

The Middle East Theory of Relativity

Perplexity of Iran

$$T_{\text{errorism}} = I_s \cdot S_w^2$$

By
Sohrab ChamanAra

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Introduction:

Iran is one the most important strategic locations in the World and will be a strategic treasure of China and Russia.

The World's three biggest conquests—those of Alexander the Great (330 BCE), Moslems (640 CE) and Mongols (1230 CE)--would not have happened without conquering Iran.

At the crossroads of the Silk Road, and as a “Bridge to Victory” for the Allied forces in the Second World War, as pointed out by Sir Winston Churchill, no other country in the world has been run by so many conquerors as Iran. These conquerors, after occupying and committing enormous massacres and genocide, stayed in Iran and became Iranian. Furthermore, no other country in the world, except perhaps, the United States of America, can claim to have so much ethnic diversity and so many immigrants as Iran, with one difference—Iran has held together this huge number of immigrants over the course of three thousand years, but America in three hundred years.

Four thousand years ago, when the Aryan people migrated South, one part went to India and other chose a fertile land to the southwest. They called their new home *Iran*, derived from *Aryan*. They formed the first government in history, and they aligned themselves in a peaceful process of the unification of Meds and Persians, and chose Cyrus the Great, the King of Kings, The Shahanshah of Persia. The Cyrus doctrine of governing became the cornerstone of the present Declaration of the Human Right, which is treasured as “The Cyrus Seal.” It was written on clay, is 2,600 years old, and in the United Nation with a poem from Sadi, the 13th Century Persian Poet:

*Human beings are members of a whole,
In creation of one essence and soul.
If one member is afflicted with pain,
Other members uneasy will remain.
If you've no sympathy for human pain,
The name of human you cannot retain!*

In 1979, the Iranian Revolution was described “as an earthquake” by Moshe Dian. Some called it a big flood or a hurricane or a revolution or a revolt. Whatever it was, it changed the geopolitics of the Middle East. One can connect anything happening in the Middle East, one way or another to Iran, since the event of 1979.

Iran, an unknown name to many ordinary people before 1979, has since become associated with any terrorist activity in the world, and has gained attention as a major threat to world security for its nuclear ambitions. Iran is deemed an undefeated member of the “Axis of Evil,” and has conducted an eight year war by herself against another “Evil” who had the support of the whole world. Iran is a record holder worldwide for political prisoners and executions, with a highly corrupt and brutal government, with only 10% popularity against the rest of the country who demonstrate three million strong. Perhaps the greatest enemy of the United States and Israel, according to the media, but according to popular surveys conducted by both Iran and the U.S.--popularity of the U.S. and Israel among people on the street in Iran is the highest in the world.

This great enemy is part of the “Axis of Evil,” and accused of any terrorist activities against the United States, but on September 12, 2001, more than one hundred thousand spectators at a football game stood up and observed one minute of silence. That night they gathered in Mohseni Square in Tehran with vigilant candles in their hands. Smaller gatherings happened all over Iran in spite of the government crackdown. The Iranian sympathy for America following 9/11 was second only to the grief within the U.S.

How it is possible, one asks?

Because of the perplexity of Iran.

If one understands a basic history of the region, where Iran has always been a major player, the situation becomes clear and solutions could be found for the problems in the Middle East.

Otherwise if one goes there with a cowboy mentality, we end up where we are now.

Americans grow up seeing too many John Wayne movies, where a good and powerful sheriff goes to a town full of criminals, with his fast gun and strong fists, kills all the bad guys, and then the movie ends with emotional march music and everybody feels good when they leave the theater. If this applies to our behavior with the rest of the world, it results in the troubles that we have now.

The British ruled the world from a tiny island in the corner of Europe, without depending on their military and naval might alone. Rather, it depended on egregious politicians and their relation to the elite of the “commonwealth” countries. They were sending their intelligent servicemen abroad, studying the history and mentality of the people and letting local politicians do the work for them.

