



Syncretism: Arabian Astral Idolatry into the Moon God, Allah, followed by Islam with Judaism & Christianity; Robert Morley: “Moon God & Archaeology”

The Encyclopaedia Britannica. 13th ed. (New York: Encyclopaedia Britannica, 1926), 17:417-18:

NOTE: Please observe that this edition was copyrighted and published in 1926, long before political correctness demanded the rewriting of history. The information contained in this article clearly reveals that Islam is a syncretism of an ancient Arabian astral religion and its pantheon with Judaism and Christianity.

MAHOMMEDAN RELIGION. Islam is the latest of the so-called word-religions, and as several of the others were practiced in Arabia at the time of Mahomet, and the Prophet undoubtedly borrowed some of his doctrines and some of his practices from these, it is necessary to enumerate them and to indicate the extent to which they prevailed in the Arabian world. The religions practiced in Arabia at the time of Mahomet were heathenism, Judaism, Christianity, and Zoroastrianism.

1. **Heathenism** was the religion of the majority of the Arabs. The more popular form current among the nomads is known very imperfectly from the remains of pre-Islamic poetry and such works as **Yaqut** [Ya'qubi \al-ya-ku' bē\; ninth-century A.D. Arab historian and author of *Ta'rikh ibn Wadih*, a comprehensive account of pre-Islamic and non-Islamic peoples, especially of their religion and literature, and *Kitab al-buldan*, a general geography (*Encyclopaedia Britannica*, 15th ed., X:800.)], from **Shahrastani** [11-12th-century A.D. Arab theologian and jurist whose chief work is the *Kitab ul Milal wan-Nihal*, an account of religious sects and philosophical schools (*The Encyclopaedia Britannica*, 13th ed., 24:770.)], and from the few references in the classical writers. From these we have mostly names of local deities and ancient religious customs, which remained in part after the introduction of Islam. From these sources we learn that Arabian religion was a nature-worship associated with **fetichism** [A belief in magical fetiches: an object believed among a primitive people to have magical power to protect or aid its owner; a material object regarded with superstitious or extravagant trust or reverence (*Webster's Ninth New Collegiate Dictionary*, 458.)]. Sun, moon and stars were worshipped, some tribes being devoted to the worship of special constellations. Certain stones, wells and trees were regarded as sacred and as containing deity. Many tribes had their own idols. Hobal was the chief god of the **Ka'ba** \kabh' ah\ [An ancient pagan pantheon in Mecca dedicated to all gods; later appropriated by Muhammad as the center of Islamic worship (George Grant, *The Blood of the Moon*, {Nashville: Thomas Nelson Publishers, 2001}, 193); a small stone building in the court of the Great Mosque at Mecca that contains a sacred black stone and is the goal of Islamic pilgrimage and the point toward which Muslims turn in praying (*Webster's Ninth*, 656.) it is believed to have been given to Gabriel and built by Abraham and Ishmael (Ergun M. and Emir F. Caner, *Unveiling Islam*, {Grand Rapids: Kregal Publications, 2002}, 249.)] with its sacred stone but round him were grouped a number of other tribal idols. [Black Stone: al-Hajar al-Aswad, built into the eastern wall of the Ka'bah and probably dating from the pre-Islamic religion of the Arabs (*EB*, 15th ed., II:66).].

It was against this association of gods that Mahomet inveighed in his attempt to unify the religion and polity of the Arabs. But there were features in this heathenism favourable to unity, and these Mahomet either simply took over into Islam or adapted for his purpose.



The popularity of the Ka'ba in Mecca as a place of resort for worshippers from all parts of Arabia led Mahomet not only to institute the **hajj** \haj\ as a duty [Pilgrimage to Mecca and one of the five pillars. Every Muslim must make this journey once (Caner and Caner, *Unveiling Islam*, 249.)], but also to take over the customs connected with the heathen worship of these visits, and later to make Mecca the place to which his followers turned when they prayed. The name Allah, who seems to have been the god of the **Koreish** \koo-rish\ [Kuroish: ancient Bedouin tribe near Mecca to which Muhammad belonged (Columbia Encyclopedia, 6th ed.)], was accepted by Mahomet as the name of the one God, though he abandoned the corresponding female deity Al-lat. (p. 417)

