had also been expanding southward toward Arabia. Byzantium had Christianized Arab tribes in northern Arabia and of course controlled Syria and Palestine and Egypt as well.

In the 500s, a war broke out between the Christian land of Abyssinia in east Africa, and the leading Arab state of al-Yaman (Yemen) in southwestern Arabia, with its center at Himyar. The Abyssinian military, as a southerly extension of Egypt, then under

Byzantium's control, in 523-525 invaded Yemen and conquered Himyar.<sup>4</sup> In the process its Jewish king, dhu Nuwas,<sup>5</sup> died.

Arabia's then growing problem was an aspect of Byzantium's efforts to gain control of the Arabian tribes and use them against Persia,<sup>6</sup> which was its continuous enemy.

It was to the Persians that the non-Christian tribes of Arabia looked for help. Even the Quraysh, with so much to protect in their Maccas area, still lacked the imagination for their own religion with which to oppose Byzantine expansion. Only their scion, Muhammad, would develop this idea, and it would take a bitter struggle before he could bring the Quraysh to his view!

It is said that the Persian emperor in 575 finally sent an army of 800 men (was this number intended as a response to Piso?) and reconquered al-Yaman from the Abyssinians.<sup>7</sup> For comparison purposes, Muhammad, who had been born in 571, was at this date (the year 575) a little boy.

Fifty three years later, 628, was another memorable date. For by that date, which was the 6th year after Muhammad's *Hijra* in 622, even the Persian governor of Yeman had converted to Islam.<sup>8</sup>

<sup>1</sup> Hitti: History of the Arabs From the Earliest Times to the Present – Page 112.

<sup>2</sup> Bury, Volume II – pp. 168-281/282.

<sup>3</sup> Downey – pp. 86-87.

<sup>4</sup> Hitti: History of the Arabs From the Earliest Times to the Present – page 62.

<sup>5</sup> *Ibid.*

<sup>6</sup> *Ibid.*

<sup>7</sup> Hitti: History of the Arabs From the Earliest Times to the Present – page 66.

<sup>8</sup> *Ibid.*

#### **4: The Religious Background to the Appearance of Muhammad**

Hitti in his *History of the Arabs*, discusses the three feminine gods of al-Hijaz. They were Al-'Uzza, al-Lat, and Manah. Hitti (p. 98) says they were the three daughters of Allah. Hodgson calls the third goddess Manat, and does not say they were the daughters of Allah (p. 156). We will quote from Hitti, page 99.

According to Hitti, Al-'Uzza, which meant the most mighty and was based on Venus, the morning star, had her worship in Nakhlah, east of Makkah. He says she was the most venerated idol among the Quraysh, and that Muhammad when young bestowed on her a sacrifice.

Al-Lat, the second goddess, name derived from *al Ilahah*, meaning the goddess, had her sacred areas near *al-Ta'if*. He says the Meccans and others went there for pilgrimage and sacrifice, and that her area was holy and within it was prohibited shedding of blood and even hunting game or cutting down trees. He says Herodotus mentions her among the Nabataean gods as Ailat.

Manah, the third goddess, name derived from *maniyah* meaning allotted fate, was goddess of destiny. Her cult consisted of a black stone located on the road between Makkah and Yathrib (later called Medinah). And that two tribes, which later supported Muhammad on his vital Hijrah from Makkah especially revered her. Her name appears on older Nabataean inscriptions.

By the time of Muhammad his tribe, the Quraysh, centered in Makkah, had Allah (al-ilah) as its principal deity.<sup>1</sup> The name occurs in south Arabic inscriptions as early as the fifth century B.C.E.<sup>2</sup> and a century earlier in Syria,<sup>3</sup> from which its worship apparently came.<sup>4</sup> Muhammad's father had the name 'Abd-Allah (Abdullah), which meant "the slave or worshipper of Allah,"<sup>5</sup> indicating Muhammad was quite familiar with Allah and his worship in Mecca well before Muhammad's remarkable messages from him, through Gabriel, in the cave outside Mecca.

Hitti explains that according to Moslem tradition, the Ka’bah was originally built by Adam, then after the flood rebuilt by Abraham and Ishmael.<sup>6</sup> He continues that its custody remained in the control of the descendants of Ishmael until Arab tribes took control of it,<sup>7</sup> and introduced idol worship.

Hitti says that Ishmael while rebuilding, received this black stone from Gabriel and set it in the southeast corner of a small building in Mecca, also known as the Ka’bah.<sup>8</sup>

Prior to the arrival of the worship of Allah at Mecca, Hitti says that the chief deity of al-Ka’bah was *Hubal*.<sup>9</sup> He explains that his name was derived from the Aramaic meaning vapor or spirit. And adds that he was represented in human form. And also that when Muhammad eventually conquered Mecca, “Hubal shared the lot of the other idols and was destroyed.”<sup>10</sup>

In pre-Islamic times, Arabia at Najran in the north also had a moon-god, It was named Wadd. He is mentioned in Sura 71 as among the chief gods whom the enemies of Noah and of the Lord attempted to prevent being forsaken by those who instead followed Noah.

Pre-Islamic times, with the Quraysh and their Ka’bah stone encouraging the worship of Allah by pilgrims and sellers and buyers, still saw competition from “other pagan deities such as Nasr (“vulture”) and Awf (“the great bird”).<sup>11</sup>

By Muhammad’s time, Arabia and specifically the Quraysh of Mecca were thus beset not only by the encroachments of Christianity, but also by a discordant religious climate. As Hitti says, there were some dissatisfied people, among the Quraysh called “Hanifs” who had “developed vague monotheistic ideas.”<sup>12</sup>

According to Hitti: “The stage was set, the moment was psychological, for the rise of a great religious and political leader.”<sup>13</sup>

<sup>1</sup> Hitti: History of the Arabs From the Earliest Times to the Present – Page 100.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*

<sup>4</sup> Hitti: History of the Arabs From the Earliest Times to the Present – Page 101.

<sup>5</sup> *Ibid.*

<sup>6</sup> *Ibid.*, P. 100.

<sup>7</sup> *Ibid.*

<sup>8</sup> *Ibid.*

<sup>9</sup> *Ibid.*

<sup>10</sup> *Ibid.*

<sup>11</sup> Hitti: History of the Arabs From the Earliest Times to the Present – Page 101.

<sup>12</sup> Hitti: History of the Arabs From the Earliest Times to the Present – Page 108.

<sup>13</sup> *Ibid.*