How does one expect successes in Iraq and Afghanistan, when many of our people don't even understand the basic differences between Sunni, Shia, and Wahhabi?

The military might of the United States and bravery of its personnel can defeat anybody on the ground of any country with the speed that a tank moves. That is about 30 miles an hour. Nothing can stop this military might.

But what should be done next?

Our military did an extraordinary job a decade ago, in Afghanistan and Iraq. But the politicians have been arguing with each other about what to do next ever since.

After almost ten years occupying Iraq and Afghanistan, only one statesman has said something which made sense. It was Tony Blair who said—our war in Iraq and Afghanistan would never end until we solve the problem of Iran.

In the next few pages, we will briefly go through some historical events and will conclude that a regime change in Iran, *without* military intervention, is the only solution. This will be a long process that may take years, after everyone is in agreement and starts taking action.

Opening Comments:

After the Second World War, the ideological world was divided into two blocs—Communism and Capitalism. Each of these two blocs threatened the other one by advancing their military technology, economy and standard of living. The Third World countries, in a state between wakefulness and sleep, with their eyes half open and with no incentive to stand up, only watched the warlords. Very small minorities in the Third World knew the developed countries had centuries of Enlightenment, Industrial Revolution and two World Wars behind them as why they are called “Developed Countries”. As winners of the Second World War, they got together and established the United Nations, and others happily joined them as if they were equal partners. They also embraced each other and signed the Declaration of Human Right.

Countries who had three centuries of enlightenment, industrial revolution and wars behind them were ready and capable to advance towards Modernity and a better life for their citizens, while the Third World, frustrated from being so behind, and not having the strength to catch up with the advancement of the industrial world, looked at their back, perhaps to find a vehicle or a flying machine to catch up with those who were far ahead of them.

The Third World countries in the last century included those of South America, Southeast Asia, Africa and the Middle East. South America and Southeast Asia looked at their back and didn’t find anything but invasion of Europe, and couldn’t see anything further. So with a slow pace, they started walking. This slow and consistent walk resulted in a 21st Century they could see, at the horizon, just behind the advanced nations, and they decided to continue running. In Africa, the destruction of slavery, poverty, and neglect has been so deep that they gave up running, but continued waking, and perhaps by some luck, they could catch up in the future.

But the situation in the Third World of the Middle East, in the past century and now, is a perplex situation. The advanced nations, after World War II, divided the Middle East among themselves not as colony, but as a mixture of colony and territories of influence. They paid them from oil

revenue, constructing modern buildings, and given fancy cars and machines aimed at keeping them happy. They were happy and half asleep, half awake and with no desire or muscle to run. They started walking, but looked at their backs, hoping to find something.

By looking back, there is nothing but Islam.

In the past century, some Middle Eastern leaders, believing Islam is nothing but running backward, decided to use nationalist pride and history as a tool for advancement in this vast territory from Pakistan to Morocco that is dominated by Islam.

A Summary of History

Before the rise of Islam, fourteen centuries ago, the Middle East was the Persian Empire of Iran, with a piece of desert land called Arabia, smaller than present Saudi Arabia, where neither Iranian nor Roman had any interest in occupation. However, they were collecting taxes, with Jewish tribes in Medina collecting taxes for Iran, and Abu Sufyan in Makkah collecting taxes for Rome.

The Arabian Peninsula was largely arid and volcanic, making agriculture difficult, except near oases or springs. Thus the Arabian landscape was dotted with towns and cities near those oases, two prominent of which were Makkah and Medina (then known as Yathrib). Communal life was essential for survival in desert conditions, as people needed support against the harsh environment and lifestyle. The tribal grouping was thus encouraged by the need to act as a unit. This unity was based on the bond of kinship by blood. People of Arabia were either nomadic or sedentary, the former constantly traveling from one place to another seeking water and pasture for their flocks, while the latter settled and focused on trade and agriculture. The survival of nomads was also partially dependent on raiding caravans or oases; therefore they didn't see this as a crime.