2. **Judaism** had long been known in Arabia at the time of the Prophet. The Selucid persecutions and the political troubles that ended with the fall of Jerusalem (A.D. 70) probably sent many Jews to Arabia. Mahomet seems to have expected their help in his proclamation of monotheism. It was only when they refused to accept him as prophet that they turned in anger against them. They had, however, supplied him with much material from the Old Testament, and the stories of creation, the patriarchs and early kings and prophets occur continually in the Koran, told evidently as they were recited by the common people and with many mistakes caused by his own misunderstanding.

3. **Christianity**, though later than Judaism, had a sure footing in Arabia. Pre-Islamic literature contains many allusions to the teaching and practices of Christianity. Of the time of its introduction little is known; little also of the form in which it was taught, save that it came from the Eastern Church. Gospel stories derived apparently from uncanonical works, such as the Gospel of the Nativity, occur in the Koran. The asceticism of the monks attracted his admiration. A mistaken notion of the Trinity was sharply attacked by him. It is curious that his followers in the earliest times were called by the heathen Arabs, Sabians, this being the name of a semi-Christian sect. In the time of the **Omayyads** [Umayyad: first great Muslim dynasty. It was of (Muhammad's) Quaraysh (Kuroish \koo-rish\ tribe centered in Mecca and became prominent administrators under Muhammad and his immediate successors (EB, 15th ed., X:249.)] Christianity led to some of the earliest theological sects of Islam.

4. **Zoroastrianism** \zōr' o-as' trē-a-niz'-um\ [A religion that developed in Iran from about the sixth century B.C., ascribed to Zoroaster. That Zoroaster used Vedic \vā' dik\ (Hindu scripture) materials found in early Hinduism can hardly be denied (Walter A. Elwell, *Evangelical Dictionary of the Bible* {Grand Rapids: Baker Book House, 1984}, 1202).] was known to the Arab tribes in the north-east, but does not seem to have exercised any influence in Mecca or Media except indirectly through Judaism in its angelology. As soon, however, as the armies of Islam conquered Mesopotamia it began to penetrate the thought and practices of Islam. (p. 418)

What this 77-year old edition of *The Encyclopaedia Britannica* confirms for us is that Muhammad plagiarized, paraphrased, and edited information from several religious sources to develop his theology.

Muhammad then ascribed this concoction to personal revelations given to him by the archangel Gabriel and which was later put to writing in the Qur'an.

The end result is a syncretism of ancient Arabic astral idolatry, Judaism, Eastern Orthodox Christianity, and Zoroastrianism with a hint of Hinduism. It is an ecumenical montage that contains enough parallels to Judaism and Christianity to warrant a place among the "world's major religions" but easily identifiable by a modicum of research as a satanic assault on both. Lucifer sought a syncretism by which he could on the one hand attempt to imitate Judaism and Christianity but on the other hand destroy both. This syncretism is described by:

***The Encyclopaedia Britannica*, 13th ed., 17:418-19:**



Orthodox Islam recognizes the Koran as the work not of Mahomet but of God. Yet Moslem theologians recognize that some revelations are inconsistent with others, and so have developed the doctrine of "abrogating," whereby it is taught that in certain definite cases a later revelation supersedes an earlier. A critical study of the Koran shows in the earlier revelations the marks of a reflective mind trained under the influence of Arabian education and stirred by an acquaintance (somewhat imperfect) with Judaism and Christianity. The later revelations seem to be influenced by the now dominant position of the Prophet and a desire after the capture of Mecca to incorporate such heathen religious ceremonies as are national.

I have several current publications that address the founding of Islam, the person of Muhammad, and the development of the Qur'an. All are in agreement with the excerpts just noted from the 1926 edition of *The Encyclopaedia Britannica*. Rather than quote from these current sources I chose to reference *Britannica's* article. It was written in a time when the traditional view was still dominant in American thought.