Medina was a large flourishing agricultural settlement, while Makkah was an important financial center for many of the surrounding tribes. In pre-Islamic Arabia, gods or goddesses were viewed as protectors of individual tribes and their spirits were associated with sacred trees, stones, springs and wells.

There was an important shrine in Makkah (now called the Kaaba) that housed statues of 360 idols of tribal patron deities and was the site of an annual pilgrimage. Aside from these tribal gods, Arabs shared a common belief in a supreme deity Allah (literally "the God") who was, however, remote from their everyday concerns and thus not the object of cult or ritual. Three goddesses were associated with Allah as His daughters: al-Lat, Manat and al-Uzza.

Other monotheistic communities also existed in Arabia, including Christians and Jews. According to post-Islam tradition, Mohammad himself was a descendant of Ishmael, son of Abraham. There was only one recognized Arabic kingdom as part of the Persian Empire in Hira. In fact Iranians formed this local Kingdom in Hira near

the present city of Kufa, Iraq, to protect the Iranian cities from looting by some residents of the Arabian Desert.

Al Hira was a significant city in pre-Islamic Arab history. Originally a military encampment, in the 5th and 6th centuries, it became the capital of the Lakhmid kingdom. The Arabs were migrating into the Near East from the 9th century BCE. In the 3rd century BCE parts of southern Mesopotamia had a substantial Arab population. Under the Persian Sassanid Empire, southern Mesopotamia was sometimes called Arabistan (Stan is a suffix meaning “province” in Persian, such as, Afghanistan meaning “Province of Afghan”). The first historical Arab kingdom outside Arabia, Hira (4th-7th centuries), in southern Iraq, was a vassalage of the Sassanians, whom it helped in containing the nomadic Arabs to the south. The Lakhmid rulers of Hira were recognized by Shapur II (337-358 CE).

Hira was either Christian or strongly influenced by Christianity, and was a diocese of the Syriac Church of the East between the 5th and 7th centuries. The Sassanian Emperor Bahram V won the throne with support of Mundhir I, Lakhmid Prince of Hira, in 420. In 531, the Sassanid Persians defeated the Byzantine general Belisarius at the Battle of Callinicum, south of Edessa (southeastern Turkey), with the help of Hira. In 602, Khosrau II deposed Nu'man III of Hira and annexed his kingdom. Many believe removal of this kingdom made the Persian Empire vulnerable at its southeastern borders, as late Arab Moslems overran the Sassanid Empire in the 7th century.

From about 527, Hira was opposed by the Ghassanids, a Byzantine-sponsored Arab tribe residing in Syria and Palestine. The two Arab powers engaged in a long conflict of their own, which also functioned as a proxy war for their respective imperial suzerains.

It's worth knowing the power sharing in this area before the invasion of newly-Moslem Arabs to Iran, who occupied its government, located in present-day Iraq.

The word *Iraq*, derived from *Iranak*, means “Little Iran,” and although it became a center of Islamic empire later, it never missed its link

to Iran. Persian Iraq (Iraq e Ajam), also spelled “Persian Irak,” is an obsolete term for the central region of Iran, including cities such as Isfahan, Ray, Qazvin, and Kashan. From the 11th to 16th centuries, the term *Iraq* referred to two distinct regions: Arabian Iraq corresponded with ancient Mesopotamia (roughly the current nation of Iraq), while Persian Iraq corresponded with ancient Media. The two regions were separated by the Zagros Mountains.

Later, until the beginning of the 20th century, the term *Iraq* in Iran was used to refer to a much smaller region south of Saveh and West of Qom. This region was centered by Sultanabad, which was renamed later as Arāk.

It is also worth mentioning the word *Baghdad* means “God given” in the old Persian language, and it was a suburb of the Iranian capital city of Tisfun and subsequently named Madaen (meaning *cities* in Arabic) by Moslem occupiers. The city of Baghdad, which became the capital of the Islamic Empire, was built by materials taken from Tisfun (the ruins of Tisfun are historic site near Baghdad).