Further, the veracity of this article was not influenced by the progressive ideologies of political correctness, diversity, and multiculturalism. Conversely, it might also be stated that the current authors are not recognizable names to most of us and thus their writings do not carry the weight of those compiled by such an esteemed body of researchers as those who compile the various editions of *The Encyclopaedia Britannica*. Nevertheless, the 1926 edition of *Britannica* these books of recent publication closely corroborate each other. If you are interested in reading these volumes, here are the titles:

Caner, Ergun Mehmet and Emir Fethi Caner. *Unveiling Islam*. (Grand Rapids: Kregel Publications, 2002).

Grant, George. *The Blood of the Moon*. (Nashville: Thomas Nelson Publishers, 2001).

Morley, Robert. *The Islamic Invasion*. Rev. ed. (Las Vegas: Christian Scholars Press, 1992).

It is from the latter that I would like to pull some excerpts that describe how Muhammad developed Islam from an ancient Arabic astral cult. From this we will be able to observe how this man syncretized the entire Arabic pantheon into one entity called Allah. From this he developed a rough oral theology called Islam which he then syncretized with Judaism and Christianity. The end result is the most convoluted system of choplagic, contradictions, and incongruities ever devised by Lucifer. Yet, he has been able to sell it to over a billion people. Here's how it all came about:

Morley, Robert. "The Moon God and Archeology." App. C in *The Islamic Invasion*. (Las Vegas: Christian Scholars Press, 1992), 211-18:

The religion of Islam has as its focus of worship a deity named "Allah." The Muslims claim that Allah in pre-Islamic times was the biblical God of the patriarchs, prophets, and apostles.

If "Allah" is part of the flow of divine revelation in Scripture, then it is the next step in biblical religion. Thus we should all become Muslims. But, on the other hand, if Allah was a pre-Islamic pagan deity, then its core claim is refuted.

Religious claims often fall due to the results of hard sciences such as archaeology. So, instead of endlessly speculating about the past, we can look to science to see what the evidence reveals. As we shall see, the hard evidence demonstrates that the god Allah was a pagan deity. In fact, he was the moon god who was married to the sun goddess and the stars were his daughters.



Archeologists have uncovered temples to the moon god throughout the Middle East. From the mountains of Turkey to the banks of the Nile, the most widespread religion of the ancient world was the worship of the moon god. (p. 211)

The ancient Sumerians worshipped a moon god. The most popular names were Nanna, Suen, and Asimbabbar. His symbol was the crescent moon. Given the amount of artifacts concerning the worship of this moon god, it is clear that this was the dominant religion in Sumaria.

The cult of the moon god was the most popular religion throughout ancient Mesopotamia. The Assyrians, Babylonians, and Akkadians took the word *Suen* and transformed it into the word *Sin* as their favorite name of this deity.

In ancient Syria and Canaan, the moon god Sin was usually represented by the moon in its crescent phase.

Sacrifices to the moon god are described in the Ras Shamra 'ras-sham' ra' [Ugarit] texts. In the Ugaritic texts, the moon god was sometimes called Kusu.

Everywhere in the ancient world the symbol of the crescent moon can be found on seal impressions, steles, pottery, amulets, clay tablets, cylinders, weights, earrings, necklaces, wall murals, and so on. In Ur, the Stele of Ur-Nammu has a crescent symbol placed at the top of the register of gods because the moon god was the head of the gods. (p. 212)

The Ur of the Chaldees was so devoted to the moon god that it was sometimes called Nannar in tablets from that time period.

What about Arabia? [In his book, *Southern Arabia*, published in 1944 by the Smithsonian Institution, Dr. Carleton S. Coon wrote] "Muslims are notoriously loath to preserve traditions of earlier paganism and like to garble what pre-Islamic history they permit to survive in anachronistic terms." (p. 213)

Reliefs and votive bowls used in worship of the "daughters of Allah" have been discovered. The three daughters, Al-Lat, Al-Uzza, and Manat are sometimes depicted together with Allah the moon god represented by a crescent moon above them.

Archeological evidence demonstrates that the dominant religion of Arabia was the cult of the moon god. The Old Testament constantly rebuked the worship of the moon god:

Deuteronomy 4:19 - "Beware, lest you lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them, those which the Lord your God has allotted to all the people under the whole heaven.