Arabia had two cities: Makkah and Medina. These two cities were located in the middle of a trading route from North to South. Tribes of cities and the desert used to keep their idols in “the House of Kaaba” in Makkah. Every year, for one month—exactly with the same ceremony that Moslems go to Makkah for “Hajj” now—they would gather and go around the House of Kaaba and worship their idols. The only difference between then and now is in the wording of their prayers.

The city of Medina (city of the prophet Mohammad) was more an agricultural city dominated primarily by four large Jewish tribes and two Arab tribes. The rest of Arabia was scattered with primitive Arab tribes scattered in the desert living in tents.

We should also know that Makkah was a place where everybody was free to practice his or her religion, and this society was the most pluralistic society in the history of mankind.

Allah

In pre-Islamic times, Allah was not new to Arabs, and there were four people who were claiming they were the messengers of Allah. Even the idol worshipers believed in Allah as a supreme God and they were worshipping their other idols to connect to Allah.

Mohammad father's name was Abdo Allah (meaning servant of Allah).

At the beginning of seventh century, before the rise of Islam, there were four people claiming to be the Messenger of Allah and inviting people to worship "One God," Allah.

They were: Aswad Ansi from tribe of Mazhaj and Kandah, Talyheh from Tribe of Bani Asad, Musaylimah from Tribe of Bani Hanifeh and one woman called Saja from Tribe of Bani tamim. The number of followers of these four in Arabia was estimated to be more than two thousand, before the followers of Mohammad crashed them.

Musaylimah was one of the four who claimed to be a prophet around the same time as Mohammad. He is viewed as a false prophet by traditional accounts, and frequently referred to by the epithet "The Liar." Musaylimah's name was Ibn Habib al-Hanifi, which indicates that he was the son of Habib, of the tribe Banu Hanifa, one of the largest tribes of Arabia that inhabited the region of Najd. The Banu Hanifa were a Christian branch of Banu Bakr and led an independent existence prior to Islam. Musaylimah was the theocratic lord of a sacred haram or enclave which, according to one report, he had set up in Yamamah before the Prophet Mohammad's hijrah (immigration from Makkah to Medina). He thus controlled an extensive area of eastern Arabia. He controlled more extensive territories and properties than Mohammad.

The first record of Musaylimah is in late 9th Hijri (9 years after immigration), the Year of Delegations, when he accompanied a delegation of his tribe to Medina. The delegation included two other prominent Moslems. They would later help Musaylimah rise to power and save their tribe from destruction. These men were Nahar Ar-Rajjal bin Unfuwa (or Rahhal) and Muja'a bin Marara. In Medina, the deputation stayed with the daughter of al-Harith, a woman of the Ansar from the Banu Najjar. When the delegation arrived at Medina, the camels were tied in a traveler's camp, and Musaylimah remained there to look after them while the other delegates went inside. They engaged in talks with Mohammad. Before

their departure, the delegation embraced Islam and denounced Christianity without compunction. As was his custom, Mohammad presented gifts to the delegates, and when they had received their gifts one said, "We left one of our comrades in the camp to look after our mounts." Mohammad gave them gifts for him also, and added, "he is not the least among you that he should stay behind to guard the property of his comrades." On their return they converted the tribe of Banu Hanifa to Islam. They built a mosque at Yamamah and started regular prayers.

Musaylimah, who is reported as having been a skilled magician, dazzled the crowd with miracles. He could put an egg in a bottle; he could cut off the feathers of a bird and then stick them on so the bird would fly again; and he used this skill to persuade the people that he was divinely gifted.