Deuteronomy 17:2 - If there is found in your midst ... a man or a woman who does what is evil in the sight of the Lord

v. 3 - and has gone and served other gods and worshiped them, or the sun or the moon or any of the heavenly host, which I have not commanded ...

Jeremiah 19:13 - "The houses of Jerusalem and the houses of the kings of Judah will be defiled like the place Topheth, because of all the houses on whose rooftops they burned sacrifices to all the heavenly host and poured out libations to other gods."



NOTE: The word Topheth brings child sacrifice into the discussion of astral worship:

Under, Merrill F. *Unger's Bible Dictionary*. 3d ed. (Chicago: Moody Press, 1966), 1109:

תֹּפֶת \tō' pheth\: Topheth is commonly supposed to be derived from *toph*, or drum, from the drums used to drown the cries of children who were made to pass through the fire of Molech [burnt offering]. Others regard Topheth, the place of burning dead bodies.

The location of Topheth lay somewhere east or southeast of Jerusalem. In Topheth the deity was worshipped by sacrifices in heathen fashion, first by the ancient Canaanites, and afterward by apostate Israelites.

[Morley, 215]: When the popularity of the moon god waned elsewhere, the Arabs remained true to their conviction that the moon god was the greatest of all gods. While they worshiped 360 gods at the Kabah in Mecca, the moon god was the chief deity. Mecca was in fact built as a shrine for the moon god. This is what made it the most sacred site of Arabian paganism.

Evidence gathered from both North and South Arabia demonstrates that moon-god worship was clearly active even in Muhammad's day and was still the dominant cult.

According to numerous inscriptions, while the name of the moon god was Sin, his title was al-ilah, "the deity," meaning that he was the chief or high god among the gods. (p. 215)

The moon god was called al-ilah, the god, which was shortened to Allah in pre-Islamic times. The pagan Arabs even used Allah in the names they gave to their children. For example, both Muhammad's father and uncle had Allah as part of their names. The fact that they were given such names by their parents proves that Allah was the title for the moon god even in Muhammad's day. (pp. 215, 217)

This fact answers the questions: "Why is Allah never defined in the Quran?" and "Why did Muhammad assume that the pagan Arabs already knew who Allah was?"

Muhammad was raised in the religion of the moon god Allah. But he went one step further than his fellow pagan Arabs. While they believed that Allah (the moon god) was the *greatest* of all gods and the supreme deity in a pantheon of deities, Muhammad decided that Allah was not only the greatest god but the *only* god.

In effect he said, "You already believe that the moon god Allah is the greatest of all gods. All I want you to do is to accept the idea that he is the only god. I am not taking away the Allah you already worship. I am only taking away his wife and his daughters and all the other gods.

Muhammad thus attempted to have it both ways. To the pagans, he said that he still believed in the moon god Allah. To the Jews and the Christians he said that Allah was their God, too. But both the Jews and the Christians knew better and they rejected his god Allah as a false god. (p. 217)

The Arabs worshiped the moon god as a supreme deity. But this was *not* biblical monotheism. While the moon god was greater than all other gods and goddesses, this was still a polytheistic pantheon of deities. Now that we have the actual idols of the moon god, it is no longer possible to avoid the fact that Allah was a pagan god in pre-Islamic times.



Is it any wonder then that the symbol of Islam is the crescent moon? That a crescent moon sits on top of their mosques and minarets? That the crescent moon is found on the flags of Islamic nations? That the Muslims fast during the month which begins and ends with the appearance of the crescent moon in the sky?

The pagan Arabs worshiped the moon god Allah by praying toward Mecca several times a day; making a pilgrimage to Mecca; running around the temple of the moon god called the Kabah; kissing the black stone; killing an animal in sacrifice to the moon god; and fasting for the month that begins and ends with the crescent moon.

The Muslim's claim that Allah is the God of the Bible and that Islam arose from the religion of the prophets and apostles is refuted by solid, overwhelming archeological evidence. Islam is nothing more than a revival of the ancient moon god cult. It has taken the symbols, the rites, the ceremonies, and even the name of its god from the ancient pagan religion of the moon god. As such, it is sheer idolatry. (p. 218)