Musaylimah shared verses purporting them to have been revelations from God and told the crowd that Mohammad had shared power with him. Musaylimah even referred to himself as Rahman, which suggests that he may have attributed some divinity to himself. Thereafter, some of the people accepted him as a prophet alongside Mohammad. Gradually the influence and authority of Musaylimah increased with the people of his tribe. Musaylimah sought to abolish prayer and freely allow sex and alcohol consumption. He also took to addressing gatherings as an apostle of Allah just like Mohammad, and would compose verses and offer them, as Qur'anic revelations. Most of his verses extolled the superiority of his tribe, the Bani Hanifa, over the Quraish (Mohammad's tribe). Musaylimah also proposed to share power over Arabia with Mohammad. Then one day, in late 10 Hijri, he wrote to Mohammad:

"From Musaylimah, Messenger of God, to Mohammad, Messenger of God. Salutations to you. I have been given a share with you in this matter. Half the earth belongs to us and half to the Quraish. But the Quraish are a people who transgress."

Mohammad, however, replied back:

"From Mohammad, the Messenger of God, to Musaylimah, the arch-liar. Peace be upon him who follows (God's) guidance. Now then, surely the earth belongs to God, who bequeaths it to whom He will amongst his servants. The ultimate issue is the fear of God."

After Mohammad's death, Musaylimah rose up against the new Caliph Abu Bakr. But his forces were defeated by Khalid ibn al-Walid as Musaylimah was killed by Wahshi ibn Harb in the Battle of Yamamah.

Not all the followers of Musaylimah became "good" Moslems. Ten or twenty years later the man who carried his message to Mohammad and others was denounced in Kufar, as remaining followers of Musaylimah and the messenger were executed.

Furthermore, the religion of Hanif (those who maintain the pure monotheistic beliefs of the patriarch Ibrahim; they were seen to have rejected idolatry and retained some or all of the tenets of the religion of Ibrahim which was submission to Allah) was very popular in Makkah. The founders of this religion were four people from Quraish, tribe of Mohammad in Makkah. One day in a celebration for Uzza, the daughter of Allah, they separated themselves from traditional belief and declared themselves as Hanifi. But Hanifi is neither Jewish nor Christian.

Mohammad's first wife, Khadijah, who was the richest person in Makkah was Hanafi. Mohammad's best friend, his wife's cousin, was a Jewish Scholar who translated Old and New Testament into Arabic and Aramaic.

In the Quran, Chapter of Baghara, it is said: "Ibrahim was neither Jew nor Christian, he was Hanafi Moslem".

Qur'an

In that pluralistic environment of Makkah, Mohammad recorded 86 chapters of the Qur'an, which Moslems believe was revealed through the angel Gabriel from Allah. He advocated his new religion of Islam for 13 years, from 610 till 622 CE in Makkah.

Moslems believe that the Qur'an was precisely memorized, recited and written down exactly by Mohammad's companions (Sahaba) after each revelation was dictated by him. These 86 chapters of Qur'an sound more like the New Testament, a rewrite of stories from the Bible, with the most sublime Arabic poetry.

When Mohammad's uncle died at 622 CE, shortly after the death of his wife, he lost his financial and political supporters, and was forced to immigrate to Medina with his followers. According to the majority of historians their number was less than fifty individuals.

Year 622 CE marks the beginning of the Islamic calendar and is called the year of "Hijra," meaning "journey" or "immigration" in Arabic. The 86 Chapters written in thirteen years, includes many stories of the Bible. These stories were new and refreshing for the Jewish and Christian communities in Medina. These 86 Chapters made the Jewish tribes welcome Mohammad and give him all their support, but the situation changed after the first year.

The second year after the journey, "Hijra" marks the first battle of Islam called "Badr," where approximately 300 newly converted Moslems attacked a rich convoy of merchants protected by 30 guards. Since then, the Moslems in Medina became a strong military and economic force. For the next nine years until the death of Mohammad, there will be, altogether, twenty-seven wars.

The tone of the chapters written in Medina from this point on changes forever.

The remaining 28 chapters of the Qur'an are about "Jihad," meaning fighting and killing infidels, rules of war, and distribution of confiscated belongings of the defeated enemy. These chapters appeared when the Moslems were in larger numbers, rather than being an oppressed minority, as was the case in Makkah. These chapters are mostly placed at the beginning of the Qur'an, and typically have more and longer verses.

In accordance with the new situation of the Moslems, these

chapters more often deal with details of legislation. Also, the chapters which deal with issues of warfare in Medina, begin with Chapter (surah) 2, al-Baqara.

The surahs revealed at Medina at a later period in the career of the prophet are concerned for the most part with social legislation and the political and moral principles for constituting and ordering the community in these 28 Medinan surahs of the Qur'an.

According to these surahs, the Jewish tribes either were forced to leave their homes or were massacred. In 627, when the Quraysh and their allies besieged the city in the Battle of the Trench, the Jewish Tribe of Banu Qurayza entered into negotiations with the besiegers. Subsequently, the tribe was charged with treason and besieged by the Moslems commanded by Mohammad. The Banu Qurayza were overtaken and 800 of the men, apart from those who surrendered (many of whom converted to Islam in order to save their lives), were beheaded, while all the women and children were taken captive and enslaved.

Among the captured women was the beautiful wife of the tribe leader who was taken by the prophet. But her husband was converted, and taking this woman as a wife was against the "Rule." However, the husband was tortured to show the Jews treasures, and after his death **by torture**, owning that woman became legal. This true story became one of the reasons for legalizing torture in Islamic government.

The Qur'an briefly refers to the incident in surah 33:26, and Moslem jurists have looked upon surah 8:55-58 as a justification of the treatment of the Banu Qurayza, arguing that the Qurayza broke their pact with Mohammad, and thus Mohammad was justified in repudiating his side of the pact and killing the Qurayza prisoners.

Arab Moslem theologians and historians have either viewed the incident as "the punishment of the Medina Jews, who were invited to convert and refused, perfectly exemplifying the Qur'an's tales of what happened to those who rejected the prophets of old," or offered a political, rather than religious, explanation.

By 632, when Mohammad died, after 27 Gazvah, meaning "sudden attack" in Arabic, all of Arabia became Moslem.

In practically all religions, the life stories of their founders are

shrouded in a lot of myth and mystery. But in Islam, every move of the prophet Mohammad is recorded, and true stories have been told about his life after being appointed by Allah as the Messenger in 610 CE until his death at 632 CE. Also the Qur'an, which was written in that 23 years, is the best biography, if read in the correct sequence of the dates when it was written. The history and events of those 23 years could clearly be seen between its lines.

However, the Qur'an was rearranged twenty years after Mohammad's death during the Osman Caliphate, the third successor of Mohammad, and it has been read this way ever since. If one wants to research the behavior of the prophet Mohammad during his 23 years of prophecy, then the Qur'an must be read in the sequence of its writing in the 23 years that Mohammad received it from Allah and dictated it to his followers.

Qur'an does not include all the rules and regulations, which Moslems regard that as the "Sharia Laws." Therefore, these laws and regulations are derived from 23 years of the prophet Mohammad's behavior (from the time he was appointed as a messenger by Allah at 610 CE until his death at 632 CE), and also the behavior of his four successors (Abubakr, Omar, Osman and Ali) and also hadis (stories) that scholars have conveyed about Mohammad and his successor.

Nevertheless, the Quran is the prime source of Sharia Law.

The Qur'an consists of 114 Chapters which were written in 23 years and like Old and New Testaments, one can separate these chapters in two parts:

86 chapters written in Makkah in thirteen years (which are called Makki) and 28 Chapters written in Medina (which are called Medani). If one reads these 86 Chapters, which are almost half the Qur'an, one will see a distinct similarity to the New Testament, as if Jesus Christ is saying those soft, kind and beautiful words.

The word "Jihad" has been used only once and its Arabic interpretation here is "struggle and trying hard" to be a good person.

However, the word "love", which is frequently used in the New Testament, never was used in the Qur'an, as if this word does not exist in the Arabic vocabulary. Instead, fear of God and punishments are unimaginable when explaining life after death, even for those who doubt Allah and disobey his commands. Fear of God in the Qur'an is written as

often as Love of God is in the New Testament.

In Makki surahs, they mostly describe Heaven with trees, springs and rivers, which are waiting for believers. But Medini surahs describe more often Hell and its consequence for unbelievers and even those who have doubt in Allah. For example, in surah “Nesa,” it describes Hell as a place where your skin will be burned and new skin will be grown on your body and burned again for ever.

In Medina, Mohammad was welcomed by the Jews and Christians when he presented to them, beautiful Arabic poetry praising the Jews as a chosen people. But after the first year in Medina, the strategy and tone of the Qur'an changed.

The first Islamic war by Mohammad, which is called “Gazveh,” meaning “sudden attack” in Arabic, happened in the second year of Hejra.

The Chapter 2 “Baghara,” meaning “cow” in Arabic, is the longest chapter in the Qur'an and the first one written in Medina. From this chapter to the end of the Qur'an, the word “jihad” is used forty times, meaning fighting and killing non-Moslems. Jihad is an important religious duty for Moslems. A minority among the Sunni scholars sometimes refer to this duty as the sixth pillar of Islam, though it occupies no such official status. In Shi'a, however, jihad is one of the 10 Practices of the Religion.

According to the authoritative Dictionary of Islam, jihad is defined as: “A religious war with those who are unbelievers in the mission of Mohammad ... enjoined especially for the purpose of advancing Islam and repelling evil from Moslems.”

The change of tone in Makki and Medini chapters was questioned by many of the new converts.

There are verses indicating that these new verses overrule the old ones. Furthermore, on one occasion, there is a verse indicating that the Devil (Satan) influenced that indication. For many centuries, these verses have been mentioned and argued among Moslem writers as abrogation and abolished (Nasekh & Mansookh) or have even been considered satanic verses.

If the Quran is read with chronological sequence of its revelation, not only will a 23-year biography of the prophet Mohammad will be apparent, but many unanswered questions could be explained very easily.

Below shows how each chapter (surah) has been rearranged and read for thirteen centuries. The first chapter, which was revealed in the

year 610 CE, is surah 96 in the Qur'an.

Order/Surah:

1/96, 2/68, 3/73, 4/74, 5/1, 6/111, 7/81, 8/87, 9/92, 10/89, 11/93,
12/94, 13/103, 14/100, 15/108, 16/102, 17/107, 18/109, 19/105,
20/113, 21/114, 22/112, 23/53, 24/80, 25/97, 26/91, 27/85, 28/95,
29/106, 30/101, 31/75, 32/104, 33/77, 34/50, 35/90, 36/86, 37/54,
38/38, 39/7, 40/72, 41/36, 42/25, 43/35, 44/19, 45/20, 46/56, 47/26,
48/27, 49/28, 50/17, 51/10, 52/11, 53/12, 54/15, 55/6, 56/37, 57/31,
58/34, 59/39, 60/40, 61/41, 62/42, 63/43, 64/44, 65/45, 66/46, 67/51,
68/88, 69/18, 70/16, 71/71, 72/14, 73/21, 74/23, 75/32, 76/52, 77/67,
78/69, 79/70, 80/78, 81/79, 82/82, 83/84, 84/30, 85/29, 86/83,

Year 622 CE, Journey from Makkah to Medina (Hejra):

87/2, 88/8, 89/3, 90/33, 91/60, 92/4, 93/99, 94/57, 95/47, 96/13,
97/55, 98/76, 99/65, 100/98, 101/59, 102/24, 103/22, 104/63, 105/58,
106/49, 107/66, 108/64, 109/61, 110/62, 111/48, 112/5, 113/9,
114/110

Year 632 CE, end of revelation.